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Diversity Practice, Interculturalism and Social Justice Leadership in Lifelong Learning and Adult Education Institutes in Cyprus: Philosophical Positions and Traits of The State Institutes for Further Education Principals

Μάριος Παρτσάς

Επιβλέπων Καθηγητής
Μιχαλίνος Ζεμπύλας

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Η παρούσα μεταπτυχιακή διατριβή υποβλήθηκε προς μερική εκπλήρωση των απαιτήσεων
για απόκτηση μεταπτυχιακού τίτλου σπουδών
στην Εκπαιδευτική Ηγεσία και Πολιτική
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ABSTRACT

This dissertation focuses on the investigation of a Lifelong Learning and Adult Education Institute (the Cyprus State Institutes for Further Education (SIFFE)) principals' *Diversity Practice and Multiculturalism* (DPM) position, as well as their and Social Justice Consciousness, Knowledge, Skills and Leadership Traits.

For the purpose of the research, a qualitative research method was used with semi-structured interviews, and an in-depth study of relevant policy documents. The sample of the research consisted of 23 SIFFE principals who were chosen based on two main criteria: a) years of service as principals of the SIFFE, b) proportion of interculturalism and diversity of the student population. Critical Discourse Analysis (CDA) was used for the analysis of the data. Regarding the first research question, the analysis of the principals' philosophical position to matters of diversity and multiculturalism, is based on Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity and Multiculturalism* (conservative diversity practice and multiculturalism or monoculturalism, liberal diversity practice and multiculturalism, pluralist diversity practice and multiculturalism, and critical diversity and multiculturalism). For the second research question, concerning the social justice leadership traits, consciousness, vision, skills and knowledge the SIFFE principals possess, the relevant literature and Theoharis' (2009) typology were utilized, mainly because of the specificity of this typology concerning school leadership and social justice and because of its clear distinction between "a good leader" and "a social justice leader".

Based on the results of the research, an interlapping nature of the tentative DPM positions became evident. Most of the SIFFE principals (14 principals) expressed views that indicated a Liberal DPM position, maintaining a positive attitude towards immigrants and individuals from vulnerable socioeconomic groups in education and the society in general. As is typical for this position, they emphasized the similarities, natural equality and common humanity of all individuals and supported the narrative of same or equal opportunities, rights, and obligations in education and the society. Additionally, they indicated a preference for an integration policy, although they ignored the relation of social structures and power relations with the formation of inequalities and injustice in education and broad society. Seven (7) principals indicated a Conservative or Monocultural DPM position. These principals saw multiculturalism and diversity as problematic on a societal and educational level and referred to the cognitive and learning deficiency of the migrants and other vulnerable students, both minors and adults. They also highlighted their fear of danger for deterioration of the Greek-

Cypriot culture because of the increased presence of migrants, especially in face of the political problem of the Turkish invasion in Cyprus and they called for respect and assimilation to the dominant culture. Two (2) principals gave indications of a Critical DPM position. These principals indicated a positive attitude towards the presence of immigrants and other diverse groups in broader society and education and recognised that inequality exists against these groups. Most importantly, they placed the educational system in a context affected by power relations and dominant attitudes in broad society and they clearly supported an integrative policy for migrants. Finally, they criticised the formal educational system's practices of exclusion or assimilation.

As was found, three principals provided adequate indications for social justice leadership, based on Theoharis' (2009) criteria, while most of the indications for their selection concerned aspects of *social justice consciousness, vision and commitment*, and, to a smaller extent, *knowledge and skills*. A direct relation between the elements of the critical DPM position and social justice leadership was also found.

Among the most important findings, the more positive approach of all directors towards the minor and adult immigrant students of their Institute, in relation to their approach to immigrants in the wider society, is highlighted. Additionally, the need for professional development of all the principals and the teachers of the LLL and AE institutes, especially the SIFFE is stressed. Finally, the need for relief from the centralisation of the system, and a more direct connection of the school unit with the community have been found to be essential for the enactment of social justice leadership.

ΠΕΡΙΛΗΨΗ

Η παρούσα διατριβή επικεντρώνεται στη διερεύνηση της φιλοσοφικής προσέγγισης των διευθυνόντων Ινστιτούτων Δια Βίου Μάθησης (ΔΒΜ) και Εκπαίδευσης Ενηλίκων (ΕΕ), και συγκεκριμένα των Κρατικών Ινστιτούτων Επιμόρφωσης (ΚΙΕ), στη διαφορετικότητα και την πολυπολιτισμικότητα/διαπολιτισμικότητα (*diversity practice and multiculturalism - DPM*). Επίσης, διερευνήθηκε ο βαθμός *Συνείδησης, Γνώσης, Δεξιοτήτων, και Χαρακτηριστικών Ηγεσίας* για κοινωνική δικαιοσύνη, στους διευθύνοντες.

Για τους σκοπούς της παρούσας έρευνας χρησιμοποιήθηκε η ποιοτική μέθοδος. Συγκεκριμένα, λήφθηκαν συνεντεύξεις σε βάθος από τους διευθύνοντες και πραγματοποιήθηκε μια ενδελεχής μελέτη των σχετικών εγγράφων εκπαιδευτικής πολιτικής. Το δείγμα της έρευνας αποτελούνταν από 23 διευθύνοντες που επιλέχθηκαν με βάση δύο κύρια κριτήρια: α) τα έτη υπηρεσίας τους ως διευθύνοντες στα ΚΙΕ, β) το ποσοστό πολυπολιτισμικότητας/διαπολιτισμικότητας και διαφορετικότητας στο ΚΙΕ όπου υπηρετούσαν. Για την ανάλυση των δεδομένων χρησιμοποιήθηκε η Κριτική Ανάλυση Λόγου (Critical Discourse Analysis). Για το πρώτο ερευνητικό ερώτημα, δηλαδή «ποια είναι η φιλοσοφική προσέγγιση των διευθυνόντων/ουσών ΚΙΕ σε σχέση με την πολυπολιτισμικότητα/διαπολιτισμικότητα και τη διαφορετικότητα;» χρησιμοποιήθηκαν οι προσεγγίσεις των Steinberg and Kincheloe (*tentative positions of diversity practice and multiculturalism*) (2009), ενώ το δεύτερο ερευνητικό ερώτημα, «τι *Συνείδηση, Γνώση, Δεξιότητες, και Χαρακτηριστικά Ηγεσίας* για την κοινωνική δικαιοσύνη κατέχουν οι διευθύνοντες/ουσες ΚΙΕ, διερευνήθηκε στη βάση της σχετικής βιβλιογραφίας και της σχετική τυπολογία του Theoharis (2009).

Μέσα από τα αποτελέσματα της έρευνας, έγινε εμφανής η αλληλεπικαλυπτική (interlapping) φύση των φιλοσοφικών προσεγγίσεων των διευθυνόντων για τη διαφορετικότητα και την πολυπολιτισμικότητα (DPM). 14 διευθύνοντες εξέφρασαν απόψεις που υποδεικνύουν μια Φιλελεύθερη προσέγγιση (DPM). Οι διευθύνοντες αυτοί τήρησαν θετική στάση απέναντι στους μετανάστες και τα άτομα από ευάλωτες κοινωνικοοικονομικές ομάδες στην εκπαίδευση και την κοινωνία γενικότερα. Τόνισαν τις ομοιότητες, τη φυσική ισότητα και την κοινή ανθρωπιά όλων των ατόμων και υποστήριξαν την παροχή ίδιων ή ίσων ευκαιριών μάθησης, δικαιωμάτων και υποχρεώσεων σε όλους. Επιπλέον, τάχθηκαν υπέρ μιας πολιτικής ενσωμάτωσης, αν και αγνόησαν τον ρόλο των κοινωνικών δομών και των σχέσεων εξουσίας στη διαμόρφωση ανισοτήτων και αδικιών στην εκπαίδευση και την ευρεία κοινωνία. Επτά (7) διευθύνοντες έδωσαν ενδείξεις για μια Συντηρητική ή Μονοπολιτισμική προσέγγιση (DPM).

Οι αντιλήψεις που εκφράστηκαν από αυτούς τους διευθύνοντες υπέδειξαν την πολυπολιτισμικότητα και τη διαφορετικότητα ως προβληματικές σε κοινωνικό και εκπαιδευτικό επίπεδο και τόνισαν τη γνωστική και μαθησιακή κατωτερότητα των μαθητών με μεταναστευτική βιογραφία και άλλων κοινωνικο-οικονομικά ευπαθών ομάδων, ανηλίκων και ενηλίκων. Οι διευθύνοντες αυτοί τόνισαν τον κίνδυνο διάβρωσης του Ελληνοκυπριακού πολιτισμού λόγω της αυξημένης παρουσίας μεταναστών στην Κύπρο, ενώ κάποιοι τόνισαν αυτόν τον κίνδυνο ιδιαίτερα ενόψει και του πολιτικού προβλήματος από την τουρκική εισβολή στην Κύπρο. Επιπρόσθετα, οι διευθύνοντες εκφράστηκαν υπέρ της αφομοίωσης των μεταναστών στην κυρίαρχη κουλτούρα. Δύο (2) διευθύνοντες προσέφεραν επαρκείς ενδείξεις για την Κριτική προσέγγιση (DPM) υποδεικνύοντας μια θετική στάση απέναντι στην παρουσία μεταναστών και άλλων κοινωνικο-οικονομικά ευπαθών ομάδων στην κοινωνία και στην εκπαίδευση. Αναγνώρισαν την ανισότητα εις βάρος των μεταναστών και των κοινωνικο-οικονομικά ευπαθών ομάδων και τοποθέτησαν το εκπαιδευτικό σύστημα σε ένα πλαίσιο που επηρεάζεται από τις σχέσεις εξουσίας και τις κυρίαρχες συμπεριφορές της ευρείας κοινωνίας. Υποστήριξαν ξεκάθαρα μια πολιτική ενσωμάτωσης για τους μετανάστες και επέκριναν τις πρακτικές αποκλεισμού ή αφομοίωσης που εντοπίζονται στο επίσημο εκπαιδευτικό σύστημα.

Τρεις διευθύνοντες παρείχαν επαρκείς ενδείξεις για ηγεσία κοινωνικής δικαιοσύνης, με βάση τα κριτήρια του Theoharis (2009), ενώ οι περισσότερες από τις ενδείξεις για την επιλογή τους αφορούσαν πτυχές της *Συνείδησης*, του *Οράματος* και της *Δέσμευσης* για την κοινωνική δικαιοσύνη και, σε μικρότερο βαθμό, *Γνώσεις* και *Δεξιότητες*. Διαπιστώθηκε επίσης, μια άμεση σχέση μεταξύ των στοιχείων της κριτικής προσέγγισης DPM και της ηγεσίας για την κοινωνική δικαιοσύνη.

Μεταξύ των σημαντικότερων ευρημάτων, επισημάνθηκε η θετικότερη προσέγγιση του συνόλου των διευθυνόντων προς τους ανήλικους και ενήλικες μετανάστες μαθητές του Ινστιτούτου τους, σε σχέση με τους μετανάστες στην ευρύτερη κοινωνία. Ακόμα, τονίστηκε η ανάγκη επαγγελματικής κατάρτισης όλων των διευθυνόντων και των καθηγητών των Ινστιτούτων. Επίσης, διαπιστώθηκε η ανάγκη τόσο για την άρση του συγκεντρωτισμού του εκπαιδευτικού συστήματος, όσο και την πιο άμεση σύνδεση της σχολικής μονάδας με την κοινότητα με σκοπό την πιο ευέλικτη εφαρμογή ηγετικών πρακτικών για την εφαρμογή ηγεσίας για την κοινωνική δικαιοσύνη.

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Chapter 1

The Problem

1.1. Introduction

The last few years have been a period of unprecedented socio-political transformation regarding the synthesis of the global population. The massive migration flows and the coexistence of people from varied racial, socioeconomic, ethnic, religious, linguistic backgrounds and cultural values (Zembylas & Iasonos, 2015; Gumus, Arar and Oplatka, 2020), as well as people of different personal experiences (Tiedt & Tiedt, 2006), has become one of the most notable features of the modern societies. Indicatively, in January 2020, in a European Union population of 447.300.000 people, 23.000.000 were non-EU citizens (5.1 %), while 37.000.000 people were born outside the EU (8.3%) (European Commission, 2022). In the case of Cyprus, according to the most recent data, in 2019, 22.6% (200.662 individuals) of the island's total population were non-Cypriots, in comparison to 9.4% in 2001, while 11.4% of the migrant population are under the age of 14 (CyStat, 2019).

As one might expect, such a context has intensified social justice issues, which have become a dominant subject in public and political discourses (Gumus et al, 2020). Scholars from several fields, such as ethics, philosophy, politics, economics and sociology have directed their efforts towards understanding what a just society would mean and entail (Brooks et al. 2016), making notions like *distributive social justice*, *racial justice*, *power relations*, *oppression*, and *multi-level equality*, central in the related literature (Gumus et al, 2020). This, in turn, has put education in the eye of attention, due to its conceived role as both a significant tool for providing equality of opportunity for students from different social groups (Arar 2015; Arar, Beycioglu, and Oplatka 2017; Blackmore 2016), and as a means for shaping personalities to work towards achieving social justice and equity goals (Papa, 2020; Waite and Arar 2020).

Thus, in such times of immense displacement of people, the provision of, at least, quality basic education for all students has become one of the most acute needs, as well as one of the most intensely declared goals in international conventions (Oplatka, 2020). Within the framework of these conventions and having been deeply affected by such a complex context, the national educational systems and teachers have been brought up against new, greater

challenges and opportunities (Zembylas & Iasonos, 2010) with educators and school leaders coming up against a challenge, not only to embrace the tenets of culturally relevant or other critical forms of pedagogy and recognize privilege and unjust social structures, but most importantly to line up theory with practice (Portelli & Koneeny, 2018), mitigate social inequalities and promote inclusion of culturally, linguistically or otherwise diverse students.

At the same time, according to Gumus, Arar and Oplatka (2020), the neoliberal agenda that has been largely applied in many societies over the last four decades, as the dominant economic and governance model, has meant that the economic interests of governments and businesses, soaring unhampered under an allegedly saviour, albeit highly selective social prosperity veil, have raised “greed (to) a good and if others suffer, so be it” (p.1). In addition, the recent COVID 19 pandemic has had a seriously higher brunt on low socioeconomic groups (Hawkins, 2020), ethnic and minority groups, immigrants and refugees, people with disabilities and other groups with vulnerable backgrounds (Bhaskar, Rastogi Menon, Kunheri, Balakrishnan & Howick, 2020).

It is under these conditions that educational leaders have been regarded as key agents in the process of creating a socially just and culturally responsive school (Khalifa, Gooden & Davis 2016). More specifically, several studies have focused on the role of educational leadership in the improvement of academic achievement and the elimination of social barriers faced by students from socioeconomically disadvantaged groups (Arar, Beycioglu, & Oplatka 2017; McKenzie et al., 2008; Papa 2020; Theoharis, 2007; Villegas & Lucas, 2002; Zembylas & Iasonos 2010).

However, as Brown (2006, p.585) suggests, the practice of educational leadership with a main focus on the promotion of social justice does not appear to be an easy task. “Notions of social justice in general, and models of social justice leadership in particular, are politically loaded and remain elusive” (Gumus et al, 2020, p.2), that is, the way social justice is understood in each context depends heavily on power structures that define its meaning and its boundaries (Angelle & Torrance, 2019). Besides, public educational leaders are now called upon to take on a struggle against “societal and legal norms”, that are directly opposite to the democratic values educational institutions allegedly embrace, however, they have more than occasionally been supposed to keep in force (Lugg and Shoho, 2006, p.197). Therefore, the pursuit of social justice leadership is a real challenge that demands “leaders and models of leadership” (ibid) characterized by the critical skills, strategies, and the

mentality to cultivate a school culture, which will effectively work towards equity and inclusion for all students and against social injustice, in a highly diverse school community.

Applying a social justice-oriented leadership in Adult Education (AE) or Lifelong Learning (LLL), calls for more specialized and research-informed approaches. Inclusive and equitable education is strongly associated with justice and ideally entails the validation and incorporation of traditionally marginalized groups' "cultures, languages and histories into regular classroom practice" (Entigar, 2021, p.1). It is also supposed to be responsive to students' and teachers' needs and "contextual pluralities...as individuals with multiple identities" (Portelli and Koneeny 2018, p. 136). Even more so, in the case of adult students coming from marginalized groups (i.e. immigrants or the poor), educational practice must take into consideration their social experiences, professional skills and cultural background and understandings, in order to offer them new knowledge and skills that will enable them to become "fully participating members of their host country's society" (Entigar, 2021, p.3), not through assimilation, but as members of a shared world.

Still, some researchers point to the fact that *inclusion* in the fraught context of adult, immigrant education is limited to a "catchall phrase" which is mostly not "argue(d) against for fear of criticism" (Portelli and Koneeny 2018, p. 134; Entigar, 2021). Immigrants, particularly asylum seekers, as well as other groups of marginalized students are still faced with insecurity, while formalized lifelong learning "has been twisted in such a way that it reduces learning to a set of narrow competences" (English & Mayo, 2021), serving a skill and market oriented, assimilationist, Neoliberal agenda (Aguilar 2019; Atkinson 2014; English and Mayo, 2021; Wheeler et al., 2020). At the same time, as nationalist agendas around the world continue to bring about "new forms of policing, control and intimidation of immigrants and other marginalized groups" (Entigar, 2021, p.12), inclusion in and through LLL and AE in practice remains an empty statement in policy documents.

Especially in the case of ethnically and religiously divided societies like Cyprus, which is the specific context of this research, school management and administration activities become more complicated (Zembylas & Iasonos, 2015) and should not be independent of fundamental issues of social justice (Shields, 2006). According to Zembylas & Iasonos, 2015, p. 2), "this kind of societies present more challenges for school leaders, who strive to promote multiculturalism and social justice". Thus, it is even more essential for school leaders in these societies to be offered the skills and knowledge to "enact resistance against the marginalization of particular students" (Zembylas & Iasonos, 2014, p389).

Adding to the above, researchers in Cyprus, point to the island's division since the Turkish invasion in 1974, the unsolved political problem and its emotional, social and political consequences as a significant factor that is found to create a special problem in the general attitude towards non-Greek speakers in Cypriot schools (Iasonos, 2014; Hajisoteriou and Angelides, 2018; Zembylas, 2010a). Hajisoteriou and Angelides (2018) also maintain that the unresolved political problem in Cyprus and the consequent internal conflict that stemmed from it have had negative implications on the development of intercultural policies, as well as on their implementation. All the above, make the efforts of educational leaders to recognize social inequality and structural injustice hard and their work towards cultivating a culture of multiculturalism and promoting social justice even harder.

It is in such extremely agonizing conditions, that educational leaders are required to understand, respect and learn about cultural diversity (Theoharis, 2007) and promote inclusion and social justice (Khalifa, Gooden, and Davis 2016; Karagiannis et al., 1996), in a school environment that has traditionally reproduced social injustice (Bourdieu, 1984; Berkovich, 2014; Gunter 2016; Larson and Murtadha, 2002; Panayiotopoulos, 1996), and segregated and excluded disempowered and disadvantaged social groups (McKenzie et al., 2008; Moral et al., 2020). To enable such a struggle by educational leaders, several researchers have urged, among other measures, towards more systematic research in educational leadership for social justice (Arar and Oplatka 2016; Pashiardis, Savvides, Lytra, & Angelidou, 2011). It is to this need that the present research responds and hopes to offer more insight into specific areas that appear to be the least researched so far.

1.2. Aim of the research - Research Questions

This dissertation focuses on the investigation of the Cyprus State Institutes for Further Education (SIFFE) principals' philosophical position to diversity and multiculturalism in relation to social justice leadership. The analysis of the principals' philosophical position to matters of diversity and multiculturalism, is based on Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity and Multiculturalism* (conservative diversity practice and multiculturalism or monoculturalism, liberal diversity practice and multiculturalism, pluralist diversity practice and multiculturalism, and critical diversity and multiculturalism).

Moreover, this research tries to shed light on the principals' possession of social justice leadership traits. This is investigated through the Literature by means of the principals' expressed views on social justice and leadership practices. Consequently, this research

investigates the way the SIFFE principals apply their leadership in handling the multiple challenges that may arise (Pashiardis & Brauckmann, 2009) in their institutions, whose student population, as this research will show, is greatly diverse, highly multicultural and mostly belonging to disadvantaged groups. In the process of this investigation, the principals' views concerning the factors that promote social injustice, its implications on students' lives, and the ways it becomes evident are investigated.

At the same time, this research aims to examine the views of the SIFFE principals regarding their efforts and the degree of their efficacy to improve their institution (Khalifa, Gooden & Davis 2016) and to adequately respond through their leadership, to social (in)justice, exclusion, and marginalization. Finally, this research attempts to reveal the connection between the SIFFE principals' philosophical position to multiculturalism and diversity and their characteristics as social justice leaders.

To meet its basic aims, this research has set the following specific questions:

1. What is the SIFFE principals' philosophical position to multiculturalism and diversity based on Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity and Multiculturalism* (conservative diversity practice and multiculturalism or monoculturalism, liberal diversity practice and multiculturalism, pluralist diversity practice and multiculturalism, and critical diversity and multiculturalism)?
2. What social justice leadership traits, consciousness, vision, skills and knowledge do the SIFFE principals possess, according to Theoharis' (2009) typology, and how do these traits guide their responses to the challenges of social injustice, multiculturalism, exclusion, and marginalization in the educational context of Cyprus?

1.3. Necessity and Importance of This Research

In recent years, a significant volume of research from several scientific fields has focused on issues of societal justice (Brooks, 2016), investigating subjects like racial justice, distributive and anti-oppression justice and cultural, economic and political equality (Gumus et al, 2020). One of the topics that have received much attention, both by researchers and policymakers has been social justice in educational leadership (ibid). The difficulty to provide equal opportunities for marginalized groups with different cultural, social, ethnic, and racial backgrounds (Chiu and Walker 2007) has been identified through the relevant literature, and the essential role of educators and most importantly educational leaders in eliminating oppression and inequality of opportunity has been highlighted (Arar 2015; Arar, Beycioglu,

and Oplatka 2017; Berkovich 2014; Bogotch 2002; Blackmore 2016). Therefore, the investigation of the factors that may affect educational leaders' dispositions to social justice, as well as the characteristics of successful social justice leaders, their practices and the challenges they face in the process of enacting social justice in several educational contexts have been considered essential (e.g. Arar, Beycioglu, and Oplatka 2017; Arar, Brooks, and Bogotch, 2019; Brooks, 2016; Iasonos, 2014, Sleeter, 2017; Zembylas & Iasonos, 2015).

However, despite the consensus on the immense need for a "deep contextual knowledge, understanding and awareness" (Waite and Arar 2020) of social justice issues for the identification and confrontation of social injustices, the relevant research mainly focusses on the formal educational systems and pupils, while relevant literature addressed to Adult Education or Lifelong Learning institutions seems to be quite limited. Moreover, the main body of the research that has been conducted internationally, concerning issues of social justice in Adult Education and Lifelong Learning contexts focuses on the analysis of relevant policies, measures and targets in connection to the instrumentalization and exploitation of this sector of education by neoliberal ideologies (Elfert, 2021; English & Mayo, 2021). Such literature mainly focuses on the negative social impact of neoliberal approaches in education, in the form of exclusion, marginalization and the reproduction of social unjust structures against vulnerable social groups (Tuparevska, Santibanez & Solabarrietta, 2020; Mojab and Carpenter; Jackson, 2011; Callender, 2011; Vargas, 2017; English & Mayo, 2021; Shan, 2015; Ntiri, 2015).

In addition, while findings by several researchers (Aronson, 2016; Crowley, 2016; Drago-Severson & Blum-DeStefano, 2017, 2019; Ladson-Billings, 2014, Theoharis, 2014) have shown that the beliefs, understandings, and experiences of school leaders can affect their effectiveness in eliminating the adverse effects of systemic inequities, a growing number of studies have been limited to school leaders' dispositions towards social justice issues and multiculturalism (Aronson, 2016; Crowley, 2016; Gosselin & Meixner, 2013; Iasonos, 2014; Puchner & Markowitz, 2016; Theoharis, 2007, 2009; Zembylas, 2010; Zembylas & Iasonos, 2016) within the context of formal education, while an investigation of the school leaders' views and approaches to relevant issues within the contexts of LLL and Adult Education has largely been missing from social justice literature. Indicatively, in their most recent review of research conducted internationally on social justice leadership, Gumus, et. al (2020) found more than 500 documents that focussed directly on social justice and educational leadership. After a citation analysis and a key word analysis, the researchers generated a list of the 20

most cited documents, none of which focusses on the views or characteristics of SJ leaders, in the context of LLL or AE.

More specifically, when it comes to AE and LLL in Cyprus, migrant integration policies seem to be “reactive and recent” (Brown et al, 2021, p. 160), while no clear, nor specific policy seems to exist for the integration of adult migrants or adults from other vulnerable groups into the Cypriot LLL strategy. In agreement to the above, Gravani et al (2019) state that “there is a striking absence of any substantial references to adult migrants or to the notions of multiculturalism, intercultural education or the integration of non-native adult learners” (p.26) in the relevant literature and policy documents in Cyprus. In addition to that, no adequate, systematized statistics or an extensive amount of research seems to exist concerning adult education for immigrants or other vulnerable groups in Cyprus (Gravani, et al, 2021a).

Given this gap, the main contribution of this research to the existing local and international literature is to offer an insight into the LLL educational leaders’ philosophical position, and practices concerning multiculturalism, diversity and social justice issues. That said, the findings of this research will be a useful source of information regarding the professional and dispositional adequacy of educational leaders, to lead multicultural educational institutes with diverse and vulnerable student populations and work towards a transformation of their institutes and the society in general towards social justice. The findings will also offer an insight into the designing and completeness of relevant, national educational policy in as far as the appointment of leaders in LLL and Adult Education is concerned, as well as the importance given to multiculturalism, diversity and social justice in the process of relevant educational policy making. Such findings will be of particular importance, especially since the research is conducted in the context of the largest non-formal public, educational institution that serves a highly multicultural and diverse student population all over the island.

Finally, this research is expected to shed light on the way the LLL educational leaders’ “internal orientations to difference and diversity”, (Drago-Severson & Blum-DeStefano, 2019, p. 4) interculturalism and social justice affect their leadership practice. The findings of this research are hoped to contribute to the understanding of leadership as a means to alleviate the challenges and enhance the opportunities presented by multicultural student populations within the formal LLL system. Additionally, this research is expected to inform the in-service professional learning and leadership development for the same context.

Finally, the findings of this research will hopefully lead to serious efforts for the advancement of the level of the educational opportunities and experiences offered to the disadvantaged populations who take part in this kind of programs, through bringing out the need for relevant training and professional development of their principals.

Summary

In the first, introductory chapter, the challenges of the ever-expanding culturally, linguistically or otherwise diverse social context have been identified, both internationally as well as more specifically for Cyprus. The new challenges facing educators and educational leaders in such a context and the importance of education, as a powerful means in the struggle to alleviate exclusion and marginalization in society and especially education were stressed, both in relation to formal schooling as well as in the context of adult education and lifelong learning. Social justice educational leadership was identified as a complex and politically loaded task and the difficulties of enacting social justice leadership in ethnically and religiously divided society of Cyprus were noted. Finally, the main aims and the specific research questions of the present research were outlined, and its necessity and importance were analysed both internationally and for Cyprus.

Chapter 2 - Social Justice Theoretical Background and Literature Review

2.1. Introduction

In this chapter, the theoretical background of the notion of justice in general and social justice leadership in particular is outlined in an effort to set the theoretical and philosophical basis upon which relevant research was conducted. Next, local and international research is presented, taking into consideration different aspects of social justice educational leadership in mainstream schools, as well as in lifelong learning institutions. Special emphasis is placed the *consciousness, knowledge, and skills* characterising social justice leaders according to Theoharis' (2009), as well as on the basic *leadership traits* Theoharis (2009) considers distinctive of a social justice leader, which are used as methodological tools for the identification of social justice school leaders in this research.

2.2. Social Justice - Theoretical Background

Justice has been an issue under advisement since the ancient times of Greek classical philosophers like Plato and Aristoteles, while it is still a matter of discussion and disagreement among modern philosophers (Λιανός, 2000). In Plato's "Politeia" justice is one of the four essential virtues for an ideal Republic, as well as directly connected to citizens' happiness (Κυρίτσης, 2016). In Aristotle's work, justice acquires a socio-political aspect, as it does not only serve the bearing individual, but also the recipient of just actions (Δεσποτόπουλος, 2000; Λυπουρλής, 2006). In agreement with Aristotle, the Italian philosopher Tomas Aquinas (1225-74) maintained that justice is a mindset characterized by honesty and correct moral behaviour, whereby an individual acts in the way they perceive as their duty under the given circumstances. That is, Aquinas perceived acting in a just way as a kind of duty on behalf of one individual towards another (Zajda, Majhanovich and Rust, 2006), stressing in this way, the social nature of justice. Similarly, Immanuel Kant (1724-1824) defined social justice as acting in a morally correct, selfless way that is driven merely by the sense of moral duty.

Influential theorists of Social Justice

In modern times, social justice has been largely associated with the work of political philosophers and theorists like John Rawls (1921-2002), Marion Young (1949-2006), and Robert Nozick (1938-2002). More specifically, one of the most influential works modern western educational philosophers have drawn upon is Rawls' *A Theory of Justice* (1971). Rawls refers to an idea of justice based on principles, which reasonable members of the society would accept and agree upon, under conditions of "equal liberty" (Rawls, 1999, p. 11). According to Rawls (1999, p. 11), such agreed upon principles should govern the assignment of rights and duties and determine the allocation of social benefits in a society in a "purely hypothetical original situation". This original position refers to the members of the society operating behind a "veil of ignorance" (ibid), that does not allow them to have any knowledge of their social status, wealth, or even their natural or mental abilities, thus ensuring the fairness of their mutual agreement.

In addition, Rawls (1971), maintains that basic political liberties and rights, as well as opportunities and power, will be allocated equally among all members of the society. This, he states, is analysed by means of two principles: a) the principle of equality according to which each person has the right to enjoy the basic freedoms as long as the same right is given to all the rest of the society members b) the principle of difference which refers to the economic and social inequalities that may arise in a society, however, they can be accepted as fair if they benefit the least privileged members of the society or in case they arise from positions that are equally claimable by all (Rawls, 1971).

Rawls' conceptualization of justice as fairness is closely associated with the idea of justice in liberal individualism (Rizvi, 1998). Rawls' principles of equality and difference respectively imply individual freedom on the one hand and the responsibility of the state to create such policies and programs "directed towards removing barriers arising from unequal power relations and preventing equity, access, and participation" (Rizvi, 1998, p. 48). Hytten and Bettez (2011), note that Rawls' position could be helpful in the formation of assessment criteria about the fairness of educational policies and practices.

Rawls views on social justice, however, did not enjoy universal acceptance. As an opponent to Rawls idea of justice, Nozick, whose views, according to Rizvi (1998), fall into the philosophical tradition of market-individualism criticized Rawls for focusing on the distributive side of justice, ignoring the entitlement of people according to their efforts and

production. Moreover, while Rawls suggested an extended and redistributive intervention of the state, Nozick disapproved of the redistributive nature of justice, suggesting that it was unfair for “the state to transfer property that belonged to individuals” (Rizvi, 1998, p. 49), and he argued for minimal and mainly protective state intervention, only to ensure that individuals are able to exercise their liberties. Therefore, Nozick, the “libertarian counterpoise to Rawls's egalitarianism” (Langan, 1977, p. 353), opposed the idea of justice being the product of a social contract proposed by Rawls (Λιανός, 2000), maintaining that the economic deprivation of a member of the society, or the deprivation of their liberties in favour of another, no matter how disadvantaged the later might be, does not point to fairness (Langan, 1977).

Nevertheless, Nozick's theory too, did not come without any criticism, the most basic of it stemming from the fact that it favours market-individualism and a minimum intervention of the state, a combination that may lead to unequal distribution of goods and eventually to a society with intense economic inequalities (Λιανός, 2000). Moreover, according to Young (1990), because of the lack of institutional mechanisms that would potentially enable all social groups to acquire similar economic wealth and protect the most vulnerable ones, a disadvantaged social group might suffer exploitation from a dominant group, which will take advantage of the economic and therefore socio-political goods. This might lead to the social exclusion of certain groups as, according to Tsiakalos (1995), those who are deprived of public and social goods are also deprived of the right to equal participation in political decisions that might otherwise be so powerful as to elevate them to a level of a more privileged group. Despite the considerable differences between Nozick and Rawls, Rizvi (1998) emphasizes their common assumption that individuals place their own self-interest above the common interest. That is, according to Rizvi (1998, p. 49), both Nozick and Rawls consider “individualistic liberty” as a higher value than that of the distribution of goods. In a similar manner, discussing Rawls tradition, Greene (1998) states that it focusses on a self-determining, individual citizen rather than on a citizen as a member of a community.

On the other hand, moving to a new depth of examining social justice, Young (1990), maintained that such a notion cannot be merely examined through a lens of redistribution, but it should necessarily examine the basic institutional conditions that form social relations and structures, defining the communication and cooperation of people. Young (1988) presents the idea of oppression as a central term in “analysing and evaluating social structures” (p. 270) and focuses on social justice as a fight against oppression and injustice.

For Young (1988), oppression is structural or systemic, it happens between groups, streaming from unconscious injustices embedded in liberal “practices of education, bureaucratic administration, production and distribution of consumer goods”. At the same time, she supports that individuals are not independent of institutional and social structures (Young 1988), therefore “for every oppressed group there is a group that is privileged in relation to that group” (p. 276).

More specifically, Young (1990) focuses on the elimination of the five *faces of oppression*: a) exploitation, b) marginalization, c) powerlessness, d) cultural imperialism, and e) violence as a means to social justice. From these five types of oppression, Young (1990) defines marginalization as the most dangerous, as it is exercised against a big proportion of the population, and concerns different groups of people, excluded in terms of age, ethnicity, employment, social status, physical or mental disabilities and wealth. Injustice through marginalization lies within the fact that these groups of people are deprived of the freedom and the privileges some other groups possess and are therefore excluded from access to power and decision making that affects their own lives and actions (Young 1990).

According to Young (1990), it is the relationships of power created between social groups that define redistributive procedures and these relationships should be the starting point for the discussion on social justice. After all, Young (1988) maintains, social groups exist as forms of social relations, and differences between them are “an inevitable and desirable aspect of modern social processes” (p. 276). Therefore, to promote social justice is not to eliminate the differences between social groups, but to create institutions which promote and respect those differences. This view points to Habermas’ theory of *communicative democracy* (Habermas, 1979), as a means for promoting social justice. In pursuing social justice within such a cooperative context, open discussion based on lived social experiences should form the basis for communication that will lead to what Young (1990) calls the refinement of one’s “perception of the needs and interests of others, their relation to those others and their perception of collective problems goals and solutions”. In this way, the dismantling of institutional injustice and the participation and interaction of all groups in social life as full, equal partners is a prerequisite for social justice (Frazer, 2008). This leads to a “plural nature of social justice” (Gewirtz & Cribb, 2002, p. 500) supporting the idea of people having the capacity to participate in the procedure of decision making when the products of such a procedure affect their own lives.

Contemporary definitions of Social Justice

During the last few decades, the notion of *social justice*, as well as the multiple issues that arise in its name have received extensive attention, through studies in several fields, such as philosophy, ethics, education, sociology, economics, politics, and public policy (Arar, Beycioglu, and Oplatka 2017; Gumus et al, 2020). However, there is still no general consensus on one exact meaning of *social justice*, as, in practical terms, it points to a broad concept (Mullen, 2021), which may acquire various meanings depending on different social theories or perspectives (Zajda et al,2006). Nevertheless, most of the attempts to set a framework for defining *social justice* have led to a “value -based” general perception of the term, pointing to equality in the access to the resources and opportunities of a society (Gumus et al, 2020, p. 2) and the pursuit of “an egalitarian society that is based on the principles of equality and solidarity” (Zajda, Majhanovich & Rust, 2006, p. 1). Similarly, in his attempt to define *social justice*, DeMatthews (2016) refers to distributive, cooperative, and cultural justice, maintaining that a just distribution of goods, wealth, and services, as well as the full acceptance of marginalized groups, are vital for the promotion of a just society. Goldfarb and Grinberg (2002, p. 162), at the same time, consider that to pursuit social justice is to move beyond the recognition of injustice and inequality in the society and call for active engagement to support inherent human rights of equality and fairness in “social, economic, educational, and personal” terms.

Taking a more specific stance towards the essence and role of *social justice*, Mullen (2021, p. 4), supports that the term refers to the discipline that addresses oppression stemming from “systemic injustices such as poverty, exclusion, unemployment and unequal opportunity”. In the same way, Murrell (2006, p.81), refers to *social justice* as the readiness to recognize and eliminate “all forms of oppression and differential treatment” found in the policies as well as in the praxis of institutions. To this direction, several researchers (e.g. Edwards, et, al., 2021; Papa, 2020; Theoharis, 2007; Waite and Arar 2020; Zembylas, 2010; Zembylas & Iasonos, 2015) consider that social justice has to entail understanding and valuing diversity, recognizing marginalization and oppression of individuals and groups as well as taking actions towards eliminating the factors that cause oppression and marginalization.

Bell (1997, p.3), refers to *social justice* as “both a process and a goal” towards not only eliminating any form of exclusion of any group, but also the mutual shaping of a society to meet the needs of all groups. As Zembylas and Iasonos (2014) maintain, this *process* and *goal* are dependent on the specific context in which *social justice* takes place. Therefore,

“achieving social justice is very much related to the social and political circumstances that exist within a particular setting”, meaning that the way issues like poverty, disability, “ethnic or religious diversity and conflict”, or the rising proportion of immigrants in a traditionally homogenous society are perceived is a decisive factor affecting the process of *social justice* as it inhibits the “everyday practices of division and marginalization of certain groups” (Zembylas & Iasonos, 2014, p.3). Besides, as several researchers point out, *social justice* as a term is politically laden and subject to multiple explanations affected by cultural or historical factors that point to both discrimination and systemic oppression (Lugg and Shoho 2006; Sensoy and DiAngelo 2017).

Griffiths (1999) indicates that the historically identified characteristics of *social justice* cannot be “applied mechanistically to a situation in order to generate an index of social justice” (p.8), because, when seen through a historical lens, *social justice* refers to a set of values, whose interpretation depends on the understanding of terms like “good” or “right” and the relationship between each and all. Therefore, the way social justice is apprehended has to be linked to a specific social, historical and political context and “related to ethics and to an understanding of the possibilities of human action” (ibid, p.8). Indicatively, Weaver (2014) notes that *social justice* might point to a different idea for different people under different circumstances. For instance, for several indigenous populations that were under the control of colonial forces, *social justice* might mean being able to preserve their culture and traditions, while for others it might be the resource redistribution and equitable access to opportunity for every race (ibid).

Social justice in education & educational leadership

As Blackmore (2009) states, at the beginning of the 21st century, research on social justice leadership as an alternative mode of leadership became more intense. Jean-Marie, Normore, and Brooks (2009) argue that our realization of the interdependence between people and our shared risk from the most serious environmental, social and economic dangers gave a rise to an intense concern for social justice issues. This rising trend to incorporate issues of social justice into the field of educational leadership began from within academia in the USA and was expressed through publications and presentations at conferences (Iasonos, 2014). In terms of research production, a serious number of publications began to appear, examining social justice and its possible implications in education, while other types of more practical work examined the structuring of educational programs to include social justice issues (ibid).

Several researchers (e.g. Blackmore, 2002; Bogotch, 2002; Dantley and Tillman, 2006; Furman and Gruenewald, 2004; Gewirtz, 1998; Goldfarb and Grinberg, 2002; Marshall and Ward, 2004; Theoharis, 2007, as cited in Theoharis 2008) offered definitions of social justice leadership, while Bogotch (2002) supported that since social justice is a socially constructed idea, there are no specific definitions to explain it “prior to actually engaging in educational leadership practices” (p. 153). Most importantly, as Bogotch and Shields (2014) stressed, “educational leadership and social justice are, and must be, inextricably interconnected” (p. 10).

Beyond leading educational institutions in a socially just manner, Zembylas and Iasonos (2014), refer to *social justice education* as the foundation for offering students the knowledge and skills needed to fight social inequality and exclusion and the courage to actively engage in the process of finding solutions for the social and political problems of their society. In addition, Carlisle, Jackson, and George (2006) discuss social justice in education as a deliberate effort to promote equity and they maintain that it is the school’s duty as a socializing institution to proactively address any form of social oppression encountered within its setting and the community in general, so as to promote respect to multiple perspectives, visibility, acceptance, and affirmation of social identities. Similarly, Hayes and Angelle (2021) maintain that the very nature of social justice leadership can only be transformative, meaning that its ability to enact change both on an individual and a systemic level is of immense importance. In this way, social justice leaders struggle against inequity, strive for the academic achievement of all their students, are critically conscientious of interculturalism, and support inclusiveness (McKenzie, 2008).

Carlisle et. al., (2006) connect school work towards social justice with four specific principles, namely a) empowering and holding students from all social identities to high expectations, b) building a reciprocal relationship with the local community that focusses on social justice, c) setting all its components (resources, policies, procedures, and physical environment) in favour of promoting “social justice and student achievement” (p. 60), and d) implementing a holistic curriculum that promotes understanding, the elimination of all forms of oppression and the cultivation of “liberatory thinking and action” (p. 62). Zembylas and Iasonos (2014), add to the above idea, that it is especially socially just school leaders who struggle for the provision of “a diverse and challenging learning environment” (p. 383), which aims at the development of learning and high achievement of all the students. Similarly, stressing the consistent relation between the cultivation of social justice and

education, Pijanowski and Brady (2021) refer to education itself as a valuable social good and state that the degree to which people have access to education, as well as the quality of education they receive, might be vital indicators for the designing of just and equitable systems. However, pointing to the link between the educational and social systems, they note that the effect that systemic oppression has had on the ways people access education is too important to ignore and mere even distribution of education fails to acknowledge such oppression (Pijanowski and Brady, 2021). Endorsing a similar approach, which takes into consideration the historical, and contextual aspects of the term, Dantley, Beachum, and McCray (2008), define *social justice* in a sense that all instances of injustice and oppression observed in education, “are part of a long series of social, political, and historical events that have shaped, influenced, and affected educational reality” (p. 129).

Therefore, Shields (2014) refers to the “unfortunate” (p.329) perception of the goal of social justice education on behalf of several school leaders, as merely the test passing and the achievement of basic standards, even if this applies to all students. This minimalistic evaluation of socially just education may serve, according to Shields (2014), as one at least ensuring equitable access and educational results for all students, however, it is extremely limited, as it downgrades the idea of social justice to achieving minimum standards determined by tests. Besides, Blackmore (as cited in Zembylas and Iasonos, 2014) notes that managing schools based on comparable performances, measured through standardized test results points to handling education as a commodity and therefore fails to promote equity. On the contrary, educating for social justice should be about the identification of the disparity in terms of the skills and the knowledge students bring into school and a comprehensive awareness of the need to transform the school from an institution where students from less dominant backgrounds are excluded or marginalized (Shields, 2014). Social justice education, therefore, aims to promote a full comprehension of issues of social injustice in the school as well as the broader community and motivates students to become future “thoughtful, contributing adults” (Shields, 2014, p. 329).

Hackman (2005) also stresses the importance of social justice education in not just celebrating diversity, but more importantly in empowering students to take on an active role in their education and critically examine institutional, cultural, and individual forms of oppression. This kind of examination, Hackman (2005) maintains, should be extended to systems of power, with special emphasis placed on social change and the agency of students to that direction in and out of the school limits.

Thus, as several researchers have supported, leading for social justice is an intentional intervention that emphasizes the ethical goals of school leadership as well as the way to reach them (Jean-Marie, Normore & Brooks, 2009; Stevenson, 2007). Jean -Marie et, al. (2009) maintain that social justice leaders work towards the best interest of “traditionally marginalized and poorly served students” (p. 6) and are required to be the agents to promote the dismantling of traditional power structures that marginalize disempowered groups. In their attempt to eliminate those structures, social justice leaders make them central to their vision, educational mission and practice (Theoharis, 2009). This means, as Quin (2009) supports, that to be a social justice educator, does not only mean to be a just person, or to desire “knowledge and identification with the aims and values of social justice” (p. 110); rather, it means to purposefully act in ways that eliminate oppression for the sake of social justice.

Besides purposefulness, a deep reflection on their own values, experiences and beliefs, as well as on the process of finding alternative explanations and ways of understanding the values, experiences and beliefs of others are a vital and distinguishing quality of social justice leaders (Theoharis, 2009). Musaliwa and Gardiner (2014) deem necessary for educational administrators, teachers and students to inquire within their own experiences of life and education and employ a narrative in order to transform individuals’ perspectives and influence schools. The “self-discovery of an educator’s own self-knowledge” (Musaliwa & Gardiner, 2014, p. 192) and the sharing of their own narrative lead to understanding between individuals, thus eliminating barriers, leading to leadership for social justice and active participation in the process of transforming their schools.

For Blackmore (2006), to lead for social justice means that the leader challenges the reproduction of different forms of social injustice in school (social, political, cultural, and economic) and focusses their efforts on producing more equitable outcomes for every student. In this way, social justice leaders take on a more critical role in the transformation of traditional institutional arrangements, school norms and practices and work towards the reconstruction of educational leadership in a way that they place at the heart of their work the development of schools that seek to operate in the best interest of marginalized students, coming from different social, racial, cultural, gender or other traditionally disadvantaged groups (Blackmore, 2006; Evans, 2007; Zembylas & Iasonos, 2016).

2.3. Previous Research on Educational Leadership for Social Justice

A brief historical account of the course of SJL research

According to several researchers, issues concerning social justice began to be investigated since the 1960s (Oplatka, 2013). However, social justice leadership has only been researched since 1980s (Robinson, 2017; Gumus et al, 2020) and is still limited, especially as far as the educational system of Cyprus is concerned (Zembylas & Iasonos, 2015).

In an effort to trace the course of specific research on educational leadership for social justice, Oplatka (2014) studied relevant papers from 1962 to 2010. Starting from the 1960s with “no signs of social justice” (Oplatka, 2014, p. 20), Oplatka (ibid) moves through the decades to note that the first debates on leadership in connection to social justice issues became evident in the 1990s, with notably more scholars beginning to study issues of equality, diversity, racism and social justice, in relation to education and more specifically educational leadership. However, Oplatka (ibid) notices that it was not until 2000s that a considerable increase in the research on social justice leadership took place, “especially in the form of special issues” (Oplatka, 2014, p. 30).

According to Oplatka (2014), the first special issue dealing with social justice was edited by Grogan in 2002. and included, among others, an article about the tensions between postmodern and modern notions that caused difficult dilemmas for school leaders (Blackmore, 2002, as cited in Oplatka, 2014), a case study of a leader who promoted social justice through authentic participation in an urban school in Venezuela (Goldfarb & Grinberg, 2002, as cited in Oplatka, 2014) and a framework offered by Bogotch (2002, as cited in Oplatka, 2014) to enable understanding of the political and moral possibilities of educational leadership. In 2004, a special issue of EAQ, edited by Marshal (as cited in Oplatka, 2014) aimed at investigating issues of cultural diversity, equity and democratic education for the promotion of social justice.

Two years later, in 2006, a special issue of JEA specifically examined leadership development programs and focused on the preparation of social justice leaders, while in the same year LPS published several articles dealing with the “politics and emotions of leading for social justice” (Oplatka, 2014, p. 30), as well as the need for examining social justice leadership within its immediate historical, political and social contexts. In 2007, Normore (as cited in Oplatka, 2014), edited an issue in JEA, devoted to social justice leadership exposing the reader to various conceptualizations of social justice and leadership as affected

by different cultural and social contexts. Oplatka (2014) refers to the above publications as the initial “stages of the epistemological development in which the debate about leadership for social justice is positioned” (p. 31). Through these initial stages, main terms related to social justice leadership seem to have started being established. For instance, cultural diversity appears with terms like equity, and equal opportunity, while leadership is examined in terms of inclusive schools and deconstructed diversity discourses (cultural, religious, social or ethnic) (Oplatka, 2014).

In conclusion, Gumus et al (2020), maintain that in the last two decades, after a domination of neoliberal policies in education, the demands for change, inclusion and equity have led to an increase in relative research. In these years, many studies focused on the principles and the characteristics of social justice leaders, their preparation, as well as on the challenges facing school leaders who struggle for social justice at their schools (Arar, Beycioglu, and Oplatka 2017; Brooks and Watson 2019). Still, however, the big impact of “old conceptual papers” (Gumus et al, 2020, p. 15) on social justice leadership indicates that research in the field is still “in its infancy” (ibid).

Previous research on educational leadership for social justice in Cyprus

Zembylas and Iasonos (2014) stress the surprising fact that until 2014, there had not been “any research on educational leadership for social justice in Cyprus” (p. 382). The researchers (Zembylas & Iasonos, 2014) refer to research on inclusive education in connection to leadership (e.g Angelides, 2011; Angelides, Antoniou, & Charalambous, 2010), however, as they support, “none of this work makes any explicit connections between leadership and social justice” (p.387). Moreover, they maintain that due to the unresolved political problem of the Turkish invasion in Cyprus, the increase of immigration, and the centralised educational system, issues of social justice, equality, and human rights do not receive the attention they ought to by educational leadership. In addition, in agreement to several other researchers, Zembylas and Iasonos (2014) claim that the limited professional development for educational leaders in cultural diversity and social justice in Cyprus (Johnson, Møller, Ottesen, Pashiardis, Savvides, & Vedøy 2011; Zembylas, 2010c; Zembylas & Iasonos, 2010) have meant that the principals’ role in engaging successfully in any serious multicultural practice or social justice leadership enactment is limited. In their article, *Toward a Framework of Research and Practice for Social Justice Leadership: The Case of Cyprus*, Zembylas and Iasonos (2014, p. 390) propose a “Framework of Research and Practice for Social Justice Leadership in Cyprus” which is based on two axes, namely a)

research on the relationship of educational leadership and justice on its political and social dimensions and b) practical preparation and development of knowledge and consciousness for social justice leadership in school leaders as well as the development of curricula and pedagogies for social justice. Indeed, such a framework appears to be introducing a holistic approach to the professional development of school leaders in order for them to lead in a way that respects the intersectionality of their student population and promotes social justice, however it would need more than an in service training procedure, as it appears to require a transformation in the culture and mentality not only of the school as an organisation, but of the whole educational system, which now is mainly monocultural and centralised (Hajisoteriou and Angelides, 2014; Pashiardis, 2014; Zembylas & Iasonos, 2010).

Previous, qualitative research by the same researchers, (Zembylas & Iasonos, 2010) investigated the multicultural approach embraced by 17 primary school principals in Cyprus in relation to their leadership styles. Although not focusing specifically on social justice, the research findings may be indicative of the attitude of school leaders towards relevant issues, like inclusion, equity and acceptance. The main findings of that study showed that a striking 8 out of the 17 participants embraced a conservative interculturalism approach, which is characterised by feelings of discomfort about diversity, and insecurity for the possibility of loss of the national identity because of the presence of cultural diversity in the population. Consequently, these participants expressed their preference to uniformity and the preservation of the status quo, instead of opting for more intercultural oriented and social justice embracing educational and leadership approaches. Nevertheless, the same research found that a small number of the participants adopted a critical multiculturalist approach. These 4 principals commented against racism, xenophobia and the feelings of superiority of the local culture and referred in positive terms to acceptance of diversity and “the importance of social justice goals in education” (Zembylas and Iasonos, 2010, p.173).

In her doctoral thesis, Iasonos (2014) investigated Cypriot primary school principals’ philosophical approach of interculturalism, as well as the leadership styles that principals with elements of a social justice leadership adopt. In the first stage of her research, Iasonos (2014) found that a critical, a conservative and a liberal multicultural approach were mainly adopted by the sample principals. In the second phase of the research, it was found that five out of the twenty-three principals embraced critical multiculturalism and possessed characteristics of social justice leadership. According to Iasonos (2014), these principals’ life and school leading philosophy was related to their socio-political experiences, especially

concerning being a refugee, living in a country with an ongoing occupation, and division, and having experienced the Turkish invasion. Moreover, these five principals indicated intense social activism which was connected to social justice leadership (ibid).

In another research involving principals of elementary schools with a highly multicultural and diverse pupil population, Zembylas and Iasonos (2015) focused more specifically on the investigation of the distinguishing characteristics of social justice leaders among the participants. The principals who took part in this research met certain social justice criteria concerning consciousness, knowledge, and skills related to social justice and possessed characteristics of social justice leadership, according to Theoharis' relevant classification (2009). The findings of this study, confirm previous studies' findings by several researchers in different educational and social contexts, as regards the special characteristics that social justice leaders possess (Santamaria & Santamaria, 2012; Shields, 2006; Shields et al., 2002; Theoharis, 2007, 2009, as cited in Zembylas and Iasonos, 2015). Among the most interesting findings of this research was the fact that the issue of ethnic division influences the way the principals understand the socio-political situation shaped by that division and, consequently, affects school life (Zembylas and Iasonos, 2015). Another important finding of the research was that despite the added complexity that ethnic division puts on their struggle for the transformation of their school in their everyday practice (ibid), principals who were characterised as social justice leaders, remained deeply committed to enacting social justice and purposefully initiated actions to promote trust with the community, while they firmly stand against nationalism and racism. Moreover, in agreement to similar studies in Cyprus and the USA, (e.g. Theoharis, 2007; Theoharis, 2009; Zembylas and Iasonos, 2016), Zembylas and Iasonos (2015) found that leaders who fight for social justice and against the status quo that supports division, face resistance and they "express feelings of isolation in their struggles against injustice" (p. 20).

In their case study concerning the leadership styles adopted by one principal in Cyprus, who enacted a social justice leadership in her multicultural school, Zembylas and Iasonos (2016) investigated the way this principal's vision for social justice "was entangled the different leadership styles" (p. 13). The findings of this study, (Zembylas & Iasonos, 2016) showed that the principal's social justice leadership vision constituted of elements found in different leadership styles and went beyond the qualities of a good school leader, to be especially supportive of a social justice philosophy. These results are aligned with what Theoharis (2009) outlined as the consciousness, knowledge, and skills of social justice leaders.

Finally, focusing explicitly on social justice education in Cyprus Hajisoteriou and Angelides (2014) examined the official policy of the Ministry of Education Sports and Youth (MoESY), the way school leaders in Cyprus understood education policy for social justice and the impact of such a policy on school leaders' action for social justice. The researchers studied official policy documents (legislation, recommendations and directives, circulars, reports and meeting minutes) concerning social justice in schools and interviewed five "policymakers working in the MoESYSY", as well as "five head teachers and 20 teachers" (Hajisoteriou and Angelides, 2014,p.161). Hajisoteriou and Angelides (2014) found that most of the participants understood social justice education as equity of access and equal educational opportunities. However, they did not perceive social justice as an issue to demand any specific action. This was also depicted in the official policy of the MoESY, leading the researchers to the conclusion that "social justice was accompanied by inaction at the phases of strategic direction, organizational principles and operational processes of educational policy" (Hajisoteriou and Angelides, 2014, p.167).

2.4.Previous International Research on Educational Leadership for Social Justice

International research focusing on social justice leaders' characteristics.

Regarding the empirical research investigating the characteristics of successful school leaders, who embraced social justice, Theoharis' (2007, 2008, 2009) research is among the most distinctive ones. Theoharis (2008, 2009) studied the leadership course of seven public school principals, who were committed to the enactment of social justice in a longitudinal project that included interviews, document reviewing, observation and discussions with the principals, parents, and school staff, combined with principles of autoethnography. Theoharis (ibid) concluded that the successful social justice school leader utilizes their deep reflection on their experiences and possesses core leadership characteristics (arrogant humility, passionate vision and tenacious commitment to justice), along with certain consciousness, knowledge, and skills to promote their vision for social justice.

Through his research, Theoharis (2009) concluded that traditional leadership traits and consciousness are not effective enough in promoting social justice. Therefore, he identified two "keys" (p.128), that lie at the centre of the framework of social justice leaders' practice and mindset. The first key is to "acquire a broad, reconceptualized consciousness/knowledge/skills base". This key is applied to three areas of action, namely a) eliminating pull-out and segregated programs, b) providing ongoing staff development

focused on building equity and c) reaching out to marginalized families and community (Theoharis, 2009, p. 128) (Table 1). The second key is to “possess core leadership traits”, namely: a) an arrogant humility, b) a passionate vision and c) a tenacious commitment to justice (Theoharis, 2009, pp.143, 147).

These two “keys” are used as methodological tools for the purposes of this research, and they serve as criteria for the degree to which the SIFFE principals can be classified as educational leaders who embrace social justice. Although these “keys” were identified through relevant research involving mainstream school principals, this research applies them to the principals of the SIFFE which is a semi-formal public educational organization, embracing Nusche’s idea (2009, as cited in Lumby, 2013b), that system-level choices concerning conditions of teachers’ employment apply to different types of schools and are crucial to promoting and maintaining equality in these institutions. It is essential to stress, at this point, that for this research, the term *equality* does not refer to providing the same schooling experience to every student but implies “giving each child what is needed from their perspective”, to develop in school and life (Lumby, 2013a, p. 19).

The characteristics of social justice leaders, concerning their consciousness, knowledge and skills found by Theoharis (2009) to be “instrumental in the creation and maintenance of just and equitable schools” (p.141) are presented in **Table 1**. This table is going to be used as a methodological tool for the purposes of this research, in order to identify the degree to which the principals of the SIFFE possess the qualities characterizing “social justice leaders”.

Table 1
Consciousness, Knowledge, and Skills of Social Justice Leaders

Social justice consciousness	Knowledge	Skills
<ul style="list-style-type: none"> • Possesses a bold vision. • Believes that inclusive services and heterogeneous grouping benefit all students. • Is committed to differentiation and teaming. • Believes a sense of belonging and of classroom community 	<ul style="list-style-type: none"> • Research on inclusion, tracking and heterogeneous grouping. • Special education, interculturalism: theory, research, policy, procedures, disability, information, and practice • (Greek) Language learners: research, policy, and practice 	<ul style="list-style-type: none"> • Using and presenting data to promote their vision and justify decisions. • Interpersonal communication • Language / Experience/ Comfort with issues of race, diversity etc • Accessing talented outside resources to promote professional development of self and staff on issues of

<p>are imperative for learning.</p> <ul style="list-style-type: none"> • Is committed to own learning and learning of others. • Understands and values diversity. • Believes in holistic approach to working with students and families. • Is committed to engaging with the community 	<ul style="list-style-type: none"> • Content area curriculum and instruction • Interconnected nature of equity at schools • Race, identity, and privilege • Promotes professional development of their Institute's educators, especially on issues of privilege and oppression 	<p>social (in)justice and multiculturalism.</p> <ul style="list-style-type: none"> • Developing relationships with diverse people • Management skills: scheduling, facilitating class placement, working within negotiated contracts, utilizing release time, creating resources for professional development, organizing people, scheduling proactive time for outreach.
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(Adopted from Theoharis, 2009, p. 142)

The core leadership traits that Theoharis (2009) found to be central to social justice leaders' practice are presented in the following table (**Table 2**), along with a brief explanation of each one of them, based on Theoharis' (2009) analysis.

Table 2
Core Leadership Traits

<p><i>1. Arrogant humility</i></p> <ul style="list-style-type: none"> ▪ Intense confidence and comfort that they are right/ that they know what best/ that is they are the ones needed to lead their school towards the vision of social justice. ▪ Continual insecurity and self-doubt of their abilities and their knowledge/ willingness to admit their mistakes publicly and privately/ questioning whether they are doing any good in their position/ constant reflection on their actions, mistakes, and decisions.
<p><i>2. Passionate vision</i></p> <ul style="list-style-type: none"> ▪ Tightly interwoven connection between their role as individuals and as principals/ deep caring / deep commitment and sincere enthusiasm/ personal connection to their schools and to social justice/ sincerity. ▪ Holding a strong vision/ working towards the moral purpose of social justice/ dissatisfaction when they could not change things (at all or fast enough) ▪ Focus of their efforts and the work of their staff in achieving equity and social justice for marginalized students/ change people's beliefs from self-centred to other-centered.
<p><i>3. Tenacious Commitment to Justice</i></p> <ul style="list-style-type: none"> ▪ Fierce commitment to their vision of equity and social justice for their staff and themselves/ lead in collaborative, democratic and empowering ways/ relied on, supported and empowered teachers/ relied on their staff's professional knowledge. ▪ Solidly intact vision of social justice even when facing strong barriers.

(Adapted from Theoharis, 2009)

Theoharis' (2009) basis for specifying the characteristics that make social justice leaders stand out of the rest of the educational leaders, in being high performing, honest, knowledgeable leaders, who employ good practices in their everyday work, was Ladson-Billing's work on culturally relevant pedagogy (1995, as cited in Theoharis, 2009). Ladson-Billing re-examined the distinction between "good teaching" and "culturally relevant teaching", which she considered the model of what good teaching should be (1995, as cited in Theoharis, 2009). In a similar way, Theoharis (2009) states that even what is considered to be good leadership needs to be re-examined through a lens of equity and justice. In justifying this idea, he maintained that good leadership had existed before focusing on social justice leadership, and yet, unjust and inequitable school existed and were approved. Social justice leadership, on the other hand, has taken on an intentional struggle to achieve and promote more equity. Finally, Theoharis (2009) stresses that any type of leadership that does not "ensure equity and does not create just schools is not good leadership" (p. 161). **Table 3** presents the specific differences between a "good leader" and a "social justice leader" according to Theoharis (2009).

Table 3
Differences Between a "Good Leader" and a "Social Justice Leader".

Good Leader	Social Justice Leader
Works with sub publics to connect with community.	Places significant value on diversity and extends cultural respect and understanding of that diversity.
Speaks of success for all children.	Ends separate and pull-out programs that block both emotional and academic success of marginalized children.
Supports variety of programs for diverse learners.	Strengthens core teaching and curriculum and ensures that diverse students have access to that core.
Facilitates professional development in best practice.	Embeds that professional development in collaborative structures and a context that tries to make sense of race, class, gender, sexuality and disability.
Builds collective vision of a great school.	Knows that a school cannot be great until the students with the greatest struggles are given the same rich, academic, extracurricular and social opportunities as those enjoyed by the most privileged peers.
Empowers staff and works collaboratively.	Brings a personal vision of every child being successful, but collaboratively addresses the problems of how to achieve that success.
Networks and builds alliances with key stakeholders.	Builds and leads coalitions by bringing together various groups of people to further agenda (families, community organizations, staff, students) and seeks out other activist administrators who can and will sustain her/him.

Acts as a positive ambassador for the school.	Builds a climate in which families, staff and students belong and feel welcome.
Uses data to understand realities of the school.	Sees all data through a lens of equity.
Understands that children have individual needs.	Knows that building community, collaboration and differentiation are tools for ensuring that all students achieve success together.
Engages in school improvement with a variety of stakeholders.	Combines structures that promote inclusion and access to improved teaching and curriculum within a climate of belonging.
Works long and hard to create a great school.	Beyond working hard, becomes intertwined with the school's success and life.

(Adopted from Theoharis, 2009, p. 160)

Besides Theoharis, other researchers (e.g. Brooks and Miles 2006; Stevenson, 2007; Khalifa, Gooden, and Davis 2016; Arar, Beycioglu, and Oplatka 2017; Angelle and Torrance 2019), also identified common practices and characteristics of effective social justice leaders. These include the promotion of supportive and cooperative relationships between the staff members, cooperation with other stakeholders and the efforts to offer equal opportunities for marginalized students. As Arar, Brooks and Bogotch (2019) maintain, social justice leaders are also particularly sensitive to justice and equality issues especially in the cases of marginalized groups, like refugees, minorities, and immigrants. Moreover, investigating the qualities of the social justice leader, Stevenson (2007) conducted five case studies in highly multicultural secondary schools in the UK. Through the analysis of interviews with school staff, students, and members of the community Stevenson (2007), like Theoharis (2009), concluded that effective social justice leaders possess strong commitment to their social justice values and are capable of putting their values in action through their practices at their schools. The particular school leaders used the progressive state policies in favour of promoting their social justice vision, a practice which proved very effective (Stevenson, 2007).

In a different context, Santaella (2021), explored the characteristics of successful social justice leaders through the Spanish research contribution to the *International Successful School Principalship Project* (ISSPP). The researcher notes that a lot of the cases investigated through the Project concerned schools in challenging contexts. Moreover, she indicates that in the Spanish educational context, the notion of social justice is conceived in different ways including, on the one hand a “meritocratic equality of opportunities” and “equal treatment of students regardless of wealth or talents” and on the other “affirmative actions ... to compensate for (social, political and economic) inequalities and disadvantages”

(Santaella, 2021, p. 75). However, judging by the ISSPP's approach to successful leadership, which takes into consideration "academic attainment and progress, participation and achievement in curricular and extracurricular programs, and personal aspects such as social development", a successful school leader, according to Santaella (2021) is committed, visionary and focused on their student's achievement, and they include elements of democratic and distributed leadership in their practice.

Especially concerning successful social justice leadership in disadvantaged contexts, in agreement to several other researchers (e.g. Arar, Brooks & Bogotch, 2019; Gonzalez, Falcon et al., 2020; Hernandez-Castilla et al., 2017; Theoharis, 2009), Santaella (2021) concludes that the common characteristics of successful principals include a value system that is directly connected to a "high sense of responsibility (and) commitment to the community and social justice" (p. 78), passion, empathy, optimism and hope for their social justice and achievement goals, "a realistic utopian attitude" (p. 82) to the reality they are facing and the belief that change is achievable through unifying educational policies. In a similar way, according to Moral, Garcia-Garnica and Martinez-Valdivia (2017) social justice leaders in disadvantaged secondary schools in Spain applied a distributive and participative leadership and used their disposition and training to create a favourable environment for their students and teachers. These leaders' personal qualities included commitment, empathy, accepting plurality of opinions, maintaining an optimistic and clear vision for improvement, and the readiness to create relationships with the educational community (Moral et al, 2017).

Social justice leaders' qualities in relation to "universal" moral values were investigated by Tripses (2021). In her research, Tripses (2021) used data from interviews with six school principals in three different countries, Latvia, Lithuania and Estonia, who were nominated by their colleagues as social justice leaders, in order to demonstrate how moral purpose in relation to "universal values" (truth, respect, responsibility, fairness and compassion), support social justice leadership in countries where "social justice is not a familiar term in educational circles" (p.212). According to the researcher, a special characteristic of this research has to do with the fact that the three countries involved suffered occupation and oppression for fifty years and they have been trying to "reclaim their national identities" for the last thirty years. Mutatis mutandis, as Zembylas and Iasonos (2015) have shown through their research on social justice leadership in Cyprus, issues of ethnic division influence the way principals understand the socio-political situation and its effect on school life, as "stereotypes, prejudices, racism and nationalism" appeared to be "transferred to school by

the community” (Zembylas and Iasonos, 2015, p. 19). Nevertheless, in agreement with conclusions from research by Theoharis (2007, 2009), Tripses (2021) claims that these social justice principals’ behaviour was mainly governed by three values: a) using dialogue to establish common understandings based upon values, b) challenging the status quo, policies and procedures in order to ”deconstruct and reconstruct schools” to ensure “equitable treatment for all students” (p. 222) and c) accepting responsibility in facing resistance in cooperation with other parts.

Stakeholders’ engagement in effective social justice leadership

Several researchers’ work focused on the relationship of education leaders with stakeholders in their effort to facilitate social justice work (Boyles and Mullen, 2021; Jung, 2021; Richard, 2021). To investigate the leadership styles and practices adopted by successful social justice leaders, DeMatthews and Izquierdo (2017), used observation, document review and interviews with a secondary school principal. The researchers found that to succeed in her task of enacting social justice in her school, the principal inspired her teachers and her students’ parents, as well as other stakeholders, to participate in inclusive programs that would help them overcome the social injustices and inequalities inherited by the previous principalship of their school (ibid).

Boyles and Mullen (2021), on the other hand, investigated the principals’ role in the establishment of effective family engagement for ensuring equity, student achievement and overall success for poor students. Data was taken through interviews with six principals in the rural area of Appalachia. Boyles and Mullen (2021) concluded that despite the serious challenges faced by the principals in the process of their practice, (poor students not having their basic needs met, inadequate funding that prevented program development and implementation for the families and restricted access to transportation for the high-poverty families) their solid engagement to their social justice vision was still apparent. More specifically, the researchers found that in order to succeed in their quest for equity and academic success for their students, the principals involved their staff and the parents in their practices, gave credit to their teachers for the success, scheduled family engagement activities to create a welcoming atmosphere for the families, implemented monitoring mechanisms for the family engagement and used parents who were teachers to contribute to schoolwide plans (ibid).

Also investigating the role of stakeholders' engagement in the process of enacting social justice leadership, Jung (2021) utilized previous relevant literature to theoretically support the establishment of a distributed leadership framework for the promotion of school improvement and leadership for change and social justice. The proposed framework "shifts the conceptualization of leadership from the actions tied to formal positions" (p. 327), to families and members of the community who can lead and influence others. In this way, Jung (2021) states, formerly "underrepresented and non-dominant families and communities" were able to be part of an equitable, authentic school – family – community cooperation. In this direction, Edwards, DeMathews, Spear and Hartley (2021) support that effective school reform for social justice has to move beyond school-based management and empower the community and parents, through involvement and adult education. In their case study, Edwards et al. (2021) conducted interviews with the founders, parents, community members and local organizations, as well as school visits and observations in a school in a socially and economically deprived context to conclude that the combination of "meaningful parental involvement...social justice leadership, adult education, and community organizing" (Edwards et al, 2021, p. 1203) can lead to a more effective way to enact social justice in similar contexts.

Furthermore, Richard's (2021) research focused on the relationships formed by social justice leaders with the main stakeholders, namely, school staff, district staff, students' families and the community members and organizations, within their social justice work. The research used data from interviews with seven social justice leaders in Chicago and showed that interaction with "myriad" (Richard, 2021, p.452) of stakeholders ranging from "students and their family members, to churches, health organizations, local businesses and other public and civic institutions" was integral to social justice leaders' work (p.442). The findings of the research indicated that this relationship sometimes constituted an asset for the school and sometimes a barrier. Richard also documented the techniques employed by the leaders to manage such barriers, such as being authentic, developing trust, understanding the context, deliberately hiring and shaping the staff and effectively framing social justice issues (ibid).

Inter-contextual comparative analysis of International SJL research

In their review of international research on school leadership for social justice, Gumus et al (2020), suggest that intercultural comparative analysis of social justice leadership research, should be conducted in various contexts, including non-Western ones. According to Gumus and his colleagues, detailed analysis of social justice leadership research from various

contexts, taking into account the “topical, theoretical and methodological differences” (ibid, p. 14) will potentially dissolve possible questioning of the coherence and common characteristics of the relevant field. To this end, interesting international research by Arar, Beycioglu and Oplatka (2017) compared the views and practices of social justice leaders in two different countries, Turkey and Israel. The researchers used semi-structured interviews with six principals from Israel (four Jewish and two Arabs) and five principals from Turkey. The findings of the study revealed “interesting similarities between Turkish and Israeli principals’ subjective perceptions of leadership for social justice” (p.203). Moreover, it was found that the principals from both countries used similar strategies in their leadership, concerning recognizing inequalities, and working towards forming an empowering pedagogy. A difference, however, was that the Turkish principals acted “individually and locally” to enact social justice practices in their leadership, in contrast to Israel and “many Western countries” where there is some reference to social justice in the official educational policy (Arar, Beycioglu & Oplatka, 2017, p. 204).

Challenges faced by SJ leaders.

Concerning the barriers and resistance faced by social justice leaders in their course of practice, Theoharis (2007) found that the principals who focused their efforts on enacting social justice met “formidable resistance to their efforts” (p. 238). This resistance originated from factors both within and outside their schools. As far as in-school factors are concerned, difficulties arose by the immense demands of the principals’ position itself as well as by the staff’s attitudes and beliefs against their social justice agenda. Theoharis (2007) notes that several principals faced their staff’s unwillingness to follow their efforts for pro social justice change as they “took comfort in keeping the status quo” (p. 239). Resistance also stemmed from middle-class white parents, the immediate local community, school district personnel, as well as administrators in the central offices (ibid). Theoharis (2007, p. 241) also supports that resistance against the principals’ work for social justice came from lack of valuable resources, state regulations and, “uninspiring preparation programs” which were not helpful in their social justice work.

Furthermore, Theoharis (2009) identifies three levels of resistance against the practice of a social justice leader: At level 1, resistance came from within the school. This kind of resistance referred to too much workload, bureaucracy, pre-established norms and structures, as well as resistance from school staff who either ignored or avoided any discussion on issues of interculturalism. Moreover, resistance at this level came from the community, especially

the parents of privileged students who insisted on pertaining the status quo in favour of their children, ignoring issues of diversity. At level 2, resistance originated from organizational structures and procedures, central office administrators and prosaic administrators as well as colleagues who resisted the promotion of justice in schools due to lack of knowledge or will. Finally, at level 3, resistance came from an institutional level, referring to lack of resources for the development of projects for students and the school staff in relation to social justice issues, state and federal regulations that did not support marginalized student groups and inadequate training for principals leading to the lack of their preparation to handle issues of equity. Theoharis (2007) identified two main consequences of resistance on social justice leaders. These had to do with a “great personal toll” (p. 242) that is, the leaders’ great physical, mental and emotional burden and a “persistent sense of discouragement” that they could not reach their goal (p. 242). Analysing the findings of Theoharis’ work, Pijanowski and Brady (2021) concluded that since there is a political aspect in the work for social justice its enactment needs empowering as well as the help of positions of power. Although in an indirect way, absence of these elements also constitutes an obstacle to the enactment of social justice leadership.

Other researchers (e.g., Richard, Cosner & Salisbury, 2021; DeMatthews & Tarlau, 2019) also maintain that in their fight against unjust policies, social justice leaders may put themselves at great personal risk that might entail entering an unsympathetic relationship with the district, or even the termination of their employment. In a similar way, based on his research in schools in Cyprus, Zembylas (2010) explains that those who take up approaches which are relative to social justice, often pose limits to their work because of resistance to their efforts. In the same way, Zembylas and Iasonos (2015) found that in their efforts to enact social justice leadership, school leaders usually clash with the status quo, which bears a cost for them. For example, these school leaders often state that they feel isolated in their effort to enact justice at their school (ibid).

Wang’s (2018) research on the ways in which principals try to face inequity and promote social justice in their schools led to similar findings. Wang used semi-structured interviews with 22 elementary and secondary school principals in Toronto-Canada. Her main findings were that social justice leaders utilize a people-centered approach and try to build positive relationships with teachers, families and communities. However, in the course of their efforts, the leaders faced challenges originating from teachers, who were prejudiced against

them and negative to their social justice cause (Wang, 2018). Other barriers identified by Wang included scarcity of resources and socioeconomic inequalities among students (ibid).

Educational leaders' training and professional development for SJ leadership

In their recent *Review of international research on school leadership for social justice, equity and diversity*, Gumus et al (2020), highlight the fact that although school leaders can make a difference in applying social justice practices in their schools, they cannot always respond to the challenges of promoting equity, inclusion and social justice-oriented change. Through their review, the researchers identify lack of social justice leadership preparation and development as one of the most important factors for principals being unable to identify and face the barriers they encounter (ibid).

Miller and Martin's (2015) investigation of the efficacy of principals' training for social justice leadership, is an indicative case of the role social justice related preparation can play in school leaders' efficiency in their dealing with relevant issues. Miller and Martin (2015) used semi-structured interviews and observation to investigate the role of school leaders' training for social justice leadership in primary and secondary schools in the United States. The researchers found that lack in relevant training of the sample principals resulted in their not being able to adequately recognize prejudice and discrimination in their schools (Miller and Martin, 2015). Moreover, Miller and Martin (2015) found that the principals were not particularly interested in promoting acceptance, inclusion and interaction with different cultures or taking part in activities that would enable them to develop such principles.

Bertrand and Rodela (2018) also examined SJ educational leadership literature through the lens of Critical Race Theory and collective transformative agency to form a set of propositions for principal preparation. At the same time, they focused on the participation of the main stakeholders, especially "youth, parents and community members" (Bertrand et al, 2018, p. 11), in a distributive form of leadership for social justice. Bertrand and Rodela (2018) supported that the current leadership preparation programs are based on the traditional conception of school leadership as the job of only one person, while they maintain that SJ educational leadership literature has overlooked the role of youth, parents and community members in leading for equity and social justice. Furthermore, they supported that the experiential knowledge of these groups can and should be central in the efforts for change aiming at social justice in education (ibid). Based on this idea, the researchers offer a series of proposals for SJ educational leaders' preparation, including an examination of the essence

of leadership and the cultivation of an “expanded conception of SJ educational leadership” that would actively involve students, parents and the community (Bertrand and Rodela, 2018, p. 12).

In addition, Chubbuck and Zembylas (2016), supported that, for the advancement of social justice education to be possible, a thorough examination of the theory and practice of relevant teacher education is necessary. At the same time, they claimed that the examination of such education’s contextualization is essential. Therefore, the researchers went on to examine the context, theory and practice of literature concerning “teacher education informed by goals of social justice” (ibid, p.463) and they concluded with a set of recommendations for social justice teacher education programs. Chubbuck and Zembylas (2016), stress that the three aspects their recommendations took into consideration, context, theory and practice should be considered together in order for them to be optimally effective towards their goal of providing “excellent preparation” (p. 493) for teachers pursuing social justice. Finally, the researchers point to five essential factors that are interwoven and should be informing teacher education for social justice: political awareness, theoretical grounding, holistic coherence, high quality research, and widespread collaboration (Chubbuck and Zembylas, 2016, p.493).

Research in Greece, which is a country with a similar educational system as Cyprus, has indicated an incomplete perception of on social justice leadership by the majority of the participants, who perceived social justice as equal treatment for all students (Kantimoiri, 2018). Kantimoiri (2018), who investigated the views of teachers and principals in secondary schools in Greece on social justice, the possible ways to promote it and the role of the principals in this effort notes that the majority of the participants were not aware of any specific ways to promote social justice, and she concludes that “a committed leader who pursues the social justice agenda within his/her educational organization is absent from Greek schools” (Kantimoiri, 2018, p. v). Similarly, qualitative research by Karatsiki (2019) investigated the views of primary and secondary school principals in Greece on what makes a socially just school, as well as their practices towards making their school just. The findings showed that most of the principals faced serious problems in working for social justice and handling injustice issues and pointed to the need for more in-service training on social justice issues as well as cooperation with other agents in the community to promote social justice. Additionally, the participants indicated that they faced resistance in their efforts for social justice by teachers in their school as well as by the lack of cooperation from the parents (Karatsiki, 2019).

Tsotras and Koutouzi (2014) also used semi constructed interviews to investigate the views of primary and secondary school principals in Greece, about social justice as well as their practice against racism and discrimination. These researchers too, found that the principals in the sample connected social justice with equity and respect to human rights. Most importantly, the researchers state that the majority of the principals recognized the complexity of the leader's role in promoting social justice in their school.

In a similar manner, Nastos (2011) investigated primary school inspectors' and heads of departments' views about social justice, inclusion and diversity in the Greek educational system. According to Nastos (2011), the participants appeared aware of social injustice and the inefficacy to handle cultural issues in schools and connected the idea of social justice leadership with equal access, acceptance and support of diversity (Nastos, 2011). In addition, the participants stated that the personal involvement and preparedness for personal reflection on behalf of school leaders are essential for the enactment of social justice leadership, while they stressed the need for passing the vision of social justice and the creation and maintenance of a democratic school to their teachers (ibid).

2.5. Local and international research on social justice leadership in adult education and lifelong learning

Gravani, Hatzopoulos and Chinas (2021a) state that, "there is a striking absence of any substantial references to adult migrants or to the notions of multiculturalism, intercultural education or the integration of non-native adult learners" (p.26) in the relevant literature and policy documents in Cyprus. Concerning social justice leadership in adult education or LLL in Cyprus in particular, relevant research seems to be non-existent. In agreement to the above, discussing the main challenges of LLL and adult education in Cyprus, the CyLLL National Strategy for 2021-2027 highlights the lack of quality and performance assessment mechanisms and points to the inadequate "analysis of adult learning needs" as the main factor that poses participation barriers and "produces inequalities against vulnerable groups" (CyLLLS_2021-2027, 2022). This, according to the Strategy text, becomes evident through the low participation rates of people from these groups in LLL and adult education programs in Cyprus (ibid).

In "the first endeavour to explore" (Papaioannou & Gravani, 2018, p.436) a relevant field in Cyprus, that is, the efficacy of formal adult education for adults coming from socio-economically vulnerable groups, Papaioannou and Gravani (2018) used semi-structured

interviews, a reflective diary and document analysis to investigate the educational, psychological and sociological empowerment of vulnerable adult learners through their participation in the Second Chance Schools (SCS) in Cyprus, particularly in the Evening High Schools (Esperina Gymnasia-Lyceums). Although not focusing on educational leadership, the researchers investigated the mechanisms that potentially contributed to the vulnerable adults' empowerment as well as the obstacles faced in the process. On a systemic level, the findings of the research indicated the unresponsiveness of the formal educational system towards the calls of the SCS for a reform in terms of curriculum, teaching material and teacher training in order to meet the specific needs of the adult learners (Papaioannou & Gravani, 2018). Furthermore, the researchers found that the teachers appointed at the program were not specialised in adult teaching and they emphasized their role, not as educators, but as personal development counsellors, expressing their belief that they could help their students "live their lives as human beings" more than they could help them learn (Papaioannou & Gravani, 2018, p.442). This not only deems them to be inefficient in their formal, institutional position as public teachers, but also reveals their inability to focus on their educational role as well as to recognise their need for professional development. Such attitude, consequently "constitutes a barrier to learners' cognitive empowerment" (Papaioannou & Gravani, 2018, p.445).

Moreover, the teachers who took part in the research stereotyped the learners as inferior and deficient in terms of their learning skills and educational status. The teachers took on an uncritical conservative approach towards the vulnerable student population at their school, attributing the students' academic failure to their personal and cultural defects, while at the same time ignoring any potential responsibility of the formal educational system, the students' socio-economic background, or "themselves as educators" (ibid).

Interestingly, the research found that despite the "systemic and structural inadequacies", the overall attitude of the learners towards the program was positive. According to the researchers, "this paradox can be attributed to learners' low expectations... low standards... a strong gratitude towards this second chance, no matter the quality (and) ... an uncritical acceptance of the social stereotype that school is good under any conditions" (Papaioannou & Gravani, 2018, p.441). Nevertheless, despite the disadvantages of the program, the researchers found that the students were psychologically, personally, socially and cognitively empowered through their participation in it. According to the researchers, such empowerment, which remains at the level of the individual, does not necessarily contribute

to social transformation. It has to be noted, however, that although not enough to transform the broader society, personal psychological, cognitive and social empowerment can be a tiny step towards claiming social transformation. Finally, the research indicated the importance of a supportive and safe educational environment for the empowerment of vulnerable adult learners and the need for educator's professional development in facilitating the learning procedure of adults, especially the ones who belong to vulnerable groups (Papaioannou & Gravani, 2018).

International research on adult education under the scope of social justice leadership also has not still been produced to a significant degree. Relevant research mainly focusses on policies concerning adult or LL learning directed by international organisations like the EU and their shift from serving the public good of education towards the marketization of knowledge. In their recent book, *Lifelong Learning, Global Social Justice, and Sustainability*, English and Mayo (2021), call for alertness when it comes to terms like Lifelong Learning, which appear "disarmingly innocent" (ibid), however, depending on one's interpretation, they can be extensively political and therefore serving a hegemonic purpose. English and Mayo (2021) critically examine lifelong learning through a critique of its distorted neoliberal explanation and reconnect it with its social justice tradition. In doing so, the authors discuss the shift from Lifelong education to Lifelong learning on the basis of the European Commission's *Memorandum on Lifelong Learning* (EC 2000). As they stress, through the *Memorandum*, learning meant that the individual bears the responsibility of marketizing oneself and that education has shifted from a public good to a market product.

In a similar way, Vargas (2017) argues that in the last two decades, converging discourses of Lifelong learning around the globe tend to create a common understanding of the term according to which its economic dimension predominates over its social one. Through an investigation of policy documents and reports of international organizations, like the European Union and UNESCO, Vargas (2017) analyses the course of change from Lifelong Education to Lifelong Learning and contends that such a change shifts the goal of the whole procedure from social transformation for justice and inclusion to a constant personal adaptation to the ever-evolving conditions of the market. This understanding of education as a "positional good", Vargas (2017, p. 8) states, puts efficiency over equity and excludes and marginalizes those who cannot afford to acquire the knowledge as a commodity on offer. Therefore, if Lifelong Learning is to promote social justice, relevant policies should aim at

the “redistribution, recognition and representation” through the transformation of the social conditions and structures imposed mainly upon the poor and marginalised (Vargas, p. 11).

In their study examining the course of Lifelong education in EU policies, from 1992 to 2019, Tuparevska, Santibanez and Solabarrietta (2020) analyse the effectiveness of Lifelong education measures and targets in the EU for vulnerable groups through interviews and the review of policy documents of the European Council, the European Commission and the Council of the European Union. The researchers report that during the study period, 5 vulnerable groups of the population were particularly targeted by EC policies for Lifelong learning - early school leavers, migrants, people with low skills, people with disabilities and the elderly - while for other vulnerable groups the targeting measures were general and involved grouping. This, according to Mustaniemi-Laakso, Heikkilä, Del Gaudio, Konstantis, Nagore, Morondo, and Finlay, (2016, in Tuparevska et al., 2020) may lead to the concealment of other forms of vulnerability, as well as of the recognition that some individuals may face multiple problems that make them vulnerable, thus requiring specific targeting in order to benefit from Lifelong learning procedures.

In their qualitative case study, Edwards, DeMatthews, Spear and Hartley (2021) sought to connect adult education to the enhancement of community empowerment and social justice leadership. They also sought to demonstrate that in order to enable community empowerment against marginalization, parental involvement, adult education, community organizing, and social justice leadership must be combined. The research involved school visits, observations and interviews with the founders, teachers, parents and government officials, among others, of a private school in a “challenging context”. Edwards et al. (2021) support that parental involvement by means of School Based Management (SBM) has been characterized as a toothless and inefficient neoliberal form of participation that is preoccupied with effectiveness and accountability, while it is narrowed to school governance, thus not leading to wider community empowerment. Although the researchers do not reject other studies’ claims that SBM can improve educational quality (Carr-Hill et al., 2015), they go on to support that this kind of community participation cannot lead to the development of the skills or the social capital that would help address marginalization (Edwards et al., 2021). Edwards et al. (2021) support that if community participation in education is to be effective in promoting social justice, it should be combined with adult education and community organizing, while all these elements should necessarily be enabled by social justice

leadership in order to set solid foundations of community empowerment (Edwards et al., 2021, p. 1191).

Moreover, Mojab and Carpenter (as cited in Jackson, 2011) examined the relationship between Lifelong education and social justice, through non-formal education citizenship programs in the United States and Iraq. The researchers concluded that the methods governing such programs are ideologically coloured and legitimize forms of social injustice, which students who belong to groups of the population that are already experiencing it are struggling to get rid of (ibid). Reaching similar conclusions, through the analysis of educational policy documents and interviews with educational policy makers, Williams (2011) highlights problems of social integration of specific groups of low-skilled individuals, who participate in post-secondary education programs. According to the researcher, the individuals who are socially excluded and in a disadvantaged social position, are considered equally responsible for not engaging in lifelong education programs mainly due to lack of expectations, without the conditions and reasons of the lack of expectations being further investigated.

In a more specific study on formalised adult migrant education in the United States of America, Entigar (2021) involved 5 (initially 13) adult migrant students in a research that included a survey and focus group discussions. The students were assigned as co-researchers and “helped define priorities for investigation and critically analysed the data collection process” (p. 6). The main findings of the study revealed possibilities for reconceptualizing adult education and lifelong learning as they challenged the mainstream meaning of inclusion and what has been taken as best practice to promote it. First, the participants maintained that adult migrant students should have the right to decide if and how they wanted to be included. Moreover, the participants felt that inclusive class discussions were stereotyped and offensive, even if the educators applied such a practice as a means of inclusion, with the best of intentions. Moreover, sharing personal information about their background, or being asked to represent their home countries in activities in class were seen as traumatizing or invasive (ibid). In conclusion, Entigar (2021) captures the meaning of lifelong education for migrant students in terms of “freedom of the learner” (p. 14) to engage in cooperation with the educator in the shaping of what is offered and agrees with Grace (2016) in that a framework for “lifelong learning as critical action” (Entigar, 2021, p. 14) might be a better solution for inclusive lifelong learning that pays attention to “matters of ethics, democratic learning, learner freedom, and justice in civil and economic contexts” (Grace, 2016, p.20).

Summary

The first part of the second chapter was concerned with the theoretical background of social justice educational leadership based on the relevant literature. While the absence of a solid definition for social justice is pointed out, the main contemporary definitions of the term are presented, so as to convey the essence of what the term *social justice education leadership* refers to. Moreover, the views of some of the most influential theorists on social justice *education and leadership* are presented, as well as the ideas and analyses of some of the contemporary scholars, who specialise on social justice leadership.

In the second part of the chapter, local and international literature on different aspects of social justice leadership was presented. The relevant research body development throughout the 21st century was outlined, and recent research concerning social justice leadership in the formal mainstream school systems, as well as on adult education or lifelong learning institutions in Cyprus and internationally was presented. At the same time, the scarcity of relevant research in Cyprus, in comparison to the international body of research was highlighted. Research on social justice leaders' characteristics was extensively outlined with more emphasis given on Theoharis' (2009) social justice leadership categories (a. consciousness of social justice, b. knowledge about social justice issues, and c. skills related to social justice), which are used a methodological tool for this research. The choice of Theoharis' (2009) typology as a methodological tool was made mainly because of the specificity of this typology concerning school leadership and social justice and because of its clear distinction between "a good leader" and "a social justice leader" (p. 142). Moreover, research was reviewed on the stakeholders' engagement in effective social justice leadership, the challenges faced by school leaders who engage in the enactment of social justice leadership in their educational contexts, the development of social justice leadership training programs for school leaders and social justice leadership in the context of adult and LL education.

In the next chapter, the theoretical background of interculturalism and intercultural education is outlined, with special emphasis placed on Steinberg and Kincheloe's typology of the *tentative positions of diversity and multiculturalism* which is used a methodological tool for this research. Moreover, a local and international literature review on different aspects of intercultural education is presented.

Chapter 3 - Intercultural Education: Theoretical Background and Literature Review

3.1. Introduction

The massive migration flows that have taken place around the globe during the last few decades have deeply affected the national educational systems and have brought school leaders up against new challenges and opportunities (Zembylas & Iasonos, 2010). As Santos and Nieto (2000) state, in light of this new reality, examining interculturalism in schools is equivalent to examining the very mission of modern education as a society shaping agent. In this chapter, the theoretical background of interculturalism in general and its implications on school leadership and policy in particular is examined in an effort to set the theoretical and philosophical basis upon which relevant research was conducted. Following that, relevant research conducted in schools as well as in lifelong learning institutions in Cyprus and internationally is presented. Special emphasis is placed on Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity and Multiculturalism* which is used as a methodological tool in this research.

3.2. Theoretical background

Multicultural education as a term is not new to Europe, as it was first introduced by the European Council in an effort to address the growing issues of racism caused by the significant increase of immigration (Campani & Gundara, 1994). Nevertheless, the efforts for the promotion of this multicultural education were focused almost exclusively on the social, cultural and linguistic distinctive characteristics of children from minority groups (Perroti, 1994). In 1984, the council of Europe issued *The training of teachers in the field of intercultural education*, which was directed at cultivating in teachers the values of intercultural understanding and awareness of the socio-political factors that lay beneath massive immigration, as well as inspiring them to fight against racist and ethnocentric attitudes (Perroti, 1994). However, according to Gundara (1994), such efforts, applied through documents and recommendations on an EU level, proved minimally effective on a national level. Campani and Gundara (1994) refer to specific examples of countries like Greece and Denmark, among others, where the existing national policies insisted on national

homogeneity and eventually overshadowed the intercultural education policy promoted by the EU.

Nonetheless, the massive production of studies, policies and educational material concerning intercultural education that has taken place during the past few decades has led to the formulation of policies and approaches aiming at the promotion of peace over violence, fostering of ways to apply intercultural education on a broad scale and dealing with diversity in terms of respect. Through this proliferation of relevant research, there have also been disputes about which term, *multicultural* or *intercultural* should be seen most positively in terms of critically approaching cultural diversity and battling oppression against any minority group. Meer and Modood (2012) refer to four factors found in the relevant literature that attribute the term *intercultural* with a more positive tone: a) a sense of more substantial interaction between ethnic groups rather than mere coexistence, b) attribution of the necessary complexity to the nature of ethnic groups, c) a greater emphasis on cooperation between minority and dominant groups instead of emphasizing the difference between them and d) an acquisition of a more critical approach towards oppression against minority groups. However, the positive characteristics of the term *multiculturalism* over *interculturalism* have also been stressed (Meer & Modood, 2012), while, as Wieviorka (2012) claims, the two terms should be used complementarily instead of exclusively to each other.

Following Santos and Nieto (2000), this dissertation acknowledges the differences embodied by the different terms of *multicultural education* and *intercultural education* as they are used in different countries. However, for the purposes of this dissertation, the term *intercultural education* will be used, as this is the term currently adopted in the policy documents of the MoESY (Annual Report, 2021). Nevertheless, this should not cause any ambiguity as in either case, this dissertation is concerned both with discrimination, prejudice and oppression against vulnerable groups and every kind of diverse population as well as with the desirable outcomes that can result when such issues are eliminated.

In a similar way to social justice education, several researchers, (e.g., Banks, 2008; Sleeter & Grant, 2003; Sleeter, 1996; Cárdenas-Rodríguez & Terrón-Caro, 2021) set the efforts to eliminate discrimination, prejudice and oppression against traditionally marginalized groups as intercultural education's main goal. Intercultural education concerns the efforts to offer students the necessary knowledge, skills and attitudes to live in "an ethically and racially diverse world" (Banks, 1993b, p. 28). At the same time, it focuses on the quest for genuine

equity and equality of opportunity and keeps in its heart the cultivation of respect for cultural diversity (Cárdenas-Rodríguez & Terrón-Caro, 2021).

As Nieto (2000a, p. 305) maintains, intercultural education “uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection and action as the basis for social change”, thus promoting the basic democratic principles of social justice. In this quest, Nieto states (2000a), intercultural education challenges any form of discrimination and cultivates students, teachers and communities to embrace pluralism. Moreover, Dunker (2009) refers to intercultural education as the process through which students with migrant background are not considered as a problem for the educational procedure, but rather, as an asset, because their cultural and educational capital can be used in combination to the respective capitals of the native students, as a means of development, interaction and mutual respect.

However, while in the declared educational policy discourses of the last decades there has been a rhetoric supporting responsiveness to diversity on behalf of teachers, school leaders and policy makers (Day, 2003, as cited in Zembylas and Iasonos, 2010), the actual application of the values of interculturalism, such as inclusiveness and equitable educational experience has been limited, mainly due to the managerialistic frames within which it has been operationalized (Blackmore, 2006, as cited in Zembylas and Iasonos, 2010). More specifically, the “market orientation of schooling...the privatization of education” and the conceptualization of school success in terms of high test scores have been factors that diminish the priority of intercultural education (Zembylas and Iasonos, 2010, p. 165) in the efforts of school leaders.

Drawing on several researchers, Iasonos (2014) supports that school leadership plays an essential role in “the creation and maintenance of school development, organizational change and transformation” (p. 40). At the same time, extensive research has shown school leadership to be one of the most important determinants for the success or failure of a school (Hoy & Miskel, 2013; Huber, 2004, as cited in Iasonos, 2014; Pashiardis, 2014). More specifically, when it comes to serving multicultural schools, school leaders should begin by recognizing the existing diversity, and understanding cultural differences and the possible conflict diversity might cause (Iasonos, 2014). Therefore, the role of school leaders in multicultural contexts has become a hot seat and their responsibilities and required skills have been maximized as they have to face new multiple challenges every day (Rusch, 2004) and secure an effective educational environment for all students, in the face of the complexity caused by the diversity of their backgrounds (Prentice, 1999, as cited in Iasonos, 2014).

All the above lead to the imperative role of school leaders' knowledge, skills, values and understanding of diversity in leading multicultural schools effectively. Iasonos (2014) supports that to be able to adequately respond to such a duty, school leaders must first realize the "philosophy that governs their discourse on multiculturalism and diversity" (p. 41). To this direction, Zembylas and Iasonos (2010), refer to two major approaches under which "the different discourses on leadership in relation to multiculturalism and diversity" (p.165) may be categorized. On the one hand, *the discourse of managing diversity* aims at the assimilation of differences by applying "celebratory practices of diversity, multiculturalism and heterogeneity" (Zembylas and Iasonos, 2010, p.165). This discourse makes use of the recognition of diversity and interculturalism in order to enhance students' individual learning performance (Blackmore, 2006 as cited in Zembylas and Iasonos, 2010; Gunter, 2006 as cited in Zembylas and Iasonos, 2010). However, according to several researchers (e.g. Gewirtz and Ball, 2000; Zembylas and Iasonos, 2010), this approach does not attend structural inequalities, neither does it promote social justice or equity. Adding to this point, Blackmore (2006) stresses that this "managing-of-diversity perspective" (p.188) ignores the existence of "inequitable structural and specific cultural conditions" (p.188) that impede school leaders from actually pursuing and finally delivering equity.

In addition, *the discourse of managing interculturalism* follows a neoliberal, market-focused management path, that puts emphasis on comparable, standardized performances on national and international level and thus, puts barriers to school leaders' efforts for equity and social justice (Blackmore, 2006 as cited in Zembylas and Iasonos, 2010). That is, placing diversity within a market-oriented, standardized school effectiveness system, shifts the focus from group difference to "individual preference and individual treatment" (Blackmore, 2006, p.188), thus pointing to diversity, not in the positive way of pluralism, inclusiveness and cultural exchange, where cultural backgrounds and different world views are enriching, but as "a managerial problem" (ibid), where these are conceived as "problematic for learning" (ibid). Such a neo-liberal approach can prove to be assimilative and abet a trend for the accumulation of homogenous student populations in certain schools, thus promoting social exclusion (Zembylas and Iasonos, 2010). As Blackmore (2006) supports, if schools are to be organized on the basis of parents' choice of schools with a homogenous student population, then differences of race, class, gender etc. will prevail and "social fragmentation and intolerance of the other" (p.191) will be encouraged.

Finally, the perseverance, or management of diversity in terms of mere coexistence in a way that it does not promote social cohesion (Mc Glynn, 2008), the lack of true respect of diversity (Blackmore, 2006) and the abolition of the struggle against the injustices marginalized groups face in the broader community (Gewirtz and Ball, 2000), essentially diminish the very essence of interculturalism, as they do not mitigate the reproduction of the social power structures that cause injustice and marginalization in the first place.

The second approach, the *discourse of critical interculturalism and social justice* puts at the very core of its essence the school leaders' purposeful efforts to make equity, interculturalism, and the elimination of any form of oppression against marginalized student groups central to their leadership vision (Theoharis, 2007). According to several researchers, (Gewirtz 1998; Theoharis 2007; Blackmore, 2006; Zembylas and Iasonos, 2010), this approach challenges social power structures, recognizes and respects diversity and aims at a fair, equitable redistribution of resources. Moreover, Zembylas and Iasonos (2014) stress the twofold quality of this approach, that is, on the one hand the strengthening of students' struggle against social exclusion and inequality by offering them the necessary knowledge and skills, and on the other hand, the students' encouragement to become active citizens, fight oppression in any form and engage with the efforts to solve the social and political problems of their society.

3.3. Research on school leadership and intercultural education in Cyprus in the previous decade.

In an attempt to examine the “philosophical and ideological assumptions about multiculturalism and intercultural education” in Cyprus, Zembylas (2010, p. 1) applied Critical Discourse Analysis on policy documents on intercultural education. Zembylas (2010) found “a lack of conceptual clarity” in the examined policy documents with a co-existence of conservative, liberal and pluralist perspectives, while some references to critical multiculturalist views, were also found, indicating an initial recognition of “social inequalities and their implications” (p. 54). Similarly, in her “multi-level study on the Europeanization of intercultural education in Cyprus” Hajisoteriou (2011, p.315) found that there was lack of a sound intercultural policy by the MoESY, mainly due to the centralization of the Greek-Cypriot educational system, which refrained school leaders and teachers from implementing clear and coherent multicultural education policies at their schools. Moreover, Hajisoteriou (2011) claimed that both the policy makers who took part in relevant research and the school leaders demonstrated similar assimilationist values. In agreement to the

above, through her ethnographic research in two highly diverse primary schools in Cyprus, Papamichael (2008) concluded that the educational framework in culturally diverse educational contexts in Cyprus is mainly assimilationist, partial and monocultural in character. At the same time though, Papamichael (2008) found that most teachers were able to critically reflect on and “evaluate the results of their practices in a broader context of social inequality and discrimination (p.72) and agreed with challenging xenophobia and racism.

Focusing on teachers’, students’ and parents’ attitude towards interculturalism, Panayiotopoulos and Nicolaidou (2007) investigated the degree to which primary teachers in a highly multicultural primary school in Cyprus were aware of multicultural issues. Furthermore, they explored the attitude of school children and parents towards individuals from different ethnic and cultural backgrounds as well as the recommendations of both teachers and pupils for the development of a more effective multicultural school system. The research indicated lack of adequate psychological and academic support to non-indigenous students, as well as lack of skills in teachers to the degree that they could not be professionally effective in the conditions of multi-ethnic classrooms. Moreover, it was found that the centralized nature of the educational system in Cyprus did not allow for school-based initiatives related to multicultural education (Panayiotopoulos and Nicolaidou, 2007).

In one of the few research studies focussing specifically on leadership and interculturalism in Cyprus, Zembylas and Iasonos (2010) conducted qualitative research with 17 principals of multicultural primary schools (Zembylas, 2010c; Zembylas & Iasonos, 2010) investigating their approach to interculturalism and its relation to leadership styles. The researchers found that almost half of the school leaders of the sample, 8 out of 17, embraced a conservative approach to interculturalism, with assimilationist views, while their main aim was to maintain uniformity and preserve the status quo (ibid). According to the researchers the results of the research showed that a “strong sense of national identity” may be related to the conservative multiculturalism approach adopted by the sample. Interestingly, 7 of the participants indicated elements of a liberal approach, either solidly or in combination with another a critical approach or, in one case, with a plural approach.

In following research that took place more recently, Zembylas and Iasonos (2015), used semi-structured in-depth interviews with 10 principals, who were identified through their previous research (Zembylas & Iasonos, 2010) to embrace a critical multicultural approach. The researchers found that the issue of ethnic division in Cyprus influences the way the principals understand the socio-political situation and its effect on school life (p. 19). Most

importantly however, the same research indicated that the principals who espoused a critical multicultural approach, were found to be more active than other principals, against racism and towards enacting social justice (ibid).

Seeking to investigate the role of leadership in promoting inclusive education in primary schools, Angelides, Antoniou and Charalambous (2010) used interviews, document review and observation at a primary school in Cyprus which was characterized by heterogeneity in its student population and a frequent shift of its faculty. The findings of this research revealed several “inclusive patterns” (p. 324) like pro-diversity designed lessons, inclusion of all students in the learning process and the involvement of the community for extra support. The researchers stressed that the role of the school leader was decisive in the successful promotion of an inclusive culture as he proved to be aware of the “school and the community’s needs, he outlined a vision” (ibid, p.324) and followed a plan based on clear conditions. Moreover, distributed leadership and the involvement of the leader, the teachers, the students and the community were recognized to play significant roles to the school’s efforts for the promotion of inclusiveness (ibid).

Investigating the views and experiences of native and migrant students on the intercultural practices in schools in Cyprus, Hajisoteriou and Angelides (2013, p.1) used interviews with students aged 11 to 12 in five highly multicultural primary schools. The main findings of this study indicated that native students conceived intercultural education as collaboration at school, language learning and discussions about cultural issues. Moreover, the students’ suggestions stressed the need for discussions on interculturalism and diversity issues (ibid). Native students also stressed the importance of Greek language learning for migrant students, although, according to the researchers, they did not refer to issues of social justice, diversity, cultural elements or other forms of discriminations (ibid). Students with a migrant background also agreed on the importance of Greek language learning for their school life, and they pointed out that the Greek language learning process they took part in was “not efficient” (ibid, p. 29).

In another research on students’ experiences regarding identity and the sense of belonging in a Cypriot multicultural classroom, Partasi (2009) found that students with a migrant background experienced an identity conflict, caused by their relationship with their family and peers respectively. In the same research migrant students reported racist attitudes because of the way they dressed and the colour of their skin (ibid). In addition, Partasi’s (2011) investigation of students’ experience of multiculturalism in primary schools in

Cyprus indicated that although both, native and migrant students felt that they had a lot to gain from their interaction, still, migrant students reported communication difficulties (ibid).

Even more than a decade after the first steps towards setting up a policy for intercultural education, several researchers indicated that previous research on interculturalism and inclusion in relation to school leadership in Cyprus was still limited (Hajisoteriou, 2012; Zembylas and Iasonos, 2015), while Hajisoteriou (2012) supported that most publications on intercultural issues in Cyprus were based on international intercultural literature rather than on local research. However, despite the scarcity of relevant local research in previous years, scholars have been more active than before in the field of intercultural education research in the last decade (e.g. Aristidou, 2019; Gravani, et al, 2021a; Karousiou, Hajisoteriou & Angelides, 2019; Zembylas and Iasonos, 2015; Zembylas and Papamichael, 2017).

In their research on the way highly diverse school contexts affect teachers' professional identity, Karousiou, Hajisoteriou and Angelides (2019) interviewed 20 teachers in Cypriot primary schools with highly diverse student populations, especially in terms of migrant biography. The researchers found that the participants' professional identity as formed by their emotions, job satisfaction, professional confidence, commitment and autonomy was challenged by several factors related to the changes in the educational settings because of diversity (Karousiou et al, 2019). The findings of this research revealed the negative feelings of the participants about their intense workload, lack of training and resources, and what they felt as a disdain for their values, experiences and ideologies on behalf of the policy makers. According to the researchers, such negative feelings and interpretations of policies coming from above as well as the consequent challenges to the teachers' identities had a great toll on the actual enactment of intercultural policy on a meso-level (school) and on a microlevel (classroom) (ibid).

3.4. Research on diversity and interculturalism in adult education and LLL in Cyprus

In their recent critical analysis of adult education policy documents and proposals in Cyprus, Gravani et al (2021a), stress the lack of a comprehensive policy regarding diversity and multiculturalism in the Greek Cypriot educational context up until the beginning of 2002. Moreover, through their analysis, the researchers conclude that besides several targeted initiatives to promote Greek language learning for adult migrants, the policies concerning adult education in Cyprus still remain "narrow and weak" (p. 37), in the face of a striking

absence of a solid and cohesive formal policy on adult education. However, they support that despite the lack of coordination, systematization and monitoring mechanisms in adult education initiatives, a wide range of educational programmes, funded by the state, exist and are available for adult migrants. According to Gravani et al. (2021a), adult migrants are certainly not excluded by the formal adult education policy in Cyprus, as they are equally entitled to all educational rights and opportunities as Cypriot nationals. However, they do not constitute a focal group of interest in promoting equity in education and they usually lack access to many programmes (ibid). In this way, although Cypriot educational policies are not assimilatory in nature, they are characterized as strongly monocultural in that they leave adult migrants to their own devices, without any measures to ensure their equal access or participation in adult educational programmes (ibid).

Further delving into issues of adult migrant learners' inclusion and on the basis of a broad research on learner centred education for social change, Brown, Gravani, Slade and Jogi (2021) conducted a cross-country multiple case study of language learning programmes for adult migrants in Cyprus, Scotland, Malta and Estonia. The researchers' study used data from observations, semi-structured interviews with educators, programme coordinators, policymakers, and learners who took part in an adult language programme in each country. They also analysed strategic and legislative documents in order to identify the degree to which the educational policies that aim at integrating adult migrant students are inclusive or restrictive. Brown et al. (2021), found that in terms of education provision for migrant adults, although the relevant policies were inclusive, they "varied in terms of breadth of entitlement, access and provision" (p. 160). They also concluded that monoculturalism, generalizing or homogenizing approaches and the lack of systematized statistics and data constituted some of the main challenges of the LLL policy in all the participating countries (ibid). On the bright side, the researchers identified the stakeholders' "critical acknowledgement of the need for differentiated teaching and learning and related challenges" (ibid, p. 167). Finally, the researchers call for "more specialized research" (p. 168) into the field of LLL for inclusion and social change, as well as the production of more qualitative and quantitative data.

3.5. Steinberg and Kincheloe's Tentative Positions of Diversity Practice and Multiculturalism

In her review of the progress made towards "creating a truly diverse society", Shirley Steinberg (Steinberg, 2009, p. xi) argued that, by that time (2009) not a lot had been done to

that direction. More specifically, talking about how multiculturalism is conceived in different Western societies, Steinberg (ibid) stressed the surprisingly big disagreement between specialists in these societies on the meaning of the term. Such disagreement led to the creation of many, widely different, albeit inadequate multicultural curricula and educational programs. Their inadequacy, according to Steinberg (2009), becomes strikingly evident, not through the lack of activities that attempt to draw attention to diversity and call for tolerance, indeed there have been many, but mainly through the superficiality of these attempts, and their mere tokenistic approach which celebrates diversity, however in fact it “re-enforces the dominant culture” (Steinberg, 2009, p. xi). Steinberg (2009) maintains that the only way to see progress in this field is for educators to realize that a “critical diversity and multiculturalism” must be established, to break down the dominant culture” (p. xi) that has been made the context to which we measure every other status.

Several other researchers too have indicated that intercultural education itself is not homogeneous (e.g Zembylas & Iasonos, 2014; Sleeter 1992; Banks 2007). Therefore, different approaches have been proposed, depending on their degree of focus on societal unity or diversity (Gutmann 2004). Mc Glynn (2008), moreover indicated that a large number of researchers (e.g. Duarte and Smith, 2000; Schlesinger, 1991; Mahalingham & McCarthy, 2000; Sleeter & McLaren, 1995; Nieto, 2000; Modood, 2005) have analysed different approaches to interculturalism in terms of both educational and social policy.

In addition to the above and given the diversity in the views on diversity and multiculturalism, Steinberg and Kincheloe (2009) support that there is not one single way to put citizens or school curricula under a label of these terms. That is, there is not a universal taxonomy of diversity or multiculturalism; rather, there are different manifestations of diversity or multiculturalism which can be examined to reveal information like the purpose of each relevant agenda, the forces that shaped it, the specific quest for social change through it, those it serves and those it is addressed to.

Based on this rationale, Kincheloe and Steinberg’s (2009) presented their Tentative Positions that are prominent in public discourse about intercultural education and diversity. These are:

- a. conservative diversity practice and multiculturalism or monoculturalism,
- b. liberal diversity practice and multiculturalism,
- c. pluralist diversity practice and multiculturalism,
- d. left-essentialist diversity practice and multiculturalism and

e. critical diversity and multiculturalism.

Four of these positions have been chosen to serve one of the basic aims of the present research, that is, they are used as a methodological tool for the investigation of the SIFFE principals' philosophical position to matters of diversity and interculturalism. This choice has been made for two main reasons. Firstly, the classification of these positions is not limited to the context of multicultural schools but applies to a broader societal level of realization of interculturalism (Iasonos, 2014), thus facilitating the aim of this research. In this way, this study will be enabled not only to investigate whether the principals recognize and affirm diversity, but also the degree to which they are willing to dispute assimilation, discrimination and marginalisation. Secondly, Kincheloe and Steinberg's (2009) tentative positions of multiculturalism and diversity allow for their reformation and therefore their adaptation to the socio-political reality of Cyprus (Iasonos, 2014).

Steinberg and Kincheloe's (2009), first three tentative positions of diversity and multiculturalism, namely *conservative diversity practice and multiculturalism or monoculturalism*, *liberal diversity practice and multiculturalism* and *pluralist diversity practice and multiculturalism*, fall under the discourse of managing diversity (Zembylas & Iasonos, 2014), with no interest in examining the way politics, culture and economy relate to education (Steinberg & Kincheloe, 2009). In this way, educational leaders do not see their role as transformation agents, but merely as managers who seek to address attitudes of prejudice towards specific groups among their students. Therefore, *conservative*, *liberal* and *pluralist* multicultural educators and educational leaders view education as disconnected from culture, politics, and socioeconomics, and consequently see their students as "unattached individuals", unaffected by race or class groupings (ibid, p.5). On the other hand, critical multiculturalism puts the dominant groups, who mainly "contribute to the structuring of knowledge, values and identity" (ibid, p. 5), under scrutiny and examines race, gender, socioeconomic class, and middle and upper-class privilege in relation to each other. In contrast to conservative liberal and pluralist multiculturalists, critical multiculturalists pay attention to power dynamics and expose the processes of domination and oppression of students as individuals. Thus, critical multiculturalist leaders challenge inequalities of power and become transformative in nature, taking social justice issues into consideration (Steinberg & Kincheloe, 2009).

At this point, following Steinberg and Kincheloe (2009), this research stresses its agreement with the position that racial, class, gender, and sexual forms of oppression can only be

adequately perceived “in a structural context” (p.6). However, it is recognised that such structures interact with lived reality in ways that are neither linear nor static and therefore they cannot be permanent, but, rather, complicated, and contradicting. This means that Steinberg and Kincheloe’s (2009) tentative positions of diversity and multiculturalism should be seen as dynamic and interlapping. This is because an individual’s or a group’s race, class or gender related lived experiences constitute forces that interact with each other, “sometimes in complementary and sometimes in contradictory” and most often, in unpredictable ways (Steinberg and Kincheloe, 2009, p.7). Particularly in the case of school experiences, Steinberg and Kincheloe (2009) maintain that these are highly complex, as the interrelation of grouping forces in educational contexts defines the way students position themselves regarding their educational, social, and economic options and perspectives. Critical multiculturalism integrates the power dynamics of race, class, and gender with the construction of consciousness, the production of knowledge and modes of oppression and therefore transcends the limits of specific groups’ concerns, emphasizing difference within unity and embracing a greater social justice vision that places democracy, equity, and empowerment at its heart (ibid). In light of the above, a description of each of Kincheloe and Steinberg’s (2009) tentative positions of diversity and multiculturalism follows.

Conservative diversity practice and multiculturalism/Monoculturalism

Conservative multiculturalism or Monoculturalism, refers to the “neo-colonial belief” (Mc Glynn, 2008, p. 4) of the universality of only one, dominant culture and identity, particularly the Western patriarchal culture (Zembylas & Iasonos, 2015). In this view, efforts are made to promote a political agenda, according to which every cultural group is assimilated to the culture of the dominant class (Sohan et. al., 1997, as cited in Iasonos, 2014) so that diversity is diminished, and everyone is the same in the sense of a melting pot (Tiedt & Tiedt, 2002).

Seen through this lens, social diversity is faced as a problem, and migrant students are thought of as a danger of deterioration to the cultural and political integrity of the nation (Νικολάου, 2005). Proponents of this approach, although avoiding direct accusations, consider people from non-dominant groups, as responsible for the school failure they might experience, because of their own lack in family values or potential for excellence (Mc Glynn, 2008). Similarly, Zembylas and Iasonos (2010) support that teachers and school leaders who embrace this approach consider children from “different” backgrounds inferior and insufficient. In this way difference is seen as inadequacy and, consequently, minority students are blamed for the inefficiency and dysfunction of the school (Νικολάου, 2005) and,

therefore, for the school leaders' inability or unwillingness to work for the best of all its students. Kincheloe & Steinberg (1997) state that the supporters of this approach disregard issues of underservice and misery experienced by marginalized groups at schools, while Nieto (1996, 1999) criticizes it for ignoring social injustice issues and leading to monoculturalism.

Furthermore, Taylor (2000, as cited in Iasonos, 2014) stresses that within the context of conservative multiculturalism, the element of special value is ignored, diminished and assimilated by the dominant identity. Therefore, in terms of conservative multiculturalism/monoculturalism, the education system serves as a mechanism, which aims at the assimilation of migrant students or students from other diverse groups in the local cultural and school values instead of the transformation of the social and educational status quo to meet those children's distinctive needs (Banks & McGee Banks, 2009, as cited in Hajisoteriou & Angelides, 2013). This, consequently, leads to the loss of valuable, distinctive, cultural elements that would otherwise enrich the school or community life.

Liberal diversity practice and Multiculturalism

The universal traits of liberalism are based on the assumption that we are all "free, rational and equal individuals" (Herr, 2007, p.23). However, being preoccupied with its basic traits, liberalism initially used to ignore the power of cultural influence that characterizes us as members of distinct cultural groups. However, several liberals have recently acknowledged the significance of culture, maintaining that multiculturalism is in fact incorporated in the liberal idea of autonomy (Herr, 2007). At the same time, Schattle (2008) describes liberal multiculturalism as the notion that entails "mutual respect" (p.77) and encourages the protection of the rights of minority groups, while simultaneously encouraging the perseverance of "particular traditions" (p.77) against the pressures for assimilation in the dominant culture.

Kymlicka (1995, as cited in Herr, 2007) argues that in the context of a dominant liberal, multicultural society, national minority groups and migrants will be granted several "group differentiated rights" (p.25) to ensure the sustainability of their societal culture. This means that national minorities should have the right to be sovereign and self-governed, while migrants should be enabled to be equal members of the "economic and political contexts", as well as offered educational incentives to aid their integration "into the larger society by providing them with fairer terms" (p. 26). However, Herr (2007) notes that traditional

liberalists favour assimilation of cultural minorities and do not endorse “the value of all cultures in their advocacy of multiculturalism” (p. 26). This happens, Herr (2007) supports, because liberalism deems some cultures as inferior and not liberal, as, according to several multicultural liberals (Kymlicka, 1995, as cited in Herr, 2007; Spinner, 1994, as cited in Herr, 2007), multicultural, “group differentiated” rights are to be granted selectively to minority cultures, provided that they respect freedom and autonomy of individuals.

Liberal multiculturalism, therefore, embraces the view that individuals from different social or racial background or different gender, share a set of basic traits, like “a natural equality and common humanity” (Herr, 2007; Kincheloe & Steinberg, 1997, p. 10). Nevertheless, according to Kincheloe & Steinberg (1997), stressing commonalities instead of differences leads to cultural invisibility and colour blindness, in the process of pursuing educational and socio-political goals. Thus, issues of racial, social and gender oppression are largely ignored and consequently marginalization of specific groups fails to be addressed thus leading to hindering of the creation of a democratic society (Nieto, 2000; Mc Glynn, 2008, p.5). Approaches to diversity that are expressed by school leaders’ and teachers’ willingness to treat everyone in the same way, to allegedly diminish discrimination, conceal unequal power relations (Ng, 2003, as cited in Iasonos, 2014) and avert understanding of the ways race, class, culture, or gender affect the construction of experience for oppressed as well as privileged groups (Kincheloe & Steinberg, 1997). In this way, they empower the existing injustice and perpetuate the disadvantaged position of some groups, based on their historical, cultural and socio-economic relations with the dominant culture (Eisenberg, 2006, as cited in Iasonos, 2014). Based on this rationale, that fails to contextualise diversity, problems and disadvantages faced by certain groups are treated as individual issues, instead of social or structural problems that find their root in power relations (Kincheloe & Steinberg, 1997). This leads to inequalities among groups being regarded as an effect of lack of social and educational opportunities that could otherwise lead to an equal economic competition (ibid). In the same rationale, racism is viewed as a problem of individuals and their rights (Peck, 1994), instead of being regarded as a structural issue and one of power relations.

Finally, the most prominent similarities between liberal multiculturalism and conservative multiculturalism/monoculturalism lie in the following facts: a) they both support an assimilationist view (Zembylas & Boler, 2002, as cited in Iasonos, 2014; Kincheloe & Steinberg, 1997), b) they both embrace the superiority of the dominant culture and its right to define differentiated rights to be granted selectively to minority cultures (Herr, 2007) and

c) they both perceive interculturalism as a problem to be solved (Iasonos, 2014; Νικολάου, 2005) instead of an opportunity to expand.

Pluralist diversity practice and multiculturalism

In contrast to liberal multiculturalism, a distinctive feature of *pluralist diversity practice and multiculturalism* is the recognition of and focus on cultural differences instead of similarities (Iasonos, 2014; Zembylas & Iasonos, 2015). However, Mc Glynn (2008) maintains, pluralist multiculturalism focuses on diversity, history and cultural heritage in a celebrative way, and fails to address political and power relations, thus “leaving the unequal status quo unchallenged” (p.5). That is, while pluralist diversity practice and multiculturalism “promotes pride in group heritage” and deems difference as necessary knowledge in a competitive global economy, it still “avoids” addressing issues of oppression (Steinberg & Kincheloe, 2009, p. 4). Zembylas and Iasonos (2010), also reprove pluralist multiculturalism as a “naïve and simplistic celebration of diversity”, in the context of which the conception of equality is limited to “good intentions” (p.167). Moreover, this approach has been criticized as essentially fitting Fish’s (1997) description of “boutique multiculturalism” (p. 378), where different cultures are tolerated, their legitimacy is recognized and “the diversity of opinions” is acknowledged, however, the very core values of the cultures that are proclaimed to be respected are not taken seriously (Fish, 1997).

Steinberg and Kincheloe (2009) support that pluralist DPM and liberal DPM are not very different in their essence, in the sense that while the former does recognize diversity, and while both of them may include studies of different groups in their curricula, they both fail to put their discussion on race and gender into a socio-political context, they both avoid examining diversity through the lens of power relations and the “cultural dynamics of Whiteness”; Whiteness in this case referring, not to the actual comprehension of the term as a person’s skin colour, but as a “meta-description for our dominant culture” (Kincheloe and Steinberg, 2009, p. 5). The ideal here would be, not to eliminate Whiteness, but to understand it as a part of a whole; that is as “another category within diversity and multiculturalism” and not THE category based on which we evaluate anything different. Bell and Hartmann, (2007) explain that both pluralist multiculturalism and liberal multiculturalism fail to question the centrality of Eurocentric norms and white normativity, while, according to Frankenberg (1993, as cited in Kincheloe and Steinberg, 2009, p. 5) they both consider inequality problems as problems caused by the “other” groups’ difference from white people”.

Placed in the educational context, pluralist multiculturalism is limited to the recognition of “obvious differences” (Γκόβαρης, 2000 as cited in Iasonos, 2014) thus leading to a mere celebration of cultural differences. Failing to address structural inequalities and power relations (Nieto, 1996), the school leaders who embrace this position use the superficial features of boutique multiculturalism, such as customs, food, music, clothes etc. to define culture in a simplistic manner, and ignore issues of racism and cultural conflict that have to be addressed at schools (Shields, Laroque & Oberg, 2003). Fish (1997) vividly describes such an approach by stating that:

“a boutique multiculturalist may find something of value in rap music and patronize (pun intended) soul-food restaurants, but he will be uneasy about affirmative action and downright hostile to an afrocentrist curriculum” (p.378).

Critical diversity practice and multiculturalism

Critical diversity practice and multiculturalism is similar to other positions on interculturalism in the sense that it recognizes and respects cultural diversity. However, it is unique in that it moves beyond the celebration of cultural diversity by making diverse experiences central to its discourse and by empowering the criticism of social norms that perpetuate unjust power relations (May & Sleeter, 2010; McLaren, 1997). One of the essential features of critical multiculturalism is its ability to examine race, gender, socioeconomic class, middle- and upper-class privilege and white supremacy in relation to each other (Steinberg & Kincheloe, 2009). In contrast to conservative, liberal and pluralist multiculturalism, critical multiculturalism moves on to examine the power dynamics of education through its acknowledged relation to politics, economy and culture and sees students as agents who are affected by “their membership in racial, gendered and class collectives or groups” (Steinberg & Kincheloe, 2009, p. 6).

Being directly related to critical race theory and anti-racist education, *critical multiculturalism* acknowledges the importance of an active role of the traditionally oppressed and marginalized groups in the socio-political matters of a society (McLaren & Farahmandpur, 1999). Therefore, critical multiculturalism exceeds the limits of mere recognition and celebration of cultural difference or marginalization (May & Sleeter, 2010; McLaren & Farahmandpur, 1999), shifts its focus from superficial differences to the ones that are the actual causes of social injustices (Zembylas & Iasonos, 2015) and moves towards the understanding, critiquing and eventually struggling to change the social order that produces social injustices and oppression. This is achieved by acknowledging how dominant

discourses are formed by deep-rooted power relations (Zembylas & Iasonos, 2015). A basic principle of critical multiculturalism is the placing of cultural diversity within a context of power relations of domination (May & Sleeter, 2010). The analysis of such relations leads to the understanding of their implications for the institutionalization of inequality (ibid), and to the realization of the fact that not all cultural groups have the same opportunities (May,1999). This realization, in turn, reveals the processes of cultural reproduction and empowers the struggle against social injustice (ibid). Besides, as Mc Glynn (2008) stresses, critical multiculturalism is “unashamedly egalitarian” (p. 5), with an essential pursuit to eliminate social injustice, while its ultimate purpose is to lead to the redistribution of resources (Giroux, 2003) and the socio-political and educational transformation (Kincheloe & Steinberg, 1997).

Kincheloe & Steinberg support that a basic axiom of critical multiculturalism is that the educational context of a society is not ideologically neutral and “teachers innocently operate as cultural gatekeepers who transmit dominant values and protect the common culture” (1997, p. 5). Besides, in serving the principles of critical multiculturalism, school principals should aim at re-prioritizing structural racism and its impact on students’ lives in educational policy and practice, in order to put the way difference is seen, under a new perspective (Zembylas & Iasonos, 2015). As several researchers have indicated, such an effort on behalf of school leaders appears specifically important as the role of the school leader has proven to be vital to the “promotion of core values”, as well as to the overall effectiveness of schools (Mc Glynn, 2008, p. 6; Barker, 2001, as cited in Mc Glynn, 2008; Huber, 2004, as cited in Mc Glynn, 2008; Day, Harris, Hadfield, Tolley, & Beresford, 2000).

Another notion that appears to be of outmost importance for the realization of critical multiculturalism’s basic value, that is, the transformation of beliefs about interculturalism and diversity is *reflection*. Kincheloe & Steinberg (1997) maintain that reflection leads to the apprehension of oneself as social beings who are not politically, socio-economically, culturally or religiously neutral, but, on the contrary, their social self is constructed by the dominant visions. At the same time, Leslie (1998), stresses the importance of critical self-reflection, in such a way that an individual realizes the differences that constitute their substantive being and delves deeply into the ways these differences are constructed in relation to other individuals. To this direction, Zembylas and Iasonos (2014) highlight the importance of “ongoing critical reflexivity” (p. 392) within which, school leaders will take the impact of their actions on their students and the community in general, into serious

consideration. This, Zembylas (2008, as cited in Zembylas & Iasonos, 2014) states, means that school leaders “will engage with critical self-assessment of the power they can exercise to challenge the social and political status quo” (p. 392). Therefore, it becomes evident that perhaps one of the most important elements that give *critical* in the term *critical multiculturalism* its actual essence, and put it to work against social injustice, is the effort to transform pedagogical praxis to political action (Giroux, 1997, as cited in Iasonos, 2014).

Critical multiculturalism, nevertheless, has had its share of criticism. To begin with, as discussed, critical multiculturalism challenges white normativity and the status quo, and disturbs unjust, albeit long established, power relations. Hence it is expected to cause a great amount of resistance from dominant socio-cultural groups who will not be willing to distribute their privilege and accumulated power (e.g Theoharis, 2007, 2009; DeMatthews and Tarlau 2019; De Mathews, 2016; Zembylas, 2010; Zembylas & Iasonos, 2015; Richard et. al., 2021). Furthermore, it has been stated that the potentially undesirable, intensely political nature of critical multiculturalism might make it hard to accept and endorse by teachers and school leaders (Zembylas & Iasonos, 2015).

Moreover, Dimmock and Walker (2005) support that critical multiculturalism is mostly idealistic rather than practical, thus discussing issues of social injustice, rather than offering practical, applicable solutions. Finally, in their research, Whitley and Webster (as cited in Naemi, 2019) found that indications on how society should be transformed to promote interculturalism, intensified prejudice against minority groups by majority or dominant groups, something that could potentially happen in the case of efforts for the enactment of critical multiculturalism too. Nevertheless, besides any criticism, critical DPM is the approach that “connects the study of race, class and gender to the nature of consciousness, knowledge production and modes of oppression” (Kincheloe and Steinberg, 2009, p. 7). In this way, critical multicultural educators move beyond the concerns facing specific social groups, to a more holistic approach that supports democratic politics and focuses on social, gender, class or ethnic difference within the unity of a democratic community (ibid). In this way, critical multiculturalism pays serious attention to specific differences while at the same time embracing mutual principles of social justice and equality (Steinberg & Kincheloe, 2009).

Summary

The first part of this chapter was concerned with the theoretical background of interculturalism and intercultural education. Following that, an analysis of Steinberg and Kincheloe's five *tentative positions of diversity and multiculturalism* was made and the main distinction was highlighted between conservative, liberal and pluralist diversity practice and multiculturalism on the one hand and critical diversity practice and multiculturalism on the other. In this process, the managerial nature of the first three types of diversity practice and multiculturalism was stressed, and the attention to power dynamics and societal processes of domination and oppression on behalf of the critical approach was highlighted.

In the second part of the chapter, a local and international literature review on different aspects of intercultural education, including adult and LLL education was presented. In order to justify the main aims and necessity of the present research, results from research on intercultural education in Cyprus were analysed and the main views of education leaders, teachers and students were presented. Importantly, although scarce, literature concerning issues of multiculturalism and their connection with the promotion of social justice in the context of adult or LLL education in Cyprus and internationally was presented while at the same time, the absence of research that focuses on adult or LLL education leaders' approach to multicultural education as a means to promote social justice in Cyprus and internationally became evident.

In the next chapter, the methodology utilised in this research in order to answer its main questions is outlined.

Chapter 4

The Educational Context of Cyprus and The State Institutes for Further Education

4.1. Introduction

This chapter presents the current educational context in Cyprus regarding intercultural education policy and practice as well as Lifelong Learning (LLL) and Adult Education (AE). To this end in the first part of the chapter a brief history of relevant policies and evaluation reports is presented. Moreover, the legal framework of migration is reviewed in short and the current intercultural education policy in Cyprus is outlined. Next, as this research is concerned with a large Lifelong Learning (LLL) and Adult Education (AE) institute, an emphasis is placed on LLL and AE policies in Cyprus and a review of their relation with inclusion, multiculturalism and social justice is attempted. In the second part of the chapter, the State Institutes for further Education are analytically outlined. That is, the history of the SIFFE is presented and their educational and social role is analysed. In addition, the highly diverse and multicultural nature of the Institutes' student population is described and the teachers', and most importantly the principals' characteristics, duties and professional profile are outlined.

4.2. Basic principles and structure if the official educational system in Cyprus

In spite of its socio-political complexities, the educational system in Cyprus is based on the constitutional right of every person “to receive and every person or institution ...to give instruction or education, provided that it will be in accordance with the Republic’s laws” (European Commission-Euridice, 2022) as well as the principle of offering “equal learning opportunities for all children” (Annual Report, 2021, p.6). As it is stated in the MoESY Annual Report (2021), the Cypriot official educational system aims at:

“the promotion and development of healthy, spiritual, and moral personalities, as well as the creation of competent, democratic, and law-abiding citizens. Furthermore, strengthening national identity, cultural values and universal ideals for freedom, justice, peace and the fostering of love and respect among people with a view at promoting mutual understanding and cooperation among people. All of these, within the framework of the new multicultural conditions

existing both in Cyprus and worldwide during the 21st century” (Annual Report, 2021, p.16).

The Council of Ministers is responsible for policymaking, while the responsibility for the administration of education, and the enforcement of the relevant law rest almost entirely on the Ministry of Education, Sports and Youth, which implements educational policy, prescribes syllabi, curricula, and textbooks (Hajisoteriou, 2011). The allocation of resources and setting of goals under emphasis each year are also handled by the Ministry, while the supervision, appraisal, guidance and assessment of the teachers rest with the Ministry’s inspectorate (ibid). The appointment, promotions and disciplinary matters of educational personnel are handled by the five-member Educational Service Commission, which is appointed by the Council of Ministers for a six-year service (Public Education Law, 1969 (10/1969), n.d.).

Education in Cyprus is offered at all levels, from pre-primary to higher education, and the responsibility for its administration is allocated to four Departments, namely a) the Department of Primary Education (DPE), b) the Departments of Secondary General Education (DSGE), c) the Department of Secondary Technical and Vocational Education (STVE) and the Department of Higher Education (DHE). Besides these Departments, the Cyprus Paedagogical Institute (CPI) designs and offers seminars and programs for the continuous professional development of educators at all levels of education (Annual Report, 2021).

As far as the role of school principals’ is concerned, based on the Regulations (ΚΔΠ 310/1990–ΚΔΠ 130/2011), issued in Article 11 of Law 6/1961 and its amendments, that govern the operation of public schools, the vast majority of the principals’ duties are administrative and supervising. According to Pashiardis (2004), the centralized and bureaucratic nature of the education system in Cyprus affects the school leaders’ work, as the bulk of their administrative and bureaucratic duties refrain them from emphasizing their educative role. Overall, the educational system in Cyprus is described as highly centralized (Gravani & Ioannidou, 2014) and bureaucratic (Pashiardis & Savvides, 2011).

4.3. Intercultural Education in Cyprus

The significant challenges educational leaders in multicultural societies are now faced with (Pitre, 2014; Nikolaou, 2007; Berkovich, 2014), have also become a common situation in Cyprus. The immense economic growth of the island in the mid-1980s and 1990s led to a big

wave of immigration of labour force to Cyprus, which transformed from a traditionally exporting country in terms of immigrants, to a receptive one (Zembylas, 2010a; Spyrou, 2009; Trimikliniotis and Demetriou, 2009). It is noteworthy that according to the Draft ECRI report on Cyprus (Council of Europe, 2022, p.21) in 2021, Cyprus was ranked as “the top receiver of asylum applications per capita among EU member states”. It comes, therefore, as no surprise that the large immigration flows to of the island in the last few years have deeply affected the Cypriot educational system (Zembylas & Iasonos, 2010, 2015; Hajisoteriou and Angelides, 2018) as well. At this moment, students with different linguistic and cultural backgrounds make up a significant proportion of the school population of the Republic of Cyprus with the percentage of pupils with a migrant background reaching as much as 15.9% of the total student population in primary education and a respective 16.9% in the secondary education according to the 2021 Annual Report of the Ministry of Education, Sports and Youth (Annual Report, 2021).

Legal Framework

In terms of legal framework, matters that are relevant to migration flows and refugees are mainly regulated by Law 13 of 1952 (British Colonial era in Cyprus). The two main laws that regularise matters of migrants and refugees, including educational matters, are the Refugee Law (2000) and the Law on Aliens and Immigration (2017). The Refugee Law (2000) recognises, among others, the right of all refugees to elementary and secondary education, at school or at refugee camps, under the same conditions as for nationals and to preparatory classes, including language classes for the facilitation of their participation in the educational system. The Law also grants adult refugees the right to professional / vocational training. The Law on Aliens and Immigration (2017) stipulates the right of migrants and their family members to education and training, including scholarships, upon providing proof for language proficiency. It also provides for the recognition of professional certificates, diplomas and other titles. Finally, the Law on Aliens and Immigration (2017) offers migrants and their family members the right to vocational guidance, basic training and retraining.

Intercultural education in the formal educational system of Cyprus

According to Zembylas and Iasonos (2010) the initial steps towards seriously addressing multiculturalism in Cyprus were taken in 2002. The first attempt to that direction concerned the government’s policy to provide Greek language courses to migrant students and to

facilitate their smooth integration in the Greek-Cypriot schools and society (ibid). To this direction, the MoESY launched the Zones of Educational Priority (ZEP) programme, which aimed at reducing the risk of functional illiteracy, school failure and marginalisation in schools with large numbers of immigrant students. However, according to Zembylas and Iasonos (2010), issues of racism and intolerance were still not taken into serious consideration by the government policy for intercultural education.

In 2003, the Committee for Educational Reform was appointed by the Council of Ministers, in order to “study and evaluate the educational system in Cyprus” (CER, 2004, p. 1). According to the Committee, the educational system in Cyprus was still “ethnocentric and culturally monolithic” (CER, 2004), and practically ignored interculturalism, as the policies that were implemented merely focused on offering language courses to compensate for migrant students’ “deficiency in Greek” (Zembylas and Iasonos, 2010, p. 170). The Committee submitted their Report to the Ministry of Education and Culture in 2004, suggesting the following, among other measures, particularly concerning intercultural education:

- a) Training of teachers on issues of intercultural education and teaching Greek as a foreign language.
- b) Application of programmes of anti-racist education.
- c) Partial revision of the curriculum in terms of intercultural education.
- d) A broader teaching of foreign languages
- e) Teaching of the migrant students’ mother tongues.
- f) Launch of Greek language programmes for the smooth inclusion of migrant students in the local society.

Responding to the new reality that was shaping the island’s student population, as described above, the recommendations of the Committee for Educational Reform, as well as calls from “supranational organizations like the EU the CoN and the UN” (Hajisoteriou, 2010; Hajisoteriou & Angelides, 2016) the MoESY initiated an educational reform that was replacing *multicultural education* with *intercultural education* and *integration* with *inclusion* in an aim to create a humane, inclusive and democratic school that offers equal opportunities for participation and educational success for all student (Papamichael, 2008) and which “respects diversity and cultural, linguistic and religious pluralism” (Hajisoteriou & Angelides, 2016, p.24). A series of circulars and posts on the official MoESY website followed, as well as the production of relevant material (e.g. Reception Guide in Cypriot

Education; Intercultural Education for the Smooth Integration of Students with Immigrant Biographies). In 2011, upon the directions of the Minister of Education Sports and Youth an interdepartmental Committee was formed, in order to “study the existing programmes for the integration of children with migrant background in Cypriot education and to submit recommendations for short and long term management of the issue and to improve integration programmes within the context of the philosophy and planning for new curricula” (MoESY, 2017). Under the coordination of the Cyprus Pedagogical Institute and with the participation of all the Directorates and Services of the MoESY a *Policy Paper on The Integration of Pupils With Migrant Background to the Cyprus Educational System* was prepared and adopted by the MoESY in May 2016 (MoESY, 2017).

Current Intercultural Education policy in Cyprus

Within the *Policy Paper on The Integration of Pupils with Migrant Background to the Cyprus Educational System*, an effort to face the social and educational needs of students with a migrant background more efficiently, is evident on behalf of the MoESY. A new framework is proposed for the reception of students with a migrant background and their integration into the Cypriot society. This framework is based on five pillars: a) actions towards the enhancement of Greek language teaching as it is recognised that “competency in the language of instruction is an essential prerequisite - although not unique, to ensure that migrant pupils get the maximum benefit from the right to education” (Policy Paper, 2017), b) improvements in the reception of newcoming immigrant children and their familiarization with the new educational and social environment, c) training and education of teachers in the teaching of Greek language and intercultural education, d) mapping of the educational needs of migrant students in order to apply a more effective intervention, and e) an intercultural approach to new Curricula (Policy Paper, 2017). In addition to the above policy, the DRASE¹ programme has been offering valuable support for the educational integration of students with a migrant background, and more generally students who are facing problems of social exclusion.

As far as the actual implementation of the most recently stated intercultural education policy in Cyprus is concerned, the MoESY 2021 Annual Report states:

¹ The DRASE programme is an EU-funded programme, co-financed by the European Social Fund with 24 650 000 EUR and with a timeframe of 2015-2023. For more information visit: http://www.moec.gov.cy/eayp/drasi_drase.html

“... in response to the demands of contemporary society and the changing social environment, the Ministry is promoting the implementation of differentiated educational measures and policies to assist the smooth and effective integration of groups with different cultural and linguistic identities” (Annual Report, 2021).

In the same document, it is stated that the Departments of Primary, Secondary General and Secondary Technical and Vocational Education and Training in cooperation with the Pedagogical Institute “have developed an action plan” to promote intercultural education. According to this *action plan* the intercultural education policy of the MoESY is based on three axes: a) an intercultural approach, b) anti-racist education and c) teaching of Greek language to students with migrant biography (ibid) and focusses on five “priority areas”:

“(1) learning the Greek language, (2) reception of newly arrived children with migrant background, (3) teachers’ in-service training, (4) data collection and analysis of the needs of pupils with migrant background, and (5) an intercultural approach in the new curricula” (Annual Report, 2021, p.72).

More specifically, in primary education, intercultural education is promoted through “support measures” (MoESY, 2021, p72) that include a “mainstreaming program” for the learning of Greek as a second language, in which students with a migrant background attend mainstream classes with “native Greek speaking” students. Moreover, a “flexible system of intervention within the regular school timetable” and “measures to facilitate the smooth integration of groups with different cultural identities” are implemented (Annual Report, 2021, p.72). For the former, students are offered intensive and specialized assistance according to the pupil’s specific needs” (Annual Report, 2021, p.72).

In secondary education, students with a migrant background, who need language support are enrolled in schools that offer various programs for the teaching of Greek as a second language. More specifically, most students with a migrant background are placed in transitional classes, where they attend mandatory lessons, as well as lessons with a stronger non-linguistic component for 19 periods per week, while extra hours are given for learning Greek as a second/additional language for up to two years. Students who need extra language support attend intensive lessons of Greek as a second language for 14 periods (45’) per week (European Commission, 2019). Moreover, students with a migrant background are supported through the free Greek Classes for Speakers of Other Languages program and the Educational Programme for Unaccompanied Minors / Applicants of International Protection at the State Institutes for Further Education (Annual Report, 2021).

As far as asylum seeking children are concerned, the Cyprus Refugee Law of 2000 dictates that they must be enrolled in schools within a time limit of three months from the day they applied for asylum. According to ECRI's Draft report on Cyprus (Council of Europe, 2022) "by and large, migrant children do have access to and attend school" p.24), in Cyprus. However, while the school attendance of migrant children in Cyprus is satisfactory, this is not the case for the 354 (in April 2022) migrant children in the refugee reception centre of Pournara (Council of Europe, 2022). This is, of course, an issue that has to be immediately taken into serious consideration by the Cypriot authorities, and the MoESY in particular.

Assessment and insisting problematic areas of Intercultural education policy in Cyprus.

Looking into the implementation of the Policy Paper's declarations, a report of the *Peer Counselling on Integration of Students with a Migrant Background into Schools* in Cyprus (European Commission, 2019) followed, in March 2019, with the participation of the European Commission "peers from national administrations with experience in the relevant policy area" (p.6) and Cypriot authorities. The Peer Report indicated several areas for which there is space for improvement on different levels. These areas included the support for educators, teachers, school leaders and inspectors, school units, and policymakers.

More specifically, the main problem of the Cypriot Educational System was located in its narrow focus on the teaching of Greek as a second language (ibid). As has also been noted by several researchers (e.g. Brown, Gravani, Slade and Jogi, 2021; Hajisoteriou and Angelides, 2013; Iasonos, 2014; Panayiotopoulos and Nicolaidou, 2007; Papamichael, 2008), the policy for the integration of migrant pupils and adult students remains monocultural, focusing on migrants' linguistic deficit rather than following a multidimensional perspective of development for this population. The establishment of "a connection between home and school" and the incorporation of "aspects of the home and community into the curriculum" (Toppelberg & Collins, 2010) seems to be largely missing from the intercultural education policy in Cyprus. According to Crandall and Eshleman (2003), a language deficit theory may also be used to justify negative attitudes toward immigrants and immigration. Therefore, as it is suggested by several researchers (e.g Collins & Clément, 2012; Derwing & Munro, 2014; Dragojevic & Giles, 2016), policymakers and curriculum developers need to take into consideration multidisciplinary evidence in order to promote a more inclusive and socially just society for L2 speakers and migrants.

Moreover, among other challenges, the Report referred to:

- *"Budgetary and legislative restraints, which have led to difficulties in applying the three phases of reception, transition, inclusion of migrant students in schools;*
- *School segregation: A concentration of students of migrant or refugee background in disadvantaged schools/areas is exacerbated by parental choice, i.e. native parents 'pulling their children out' of schools because of higher rates of migrant students;*
- *Difficulty to recruit teachers with competences in teaching Greek as a second language and intercultural education;*
- *Lack of continuity between different education sectors regarding measures and monitoring of school language learning and overall learning progress of migrant students;*
- *Effective and active involvement of school leaders and teachers (using new tools, policies and materials)"* (European Commission, 2019 p. 11).

As far as school leadership is concerned, the Peer Report called for a more “effective and active involvement of school leaders ... (using new tools, policies and materials)” in the implementation of the Policy for the integration of pupils with a migrant background in the Cypriot educational system (European Commission, 2019, p.27). According to the Report, there is a definite need for long-term training for education leaders and administrators in inclusive and diversity education. The Report also stresses that intercultural competence should become “part of a mandatory qualification criterion for school leader candidates” (European Commission, 2019, p.27).

Further to the above the two main recommendations of the ECRI Draft Report on Cyprus for 2022, vituperate the lack of individual assessment of migrant children’s skills in general school subjects prior to placing them in mainstream primary school classes and stress the need for “immediate action” taken by the Cypriot authorities towards the support of migrant children, especially the asylum seekers, for the acquisition of Greek language skills to enable them to attend the mainstream primary school classes taught in Greek (Council of Europe, 2022).

Context specific challenges for intercultural education in Cyprus

Beyond the continuing immigration flows to Cyprus, the educational context of the island is even more complex due to its ongoing ethnic and religious division (McGlynn, 2008; McGlynn & London, 2013, as cited in Zembylas & Iasonos, 2015). More specifically, after a little more than 80 years under the British rule, Cyprus became a sovereign republic in 1960. After a period of turbulence and violence between the two major communities of the island, the Greek-Cypriot community (about 80% of the population) and the Turkish-Cypriot

community (about 18% of the population), the conflict climaxed with the Turkish military invasion in 1974 and the island's consequent de facto partition into two largely ethnically homogenised parts: the Cyprus Republic which is the de jure internationally recognised state, in the south of the island, with the dominant community being the Greek-Cypriots and a de facto formation called "the Turkish Republic of Northern Cyprus", that has been declared illegal by the UN, in the north of the island, with the dominant community being the Turkish-Cypriots. This partition of the island is still in place, as are the emotional, social and political consequences all this situation has brought about.

According to several researchers (Hadjisoteriou and Angelides, 2016; McGlynn, 2008; McGlynn & London, 2013; Zembylas & Iasonos, 2015) the status of societies which are characterised by internal conflict adversely affects both the process of policymaking and the actual implementation of intercultural education. Consequently, the immense immigration flows as described above, as well as the complex socio-cultural, religious, political and ethnic realities found in the Cypriot society (Hadjisoteriou and Angelides, 2016; Zembylas & Iasonos, 2015) have caused a great impact on the educational system and most importantly on the way school leaders understand justice and multiculturalism, thus affecting their relevant leadership practice.

Positive aspects of Intercultural Education Policy in Cyprus

In its Annual Report for 2021, the MOESY has declared that its main objective in the education of students with a migrant background is their "smooth and effective integration... into the Cyprus Educational System" (Annual Report, 2021, p. 67). To this direction, the report of the *Peer Counselling on Integration of Students with a Migrant Background into Schools* in Cyprus (European Commission, 2019) reports that, while challenges are still present, especially concerning turning theory or policy into practice, Cyprus "has taken active steps to integrate students with a migrant background into schools, including a growing number of asylum seekers... (and)... has developed a policy in line with international recommendations" (p.39). Furthermore, during school visits and subsequent discussions with various stakeholders, the same committee found the current model of immigrant students' reception in secondary education quite effective while at the same time stating that they "were impressed as regards both the general conceptualization and the implementation of this phase" (p.13).

At the same time, according to the 2022 ECRI report, “the MOESYSY is further implementing an upgraded educational policy aiming at the smooth integration of pupils with a migrant background into the educational system” (Council of Europe, 2022, p. 25). The same report refers in a positive manner to the existence of several programmes for the teaching of Greek as a second language, two of which are specifically designed for unaccompanied asylum seeking children. Furthermore, the ECRI 2022 report on Cyprus refers to the existence of various programmes run by the MoESY, for teaching Greek as a second language to adults (ibid).

4.4. Lifelong Learning (LLL) and Adult Education (AE) in Cyprus

Historical Development

The first steps towards establishing a form of adult or lifelong education in Cyprus, were taken towards the end of the British colonialism, in 1952, with the establishment of the afternoon Adult Education Centres (Karagiorges, 1986, as cited in Gravani & Ioannidou, 2014). These Centres operate under the administration of the Directorate of Primary Education and offer various topics, like basic education and vocational training. According to Gravani and Ioannidou (2014), LLL came as a necessity for Cyprus as a newly independent state after being a British colony for 82 years (1878 - 1960), in its pursuit for social progress and the enhancement of citizens’ skills and newly appointed public officials’ qualifications. The Turkish invasion and its adverse consequences on every aspect of the island’s life, especially the economic one, marked the second essential factor that urged the development of an adult education strategy in Cyprus. What is indeed remarkable, is the fact that even back in the 1970s the state, recognised the need for preservation of the “moral and social cohesion among the refugees”, prevention of “cultural backwardness” offering of “healing work to those who lost their jobs” and the provision of “skills for (their) reintegration into the labour market” (Gravani and Ioannidou, 2014, p.17). Therefore, educational programmes organised by the Ministry of Labour and the United Nations aimed at offering skills and competences to Cypriots and were offered even in the refugee camps.

The third significant stage of adult education and LLL policy development in Cyprus came at first with the island’s efforts to achieve its harmonisation with the EU, for its accession in the Union and later as a full member of the EU, as a response to the EU’s calls for the development of a European Area of Lifelong Learning. The efforts of Cyprus to respond to the commitment to “determine coherent and integrated strategies and practical measures

aimed at promoting lifelong learning for all” (DGEPCD, 2014, p. 1) as a central element of the Lisbon strategy brought about the preparation of the first comprehensive *National Lifelong Learning Strategy of the Republic of Cyprus, for the period of 2007 – 2013*, after the relevant Decision of the Council of Ministers on 7 November, 2007² (DGEPCD, 2014). The *National Coordinating Committee for Lifelong Learning* was comprised of the Planning Bureau (now known as The Directorate General for European Programmes, Coordination and Development (DG EPCD)), the MoESY, the Ministry of Labour and Social Insurance (MLSI, the Productivity Centre (PC) and the Human Resource Development Authority (HRDA) was mainly assigned with the duty to coordinate the scattered Lifelong learning Programmes that were already being developed by several public agencies and ministries and monitor the implementation of the strategy as a whole. As stated in the Committee’s report (DGEPCD, 2014) the definition of the European Committee on LLL was adopted, referring to every learning activity, undertaken throughout the life of a person aiming at improving knowledge, skills and abilities in a personal, social or employment-related perspective. Moreover, the Strategy aimed at all forms of learning (Formal, Non- formal and Informal) and the following main priority axes were set:

- *“To make education and training systems accessible to all citizens of Cyprus, including those with special needs and disadvantaged groups.*
- *To improve education and training systems, their content and infrastructure, in order to meet the educational and training needs of the modern Cypriot society.*
- *To increase research and development activities, especially in areas which are important for LL in Cyprus.*
- *To attain efficiency in governance of LL systems, with the active participation of all social partners”* (MoESY, 2008).

In June 2014, the Council of Ministers approved the Cyprus National Lifelong Learning Strategy (CyLLS) for the period 2014 – 2020³. This period’s CyNLLL Strategy was developed by the same bodies as the previous one (CyNLLLS 2007-2013) and again, aimed at all forms of learning and training. With a main focus on the economic crisis and its adverse

² The comprehensive National Strategy for Lifelong Learning in the Republic of Cyprus for the seven-year period 2007- 2013 identified the strategic objectives, shaped the strategic goals and defined priority axes and categories of actions that would be promoted in Cyprus for that period. For more information visit: [Microsoft Word - LLLSTRATEGY \(anad.org.cy\)](http://anad.org.cy)

³ The National Lifelong Learning Strategy for the period 2014 – 2020 was produced with the cooperation of The Directorate General for European Programmes, Coordination and Development (DG EPCD), the Ministry of Education and Culture (MOEC), the Ministry of Labour, Welfare and Social Insurance (MLWSI), the Human Resource Development Authority (HRDA) and the Cyprus Productivity Center (CPC). For more information visit: [National Lifelong Learning Strategy in Greek.pdf \(dgepcd.gov.cy\)](http://dgepcd.gov.cy) or [*National Lifelong Learning Strategy in English \(Summary\).pdf \(dgepcd.gov.cy\)](http://dgepcd.gov.cy) for a Summary in English.

consequences on the labour market, the 2014-2020 CyLLS Committee set the following 4 priority pillars, which were aligned with the *Europe 2020* Strategy for development and employment:

- *Enhancing access to lifelong learning for all and recognising learning outcomes.*
 - *Improving the quality and efficiency of education and training.*
 - *Promoting research and development to support lifelong learning.*
 - *Improving employability (promoting entry and re-entry in the labour market).*
- (Directorate General of European Programmes Coordination and Development (DGEPDC), 2014).

Current Cyprus LLL and Adult Education Strategy

Currently, after its very recent approval by the Council of Ministers on 30 September 2022, and after “extended research” (MoESY, 2022, p. 5) the National Lifelong Learning Strategy for 2021-2027 is being implemented⁴. An essential and longed for upgrade in the whole process of designing and implementing the latest CyLLL Strategy lies in the assignment of development, management and coordination of the National Lifelong Learning Strategy for the years 2021-2027, as well as the implementation of European programs for Adult Education, to the European and International Affairs Office of the MoESY, which was renamed to European and International Affairs, Lifelong Learning and Adult Education Office in 2020. According to the description of its role, on the MoESY website:

“The Office assists in the efforts to plan, monitor and manage the lifelong learning opportunities provided by the Ministry. It ensures the coherence and complementarity of the different programs, the quality of the education provided and the better evaluation of the offered programs”.
(http://www.MoESY.gov.cy/eiao/en/policy_documents.html)

The great importance of the above statement mainly lies in the fact that the absence, up until 2020, of such an agency and its consequent duty, was spotted as one of the main weaknesses of all the previous CyLLL Strategies.

⁴The National Lifelong Learning Strategy for the period 2021 – 2027 was produced with the financial support of the Directorate General for Structural Reform Support and its implementation is coordinated by the European and International Affairs, Lifelong Learning and Adult Education Office of the MoESY. For more information visit: http://archeia.moec.gov.cy/mc/932/ethniki_stratigiki_dia_viou_mathisis_2021_2027.pdf (Greek).

This latest CyLLL Strategy, recognises the negatively surprising fact that after 15 years of planning, producing and implementing National LLL Strategies there is still a striking “lack of an institutional framework” for lifelong learning in Cyprus, as well as “a special authority for the supervision of related activities” (ibid, p. 5). Furthermore, as it is stated in the Strategy text, “there is no legislative and political framework... or a mechanism to monitor, align and evaluate” the impact of the various national actions in the field of lifelong learning and adult education, or the necessary procedures to ensure quality and evaluate system performance (ibid, p. 5). It is also stressed in the CyLLL Strategy 2021-2027, that the learning outcomes achieved in the non-formal and informal education or training cannot be validated or recognized as there is no institutionalized formal process for this purpose (MoESY, 2022). Especially, when it comes to the field of Adult Education, which is an essential part of the LLL system, fragmentation and the lack of “cohesive mechanisms ... to ensure quality and define its main operations and standards” are absent (MoESY, 2022, p.28). This leads to lack of coordination and supervision of the actions taken by the many actors in the field. Indicatively, more than 40 different public and private institutions, organisations and services of all levels of education provide Formal and Non-formal programmes of Adult Education in Cyprus, ranging from morning and evening state schools and institutes to semi-governmental organisations, professional bodies, civil society institutions, the Greek Orthodox Church, just to name some. More programmes, funded by the Human Resource Development Authority are provided by private organisations or professional bodies (see Gravani & Ioannidou, 2016, for a detailed presentation of the LLL and Adult Education providers in Cyprus).

With the above acknowledgments, the CyLLL Strategy for 2021-2027 is claimed to aim at a holistic development of the skills needed for personal fulfilment and active participation in the society for all citizens. To achieve these goals, 6 basic Strategic Horizontal Pillars are set:

1. “Digital transformation
2. Green transition and sustainability
3. Inclusion and equity
4. Validation of non-formal and informal learning
5. Health and prosperity
6. Cultivation of Lifelong learning culture” (MoESY, 2022, p. 31)

To pursue these Pillars, the CyLLLS has set 4 “strategic priorities”:

1. “Establishment of a governance, monitoring and evaluation framework
2. Reduction of youth unemployment and upskilling/reskilling of youth and workforce
3. Increase of adult participation in LLL
4. Improvement of the professional practice of teachers and adult trainers” (MoESY, 2022, p. 35)

In conclusion, it has to be recognised that serious efforts have been made in the last decades to advance adult and LLL education in Cyprus. Nevertheless, the available, official programmes and structures are still presenting significant weaknesses, the most striking ones being the ones recognised in the CyLLLS 2021-2027 and outlined above, as well as Hajisoteriou and Angelides’ (2017) claim that there is an obvious gap between policy statements and educational realities concerning migrants in Cyprus. On the positive side, these weaknesses have been marked by the recent CyLLLS 2021-2027 and the creation of an “action plan” to address them has been agreed upon by the participating bodies (MoESY, 2022, p. 45).

Cyprus National LLL Strategy and Inclusion since 2007

For the purposes of this research, a brief examination of LLL and Adult Education National strategies in terms of inclusion and multiculturalism/diversity are of particular importance. According to Brown et al, (2021, p. 160) LLL policies in Cyprus seem to be “reactive and recent” (Brown et al, 2021, p. 160), while there did not seem to be any significant differentiation in this respect, in the main priority axes or the specific goals of at least the two first National Lifelong Learning Strategy documents, that is, for a period covering 14 years (2007 – 2020).

Indicatively, in the 2007-2013 *Lifelong Learning Strategy for Cyprus*, it is stated that:

“ the vision of Cyprus in terms of Lifelong Learning is the setting up of a system that ensures that all individuals have the incentive, the support, the means, the resources and the time to engage in learning activities throughout their lives, with the aim of creating a society in which all citizens will participate actively and equally and contribute to strengthening productivity, innovation, competitiveness and dynamism of the country” (Ministry of Education, Culture, Sports and Youth, 2008, p.3).

However, the “priorities for action within the Strategy” focussed on the “needs of young adults” (ibid, p.3) and unemployed adults for training or retraining for the purpose of

enabling them to enter the labour market. Notably, there were only scattered references to the existing actions and programs that included students with “special needs (e.g. deaf, disabled, political refugees, asylum seekers, non-native speakers, etc.)” (p.6). Grouping all the above categories of diverse student populations under the general title “with special needs” is an indication of the absence of an actual official and effective approach towards inclusive education for these groups. Moreover, there is no reference to any specific provision or plan for support for vulnerable groups or specific measures or policies in this direction, apart from the recognition of the need to “enable the inclusion and adaptation of vulnerable groups in the labour market” (p.12).

In a similar way, the *Cyprus Lifelong Learning Strategy for the period 2014 – 2020*, was mainly focussed on economy, especially the alleviation of the consequences of the global economic crisis on the local economy of Cyprus and the “adaptation of LLL systems to the new structure of the Cypriot economy” (General Principalate of European Programs, Coordination and Development, 2014, p 28). In this LLL strategy too, there is a general proclamation for the “participation of all in LLL (and) ...the offering of equal opportunities for learning to all, including those who come from a disadvantaged environment, those with special needs and migrants” (ibid, p. 31). However, in this CyLLL Strategy for 2014 – 2020 too, there is only one vague reference to an effort for “support to speakers of other languages and the advancement of intercultural education” (General Principalate of European Programs, Coordination and Development, 2014, p. 33), while there is a striking absence of specific goals, policies or actions towards the promotion of inclusive or intercultural LLL or Adult education for vulnerable groups or immigrants. According to Gravani et al. (2021) even academic research on multiculturalism in the last two decades (e.g. Angelides, Stylianou & Leigh, 2003; Angelides, Stylianou, & Leigh, 2004; Hajisoteriou, 2010; Hajisoteriou & Angelides, 2013; Hajisoteriou, Neophytou, & Angelides, 2012; Hajisoteriou, Neophytou, & Angelides, 2015; Partasi, 2017; Trimikliniotis, 2004) “hardly permeated, the field of Adult Education in Cyprus” (p. 26). Hajisoteriou and Angelides (2013), in addition, refer to the LLL and AE policies in Cyprus as embracing a monocultural and assimilatory approach that basically demands the adjustment of migrant learners to the local values and culture.

Finally, based on the experience acquired through the two previous LLL Strategies (2007-2013 and 2014-2020) the Cyprus Lifelong Learning Strategy (CyLLLS) for the period 2021-2027 seems to be the most complete and detailed of the three Strategies in terms of its

components. This said, the CyLLLS 2021-2027 appears to be making comparatively more extensive and specific reference to inclusion and socially vulnerable groups. In an alignment with relevant European policies, such as the *European Education Area and Beyond (2021-2030)*⁵, the *European Agenda for Adult Learning*⁶ and the *European Youth Strategy 2019-2027*⁷, the CyLLLS 2021-2027 refers to “inclusion and equality” in the following words:

“Equal treatment and opportunities for lifelong learning are to be provided regardless of social class, gender, ethnicity, religion, disability, age, or sexual orientation. Moreover, to promote equality and ensure that no one is left behind, specific measures need to address the barriers and challenges of people at risk and under-represented groups.... Therefore, issues such as equal and inclusive attainment in early childhood education, provision of alternative pathways to dropouts, upskilling and reskilling of low qualified adults, accessible educational opportunities for persons with disabilities, pathways for re-entering education, or an efficient VET system are of particular importance for the CyLLLS. (Ministry of Education, Sports and Youth, 2023, p. 32).

At a policy document level, the CyLLLS 2021-2027 takes an important step towards the recognition of the importance of inclusion as a basic component of the Strategy, by reaffirming its alignment with the values of “equity”, “quality”, “accessibility for all”, the “elimination of barriers of participation”, as well as “addressing and giving incentives, particularly to people at risk for participating in education and training” (Ministry of Education, Sports and Youth, 2023, p. 36). Another important element of the CyLLLS 2021-2027 is the call for “equalizing steppingstones and opportunities to people at risk” as well as the “analysis-based segmentation ... to identify certain target groups as well as their needs, leading to more targeted and effective efforts” (p.36). Such statements certainly differentiate this Strategy from the two previous ones in terms of the recognition of diversity and attention given to inclusion.

Nevertheless, as Gravani, Slade, Brown, Jōgi and Borg (2023) claim, although the Cypriot policy rhetoric has included intentions for the betterment of the current situation in terms of inclusion, equity and elimination of barriers, it still remains far away from the actual educational practice especially concerning Adult Education. As far as interculturalism is specifically concerned, Gravani, Hatzopoulos and Chinas (2021a) point out that “there is a striking absence of any substantial references to adult migrants or to the notions of multiculturalism, intercultural education or the integration of non-native adult learners”

⁵ [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32021G0226\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32021G0226(01)&from=EN)

⁶ [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32011G1220\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32011G1220(01)&from=EN)

⁷ https://europa.eu/youth/strategy_en

(p.26) in the relevant literature and policy documents in Cyprus. As Gravani et al. (2023) discovered through their cartography of the Cypriot AE field, the main approach to adult-migrant learners remains monocultural and ethnocentric, while they stress that until 2021 Cyprus did not have “a specialized citizenship, language and cultural integration program” for immigrants (Gravani et al., 2023, p 6).

Indicatively, despite the great importance of a stronger presence of statements concerning inclusion, equity and the need of equalising opportunities for vulnerable groups in the latest CyLLLS (2021-2027) text, the Key Performance Indicators (KPIs) that aim at supporting and monitoring the achievement of the strategic priorities (in this case Strategic Priorities 2 and 3)⁸ do not include any specific indicators for interculturalism or the participation/inclusion of participants belonging to vulnerable groups in relevant actions or programmes.

Finally, it needs to be stressed that, the pursuit of “equal treatment and opportunities ... provided regardless of social class, gender, ethnicity, religion, disability, age, or sexual orientation” as stated in the CyLLLS 2021-2027 (p. 36), may be a noble, yet not fully satisfying aspiration, as far as a socially just approach to LLL is concerned, especially in the absence of commitment to a socio-cultural contextualization of the national LLL strategy and specific measures to promote such goals. Further to this, there seems to be a lack of clear focus on critical examination and challenging of the complex structures of power and privilege, that govern the Cypriot educational system. Such a delinquency would limit the conception of equality of opportunities, accessibility and inclusion to mere good intentions and reduce true political will for the empowerment of those “at risk” to a simple psychological affirmation even if this is stated in the formal LLL policy document.

Nevertheless, it would be fair for the latest CyLLL Strategy and the actors involved in it to be credited with, at least more extended reference to vulnerable groups, a clear call for the need to plan and monitor relevant actions to ensure these groups’ inclusion in the state’s LLL and Adult education Strategy and the opportunity to prove that they will make a difference in as far as the realisation of the stated aspirations is concerned.

⁸ For more information visit:

http://archeia.moec.gov.cy/mc/932/ethniki_stratigiki_dia_viou_mathisis_2021_2027.pdf (Greek).

4.5. The State institutes for Further Education

History

The *State institutes for Further Education (SifFE)* is one of the twelve *afternoon/evening educational programs of the MoESY*. They were founded in 1959 by the Greek Educational Council of Cyprus, under the name *Institutes of Foreign Languages*. After the establishment of the Republic of Cyprus in 1960, the Institutes went under the auspices of the Greek Communal Chamber of Cyprus and following the dissolution of the Greek Communal Chamber of Cyprus, and the passage of law 12/1965 (Κασουλίδης, 2016), the Institutes passed under the newly established Ministry of Education. In 1988 they were renamed to their present name, *The State institutes for Further Education*, and today, they operate under the auspices of the Department of Secondary General Education. The State institutes for Further Education are centrally administered by the SifFE Service, which is based at the MoESY, and they operate under the directions of the Head of the SifFE, an appointed First Education Officer of the MoESY, who runs the service with the authorization of the Principal of Secondary General Education and the Permanent Secretary of the MoESY.

Currently (2022), there are 41 main Institutes of Further Education in Cyprus, and 5 branches in remote, rural areas, which operate in the afternoon and are housed in public schools' buildings (ibid).

Educational Role

The *State institutes for Further Education (SifFE)* could be characterised as a hybrid form of education in the sense that they combine an interesting mixture of characteristics of formal and non-formal education. That is, based on the description of non-formal education given by the Council of Europe (<https://www.coe.int/en/web/european-youth-foundation/non-formal-education>), as well as the CyLLL Strategy Document 2014-2020, (DGEPD, 2014) the SifFE can be described as offering non-formal education based on the fact that learning is “voluntary, accessible to everyone, organized, with educational objectives and learner-centered”. At the same time, the SifFE share characteristics of formal education in that they run official programs of the Principality of Secondary General Education in the afternoon, mainly for reasons of time and space economy. Furthermore, the independent courses offered at the SifFE “comprise an assessment of the learners' acquired learning or competences and (they are) based on a program or curriculum, which can be more or less closed to adaptation to individual needs and preferences” (ibid). Moreover, most of the

courses offered by the SIFFE “lead to recognized certification” (ibid) which is granted upon passing compulsory examinations (<http://www.MoESY.gov.cy/kie/>).

More specifically, the SIFFE offer a wide range of courses and educational programs (Appendix A), addressed to pupils at all levels of education and adults, Cypriots and non-Cypriots⁹, while several of them (English – Levels 4-7 (A2, B1, B2 and B2+), French – Levels 4-6 (B1 - B2 and B2+) and German - Levels 4-6 (B1 - B2 and B2+)) lead to certificates that are fully recognised by the Public Service Commission of Cyprus and the Educational Service Commission of Cyprus as formal qualifications for “Good knowledge or Very Good Knowledge of language”, for purposes of promotions or employment.

The SIFFE offer courses that are open to everyone to participate, while they are also responsible for running special programs of the Principalate of Secondary General Education of the MoESY, such as:

- a) The Literacy Program for the children of third grade of Gymnasium, who are diagnosed as In Danger of Functional Illiteracy¹⁰ (MoESY, File 7.19.05.11, 2019).
- b) The Educational Program for “Unaccompanied Minors/Applicants of International Protection”¹¹ (MoESY, File 3.1.16.1, p.1).
- c) Free lessons of Greek Language to Turkish Cypriots and Turkish Language to Greek Cypriots¹² (MoESY, File 7.17.08).
- d) The Literacy Program for the Turkish Cypriot Roma Adult Population (Free lessons of Greek Language) (MoESY, File 7.17.08).
- e) Free lessons of Greek Language to Ukrainian refugees who fled to Cyprus because of the invasion of Russia to Ukraine (MoESY, File 4.1.18).

⁹ Special reference is made to the nationality of the students at the SIFFE because there are specific special programs and incentives addressed to minor or adult students with a migrant background (E.g.: Greek for Speakers of Other Languages course, offered for free to non-Cypriots who reside or work legally in Cyprus; Educational Program for “Unaccompanied Minors/Applicants of International Protection”).

¹⁰ The program is addressed to pupils at the third grade of Gymnasium, who have been diagnosed with low academic competence through tests during their last year of primary school or gymnasium respectively and were recommended as needing extra academic support (MoESY, File 7.19.05.11, 2019).

¹¹ The Program offers unaccompanied minors/applicants of International protection classes of Greek as a second language for 14 periods of 45’ a week and Mathematics for 6 periods of 45’ a week (MoESY, File 3.1.16.1, p.1).

¹² Greek or Turkish language classes respectively, are offered at the SIFFE since 2003, within the framework of the materialization of the Governments’ decision for the creation of bridges of communication between the Greek Cypriots and the Turkish Cypriots.

Social Role

Beyond their educational role, the SIFFE aim at accomplishing social work through by offering full or partial scholarships to students who fulfil special educational, social and economic criteria, after the relevant decisions of the Council of Ministers (Appendix B). It is noteworthy that the relatively large numbers of the approved, targeted scholarships depict the high percentages of the student population who come from families from a low socio-economic background, as well as from other marginalized/vulnerable social groups. More specifically, proportionally a large number of scholarships are granted to people with disabilities, children coming from families who receive a state allowance, children who come from families of 4 or more children, the children of expatriate Pontic-Greeks, minor and adult migrants and Unaccompanied Minors/Applicants of International Protection”. Indicatively, for the school year of 2022-2023, almost 65% of the students at the SIFFE received a fee redemption or a full scholarship. This means, from a total of 10534 students, 2678 were entitled to a partial scholarship and 4037 students were granted a full scholarship based on socio-economic factors (Diagram 1) (SiffE Database, 2022¹³).

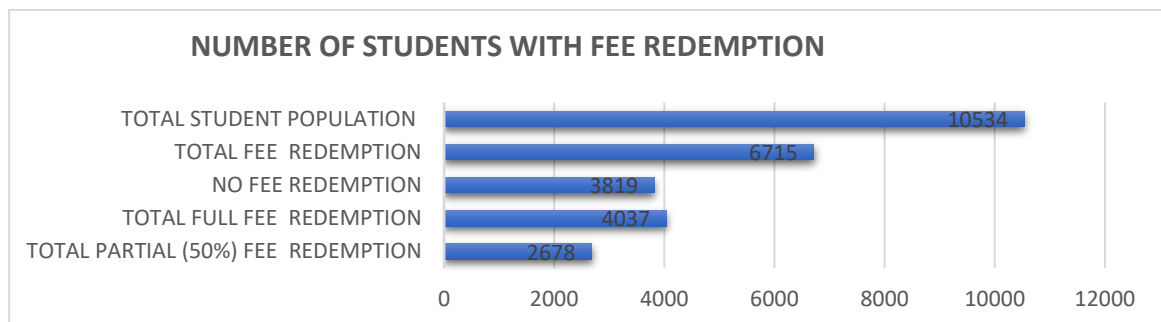


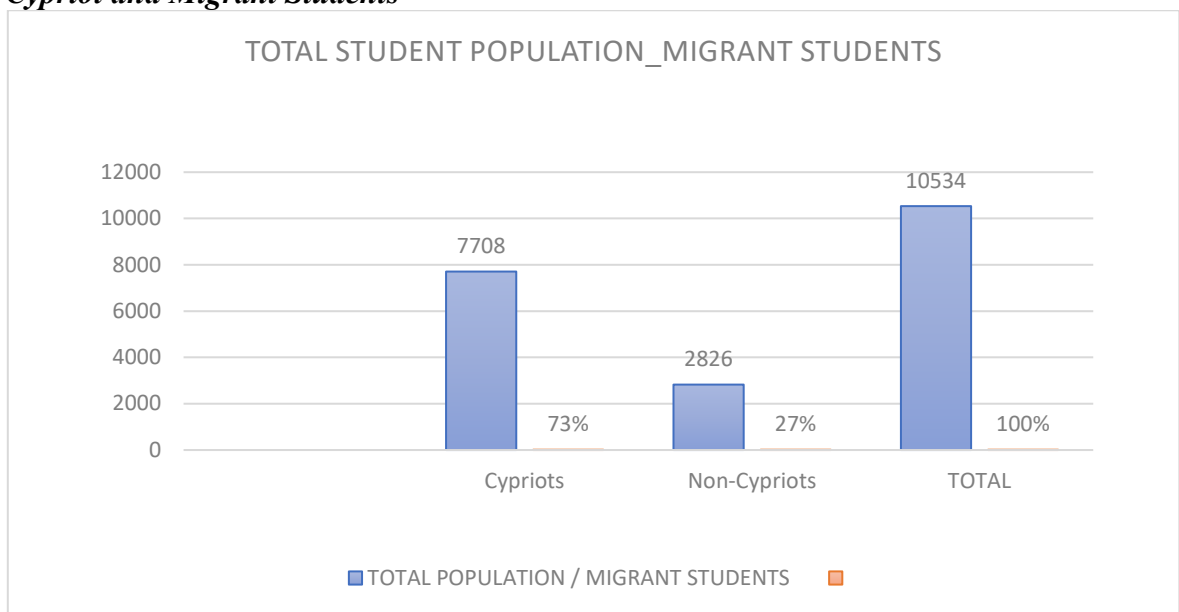
Diagram 1: Numbers of Students with Fee Redemption (SiffE Database, 2022).

Besides serving a significant population of students from various vulnerable groups, the SIFFE are a highly multicultural organization, with almost 27% of its students being migrants. A total 2826 (2034 adults and 792 minors) out of the 10534 students who enrolled for 2021-2022, were non-Cypriots (Diagrams 2, 3 and 4), while 1877 of the migrant students (1724 adults and 253 minors) attended Greek for non-Cypriots (SiffE Database, 2022), offered for free to non-Cypriots, or in the context of the MoESY Educational Program for “Unaccompanied Minors/Applicants of International Protection (MoESY, File 13.30.07, 2017,p.1). It has to be stressed, at this point, that although adult migrant students are offered

¹³ Data were taken in the beginning of the school year. The numbers of students might have changed during the year due to students withdrawing from classes because of late start of the lessons, lack of teachers to serve several classes, or other reasons.

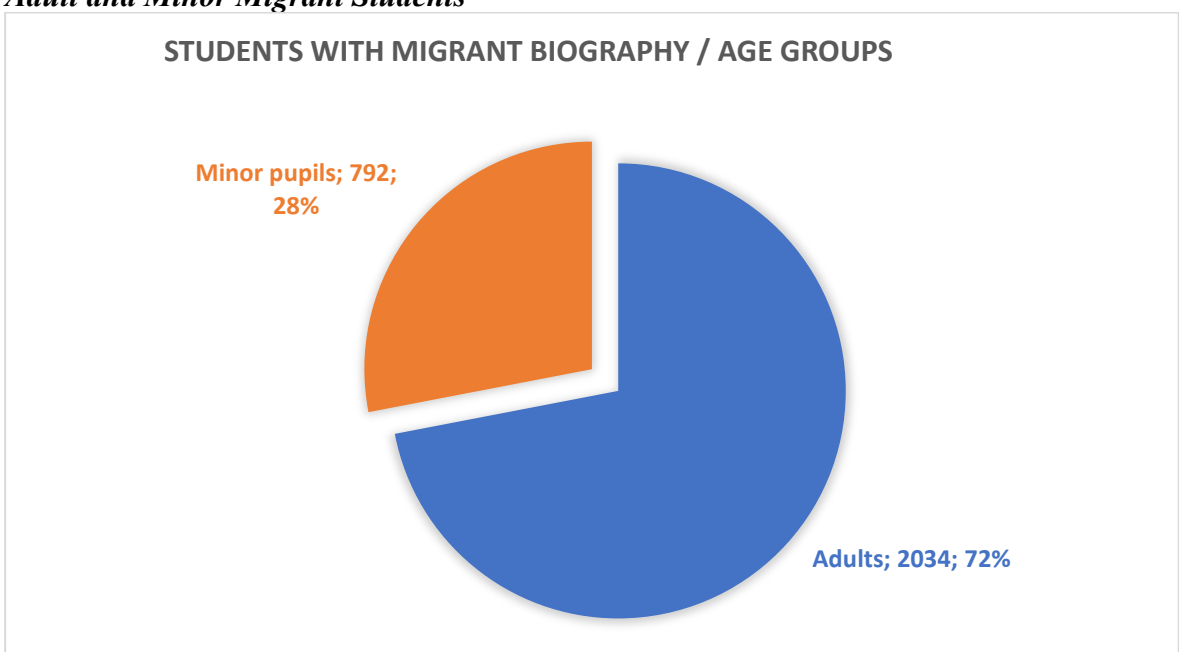
the opportunity to attend the Greek for non-Cypriots classes for free, at any level (A1 to C1), without any restrictions concerning years of attendance, only a fraction of the ones who register eventually reach the desired level of proficiency or get a certificate of achievement for the level they attended. The main reasons for this failure are a) too many absences, which deprives them of the right to take the exams that lead to certification and b) unwillingness to take the exam (SifFE Database, 2022). Some more in depth explanations for this failure are provided by the participants in this research (Chapter V, Results).

Diagram 2:
Cypriot and Migrant Students



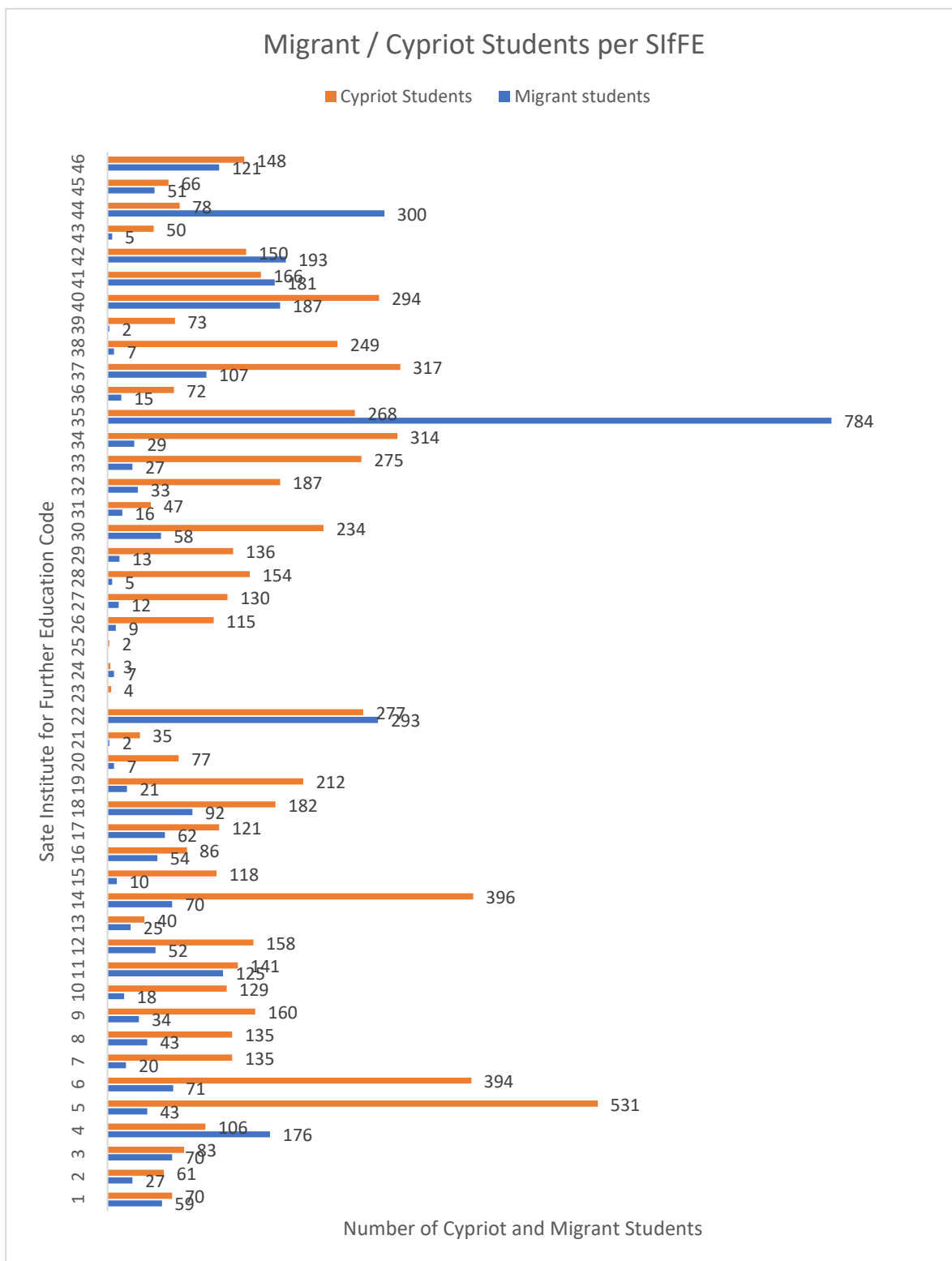
(SifFE Database, 2022)

Diagram 3:
Adult and Minor Migrant Students



(SifFE Database, 2022)

Diagram 4:
Migrant / Cypriot Students per SifFE

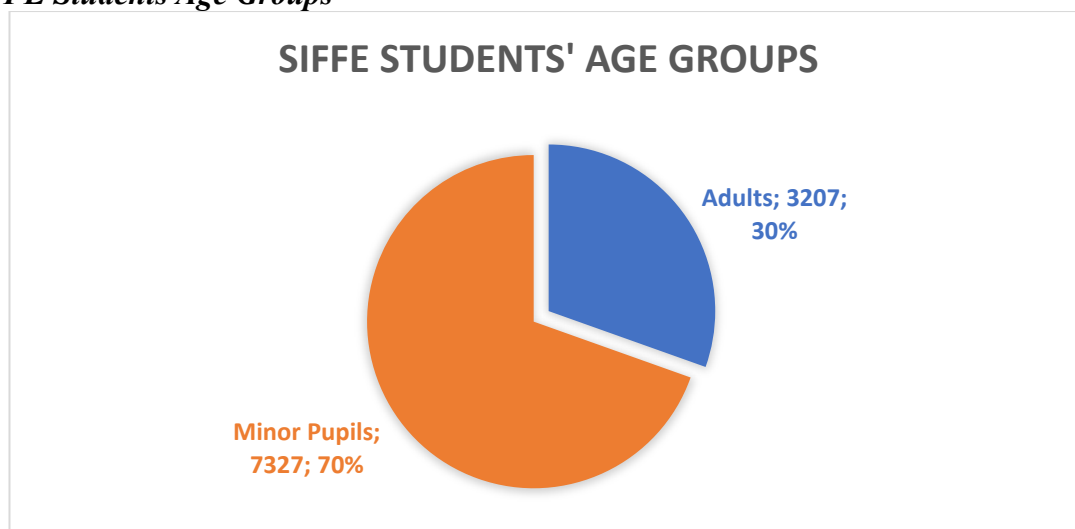


(SifFE Database, 2022)

The SIFFE and Adult Education / Lifelong Learning

An essential aspect of the role of the State Institutes for Further Education has to do with the offering of courses and learning opportunities in the field of adult education and lifelong learning. Through the SIFFE the MoESY responds to a significant degree to the acknowledgement of the Parliamentary assembly of the Council of Europe in 2000 that “formal educational systems alone cannot respond to rapid and constant technological, social and economic change in society, and that they should be reinforced by non-formal educational practices” (Council of Europe, 2000, p1). More specifically, the SIFFE are the largest program of the MoESY and the only one managed by the Department of Secondary General Education to operate as an adult education and lifelong learning institution, offering formal education programs as well as skills development courses for students of any age (Appendix A). Indicatively, from a total of 10534 students in 2021-2022, 30% were adults attending courses of foreign languages, IT and accounting (Diagram 5).

Diagram 5:
SIFFE Students Age Groups



(SIFFE Database, 2022).

As an integral part of the Cyprus Lifelong Learning Strategy (MoESY, 2023) the SIFFE embrace its strategic priorities and objectives which, among others, focus on inclusion and equality, specifically stating that the strategy aims at “eliminating barriers, and enhancing outreach and communication” for all individuals and that:

“lifelong learning opportunities should be accessible and available to all citizens so they can develop their skills, participate in society and succeed in life. Equal treatment and opportunities for lifelong learning are to be provided regardless of social class, gender, ethnicity, religion, disability, age, or sexual orientation” (CyLLLS_2021-2027, 2022, p. 6).

To this end, beyond the courses offered to all adults without any restrictions as well as the scholarships offered to vulnerable groups, the SIFFE offer specifically designed programs for migrant students, such as:

- a) The program for Free Greek Language Lessons to non-Cypriots who reside permanently in Cyprus (MoESY, File 13.30.07),
- b) Complementary transitional classes (Greek language for 14 periods (45') per week and Mathematics for 6 periods (45') a week) for students with migrant background (European Commission, 2019).
- c) Free Greek Language lessons to Turkish Cypriots and Turkish Language to Greek Cypriots (MoESY, File 7.17.08) and
- d) The Literacy Program for the Turkish Cypriot adult Roma Population (Free lessons of Greek Language) (MoESY, File 7.17.08).
- e) Free lessons of Greek Language to Ukrainian refugees who fled to Cyprus because of the invasion of Russia to Ukraine (MoESY, File 7.17.08).

Another interesting aspect of the SIFFE's operation can be located in the fact that they are the only state educational institution in Cyprus, that practically supports validation and recognition of nonformal learning on a micro-educational level. That is, the SIFFE accept previous knowledge of potential students, by giving them the right to enrol in a course of their choice at the level of their choice, without a requirement for the presentation of any formal certificate of completion for the previous level. Assessment of the real level of the prospective student is voluntary and carried forward by taking a placement test. With the completion of the course and upon successfully taking the relevant examination, the students are entitled to a certificate which is recognised by the Educational Service Commission and the Public Service Commission.

Nevertheless, this kind of recognition takes place indirectly and informally since "adult education provision is not regulated (and) learning outcomes acquired through non-formal and informal education cannot be validated and recognised, as no official process has been set up yet" (MoESY, 2023, p.19).

The Teachers of the SIFFE

For the last ten years, the MoESY employs the SIFFE teachers, under the working status of the *purchase of services*. Under this status, the SIFFE educators are registered as self-employed hourly workers, who sign a one-year class-assignment contract. For this reason,

the SIFFE teachers are referred to as *Trainers*, so as to differentiate their status from permanent public school teachers. For their employment, they submit an application to the MoESY, citing their qualifications and certified teaching experience, according to which a Trainers' Record is drawn up, based on the applicants score. The Contracting Authority, that is the MoESY, uses its right to extend the validity of the Record and consequently the trainers' contract for a period of up to 3 school years. This working status is used in other evening educational programs of the MoESY as well. It has to be stressed that the vast majority of the SIFFE teachers have only had teaching experience at private tutorial institutes, or, very few of them, at private secondary schools, while none of them has a certified Adult Teaching qualification (SIFFE Trainers' Record, 2021-2024).

The trainers' working status and the consequent absence of their right to have a meaningful role and say in the decision-making process, for issues that directly concern their educational work (Argyriadis, 1990; Pashiardis, 1994) and their working conditions, has been a main cause of conflict between trainers and the MoESY for the last 10 years.

The principals of the SIFFE

The Department of Secondary General Education of the MoESY is responsible for the appointment of principals for the SIFFE. The principals of the SIFFE are secondary school teachers who hold a permanent position in the State Educational Service and are appointed/transferred from schools, upon an application procedure that is renewed every year (e.g. MoESY, ypp7235, 2018; ypp8866, 2019; ypp11621, 2021; ypp13494, 2022; ypp 15090, 2023). For the school years 2010-11 to 2013-14, there were five basic requirements for a teacher to be officially considered as a candidate for the position of principal of a SloFE institute. Specifically:

- a) "Their specialty (had) to be on a subject (that was) taught at the SIFFE", and they had to have:
- b) "Special training on Educational Administration",
- c) "Good knowledge of computer use",
- d) "At least twelve years of service" in state schools of secondary education and
- e) "Communication and cooperation skills" (MoESY, File 15.6.26/12, 2011; MoESY, File 15.06.29.1,2013; MoESY, File 15.25.03.1, 2014).

However, in the course of the following few years several changes were applied in the requirements. From school years 2014-15 to 2019-20 the requirement for the candidate's specialty to be on a subject taught at the SIFFE was omitted, and the requirement for very good knowledge of English, French, or German was added. Specific knowledge on computer programs (Windows, MS Office (Word, Excel, Outlook) internet) also replaced the general requirement for "good knowledge of computer use" (MoESY, Files 15.25.03.1, 2014; 15.25.03.1, 2015; 15.25.03.1, 2016; 15.25.03.1 & 15.6.26, 2017; 15.25.03.1 & 15.6.26, 2018; 15.25.03.1 & 15.6.26, 2019; 15.25.03.1/13 & 15.6.26/16, 2020). A notable difference, however, in the basic requirements through the years was that the pre-requisite of "special training on Educational Administration" changed to "special training or postgraduate qualifications on Educational administration... as an advantage" (ibid). Thus, the requirement for a potential leader to hold solid administrative and leadership qualifications has not been a primary pre-requisite for the principals of the SIFFE since 2013. The importance of leading or administrative qualifications for the position of principal of the SIFFE was further downgraded in the following years, since for the school years 2020-2021 and 2021-2022 the requisition for "special training or postgraduate qualifications on Educational administration" even as an advantage, gave its place to the requirement of "organizational, administration, communication and cooperation skills" (MoESY, Files 15.6.26/16, 2020; 15.25.03.1/13, 2021). It has to be pointed out though, that for the school years 2022-2023 and 2023-2024 the basic "selection criteria" refer to a "postgraduate qualification in Education Management to be considered as an advantage (MoESY, File ypp 15.25.03.1/13; MoESY, File ypp15090).

It has to be noted that besides the sporadic requirement for educational administration qualifications "as an advantage", there has not been a requirement for holding an organic position that includes managerial or leadership duties and consequently entailing a relevant official training or the attendance of a professional development course on behalf of the applicants. Moreover, the increasingly multicultural nature of the SIFFE does not seem to be addressed in terms of pre-requisites for the principals' appointment, as there is no mention of any minimum requirements, qualifications, or training in matters of interculturalism, diversity, or social (in)justice training. In this kind of educational context, social justice leaders are more than necessary, as these leaders are the ones to take on a more critical role in the transformation of traditional institutional arrangements, school norms, and practices and work towards the reconstruction of the notion of educational leadership (Blackmore,

2006), which will place at the heart of their work the development of schools that seek to operate in the best interest of marginalized students (Zembylas & Iasonos, 2016).

Summary

In this chapter, the educational context of Cyprus in general, was outlined, with an emphasis on multicultural education and LLL policy. Moreover, the State Institutes for Further Education were presented, and both their educational and social role were highlighted. In the next chapter, the methodology followed for this research study is outlined.

Chapter 5

Research Methodology

5.1. Introduction

As has become evident in the previous chapters, this dissertation has 3 basic aims. These are to investigate: a) the Cyprus State Institute of Principals' philosophical position to matters of diversity and interculturalism, b) their understanding and values related to social justice leadership and c) the ways they apply their leadership in handling issues that may arise in their institutions related to social (in)justice, including the obstacles they faced and the factors that helped them in the process of alleviating such issues. Based on these aims, two specific research questions have been formed:

1. What is the SIFFE principals' philosophical position to multiculturalism and diversity?
2. What social justice leadership traits do the SIFFE principals possess, according to Theoharis' (2009) typology, and how do these traits guide their responses to the challenges of social injustice, multiculturalism, exclusion, and marginalization in the educational context of Cyprus?

As Opie (2006) indicates, the nature of the research's findings is largely defined by the procedures and methodology followed. In order to provide adequate answers for these research questions, the proper methodology was chosen and the type of data to be collected was set (Newman & Benz,1998).

In this chapter, the research methodology is described. The reasons for the choice of the specific research type, as well as the methods, tools and procedures for data collection and analysis are presented. The population, the sampling methods and parameters for maintaining validity and reliability of the research are presented. Finally, ethical dilemmas and restrictions are outlined.

5.2. Research Methodology

For the purposes of this research a qualitative research method has been used. As the main purpose of this research is to elicit information about personal experiences, feelings, beliefs,

attitudes and ideas on sensitive social issues (Kvale, 1996), such as interculturalism and social justice, that cannot be “reduced to the operationalisation of variables” (Queirós, Faria & Almeida, 2017, p. 370), a positivist approach would have not given the complete picture of the information sought for; thus, it would have not allowed the in-depth understanding and analysis of the social concept being investigated (Creswell, 2015). On the other hand, a qualitative research method is concerned with unquantifiable aspects of reality and social relations (Queirós et., al, 2017), revealing the way people make sense of the facts and situations they experience (Flick, 2006).

Moreover, in a qualitative research, people actively construct their personal meanings about different situations (Woods, 1993) rendering themselves the actual tools of the research (Lincoln & Guba, 1985). In addition, Erickson (1986) supports, that qualitative methods are the most appropriate when investigating how a situation in a specific context relates to other systemic levels in and out of that context. In order to investigate the SIFFE principals’ philosophical position to interculturalism, as well as their approach to issues of social justice in relation to the context of their institute, the educational system of Cyprus and the modern Cypriot society, the researcher needed to go to a greater depth concerning the information he sought. At the same time, the researcher needed to be in a position of controlling difficult, open type questions more efficiently (Cohen, Manion & Morrison, 2008) in order to reveal the participants’ knowledge and perception of social structures. In this case, this was especially important in the effort to reveal the principals’ views and experiences of challenges as well as enablers in the process of handling issues of diversity and interculturalism, as well as their evaluation of the official state policy concerning such sensitive issues as perceived through their leadership of their multicultural Institutes. Therefore, in order to successfully investigate personal experiences, feelings, beliefs, attitudes and ideas on sensitive social issues to a certain depth, the interview was chosen as the most appropriate method of data collection.

Besides using the semi structured interview as the main data collection tool for this research, an extended, in-depth study of policy documents regarding the operation of the State Institutes for Further Education, intercultural education policy and national LLL policy took place, in order to acquire more data concerning a possible institutional approach to multiculturalism and social justice issues as applied in one of the biggest LLL services of the MoESY. To this end, policy documents that concern the different aspects of the SIFFE operation, as a part of the Principality of Secondary General Education were also studied.

More specifically, policy documents that have been studied for the purposes of this research include:

- the Council of Ministers’ decisions for fee redemptions for vulnerable social groups and policy documents and circulars concerning the operation of programs run by the SIFFE,”
- The 2020 Annual Report of the Ministry of Education, Sports and Youth (Annual Report, 2020)
- Policy Paper for the Integration of Pupils with Children with a Migrant Background in the Cypriot Educational System (2017)
- Report of the Peer Counselling on Integration of Students with a Migrant Background into Schools in Cyprus (European Commission, 2019)
- National Lifelong Learning Strategy of the Republic of Cyprus, for the period of 2007 – 2013
- National Lifelong Learning Strategy for the period 2014 – 2020
- The National Lifelong Learning Strategy for the 2021-2027

The Interview as a Data Collection Method

For the purposes of this research, a semi-structured, face to face, personal interview was considered to be the most effective data collection technique, especially in enabling the researcher to gather more in depth, complete and accurate information (Cohen et al. 2008). According to Robson (2007, p. 323), the acquisition of “interesting responses” and “the investigation of subjective motives” is only feasible through face-to-face interviews as during the process, the researcher is able to enrich the information they collect through secondary, clarifying questions, while at the same time, through “nonverbal indications” they can receive messages, which help define the actual meaning of each response.

Using a semi structured interview as a data collection tool, allowed the researcher the flexibility to partly adjust the content, the order and the phrasing of the questions for each interviewee (Cohen et al., 2008) or even to totally omit a question if it seemed inappropriate for the specific interviewee (Robson, 2007). The semi structured interview also offered the researcher the opportunity to pay special attention to words, details and subjective explanations through spontaneous narrations of personal experiences (Cohen et al., 2008). In this way it enhanced interaction and direct communication, thus offering both, the interviewers and the interviewees, the capacity to define and express their own personal way

of understanding the world and approaching the issues under investigation, as well as to discuss how they perceive social issues (ibid). Furthermore, the semi-structured interview allowed the researcher to direct the discussion towards the clearly predefined aims of his research, in a flexible and easily adjustable way, thus avoiding irrelevant time-consuming discussions. Besides, semi-structured interviews allowed the interviewees to express themselves in a comfortable and lengthy way and offered the researcher the possibility to add more questions for clarification where needed (Cohen et al., 2008; Robson, 2007).

The use of a semi-structured interview protocol (Appendix E) allowed the researcher to ask specific questions, which yielded the best response from an interviewee (Robson, 2007). At the same time, following a predefined semi-structured protocol allowed the researcher to control what Kvale (1996, as cited in Robson, 2007, p. 344) calls “the 1.000 pages answer” by keeping a basic track of the questions and answers of each interview and therefore, made things easier during the analysis of the data (Robson, 2007).

Finally, during the interviews, there was an effort to maintain some of Kvale’s (1996, as cited in Cohen et al., 2008) qualitative research basic elements. That is, there was an effort for the interviews to be: a) qualitative; the interview sought to gain detailed qualitative knowledge through informal language, specifically in the cases the interviewee used the Greek-Cypriot dialect to answer questions or talk about their personal experiences; b) descriptive; there was an effort to gain open, extended and specific descriptions of the subjects’ views and experiences; c) presented with deliberate naïveté; the interviewer eagerly accepted any unexpected statement or view and showed sensitivity and interest to learn more without having predefined interpretations; d) focused; the interview was neither strictly structured nor totally non structured and focused on specific aspects of main aims of the research, based on the research questions and e) a positive experience; there was an effort on behalf of the interviewer to be well prepared and conduct the interview in such a manner that it constituted a rich and pleasant experience for himself and the interviewee.

Semi-structured interview protocol design

The main body of the semi-structured interview protocol consists of questions based on the main aims of the research (Cohen et al., 2008). These aims were analysed into 3 more detailed research questions, which worked as the three main axes of the semi-structured interview protocol:

- a) What is the SIFFE principals’ philosophical position to interculturalism?

- b) How do SIFFE principals understand social (in)justice, the factors that nurture it and its implications on students' educational or social life in relation to interculturalism, exclusion and marginalization?
- c) What social justice leadership values guide the principals' responses to the challenges of social injustice, interculturalism, exclusion and marginalization in the context of Cyprus?

The semi-structured interview protocol presented in this dissertation delineated an extensive series of questions based on the relevant literature and on an adjusted form of Iasonos' (2014, p.627) "first stage semi-structured interview protocol", which was used to investigate similar issues in a different educational context, in a way that they responded directly to the basic aims of the research. Three trial interviews were conducted in a pilot research in order to identify any problematic areas of the interview protocol, as well as any unexpected challenges concerning any part of the research, whether during the interview or during the analysis of the data (Cohen et al., 2008). During this process, it was confirmed that the questions were totally intelligible, without any inaccuracies or ambiguities and that they responded to the participants' competence. However, during the pilot research phase it was found that some overlapping questions could be omitted, and some others needed to be repositioned in the protocol, so that they followed a more natural order. All necessary changes were made before the main interview phase started.

In the interview protocol different types of questions were used in order to acquire different kinds of information: closed type questions were used in order to get a predefined type of answer (Robson, 2007), for instance in the cases where the researcher needed to investigate the existence or not of an issue before moving into more in-depth questions. However, most of the questions were open type ones so that the interviewees' responses were not restricted or limited in any way (ibid). Moreover, special caution was taken to avoid any leading questions and where the interviewee was given specific options as examples to choose from, it was stated that they could either add any more options they wanted or give any totally new ones.

The semi-structured interview protocol included opinion questions, to refer to the beliefs and values of the principals, so that their philosophical position to interculturalism and their social justice leadership values and awareness could be defined (Iasonos, 2014). Moreover, the protocol included questions that investigated the principals' experiences that could be

associated with the social justice leadership values that guide their responses to challenges of social injustice and interculturalism in their Institutes.

More specifically, the questions used to investigate the principals' philosophical position to interculturalism, and their social justice leadership values were based on the following categories:

- What the terms “diversity, interculturalism, social (in)justice” mean to them
- What kinds of diversity exist in their institutes and how they become evident in their institutes
- Their vision about leading a highly multicultural institute with a diverse student population
- Their views on how migrants and migrant students should be handled in the society, in schools and in their institutes
- Their views on the relation between diversity and social (in)justice in the society, in schools and in their institutes
- An evaluation of the aims of the formal educational system in relation to interculturalism
- Challenges concerning teaching culturally diverse students
- Challenges concerning leading multicultural educational institutes
- An educational institute leader's role in handling social (in)justice issues
- State institutes for Further Education Teachers' and leaders' potential needs for professional development focused on interculturalism, social (in)justice and diversity

Population and Research Sample

Morrison (1993, as cited in Cohen et al., 2008) states that a suitable sampling strategy enhances the quality of the research. In deciding about the sample for research, a researcher must take in mind 4 parameters: a) the size of the sample, b) representativeness of the sample, c) access to the sample and d) the sampling strategy to be used (Cohen et al., 2008). However, according to Cohen et. al (2008) there is not a clear and absolute answer regarding the suitable size of the sample, as it depends mainly on the aims and the nature of the research and the homogeneity of the population. In the case of qualitative research, like the present one, a smaller sample is more likely to be used (ibid). Accordingly, concerning the representativeness of the sample, the researcher has to be clear and specific as to what is represented, that is, the researcher has to define the parameters of the population

characteristics in a clear and straight forward way. For small scale qualitative research, which does not intend to generalise their results beyond the population under investigation, a nonprobability sample is usually accepted (Robson, 2007). Therefore, in this research, a nonprobability, purposive sampling method has been used, as it offered the researcher the possibility to focus on the specific needs of this research according to its main aims.

Specifically, the population consisted of 64 Principals at 41 State institutes for Further Education, which operate in urban and rural areas in all 5 Districts of Cyprus. 25 Principals were chosen to participate in this research based on two main criteria: a) Principals of the Institutes with the highest rate of interculturalism and diversity and b) years of service as Principals of the SIFFE. At the same time, there was an effort to choose an equal percentage of men and women as well as to choose Principals from all 5 districts of Cyprus, both from rural and urban areas, nevertheless without overriding the primary criteria explained earlier. The choice of Principals who serve in the Institutes with the highest rate of interculturalism and diversity was based on the belief that in such educational environments, there are more possibilities for the principals' philosophical position to interculturalism as well as their views about social justice leadership to come to light (Iasonos, 2014), because of their experiences and their everyday engagement with relative matters. The data concerning the percentages of students with a migrant background in total and per SIFFE (TABLES 2, 3 & 4) and the percentage of diversity measured on the basis of socio-economic criteria based on Fee Redemptions (TABLE 1) and age groups (TABLE 5) were taken from the SIFFE Service with the written permission of the Director of Secondary General Education of the MoESY. In the end, 23 SIFFE principals took part in the research as two of the chosen ones, although they accepted the invitation gladly, withdrew from the procedure due to serious health issues. Table 4 gives general demographic information of the participants, while Appendix D includes each of the principals' detailed demographic information.

Table 4
General Demographic Information of the Participants (SUMMARY)

Variable	Information	Frequency
Sex	Male	13
	Female	10
Age Group	30-40	1
	41-50	8
	51-60	7
	61-65	7
Organic Position in Education	Principal	3
	Vice Principal A'	0
	Vice Principal	7
	Teacher	13
Years in Education	1-10	2
	11-20	4
	21-30	10
	31-35	7
Years as SifFE Principal	1-5	8
	6-10	12
	11-15	3
Years of Service in the Current SifFE	1-5	12
	6-10	8
	11-15	3
Number of Previous SifFE They Worked for	0	14
	1	8
	2	1
District	Nicosia	11
	Limassol	3
	Larnaka	6
	Pafos	2
	Ammochostos	1
Region	Urban	11
	Rural	12
Experience in other educational context		1

The procedure before the data collection

In late January 2022 an official permission was acquired from the Principal of Secondary General Education at the MoESY, to use data of the SifFE Service concerning the percentages of interculturalism and diversity in the different Institutes. This kind of data was calculated based on the numbers of students with migrant background enrolled at each Institute (Table 4), as well as students who fulfil special social and economic criteria (Table 1) and thus are entitled to a partial scholarship or free tuition.

During the same period an application for conducting research in public schools was submitted to the Centre of Educational Research and Evaluation asking for the permission to conduct research with the principals of the SIFFE, which operate under the auspices of the Principality of Secondary General education. The application included information on the main aims and the research questions as well as the methodology and the data collection tool to be used. The letter that was later sent to the principals was also attached with the application. Around the same time, an application for a complete bioethical review by the Review Bioethics Committee of the Cyprus National Bioethics Committee was submitted, including the same information and documents as those for the application submitted to the Centre of Educational Research and Evaluation.

Upon receiving the positive response of the Cyprus National Bioethics Committee and the permission from the Principal of Secondary General Education to conduct the research, a letter was sent to 25 principals chosen for the research, giving them all the relevant information about the main aims, the questions, and the methodology of the research. The necessary reassurances about matters of confidentiality and anonymity were also given and their consent to take part in the research was requested. The 25 principals were also contacted by telephone and offered all the necessary information, reassurances and explanations. Interview meetings were set during the phone call, with all 25 principals who accepted the invitation. As mentioned, during the procedure, two principals cancelled their participation because of health issues.

The Data collection process

Interviews with 23 principals took place during March 2022. Each interview lasted approximately 50 minutes. In some cases, where the interviewee felt like analysing more or giving longer and more in-depth descriptions of their practices, views or experiences, the researcher eagerly allowed them to do so. During the meetings, the researcher informed the participants about the nature and the aims of the interview and explained that, with their permission, the interview would be recorded (Tuckman, 1972, as cited in Cohen et al., 2008). In conducting the interview, the researcher followed Robson's (2007) proposed methodology, which consists of 5 steps: a) Introduction: the interviewer presented himself and explained the purpose and the main aims of the interview, assured the participants that confidentiality would be kept and asked for the participants' consent to record the interview and keep notes. b) Warm up: the researcher started by asking easy, general questions, so that both parties got accustomed with the situation. Creating a friendly and familiar atmosphere

during this phase was also a main aim of the researcher. c) Main part: the interview was conducted based on the semi-structured protocol and following a progressive order, adjusting the questions accordingly and asking more in-depth questions where necessary. d) Losing up: the researcher asked the participants if there was anything else they would like to say or ask. In case there was willingness on behalf of the participants to offer any additional information, the researcher was eager to listen to them. e) Closing: the researcher thanked the participants and ended the interview.

It is worth noting, that some participants felt like continuing the discussion without being recorded after the end of the procedure. In such cases the researcher asked for their consent to take notes and, depending on the response he either kept notes of the discussion or continued the discussion off the record. Finally, a diary was kept including any interesting data given off the record and significant non-verbal messages, facial expressions, body movements, nods etc (Robson, 2007).

When all interviews were conducted the relevant recordings were available in digital form. A transcription followed and the texts produced formed the basis for the analysis of the data. In this process, the data from the researcher's diary concerning paralingual elements (non-verbal messages and expressions, tone, pitch) was used too, as the transcription alone cannot convey the meaning of the authentic spoken language to its fullest (Powney & Watts, 1987, as cited in Iasonos, 2014).

Data Analysis

The analysis of the data gathered from the interviews with the principals of the State institutes for Further Education aimed at the investigation of their philosophical position to interculturalism and the detection of the social justice leadership characteristics they may possess. Critical Discourse Analysis (CDA) was used for this purpose as this method focusses on relations between discourse and social elements, such as “power relations, ideologies, institutions, (and) social identities” (Fairclough, 2013, p. 9). According to Kress (1996, p. 15, as cited in Wodak, 2004) the intention of Critical Discourse Analysis is to “bring a system of excessive inequalities of power into crisis, by uncovering its workings and its effects through the analysis of potent cultural objects, texts, and thereby to help in achieving a more equitable social order” (p. 305). This means that the “micro level of the social order”, that is, language use and verbal communication, is used as a tool for a macro level analysis; that is, the analysis of “power, dominance and inequality between social

groups” (Van Dijk, 2001, p. 354). In this way, philosophical positions and underlying ideologies are brought to light, taking into consideration the possibly latent meanings. Besides, according to Van Dijk (1995, as cited in Sheyholislami, 2001) ideologies are largely “expressed and reproduced in discourse and communication” (p. 4).

Therefore, as a “normative and explanatory critique” Critical Discourse Analysis is not limited to the description of the realities presented, but it goes on to evaluate them and analyse the way and the extent to which these realities are connected to specific social justice values (ibid). Within the means of Critical Discourse Analysis, the reproduction of social power abuse and inequality is investigated, understood, and exposed, leading eventually to resisting social injustice (Van Dijk, 2001).

In using Critical Discourse Analysis as a method, the researcher aimed to discover how the realities and perceptions described by the participants are products of the mechanisms or structures that he hypothesises, that is, the way these expressed realities and perceptions make the participants’ position to interculturalism and social justice apparent. According to Fairclough (2013), every social event has its representation and every lived and expressed reality is depicted in the way people interpret this reality. For example, given that language as a social practice plays a significant role in establishing “social relationships and systems of knowledge and beliefs” (Weiss and Wodak, 2003, as cited in Zembylas, 2010a, p. 41), naming and categorising “are essentially acts of power” that outline the participants’ perceptions of what is “normal” and what is “deviant” (Zembylas, 2010a. p.41). Similarly, individuals engage in discourse as parts of groups, act as parts of groups and possess both personal and social cognition, therefore, the micro-level analysis of their use of language in a topic specific interview, such as the one used for the purposes of this research is connected to realizations of power, dominance and (in)justice which refer to a macro-level of analysis, as the two levels become a “unified whole” in everyday communication (Van Dijk, 2001, p.354).

Therefore, a CDA of the SIFFE principals’ stated views on diversity, interculturalism and social justice leadership revealed their philosophical position on these issues, as well as their approach to diversity, marginalisation or, on the other hand, inclusion, acceptance and equality of opportunities for all learners in one of the most populous lifelong learning institutes in Cyprus. Moreover, beyond the language used to convey meanings, in applying the method of CDA the researcher took into account all those nonverbal elements noted during the interviews, which play a significant role.

The procedure for the analysis of the data included seven (7) stages based on which the organisation of the data and the Critical Discourse Analysis took place:

The three main research questions which were also the three axes of the interview protocol formed the basis for the first categorization of the participants' responses. Under each of the questions, subcategories were formed placing the responses into the different contexts, namely the broad educational context of Cyprus (with references to adult and LLL education), the socio-political context (rising percentages of multiculturalism, division of the island after the Turkish invasion) which was considered to be the same for all the participants and the specific institute context (State Institutes for Further Education – migrant students percentage and students from vulnerable groups percentage, based on the fee redemptions per category). The same procedure was applied in order to:

1. Identify the SIFFE principals' philosophical position to interculturalism (Based on Kincheloe and Steinberg's (2009) *Tentative Positions of Diversity and Multiculturalism* (conservative multiculturalism/monoculturalism, liberal multiculturalism, pluralist multiculturalism and critical multiculturalism)).
2. Identify the way the SIFFE principals understand social (in)justice, the factors that nurture it, and its implications on students' educational or social life in relation to multiculturalism, exclusion, and marginalization?
3. Identify the Principals' characteristics as social justice leaders, concerning their consciousness, knowledge, and skills as outlined by Theoharis (2009)

Table 5
Data Analysis Stages

1. Careful reading and analysis of the interview transcripts - each of the principals' responses was placed in the relevant context (educational, socio-political and specific institute conditions) under each of the research questions.
2. Charting of the main thematic highlights of each of the 4 Tentative Positions of Diversity and Multiculturalism. After a careful study of the interviews an initial classification of the principals' philosophical position to diversity and multiculturalism / interculturalism took place.
3. Coding of the data – Concise, core conceptual categories.
4. Data reduction and Data display – Grouping of the data that are connected with each of the 4 Tentative Positions of Diversity and Multiculturalism. Summary of the interviews and presentation of each position in tables.
5. Critical discourse analysis – Studying of the interviews on a holistic, sentence and phrase-word level. Special attention on power relations through the principals' interviews and on references related to the notions of diversity, migrant background, (in)justice, marginalization, and exclusion, generalizations or stereotypes. Focus on power dominance and inequality between social groups.
6. Categorization of the data – Categorization of the Principals according to their philosophical position to diversity and multiculturalism. Similarities and differences between the results for each Principal documented.
7. Filing – Filing of the interviews and selection of blocks of text to use with each context.

After a careful reading of the interviews, each of the principals' responses was placed in the relevant context, under each of the research questions. The specific characteristics of each case were noted, so as to mark the specificity of the conditions under which each principal applied their leadership at the time of the interview (e.g., diversity percentage, migrant students' percentage, special, relevant characteristics of the institute area). After a more in-depth study of the interviews, the research questions were addressed in a similar way. An initial classification of the SIFFE principals' philosophical position to interculturalism, was attempted, according to Kincheloe and Steinberg's (2009) *Tentative Positions of Diversity and Multiculturalism* (conservative multiculturalism/monoculturalism, liberal multiculturalism, pluralist multiculturalism and critical multiculturalism). During the analysis of the data, following Pidgeon and Henwood's method of *continuous comparison*

(1996, as cited in Robson, 2007), the information extracted from the data was continuously compared and contrasted and the classifications of the principals' philosophical position were readjusted accordingly. The same method was followed to address the second and third research questions, based on the characteristics of social justice leaders, concerning their consciousness, knowledge, and skills as outlined by Theoharis (2009, p.141).

The next step was to code the data, to end up with core conceptual categories that would enable the analysis and allow the identification of relations between the data (Robson, 2007) and the categorization of views and position according to each of the research questions. Coding also helped reduce the research data volume, so that the data use was much easier, and thus helped overcome the human restrictions of the researcher as an analyst (Robson, 2009). The choice of the parts of the data to be coded and used for the analysis was based on the research questions, while the use of tables and diagrams enabled the better organization and presentation of the information gathered (ibid). Moreover, beyond any given practical facilitations, coding and the use of tables and diagrams for the assortment of the data also produced reference points that were used for the correlation of the information gathered with the theoretical notions of the relevant literature (Iosifides, 2003, as cited in Iasonos, 2014).

The text was analysed on a holistic, sentence and phrase-word level. In the process of this analysis, seeking to examine power relations through the Principals' interviews, "linguistic surface structures such as tone, hesitation and pauses" (Van Dijk, 1993, as cited in Mullet, 2018, p. 119) were examined too, through the researcher's notes on paralingual elements (non-verbal messages and expressions, tone, pitch) for each interview. Moreover, argumentation, linguistic modality, and the choice of words of the participants were examined through the expression of their views on diversity and interculturalism in the broad socio-political context of Cyprus (society) as well as in the educational context (school, State Institutes of Further Education) and juxtaposed with relevant literature, in order to identify their philosophical position to interculturalism.

Furthermore, an effort was made to identify what Van Dijk (1993, as cited in Mullet, 2018, p. 119) calls "paired complementary strategies, (that is) positive representations of one's own group, and negative representations of "others"", which are also a characteristic of discourse that points to inequality. At the same time, special attention was paid to references related to the main notions dealt with in this research, (i.e. diversity, migrant background, (in)justice, marginalization, and exclusion), as well as generalizations or stereotypes, referring to specific groups of people as "different", "other", "we vs they" "our vs their" etc. Throughout

the process, the focus remained on the connection of the “micro level analysis of language use and verbal communication with the macro level analysis of “power, dominance and inequality between social groups” (Van Dijk, 2001, p. 354).

After the above stages of the data analysis (categorization, placing in contexts, coding, micro level and macro level text analysis, paralingual elements study) each principal’s philosophical position to interculturalism was confirmed and the relevant blocks of text that justified their position were filed and presented in separate tables according to the context. In some cases, it was found that the principals’ position shared characteristics of two positions to interculturalism as outlined by Kincheloe and Steinberg (1997). In these cases, it was noted that the specific principals were not classified strictly into one position, but shared characteristics of two or more. Finally, the similarities and differences between the results for each principal were documented and presented in a separate table as statistics for further research. Besides the classification of the principals’ philosophical position to interculturalism, the indications for social justice leadership for each one of the principals were documented, based on Theoharis’ Characteristics of Social Justice Leaders, concerning their consciousness, knowledge, and skills (Theoharis, 2009, p.141).

Internal Validity

According to Bell (2005), validity refers to the control of whether a research study is actually investigating and describing the subject it is supposed to investigate and describe. However, Cohen et. al. (2008), support that there are different types of validity, which can be secured through different means according to the research method chosen. In qualitative research methods, validity can be dependent on the “honesty, the depth, the wealth and content of the data collected” as well as the degree of disinterest on behalf of the researcher (Cohen et. al., 2008, p. 176). Moreover, this researcher acknowledges Cohen et al’s (2008) claim that there cannot be an absolute degree of validity for any research, as “every researcher is a part of the world they are investigating, thus they cannot be totally objective about it” (ibid, p. 178).

Although the measures for the terms validity and reliability, as they are used for quantitative research, might not be directly applicable to qualitative research, in this research, the weaknesses of the qualitative method were taken into consideration and there has been an effort to enhance validity and reliability by means of relative terms (Guba & Lincoln, 1989, as cited in Cohen et al., 2008; Mishler, 1990, as cited in Cohen et al., 2008). This means that validity was sought in terms of “truth value” (Noble & Smith, 2015, p. 34) and “authenticity”

(Guba & Lincoln, 1989, as cited in Cohen et al., 2008, p. 178). That is, the researcher recognized that “multiple realities exist” (Noble & Smith, 2015, p. 34), both on behalf of the participants, and on behalf of the researcher. Moreover, the researcher has acknowledged that “all knowledge is socially constructed and based on values” (Lazar, 2007, as cited in Mullet, 2018, p.120) and that himself is not in an advantaged position among the participants (2009, as cited in Mullet, 2018). Besides, according to Cohen et al., (2008) all participants’ views are equally valid, thus general validity could be depended more on personal explanations and less on the method used (Hammersley & Atkinson, 1983, as cited in Cohen et al., 2008). To this end, sincerity and integrity in presenting the participants’ views is of outmost importance for this researcher. Therefore, great caution was taken in presenting the participants’ views with clarity and accuracy and based on the data and relevant literature rather than on personal beliefs (Cohen et al., 2008). For the same reason, the researcher was constantly conscious of the existence of multiple realities and tried to be open to a new multilevel understanding of the participants’ perspectives, in an effort to diminish, as far as possible, his “cultural blindness” (Brock-Utne, 1996, as cited in Cohen et al., 2008, p. 181).

Additionally, the reassurance of the participants about anonymity and confidentiality and the creation of a climate of trust and familiarity during the interview, further enhanced the validity of the research. Beyond this, during the analysis of the data, the researcher gave the participants the opportunity to be informed about the preliminary conclusions concerning the views they expressed during the interview. This *member checking* process allowed the participants to validate the results of their interview analysis and suggest any necessary changes, while at the same time, it allowed the researcher to crosscheck the accuracy, adequacy and impartiality of the data with those involved in the research (Simons, 2008).

External Validity

Cohen et., al. (2008) refer to external validity as the “degree to which the results of a research can be generalized ...in general occasions or situations” (p.182). However, for the purposes of this research, which follows a rather naturalistic approach, generalization can be seen as the possibility to compare the results of this research with other groups or transfer them in “different research contexts and cultures” (LeCompte & Preissle, 1993, as cited in Cohen et., al., 2008, p. 183). Schofield (1992, as cited in Cohen et., al., 2008) suggests that what is vital in qualitative research is to be able to offer detailed descriptions so that other researchers can decide if the results of a certain research can be generalized in a different context or situation. Therefore, qualitative research can be generalized through the investigation of how

representative it can be, as well as through its potential to be transferred or applied to different situations (Cohen et al., 2008). Therefore, the main concern of the researcher in this research was to present a substantial amount of data to any reader, Principal of multicultural Lifelong Learning Institution, policy maker, or researcher so that the recipients can be enabled to decide if the transferability of this research is achievable or useful (Lincoln and Guba, 1985, as cited in Cohen et al., 2008).

Reliability

Cohen et al. (2008) define reliability as the consistency and accuracy of the research results and the possibility for their long-term reproduction. However, they state that for qualitative methodologies, reliability is about “devotion to reality, content, particularity of the situation, authenticity, percipience, detail, honesty (and) depth of the answer” (ibid, p. 205).

In this research, reliability was sought in several ways. Without underestimating the “endless complexity of social interaction” (Scheurich, 1995, as cited in Cohen et al., 2008, p. 206), and recognising that in the procedure of investigating behaviours and views, false interpretation or bias can be caused by differentiations in the wording, the procedure or the sequence of the questions (Oppenheim, 1992, as cited in Cohen et al., 2008), a flexible, yet carefully structured interview protocol was employed to offer the researcher the opportunity to support his investigation with secondary clarifications, so as to make sure every participant understood the questions in the same way (Silverman, 1993, as cited in Cohen et al., 2008). Additionally, as this research does not use any other data collection tools, the existence of a basic interview structure adds to its reliability and validity, as it defines a parameter of control for the interview’s consistency with the main aims of the research (Cohen et al., 2008). At the same time, efforts were made to maintain flexibility and adjust the questions, where needed, for the better understanding for each participant, albeit without changing the meaning.

Moreover, reliability was pursued in terms of consistency and neutrality; that is, there was an effort to maintain “trustworthiness” by following “clear and transparent decisions” and “analytical procedures” throughout the whole process of the research, to differentiate the researchers own philosophical position and perspectives from the participants’ respective values, and to “use rich verbatim descriptions of participants’ accounts” to support his findings (Cohen et al., 2008, pp. 206,207).

Finally, to further enhance the reliability of the research results, in the phase of data analysis, the same methodological tool was used to identify the degree to which each of the SIFFE Principals possesses the qualities characterizing social justice leaders, concerning their consciousness, knowledge, and skills (Theoharis, 2009) and the same methodological tool was used for all the participants to identify their DPM position (Kincheloe & Steinberg, 1997).

Methodological Limitations

The most basic limitations of this research concern the research procedure and methodology; therefore, several measures were taken to address such issues. The first limitation lies in the claim the findings are heavily based on the judgement of the researcher about what is important (Bryman, 2008). Nevertheless, Cohen et. al. (2008, p. 178), argue that there cannot be an absolute degree of validity for any research, as “every researcher is a part of the world they are investigating, thus they cannot be totally objective about it”. Based on the above limitation, the researcher took into consideration the possibility of his presence affecting the participants’ answers to the interview questions (ibid), thus negatively impacting the validity of the research. To face such a methodological drawback, it was made clear to the participants that anonymity and confidentiality would be kept by all means.

Furthermore, Hitchcock and Hughes (1989) point out that when using a qualitative research method, the researchers’ beliefs, values and attitudes might affect the research procedure and thus be a cause for minimizing the opportunity of acquiring personal deeper meanings from the participants. More specifically, Hunt (2010) refers to two kinds of researchers’ values and attitudes; those that can contribute in a very positive way to a qualitative research study and those which could limit it. Therefore, during the research, great caution was taken by the researcher regarding his own reactions before, during and after his interactions with the participants (McCormic & James,1998) so as to create a climate of safety and trust.

Moreover, to alleviate such methodological weaknesses, great caution was taken both during the process of the data collection, and in the process of the data analysis by “clearly and accurately presenting (the) participants’ perspectives” (Cohen et. al., 2008, p. 178), based on the data and relevant literature rather than on personal beliefs. Additionally, a member checking was conducted (Simmons, 2008), in order to check the accuracy of the information received and the interpretation of the principals’ views by the researcher. Another important

factor towards this effort has been the guidance of the thesis supervisor, who offered the researcher valuable insight on every step of the research.

In addition, following Lazar's (2007, as cited in Mullet, 2018) point of view on subjectivity, trustworthiness of this research is promoted through a "transparent articulation of the researcher's standpoint" (Van Dijk, 1993, p. 252), that is, a slight contribution to change towards knowledgeability and contraposition to oppression, inequality, injustice and exclusion in education and the assurance that the participants' perspectives have been analysed based on the relevant literature as presented in this research, rather than on the researcher's personal views.

Finally, an acknowledged weakness of this research lies in the lack of "convergent validity" (Cohen et al., 2007). The use of interviews as the sole source of data to investigate the SIFFE principals' views on interculturalism and their social justice leadership characteristics means that no control was performed on the research's measurements through comparison with an additional set of valid measurements (Cohen et al., 2007). However, it is argued that the explanatory nature of this research allows its questions to be addressed in an adequate way.

Summary

For the purposes of this research study, a qualitative research method has been used. Semi structured interview were the main data collection tool and an extended, in-depth study of policy documents regarding the operation of the State Institutes for Further Education, intercultural education policy and national LLL policy took place. The sample of the research consisted of 23 principals who were chosen to participate in this research based on two main criteria: a) years of service as Principals of the SIFFE, b) serving at Institutes with the highest rate of interculturalism and diversity. The data analysis method used was the Critical Discourse Analysis (CDA). During the methodological procedure, there has been an effort to enhance validity and reliability of the research. Finally, the main limitations and weaknesses of this research were taken into consideration and measures were taken to alleviate them.

Chapter 6

Results

6.1. Introduction

In this chapter, the analysis of the data taken from the interviews with the 23 Principals of the SIFFE is presented. In the first part of the chapter, the general categorization of the principals is done, based on their philosophical position on Diversity Practice and Multiculturalism (DPM), according to Steinberg and Kincheloe's (2009), four tentative positions of diversity practice and multiculturalism (conservative diversity practice and multiculturalism or monoculturalism, liberal diversity practice and multiculturalism, pluralist diversity practice and multiculturalism and critical diversity and multiculturalism). Indicative abstracts of the principals' interviews are presented to justify their categorization under each of the philosophical positions mentioned. In the second part of the chapter, the selection and presentation of the SIFFE principals with indications of Core Leadership Traits and Consciousness, Knowledge, and Skills of Social Justice Leaders, according to Theoharis' (2009) typology is made. The selection is supported by abstracts of the principals' interviews.

6.2. Diversity Practice and Multiculturalism Positions

To begin with, Kincheloe and Steinberg's (2009) ascertainment concerning the dynamic and interlapping nature of their tentative positions of diversity practice and multiculturalism becomes evident through the principals' philosophical position to these concepts. From a total of 23 participants, 10 were found to provide enough evidence to be placed under a solid position, while 13 presented a combination of characteristics of at least two interlapping positions. In the case of the 10 solid positions, however, it does not mean that the totality of the evidence given supported the specific position without any deviation, but rather, that they pointed to the specific position to such an extent, that any views or opinions expressed falling under any other position were not consistent enough to be indicative of the participant's philosophical position. The principals provided consistent indications to justify their categorization as follows:

A. Conservative Diversity Practice and Multiculturalism (DPM) or monoculturalism: 7 Principals

- I. Four Principals (9,15,17,21) – Solid Conservative DPM
- II. Three Principals (7,18,23) - Conservative DPM or monoculturalism with elements of Liberal DPM

B. Liberal DPM: 14 Principals

- I. Three Principals (2,10,19) – Solid Liberal DPM
- II. Six Principals (1,5,6,12,14,22) - Liberal DPM with elements of Conservative DPM
- III. Four Principals (3, 11,13,16) - Liberal DPM with elements of Critical DPM
- IV. One Principal (8) Liberal DPM with elements of Pluralist DPM

C. Critical DPM: 2 Principals

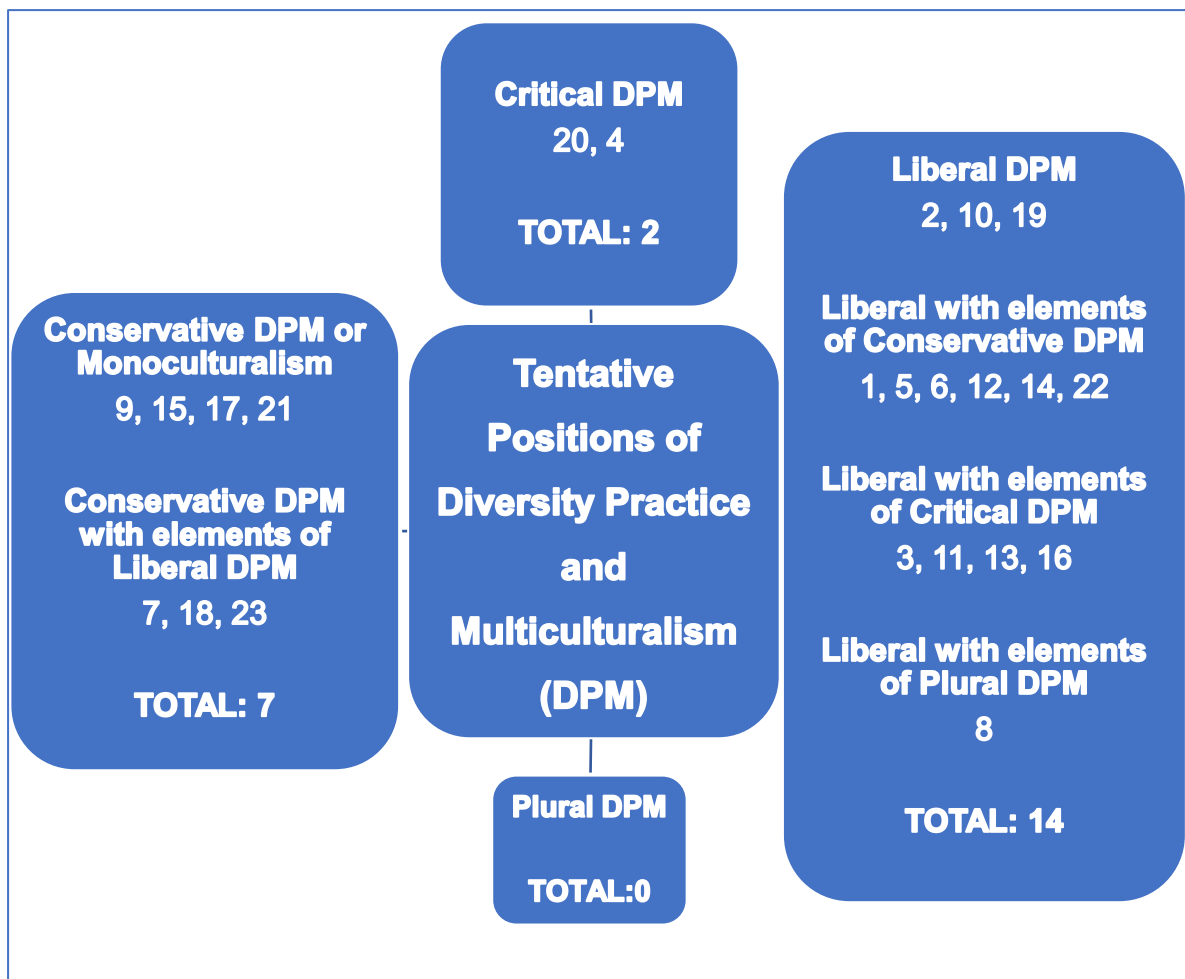
- I. Two Principals (4,20) – Critical DPM

As becomes obvious, at this stage, most of the SIFFE principals (14 principals) express views that indicate a Liberal philosophical position on diversity and multiculturalism. The second largest group of principals (7 principals) share characteristics that indicate a conservative diversity practice and multiculturalism or monoculturalism. Finally, two (2) principals give indications that support their placement in the category of Critical diversity practice and multiculturalism. It has to be clarified however, that within the limits of each diversity practice and multiculturalism position, there are differentiations concerning the principals' views, in the quantity of indications for the given position or for the quantity of elements of a secondary position they might embrace. The primary position for each of the principals is the one whose characteristics are mostly supported by the principals' views, while the secondary position indicates that less of its characteristics are supported by the principal's views, in comparison to the primary one, yet, enough to place them under this position.

The data collected from the principal's views were subjected to two levels of analysis, as supported by the interview protocol structure: a) their views and perceived experiences about matters that concern diverse groups and immigrants on a society level, b) their views and perceived experiences about matters that concern diverse groups and immigrants on an educational system level and on the level of their SIFFE and the classroom.

Diagram 6

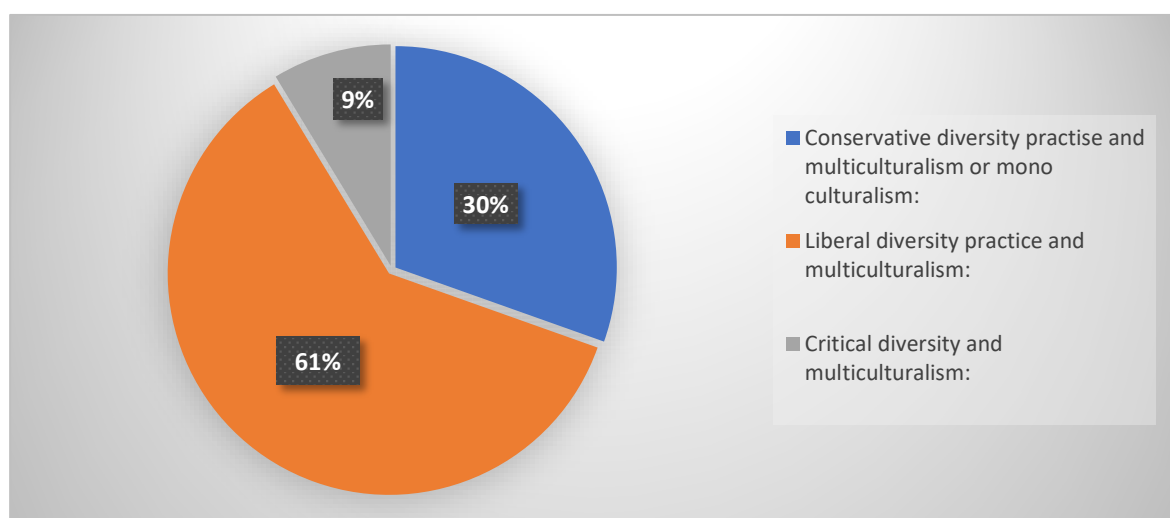
Tentative positions of Diversity Practice and Multiculturalism (DPM) adopted by the



Principals of SifFE

Diagram 7

% of SifFE Principals per Tentative Position of DPM



The following table outlines the basic elements based on which each of the principals was placed in one of the positions or a combination of the tentative positions of diversity and multiculturalism as explained above. It is clarified that this research follows Steinberg and Kincheloe's (2009) opinion that there is not one single way to put citizens under a label of diversity and multiculturalism type. The main difference between Liberal diversity practice and multiculturalism and Pluralist diversity practice and multiculturalism lies in the focus of the former on the sameness and common humanity of all individuals or groups as well as the desire for bridging or eliminating socio-cultural or other differences, while the latter focuses more on race, class, and gender differences rather than similarities and a celebration of ethnic, social, cultural or other diversity. Furthermore, for the purposes of this research, the main difference of the principals who were classified under the Critical DPM position lies in the fact that these principals tend to place matters of diversity and multiculturalism that arise at school, into a socio-cultural and socio-political context and discuss issues that arise from race, class, gender or other forms of diversity at school in the broader societal context of power and privilege.

Appendix C presents the main elements of Steinberg and Kincheloe's (2009) tentative positions of diversity and multiculturalism. The following table (Table 6) is informed by Steinberg and Kincheloe's (2009) tentative positions of diversity and multiculturalism, and presents in a more practical form, the main elements of each of the tentative positions of diversity and multiculturalism that informed the principals' views in terms of both society and school level.

Table 6:
Tentative Positions of Diversity and Multiculturalism

Conservative diversity practise and multiculturalism or mono culturalism:	Liberal diversity practice and multiculturalism:	Pluralist diversity practice and multiculturalism:	Critical diversity and multiculturalism:
Society level	Society level	Society level	Society & Education level (strong connection)
<ul style="list-style-type: none"> • Diversity = deficiency • Multiculturalism = enemy of western progress • Considers people with a low socio-economic or a migrant background inferior and insufficient / culturally deprived. • Focus on Problems and Dangers cause by the presence of diverse / vulnerable groups, mainly immigrants and the low socioeconomic status. • Injustice done against local population because of diverse / vulnerable groups, mainly immigrants and the low socioeconomic status. • Talk about Ghettos of immigrants/deterioration of areas. • Preference of Assimilation to the Dominant culture’s standards • Responsibility for injustices on the diverse groups / individuals 	<ul style="list-style-type: none"> • Emphasizes the natural sameness, equality, and common humanity of individuals from diverse race, class, and gender groups. • Accepts that prejudices, stereotypes and social unfairness against immigrants and other diverse groups exist and should be addressed. • Emphasizes the need to bridge / eliminate differences. • Alleging preference for integration yet accepts the assimilationist goals of conservative multiculturalism. • Argues that inequality results from a lack of opportunity and life conditions. • Claims ideological neutrality on the basis that politics should be separated from education. • Social structures and power relations are ignored. 	<ul style="list-style-type: none"> • Shares many values of liberal multiculturalism but focuses more on race, class, and gender differences rather than similarities. • Diversity is valuable and a pursuit for its own sake. • Focuses on history and cultural heritage in a celebrative/naive way (boutique multiculturalism) • Different cultures are recognised and tolerated, their legitimacy is recognized and “the diversity of opinions” is acknowledged. • Promotes pride in group heritage. • Avoids use of social structures and power relations or the concept of oppression. 	<ul style="list-style-type: none"> • Clear connection of education and society. Socio-political contextualisation of education. • Presence of immigrants is faced positively. • Focuses on issues of power and domination. • Connects societal power relations and injustices to the educational system and everyday practice at schools. • Recognises the reproductive power and function of school. • Race, class, gender, sexual differences exist in the context of power and privilege.

Education / School level

- Responsibility of school failure and deficiencies on the people from “different” backgrounds (cultural, linguistic, cognitive, socio-economic)
- education system serves as a mechanism, which aims at the assimilation of immigrant/poor/non-White students in the local cultural and school values.
- Injustice against local students because of the presence of immigrants and other diverse groups.
- Education should maintain Dominant culture’s values and aims.
- Behaviour delinquency problems caused by diverse groups and immigrants.
- Do not see any form of injustice taking place at their school.

Education / School level

- Positive presence of immigrants at school/institute.
- Emphasizes the natural sameness and common humanity of students from diverse race, class, and gender groups.
- Efforts to bridge differences.
- Social unfairness does exist, and education should address prejudices and stereotypes.
- Immigrant students should receive education to make them progress in society.
- Treating all students respectfully/equally/in the same way.
- Accepts the assimilationist goals of conservative multiculturalism.

Education / School level

- Recognition of “obvious differences”. Less emphasis on assimilation.
- Students should maintain their distinctive cultural, ethnic characteristics.
- superficial features of boutique multiculturalism, such as customs, food, music, clothes.
- Recognition of injustices. However, injustices come from individual difficulties.
- Education should address prejudices and stereotypes. Multicultural Literacy
- The curriculum should consist of studies of various divergent groups.
- Race and ethnicity are viewed as private matters that hold little connection to the complex structures of patriarchy, class elitism and economic colonialism, and white supremacy.

- Criticism on the lack of assistance to immigrants / vulnerable groups
- Criticism on the lack of a clear policy for integration
- Identifies what gives rise to race, class, and gender inequalities.
- Analyses the way power shapes consciousness.
- Is committed to social justice and the egalitarian democracy that accompanies it.
- Criticism on stereotypes, racism, nationalism, dominant ideologies
- Recognition / criticism of dominant ideologies in the society/family being brought to school and affecting the educational system.
- Is committed to social justice and the egalitarian democracy that accompanies it.

6.2.1. Conservative diversity practice and multiculturalism or mono culturalism:

Seven (7) principals (7,9,15,17,18,21,23) provided consistent indications to allow for their placement under the philosophical position of Conservative diversity practice and multiculturalism or mono culturalism, while three of these Principals (7, 18, 23) were found to express an adequate number of views that constitute elements of a Liberal DPM. To analyse this justification, the principals' views on matters that are related to the presence and treatment of immigrants and other diverse groups in the broad society are analysed. These include their focus on problems and dangers that may arise because of diversity and multiculturalism, as well as the placement of the responsibility for any adverse consequences on immigrants or people from diverse groups, individually or as a group. Following this analysis, the views of the principals on issues concerning the presence of immigrants or other diverse students at schools and at the State Institutes for Further Education are presented. In general, these Principals' views on multiculturalism and diversity on a school/SIFFE level seem to coincide with their views on multiculturalism and diversity on a broad society level.

Principals' views on matters related to the presence and treatment of immigrants and other diverse groups in broad society.

In general, the principals whose views indicate a Conservative DPM express negative feelings, mainly about the presence of immigrants and to a smaller degree, about the presence of other diverse groups in broad society. On a word and phrase level discourse analysis, the principals of this group refer to immigrants using negative terms denoting their "otherness" and inferiority like "foreigners", "speakers of other languages/speakers of foreign languages" or "supporters of other religions", specifically using pronouns that denote a difference between "them", "their" or "theirs" and "us" or "ours". At the same time, they refer to students who come from families from a low socio-economic level, or other diverse groups as "children from *broken* families" and "this kind of people" (15). They also point to the immigrants' responsibility for their marginalisation and other problems or dangers that are caused by their presence in the Cypriot society, while they express the view that often, racism on behalf of Cypriots against immigrants is enhanced because of the immigrant's behaviour (7, 9, 15, 17, 21, 23). More specifically, as far as immigrants are concerned, the principals focus on the dangers caused by the possibility of the immigrant's

ghettoization and the consequent problems (9,17, 21, 23) as well as the fact that the immigrants' presence operates as a deterrent for locals to register themselves or their children at specific schools or State Institutes (7, 9, 17). Furthermore, the «injustice» and “discrimination” against Cypriot citizens because of the allowances given to immigrants and some socio-economically vulnerable groups is highlighted (7, 17, 23) as well as the fact that a lot of the immigrants, who register for Greek language classes at the SIFFE do it because the authorities make them in order to be entitled to an allowance, and then “do not appear at the classes” (7, 15). Moreover, all these Principals (7,9,15,17,18, 21, 23) clearly express their preference for the assimilation of immigrants in the Cypriot society. Finally, immigrants from specific parts of the world, especially Muslims and Arabs or Africans are considered “a problem” (7, 17, 21) because of their culture and religion, while the fact that they do not seem to be “easily assimilated” constitutes a problem that has to be resolved by “not accepting everyone” in Cyprus (17).

It has to be noted that Principals 7 18 and 23 were referenced as belonging to the philosophical position of Conservative DPM or monoculturalism with elements of Liberal DPM because their expressed views include significant references to respect of the immigrants' right to maintain their distinctive cultural characteristics as well as the recognition that every individual is a human, “made by God” as a unique person and this quality should be respected. Consistent, yet superficial references are also made to the necessity to recognise diversity. Finally, these Principals highlight the need for equality of opportunities for work or education, the necessity for tolerance and acceptance of every culture without discrimination, and the need for “harmonious coexistence” (7) of all people. However, while these liberal views are maintained, opinions referring to the immigrants' inferiority and deficiency and the need for them to be assimilated in the dominant culture are still highlighted as prerequisite by these Principals.

The following table (Table 7) quotes extracts from the original interviews with the principals who provided consistent indications to allow for their placement under the philosophical approach of Conservative DPM or mono culturalism as far as their views on diversity and multiculturalism on a society level is concerned.

Table 7
Principals embracing the philosophical position of Conservative diversity practice and multiculturalism or mono culturalism on a society level

PRINCIPAL	DIVERSITY AND MULTICULTURALISM ON A SOCIETY LEVEL
7	<p>I believe that yes, it has. (<i>the presence of diverse groups of people in our society has caused inequality in the society</i>) and this is a result of this racist treatment of these people. But on the other hand, there are some things that... I would say provocative... that yes, they create problems. Allow me to cite the example of foreigners who receive these financial benefits (<i>allowances</i>). and this is also a big problem we face in the State Institute, that they register because the welfare office told them that if you want me to give you these benefits you will either go to work or sign up to learn Greek.</p> <p>I believe it (<i>presence of students belonging to different population groups</i>) has created problems in the society more broadly ... and we see it in everyday life. What I have found is that parents still don't accept some things.... Uh... I have as an example a parent who told me that he is afraid for his child, uh... because he basically told me that the school is full of black people and "I'm afraid for my child" ... this shows such racist behaviour, yes.</p> <p><i>LIBERAL ELEMENTS:</i></p> <p>For me, diversity is a gift from God to man. Every person is different, that's why there should be respect and acceptance. ...but there must always be a mutual respect and an acceptance of diversity.</p> <p>We are all equal regardless of race colour language etc. This is how we will build a society in which we can all coexist.</p>
9	<p>...of course, inequalities are created and also even the fact that most children (<i>immigrants</i>) are in the same school create ghettos whether we like it or not and ghettoize them in the end, and they are not only ghettoized in the morning schools, they are also ghettoized in their lives and specific areas where they are forced to stay, and in specific schools that are close to these areas, and I think this thing just polishes the racism that many Cypriots have (against immigrants).</p> <p>What I believe that what our system should have done was definitely to force them, and I don't mean force in a bad sense, but it should definitely have provided them with the Greek language for as long as needed. The moment you come for a short time or for a long time you must know the language in the country you live in and you must communicate with the people...</p> <p>Let me tell you, you certainly can't abolish let's say everything, I think it's a middle solution and they should assimilate, that is, when I say assimilation I mean basically that they can respect the country that hosts them, I think there should be a middle ground, they have to assimilate to some things that is... but if they want to celebrate between them in a house an anniversary of their own a national anniversary of course...</p> <p>... there is a lot of oppression on these children and even if she wants to, it is very difficult to escape fear and their societies are much more patriarchal...</p> <p>...history has shown us that when people assimilate, they feel better. ... I think that the way we behave, we do the exact opposite, we distinguish them.</p>
15	<p>Some children may, for example, ... from a... wrongly manifested patriotism or whatever, attack some (<i>immigrant</i>) children... They may consider them foreigners, yes it can be done, but again with your intervention, you can restore order.</p> <p>this is a multinational space, many people enter here, they must know that they are entering a Greek, European space, ... and a Cypriot hypostasis, since it also exists... the (<i>national</i>) symbols must be present so that the space and the direction, the targets of our education are defined</p> <p>... "gentlemen, we are a Christian country, we accept you, we help you, we integrate you, you can keep your identity but know that the dominant culture is Anglo-Saxon, which could also happen in Cyprus, you cannot in a place that goes through so many difficulties, where our identity is questioned our lands, everything... say yes, you know, we will all become the same... we will not all become the same... no!</p>
17	<p>Yes, we had some problems, some of them at first were a bit... It has created many inequalities in society because above all, the foreigner, the student feels disadvantaged and the parent (feels) the same (...) because they could not integrate into society.... a few days ago, my husband told me that two young foreigners came to our house and asked him for money...</p>

And (they feel) insecurity, and low self-image and so on... and they think that we are on top, that is, that Cypriots do not face financial problems or anything else... and they behave very bad.

If they integrate as well as possible within the country they are in, it would certainly help them to reduce discrimination. I will not try to integrate all of them, I will try to expel them, I will try to expel most of them. In any case, he must learn the Greek language, accept my customs and manners, my religion, that is to say, he must not react, in the class where we now have varieties of religions...

I think we are now in danger since I think we became 4.6 I think the last time I heard the percentage of foreigners. If it continues like this, if we continue like this, I think we are now in danger as a society.

18 (...) we must not forget the invasion of '74 when so many of us left and (...) went to other countries and tried to assimilate and study the culture and the language and not to differ from other people we must and let us embrace them with love...

in order to be able to survive and progress both educationally and professionally I believe that we must join and follow the culture of the country we are in...

LIBERAL ELEMENTS:

All children must have equal opportunities to learn, equal opportunities to live, to be happy kids, to have joy in their life.

21 Yes, yes... because adults at some stage when they come to Cyprus have this behaviour... they are always arrogant, they are always asking for things that we see that even the Cypriots themselves do not have... we know that if they get a receipt from the SIFFE they are entitled to one-year free allowances that surely must stop and there must be a kind of control.

... they definitely demonstrate a reaction because of the comparison too.

As much as possible to integrate into the country they are in, would certainly help them to reduce discrimination.

Yes (there is a problem), there were some specific groups such as those having low-income parents or being foreigners or being from another country or having a sexual identity (bulling against them) was quite intense.

23 Especially in these areas, people are more traditional. That is, they keep the customs and the ways of their forefathers... and it's a good thing they do, if you ask me, because, ok respect everyone and the foreigners and everyone, but our tradition... is what keeps us what we are... It is not easy to accept something totally different.

If they (immigrants) want to live with everyone else, how can it be? You see, they chose to come here, that is, they chose to come, why? So, ... I think it's their obligation to adjust... with this country, to respect this country that respects them, that gives them a shelter.

You see them... they do not fit in with the rest (Greek - Cypriots). They go to work, and they eat together, they talk to each other, they walk in the streets together. I think they do not want to, maybe they do not feel comfortable, they feel better with their countrypeople... Of course, it is not a good thing... because you remain segregated, you feel you are different, a different part, this will create problems at some time.

Problems and injustice caused by the presence of immigrants and diverse groups in the Cypriot society.

The principals whose views indicate characteristics of a Conservative DPM highlight the existence of injustice in broad society because of the presence of immigrants and, to a lower degree, people, mainly young, who belong to low socioeconomic groups. These injustices are claimed to mainly have a negative impact on Cypriots, especially because of the allowances paid to immigrants as well as the hostile behaviour that Cypriots consider the immigrants demonstrate against them. Moreover, the dangers deriving from the ghettoization of immigrants in certain areas and their consequent adverse behaviour are stressed, while in most of the cases the cause of the problems is said to be found in the immigrant's culture and habits, as well as their feelings of discomfort because of the Cypriots' higher standards of living. Finally, there is a consistent call for the total assimilation of immigrants to the dominant middle-class Greek Cypriot culture's standards, in order for all to live more peacefully and be able to progress in the society.

Ghettoization and reactions

Principals 7, 9, 15, 17, 18, 21 and 23 express their worries about large numbers of immigrants gathering in certain areas, creating "ghettoes" that result in a more intense racist behaviours on behalf of Cypriots. Principal 9 says:

inequalities are created and the fact that most of their kids are in the same schools... ghettos are created, whether we like it or not and, in the end ghettos are not created only in schools, but also in their life... in certain areas where they are forced to stay and this, I think, creates much more racism, which Cypriots have ... (9).

Principal 15 attributes the immigrants' need to "band together" to their feelings of danger and claims that immigrants enter the margins themselves in order to feel safer:

They organize themselves as a kind of defence... and basically, they are on the fringes but also in a situation like... "if they do anything to us we are united to face the others...(15)

Principal 23 also refers to the immigrants' tendency to "team up, mainly with people of the same origins" and claims that in the area where he lives, immigrants, who "are mostly workers in the fields or they work in the restaurants and hotels" of a nearby town, "do not seem to fit in" with the Greek – Cypriots.

They do not fit in with the rest (Greek Cypriots). They go to work, and they eat together... But this is pity, I think, they are humans as we all are, you have your beliefs, you have your tradition, I have mine, ok, this is respected, but how can you live here if you do not fit in... I think they do not want to, maybe they do not feel comfortable, ... Of course, it is not a good thing... this will create problems at some time.

Principal 7, at the same time states that the large numbers of immigrants enrolling at certain institutes create problems to the operation of the SIFFE, as they cause the numbers of local students to fall. As he explains:

massive enrolments of students (*adults*) from foreign countries, (*at their SIFFE*) started to create some prejudice... and had as a result... a decrease in the enrolment of our own (*Greek-Cypriot*) students... a parent told me that he was afraid for his child, because the school (*SIFFE*) is now full of blacks ... Yes, what I have found is that parents still don't accept some things. That the state institute has been overwhelmed by hundreds of foreign students... from other countries, this has had a negative effect on student enrolment. (7)

On the other hand, Principal 21 indicates that large numbers of immigrants gather in certain areas, perhaps because “they feel more comfortable living there”, whereas if they choose to stay in other areas, where more middle-class Greek Cypriots live “they react more intensely because of the comparison” they make between their standard of living and the Greek Cypriots’ one.

Injustice against Greek Cypriots because of immigrants’ assumed abuse of allowances

Three of the Principals (7, 17, 21) made special reference to feelings of injustice against Greek Cypriots, because of the allowances paid to immigrants as an incentive for enrolling in Greek language classes at the SIFFE. Principal 23 also comments on the fact that immigrants receive state allowances but justifies this practice in a more humanistic way stating that “they came here to live... you cannot leave them die... but there has to be a moderation”. Indicatively, these Principals say:

... there are some things that are so, I would say provocative, that yes, they create problems. Allow me to cite the example of foreigners who receive these allowances. I have heard too many times, that it is a prejudice against our people. That they give them so much money... under the pretext that they will... and this is also a big problem we face in the State Institutes, that they register because the welfare office told them that if you want me to give you these benefits you will either go to work or sign up to learn Greek. (7)

Yes, yes (injustice has been caused by the presence of immigrants in the Greek-Cypriot society) ... because adults, at some stage, when they come to Cyprus have this behaviour that... they are always arrogant, they are always asking for things that we see that even the Cypriots themselves are not entitled to... (17)

as we know if they get a receipt from the SIFFE they are entitled to one year of free allowances. E... surely this must stop and there must be more control (21)

The state offers them some help, I mean financially, with some allowances ... people usually do not see this in a favourable way and these (immigrants) sometimes abuse these allowances, we have heard of cases of some who have a lot of children too, and take much money and then pass across the line to the occupied area and spend it in the casinos... well, this is provocative. (23)

Danger of deterioration of the Greek-Cypriot culture.

Fear for the danger of deterioration of the Greek-Cypriot state and culture was expressed by four of the Principals (9,15, 17, 21). Principal 9 focuses on the big differences of the immigrants' culture in comparison to the Greek Cypriot culture and states that immigrants "cannot demand that everything is going to be adjusted or become what you want them to be or the way you are used to them". Moreover, she considers the increase of racist behaviour on behalf of the local people against immigrants justified just as a natural effect of the increase of immigrant students: "let's say racism that did not exist in the past because only we were in schools in the past". Similarly, Principal 15 feels that the presence of immigrants in the Cypriot society, automatically constitutes a danger to the dominant culture and calls for the necessity of the "symbols of the state to be present, so that the place and the direction of our culture and education is defined". Moreover, he expresses his worries that:

...unfortunately, we have reached a point... don't teach history because one will be offended, don't teach religion because the other will be offended... don't say this... This thing is unacceptable at any time... that is, you may be a Turk, or whatever you are, no matter what you are, should everyone be the same? Should we all become a mess? (15)

Seen as another form of danger against the Cypriot society, "the big and uncontrolled numbers of immigrants" entering the island make Principals 17 and 21 express their intense worries about the "alteration of the demographic character" (17) of the island. These Principals see multiculturalism as an enemy to the local culture and call for immediate reaction from the state. The following extracts are indicative of these opinions:

If I have a small number that does not alter the demographic character of my place, it must definitely be assimilated into the society. In any case, he (*immigrants*) must learn the Greek language, accept my customs and manners, my religion, that is to say, he must not react...we are in danger as a country, as a state. I insist very much on the number of students ... of foreigners in our society, because I think we are now in danger... If it continues like this, if we continue like this, I think we are now in danger as a society. (17)

Because it was noticed that we are the first country in Europe in terms of immigration, this will definitely create a problem... (21)

Call for assimilation and respect to the dominant culture.

All the Principals who provide indications of a conservative DPM, including those who also indicate elements of a Liberal DPM position (7,18), are warm supporters of the assimilation of immigrants in the dominant Greek-Cypriot society. Although in some cases, they refer to assimilation in a milder way, that is indicating that respect to all humans should be maintained, and that assimilation “does not sound a good thing” (23), this seems to be quite superficial, as in the end, the desired result is that the immigrants “follow the culture of this country” (23). Principal 7 expresses some views that point to a liberal multicultural position, stating for instance that: “there should always be mutual respect and acceptance of diversity... all these different groups of people can live together (because) we are all equal, regardless of race, colour, language etc.” However, he remains at a superficial recognition of a human’s right to respect and acceptance, while he admits that this co-existence “is not so easy” and concludes that “it would be good for them to join the Cypriot ... reality” and “we must continue this effort to accept children with a different language and culture, without, of course, jeopardizing our own national identity” (7). This reveals a superficial reading of “equality and co-existence” since, on the one hand, the fear for the deterioration of “our own national identity” is apparent in the principal’s words, and on the other there is not an effort to challenge the power relations that might consider the immigrants’ true integration as a jeopardy of “our national identity”. In a slightly more liberal tone, principal 18 states that immigrants, especially kids, should have the right to “have equal opportunities to education and life and be happy (and) keep what they have brought with them as a Syrian or a Cypriot in a foreign country”. At the same time, though, this principal considers assimilation as a prerequisite for progress in life, supporting that “in order to be able to survive and progress both educationally and professionally they (immigrants) must join and follow the culture of the country they are in”.

The views of principal 23, also give indications for liberal elements, although most of them point to a conservative position. In a conservative manner, he refers to the fact that a “totally different” culture can hardly be accepted by the people who live in the area of his SIFFE, because they “are more traditional”. Moreover, he wonders if there is another way for immigrants in Cyprus to “live with everyone else” besides behaving in several social instances “in the way everyone behaves”. In

this way, principal 23 accepts the dominant middle class, Greek-Cypriot culture as the only one that can be accepted if someone wants to be a part of the local society. In this way, he calls for respect on behalf of the immigrants and an effort to be made in order for them to “fit in” the local culture and “social rules”. Nevertheless, commenting on the way immigrants can be accepted in the Greek Cypriot society, the principal states that he is “not in favour of the term assimilation (because) it carries a negative meaning of forcing others to embrace your culture”. This, he thinks, “is not right and it cannot happen anyway” and he supports that “the religion, the culture, the beliefs of every person are sacred for them, so we have to respect them”. The “correct and beneficial way for these people (immigrants) to live a normal and productive life in Cyprus” according to this Principal would be to integrate in the society and keep their cultural and religious identity, in a way that “allows them to live like normal citizens of this country”.

If they (immigrants) want to live with everyone else, how can it be? You see, they chose to come here, that is, they chose to come, why? I think it is their obligation ... to respect this country that respects them, that gives them a shelter. OK, you don't want to change your culture, this is respected, and we should respect it ...their customs, their religion... but how can you live here if you do not fit in, if you do not speak the language... That is, did you leave Pakistan, for example to come here and establish a new Pakistan? How can this be? (23)

Assimilationist views are clearer and more intense in the words of the rest of the Principals who were classified as indicating a conservative DPM. Principal 9 feels that an assimilationist direction should be promoted by law and regulations and should be applied for every immigrant. Her words are indicative of these views:

I think that in Cyprus we also have to legislate some things in order to be completely covered... so that they do not fall under the discretion of each principal, each parent, etc. ... you must know that since you choose to send your child to schools in Cyprus, ... wherever you are from, these are the rules and institutions... there will be no room for doubt... when I say assimilation, I mean that they should respect the country that hosts them... we must assimilate them because otherwise as long as we separate them they create problems. (9)

In an even stricter tone, Principal 17 believes that immigrants can keep their habits and customs, but this should be done strictly “in their close family circle”. Moreover, she expresses the view that even assimilation of immigrants could be dangerous for the Greek Cypriot society, and she states that most of the immigrants entering Cyprus must be deported.

I'm not going to try to fit them all in... I'm going to try to send most of them out. But if I have a small number that does not alter the demographic character of my country, those must

definitely be assimilated into the society. In any case, he (the immigrants) must learn the Greek language, accept my customs and manners, my religion...they (immigrants) must accept us, since they have chosen to come and live in our place, (they must) learn everything and join everything. (17)

Principal 15 refers to the problem of the Turkish invasion in Cyprus and his Asia Minor origins as factors that affect his philosophical approach to multiculturalism. Referring to his preference for immigrants to be assimilated into the dominant culture, he uses the Australian prime minister's reaction to an issue with Muslims in Australia, as an example of best practice and he says:

You can't... in a troubled place where our identity, our land is questioned, everything... say yes, you know we will all become the same... we will not all become the same... no! I will accept you, I will help you, I will do this, but you should know that you are in a Greek place, you should keep that as well, we who come from... we have Asia Minor origins, we have lived like this (like refugees) all the years, that is, it is not something that... that is what has happened in Cyprus recently, in the last 30 years, for us it is given. That is, the stories of our parents and grandparents were about this multi-ethnicity, multiculturalism as it is called now.... (15)

Principal 21 also believes that even though immigrants could be allowed to “keep some of their habits” in the same way Cypriots did when they went to England as immigrants, they should be “integrated into the country where they are” because this would help “diminish any discriminations”. However, the use of the word “integrate” by Principal 21 is probably used instead of the word “assimilate”, as she goes on to talk about Cyprus being “number one in Europe in terms of immigrants entering the country” and how “difficult” this is as well as “how many problems this will cause”.

Differences from the Dominant culture that are seen as disadvantages of multiculturalism.

In addition to the above drawbacks of multiculturalism and the presence of immigrants in the Cypriot society, as stressed in the conservative principals' views, some other disadvantages were also referred to. The differences between the immigrants' culture and the Greek-Cypriot culture are, in some cases used to denote the inferiority of the former, possible problems that might derive from these differences as well as the need for immigrants' assimilation. Principal 9 uses an example to refer to this possibility: “if we take something extreme, if in their country let's say they went around half-naked because that's how it was in a tribe of Africa... who go around half-naked... here they have to respect the fact that this thing is illegal, and they will wear clothes”. The same Principal

refers to the extreme characteristics of “their (immigrants’) societies” that might be an obstacle to their integration in the Cypriot society. As she states, talking about the children’s possibility to change some of their cultural characteristics in order to embrace the local society, “(there is) a lot of great oppression of these children and even if they want to (change) it is very difficult to escape the fear ... their societies are much more patriarchal”.

Similarly, Principal 17, expresses the opinion that “foreign students and parents ... react because they could not integrate into society, (so) they feel that there is injustice... they feel inferior...they have all these taboos”. The comparison with Cypriots’ socio-economic status, according to the principal, “makes them feel uncomfortable”, thus they “react in a nasty way”. It is quite noteworthy that Principals 17 and 21 express the same view regarding Greek-Cypriot students whose family’s socio-economic level is lower than the standard middle class. Indicatively, when asked whether the socioeconomic level of a family causes negative feelings towards others, Principal 17 states “yes, sure, there is comparison among them...” and Principal 21 answers “of course...certainly”.

Principals’ views on matters related to the presence of diverse groups and immigrants on an educational system level and on the level of their SIFFE and the classroom.

As has been mentioned, the views of the principals who embrace the conservative multiculturalism and diversity position, on a school/SIFFE level seem to coincide with their views expressed in relation to the society-level analysis. That is, these Principals express themselves in ways that consider the dominant culture superior to the immigrant students’ culture, as well as the dominant middle/upper socio-economic class students superior to students from families of a lower socio-economic status. Multiculturalism and the presence of students from a low socio-economic status are referred to as factors that usually set back the academic procedure for the whole class, mainly because of the language barriers of the immigrant students and their frequent absences, as well as the incapability of the poor families to enhance their children’s academic progress. Moreover, the children of the poor and the immigrants are presented as culturally deprived, causing problems to the smooth course of the lessons. Moreover, the financial problems of the low socio-economic status students are pointed out as negative factors for the administration of the SIFFE.

It has to be noted though, that the principals' reference to their students, adults, or minors is made in more positive terms than the references made about the presence of immigrants and other diverse groups in society in general. More specifically, although these Principals' views on multiculturalism and diversity are mainly negative, they acknowledge the fact that "these children come from different backgrounds, and they have so many different experiences and we should hug them... with more love and understanding" (7, 19) as well as the fact that "these individuals are not responsible for the injustices (that are created because of their presence)" (9). Moreover, they recognize "the pride of these peoples" (18) and make references to the right of the immigrant students "to keep some of their own things (culture)" (9). They also point to the need for acceptance and equality, and the elimination of racist behaviour among their students and their teachers (7, 12, 15, 18, 23).

However, besides humanistic expressions, these references do not seem to be supported by the rest of their expressed views on the same topic. That is, in most instances the principals refer to the fact that "the Cypriot society is a conservative society, which makes the acceptance of this kind of students difficult" (7). Moreover, Principals 17 and 21 think that "low-income families, students with an immigrant background and students with a different sexual orientation" are most likely to be "bullied" (21) because they are characterized by traits that "our society cannot accept ... yet" (17). They also refer to the "rules that they should follow" (9) and the "limits" that have to be set for the "moderation" (17) of acceptance for diverse cultures, so that we do not "jeopardize our own national identity" (7).

As far as the cognitive goals of education are concerned, Principal 9, agrees with Principal 17 in that even if some immigrant students are extremely clever, they can hardly attend the lesson because "they have not learnt the (Greek) language". As much as they blame this on the "wrong basis and operation of reception classes" Principals 9, 17 and 18 go on to support that this "lack in communication skills (in Greek)" as well as "their culture" (18) cause behaviour problems and cognitive problems to the immigrant students, as well as to the local students and the teachers and "keeps our students back" (18).

The following table (Table 8) presents extracts from the original interviews with the principals, indicating their views on diversity and multiculturalism on a school/State Institute level.

TABLE 8

Principals Embracing The Philosophical Position Of Conservative Dpm Or Mono Culturalism On A School/State Institute Level

PRINCIPAL	Extract
7	<p>...when the last 4 years we started to have mass enrolments of students from foreign countries, especially from African countries, as a result we have had a decrease in the enrolment of our own students... some... some prejudices have started to be created.</p> <p>I have found several problems in our State Institute, which, I repeat is the biggest that accommodates so many foreigners... there are some who... yes... who find it difficult to join, in fact... if I take the issue of their religion here, things are like this... quite difficult. When 2 years ago we had serious problems... they wanted to come out of their classes to pray, that's when I told them that they must respect the laws and regulations of the state they are in... they reacted quite strongly yes.</p> <p>Yes, what I have found is that parents still don't accept some things.</p> <p><i>LIBERAL ELEMENTS:</i></p> <p>My goal was and still is that... the instructors don't discriminate against anyone, that there is an equal treatment of all students no matter where they come from.... The school must cultivate in the children, in the students who will be tomorrow's citizens, that they must accept... that all people are equal,</p> <p>Students should learn to coexist with students of different culture, religion, language.</p>
9	<p>... this is a bit of a disadvantage because the teacher is forced to lower the level as much as possible so that everyone can understand, so from the student's point of view, let's say the Greek speaker who is taught in his language, the course is deficient for that student. Of course, the student's personal experience with these children can be very good... that he comes into contact with them and knows them and I think it is also unfair for these children not to come..., I think it is the only big problem in public education that these reception classes were created...or rather they were not created on a very correct basis...</p> <p>I firmly believe that anyone who decides to attend a school ... they should know the language in which they will be taught, I mean know it very well, with exams and everything and do nothing else... only Greek</p>
15	<p>Yes, that's the way things are, you will not put this thing in the English book you will provoke mister, when you talk to me about Ataturk</p> <p>It would... yes it would cause a reaction, because there are students who have strong opinions and correct opinions on some things.</p> <p>that is, since it is based on the constitution of 1960, which in the beginning was... education was under the control of the Greek community and then they made the mistake of creating a ministry of education, which is a big mistake that they created a ministry of education because immediately, education escaped its Greek Orthodox orientation that they had set and that was one of the few good points of Zurich, is this now supposed to be a state education? ... that is, you are Turkish, whatever you are, should everyone be the same?</p>

but unfortunately we have reached a point... don't teach history because one will be offended, don't teach religion because the other will be offended,,,,, don't say this... this thing is unacceptable at any time... and there are some mistakes in our education.

17

(The problem stems from) their behaviour most times. To mention a typical example in a class in which the students were all foreigners, Syrian Iraqis and everything. This group at some point they fought with each other... there was some issue... and the teacher told them to please stop these discussions immediately, because they also got into racial differences and the one student...what do you think he answered?... all you Cypriots should leave this place and leave Cyprus to us Syrians who are more than you.

A similar incident happened this year in a class of a girl... there was a fight between a Syrian and an Iraqi. Even though they shared the same religion, they were both Muslims...

Even the other students help the foreigners to get involved, to learn the basics to be able to cope with the lesson, I don't think there is any other problem.

...why should they go out of class? Stay in class and don't do it if you don't want to pray, why should I take him out of the lesson or the prayer. This is what I believe. They should accept us... since they chose our place to come and live, to learn everything and to join everything, but in moderation we should not accept everyone who decides to come to Cyprus.

Several years ago, when I was at school, they tried to integrate students with mental disabilities, I remember, it was tragic. In other words, he (the student) became the laughing stock of the students (okay, it was several years ago), the student became the laughing stock of others, the school offered him absolutely nothing in terms of education.

18

Yes, I realize that we also see it in schools in Nicosia, especially in in where the number of these children is larger, there are many problems in terms of the level of learning, behaviours, there are problems in behaviour, in communication ... if you have a department that has six students and three of them are different, they pull the rest of the students further back and they also hinder the teacher's work.

Of course it happens, we see that if we have classes in which these children excel, it is difficult for the teachers to advance...

A teacher who has the majority of the children of different nationalities, inhomogeneity in terms of language knowledge, this fact hinders him, he has to do his lesson and then stand to check if these children have fully understood and many times, they are forced to repeat the same lesson two and three times to be able to help these children...

LIBERAL ELEMENTS:

(My dream is) that there should be no more different students, that all students should be the same and receive the same education. I really don't know when this will happen, when we will achieve this as a society, but many great steps are being taken in the right direction.

All children should have equal opportunities to learn, equal opportunities to live, to be happy kids to have joy.

They should keep them (their cultural traits), I would like to keep what I've brought with me as a Syrian or a Cypriot in a foreign country, but in order to be able to survive and progress both educationally and professionally, I believe that we must join and follow the culture of country in which we are but at the same time we should be able to preserve our identity.

21

we know that if they get a receipt from the SIFFE they are entitled to one-year free allowances... this surely must stop and there must be a kind of control. But the students who now came to Cyprus, were born in Cyprus and come from foreigners, I think they have a very low image and for this reason they create conflicts both outside school and inside school.

Certainly, the issue of integration in terms of language plays a very important role, for example when in a class...again I am referring to the schools that have many foreigners... when in a class... when they don't know the Greek language well and come to learn math or English... Yes, ok, people speak English better, but when it is after all... because it is the Greek language and the student does not know Greek well, a problem is created, there is no provision on the part of the officials of the SIFFE at the ministry, to help them integrate more smoothly.

23

Here we mostly have adult immigrants. We have all ages and as I told you we have many categories of “different” students, children of poor families ... yes, but talking about immigrants we mostly have adult students who come to learn Greek. I know that they give them an allowance too, for learning Greek. The truth is that they are not very concerned about learning. I do not blame them, you see, they are workers, they work in the fields or, some of them in hotels and restaurants...

I think they should try harder. You are here, you say you want to stay and live here, you have to learn the language...at least...They do not try as much as they should. There are people who are in Cyprus for years, they were students here, for some time, they do not know how to make a sentence. Some know more, let's be fair... most of them know kalimera and kalispera... They are left behind...these children and they leave school. A problem for all the class, mostly unfair for the good students, the Cypriots. There is a problem here. More serious things have to be done.

I think it is their culture, or the way they see education. They don't care as much... The Cypriot wants to send their kids to school, they take it seriously...you have to go to university to become a human...they say, don't they... These people, they do not seem to care about these things... (they want to) find a job... that's it.

Problems caused by Diversity and multiculturalism at school/SIFFE

According to the views of the principals who belong to the Conservative/Monocultural philosophical position on diversity and multiculturalism, a significant category of problems caused by the presence of diverse groups and immigrants at the SIFFE and at schools has to do with immigrant students, minors and adults and students who come from families of a low socio-economic status. More specifically, the principals refer to educational and cognitive problems that are caused mainly because of the cultural and economic “inferiority” of these groups of students as well as the Greek language deficiency of the immigrant students. These problems are said to constitute negative factors for the progress for all the students in the classroom, mainly the Greek speaking students, as well as obstacles for the teachers.

Educational – Academic problems

Most of the Principals support that the academic inadequacy of immigrant students, and in some cases students from low socioeconomic or other diverse groups, causes problems to the whole class or institute operation, or to “our students”, “the good students” and the teachers.

Principal 9 points out that the immigrant students’ academic inferiority, does not allow for the lesson to take place in its full capacity because the experiences of these students do not allow them to “understand, no matter what you say”. According to this Principal, the experiences of the immigrant students might be “sad and we feel that it is unjustly that they happen to some people, however this does not release them from their obligations”.

...I get angry with a student and say... Oh my God... Oh my God he doesn't understand no matter what you say to him... and suddenly he talks to you, and you say... I'm talking to him about proteins now, let's say a person now turns and says to you... we were in a boat for four days... and I also say what does he care about protein... (9)

Similar views are expressed by Principal 18, who thinks that in classes with high percentages of immigrant students “there are problems with the level of learning... (as) these students (immigrants) keep our children back”. Moreover, she states that “the teachers find it difficult to move on with their lesson” in such classes and this “forces the teacher to make a huge effort” and takes much more time than usual for the teacher to deliver a lesson, as they “have to repeat the same lesson two or three times to be able to help these students”. These disadvantages in the cognitive and educational

procedures, principal 18 supports, are due to the immigrant students' language deficiency as well as their "different culture".

It has to be noted that as far as immigrant students at the SIFFE are concerned, either adults or minors, since the Greek language classes for non-Cypriots at the SIFFE exclusively consist of speakers of other languages, the main source of disadvantages seen by the principals is not about the lesson being held back at the expense of Greek Cypriot students. In this case, the difficulties for the teacher to "cover their material" are highlighted as well as the problems caused to the operation of the classes and the SIFFE in general, because of the cultural, or religious peculiarities of the immigrant students. More specifically, principal 18, indirectly recognising a learning deficiency in the immigrant students, states that "the teachers find it difficult to move on with their lesson" in such classes and this "forces the teacher to make a huge effort".

Principal 23 mainly focusses on the immigrant students' low interest for learning, as the main reason for their educational failure.

...they (immigrants) are not very concerned about learning. I do not blame them, you see, they are workers, they work in the fields ... They are not trying as much as they should. There are people who are in Cyprus for years, they were students here, for some time ... they do not know how to make a sentence. (23)

The principal goes on to confirm the immigrants' inferiority and insufficiency by comparing the mentality of middle or upper socio-economic class Greek Cypriots about education, with the immigrants'. Interestingly, concerning the issue of academic inadequacy, he refers to the Greek Cypriots from low socioeconomic levels in the same way, as he refers to immigrants.

"These people, they do not seem to care about these things... but it seems that their level of life... their social level and their parents', if we are talking about school-children, let's say their parents' educational level, and of course their economic situation all play a role, it is like ours... the Cypriots, most of the times the situation of the family, all these that we have mentioned, play a role... how the children, or themselves see education (23)

Principals 7 and 15 also recognize the "extra effort" and "any possible extra help" that immigrant students need. Especially principal 15 recognizes the need for "special training" for the instructors, in order for them to be able to "deal with them". As he says:

For all those who teach immigrants, there has to be a special training... there is a different cultural background, different language skills, perceptions, conceptions of language that are different from your own knowledge. You can't put them... we put them all in a class and the teacher tries, if he has the will, to deal with them ... this thing can't be done, there has to be special training (for the teachers (15)

Principal 7, moreover, stresses that a big problem for the academic operation of his SIFFE is that some immigrant students “are registering because the welfare office told them that if you want us to give you these allowances you will either go to work or sign up to learn Greek”. This, he supports has meant that “some come and register and then hardly come or don't come to the classes at all”. Referring to problems created in the actual lesson, he states that there were “serious problems when they (immigrant students) wanted to come out of their classes to pray, that's when I told them that they must respect the laws and regulations of the state (so) they reacted quite strongly”.

Some Principals indicate that educational and cognitive problems also appear in the case of other diverse student groups too, like the “students with physical disabilities” (21) or the students with “mental disabilities” (17). In the first case, Principal 21 refers to “the lack of infrastructure and training” to handle students with physical disabilities, while principal 17 refers to the failure of the school to handle a case of a student with mental disability stating:

...they tried to integrate students with mental disabilities, I remember, it was tragic. ... the school offered him absolutely nothing in terms of education. In other words, we didn't have the means to help him at the time and all the other students did was play with him during breaks and in the classroom. (21)

The “language deficiency problem”

All the Principals of the Conservative diversity and multiculturalism position support that one of the main causes of the educational and cognitive problems in classes with immigrant students is their deficiency in Greek language. In this way, learning Greek is defined as the main means to enable immigrants to “follow” (9) the official education system and therefore be able to “stay and live here” (23). Principal 9 describes this view very vividly when she says:

Certainly, when you have in a class, a percentage of seventy to eighty percent ... who are non-native, no matter how clever or brilliant they can be, it is very difficult to follow if they have not already learned the language, so necessarily a child who knows the language in which the lesson is taught, within that class, is a bit at a disadvantaged position because the teacher is forced to lower the level as much as possible so that everyone can understand, so

from the student's point of view, let's say the Greek speaker, who is taught in this language, the lesson is inferior for that student. (9)

The same Principal suggests that immigrant students “should not do anything else but learn Greek, until they have learnt it and then enter a classroom” (9). In the same way, the rest of this group of Principals stress that the disadvantages in the educational process which are evident in classes with immigrant students are mainly “focussed on the language issue” (18), because “if a student comes to learn Maths” or another subject, besides English, “it is the Greek language (used for teaching) ... and the student does not know Greek well, a problem is created” (21). Principal 17 also notes that “foreigners... who may fall behind in language...are gifted in other subjects”, however, she believes that they will not be able to achieve the best they can, because of the importance of language for all subjects, as she emphatically states, “language is language”.

Principal 23’s views are also indicative of the conservative position, in that he sees immigrant students, whether adults or children, as personally responsible for their cultural deprivation, especially as far as their perception of education is concerned.

I think they should try harder. You are here, you say you want to stay and live here, you have to learn the language...at least...They do not try as much as they should.... I remember from when I was at (morning) schools that there is a huge problem with these children... a problem for the teacher, it is unfair for the other kids, our kids too, and a problem for them too... what do you offer this kid? A problem for all the class and the teacher ... mostly unfair for the good students, the Cypriots. There is a problem here. (23)

Behaviour and delinquency problems

All six Principals who embrace the conservative multiculturalism position support that behaviour problems arise from the presence of both minor and adult immigrant students at school or at the SIFFE. Principal 7 refers to “serious problems” with immigrant adult students who “wanted to go out of the class to pray”, while Principal 9 talks about “racism incidents that did not use to exist because it was only us in schools” and “their (immigrants’) obligation to follow the rules of the Greek-Cypriot school”. Principal 18 states that because the immigrant students “do not know the communication language well and their culture is different” they cause behaviour and educational problems in their classes at the SIFFE. Principals 17 and 21 refer to incidents of violence between minor and adult, immigrant students, both in class and out of it because of “their ethnic differences” and “cultural perceptions”. Principal 21 also stresses the fact that students from diverse groups who

need extra educational support, “face a lot of discrimination and aggressive behaviour from their fellow students”. In the same way, Principal 15 refers to cases of prejudice against marginalized diverse groups like students who present an “effeminate way in (their) expressions”. The following extracts are indicative of the above perceived problems.

They hardly fit in, in fact... if I take the issue with their religion here things are quite difficult. 2 years ago, we had serious problems because they wanted to come out of their classrooms to pray. When I told them that they should respect the laws and regulations of the state they are in they reacted quite strongly. (7)

there are also issues that did not exist in the past, let's say racism that did not use to exist because it was only us in schools (9)

Some prejudices and some barriers which are perpetuated ...they are very tough classmates i.e. targeting takes place between classmates ... we had a child who was a very ... an effeminate nature, because they called him names...you know with these terminologies ... (15)

they fought among themselves, because they also got into racial differences ... A similar incident happened this year in the class of a girl who... there was a fight between a Syrian and an Iraqi, even though they had the same religion, they were both Muslims, however, there was an intense fight... due to the different perception...that you should not look at another man's wife. (21)

where the number of these children (immigrants) is greater, there are many problems, with regard to the level of learning, problems in behaviour, in communication... these are pulling our students back...if you have a class that has six students and three of them are different they pull the rest of the students further back and hinder the teacher's work as well. (18)

Administrative problems for the SIFFE

Another distinctive issue that was noted by the principals who embrace the Conservative DPM position concerns the disadvantages cause in the administration of the SIFFE by the presence of immigrant students. Principal 7, whose Institute is at the centre of a town, and therefore, because of the convenience of transport, large numbers of adult immigrants register mainly for Greek language classes, refers to the drop of the numbers of Greek Cypriots' registration at his SIFFE, because of the presence of immigrant students. As he explains:

...when the last 4 years we started to have mass enrolments of students from foreign countries especially from African countries, as a result we have had a decrease in the enrolment of our own students... some prejudices started to be created. (7)

Principal 9 also sees the lack of clear rules about matters of diversity as a defect for the administration of the SIFFE. She states that:

“we also have to legislate some things in order to be completely covered, legally, when we tell a child that they will be allowed to wear a headscarf or whether morning prayer will be said... that is, I think they should be institutionalized so that they do not fall under the discretion of each manager, each parent, etc. whether he will deal with non-religious people or with clothing or with anything else ...

Principals 17 and 21 refer to the inability of some students from diverse groups, mainly immigrants and students of low socioeconomic status, to pay their fees, as a problem that puts them “in a difficult position” (17) when they have to refer to the ministry about the financial administration of their SIFFE.

Opinions about the intercultural education policy in Cyprus

As far as the multicultural / intercultural education policy in Cyprus is concerned, the opinions of the principals who embrace the conservative position vary. Two principals are negative (9,15), feeling that there is actually no serious intercultural education policy in place. Two principals are mainly neutral to any official intercultural education policy, with some calls for caution because “we are in danger as a society” (17,21) due to the increase of the percentage of immigrants in Cyprus, and two principals (7,18) appear satisfied with the existing intercultural education policy, with a call for more actions to be promoted. In general, based on these Principals’ views, a intercultural education policy should, on the one hand focus on setting clear “rules and procedures” (9) for the handling of immigrant students at schools or the SIFFE, mainly in order for the students not to deviate from the “dominant culture’s values” (15) and on the other hand, make sure that immigrant students are assimilated in the Greek Cypriot educational system, and society in a way that they do not pose a threat to the dominant culture (11). In general, no principal appears to have an in-depth knowledge of the specific aspects of the intercultural education policy in place, while their justifications rely on personal experiences and expressions of their opinions. It has to be noted though that no one of the principals made any reference to multicultural / intercultural education in terms of Lifelong Learning, although they all acknowledged the LLL nature of their Institutes. It is also noteworthy that 5 out of 7 principals (all but principal 18) referred to their experiences from when they served as teachers in the morning public schools, while there was little or no reference to

their SIFFE as an educational organization following the official policies of the MoESY. The following extracts are indicative of these views:

I believe that the Ministry of Education has rightly promoted various actions in schools in recent years with the aim of eliminating as much as possible these negative prejudices among children, certainly within the context of intercultural education... Nevertheless, I believe that more can be done, since the Cypriot society, is a conservative society which makes it difficult to accept such students. It is a difficult task to implement intercultural education... (7)

No, it certainly didn't happen (intercultural education policy) ... when I was working at where all the children were other language speakers (non-Cypriots), etc. and with a lot of problems already, what I noticed ... and still notice is that everything done which helps the smooth integration of these children who are different mainly because of origin, in schools, it is about the personal initiatives of the teachers, and this should not be the case...some things should be more institutionalized ... I believe ...we have to assimilate them. (9)

There are essentially no goals! ...there is a mess that is... a confusion of ideas in the field of education... based on the constitution of 60, ... education was under the control of the Greek community and then they made the mistake to make a ministry of education... education abandoned the Greek Orthodox goal that they set then and it was one of the few good points of Zurich, is this now supposed to be a state education? You are Turkish, whatever you are, should everyone be the same? to become a mess?... there are no goals. (15)

It (intercultural policy) may have been sufficient a year ago, now it may not be sufficient, we have to see how the population is differentiated. I mean, maybe 10 years ago we had 2 foreigners in the class, now maybe... . In any case, the state must try to make their (immigrant students) lives more sustainable in society...in the school. But this has to be in moderation, I insist very much on the number of students, of foreigners in our society, because I think we are now in danger... think we are now in danger as a society. (17)

I think there are no measures taken, especially for the students with disabilities. (21)

I believe that many have been changing since the first days ... I believe that The Cypriot Education System makes a lot of efforts to properly integrate these children, and many families and we ourselves who tolerate these children... (18)

As far as I can see, intercultural education has been taken into serious consideration in the last few years. We have seen changes in schools, we can see programs about these (immigrant) students, ... We, here (SIFFE) have all these programs for the Unaccompanied Underaged Asylum Seekers, the free Greek language classes for every immigrant and the Turkish Cypriots... of course we have a long way to go, to help these children, and the adults here... to adjust, learn the language (Greek) and live a normal life, like normal citizens of this country... (23).

LLL, Adult Education and the SIFFE

When the discussion focusses on the adult students at the SIFFE, the principals who embrace the Conservative DPM support that as far as issues of multiculturalism and (in)justice are concerned, they, “treat pupils and adults the same way” (15, 18, 17, 21, 23) while matters that concern their life at the institute are mainly taken care of on a classroom level, by the instructors who “are educated and have the qualifications to teach” (15). Principals 7, 9, 17 and 21 believe that racism against the adult immigrant students on behalf of Cypriots is caused because the former take advantage of the allowances they receive from the state, upon registration at the SIFFE and then “they do not appear at the classes” (7), which constitutes, according to principal 7 “a prejudice against our people”. Principal 17 thinks that receiving an allowance for registering in classes to learn Greek “should stop and there should be control” in this kind of matters.

Another matter that appeared problematic for these principals was the difference in religion and especially the need of Muslim adult students to follow their Ramazan (fasting period) as well as their desire to leave class and pray at certain times. Principal 15 supports that “we have to learn how to accept some things, without this meaning anything further than that” and he mentions the fact that he was helpful to his Muslim students’ exercising their “religious right” by “keeping their food in the fridge and ... giving it to them” when it was time for them to eat, and by letting them pray in a “certain room”. It is noteworthy that when referring to Greek-Cypriot adult students, principal 15 stated that he did not see any problems because “these were Cypriots (Greek Cypriots)”, implying, in this way the dominant culture’s superiority. Referring to Greek classes for Turkish-Cypriots, the principal states that “they were a different group with a different behaviour, so (the principal and instructors) had to treat them in a way that ... you accept them, but that’s it, nothing further than that”.

Principal 7, on the other hand talks about immigrant adult students that are “hard to adjust...especially if we take matters of religion”. He goes on to refer to his experience of “serious trouble” when his adult Muslim students “wanted to go out of the classroom to pray”. The principal states that when he told them that “they had to respect the rules and regulations of the state where they are now, so they reacted in an intense way”. The same principal also thinks that even now, after some years, “they (immigrant adult students) still do not accept some things”. Similarly,

Principal 21 refers to a “very intense violence incident” between two adult immigrant students, supporting that such incidences happen because of the “religious beliefs and their (immigrants’) economic differences”.

Principal 7, moreover, attributes the fall in the registration numbers on behalf of Cypriot students to the “mass enrolments of students from foreign countries especially from African countries”. To illustrate this, he gives an example of “a parent who told (him) that he is afraid for his child, because he basically told (him) that the school is full of black people and I'm afraid for the child”. This view seems to coincide with the opinion of Principal 9 who thinks that racism incidents are due to the presence of immigrant students as now “there are also issues that did not exist in the past, let's say racism ...because it was only us (Greek-Cypriots) in schools”.

What is worth mentioning, is the fact that besides presenting the above negative picture of immigrant adult students at the SIFFE, principals 7, 15 and 9 state that their main aims as principals of multicultural LLL institutes focus on equality, offering as much as they can to their students and the elimination of discrimination. The superficiality of their stated goals becomes evident through a comparison of their apprehension of adult immigrant students as presented above, and their stated aims below:

My goal was and is that... the instructors don't discriminate against anyone, that there is an equal treatment of all students no matter where they come from... There are no class distinctions in Christianity, since all people are equal before God, this is the message that should be given to students and society in general. (7)

Our goal is for everyone to be able to coexist harmoniously within a group. This is our goal, that is, racial, economic or any other discrimination must be neutralized in a group. (21)

There will be absolute respect and... if you want to see it theologically, the other as an image of God and you are here to serve something, someone, (15)

Finally, the principals who articulate a conservative DPM position do not seem to have a solid knowledge on the official Cy LLL policy. That is, all of them (7, 9, 15, 18, 17, 21, 23) referred to the existence of the SIFFE, the Evening Schools and the Adult Education Centres, as well as the fact that these institutions serve a highly multicultural and socio-economically vulnerable student population. Nevertheless, they were not able to refer to aspects or certain provisions of the official CyLLL Policy, or other ways in which LLL is officially promoted.

Conclusions

In general, the principals, whose views on multiculturalism and diversity justify their placement under the conservative DPM, express themselves in agreement with this position as outlined by Steinberg and Kincheloe (2009). The views of these Principals reveal their understanding of multiculturalism and diversity as problematic on a societal and educational level. More specifically, the principals express negative feelings, mainly about the presence of immigrants and to a smaller degree, about other diverse groups in broad society and the educational system. Furthermore, they highlight immigrants' responsibility for their marginalisation and other problems or dangers that are caused by their presence in the Cypriot society, while they express the view that often, racism on behalf of Cypriots against immigrants is enhanced because of the immigrant's behaviour and cultural characteristics. In addition, the conservative DPM Principals talk about injustice done against Greek Cypriots because of immigrants' abuse of allowances and danger of deterioration of the Greek-Cypriot culture because of the increased presence of people with a migrant background and they essentially call for assimilation and respect to the dominant culture. In an extreme expression of such fears one Principal expresses her wish for immigrants to be deported.

Similarly, when referring to immigrant students and at a lower degree, to low socio-economic groups' presence at schools, the principals refer to the conservative Cypriot society, which makes the acceptance of this kind of students difficult. They also express mainly assimilationist views and refer to the necessity of rules to be followed and limits to be set for the moderation of acceptance for diverse cultures. Additionally, the principals' conservative position to multiculturalism and diversity becomes apparent through their discourse about cognitive problems that are caused against local, middle/upper class Greek-speaking students, by the presence of immigrant students, in classes. The negative approach of these principals towards diversity and multiculturalism is enhanced with references to the language deficiency of the immigrants, and there are some calls for these students being kept solely in language classes until they can prove they are able to fully attend mainstream classes for all subjects. Administrative problems for the SIFFE are also attributed to immigrant and low socio-economic level students. Finally, opinions about the intercultural education policy in Cyprus varied among these principals, however most of them were negative. In general, no one of these Principals appeared to have deep knowledge of the practices included in the relevant policy in Cyprus, while, even without referring to specific aspects of the current

intercultural education policy, some of the principals thought that such a policy does not exist, while others stressed the need for clear rules and regulations to be set for all students, mainly aiming at the promotion of Greek language learning, and respect for the dominant culture.

6.2.2. Liberal diversity practice and multiculturalism

Fourteen (14) out of a total of 23 Principals provided consistent indications to allow for their placement under the Liberal DPM. Three of these Principals were found to provide enough indications for their placement under a solid Liberal position (2, 10, 19), while six (1,5, 6, 12, 14, 22) were found to express adequate views that justify their placement under a combination of a Liberal DPM with elements of Conservative DPM. Four Principals (3, 11,13,16) expressed an adequate number of views that indicate their embracement of Liberal DPM with elements of Critical DPM and finally one principal provided enough indications for their placement under a combination of a Liberal DPM position with elements of a pluralist DPM position.

The first part of the analysis presents these Principals' views on matters that concern the presence and treatment of immigrants and other diverse groups on a society level, based on Steinberg and Kincheloe's (2009) tentative positions of diversity practice and multiculturalism and the relevant literature. The views of the principals who embrace a Liberal position to diversity and multiculturalism mainly focus on the natural sameness and common humanity of individuals from diverse race and class groups, as well as on the provision of equal opportunities to all on a broad society level and on an educational system level. Furthermore, these Principals accept that prejudices, stereotypes and social unfairness against immigrants and other diverse groups exist and should be addressed, while they support that the best means to do this is by enhancing similar traits and eliminating as far as possible any differences between the various social, ethnic or other diverse groups. Most of these Principals show a preference to the integration of immigrants in the Cypriot society and the educational system, while at the same time calling for respect towards the culture of the "host" country. Two of these Principals state their preference for the assimilation of immigrants as a way to eliminate differences and promote justice. Finally, the Principals who embrace the Liberal diversity and multiculturalism position tend to place responsibility for inequality on lack of opportunity rather than on social structures and power relations, while the connection of social

inequalities with dominant ideologies, as well as the effect of social structures and power relations on education are ignored.

The second part of the analysis will focus on issues that concern the presence and treatment of students with a migrant or other diverse background at schools, the SIFFE, and the educational system as well as the principal's views on the official intercultural education policies. It has to be noted that, besides the aforementioned forms of diversity, discussion on age diversity was also encouraged as adult education and LLL constitute the main functions of the SIFFE.

Principals' views on matters related to the presence and treatment of immigrants and other diverse groups in broad society.

There is an evident difference in the way the principals who embrace the Liberal diversity practice and multiculturalism position express themselves in relation to multiculturalism and diversity, in comparison with the principals who embrace the Conservative diversity practice and multiculturalism position. To begin with, the majority of the principals who express views that agree with the principles of the Liberal DPM position stress the "common humanity" (13) and "sameness" (8) that connect all people and the need to come closer to each other and bridge the differences among us. Another main position of these principals is related to the fact that although "physical and cultural differences between people are natural" (3), what matters is that "everyone is human" (10) and "we are all children of the same God" (3,12). Moreover, the principals who embrace the Liberal DPM position refer to "the human elements that must unite us ... (and) ... a sameness (between all people) that is bone-breaking" (13). Additionally, the "ideals of a global or European citizen" (19) that must be cultivated in all human beings are highlighted and the opinion that social justice would exist "if we were all the same" (3) is expressed.

Three principals (2, 10, 19) were placed under the solid liberal DPM position, mainly because their views indicated liberal DPM principles, while evidence of any secondary approach, either conservative or critical, was not extensive or consistent enough to be considered as characteristic of their views. That is, their position to multiculturalism is positive and they recognize that "everyone is born with their roots and their beliefs, and ... you have to accept them" (2). Moreover, they support that "we ourselves need to make more efforts ... to get closer to these people" (10) as well as that "the primary thing is their inclusion and their inclusion as painlessly as possible, without any

unpleasant experiences” (19). These Principals also recognise that “it is clear that there is a big...inequality (and) uncertainty for the person (diverse groups and immigrants)” (10) and they state that the immigrants’ culture “should not be disturbed” (10) and there should be understanding, support and “healthy conditions for integration and acceptance” (19).

Six Principals (1, 5, 6, 12, 14, 22) were identified as embracing a combination of Liberal DPM and Conservative DPM, four principals (3, 11, 13, 16) expressed views that indicated a combination of Liberal DPM and Critical multiculturalism and one principal (8) provided enough indications for their placement under a combination of a Liberal DPM position with elements of a pluralist DPM position. The main views that were indicative for the existence of critical position elements in the case of principals 3, 11, 13 and 16 concerned the identification of the social factors that give rise to race, class, and gender inequalities, criticism on the official educational system for the unfavourable way it handles immigrant students, and the recognition and criticism of dominant ideologies in the society or the family that are often brought to school and affect the educational system.

The following table (Table 9) quotes extracts from the original interviews with the principals who provided consistent indications to allow for their placement under the philosophical position of Liberal DPM as far as their views on diversity and multiculturalism on a society level are concerned.

Table 9:***Principals Embracing the Philosophical Position of Liberal DPM On a Broad Society Level***

	Solid Liberal DPM
Principal	Extract
10	<p>Of course, it is clear that there is a great deal of inequality... first of all, there is uncertainty for the person who experiences it... because there was financial hardship in the family, or they were needy children or came from divorced parents. Do they experience marginalization, social injustice against them? I think yes, yes and it is a great injustice... it is what I told you that the welfare state must come... the state, the district, the school, all the organized structures must be close to these people.</p> <p>we ourselves need to make more efforts I think to get closer to these people, there is a way we just might not be willing.</p> <p>First of all, their own culture should not be disturbed, it is their culture and we must enter their culture and they must enter our culture ...who we are and for us to understand who these people are and above all to know that they are human beings ... for me it is above all when we treat the other person as a human being, I think we should support them at all levels first financial and...</p>
19	<p>our population is multicultural, a micro-society is created which promotes friendly cooperation and there are healthy conditions for adaptation and acceptance.</p> <p>I believe that the primary thing is their integration ...their integration as painlessly as possible, without any unpleasant experiences that they may have in the rest of their stay or in Cyprus... to instil in them the universal ideals and tell them that they can be part of an ideal global citizen or European citizen.</p> <p>The concept of social justice ... is that we should offer equal opportunities, without making any distinction and without depriving them... the concept of social justice is directly linked to the education system, in the sense of providing equal opportunities and equal possibilities</p>
2	<p>Yes, I personally don't like the word assimilation, the word assimilation means that you force in an insidious way the other person to accept yours, while a puzzle I understand and I used to tell my students, to be a beautiful puzzle it needs colour inside and the issue here... the fine lines, is for me to integrate him, that is I believe the right word is to integrate into society, to help them to integrate into our society with their own cultural characteristics and this thing makes societies more beautiful. I personally believe that it is respect for the person, for his origin, his culture. Every culture has its own uniqueness and its own value, and I think that is what makes the world beautiful.</p> <p>In other words, we must find those that unite us and build on those rather than those that divide us, and this is beneficial to the smooth development of society and the world.</p>
	Liberal DPM with Elements of Conservative DPM
1	<p>There are difficulties yes and practical ones, maybe as societies we are not ready to accept or deal with this kind of situation, and I think this stems from our education. Perhaps we need more education on why and how we should face and be positive about issues of equality and diversity.</p>

	<p>I think this is inevitable to some extent... that inequality is created. I believe that diversity should be treated as a whole, in whatever form it may take... any form. Because each of us is different and will possibly have different... different kinds of problems, different kinds of issues, so they are different. We must tolerate diversity, each one the way he is, with his own characteristics.</p> <p>One should be able... to maintain his national identity, his religious identity, even personally to be able to express his personal needs and desires.... May all children of any form of diversity, whether ethnic or multicultural or economic be able to coexist... I am lucky because I have experienced such situations</p> <p><u>Conservative Elements</u></p> <p>... from their part they should be asked, even demanded, to respect ours. That is, we should not, on the one hand, accept all theirs, ...because such cases have occurred... but they want... they think that we are obliged to accept theirs outright ... without them accepting ours...</p> <p>My opinion is that they could or should be assimilated, but that means that they will be offered the proper procedures and guidance and all that is needed for a proper and I could say the correct... process of assimilation into our own society, maintaining their own characteristics, whether these are religious, or cultural, or anything else that can be discussed...</p>
5	<p>Inequality, I think, is created by itself... Well, then it is a matter of each family, I believe...and we, as teachers, whether we are their morning or afternoon teachers, that is, let us all do our bit to keep them, to create painless inequalities so that they are not at the expense of the students...</p> <p>Because we see each child as a human being, meaning we are all the same. We may be different in race, colour, religion and so on, but we are all human, and it is a shame that differences and inequalities exist.</p> <p>I will say, when I observe that there are these inequalities, be careful, because children are all the same.</p> <p>... because it's color or religion or I'm from another country... no! We are all people of the same God. To us it may be God, to others it is Buddha, to others it is Muhammad, and so on and so forth.</p> <p><u>Conservative DPM Elements</u></p> <p>To assimilate and not show, if possible, the diversity. To zero. We said assimilate. We respect that they keep theirs as well but that they assimilate and that these social classes and injustices do not exist.</p> <p>I think they should assimilate, but it is good to keep their own culture. That is, not to forget their roots. Like for example the Cypriots who are in America or England. They assimilated, but we see that they have their Greek schools in the afternoon, they have their catechetical schools, The same for these individuals... yes, they should assimilate but they should also keep their own, their tradition</p>
6	<p>I think the most ideal thing is for them to keep theirs (culture) and take some of ours. Like us, if we were to go to another country, we would not want to erase our status, our Cypriot origin or our Greek origin, we would like to keep ours and at the same time take other things from others, I think this is the fairest, the most correct...</p> <p>Social justice (...) for everyone to have the same opportunities in their lives, equal opportunities, the same way of living, this (...) It is the question of equal opportunities and the requirements of the system that will live within it in general, within a system all things should be equal, one should not be big and the other small.</p> <p>The same opportunities that the rich will have, the poor should have too... they should have the same opportunities as the best highest. That is, there should be no difference. The opportunities should be equal for everyone, as well as the opportunities for the Muslim and the Christian.</p>

	<p><u>Conservative DPM elements</u></p> <p>I've always been in favour of... making diversity disappear so that there is no diversity. Mainly in the socio-economic and diversity issues, yes, I want them to be erased and not to exist, not to be seen. Whatever other difference there may be, I will again try to erase it in my way, with my behaviour, by... by talking to some others around me, to push them to do something which is the same as I want it ... I do not want diversity to exist because that is the worst thing ...diversity. I want to try to ensure that there is no such thing at the state institute where I work.</p>
<p>12</p>	<p>Not all people can be the same. Certainly, there are many differences between people, whether racial, national or class, but in the end, they should not affect the equality or equal treatment of people. So, diversity is a fundamental principle in my view, which should regulate and prevail in a civilized society.</p> <p>Yes, it is one thing to talk about integration and another thing to talk about assimilation. When we talk about assimilation, it does not mean that they should forget, lose their own characteristics, their culture, their habits that they had in their homeland, no, but to join and become an organic part, to be a functional part of Cypriot society.</p> <p>We are children of the same God the Father, we have the same right to life, the same right to work, the same rights to live and therefore, knowing that Christ came to teach, for the whole world for all people, There can be no discrimination. Differences exist, as we said, in colour, race, origin... but there should be no discrimination between us</p> <p><u>Conservative DPM elements</u></p> <p>Look, I think that still to some extent Cypriot society has not accepted, let me say, our society has not yet accepted in its entirety the existence, the presence among us of people of other origins. To some extent these people (Greek Cypriots) may have their excuses. We know that in the past, but also today the presence of these people, despite the good will to accept them, to join the Cypriot society to... not to assimilate to integrate, to join and to adapt and to function according to the laws and rules... that exist in this state in this state that has accepted them...</p> <p>But I come to the point of reticence... there is an excuse that many of these foreigners who have come... you see it every day and you hear it in the news, they have different codes of conduct, different codes of operation, of resolving disputes, of dealing with social issues, that is, I cannot to imagine that in Cyprus 3 decades ago the Cypriots resolved their differences in a violent way, or with knives or with ... in an aggressive way. I believe that to some extent, to some extent, not completely, to some extent it may have been in their lives, in their society, where they lived, but of course it is also due to factors that may come from us... and from our mistakes... from our own mishandlings.</p>
<p>14</p>	<p>There are. Inequalities were definitely created in society because some children may come from abroad and do not know, for example, Greek, so when I enter the classroom, I have children who already know Greek well and I also have some foreign language kids who do not know anything in Greek, so it is an inequality</p> <p>Those who want can integrate in the Cypriot society ...I can't force them to integrate as long as it's in a context that doesn't bother us it doesn't ... it's not something to the detriment of us</p> <p>(I wish) that all children from every social class have equal opportunities the same opportunities whether they are from a low economic class let's say they have the same opportunity to go to study ... that every child has the same opportunity as the others...</p> <p><u>Conservative DPM Elements</u></p> <p>Yes, yes, they are cognitively different from other children, it is clear this for example plays a role... where the parents come from, their jobs the education of their parents is very important because an educated father an educated mother or a teacher or a professor for example will know how to guide his child, they will give him more supplies, they will help him more, while another parent, who is unemployed, did not manage to study or was not good at school, will tell him that this is as far as you can go, let's say it is very different, it plays a role.</p>

22	<p>there are a lot of diverse groups in our world, and we have to accept this...everyone is different, you are different, I am different...we have to respect each other, and I say help each other.</p> <p>Aren't we all humans? Kids or adults, immigrant, Cypriot, whatever, we are all equal. We do not accept discriminations against anyone. Everyone has to follow the same rules, and everyone has the same rights. Here, for example, whatever we do as a SIFFE for one student, we do it for all. For us a student is a student. It is also our job...we have to be correct, but it is because we feel like this, it is not an obligation... equality and justice are important for all humans...and of course all our students.</p> <p>I don't think they should assimilate... or forget anything of their own...customs or habits...even their language. It would not be correct. They would lose something from their personality. Everyone has a character, and we should keep it to feel that we belong somewhere, we have an identity. But we should try to eliminate the things that set us apart, concentrate on the things that unite us, we are all humans, we are so much alike if we have the will to look for similarities...</p> <p><u>Conservative DPM Elements</u></p> <p>Of course, there are some issues we want them to respect too. This is the Republic of Cyprus. You have to respect it. There are some rules...you have to respect the rules...because here we have some Turkish-Cypriots, very few...and we have other students from other countries too... but you will be the same as the other students here. If you need to go to your ceremonies, you can go, I will respect that, but don't ask me to respect what you believe... I will respect your right to believe it.</p> <p>Sometimes it is unfair for all students. It is not their (immigrants') fault...poor kids are trying, but there is the problem with the language too. But this is unfair for our students too...good students... they do not go as fast as they could, but our instructors are good, they are all qualified and they find the best solutions in class.</p> <p>They have to learn to fit in. Everyone. For better or worse, we have some rules, we have curricula... everyone will follow the same, so from our side everyone will take whatever is offered without exceptions.</p>
<p><u>Liberal DPM with Elements of Critical DPM</u></p>	
3	<p>I do not accept under any circumstances ... that they came to take our jobs, they came to take money, they came, and the government treats them in a different way, these do not express me at all. They are people, they came for some reason that, I will not ... investigate if they are refugees or if they are not, and I always put myself and everyone puts themselves in a position that maybe at some stage they are forced to leave their country like they did in '74...what would they want? ... I would like to be accepted as if I am the same as them, so I respect everyone the same and that and in schools there is no different person, they are all people of God for me...</p> <p>Certainly, assimilation for me is a form of racism... you can't demand to assimilate people, everyone is born with their roots they have their beliefs...assimilation can only bring bad things... if you try to assimilate someone in the end you can cause the opposite results, integration is the most correct for me and the most fair, but that also requires open minds, to accept... their beliefs, their religion, their culture, their customs, their sexual preference....in general, what falls within the sphere of human rights... to preserve them.</p> <p>the only inequality that I see that has been created ... that really causes a problem is ... that the students in the classes who do not speak the Greek language have increased, ... when you don't understand the language of instruction this is a very serious problem, so this thing creates inequality.</p>
11	<p>I believe there are. Do you mean injustices? yes, I believe they experience too much injustice due to the situations they are going through...</p> <p>We're talking about people who... an adult means family ... it means work, they come here after work and lose some other things for their family to come here. We must respect them. And to have some time to tell them some things, we want them to integrate, and we should find a way to integrate them in this way and to</p>

understand what Cyprus is... that is, to have a conversation in the class so that they are productive, and not let us always run this curriculum which must be taught at the end of the year.

Critical DPM elements

Because I have experienced several issues and from my previous experience, from the moment these people, for better or worse, came to this place called Cyprus, for me the number one thing is to find ways to integrate them. And inclusion for me is not when a student only knows what our alphabet is to read and understand Greek. He must join in understanding what is happening in the space he lives in and what this space means. He should also know the historical part of the country where he lives, the political part, so that they don't just live here ...

13 it is very important for the children who are from other areas, especially the foreign children, to be encouraged, to have encouragement and it is not only the children who are from other areas, we should not limit to them, there are children who come from divorced families ...

it may not be ethnic like immigrants who come here but isn't that inequality? and this kid can't buy his books. He was forced to go to the archdiocese to ask for money. Isn't this social inequality?

Ah, my goodness, let them do what they want, it won't be...it's not up to us what they decide to do, that's another matter. Now if it's better to follow the..., it's up to them, I think. If their traditions are too strong and they will follow them, if they want to escape from them that is their right, it is not up to us what they do. Now if they should enter our society...

..... social justice means that all people should have equal access to everything there is and... in democracy... no exceptions, that's what I believe!

Critical DPM elements

And when you have empathy, it means that you smooth out any social inequalities that exist, because you respect the other person for what he is, and he learns to respect the space he is in

These European programs that bring them (underaged unaccompanied asylum seekers program) here, for everyone... they put them under their protection... they... they should be taken care of more, that is, they should be followed, there should be someone who will follow them and then the second ones who sent us people, I don't know... they take the money and then abandon them

religion and... and perceptions should not define children because we all have different perceptions, each unit, each person has their point of view and so on and so forth, but we are all united by... our human nature

They take the socio-economic inequalities from their home and take them to school

16 You see that the mass has some stereotypes and someone comes now and he (the leader of the dominant culture) is afraid that he is threatened that is... he is threatened, maybe someone (who) is not the leader of the group now comes... someone different... he (the leader of the dominant culture) is afraid of losing control (over) those of whom he is the leader... he says "what is he?... he says...he sees him as a threat or let's say someone is coming who is... who is popular something alien is coming... he is afraid that he will lose the ones he has because something alien is coming, and he sees it suspiciously...

Critical DPM elements

For me, diversity is something that someone does that the other person sees... that it does not adapt to his own standards. Someone who comes and sees him in a different way and sees him differently. And because the other has the reinforcement of the others who all see it in the same way, he has a let's say more... Let's say more power over what happens, he sees the other, he sees him suspiciously and can ultimately reject him, and the whole do not accept the one who is different.

Sure... there is (injustice) because there are...there is a mass...usually the mass wins, so if some minority is different...they, they have to try harder

Liberal DPM with Elements of Pluralist DPM

8 Outside the school unit, most children may feel strange and a little outside, that they are on the side-lines. For what reason? we have to look into it. In the families and in the society and in the neighbourhoods and in the community and then in the city

I would never want it (immigrants' assimilation) nor will I ever believe that as a state we want these people to assimilate into our own culture, this cannot be done because they have their own culture, they have their own morals, and their own religion and their own way of life

Pluralist DPM elements

they are from different groups they are not a group with the same morals and customs and culture. They are from different cultures, so it is good for each group to keep its own and together, all together, each group has something to take from the other culture, that is, it is good to have a mixed system of living together as there is, say, in England or in America, where there are thousands of ethnicities and yet we see that each group has its own... and school...

this worries me, a child is young, 2 or 3 years old, and he joins our own school, so he will necessarily learn Greek, but he will not learn his own language and history. We deny them that right. So, for me it could be taught in parallel in the same school units or in separate school units as is done in England with ours where our own teachers go on secondment and learn the language and also teach history

Emphasis on the natural sameness and common humanity of individuals from diverse race, class, and gender groups

In a way or another, all fourteen Principals, who fall under the Liberal DPM position mainly emphasize the natural equality and common humanity of individuals from diverse race, class, and gender groups. This constitutes a distinctive principle of the liberal position to multiculturalism and leads to an emphasis given to the same or equal social, economic, and educational opportunities, rights and obligations for every person or group.

Indicatively, they stress the fact that “these people...above all... are human beings (and) it is above all that we treat the other person as a human being” (10) and therefore “offer them equal opportunities, without making any distinction...” (19). Principal 22 also points to the need “to eliminate the things that set us apart, (and) concentrate on the things that unite us”, while principals 2 and 3, stress that the familiarization of local people, especially children, with the common characteristics they have with immigrants in recent years, has made “our society more acceptive” (2). According to principal 2, this acceptance has changed our society from being “puritanical and hypocritical” to being “more open minded”. In a way that reveals the connection of “sameness and common human nature” to justice for the liberal position, principal 8 refers to the existence of injustice in society, as the state of “not being the same” as an indicator for some “ethnicities or religions” not being treated in a just way, while Principals 5 and 6, in a more intense way express their wish that diversity “is erased” (6), because essentially “all children are the same” (5). The words of the principals under the Liberal DPM position are indicative:

Now I think that children are getting used to seeing children from other countries from kindergarten. Because we have a lot of foreigners, I think society today is much more receptive to these issues. While in the past we were much more closed, more puritanical, more hypocritical. (2)

I respect everyone in the same way ... and in schools there is no different person, they are all people of God for me... social justice, I believe, is offering everyone equal opportunities, that is, equal opportunities in learning... equal opportunities in medical care, equal opportunities in general that is, everywhere what we call human rights. (3)

Because we see each child as a human being, meaning we are all the same. We may be different in race, colour, religion and so on, but we are all human, and it is a shame that differences and inequalities exist... and I will say (to the instructors), when I observe that there are inequalities, be careful, because children are all the same. (5)

That is, there should be no difference ... I've always been in favour of... making diversity disappear so that there is no diversity. Mainly in the socio-economic and diversity issues, yes, I want them to be erased and not to exist, not to be seen (6)

We are children of the same God the Father. ... Differences exist, as we said, in colour, race, origin... but there should be no discrimination between us. (12)

...when children...big and small children, understand that our hands are alike, and our noses are the same and that our everything is the same and that our thoughts and hunger and thirst and love and care and affection and hate and feelings are still the same for all people ... there is a common bone-breaking similarity. We all have different perceptions, each unit, each person has their point of view and so on and so forth, but we are all united by... our human nature (13)

Aren't we all humans? Kids or adults, immigrants, Cypriots, whatever, we are all equal. We do not accept discriminations against anyone. Everyone has to follow the same rules, and everyone has the same rights. (22)

The Principals who express views of the Liberal DPM position with elements of the conservative DPM position, partly differentiate themselves in that, besides talking about the common humanity of all people, they express themselves in terms of the dominant culture by pointing to the necessity to “ask, even demand” from immigrants, to “respect ours (culture)” (1), or “assimilate and not show (their) diversity” (5).

Moreover, their views indicate an abstract individualism that eventually puts responsibility on non-dominant groups of people for the social or school failure they might experience. Indicatively, Principal 12 acknowledges that “to some extent... Cypriot society has not accepted... the presence among us of people of other origins” partly because “they have different codes of conduct, different codes of operation, of resolving disputes, of dealing with social issues” (12).

Expressing views that indicate the recognition of the role of the family's socio-economic position in the academic development of an individual, principal 14 states that “where the parents come from, their jobs, the education of their parents ... are very important” factors for the academic success of the students. In this way, the principal interconnects the life of immigrants or other diverse groups in broad society with their children's or their own progress in the educational system. However, this interconnection mostly indicates Liberal DPM elements, instead of Critical DPM ones because the principals refer to the way individual characteristics and life conditions affect their own or their children's progress in education or social life, rather than pointing to the role social structures and power relations play in the shaping of these individuals' life conditions and choices. In other words,

there is a decontextualization of the immigrants' and other diverse groups' position in social life, in a way that puts responsibility of social or educational failure on the "different" individual or group, instead of the societal power relations. Principal 3, on the other hand puts the responsibility for "not learning as easily", on the life conditions of the immigrants or the "poor" and the "people from villages", which, however, as he supports, are mostly shaped by their socio-economic position in the society in general and partly on the lack of proper informing for these groups. Indicatively, he mentions:

"People from villages ... will work longer hours or ... will be forced to leave their village to go to their work and come back in the afternoon ... so yes, it (socio-economic position) does affect ... the economic and social cultural as well as the racial part. A foreigner who came to Cyprus to work, or an immigrant, etc. does not have the same power." (3)

Principal 3 criticises "the state's role" in the fact that diverse groups like immigrants and "farmers ... who live in rural areas ... do not have the same access to information and services, (and) they are not properly informed ... about the programs that exist and about the opportunities they have". This, he states, is partly the reason why "they do not have the same access" to education or other social affairs. Criticism to the official educational system becomes evident through the fact that lack of access and information is referred to, as an omission to inform everyone of the existing opportunities, thus causing marginalisation for immigrants or other diverse groups. This omission, in fact indicates that immigrants and other diverse groups are not equally targeted for all social or educational initiatives. This points to a perceived inferiority of diverse groups in comparison to the dominant group.

Principal 16 also appears to recognise the role that social power relations play in the creation of inequality. She states that an individual who has an attitude or a characteristic that "does not adapt to the standards of those who have more power over what happens" in the society and those who have "the reinforcement of others who all see (things) in the same way...(is) seen suspiciously (and is) ultimately rejected ... by the mass". However, besides identifying that social power relations shape and preserve social inequality, Principal 16 points to the low socio-economic position of immigrants as the main factor that does not allow them "to keep their beliefs (and) survive with their own rules". Finally, although she recognises that "we, Cypriots have cars ... relatives ... we have things ... a foreigner comes completely weakened", she does not call for any special measure for the empowerment of these groups but expresses her wish for "teachers and Principals to behave in the same way for everyone...(because) there should be equal treatment".

Recognition of inequalities against migrants and diverse groups and emphasis on equality of treatment and opportunities

The Principals of the Liberal DPM position recognise that people with a diverse or migrant background “are definitely being marginalised” (10) and face “practical difficulties” in their social and educational life (1). Liberal DPM Principals, however, mostly argue that inequality results from lack of opportunity, and they maintain that the problems individuals from divergent backgrounds face are mostly individual difficulties, rather than socially structured adversities, which is a basic characteristic of the liberal position. Principal 3 consistently refers to the fact that students from “poor families find it hard to buy their books or pay their fees at the SIFFE” and immigrant students face socioeconomic adversities. Although this principal does not consistently place the discussion of economic difficulties into a socio-political context, he recognises that the inability of certain social groups to participate equally in the learning process, because of socio-economic factors constitutes a form of social injustice.

... a student who can't buy his books yes, to me he is excluded, excluded from society, he wants to learn he wants to have the same opportunities, but he can't, he can't pay the fees... that's exclusion, it is not justice, it is not social justice when someone wants and cannot. (3)

Principal 11 also recognises that immigrants and people from low socio-economic groups “experience too much injustice”. However, he fails to put immigrants’ and diverse groups’ adversities into a socio-political context, as he states that their difficulties were “due to the situations they are going through”. Moreover, he states that “for these people, survival is number one instead of learning” pointing, in this way, to personal choice and prioritization instead of injustice that results from matters of power relations that place immigrants in their unfavourable situation. In the same way, principal 10 recognises the “great injustice against them (immigrants and people from a low socio-economic status)”, and the consequent “marginalisation ... they experience”. Nevertheless, he, too, attributes inequity and marginalisation to individual life conditions or choices, rather than norms devised around dominant cultural traits. As he says:

there was financial hardship in the family, or they were needy children or came from divorced parents. Do they experience marginalization and social injustice against them? I think yes. (10)

Principal 8, who has indicated elements of a pluralist position, supports that “due to origin and conditions, inequalities have been created and are being created” because of the presence of immigrants in the Cypriot society, mostly against these people. However, when elaborating on the causes of injustice in broad society, principal 8 refers to the “ghettoization of the immigrants in certain areas” as well as their placement in “closed access centres” as examples of unequal treatment. This segregation, he states, “inevitably causes inequality”. Besides this segregation, however, the principal focuses on the immigrants’ “culture and attitude” as causes of the injustice against them.

their attitude because of a different culture than ours, they come from other countries or even religions... their attitude... .. it is difficult for them to join our own culture and to socialize with other people, especially with the residents of Cyprus... who are Cypriots. (8)

When referring to other forms of diversity, like disability or gender, the principal gives a different view:

... there's no injustice there for me. Yes, diversity, but we have to divide it into some groups... specifically for the disabled or with special needs, for me there is no marginalization or exclusion. But for the groups with different ethnicity and religion and colour, there is marginalization and for that both sides are to blame, for me. (8)

As can be seen from the principal’s views on this issue, on the one hand, he takes for granted his own unwillingness to accept that there is intended exclusion against these groups, and therefore that children or adults from certain diverse groups might be discriminated against. On the other hand, he overgeneralises his perception as the standard situation in the educational system, which automatically restricts his ability to observe injustice, exclusion and marginalisation of certain diverse groups in the broader educational system. Moreover, the division he makes, between “disabled or children with special needs” and “groups with different ethnicity, religion and colour” is another indication of a superficial perception of diversity as he considers each of these categories of diversity as exclusive of each other. All these indicate a superficial and naïve perception of justice and equality, which eventually restricts the placement of the discussion on race and diversity into a socio-political context.

On the other hand, principal 16, more critically acknowledges that social injustices against “those who are different” do exist, and she discusses the way stereotypes on behalf of the dominant culture affect the lives of the “different” individuals or groups. This principal also recognises the role of

power relations in the creation of injustice against diverse groups, as she points out that the members of the dominant group perceive “those who are different” as a threat against their power, and therefore “reject” anyone who is different.

Yes, it's fear, it's indifference... you see that the mass has some stereotypes and someone comes now and (the dominant group) is afraid of being threatened... is afraid of losing control over those whom he is the leader ... he sees him as a threat or let's say something foreign is coming he is afraid of losing what he has and he sees it suspiciously... it scares them (16)

In a similar mode, principal 1 notes that “it is inevitable” for inequalities to occur against all diverse groups, so the different forms of diversity should be faced as a whole.

...you can't separate one from the other, that is, you can't say on the issue of different nationalities, I'm more or less sensitive, on the issue of children with special needs or the disabled or a poor child, who lives with only one parent. By God, you can't separate these things. I believe that diversity should be treated as a whole, in whatever form it may take... any form. (1)

In relation to the acknowledgment of inequalities against immigrants and other diverse groups one of the most popular views expressed by the principals who embrace the Liberal DPM position concerns offering equal opportunities and equal treatment to all, regardless of their background. The following extracts are indicative of these views:

Social justice (...) for everyone to have the same opportunities in their lives, equal opportunities, the same way of living.... It is the question of equal opportunities and the requirements of the system ... within a system all things should be equal, one should not be big and the other small... The same opportunities that the rich have, the poor should have too. ... That is, there should be no difference. The opportunities should be equal for everyone (6)

All people should be treated equally in a lawful state as people with the same rights to live, to acquire property, to be educated, to work, to develop in their society without suffering any racial, class, national, or other discrimination (12)

Kids or adults, immigrants, Cypriots, whatever, we are all equal. We do not accept discriminations against anyone. Everyone has to follow the same rules, and everyone has the same rights. (13)

(I wish) that all children from every social class have equal opportunities, the same opportunities whether they are from a low economic class... (14)

As a principal, I would like our teachers and principals to behave in the same way for everyone, that is to say, there should be equal treatment, by both the principals and the teachers who come in direct contact... to be fair to everyone ... let's say everyone is equal. (16)

The concept of social justice ... is that we should offer equal opportunities, without making any distinction and without depriving anyone... the concept of social justice is directly linked to the education system, in the sense of providing equal opportunities and equal possibilities (19)

Kids or adults, immigrants, Cypriots, whatever, we are all equal. We do not accept discrimination against anyone. Everyone has to follow the same rules, and everyone has the same rights. (22)

As becomes evident from these Principals' views, the sensitivity and care expressed for adults and minors, as well as the wish for offering them equal treatment and opportunities, are limited to good intentions. That is, from a total of 11 Principals who embrace the liberal DPM position, only two (13,16) refer to social structures and power relations that create social inequality as mentioned earlier.

Preference for integration instead of assimilation

The majority of the principals (2,3,6,8,10,11,12,16,19,22) stated that they would prefer immigrants to integrate into the Cypriot society. Two principals (1,5) expressed their preference for immigrants' assimilation and two (13,14) principals supported the immigrants' right to choose whether to integrate, assimilate or make a different decision. More specifically, the principals who were in favour of the immigrants' integration into the Cypriot society, talked in terms of respect, acceptance and understanding for the culture of immigrants and their right to be integrated into the Cypriot society "as painlessly as possible without any unpleasant experiences" (19), and without "erasing (their) status and (their) origins" (6).

In a more analytical manner, principals 3 and 11 support that "since these people ... came to Cyprus, the number one thing is to find ways to integrate them", stating that integration should not be limited to the teaching of Greek language to immigrants, but should also extend to informing them about the "historical part of the country...(and) the political part".

... You should teach him a few things, teach him about the history of this place, tell him about religion without forcing him to change his religion, let him know where he came, so that he can love this place, but this is not assimilation, it is information, give him as much as possible about this place to love it, that's my opinion. (3)

He must join in understanding what is happening in the place where he lives and what this place means. He should also know the historical part of the country where he lives, the political part. (11)

Principal 3 also goes on to stress that “assimilation... is a form of racism ...you can't demand to assimilate people; everyone is born with their roots... they have their beliefs”. He supports that “integration is the most correct” approach and it should take place in a manner that respects the immigrants’ religion, beliefs, and culture.

...assimilation can only bring bad things, if you try to assimilate someone in the end you can cause the opposite results, and what does integration mean? To help him find a lawful job, to teach him to speak so that he can find a job to join society to make friends etc. (3)

In the same way, Principal 2 says that to him, “assimilation means that you force in an insidious way the other person to accept yours” and goes on to support that diversity is a positive characteristic of the society:

While a puzzle, as I understand and I used to tell my students, to be a beautiful puzzle it needs colour inside, the issue here too, is for me to integrate them, that is, I believe the right word is to integrate them into society, to help them to integrate into our society with their own cultural characteristics and this thing makes societies more beautiful. (12)

Principal 8 expresses views that are characteristic of the Pluralist DPM position. This means that the principal expresses strong views against the possibility of assimilation.

I would never want it, nor will I ever believe that as a state we want these people to assimilate into our own culture. This cannot be done because they have their own culture, they have their own morals and their own religion and their own way of life... Yes, they have to ... enter the society... (8)

Interestingly, this principal recognises that differences exist between the different groups of immigrants and maintains that each group should be enabled to keep their distinctive characteristics and even “take something from other cultures”.

Principal 12 points out the right of the immigrants to keep “their own characteristics, their culture, their habits”, while at the same time he maintains that they should “become an organic part... a functional part of the Cypriot society”. All the above Principals’ views are indicative of the Liberal DPM position that calls for elimination of the differences and efforts to enhance the similarities

In a more pluralist manner, principals 10 and 6 present positive elements of multiculturalism, in terms of exchanging positive traits between civilisations. The principals refer to an exchange of cultures between Cypriots and immigrants, supporting that this would be “the fairest and the most correct” (6)

way, and that there will be a better understanding between the different cultures if “we ... enter their culture and they ... enter our culture” (10). The Liberal-Conservative DPM philosophy of principal 6, however, prevails as she goes on to support that she would prefer “diversity (to) disappear, (and) diversity issues to be erased and not to exist, not to be seen”.

On the other hand, Principals 13 and 14 express a different view, referring to the immigrants’ right to choose the degree of their integration, assimilation, or any other practice they wish. This points to an idea of abstract individualism according to which, everyone is a free agent who bears the responsibility for their own success or failure and are free to choose their course of socio-political action. In this sense, these liberal Principals fail to put the responsibility for social injustice and exclusion on issues of power and domination or account for hidden forms of racism and norms devised around dominant cultural traits.

Indicatively, Principals 13 and 14 say:

Those who want can integrate in the Cypriot society, ... we have to respect them too I can't force them to integrate as long as it's in a context that doesn't bother us... it's not something to our detriment ... Yes, they can integrate ... learn our culture to, to feel comfortable let's say in the Cypriot society to feel Cyprus as, let's say, their homeland. (14)

Ah, my goodness, let them do what they want... it's not up to us what they decide to do. Now if it's better to follow ..., it's up to them, I think. Now if they should enter our society... we can put them somewhere where they can enter some social channel, learn the language... (if we do not) they will be marginalized, and we will have crime problems and so on. (13)

Three principals (1,5,6) express more conservative views, supporting that, immigrants “should be assimilated” (1,5). At the same time, however, the principals state that in the process of assimilation, immigrants should be “offered the proper procedures and guidance” (1) as well as granted the right to “keep... their tradition” (5) and “their religious or cultural characteristics” (6). This, according to Principal 5 could be as in the example of Cypriots who have been assimilated by the dominant culture in the USA or the UK but have “kept their tradition”. Although these Principals’ discussion focuses on a superficial acceptance of the immigrants’ right to “maintain characteristics of their own (culture)” (1), their suggestion for assimilation points to accepting “different” cultures in the sense of a melting pot, as well as to the view that multiculturalism is still a problem that has to be solved, with the solution being the submission of all people to one, dominant culture and identity.

Principals' views on matters that are related to the presence and treatment of immigrants and other diverse groups in the schools/SIFFE

In general, all the principals who embrace the liberal DPM position refer to the presence and treatment of diverse groups and immigrant students in positive terms. What is noteworthy is that these Principals, like in the case of the principals who embrace a Conservative DPM position, appear more positive when referring to their students of any age, from diverse groups, or those with a migrant background, than when talking about immigrants in society in general.

In expressing their desire for the promotion of equality at schools, the vast majority of the principals who embrace the Liberal DPM position (1,3,5,6,8,11,12,13,14,16,19) clearly express views that focus attention on the natural equality and common humanity of individuals from diverse race, class, and gender groups. In line with such a humanistic approach, principal 2 stresses that the “common elements that unite us” must be found, in order for all to work for the common interest of the society.

These principals appear to be particularly in favour of empathy and acceptance for their students. More specifically, when talking about migrant students and students from low socioeconomic groups, they support that “the school (and) all the organized structures must be by the side of these people” (10), and teachers should “handle them ... with tolerance and love and give in on some matters in which they are intense” (11). Principal 16 also supports that “these people now need extra help from us...and this is what we offer them”. In the same way, principal 13 stresses that more encouragement has to be offered to immigrant students as well as students from vulnerable groups, like “divorced families” the poor, and children whose parents are “in prison”. In a similar way, principal 3 expresses himself in an empathetic way and states that “we should take actions to alleviate the problem, not to hide it, to alleviate it in practice”.

In addition, most of these principals are in favour of the promotion of “equal rights and opportunities” (14), as well as “equal treatment” (16) to all students, which is a basic characteristic of the Liberal DPM position. In this way, some of the Liberal DPM principals emphasize the “declared policy of the public schools to accept all people, of every origin, ... adults, ... asylum seekers or others from other countries...” (12) and acknowledge that principals should “work to diminish inequalities” so that every student can “enjoy the right of education” (19). At the same time, most principals (10,11,13,14,19) criticise the way public schools apply a policy of immersion with immigrant

students, supporting that placing students in a class in “high school according to their age” (14), even when these children “cannot even communicate in the language the lessons are taught is the wrong way to do it” (11).

The following table (Table 10) quotes extracts from the original interviews with the principals who provided consistent indications to allow for their placement under the philosophical position of Liberal DPM as far as their views on diversity and multiculturalism on a school/SiFFE level are concerned.

Table 10

*Principals Embracing the Philosophical Position of **Liberal DPM** on a School/Siffe Level*

	Liberal DPM
Principal	Extract
10	<p>In schools, I don't know if we should comment on this, because in schools, in a class, when a child comes with a different language, the level of knowledge, etc., I think (the child) is lost and there are no levels at his age to include him and the child cannot advance if we put them in a large class which is mixed with many advanced children ...I think he will not be able to progress...</p> <p>A very good effort is being made, actions are constantly being taken but.... I think an adjustment must be made...</p> <p>We could make some kind of acquaintances with some small events on each day, let's say which are surprises for the children, the parents of the children could meet the parents of our own children, we could do some charities which ... we could help these children financially.... If there was luxury of course it would be nice and important.</p>
19	<p>No student should be deprived of the right to equal enjoyment of education, and we do everything to help them even if they cannot pay and we try in various ways to find a way for them to have a well-rounded education at SIFFE.</p> <p>Here we make no exceptions and ... we work precisely to reduce any inequalities and to guide parents, who may not know their rights, that they are entitled to free education and especially at the young ages that usually parents, due to the lack of communication in Greek, may not be properly informed.</p> <p>I see that we have to play a role..., that we are an institution that prepares people trains people who will join the labour market with better prospects and employment and above all with certification.</p>
2	<p>In trying to assemble them like this, everything, and to find the common components, that is, there was the common goal to learn Greek, wherever we come from, others with a different religion, with a different colour, with different customs, culture, that is, sometimes it is also a matter of culture how men treat women and so on, the instructor and the Principal must play a catalytic role there if such problems are identified.</p> <p>What I believe is that in schools, especially where there are many non-native speakers, that inclusion groups should be promoted, I think this should be promoted, so that it becomes more general in application. Because a child who enters a class that does not understand the language, how will he be able to attend, how can he socialize? i.e. I think they need support groups so that they can attend classes next year. If you can't attend you become indifferent, you show a delinquent behaviour, I think a lot of problems arise.</p>
	Liberal DPM with Elements of Conservative DPM

1	<p>These children need us, they need our care, and as a first step it would be good if we put ourselves in their shoes to understand their needs. They are not the kind of children who come to take advantage of something... but they are indeed children who come from war zones.</p> <p>Sometimes, we have a problem of communication with these people. That is, to make the children who come from other societies feel comfortable and our children... to make them accept them easily and helpfully. Here, sometimes we have small problems. Just speaking our language with them or trying to help them learn our language. If they speak their own language, they can communicate with them in another language until they learn the local language. (We should) accept the diversity of their religion because we, as a Greek Orthodox religion, are a bit strict on this issue and hardly tolerate others. The diversity in their culture, manners, customs, not to make fun of them about their way of dressing. To accept their way of dressing because it is very very important</p> <p>May all children from any form of diversity, whether nationalistic or ethnic or multicultural or economic, may all these forms of diversity be able to coexist, be able to prosper, be able to help each other, be able to respect each other and each other's diversity, to know each other's sensitivities and limits, so that they can, as I said qualitatively, take from each other to give and take, to be able to create.</p>
5	<p>Because we see each child as a human being, meaning we are all the same. We may be different in race, colour, religion and so on but we are all human, and it is a shame that differences and inequalities exist.</p> <p>Challenges... I'd say, the language, the behaviour... the language... first of all the language. Then the habits they have. That is, when the children come here, for example... will they have eaten breakfast, will they bring money with them for their breakfast, or will they be fasting and want permission to go out, for example, because they have a stomach-ache and are sick? Their clothes..., sometimes their hair, and generally their whole behaviour, based on their origin and habits...</p>
6	<p>What can happen is if someone sees a person who is of a low socio-economic class, they might not pay the same attention as for another who is of a higher socio-economic status. Unfortunately, this can happen because it is a matter of a person it is a matter of character, and it can be done...It has to do with the character of the principal. I consider the main element to be the character of the principal.</p> <p>But there are also some (injustices) that are not so obvious, that someone should see them in the classroom, and come even closer to students to see other differences. (...) everything is expressed with attitudes, both in the socio-economic sector, in the religious sector, everything is attitudes.</p> <p>I've always been in favour of... making diversity disappear so that there is no diversity. Mainly in the socio-economic and diversity issues, yes, I want them to be erased and not to exist, not to be seen. Whatever other difference there may be, I will again try to erase it with my way I want to try to ensure that there is no such thing at the State Institute where I work</p>
12	<p>In the public school all people of all origins are accepted, not only Greeks but also children of other origins, much more so here in the State Institute where you are now ... children of all origins are also accepted, but also old people, adults that is, who come from many countries...</p> <p>From us it is a given (emphasis added) the policy of equal treatment, equal service and acceptance of all people is a given. But from our side, there is no difference in treating people who have different origins.</p> <p>What I want to emphasize here is that unfortunately many times children from other origins come, without knowing the Greek language to a satisfactory degree, at least at a basic level, and from the moment they do not know the Greek language they will not be able to communicate with the other children, to interact, to say their problem, to joke, to participate in the lesson. Thus, an introversion is created, the children close themselves off, close to themselves or the recess in the yard and hang out only with the same children,</p> <p>Events are held in schools with which we want to show children that their presence, their diversity, is accepted, that is, we do not want them to forget which their homeland is... and I must tell you that in schools where I worked,... a photo of the most important attraction of their home country, or to hold a breakfast with the</p>

invitation of the parents of these children to present us food or sweets that are popular, say, in their home country. Or others to dance for us, to do a music and dance event, before coronavirus of course, to present us with traditional songs or folk dances of their homeland, in their own costumes

14 Inequalities have been created but we and the teachers are aware of it and we are trying with extra material with help to parents to give various examples and help or material.

I believe that it is not possible for a child to come from abroad, e.g. from Syria, anywhere, without knowing Greek and because of his age to enter high school without even knowing Greek...it is unfair because I have... he is in the classroom, he is not paying attention, he cannot speak, he can't get along with his classmates, so this is unfair, we could say that there could be special classes, some schools, some special areas so that all the children enter from the beginning to be taught step by step... how do you learn ancient Greek or even mathematics since the child was not taught in his country

Yes, to integrate the students to learn, to learn our culture, to feel comfortable let's say in the Cypriot society to feel Cyprus as, let's say, their homeland...That all children from every social class have equal opportunities the same opportunities whether they are from a low economic class let's say... they have the same opportunity to go to study ... that child has the same opportunity as the others

Yes, yes they are cognitively different from other children it is clear, for example where the parents come from plays a role, their jobs, the education of their parents is very important because an educated father an educated mother or a university professor, for example will know how to guide his child,

Well, the education system can certainly create (social justice) but I think it has already started, hasn't it? doesn't it create conditions for social justice? that is... for example, they can let's say... different students from different social strata have the same opportunities...maybe we should give more ground to what exactly these students want to see... their experiences first, of these students, what they went through and help them let's say at the base first at the core and then go open up

22 We talk in the sessions with our teachers, to handle them in the appropriate way and with tolerance sometimes and with love and to give in a little bit, on some matters in which they (immigrants) are intense. we are trying to offer everyone who comes here as much as possible...and of course there is equal treatment and equal offer to everyone. For the State Institutes, well for this...(SIFFE) everyone is the same...yes.

If you focus on the differences, you will see differences everywhere...a problem will be created. Sometimes you have to pretend you do not see everything and focus on the things that we have in common, the similarities, because we have many too. If you talk to people, if you learn some things about them, you show a little interest... you see that they are humans too. We are all humans.

...but language is a major problem. Not in all subjects, because we have languages and computers, but especially in maths, other subjects that need an explanation in Greek...some students cannot understand, they are left behind... not because the teachers leave them, they are doing the best they can for these children too...it's difficult, they do not understand...and it is unjust, they cannot integrate in a class, do you expect them to integrate in a school or a society?

Liberal DPM with Elements of Critical DPM

3 ...what I try to do is always to transmit some basic values and through the teachers these basic values are transferred to the class that there are equal learning rights which is what we mentioned before that is there is no tolerance even from the teachers and this is emphasized every time that there should be no tolerance for learning levels in teaching...

there can't be a student who can't buy books, there can't be a child who can't go on a trip, there can be mechanisms, yes, they should be done at the central level, but we're a lot behind as a society, I think we're a lot behind as a society.

	<p>... to learn Greek, you can make them learn other things what we said before integration, make a course that deals with the history, the culture, the customs that concern Cyprus and if the foreigner comes, take them and tours ... talk to them about the customs of this place, its religion, its history,</p>
<p>11</p>	<p>But the way they bring them, especially those with a migrant biography, and tell them that you enter the normal classroom, and you listen from the first day when they don't know a word of Greek, the teacher teaches history and they listen to him, for me this is wrong. For me number one is communication... they have to communicate in the language that the other (teacher) is going to teach. Now, if they are of an age that is first or second grade then okay. But you can't put a 15-year-old in the third grade of high school and say "I include him".</p> <p>I think some people came and applied their own beliefs without thinking about what kind of people we are dealing with and what are their real...needs that need to be met. We're talking about people who... an adult means family, it means work, they come after work and miss some other things for their family in order to come here. We must respect them. And to have some time to tell them some things, we want them to join and find a way to include them in this way, and to (help them) understand what Cyprus is... that is, to have a conversation in the class so that they are productive, and not just always run after this blessed curriculum which must be taught by the end of the year.</p> <p>The school should feel that it is a place that accepts them as they are, with the culture, with the clothing, with their beliefs, with the social status they have... a place that will accept them as they are, without feeling either disadvantageous to the Cypriots or the opposite, there should always be a balance.</p>
<p>13</p>	<p>In the short time that the children are with us, we try to make them feel equal and if we see in any class if anything is observed... the minimum ... of course this is the principle we tell our teachers when they come here for the first time ... because it is very important for the children who are from other areas, especially the foreign children, to be encouraged, to have encouragement and it is not only the children who are from other areas so that we do not just stay there... there are children who come from separated families ... You know, these people are something different than a family that is all together and these children feel disadvantaged.</p> <p>He takes the socio-economic inequalities from his home and takes them to school. Now for the school to do what it can to alleviate... it is not bad, but what a school can do, is to teach children what the bottom line is, because the bottom line is not being good at math and English and French, ok that's important too, but I get the impression that we've put too much emphasis on science</p> <p>religion and... and perceptions should not define children because we all have different perceptions, each unit, each person has their point of view and so on and so forth but we are all united by... our human nature</p>
<p>16</p>	<p>As a Principal, I would like our teachers and Principals to behave in the same way for everyone, that is to say that there should be equal treatment, that is, we shouldn't see people like this one is this and this one is that...that is, that there should be equal treatment by both the Principals and the teachers who come to direct contact with them, i.e. to be fair to everyone, i.e. not to have anything to direct things like..., let's say everyone is equal.</p> <p>...but we try to be equal and what I see is some who are either foreigners, or from lower classes, now they want some extra help from us,Extra help... some weak units this is what we normally offer some extra help to weak units so that they can join the SIfFE normally.</p> <p>I believe that there should be a lot of training for teachers, a lot of differentiation, that is, you can't put..., throw into a class all these different things and expect a result, because... you put (students) in (the classroom) from zero to 10 from zero to 20 let's say and they all have to survive... and how do they survive since there are others who don't know anything? there are others who are let's say it's all these issues of education...the basic issues, you put in someone, let's say, who is from the lower (socioeconomic) strata, you put someone who is, say, from the upper (socioeconomic) strata and they get together again, how do they survive?</p>

Emphasis on similarities, equal rights, and equal opportunities

Most of the Principals who embrace the Liberal DPM position gave indications of focussing on the similarities of their students rather than on their differences, whether physical, academic or socio-economic. In most of these principals' (1,3,5,6,8,11,12,14,22) views, Liberal DPM prevails, mainly as far as their opinion about common humanity is concerned, as well as the need for equal opportunities to be offered, and the respect to their right to keep their ethnic and cultural characteristics. However, some also share elements of the conservative DPM position, to different extents, mainly concerning the way diversity and multiculturalism should be handled at a school unit and on class level and the way immigrant students should be integrated into the educational system.

Principals 5 and 6 appear to have the strongest opinion on how evident diversity affects students' life in a negative way and they express their wish that "diversity is erased...so that these social injustices do not exist" (5). At the same time, they express their satisfaction when "in class, diversity is erased, and we all come to cooperation and mutual help" (6). These Principals' views constitute an interesting mixture of a strong liberal position with conservative elements. That is, on the one hand, Principal 5 stresses "our common humanity" and that they "see each child as a human being, meaning we are all the same" (5), while Principal 6 feels that injustice and marginalisation because of diversity is a matter of "human mentality...(and) character" and she goes on to recognise that diversity is socially constructed. For example, they say:

...diversity... it is humans who define it and the society, the human has not been born as diverse by themselves, no, everyone is the same, ...societies, people, regimes define different mentalities, different conditions... (6)

If I see any inequality taking place, I will say (to the teachers) be careful, because all children are the same ... We may be different in race, colour, religion and so on but we are all human, and it is a shame that differences and inequalities exist. (5)

Presenting elements that are typical of a Conservative position, principal 5 expresses her wish for diversity to disappear and states that she will "try to instil this view to everyone in the Institute (SifFE), so that each one tries from their position to erase (diversity) because it should not exist". In this process, she expresses her preference for the assimilation of immigrant students, in order, as she puts it "for social classes and injustices not to exist". (5)

In a similar way, approaching diversity and multiculturalism in a purely liberal way, Principal 6 emphasises that every student must have “the same treatment...same opportunities...(and) same benefits” regardless of religion, socio-economic status and cognitive level. For this Principal, social justice means that “everyone should have the same opportunities in their lives, equal opportunities, the same way of living”. However, in a way that is characteristic of the conservative approach, Principal 6 states:

I would try to erase it (diversity) in my way, with my behaviour, ...by talking to some others around me, to push them to do the same as I want it not to exist... diversity, because that is the worst thing, diversity. I want to try to ensure that there is no such thing at the state institute where I work. (6)

It would be fair to say, at this point, that when referring to “erasing diversity”, Principals 5 and 6 do not seem to have in mind the distinctive personal characteristics of their students, but, rather, the factors that put them in a disadvantaged position in the society or the educational system. However, these Principals still fail to challenge the power relations that put diverse or immigrant students in such a disadvantaged position and they remain at a superficial expression of good intentions for inequality to disappear in the micro-context of the classroom or school, yet, ignoring the oppression that stems from broader social, economic or racial factors.

Interestingly, through this mixture of liberal and conservative views expressed by these Principals, it becomes evident that the liberal desire for similarities to prevail, when stretched to its extremes resembles the conservative desire to ignore diversity, in a way that, for the former, inequalities and injustices due to diversity disappear as soon as diversity is underestimated, while for the latter, the problems that are perceived to be caused by diversity cease to exist as soon as diversity is diminished. In this case, and with emphasis put on similarities to this great extent, the principals actually seem to be in favour of the creation of one race, the human race. In such a quest, the prevalence of the dominant culture, as the standard trait that adds quality to every individual’s life and diminishes injustice against them, essentially features as a positive factor, which absorbs the problems allegedly caused by diversity. Thus, indirectly, the superiority of the dominant culture is highlighted as the standard of happiness and quality life, and the supremacy of Whiteness is perpetuated. Consequently, the responsibility for inequality, falls on each diverse individual or group and success or failure become matters of personal conditions or choices, and ultimately, issues of oppression and power relations remain unaddressed.

As far as the presence and treatment of immigrant students or students from other diverse groups at school or the SIFFE are concerned, principal 8 expresses similar views, stressing the efforts made for equal or the “same treatment of all students”.

...we try and treat everyone in the same way... students and adults and minors whether with diversity or not.... our goal is not to show that something bothered us because these children are a part of the student population, and they should all be equal. (8)

In his effort to promote equality in a way that everyone is treated in the same way, Principal 8 appears to reach the same extremes as Principals 5 and 6. That is, he tries to diminish ethnic diversity and cultivate, in his instructors, a behaviour of not recognizing ethnic diversity, that is, as he claims, “to treat everyone like they are of the same ethnicity”.

because in adults there are different ethnicities within a class, especially in foreign languages, there ... the instructor, let's say, behaves as if they are of the same ethnicity. He tries not to single out certain ethnicities. (8)

According to this Principal, this practice of “trying to diminish the phenomenon of distinguishing ethnicities in the class”, means that all students “progress in the same way”. Moreover, referring to the programs offered by the SIFFE, he supports that every group, whether immigrants or students from a low socio-economic level, enjoy the same opportunities:

This institution is the place and organization, where all children, whether their family is in a good financial situation or not, have the same abilities, possibilities, and educational opportunities... all groups have equal opportunities. (8)

On the other hand, principals 13 and 16, whose views contain elements of critical DPM seem to recognise the connection between school and the broad society in the creation and continuation of social inequalities. Principal 13, whose institutes’ biggest part of the student population are immigrants, recognises that immigrant children or children from low socio-economic groups “take the socio-economic inequalities from their home and take them to school” because, she supports, “a little kid who, (is) not good at lessons (or) doesn’t have a good financial status ... carries a lot of other things from his home”. Principal 13 also recognises the significant role that “financial status ... religion and perceptions” play in the marginalisation and injustices that are created against some children and calls for an active role of schools in “smoothing out any social inequalities”. At the same time, she criticises the NGOs and other organisations which superficially take care of these groups of people through European programs. Indicatively, she says:

These European programs that bring them (underaged unaccompanied asylum seekers program) here ... they put them under their protection... they (children) should be taken care of more...they (organisations) take the money and then abandon them (children). (13)

Furthermore, principal 13 recognises that socio-economic diversity is tightly connected to a migrant background. In this case too, the principal emphasises the “common bone-breaking similarity” (13).

Indicatively, she states:

because we are in an area where there are too many foreigners from different areas, Egyptians, Syrians, Pontians, many Greek Pontians, ... and the children here at the school, I think 80% are foreigners ... you see both the economic and the social differences and even the language, the difficulty of the children to communicate, you also see the way they perceive the world in different ways...in terms of the way we have our customs, and the perception they themselves have of the world... When the children understand... that our hands and our noses are alike and that we are all the same, as well as our thoughts and hunger and thirst and love and care and affection and hate and feelings are still the same for all people, all over the world they realize that there is a common bone-breaking similarity. (13)

Principals 11, 14 and 19 mostly focus on the equal academic support and opportunities for all students in order to help them progress in society. More specifically, Principal 11, whose views contain elements of critical DPM maintains that “number one” of his priorities is that teachers make sure they take care of “the protection of all students for the common good”. At the same time, he emphasizes the need for everyone to have “access to the most basic (good) that is education, on equal terms and without segregating anyone at all”. Similarly, Principal 19 refers to social justice in terms of offering “equal opportunities, ... and possibilities... without making any discrimination” against any student, either from a low socioeconomic status or a migrant background. Moreover, he supports that efforts should be made to help all students, “non-native speakers (and) children who find it difficult to pay” (19) both academically and financially, to attend the lessons offered at the SIFFE. He goes on to stress the social role of the SIFFE by stating:

I see that we are an institution that prepares people or trains people who will join the labour market with better prospects and employment. Here we have no exceptions, and we work precisely to reduce any inequalities and to guide parents, who may not know their rights, that they are entitled to free education and especially at young ages when usually parents...may not be properly informed. (19)

In a similar manner, Principal 14, states that the biggest challenge for them is to “to help all the students ... who are different... you have to help them to go from one level to another ... you won't leave a student who doesn't understand behind”. He particularly stresses that “all children from every social class have equal opportunities ... whether they are from a low economic class ... or (immigrants)”.

Principal 1 mainly focusses on the positive elements of multiculturalism in schools in general and specifically the SIFFE, and refers to the sensitivity, care, tolerance, acceptance and empathy that we should demonstrate towards students, of “any form of diversity”, who “need our care”. The importance he places on a humanistic kind of approach, which is basic in the liberal DPM position, becomes evident through his words that “as a first step it would be good if we put ourselves in their place”. He also states that a sense of acceptance, belonging and mutual respect should be cultivated in all students at the SIFFE. Moreover, Principal 1 believes that the same sensitivity should be applied equally to all diverse groups, and that “diversity should be treated as a whole, in whatever form it may be”.

These children need us, they need our care, ... (We should) make the children who come from other societies feel comfortable and our children, to make them accept them easily and helpfully. (1)

Another way in which Liberal Principals draw attention to similarities is the references they make to the uniformity cultivated by the common treatment of all children on the basis of the institutionalized policies of the educational system. More specifically, Principal 12 states that “equal treatment, equal service and acceptance of all people is a given” and supports that the differences between humans, whether ethnic or social ... must not affect quality and the equal treatment of people”. Moreover, he refers to his specialty as a theologian and states that his principles are based on the words of the holy Gospel that all humans regardless of gender, origin or socioeconomic status are “children of the same God” and therefore “have the same rights”. Furthermore, he refers to the policy of the official educational system to “accept everyone as they are...even at the expense of some other parameters...”. In this way, he declares his commitment to the provisions of the “official public schools’ policy” as well as the “European and universal values of equality and respect to diversity” and states that for him, “there is no difference in the treatment of people who have different origins”, under the condition, however, that “these people ... respect the laws, the rules, the morals, the habits of the country in which they have found themselves”.

In a similar manner, Principal 22 refers to the “basic principles promoted by the Ministry and the official Cypriot educational bodies’ that “demand” the respect for every culture and the personal characteristics of every student”. However, he too points to the necessity for everyone “to follow some rules, ... and regulations...of the country that hosts them”. Principal 1 whose views indicate some milder conservative elements, also supports the same treatment of “every student”, under the guidance of the “regulations” that act as “a guide for the management of the SIFFE” in order to offer

every student “a just and proper education”. The following extracts are indicative of these Principals’ views:

We, having as a guide the regulations, rules, and instructions of the state, of the ministries, which may govern the management... of the state institutes, can surely, without difficulty provide to all the people..., a just and proper education. (1)

It is the stated policy of the state, that all the people in our country... is accepted and respected, as long as, ... these people ... respect the laws, the rules, the manners, the customs of the country in which they found themselves... From our side, there is no difference in treating people from different origins. (12)

If you focus on the differences, you will see differences everywhere...a problem will be created. Sometimes you have to pretend you do not see everything and focus on the things that we have in common, the similarities because we have many too... We cannot be the same, but we have many similarities as humans. We can see these (similarities) more than the differences.... For better or worse, we have some rules, we have curricula... everyone will follow the same, so from our side, everyone will take whatever is offered without exceptions. (22)

Preference for integration and acceptance of diverse cultures

Of a total of fourteen Principals embracing the Liberal DPM position, twelve (1,2,3,8,10,11,12,13,14,16,19,22) expressed their preference for an integration policy of immigrant students while two (5,6) expressed their preference for an assimilation policy. Nevertheless, all the principals of this position called for respect of the ethnic, cultural, or other characteristics of the immigrant students and supported that immigrant students should maintain their cultural identity as well as their other individual characteristics. In addition, four Principals (1,2,12,22) went on to specifically support that regardless of the efforts for a smooth and productive integration of immigrant students, respect for the culture of the country that “hosts them” should also be requested.

An interesting finding is that, as far as the choice between assimilation or integration of immigrant students is concerned, the principals who indicate elements of a conservative position appear to be more supportive and milder in their views when referring to their students than when referring to immigrants in broad society. Indicatively, when referring to immigrants in broad society, Principal 1 preferred a “correct process of assimilation into our own society, maintaining their own characteristics” while, when referring to his SIFFE students, he expressed himself in a clearly liberal way, wishing for an exchange of positive traits between civilizations:

...all children from any form of diversity, whether ... ethnic or multicultural or economic, that all these forms of diversity can coexist. Because each of us is different and will possibly have

different... kinds of problems, different kinds of issues, so they are different. We must tolerate diversity, each one as he is, with his own characteristics. (1)

Principals 5 and 6 express their preference for a policy of assimilation of immigrant students, so that “diversity ceases to exist” (6). Specifically, Principal 5 directly states:

I wish they assimilate and not show, if possible, the diversity. To nihilate it. We said assimilate. We respect that they keep theirs too but assimilate and these social classes and injustices don't exist, because it's colour or religion or I'm from another country... no. But it is good for them to keep their own culture too. That is, not to forget their roots. Like for example the Cypriots who are in America or England. (5)

In justifying her view, Principal 6 states that the young pupils at the SIFFE “will feel taboo” if a form of diversity is evident and she supports that “the same will be the case with the adult students”. As she explains, their “colour... the language ... the country of origin or the place of work” will possibly make these people feel inferior:

Here we have many who work at the dairy factory. From Romania or from Bulgaria, so the hours they work, their financial situation, they have children here who also study at the state institute... so it's all a chain I can say (5).

As can be seen, this Principal refers to both her students’ status as immigrants as well as their low socioeconomic status as factors that might make them “feel taboo” against them. That is, in a highly conservative way, she perceives the children of the poor and non-white, as well as themselves as culturally deprived and calls for their assimilation into the dominant culture, so as to gain a status of not being diverse. Nevertheless, an oxymoron appears in her views as she states that “it is good for them to keep their own culture too. Yes, to assimilate, but also keep their own (characteristics), their tradition”.

The same oxymoron seems to appear in the views of Principal 6, albeit in a milder way. When referring to the way diversity is dealt with at school, or at the SIFFE she indicates that “the most ideal thing is for them (students) to keep theirs and take some of ours”, because this seems the “most just” approach. However, she too, like Principal 5, expresses her strong desire to “erase diversity” and convince “others around (her), to the same that (she) want(s), there to be no diversity”. A reason for expressing this view lies in the fact that she considers diversity an enemy of equal treatment, “especially in socioeconomic matters” and she expresses her satisfaction with the fact that all students are treated in the same way in class.

In the classroom, ... diversity disappears, and we come to cooperation in mutual aid, it is something that we try to establish. There is something like this (effort) on behalf of our instructors and with the students among themselves. (6)

The concept of integration is presented by the rest of the Principals in a similar way. Principal 10 states that “we should not disturb their (immigrants’) culture”, as a mutual understanding of each other’s culture will help us treat everyone “as a human” and thus “support them on all levels”. At the same time, Principal 11 supports that it would be “totally unacceptable to forbid immigrant students to do what they used to do in their own country” and that the procedure of integration should also include time and “ways to show immigrant students what Cyprus really is... so that they can be productive”. Principal 12 also maintains that immigrant students should “integrate, not assimilate” in the Cypriot education system and society in general, so that “they can be productive members”, while Principal 22 suggests that “there is no sense in trying to turn all immigrants into Cypriots ... (because) they might have a lot more useful things to offer our society” if they maintain their distinctive characteristics. In a similar manner, Principal 19 indicates that the immigrant students’ “painless integration” should be a primary goal. Principal 8 expresses views that are characteristic of the pluralist DPM approach. This means that the principal expresses strong views against the possibility of assimilation and goes on to express his concern about young students with a migrant background, who enter the educational system in Cyprus, within which they “have to learn Greek, but they will not learn their own language and history”.

Principals 13 and 14, on the other hand, think that the choice of whether to integrate or assimilate into the Cypriot culture should be a matter of the immigrant students’ choice, while Principal 16 states that this choice and whether it will prove successful depends on the power of each individual to “hold on to their own beliefs” and integrate in their own terms. The following extracts are indicative of these Principals’ views:

Our education system should incorporate the large groups' customs and traditions, language, religion and history.... they have to learn Greek, but they will not learn their own language and history...we deprive them from their rights. Immigrant students should attend the core subjects of Math, Physics, or Chemistry in mainstream classes, while they should attend classes of their country of origin’s history, religion and language”. (16)

First of all, their own culture should not be disturbed, it is their culture, and we must enter their culture and they must enter our culture, so if you succeed in this, I think it will be acceptable to understand each other. (10)

Yes, it would be unacceptable to tell them they are forbidden to do what they did ... in their country. We want them to join and find a way to integrate them in this way and to understand

what Cyprus is... so that they are productive. The school should feel that it is a place that accepts them as they are, with the culture they have with the clothing they have, with their beliefs, with the social status they have... a place that will accept them as they are, without feeling either disadvantageous to the Cypriots or the opposite. (11)

Yes, it is one thing to talk about integration and another thing to talk about assimilation. When we talk about integration, it does not mean that they should forget, lose their own characteristics, their culture, their habits that they had in their homeland, no, but to join and become an organic part, a functional part of Cypriot society (12)

To do what they want, it's not up to us what they decide to do, that's another matter. Now if it's better to follow the (Cypriot culture), it's up to them, I think. (13)

Those who want can join the Cypriot society... we have to respect them too. I can't force them to join as long as it's in a context that doesn't bother us, it's not something to the detriment of us (14)

the primary thing is their integration ... as painlessly as possible, without any unpleasant experiences. We should instil in them the universal ideals and tell them that they can be part of a universal ideal... the extension of training and the provision of high-quality activities, which would have the absolute and main objective of their smooth integration into school units, speaking also about the underaged unaccompanied asylum seekers and, in general, people with a migrant background. (19)

For us a student is a student. It is also our job...we have to be correct, but it is because we feel like this, it is not an obligation... I don't think they should assimilate... or forget anything of their own...customs or habits...even their language...you see we are not a morning school, and this is important...people come here to get something, they bring their character, their customs, their culture. It is not my job to change them. I would like them to integrate and be productive and get as much as they can... but I would like them to respect this country too, that gives them the opportunities... (22)

Importance of Language proficiency and criticism on the immersion policy

The principals' interviews highlighted the issue of Greek language deficiency, as one of the main causes of the immigrant students' poor academic development, as well as the problems they face with integration. These principals' views on the issue of immigrant students' Greek language deficiency, basically agree with the views expressed on the same issue by the principals who embrace the conservative DPM position. However, what differentiates these Principals from those who embrace the conservative DPM position is the fact that Liberal Principals refer to the Greek language deficiency of the immigrant students as a criticism on the official policy of immersion that, as they say, does not meet the needs of the students and holds them back in terms of academic progress as well as in terms of their integration to the school community and the society in general.

Principal 5 points out the important role of the SIFFE in “helping the (immigrant) students finish high school” because of the academic weaknesses they have at morning schools in “Language and Math”. Principals 2, 3, 10, 11, 12, 14, and 22 specifically criticize the official policy for the placement of immigrant students in high school classes based on their age instead of their language proficiency level. This method, they support, puts immigrant students in a disadvantaged position, both academically and in terms of integration, since they do not acquire the necessary linguistic skills to communicate in the language spoken by teachers and the rest of the students, thus causing adverse consequences against these students. The following extracts are indicative of their views and their suggestions.

What I believe is that in schools, especially where there are many non-native speakers, inclusion groups are promoted, I think this should be promoted so that it becomes more general in application. Because a child who enters a class and does not understand the language, how will he be able to attend, how can he socialize? For example, I think they need support groups, so that he can attend classes next year. If you can't attend, you become indifferent, you show delinquent behaviour... I think a lot of problems arise. (2)

...we happened to meet, in the morning schools and in the SIFFE, brilliant students who come from third countries, but when you do not understand the language of instruction this is a very serious problem so this fact creates inequality at the expense of Cypriot students, students who speak Greek... a child who comes at the age of seven and you throw him into a school and insist that he learns Greek it is not so easy, so at the beginning, we need to have translators in the schools or rather to have teachers who can communicate ...(3)

We should evaluate the child who came, to see their cognitive level and then accordingly we have to include him in our own groups. Now, we throw them in school because according to your age you have to go to the second year of high school ... this thing doesn't say anything to me, and the child may be excellent but lacks language (10)

But the way they bring them, especially those with the immigrant biography, and tell them that you enter the normal class, and you are a listener from the first day that they don't know a word of Greek, the teacher teaches history and they listen to him, for me it's wrong... for me number one is communication... they have to communicate in the language that the other person is going to teach... You can't put a 15-year-old in the third grade of high school, and say I include him... I think some people came and applied their own beliefs without thinking about what kind of people we are dealing with and what are their real...needs that need to be met (11)

What I want to emphasize here is that unfortunately many times children from other origins come, without knowing the Greek language to a satisfactory degree, at least rudimentarily, and since they do not know the Greek language, they will not be able to communicate with the other children, to discuss, to say their problem, to joke, to participate in the lesson. Thus, an introversion is created, the children close themselves off. When a child comes and does not know how to communicate in Greek, with the Greek children, then he will communicate with 2 or 3 children who are from his country ... but language is one of the most important topics. It would be absolutely necessary before a child attends a Greek high school to have a

satisfactory command of the Greek language from the previous stage of learning... at least to a tolerable level so that they do not isolate themselves (12)

I believe that it is not possible for a child to come from abroad, ... without knowing Greek and because of his age to enter high school without even knowing Greek, it is unfair because they are in the classroom, they are not paying attention,... they can't get along with their classmates, so this is unfair, there could be special classes, some schools, some special areas so that all the children enter from the beginning, to be taught step by step how to learn Greek or even mathematics. (14)

...but language is a major problem. Not in all subjects, because we have languages and computers, but especially in maths, other subjects that need an explanation in Greek...some students cannot understand, they are left behind... not because the teachers leave them, they are doing the best they can for these children too...it's difficult, they do not understand... and it is unjust, they cannot integrate in a class, do you expect them to integrate in a school or a society? (22)

Opinions about intercultural education in Cyprus

In general, the responses given by the principals regarding the intercultural education policy in Cyprus consist of generalities and superficial suggestions which indicate that there is inadequate knowledge on this subject. In addition, most of these principals seem to dissociate themselves from the official education system, using words like “they” or “them” to talk about “those” who “promote such practices” (6). This is also evident in their expressions about “things” that “are done” or “more” that “must take place”.

Principal 1 suggests that educational policies regarding intercultural education “need to be intensified, both in quantity and quality” and when prompted to offer more explanation he asks to “leave it here”. In a similar manner, Principal 13, who has admitted that “the children ... here... I think 80% are foreigners” states that she does not know what to say about this subject and that “(she) know(s) that they used to leave the classroom and... now (she) do(es) not know exactly, if the same thing is happening or something else”. However, she goes on to affirm that she knows that “a lot of steps are taken...and a lot of constructive criticism is taking place”, so she is optimistic that “something good may happen”. Principal 8 believes that “a lot has been done”, referring to the reception classes and the extra time given for Greek language classes for immigrant students. However, in a similar way to the rest of the principals, he does not discuss certain policies or practices to an extent that might indicate a good knowledge of the intercultural education policy in Cyprus. When asked for any suggestions regarding intercultural education policy, he refers to the “need” for the enrichment of the curriculum with subjects that have to do with the immigrant students’ culture, religion and history.

Principal 14 wonders “which these goals (of the intercultural education) are” and goes on to state that the goals of the official intercultural education policy that have been set by the MoESY should be to “integrate students so that they learn our culture and feel comfortable in the Cypriot society and feel like Cyprus is their homeland”. Moreover, he suggests that the educational system should pay attention to the immigrant students’ experiences and to “what these students exactly want before we open up”. Principal 6 expresses herself in a similar way and supports that “in recent years something good has started to happen in these matters ... to deal with these issues”. She justifies her view by noting that “before, there was also negativity towards such issues, now somehow things have started to get better” and she suggests that “more is needed, based on what we have”. Similarly, principal 2 reluctantly states that the main aims of the intercultural education policy in Cyprus “are sufficient” but goes on to add that “it is never sufficient”. In addition, he suggests that “this work needs to be constantly upgraded in this field, which is very, very serious because it reaches many levels”. Finally, Principal 2 suggests that “some programs are intensified and ... some experiential workshops are done”.

The views of principals 5 and 10 are in the same tenor as the previous principals’ as they also believe that intercultural education practices are generally sufficient, “good efforts are being made” (10) and “then it depends on each one, how much work they will put into it” (5). In addition, Principal 5 suggests that intercultural education policy should focus on teachers’ training, and she urges principals to “be humble and ask for help if (they) need it”. However, commenting on her possible need for training for the management of her multicultural SIFFE, she states that “now, because of (her) experience”, she would be capable of solving any issue “just by talking with a colleague”. Besides the general acknowledgment that “good efforts are being made”, Principal 10 suggests that a “readjustment must take place...mostly concerning planning” and indicates that “the educators involved should be knowledgeable of these things”. Referring to possible actions that could be promoted within the means of an intercultural education policy, Principal 10’s suggestions remain limited to a superficial, boutique multiculturalism form.

We could make some kind of acquaintances with some small events, let's say ...surprises for the children, their parents could meet the parents of our own children, we could do some charities ... to help these children financially ...if there was such a luxury...” (10)

Principal 12 extensively refers to the “declared policy of the state...(that)... in the public schools... every human, of every origin is accepted”. Talking specifically about the official intercultural education policy, he expresses his belief that “several things are happening, to get to know people

who come from other countries, communicate, so that we can get to know these people better and that suspicion disappears.” Referring to specific practices that are promoted at schools in favour of intercultural education, principal 12’s views, like Principal 10’s, remain limited to a superficial, folkloric, “boutique multiculturalism” approach.

Events are held in schools with which we want to show children that their presence, their diversity, is accepted, that is, we do not want them to forget where their homeland is from... (they bring) a photo of the most important attraction of their home country, or to hold a breakfast event with the invitation of their parents ... to present us food or sweets that are popular, in their home country... to present us with traditional songs or folk dances of their homeland, in their own costumes... (12)

Principals 11 and 16 appear to be the most judgmental towards what they consider as the intercultural education policy in place. Although Principal 16 does not give any specific information about the aspects or goals of intercultural education policy, she criticizes the way it is applied, in terms of an immersion policy, concerning the placement of immigrant students as well as other types of diverse students in mixed ability classes, without any specialized aid. As she says, “this sometimes works and sometimes not”. As a solution to the “chaotic” situation in schools, she suggests that “there should be a lot of training for teachers (and) a lot of differentiation” (16). Principal 11, on the other hand, who refers to his experience with the intercultural education programs of the MoESY appears to have a better knowledge of the provisions of intercultural education. However, he criticizes these provisions on several levels. Firstly, talking about the immigrant students’ placement procedures based on the age of the students instead of their cognitive level, he states that “you cannot put a 15-year-old in third year of high school, and say I include him”. Then he refers to the transitional classes and the extra hours of Greek as a second language for students with a migrant background, saying that the required level of proficiency to place immigrant students in mainstream classes is too low, leading “these kids to always be the weakest (academically) in class” and therefore to their academic failure with “some exceptions”. Moreover, the Principal criticises the official educational system for knowing about this problem “for ten years, however, they have not found the correct way to help students advance”, while he goes on to criticize those teachers who “arrange their schedule with one of these classes (Greek as a second language for immigrant students) and then ... do not do anything, considering they would have a nice year”.

LLL, Adult Education and the SIFFE

The principals who embrace the Liberal DPM position indicate a very different position towards immigrant adult students from their colleagues who embrace the Conservative DPM position. This means that they mainly refer to their adult students in the same positive terms as they do to their minor students. Principal 5 talks about her admiration for her adult students and expresses her empathy for their living conditions in relation to their studies at the SIFFE. Discussing the possibility of any kind of discrimination against the adult immigrant students at her SIFFE, she says that because of her personal stance, there is not such a thing at her Institute, but she also states that “the teachers are all very good people, that is, they have both the students (minors) and the adults in their arms”. She acknowledges, however, that “mainly socioeconomic class ... comes into play” as a cause of difficulties for these students.

We have adult classes. That is, there are people who are my age, who are studying now, to learn the Greek language, or the Turkish language or even computers... and I sincerely salute that and ... what can I say? I say well done to them because the ladies are grandmothers... Here we have many who work in the dairy factory. From Romania, from Bulgaria, so... the hours they work, their financial situation... they have children here who also study at the state institute... in other words, it's all a chain I can say. (5)

Principal 10's views also point to a positive approach towards adult immigrant students and agree with Principal 6 in that the “socioeconomic (injustice)” is the one that is most visible, and this is evident “mostly regarding adults (students) when we deal with speakers of other languages”. As he says, “this also has to do with equal opportunities, social justice, diversity... each different group has its own characteristics, but all groups are useful”.

Principal 6 also talks about equal opportunities for all students, including adults.

“the same opportunities a rich (student) will have, the poor will have too, children and adults. There should not be any difference, the opportunities should be the same for everyone, as well as the opportunities for the Muslim and the Christian”. (6)

Principal 3 also presents a different picture for his adult students than the one presented by his colleagues who embrace the Conservative DPM position. That is, he presents a positive picture of the adult students at the SIFFE and states that the ministry should promote LLL more intensely.

...it's definitely different, these ones come to learn with some exceptions that I don't know why they registered ... most adults come to their classes... normally they attend them, ok there is the (issue of) level here in learning as well, ... but the difference is that the adult chooses to come he will try... indeed, the Lifelong Education policy of the Ministry or the

Government must change to encourage adults, to advertise it and tell them that your education does not end at high school ... what do we have in the SIFFE? 0.01% of the population, there could be many more students in adult classes. (3)

Principal 8 refers to the adult students of the SIFFE in similarly positive terms. Talking about his aims at the SIFFE the principal states that the same approach that he tries to inspire his students and instructors to have towards all students from diverse groups, whether immigrants or other, applies to adult students too. This includes “trying to treat everyone in the same way, adults and minors whether diverse or not”. Moreover, when it comes to the treatment of adult students in class, in terms of academic performance, the principal indicates that he has asked the instructors to treat everyone “like they are of the same ethnicity”. Finally, in a similar manner to principal 3, the principal highlights the lack of information and opportunity for participation in the programs of the SIFFE for adult immigrants who may not have the social capital needed to get informed about them and states that the ministry should promote LLL more intensely.

Principals 11 and 13 call for more empathy when it comes to their immigrant adult students, emphasizing the particularities of their life conditions as parents, as well as their already shaped personalities. Principal 13 discusses the need for the integration of adult immigrants in such a way that they do not end up “marginalized”, while principal 11, refers to the role of education in the integration of adult immigrant students in a way that they become “productive” citizens.

an adult means family, work... his family misses some other things when he comes here. We must respect them... We want them to integrate, and we need to find a way to integrate them in this way and to (help them) understand what Cyprus is... so that they become productive, and not just always run after this curriculum. (11)

Principal 12 comments on the immigration wave that has become more intense and maintains that “they are all accepted”. Talking about the different nationalities of people who attend classes at his SIFFE he reassures that everyone is “treated as equal”. Moreover, taking into consideration the specificities of teaching adults of multiple cultural and socioeconomic backgrounds in the same class, he points to the need for special training for the principals of the SIFFE which have adult immigrant students.

that is, to get students from the morning school of one class, and for them to learn English in the same class in the afternoon, you have the same... dough. But accepting adult students, some of whom are from Asia, others from Africa, France... one is 30, the other is 40, one is a doctor, the other one is a mason this happens in the state institutes, I think it would be good if there was a program of some training or should I say refresh some basic principles

that a principal of the state institute, who will welcome students with so many different elements on them...should have. (12)

Principal 19, on the other hand, concentrates on the social benefits offered to immigrant adult students by the SIFFE, and the fact that they are entitled to free Greek language classes, as well as the opportunity offered to both immigrants and people from disadvantaged socioeconomic groups to enjoy payment arrangements, so as to re-enter the “labour market” in better terms. Moreover, he refers to the SIFFE’s role in cultivating a sense of safety and promoting the inclusion of immigrant adult students in the local society.

First, the challenge for the teacher is to ...give them that feeling of security that he can help them cope with these difficulties which are temporary and can be changed... They should be convinced that ... the time they are doing a lesson ... is beneficial. (We should) consider the interests of each group... for their better socialization and inclusion in all the events of the local society. (19)

Finally, most of the principals who articulate a Liberal DPM position, like the principals who embrace a conservative DPM position, do not seem to have a solid knowledge on the official Cy LLL policy. Most of them referred to the “programs and facilitations” (1,5,6, 8, 9,12,14,22,) offered at the SIFFE, and indicated a general knowledge of the existence of the Evening Schools and the Adult Education Centres, as well as the fact that these institutions serve a highly multicultural and socio-economically vulnerable student population. However, some of the principals (3,8, 11, 12, 19) indicated a slightly better knowledge on aspects of LLL policy in Cyprus, mainly due to their work at or contact with the MoESY. Moreover, all of these principals, called for professional development of the principals and the teachers at LLL and AE institutes and the enhancement of LLL in Cyprus especially in relation to offering opportunities to vulnerable groups of the population. Finally, principals 3,8 and 11 criticised the lack of information about LLL and AE programs offered to vulnerable groups and called for more “promotion” of these opportunities to these groups.

Conclusions

The principals who embrace the Liberal DPM position maintain a positive attitude of acceptance, empathy, and desire for equality towards their immigrant students or their students from vulnerable socioeconomic groups, both on an educational and a social level. Most indicatively, they emphasize the natural equality and common humanity of individuals from diverse race and class groups. In doing so, most of them, even those whose views indicate elements of the Conservative DPM position refer

to positive elements of multiculturalism, while some of them support the exchange of positive traits between the immigrants' culture and the local culture.

At the same time, especially when referring to both their minor and adult students, the narrative of same or equal opportunities, rights, and obligations is prevalent in the views of most principals of this position, and the cultivation of a sense of acceptance and belonging in the immigrant student population is shown to be supported. Additionally, the preference for integration in contrast to assimilation is evident in almost all the principals' views, who support that the migrants should keep their identity and cultural characteristics. However, two of the principals' expressed desire to eliminate diversity, as well as their opinion on how negative diversity is, touches the limits of a conservative position.

The responses given by the principals regarding the intercultural education policy in Cyprus mainly indicate a superficial knowledge on this subject. In addition, most of these principals seem to refer to the intercultural education policy development as something that only concerns the official educational system and is out of their personal reach or responsibility, thus limiting their role to a passive, operational one. The principals support that education can offer vulnerable groups chances to change their status in society and gain access to the labour market. In terms of the school's role in the integration of migrant students, the principals criticize the official policy of immersion in mainstream classes as well as the measures taken and the consequent failure of the system to teach Greek to immigrant students before accepting them into mainstream classes and with the present curriculum.

Finally, the problems individuals from diverse backgrounds face are considered difficulties deriving from a lack of opportunities, instead of socially structured adversities. Although some principals indicate elements of the Critical position in that they connect inequalities with socially constructed views, and place the educational system in a context affected by broad society and attitudes cultivated by religion, cultures, or the family, in most cases hidden forms of racism and norms devised around dominant cultural traits, as well as the role of social structures and power relations in the formation of inequalities are ignored and issues of oppression are not addressed.

6.2.3. Critical diversity practice and multiculturalism

Two Principals' (4, 20) views gave sufficient indications to place them under the Critical DPM position. Like in the rest of the positiones, these principals views are analysed on two levels, that is, the presence and treatment of immigrants and diverse groups on a broad society level as well as on a School/SifFE level.

In general, on a broad society level, these two Principals express views that indicate their positive attitude towards the presence and treatment of immigrants and other diverse groups, like people from a low socioeconomic level, and people with disabilities. They consider diversity as “a self-evident” (20) situation in our world, even between our own family and multiculturalism as a “positive element in a modern society” (4). At the same time, racist attitudes in the society are criticized by both of these Principals, as well as stereotypes and prejudices against people from diverse groups or immigrants, both on an interpersonal and a socio-political level. They also recognise that inequality exists mainly against immigrants and diverse groups and that “there has to be an action plan to face these inequalities” (4). There is also a clear support towards an integrative policy for immigrants against an assimilative one (4,20) and a call for the state, especially through the educational system, to provide them with favourable conditions to enjoy the right of education (4) and inclusion in every aspect of social life (20).

On an educational system and school / SifFE level, the principals (4,20) express equally positive views, and indicate their empathy for diverse student populations, both children and adults. In this way, they applaud the MoESY's initiatives to support immigrant students and students from other socio-economically diverse groups through fee reductions and programs especially designed for these groups and offered to them for free by the SifFE. Moreover, their insistence on the academic progress of all students as well as their criticism on exclusion and other forms of inequality against immigrants, disabled, poor and female students, minors or adults is evident, while they are in favour of the integration of immigrant students in the school or broad Cypriot society.

The following table (Table 12) quotes extracts from the original interviews with the principals who provided consistent indications to allow for their placement under the philosophical position of Critical DPM as far as their views on diversity and multiculturalism are concerned, on a society level, as well as on a school/SifFE level.

Table 11***Principals Embracing The Philosophical Position Of Critical DPM - On A Broad Society And School/Siffe Level***

Broad society level	
Principal	Extract
4	<p>Diversity means a different way of thinking, which can be due to the way I was raised, depending on the stimuli I have in the family where I grew up and these stimuli can vary according to the socio-economic class from which a child comes, if we are talking about a student, whether he is elementary or older, the stimuli can be different and can shape the way of thinking according to the profession and the circle that is created... the church and religion, the family in which one grows up plays a role too, as well as how one judges the actions that take place in society... And I think these can be seen in the way students act and behave if we take the context of the school.</p> <p>The mere existence of different groups does not create inequalities. I think the disparities are cultivated by the mentality of the individuals who make up these groups.</p> <p>It may lead them to other behaviours, or perhaps their non-acceptance by the broader society, for example if this acceptance is due to the economic situation or the social status of the children ... they may choose it or they may choose to associate with children who are of the same ethnicity as them, it may be cultivated by the locals too, they isolate children, the children of different ethnicities.</p> <p>I think ... that they should ... integrate, the state ... should help them to experience better days and that these people can also enjoy and if they are children in particular, ... an education at the level that they can attend, but without, under any circumstances losing their own different elements, because multiculturalism is a positive element in the times we live in.</p>
20	<p>If you ask me, this concept should have been self-evident in our contact with the world and you should not have to compare yourself to someone else, who comes from afar or who I don't know what, to feel the diversity, because anyway, in our own environment, our people are by definition different, so it is a concept that is very trendy, i.e. fashionable.</p> <p>the parents had a different ethnic origin, so this automatically translates when we talk about immigrants and refugees to a lower socio-economic class... due to circumstances of course... this is not an inherent characteristic of human... it is a situation that a human faces at the moment coming to Cyprus due to the migration flows. Unfortunately, our society is not ready for acceptance and integration.</p> <p>I think an anxiety is created in these children that urges them to assimilate. I have heard refugee children saying in public that they are more Cypriots than Cypriots, that is, they have really adopted the behaviours and characteristics of our own culture and I think this should not be the legitimate or the stake, the goal. I believe that integration should be done in terms of respect for the other culture as well because experts say that when a culture is oppressed then anger accumulates and there is a reaction. So, an integration policy with respect for diversity and the other culture I think should be the ideal</p>
School/SIFE level	
4	<p>The goal is for all children to enjoy the right to education, so, with actions from the management of the state institute to support these children and strengthen every effort to continue attending these courses.</p>

If we put them ...on a scale, I believe that the distinction of socio-economic class is more obvious. Secondly, the learning level should come in order, how strong or not a child or even an adult is, depending on the experiences and the knowledge he has acquired. A third distinction, if we take it in order, is the difference in terms of the nationality of the population, whether they are students or adults... I think these 3 distinctions are the most easily apparent and most distinguishable.

Not excluding children with an immigrant background from the courses offered is one thing... Now the children who participate in these programs would be good to be supported so that even after registration, the attendance in these programs will also follow, therefore the financial support of these people to attend the programs is another thing... The strengthening of these children in terms of the language ... Another way to strengthen justice could be a different approach to these children so that they can easily open up and talk about any difficulties... Cultivating a climate of acceptance and love a climate that will help them to be directly involved in the process

apart from the child himself ... even his own people ... their own so that the family can be helped by the state institute and join the team the new one, or if we are talking about children who do not have an immigrant background ... children of a low socio-economic status and they want the support, and in this way they may borrow books instead of buying them, from the library of the state institute so that they can follow the lessons, or even from the welfare that can be created behind these children to support them with a piece of feeding if this is possible at times. So, in these ways justice is developed and the injustice that these children may face is removed.

20

In terms of the respect that our teachers show to children who come from vulnerable social groups and are themselves affected by them in their performance, I am trying not to accept less effort from teachers in relation to... the offer they provide to children who do not belong to such groups. Sometimes without realizing it, teachers think that if the target group includes children who, due to socio-economic status or ethnic origin, are at a lower academic level, it is okay not to put in the same effort as when I am dealing with children of other characteristics, so this I was trying to make sure this didn't happen.

I think that some schools now qualify as multicultural in the sense that they accept all children, while other schools, as far as I know, have a very limited number of immigrant children admitted. I think this does not work in favour of equality and the elimination of discrimination in society, when we identify schools with the national origin or the socio-economic status of the children who participate in them.

I don't think the education system includes exactly all groups yet. That is, there are clearly groups which are excluded. For example, if we talk about the children's education system, it is clear that children with disabilities are excluded, because their referral to a school unit is considered exclusion, and this is why we have the strong reactions of parents for not including children with disabilities in the classroom. I also think that refugee children are not fully included in school because the language tool is not self-evident

I believe they (intercultural education policy practices) are the minimum that the education system could do to integrate children with other characteristics. It does the minimum in the case of children with an immigrant background and in other cases the system does nothing. When you talk about intercultural education, you also need qualified staff to be able to implement it, so you also need a more comprehensive policy of interculturality, which I don't think exists, not even such a policy of interculturality is written down. So, this, I imagine is determined by other considerations that I don't understand about how positive we are in such an intercultural education in an inclusive education in general.

Positive expressed views about the presence and treatment of immigrants and other diverse groups, in broad society and schools / the SIFFE

The two principals who embrace the Critical DPM position, regard multiculturalism and diversity in general as a positive, enriching, and useful characteristic of our society. In the process of discussion with them, they continuously interconnect the presence of immigrants and other diverse groups in broad society with their presence and treatment in schools, considering the latter as a natural continuation of the former. More specifically, Principal 4, states that the fact that individuals or groups in general are different between each other, on its own, cannot be a factor to lead to inequalities. As she states,

“The mere existence of different groups does not create inequalities. I think the inequalities are cultivated by the mentality of the individuals who make up these groups”
(4)

Referring to both, children and adult immigrants, the principal calls for the state to offer them as much help as possible to “see better days” because, as she says, “multiculturalism is a positive element of our times”. Moreover, she stresses the need for more financial, linguistic, psychological and social support to the children with a migrant background as well as their families in order for them to integrate in both, the educational system and the society in general. As she says, the main aim of a principal should be to cultivate a climate in which “the goal for everyone who has to do with the school environment (should be) to cultivate respect, love and acceptance of the different”.

Not excluding children with an immigrant background from the courses offered is one given. Now the children who participate in these programs, it would be good to be supported so that even after registration.... The strengthening of these children in terms of the language part so that they can attend the lessons, and to gain from the whole process, the strengthening of the language, the cultivation of, for example, the Greek language ... so ignorance of the Greek language should not be an obstacle to attending the courses. Another way to strengthen justice could be a different approach to these children, so that they can easily open up and talk about any difficulties... Cultivating a climate of acceptance and love, a climate that will help them to be directly involved in the process, to feel good after all so that they can talk to their instructor comfortably, or the principal for support, it could be... and apart from the child himself to feel good... even his own (family) if there are behind the children, their own, so that the family can be helped from the State Institute to join the new group, or if we are talking about children who do not have an immigrant background... children of a low socio-economic status and they want the support, and in this way they might borrow books instead of buying them, from the state institute library, so they can attend classes, or even from the n provision that can be created behind these children to support them with a part of their

feeding if this is possible at times. So, in these ways justice is developed and the injustice that these children may face is removed. (4)

In a similar manner, Principal 20 refers to diversity as a necessity of modern times, as “there are so many positive things it can offer to the society and especially in the workplace”.

If you ask me, this concept should have been self-evident in our contact with the world and you should not have to compare yourself to someone else, who comes from afar or I don't know what ... to feel the difference, because one way or another in our own environment, ours are by definition different, so it is a concept that is very trendy anyway (20)

In addition, principal 20 agrees with principal 4 in that “help, support and understanding” has to be offered to all the students from diverse groups, “children or adults”, as well as their families. However, she goes on to stress that this kind of support is not available by the official education system, and it is left to the “personal choice” of the principal or the instructor.

Something what emerged from my experience is that there should also be contact with the family of the children or adults and not only the message about whether he came to the lesson or not... an absence can mean something else, or another situation that we need to know in order to support, help or understand for any reason... The contact with the family was my personal choice, it is not something that the principals are called to do or it is part of their duties, so it remains on a personal level whether you will contact the family and get to know them... this ... of course concerns the school unit itself too. Is the same school unit in contact with the community? if they were in contact with the community, we would probably have a smaller number of racist behaviours, or extremes behaviour ... if the school community was not isolated. (20)

A deeper socio-political understanding of diversity

Both Principals (4, 20) indicate a deeper understanding of diversity and connect its implications to socio-political and socio-economic factors. In contrast to the Principals of the other three diversity and multiculturalism positions (Conservative, Liberal and Pluralist), these Principals do not attribute the state of being seen as diverse, or the possible adverse consequences of “their difference” to immigrants’ or diverse groups’ personal conditions or the situation they were found in, but to deeper socio-politico-economic factors, power relations between the dominant culture and these groups and perceptions about these groups or attitudes towards them, by the groups of the dominant culture. More specifically, Principal 4 refers to diversity as “a different way of thinking that might be due to the stimuli one has had according to the socio-economic class of their

family”, indicating that several socio-economic factors shape the way an individual or a group is perceived in the society.

Diversity means a different way of thinking, which can be due to the way I was raised, depending on the stimuli I have in the family where I grew up and these stimuli can vary according to the socio-economic class from which a person comes. If we are talking about a student... the profession of the parents and the circle that is created in which a child grows up where they live, whether they live in an urban area, or in a rural area, so a different perception and a different way of thinking is formed... Diversity can also mean ... how I deal with some ideologies, such as the relationship with the church and with religion, diversity can also be the way I perceive and judge the way the social system works in the country where I grow up... different thinking, different perception and mentality. And I think these can be seen in the way students act and behave if we take the context of the school. (4)

Referring to the forms of diversity that can be seen at her SIFFE, principal 4 does not remain at a superficial level of external differences, but goes on to put the forms of diversity on a “scale” based on their “different consequences” and the factors that cause them:

If we put them in a row, on a scale, I believe that the distinction of socio-economic class is the most obvious. Secondly, the learning level should come in order, how strong or not a child or even an adult is, depending on the experiences and the knowledge he has acquired. A third distinction, if we take it in order, is the difference in terms of the nationality of the population, whether they are students or adults... I think these 3 distinctions are the most easily apparent and most distinguishable... (4)

An interesting observation is that the principal places socio-economic class as the first form of diversity that is distinguishable at her SIFFE, while she places nationality as the third one, even though her SIFFE has a large number of immigrant students, both adults and minors. In this way, the principal recognises the role of the socio-economic positioning of a group as a factor that affects every individual and is interrelated to other forms of diversity, especially the ethnic one, and therefore, is considered on a higher level of the scale than ethnicity. In elaborating about the ways diversity becomes apparent, she recognizes, both, the role of the socio-economic status and a form of racism against immigrant students:

As for the socio-economic status of the children, this can be seen through the way ... the students dress ... it can also be seen through the discussions developed by the children themselves if they are of a younger age, i.e. the way or the dialogue they develop reflects their different socio-economic status... In terms of nationality, sometimes one can see that children of other nationalities are somewhat isolated in relation to... they do not network easily with local children. The reasons are that ... they may choose to associate with

children who are of the same ethnicity as them, it may be cultivated by the locals, they isolate children, the children of different ethnicities. (4)

Principal 20 also places perceptions on diversity in a socio-economic context, referring to the adversities that are caused to immigrants and especially refugees, because of their current refugee status as well as the fact that “our society is not ready” to integrate them in a productive way.

...with regard to children we had a difference in ethnic origin, with a lower socio-economic status, with children whose families used all the benefits of repayment, discounts... from which vulnerable groups benefit. I noticed that we were also dealing with children who were not supported by parents with a high level of education... and don't let this sound racist, the fact that the parents had a different ethnic origin ... we talk about immigrant and refugees ... also contributed to this ... lower socio-economic class, ... this is not an inherent characteristic of human... it is a situation that man is facing right now, coming to Cyprus due to migration flows. Unfortunately, our society is not ready for acceptance and integration. (20)

Referring to children from families of a low socio-economic status, principal 4 comments on the way they were stigmatized, just because they attended classes at the SIFFE which, as she says, “were considered institutes for the poor”. The Principal goes on, to criticise these stereotypes against the children of the poor on the one hand, and on the other, to connect dominant ideologies and power relations with the way they affect the perception of diverse groups on a school level, saying that such perceptions are not problems of the poor children but “a problem of society and how it perceives wealth, say, as a characteristic that makes people more important than others. It is a feature of society that is unfortunately also transferred to school”.

Criticism on stereotypes – prejudices – racism - exclusion in broad society and the educational system

The matters of stereotypes, prejudices, racism and exclusion in Cypriot society and the educational system are discussed in the same section as the views expressed by the principals refer to both sectors interchangeably.

Principal 4 refers to factors that lead to the exclusion of immigrants in Cypriot society and at schools and criticises the fact that the socio-economic status of some children is a factor for their social exclusion.

There may be other factors of this nature, it may thus lead them to other behaviours, or perhaps their non-acceptance by the wider society, for example, if this acceptance is due to the economic situation or the social status of the children... this costs them in their networking and to be able to easily create a strong social circle. (4)

This principal points to the way “different forms of diversity are interrelated” (4) and stresses the fact that the socio-economic status of an individual, “which might be the result of another unfavourable form of diversity”, like the status of a political refugee, translates to “lack of stimuli (which) makes it difficult for the children to integrate”. Moreover, talking specifically about immigrants, she says that the fact that “(immigrant) children choose to associate with children who are of the same ethnicity as them ... may be cultivated by the locals...(because) they isolate children who are different in terms of ethnicity” and calls for “more empowerment and more opportunities (for immigrants) to get to know the outside world better”.

Principal 20 refers to specific incidents of racism by instructors and criticizes the way the instructor’s “racist feelings affected his behaviour toward the children”. The principal expresses her negative feelings against such behaviour and mentions that it was a situation that made her feel “distressed”. The way the principal tried to act as a transformational agent through her role, is evident in her following words:

... for the children, however, it was something else clearly visible, which is also distressing. The children of different ethnic backgrounds... I happened to have a teacher who was dominated by racist feelings, and this affected his behaviour towards the children, so I tried to approach him in a non-confrontational way, but he was so argumentative ... luckily I didn't have to report him because until this was revealed he left the institute and the matter ended... I was trying to handle how his ideology was affecting his instructional performance and behaviour. For me, this was the goal of the year, for this particular case, because I had never met a fellow teacher with this kind of behaviour again. (20)

The principal’s views also indicate a critical pedagogical approach that reveals an understanding of how schools and the behaviour of teachers might be promoting sorting processes and inequality. This becomes evident through her analysis of how instructors may treat immigrant students or “children from other vulnerable groups” in a way that considers offering lower academic development accepted. This, according to the principal is something that is not accepted by her.

In terms of the respect that our teachers show to children who come from vulnerable social groups and their performance is affected, I was trying not to accept less effort from teachers in relation to... for example what they offer to children who do not belong to such groups. Sometimes without realizing it, teachers think that if the target group includes children

who, due to socio-economic status or ethnic origin, are at a lower academic level, it is okay not to put in the same effort as when I am dealing with children of other characteristics, so this I was trying to make sure this didn't happen. (20)

Besides academic performance, Principal 20 criticises the dominant views which consider low socio-economic groups as inferior as well as the State Institutes or schools that concentrate large populations of immigrant students or students from other diverse groups as deficient. In relation to this perception, the Principal refers to her own experience as a student at the SIFFE and remembers that the SIFFE were considered “the institutes for the poor”. This, she says “automatically entails a stigma for the students” who choose to study at the SIFFE, while she supports that “the SIFFE have not gotten rid of this stigmatization yet”. In the same way, she criticizes the fact that some schools “are characterized as multicultural, in a sense that they accept all children, while the rest of the schools have a very small number of immigrant children”. She indicatively says:

I think this does not work in favor of equality and the elimination of discrimination in society, when we classify schools with the national origin or the socio-economic status of the children who participate in them. (20)

Referring to other forms of racism in education, Principal 20 mentions the cases of inequality against female adult students in the classes of the SIFFE. This, she states happened “in groups ... where the audience had ... a different attitude towards the woman and the way she has the right to express herself or participate in the lesson”. In this way, the Principal vituperates gender inequalities caused by perceptions cultivated in the context of power and privilege and carried forward even in a society with a different dominant ideology. Moreover, referring to the measures taken by the Institute against such behaviours, she recognizes that the instructors were “quite sensitive about issues of gender equality and encouraged the female students” to participate equally in the class. However, when referring to the official stance of the Institute’s management on issues of gender inequality, she appears critical as she says:

I didn't see us doing anything particularly drastic or intrusive. We could, however... In State institutes where there are more than one Principal, it is not a given that there is the same opinion even on the way of intervention. (20)

Principals 4 and 20 set stereotypes and prejudices, as well as attitudes of racism and inequality into the socio-cultural context of the family or broad society, which is transferred to school, and

can be “seen in the way students act and behave in the context of school” (4). The following extracts are indicative of this view:

...and you are called upon to face such conflicts, concerning nation against nation... to face racist behaviour ... just because of this ethnic difference. It is a conflicting issue that arises because of the perceptions and prejudices that parents pass on to their children, so an education system has to work very hard to bring resistance to everything that comes from home, of course this is something that applies to Cypriots as well, who also bring into the classroom taboos and stereotypes and beliefs of their parents. (20)

the church and religion play a role and the family in which someone grows up, as well as how he judges the actions that take place in society...and I think these can be seen in the way students act and behave if we take the context of the school... There may be other factors of this nature (causing injustice), it may thus lead them to other behaviour, or perhaps their non-acceptance... by the wider society, for example if this acceptance is due to the economic situation or the social status of the children. (4)

Criticism on practices of the educational system in relation to exclusion and inequality

A common element in the views of the two Principals who embrace the Critical DPM position is the identification of weaknesses of the educational system in facing exclusion and inequality against immigrant students and students from other diverse groups. Principal 4 refers to the lack of stimuli from the educational system, that “makes it hard for children to integrate easier”. As she supports, the immigrant students “need more empowerment and more opportunities in order to get to know the outside world in a better way”. Moreover, according to her, the educational system should look into the issue of the immigrant students’ lack “of good use of the (Greek) language (that) can be a limiting factor” for the academic progress of these students.

Principal 20 has stronger views on the role of school in facing injustice and inequality against immigrants and other diverse groups of students. Based on her personal experience as a person with disability she criticizes the educational system for excluding, or not being ready to include some groups of students, like “children with disabilities... immigrant refugees ... (and) students with a different sexual identity”. Indicatively, she states:

I don't think the education system includes exactly all groups yet. That is, there are clearly groups which are excluded. For example, if we talk about the children's education system, it is clear that children with disabilities are excluded, because their referral to a school unit (special education) is considered exclusion, and this is why we have the strong reactions of parents for not including children with disabilities in the classroom. I also think that

refugee children are not fully included in school because the language tool is not self-evident, because little time is devoted to the children for mastering this language, therefore this automatically excludes and stigmatizes them. That is, the lack of communication skills. So, we have at least 2 groups. I can say other groups as well, because as it can be seen from experiences I had in a familiar environment, it seems that the school unit is also not ready to accept the different sexual identity and this happens not at the level of the teachers, but at the level of the students themselves, with the intense bullying done by the children to the children themselves... I think it's an issue that teachers also face in the classroom. (20)

Talking about children with disabilities, more specifically, she draws from her personal experience and refers to an incident that she considers an example of how harmful exclusion can be for a child's psychological state and socialization and she goes on to identify, the lack of "a leadership that will give you an example to incorporate the particular child and integrate her" as the source of the problem.

I always have in mind the little girl with down syndrome... She is that little girl whom the teachers excluded from the choir because she has no verbal communication and they stigmatized and destroyed her with this choice... A huge wound was inflicted on that child... But that was it...the child remains excluded and isolated, the child remains without friends, she has a huge need for friends because she is in adolescence. It's not because the managements don't care ... ok we have some extremes, but those are extremes. It's not that they don't want to... I think it's that they themselves don't know. (20)

Perception of social justice and its connection with the educational system

Both of the Principals whose views indicate an embracement of the Critical DPM position interrelate the notion of social justice with the enjoyment of human rights. In addition, when they refer to social justice in the society or school, they include immigrants in their discourse as a focus group that needs to be taken into consideration when the promotion of social justice is discussed. Moreover, they consider the education system as a main agent for cultivating and promoting social justice for all citizens. Specifically, Principal 4 defines social justice as "the ability of an individual to enjoy goods like education in any society they might be" and Principal 20 sees social justice as the "the protection of human rights, without the need to demand any human right with any kind of struggle".

Principal 4 believes that social justice "is connected (with education) in many ways ... and can be supported and cultivated" through it. Moreover, she supports that the practical cultivation of social justice on a school level, should include "making the child feel well, and even their parents too... so that the family can be helped to integrate in the new team". In this process, Principal 4 suggests

several measures that may “reinforce ... students with a migrant background and children from a low socio-economic level”, like the right to borrow books instead of buying them and covering a part of their food expenses”. In this way, she states, “justice is developed, and injustice is abrogated”.

In a similar way, Principal 20 “strongly believe(s) that only education can safeguard social justice... by cultivating people to respect human rights”. She supports that social justice is cultivated in schools in the same way fight against corruption is. That is, “you (have to) start from nursery school, to train people how to safeguard human rights”. However, Principal 20 appears disappointed with the current lack of social justice in schools, especially concerning students with disabilities. The extracts below are indicative of their views:

It (social justice) is also connected to the education system, it is also connected to other institutions I would say, which is why it should be strengthened if we can talk about strengthening social justice in the education system... It is connected in various ways... It is one thing that children with an immigrant background are not excluded from the courses offered, so enrolling them and attending the courses offered to these children is a way (to promote social justice) ... The strengthening of these children in terms of the language part so that they can attend the lessons, and to gain from the whole process... Another way to strengthen justice could be a different approach to these children so that they can easily open up and talk about any difficulties... Cultivating a climate of acceptance and love a climate that will help them to be directly involved in the process (4)

It is the safeguarding of human rights without the need for people to claim any human right by any struggle. Unfortunately, in Cyprus we are not at a level where social justice is guaranteed and that is why we constantly have groups of people with diversity or even units that fight for the defense of these rights... Always, the school as a micrograph of the society unfortunately also copies its sad things... of nepotism for example... that is to say we see them in these schools too and unfortunately we teachers are also participants in such situations sometimes... Because there is no social justice in a school that deprives a child of friendship, socialization, participation and the opportunity to contribute, just because he has down syndrome. (20)

Preference for integration and rejection of assimilation

The two Principals who embrace the Critical DPM position express themselves in a clear way in favour of both multiculturalism and an integration policy for immigrants, both in broad society and at school level. Principal 4 calls for help from the state, so that immigrants can integrate in the society of the country where they live, in a way that:

...they experience better days and are able to enjoy... if they are children in particular, ... an education at the level they can attend, but without in any way losing their own different elements, because multiculturalism is a positive element in our times. (4)

When specifically talking about the students at the SIFFE, Principal 4 supports that the school or SIFFE should not only help the students, adults or children integrate “in the new team”, but also their family, especially in the case of “children with a migrant background and children of a low socio-economic status”.

Cultivating a climate of acceptance and love... a climate that will help them engage directly in the process... and apart from the child himself to feel good... even his own (family) if there are behind these children, to help the family too... to join the new team (4)

Principal 20 also supports that the aim of the Cypriot society should be to integrate immigrants “in terms of respect to the other culture”. She goes on to note that immigrant children often suffer from “stress that urges them to assimilate”, and she states that the integration of immigrants should not entail “adopting the behaviours and the characteristics of our own culture” but follow a procedure that respects the principle of diversity.

From my own experience with children with a migrant background, I think that a kind of stress is created in these children that urges them to assimilate. I have heard refugee children saying in public that they are more Cypriots than Cypriots, that is, they have really adopted the behaviours and characteristics of our own culture and I think this should not be the desired goal or the stake. I believe that integration should be done in terms of respect for the other culture as well. So, an integration policy with respect for diversity and the other culture I think should be the ideal. (20)

This Principal (20) demonstrates her support to the idea of the school maintaining contact with the families of their student too, not only concerning children but also adults. In this way she makes a direct connection between school, which will “support, help or understand” the life conditions of the students and the community. Referring to the integration of immigrants and students from other diverse groups in the educational system, Principal 20 criticizes the methods used at schools and especially the way these student populations are approached in class. This Principal does not put the responsibility for the challenges faced by the teachers in class, on the presence of immigrant or other diverse groups of students, but on the “one-dimensional teaching methods” used and the fact that “we continue to be frontal in our teaching and continue to address the 2 or 3 (students) and teach the 2 or 3 who can cope with attending the lesson, ignoring the unique characteristics of

all children”. Moreover, commenting on the implementation of differentiation in the teaching of students “of different characteristics” she suggests that:

it takes a whole team to be able to record the child's profile and so on. It is the same as the differentiation of the material in the classroom by the teacher, which I consider impossible. There should be a team that can produce differentiated educational materials for each teacher to use (20)

In the same way, the principal expresses her view that the school units should be acting as a connective link with the community. Such contact, between schools and the community, she supports, could lead to “a smaller number of racist incidents, or extreme incidents”, however, she believes that “the school community is isolated” thus not bearing the desirable results in this matter. Indicatively, she states:

It is a matter of initiative and a matter of stereotyping. That is, an image has been created for the school unit that it is enclosed and guarded and with the latest events and with the emphasis on the guarding of the school unit, this feeling was created in our society that it is something autonomous, distant and outside and so on. (20)

Views on Intercultural Education policy in Cyprus

Commenting the current intercultural education policy in Cyprus, the two principals appear to know the practices in place, including the programs that run outside the mainstream morning school, like the ones run by the SIFFE and the DRASE program. In addition, they both recognize that “there is still a lot of room for improvement” (4) and that “we have not exhausted the 100% of our desire to integrate children with a migrant background yet” (20). Principal 4 appears more optimistic and discusses intercultural education policy on a broader level, including the LLL programs, which have been created for students or adults with a migrant background. Comparing the current intercultural practices in place with the corresponding relevant policy of the past decade, she states:

However, the fact that those steps have been taken and this planning has been done so that children, for example, with a migrant background can be included in such lifelong education programs as the programs provided through the SIFFE is a positive step. The fact that they are not excluded is a big step. On the other hand, there should be a coordination of actions and a coordination of the involved agencies that are behind these people and these programs for even better living conditions and ... education to these people. (4)

Principal 20, on the other hand appears more judgmental towards the current intercultural education policy and supports that among other drawbacks, there is “lack of coordination” between agents and services that could play a significant role in the formation of an effective intercultural education policy. She states that intercultural education should be a part of a broader policy concerning immigrants.

I do not believe that we have applied 100% of our desire for the inclusion of children with a migrant background, as we discussed before about the minimum hours dedicated to learning the language. There are some (schools) that have specific programs with more hours, and I can't understand why this is not done in all schools, so that these children are strengthened. I think we lack the overall vision here and I think that vision is undermined by the many and varied agencies that we have and that are not coordinated in general, and services so that we have a perfect result. (20)

Besides criticizing the lack of a comprehensive application of a intercultural education policy, principal 20 recognises that “for children with a migrant background, efforts are being made by the ministry and the pedagogical institute, but this must continue”. However, she thinks that the existing policy is ineffective and insufficient because it does “the minimum to integrate immigrant students and in other cases the system does nothing” and it lacks the “qualified staff to be able to implement” a holistic intercultural education policy. Especially referring to the exclusion of students with disabilities she says:

For children with disabilities, it is prohibition. Because it is prohibition of joining the mainstream class. It is worse. Of course, we still have listeners in the class, who are children with a migrant background, so is a listener and a child in the (special education) unit different in terms of inclusion? Both are isolated and stigmatized. I think we are afraid to handle these issues and I understand the fear because they are sensitive issues and can lead to extreme situations and you need a specialist staff to handle them. I think for children with disabilities there were some attempts to coordinate a group with specialists... but this must continue. All this effort... to have results not only in individual schools, to have wider results. (20)

LLL, Adult Education and the SIFFE

Both Principals who embrace the Critical DPM position (4, 20) refer to the presence of immigrant adult students and adult students from other diverse groups at their SIFFE in positive terms and call for the protection of these students’ right to “enjoy education” (4), as well as “more understanding” and adjustment of the LLL and AE courses, so as to take into consideration the special requirements directed by the different lifestyle and obligations of these adult students.

Moreover, both Principals recognise that the most evident forms of diversity, concerning their adult students are the ethnic and the socio-economic ones. In both cases, the principals venture beyond the superficial recognition of obvious forms of difference, and they refer to the way these forms of diversity affect the life of their adult students, especially in terms of socio-economic adversities and academic performance. More specifically they state:

... diversity of both socio-economic status and ethnic origin was evident in the payment process and requests for understanding of late payment of the fees etc. They did not invoke their diversity, of course, but they asked for understanding and support in the matter of payment, so in my opinion these were connected (20)

I believe that the distinction of socio-economic class is more obvious. Secondly, the learning level should come in order, how strong or not a child or even an adult is, depending on the experiences and the knowledge he has acquired. (4)

Moreover, principal 4, refers to the challenge facing principals who have to deal with different age groups at the same time. However, her positive perception of her adult students is evident in her suggestion for a distributive leadership, involving her students in the operating procedures of the SIFFE, where possible, and supporting that these students can be a significant power source for facing the challenges. At the same time, she insists on the continuation of the work of LLL programs and the SIFFE more specifically, because, as she says, through these programs “children and adults who are interested in education at every level have the possibility to improve their learning results, because knowledge is a weapon and knowledge is justice”. Moreover, she calls for more enhanced and targeted “provisions, from everyone who is involved in education, so that (adult students) enjoy their right (to education)”. The following extract is indicative of the principal’s perceptions:

It may facilitate the principal, to deal with this (challenge)... the fact that they could perhaps draw on their adult students and the way they think or act to help in some way in their work, where they judge that they can rely on them. That is to involve... yes, to involve these students in the process because if they are adults who have the equipment and weapons in the positive sense of the term, of knowledge and experience in some issues, they could perhaps involve them in the whole process for a positive response to a difficulty they can happen to manage... This possibility (LLL programs) should continue to exist and be enjoyed by the wider society and the aim is to further promote the existence of State Institutes and the strengthening of their work... lifelong learning programs should continue to exist and serve the specific needs of these groups. (4)

Principal 20 also places the choice of her adult immigrant students and her adult students from other diverse groups to attend classes at the SIFFE into a socio-politico-economic context. In this way, she refers to the connection of their studying at the SIFFE, with their low socio-economic status. As she indicatively goes on to state, “these people ... mainly wanted to learn Greek, Turkish or English (and) ... they chose the SIFFE (because) they did not have the money to choose a more expensive way of learning”.

In her efforts to deal with incidents of racism or exclusion, she appears to be sensitive about all students’ right to education, and she recognizes sexist behaviours, even from within specific ethnic groups. In this kind of cases, the principal comments positively on the instructors’ sensitivity and their warm encouragement of the female students, although she criticizes the management’s response, which was not as “as intervening as (it) could”, because of disagreement between the Principals on the “way of intervention”.

In the adult classes that are mixed, in terms of their characteristics, I've observed ... disparities in the expression of, for example the female gender, in relation to the male gender, in groups that were ... where the audience was of another ethnic origin , so also different behaviour towards the woman and the way she has the right to express herself or participate in the lesson and so on, I had noticed such things... The truth is, I didn't see us (Principals) doing anything particularly drastic or intervening. We could, however, if we all had the same opinion. In SIFFE where there are more than one Principal, it is not a given that there is the same point of view even on the way of intervention. (20)

What is more, principal 20 calls for an adjustment in terms of the teaching methods in adult classes, so that there is “more understanding in dealing with working adults, because it is difficult for anyone to work at any job and come at 6 to attend a class”. This empathetic attitude towards immigrant adult students, extends to her view that “there should be a contact with the family of ... the adults too”, because, as she states, “an absence can mean something else, or another situation we need to know about in order to support, help or understand it for whatever reason”.

Conclusion

The principals who embrace the Critical DPM position (4, 20) indicate a positive attitude towards migrants or socio-economically vulnerable groups on a broad society level and on a school / SIFFE level, concerning both children and adults. They both show a preference towards an integration

policy with respect to the non-dominant cultures and reject an assimilation policy. Moreover, both principals (4, 20) indicate a deeper understanding of diversity and connect it, as well as its implications, to socio-political and socio-economic factors. In addition, these principals criticise the existence of stereotypes, prejudices, racism and exclusion, both in broad society and in schools / the SIFFE, and they go on to identify the weaknesses of the educational system in facing exclusion and inequality against immigrant students and students from other diverse groups. Commenting specifically on adult students, they appear positive and call for a more supportive approach of the official educational system to LLL programs. Another basic characteristic of the views of these Principals lies in the fact that they connect the existence and cultivation of social justice with the educational system and criticise the lack of practices to promote it at an adequate level. As far as the intercultural education policy is concerned, the principals recognise that even though there has been a significant progress in the last few years, there is still a lot of room for improvement.

Finally, perhaps the most important and distinctive characteristic of these principals, in contrast with the principals who embrace any other DPM position, lies in the fact that, they perceive stereotypes and inequalities as a result of power relations between the dominant culture and any other “different” groups in broad society. These principals (4,20) support that such power relations shape the perceptions that govern the socio-political position of diverse groups in relation to the dominant culture and are inevitably transferred and reproduced at school. Therefore, they accept the relation between school procedures and the curriculum and issues of power and domination in broad society thus rejecting the idea of the official educational system as an apolitical institution. Moreover, they criticize the practices and omissions of the official educational system that exclude a certain part of the school population, based on the socially structured perceptions about this population in broad society. In this way, they attribute the discourses and behaviours of racism, exclusion and injustice against immigrants and students from diverse groups to the lack of readiness and maturity of the Cypriot society on issues of multiculturalism and diversity, as well as on perceptions and taboos of the students’, or their parents’ that are formed by their religion or culture. Finally, they call for schools to promote acceptance and respect for all social groups as a main part of the cultivation of young people from as early as kindergarten.

6.3. Selection and Presentation of SIFFE Principals with indications of Core Leadership Traits and Consciousness, Knowledge, and Skills of Social Justice Leaders, according to Theocharis' (2009) typology.

The selection of the principals whose views have provided indications of *social justice leaders' consciousness, knowledge, and skills* was based on the information acquired by the researcher in the process of the interviews. The quantity and quality of the information were both taken into consideration, while indications of elements of Critical DPM played an important role in the selection. That said, it is claimed by this research, that the main characteristics of a social justice leader, as outlined by Theocharis (2009) are informed by and connected to elements of a Critical Diversity Practice and Multiculturalism. As has been found and presented in detail in the first part of this chapter, the principals who articulate the critical DPM position, either solidly or in combination with elements of a Liberal DPM position indicate characteristics of consciousness, knowledge, and skills, as well as the core leadership traits of a social justice leader, to a considerable degree, in contrast to the principals who articulated any one of the other DPM positiones.

More specifically, 19 out of a total of 23 participants in this research were not considered for this phase of the analysis, due to the following reasons: a) lack of adequate indications for a positive attitude towards diversity and multiculturalism, b) not enough indications of possessing the main elements of Theocharis' (2009) *consciousness, knowledge, and skills of social justice leaders* typology (13 principals with elements of conservative DMP), c) principal 13 whose views indicated several elements of Critical DPM retired earlier this year, principal 16, whose views are similar, was transferred to a mainstream school and does not serve at the SIFFE for the current academic year, and d) 5 liberal principals' views were not adequately consistent with the elements of Theocharis' (2009) *consciousness, knowledge, and skills of social justice leaders* typology or the core leadership traits outlined by the same researcher. Most importantly, these principals' views did not offer adequate indications of a) a socio-political contextualisation of education, b) criticism on present policies or procedures that tackle the enactment of social justice leadership in educational environments or c) an inclination towards a transformative leadership practice.

Three principals have been found to provide adequate indications for social justice leadership, based on Theocharis' (2009) criteria (Appendix F). A basic prerequisite for their selection was that

they fulfilled at least the majority of the criteria under each of Theohary's (2009) categories for social justice consciousness, knowledge, and skills, as well as the core leadership traits as outlined by the same researcher to a sufficient degree to justify their selection. It is important to stress that most of the indications that led to the selection of the specific principals, concern aspects of *social justice consciousness, vision and commitment*, which can be determined more easily in their interviews and, to a smaller extent, *knowledge and skills*.

As far as *Social Justice Skills* are concerned, there are some indications of relevant skills and attempts to enact social justice leadership as these can be seen in the principals' answers. Nevertheless, some of the skills that indicate actual promotion of and dealing with social justice issues, as outlined by Theoharis' (2009), like *interpersonal communication, accessing talented outside resources to promote professional development of self and staff on issues of social (in)justice and multiculturalism, developing relationships with diverse people and management skills*" cannot be fully confirmed. This is acknowledged as a weakness of this research, as it does not include an analysis of case studies or a shadowing phase to investigate each principal's *Social Justice Skills* in practice. Such confirmation could be investigated by a following research that would include case studies, observation and interviews from the principals, as well as students, teachers and other stakeholders involved in and affected by the principals' leadership practice.

More specifically, one (20) of the two (4, 20) principals who embraced the Critical DPM position was chosen, because the characteristics of this approach are supportive to a great extent of those of a social justice leader. Nevertheless, the other one of these two principals (4) was not chosen because while her views are in strong alignment with the critical DPM position, she did not give enough indications that her practice or willingness for transformative action can be related to social justice leadership. Moreover, two of the principals who embraced the Liberal DPM position, with elements of Critical DPM, and at the same time indicated elements of leadership for social justice were chosen (11, 3). During the discussion on matters of social justice, these principals were significantly critical to policies and practices of the educational and broad social system that exclude or lead to the oppression of diverse groups or immigrants. Secondly, they offered suggestions for actions and, in some cases, acted, according to their statements, in a way that indicates social justice consciousness, knowledge and skills. Finally, these three principals

continue to serve at State Institutes with a highly multicultural or diverse student population, for the current academic year, which offers the opportunity for further investigation as outlined above.

Table 12

Theoharis' Typology of Consciousness, Knowledge, and Skills of Social Justice Leaders

Social justice consciousness	Knowledge	Skills
<ul style="list-style-type: none"> • Possesses a bold vision. • Believes that inclusive services and heterogeneous grouping benefit all students. • Is committed to differentiation and teaming. • Believes a sense of belonging and of classroom community are imperative for learning. • Is committed to own learning and learning of others. • Understands and values diversity. • Believes in holistic approach to working with students and families. • Is committed to engaging with the community 	<ul style="list-style-type: none"> • Research on inclusion, tracking and heterogeneous grouping. • Special education, interculturalism: theory, research, policy, procedures, disability, information, and practice • (Greek) Language learners: research, policy, and practice • Content area curriculum and instruction • Interconnected nature of equity at schools • Race, identity, and privilege • Promotes professional development of their Institute's educators, especially on issues of privilege and oppression 	<ul style="list-style-type: none"> • Using and presenting data to promote their vision and justify decisions. • Interpersonal communication • Language / Experience/ Comfort with issues of race, diversity etc • Accessing talented outside resources to promote professional development of self and staff on issues of social (in)justice and multiculturalism. • Developing relationships with diverse people • Management skills: scheduling, facilitating class placement, working within negotiated contracts, utilizing release time, creating resources for professional development, organizing people, scheduling proactive time for outreach.

(Adopted from Theoharis, 2009)

Table 13

Theoharis' Core Social Justice Leadership Traits

<p>1. Arrogant humility</p>
<ul style="list-style-type: none"> ▪ Intense confidence and comfort that they are right/ that they know what is best/ that they are the ones needed to lead their school towards the vision of social justice. ▪ Continual insecurity and self-doubt of their abilities and their knowledge/ willingness to admit their mistakes publicly and privately/ questioning whether they are doing any good in their position/ constant reflection on their actions, mistakes, and decisions.
<p>2. Passionate vision</p>
<ul style="list-style-type: none"> ▪ Tightly interwoven connection between their role as individuals and as principals/ deep caring / deep commitment and sincere enthusiasm/ personal connection to their schools and to social justice/ sincerity. ▪ Holding a strong vision/ working towards the moral purpose of social justice/ dissatisfaction when they could not change things (at all or fast enough) ▪ Focus of their efforts and the work of their staff in achieving equity and social justice for marginalized students/ change people's beliefs from self-centred to other-centered.
<p>3. Tenacious Commitment to Justice</p>
<ul style="list-style-type: none"> ▪ Fierce commitment to their vision of equity and social justice for their staff and themselves/ lead in collaborative, democratic and empowering ways/ relied on, supported and empowered teachers/ relied on their staff's professional knowledge. ▪ Solidly intact vision of social justice even when facing strong barriers.

(Adopted from Theoharis, 2009)

Social Justice Consciousness

All three principals who showed indications of a social justice leader have shown to be sensitive to matters of (in)justice both in their institutes, the educational system and broader society. Moreover, all three principals have indicated elements of respecting and supporting diversity on both an educational, and a societal level. These indications became evident during the analysis of diversity practice and multiculturalism position for each principal, in the previous part of this chapter and they are taken as elements of social justice consciousness as well. Moreover, the three principals showed to possess a bold vision for promoting social justice in their institutes, as well as tackling faces of oppression that come to their attention. Although none of the three principals has presented evidence of a written or agreed vision, they were clear as to their intention to “produce...and promote a policy” in cooperation with their teachers, whom they considered their “tool and (their) mouthpieces in class” (3).

Principal 3 states that “there are not any goals ... on the paper”, but “it is stressed every time that there should be no room for tolerance towards the compromising of the level of learning” for every student. The same “sensitivity”, principal 3 supports, also applies to the way the staff, and especially teachers treat students of a lower socio-economic status or a different ethnic background. More specifically, principal 3 states:

what is emphasized to teachers from the beginning of the year is that you will never, ever tolerate ...insults or remarks if a student didn't bring his books, he doesn't have money he's late because his parents couldn't bring him...your sensitivity on the financial part, I consider it non-negotiable, also non-negotiable, I consider racism, that is, it is not allowed, neither by teachers, nor by students, nor by parents... these things are a red line, when it comes to any discussion on the topic of colour work etc. (3)

Similarly, principal 20 focuses her efforts on the “respect that our educators should show to students who come from vulnerable social groups”. Like principal 3, she states that she is always trying not to accept less effort from teachers in relation to “what they offer to children who belong to such groups” (20). Principal 20 appears especially sensitive to matters of inclusion and refers to cases when she tried to convey her vision to her teachers by “being by their side to give them positive feedback” when they handled a case in a way that cultivated the feeling of social justice to their students. More specifically, she refers to her own disability as an extra stimulus for “taking it (issues of social justice) personally” and she appears very critical of policies of the educational

system which, as she states, “deprive a child of friendship, socialization, participation and the ability to contribute, just because she has down syndrome”. Finally, principal 20 refers to matters of diversity and social justice as “extremely hot” and demands that “those who will be in a position to handle them need to have the qualifications to do so”.

Principal 11, on the other hand, states that his vision is to create an educational institution where every student “feels that it is a place that accepts them as they are, with their culture with their beliefs, with the social status they have... a place that will accept them as they are, without anyone feeling disadvantaged”. As he goes on to state, he cannot tolerate any kind of negative “behaviour from any student against anyone else”, he is very sensitive to exclusion and he “cannot feel that a student feels excluded, or afraid because someone else imposes himself in any way, either psychologically or physically”. He supports that he is constantly trying to share this vision with his teachers, “at teacher meetings” as well as by “regularly visiting their classes” and he emphatically states:

could I accept, if I were the teacher in class, any student behaving like this (excluding other students or in a racist way) at the expense of his fellow student? If I am a right educator, this is number one, the protection of all.... (11)

Another set of criteria that indicate social justice consciousness are a) the belief that inclusive services and heterogeneous grouping benefit all students, b) commitment to differentiation and teaming and c) the importance attributed to the development of a sense of belonging and classroom community as essential factors for learning (Theoharis, 2009). It could be said that these three criteria are interconnected, as they deal with the emotions and experiences of students as factors deeply affecting their academic performance. As far as these criteria are concerned, principal 11 considers that inclusion of socioeconomically and ethnically diverse students is “number one” and connects the educational process that takes place at schools or the SIFFE with the cultivation of social inclusion. As he supports, efforts for diverse students’ inclusion should move beyond “learning to read or understand Greek” to “realising what is really going on around them in the place where they live”. Calling for differentiation and teaming, he claims that he “talk(s) to (his) educators” in a constant effort to urge them to treat diverse students, especially those with migrant background, “with love and sometimes be more tolerant in matters they are intense about”, so that they develop a sense of belonging in an institution that “accepts them as they are, with their culture,

their beliefs and their social status”. As he says, to achieve this, there should be an effort for the “protection of all for the common good” in class.

On the same set of criteria, principal 3 expresses himself in a more clear and direct way. More specifically, to make himself clear, principal 3 refers to students coming from disadvantaged backgrounds, like immigrants or students from a low socio-economic status and the “possibility, as it often happens” of these students falling behind academically, because of language restrictions for the former and low motivation for the latter. Consequently, referring to parents’ reactions against students who are academically weaker being placed in the same class with “their children”, whom they consider academically stronger, principal 3 states that he “always explains parents that these (the weaker) students are the ones we should help”. Moreover, he explains that being in the same class, “weak students, might be benefited by stronger students academically, while stronger students might be benefited by weak students in other things”. Principal 3 also supports that to make this arrangement have positive results, differentiation and teaming go hand in hand:

the teacher should always try to differentiate their lesson in such a way that everyone gets what they are entitled to... it's not easy, it takes experience, it takes work, this is differentiated teaching... (3)

In order to present his position on the importance of developing a sense of belonging in the students as a factor promoting academic performance, principal 3 refers to a documentary he watched, about schools in different countries that invited migrant and local parents of students to “come, sit and talk... be included in the school program” as a way to “create a small community in the school”. Describing the positive outcome of such a project, principal 3 indicatively says:

...you bring together all the cultures, the peoples and there, the climate becomes completely different, the student also feels that he belongs, he feels that he has a place in the school, that this state recognizes him ... I saw this and it had huge results, positive results in the performance of these students and in the way they integrated into the environment, they fit in better ... and they were more eager to learn, to learn the language too... (3)

Principal 20 also refers to inclusion in terms of heterogenous grouping and strongly criticizes the formal education system that “forbids inclusion” for certain categories of students. More specifically, principal 20 refers to the policies in place for students with a migrant background and

students with disabilities, stating that the result of these policies for “a *listener*¹⁴ and a student (with disabilities) in the *unit*¹⁵ ... is isolation and stigmatization”. Moreover, principal 20 states that the formal education system ought to “include all groups of students”, however, it excludes some students, especially the disabled, by “forbidding them to enter the mainstream class”. The principal criticizes the way teachers are used to teaching “the 2 or 3 students who can follow our lesson... ignoring the characteristics of all students” and she calls for differentiation in order to enable the “productive coexistence of all students” in a mainstream class. To achieve this, she states, beyond differentiation of the lesson, by the teacher in class, “there should be a team that can produce differentiated educational materials for each teacher to use”.

It has to be stressed that all three principals (3, 11, 20) refer to the possibility of isolation or exclusion of racially, or socioeconomically diverse students in morning schools, while they support that this does not happen at the SIFFE, mainly because students are placed in classes according to, subjects they choose, their preference for time schedule and their level. Even in the case of complains expressed by parents in principal 3’s institute, about grouping “their children” with diverse students, who are academically weak, the principal emphasizes his immediate reaction and handling of these parents, in a way that it was made clear to them that “these things are a red line” for him.

Concerning understanding and valuing diversity, all three principals (3, 11, 20) are warm supporters of multiculturalism and other forms of diversity, such as socioeconomic or disability. They recognize that diversity is not only a matter to accept, but also that “there are so many things that diversity can offer a society” (20). They also recognize that “these students (diverse groups) experience injustice very much” (11) and that “racism exists” (3), however, they have very strong opinion on the fact that “racist behaviour is not allowed either from teachers, parents or students” (3). The following extracts are indicative of their views:

¹⁴ A student with migrant background who is placed in a mainstream class with withdrawal classes, according to the Intensive Learning Programme for Greek as second language in Secondary Education Schools (established since 2008).

¹⁵ According to the policy of the MoESY, “a child with special needs may, after a decision of the relevant E.E.E.A.E. (Provincial Special Education and Training Committee), attend a Special Unit of a public school. The Special Units are integrated into general schools and operate in comfortable, organized and accessible spaces”. For more information visit: http://www.moec.gov.cy/eidiki_ekpaidefsi/eidiki_agogi_ekpaidefsi.html

diversity in society, this concept should have been self-evident in our contact with the world and you should not have to compare yourself for example with someone else, who comes from far away or who I don't know what ... I believe that integration should be done in terms of respect for the other culture as well (20)

(discrimination) in the economic part, I consider it non-negotiable ... the racist part, it is not allowed, neither by teachers, nor by students, nor by parents ... we had racist attitudes from parents who came to complain, these things are red line, when any discussion about colour, work, etc. enters, it is cut off ... whether they are principals or parents or students ... when you accept the other and when you consider them equal to you even if their colour is different there are no such problems... you can't demand to assimilate people, everyone is born with their roots and their beliefs (3)

In no case can anyone tell them that they are forbidden to do what they did ... in their own country... They (diverse students) should feel that it is a place that accepts them as they are, with the culture they have with the clothing they are, with their beliefs, with the social status they have... a place that will accept them as they are... I can't feel that a student is somewhere and feels excluded, or that he is afraid because someone else imposes himself in any way either psychologically or physically... I cannot tolerate this in the place where I work. (11)

In addition, the three principals also show indications of supporting a holistic approach to working with students and families, as well as a commitment to engaging with the community, which both constitute basic criteria for social justice leader consciousness. These criteria are especially important for the SIFFE, where on the one hand tuition is not compulsory, therefore the state is not obliged to enforce their attendance, and on the other, there is a significant number of adult students coming from diverse ethnic, cultural, or socio-economic groups. Indicatively, principal 20 points to the “necessity for contact with the family of the students, whether minors or adults” in order to support their attendance as well as to handle “sad things that might be hidden behind an absence”. Moreover, the same principal stresses the need for “more understanding to adult students” who come from vulnerable groups, like migrants and socioeconomically disadvantaged contexts, as well as for efforts by teachers and the management teams of the SIFFE, to facilitate their study conditions “because it is difficult for them to work ... and come at 6 in the afternoon to attend a class”. Referring to her personal efforts to promote cooperation with the students’ families and the broad society, principal 20 supports that contacting the families of her students to make sure they attended their classes, “was (her) personal choice ... although this is not a part of the principals’ duties”. However, when it comes to engaging with the community in broad terms, she states that she has not done anything mainly because the “school units are isolated” in general.

The same sensitivity to adult migrant students is shown by principal 11, who calls for more consideration about “which people we are dealing with and what their real needs are, that need to be met”. More specifically, he states that all aspects of a student’s life must be taken into consideration in order for the education system to approach their education more holistically. As he states, “an adult means family, work, ... lacking some other things to come here ... we must respect them”. For principal 11, especially as far as adult migrant students are concerned, “constantly chasing after the curriculum to be taught for each year” should not be the only pursuit of the education system; but, as he supports, “we want to find a way to integrate them ... make this a place where they feel happy to come”. Principal 11 states that in order to achieve this, he tries to work with the students’ families as well as the broad society. As he states:

If the principal sits apathetically ... it means that there are people out there who need to be here and do not know that we exist and they experience injustice, they stay at home and stay back. Now if the principal is active and goes to find them ...and inform them ... at least we have done what we could to activate them, or find them outside in supermarkets, on the street or at the bank, or through the municipality... (11)

Referring to his own actions towards alleviating “the injustice some people out there experience” principal 11 states that he contacted “people (he) know(s) at the District Education Office... and principals of morning primary schools in the area (of the State Institute)” and tried to make sure everyone got “informed about the programs offered by the SIFFE”. Furthermore, he refers to his personal efforts to arrange the enrolment of “unaccompanied children” in programs offered by his SIFFE. The principal supports that to make this possible he “contacted the director (of the unaccompanied children’s home) whom (she) happened to know personally”. Finally, he stresses:

It plays a role that I know many people, I know the mayor I know the school board for more than twenty years and these acquaintances help me promote my issues. There are no frictions and there is good cooperation with all these agents, and everyone understands our role and wants to help. (11)

In a similar way, principal 3 asks his teachers to be “more humanitarian” and bring to the management any problems that a student might face so as to “discuss with them and try to find solutions”. Such efforts, according to the principal concern dealing with adversities that students face in or out of the SIFFE, like “buying some books for these students, paying some fees...helping them find a permanent job or integrate into the society and make friends”. As he states:

it's the director's initiative, it is not institutionalized, you approach the church, you approach the parents' associations, you approach the school board, you approach some people who you know can help, and even some bookstores in the area, whatever you can ... they helped us in many cases, ... every year they give an amount of around five hundred, or a thousand euros ... for these students (3).

Concerning the three principals' (3, 11, 20) *commitment to their own learning and the learning of others*, their interviews contain indications of acknowledging the value of continuous training and professional development on matters of multiculturalism and social justice, both for themselves as principals as well as for their teachers. However, although they find relevant studies or training useful, principals 4 and 11 consider experience and mentoring as more productive ways to offer the teachers and principals the skills they need to deal with SJ issues. Principal 3 suggests that “if the principal has the knowledge... they should support their teachers ... on the way they should differentiate their lesson” and help their students “not feel injustice”, while principal 11 states that he “visit(s) the classes regularly” to support his teachers. In addition, both principals (3, 11) suggest that “seminars would be helpful” (11), while principal 3 recommends “placing mentors in their SIFFE” to support the teachers on matters of social justice. Principal 3 also supports that he also “get(s) excited when he visit(s) the classes and learns new things”. Similarly, principal 11 admits that “if there was a matter which (he) had to discuss with a parent or a teacher... (he) would like to get informed... and based on that (he) would have to study”. However, he supports that “all principals are of such age that they should have the experience” to handle issues of social justice, while teachers who are “thrown into this battle (dealing with social justice and multiculturalism issues) should be given the tools, the skills and the knowledge they should have to do this work”.

Principal 20, on the other hand, considers “multiculturalism as a scientific field in itself” and admits that in the past she “considered studying for a postgraduate degree on interculturalism”. Moreover, she states that she has studied interculturalism and social justice “in (her) free time... because of (her) involvement in the *Sunday School*¹⁶ and supports that “teachers of public schools in Cyprus ought to be aware ... and trained on issues of social justice, in order to be able to diagnose characteristics of social discrimination and therefore try to find ways to handle these issues”. Like principals 3 and 11, principal 20, too, calls for more support to teachers, by principals

¹⁶ The "Sunday School" is an initiative of teachers of all levels of education, which has been set up to enhance the education of refugee children (unaccompanied children and children living in shelters) and their social integration in Cyprus. For more information visit: <https://thesundayschool.wixsite.com/school2018>

while she states that the SIFFE should have “specially trained teachers for adult education, which means much more than just teaching”. As far as her own role is concerned, she says:

I would like that (more support to teachers), not just an evaluation, that is, just a visit in the classroom every 3 months... without having the role of guidance, because for example I had people who did not know how to make a lesson plan...(20)

Finally, all three principals agree that “teacher empowerment through training is something that does not happen at the SIFFE, due to the working status of the teachers” (20) and that it remains “on each person to be as much serious and professional as possible at their job, to do the best for these students (diverse and vulnerable groups)” (11).

Knowledge

Although indications for *social justice leader knowledge* by the three principals (3,11,20) are present, they remain at a lower level than those for *SJ leader consciousness*. That is, all three principals mainly rely on their experience as the basic source of their knowledge for social justice or interculturalism issues, rather than on relevant studies. This can also be justified by the relevant analysis on their *commitment to their own learning and the learning of others* as seen above. Nevertheless, they indicated an adequate degree of knowledge on different aspects of interculturalism and social justice, mainly based on their personal interest on these issues and their experience.

More specifically, referring to his knowledge on interculturalism and social justice issues, principal 3 stated that he has “attended several seminars focusing on these matters”, not only through his role as a vice principal at a mainstream school, but also because of his “personal interest”. This principal stresses that he “found a lot of material on social justice issues” because of his participation in a program called “LOVE”, which dealt with heterogenous grouping, acceptance and inclusion and was organized by a group of teachers at a school he used to work and an educational psychologist. He also supports that he “has looked up and investigated this kind of issues on the internet, because when you are sensitive to issues of social justice, you investigate and look for them...”. Referring to policies and practices concerning multiculturalism /interculturalism, he says that he “know(s) about several programs that exist at schools to promote the learning of Greek language et.c.”

Similarly, principal 20 states that besides studying interculturalism and social justice “in (her) free time... because of (her) involvement in the *Sunday School*” she has had “various experiences” in dealing with diversity and inclusion “with children and adult students at the SIFFE”. She especially focusses on her knowledge of the policies concerning social justice and inclusion issues for “students with disabilities... and migrant background” and criticizes the educational system for “obviously excluding” these students. More specifically, she discusses the actions taken by the MoESY to “coordinate a team of specialists for children with disabilities” and she supports that “referring students with disabilities to the *special unit* is exclusion”, while, at the same time, she refers to the “various efforts of the MoESY and the Pedagogical Institute” to promote the inclusion of students with migrant background, indicating that “these efforts should be continued in order to bring broader results”.

Principal 11 also refers to his experience as a source of knowledge about multiculturalism /interculturalism, especially as far as policies and procedures for Greek Language Learning for students with a migrant background are concerned. He refers to the details of the programs of teaching Greek to students with a migrant background and stresses that the current immersion practices and placement procedures for minors and adults “are wrong”. As he states:

I also experienced more things at the District Education Office... (and) at morning schools, mainly with the (Greek) language programs, and I saw that we did some programs... but in the end, I don't think we helped... they (children with a migrant background) went from one year to the other... the problem got bigger (11).

Skills

As discussed earlier, there are not adequate indications in the three principals’ (3,11,20) interviews for several of the *social justice leader skills* (Using and presenting data to promote their vision and justify decisions, Language / Experience/ Comfort with issues of race, diversity etc, Accessing talented outside resources to promote professional development of self and staff on issues of social (in)justice and multiculturalism, scheduling, facilitating class placement, working within negotiated contracts, utilizing release time, creating resources for professional development, organizing people, scheduling proactive time for outreach). Nevertheless, there are some indications that mainly principals 3 and 11, and to a smaller degree principal 20 made efforts to

develop interpersonal communication and relationships with diverse people, so as to handle issues of interculturalism and social justice. Indicatively, they stated:

I've already handled so many issues... I start with the students themselves, ... we talk... I spent many hours for these children, to see them in person... if that doesn't help, the parents will come and we will discuss; I took the parents one by one; so far, the issues have been resolved... I know a lot of people; I know the mayor the school board... and these acquaintances help me promote my issues. There are no frictions and there is a good cooperation with these agencies and everyone understands our role and wants to help (11)

You promote a policy, you come into contact with the teachers because they are... your representatives essentially in the classroom... you discuss with the students, find the problem and try to find solutions... You approach the church, you approach the parents' associations, you approach the school board, you approach some people who you know can help...(3)

The contact with the family was my personal choice... to contact the family and get to know them... (20)

Moreover, all three principals point to the way the SIFFE operate as a factor that prevents “difficult situations” (3) from happening, like “the chaos that takes place during recess in mainstream schools” (11).

6.4. Core leadership (for social justice) traits

Indications for arrogant humility, passionate vision and tenacious commitment to justice are evident in the three principals' interviews. In this case, too, the degree to which each principal possesses these characteristics varies, however, it is enough to justify their selection.

Regarding the trait of *arrogant humility*, they indicated a strong belief that their role as principals is quite significant in the development of an educational institution that “offers all social groups the chance to reach the highest level of education” (11). Principal 3 states that as a principal he “produces (educational) policy in the institute in a way and promotes this policy as far as the system allows him, and sometimes more”. This capacity, he claims, along with his “years of experience” have enabled him to “apply (his) knowledge” in the leadership of his institute “in the differentiation of the lessons... and in finding ways for all students not to fall behind”. Moreover, he states that “believing in what he does and being patient always has a positive outcome”. Principal 11 refers to the “pride and satisfaction” he feels about being able to help students “from

so many social groups that are excluded from many other things in society... advance and succeed". Evaluating his role at his State Institute, he says:

... this is built, someone cannot come here from the skies and start saying I want, I want and I want. You must have left something behind so that other people understand that you really mean what you say and that your actions have shown for so many years that you help society. The role of the institute leader is important to show that what you say you want to do in society you will actually do... I feel like I can offer something, and those who need it can take advantage of it and that's why I'm here. (11)

Referring to the challenges he faced by the "management of the morning school", whose facilities the SIFFE use, in trying to arrange extra classes in order to attract unaccompanied children, adult migrant students, and students from vulnerable social groups in the programs, Principal 11 states how confident he feels in dealing with such situations with "patience and knowing how to handle any behaviour". Finally, he supports that "being in the same place (institute) for a second year allows you to set your own mark in how you want things to move, at least in such matters (social justice issues)" (11).

Principal 20, on the other hand, expresses herself in more general terms and states that she strongly believes in "the significant role of principals in leading their school towards the vision of social justice". Moreover, she states her belief that because of "(her) own experience of disability and her sensitivity on matters of diversity and against exclusion" she succeeded in "activating mechanisms ... with a lot of effort and help" to protect students and teachers at her institute from being excluded because of their diversity. The principal specifically refers to adult students and her initiative to establish communication between her institute and their families in order to prevent "sad situations" for them, as well as to cases of teachers who came from vulnerable groups and who needed her support, "even (her) presence in their class at every lesson". These personal initiatives, she states, led to a degree of "recognition of diversity". Nevertheless, she expresses her disappointment in the fact that "one has to have a personal experience to have empathy".

In the interviews of the three principals (3, 11, 20) there are indications of self-doubt and questioning whether they are doing enough in their position to promote social justice and inclusion. Principal 20 recognizes that it was her "disability that put (her) in the SIFFE" and she wonders if she, or other principals who were appointed at the SIFFE under the same conditions are "necessarily capable of currying through with much besides checking if the secretary has done

their job”. Furthermore, she states that she has not seen “anything especially drastic or invasive” in promoting social justice for all social groups at her institute. Principal 3 insists that “it is the role of a principal to promote social justice”, however, as he says, “a very small portion of social justice” is offered by the state and “even if we say that we are trying to promote social justice, we do not achieve it at many points”. Similarly, principal 11 worries that “maybe we will never reach a point where there is no injustice at all... maybe this is a utopia”. This, he supports, is partly due to the fact that the educational system is too centralised:

everything comes from above, we also experience this as state institutes here, it doesn't leave room... we are principals here and I can do in the classrooms what I think I can do to offer... but there are so many things that must be imposed on us and to the teachers, that in the end leave us no room to act... so many things are directed and imposed, whether we agree or not, we are forced to say and implement...(11)

A *passionate vision* to promote social justice and a strong connection between their role as individuals and as principals is also evident in the three principals' views. This vision was presented previously as part of their social justice consciousness and is reinforced by their personal commitment as expressed in the following extracts:

I believe they experience too much injustice ... if I am a teacher, will I accept that a student behaves... at the expense of his classmate? If I'm correct as a teacher this will be number one, everyone's protection... I spent many hours for these children to see them in person ... and they won some things. (11)

it is a moral duty to the society to your school, when you are the leader of a school it means you are interested in everything, for each student separately for the quality of teaching even the financial part... a foreign student comes and he doesn't speak Greek well, what are you doing? (3)

Regarding the respect that our teachers show to children who come from vulnerable social groups... I tried not to accept less effort from the teachers in relation to the offer they provide to children belonging to such groups... I love Europe very much for this reason, because it is a defender of human rights, so I do not accept their violation, I do not accept it in our times as a European country. (20)

In addition, principal 3 notes that “equal opportunities” for marginalised students, immigrants and people of low socioeconomic status should not remain at accepting them in existing programs, but also providing them with “the same access and proper information” about the subjects available. This kind of views and relevant policies he supports, must be constantly promoted by the principal to their teachers, so that they can “transmit their own principles and values to them until they see

in practice that they have results”. Similarly, principals 11 and 20 support that they visit the classes regularly and make sure that the teachers of their institute “receive support from the principals” (20) on issues of social justice and at the same time “are aware that he (the principal) does not accept any kind of bullying or diminishing behaviour against any student” (11).

Finally, the three principals gave indications of holding an intact vision of social justice, even when facing strong barriers. Principal 11 refers to his struggle against the barriers he had to face by the morning school principal’s unwillingness to offer him the facilities he needed for the arrangement of extra classes for students from vulnerable groups, as well as the immigrant and unaccompanied students’ “adjustment problems”. However, he proudly states that he “felt a pleasure that (he) did everything (he) could” and he excitedly expresses his satisfaction for “offering something to the society”. Principal 3 also talks with passion about his success in acquiring material and financial help for his students as well as about his immediate reaction and his firm stance towards the parents who complained about their children being in the same class with academically weak students who came from vulnerable social groups. In the same way, principal 20 expresses herself proudly when she talks about her struggle to support her teacher with disabilities when her students complained about her ability to deliver her lesson. Quite interestingly, principal 20 also refers to her personal fight to continue working when her own disability put her on a wheelchair. This, she states, “is a matter of social justice too” and she takes special pride in stating that she “was the first woman with disability in Cyprus, who claimed the continuation of (her) work when her disability affected her motion ability”.

In conclusion, it is important to note that the mode of operation of the SIFFE, as well as the fact that most of the SIFFE principals do not possess an organic school leadership/management position, as outlined earlier in this dissertation, pose several limitations to their potential to perform in the most productive way in terms of social justice leadership. That is, the principals’ interviews pointed to limitations in the degree of their professional development and experience as educational leaders, as well as their in-depth knowledge of educational policies and their consequential implementation. In addition, these factors seem to play a significant role in the apprehended and actual official authority they possess to develop and implement actions that are consistent with a social justice leader’s skills.

Summary

In this chapter, the analysis of the data taken from the interviews with the 23 Principals of the SIFFE was presented. In the first part of the chapter, it was found that the majority of the principals in this research (14 out of 23 or 61%) mainly embraced a Liberal philosophical position on diversity practice and multiculturalism, while the second largest group (7 out of 23 or 30%) gave more indications of a conservative diversity practice and multiculturalism or monoculturalism. Two principals (9%) provided evidence supporting a critical DPM. In the second part, it was found that 3 principals (3,11,20) provided indications of *social justice leaders' core leadership traits, consciousness, knowledge, and skills* according to Theoharis' (2009) typology. Most of the indications that led to the selection of the specific principals, concern aspects of *social justice consciousness, vision and commitment*, and to a smaller extent, *knowledge and skills*. As was found, all three principals indicated elements of a critical DPM position to a certain extent. Indications for arrogant humility, passionate vision and tenacious commitment to justice were also evident in the three principals' interviews.

Chapter 7 Discussion

7.1. Introduction

This chapter consists of three parts. The first part discusses the results and outlines the conclusions of the present research, which investigated a) the Cyprus State Institutes for Further Education (SifFE) principals' philosophical position to diversity and multiculturalism and b) their possession of Social Justice Consciousness, Knowledge, Skills and Core Leadership Traits. For the first question, all 23 participants were placed under a position (conservative DPM or monoculturalism, liberal DPM, pluralist DPM and critical DPM) according to the indications they provided through their interviews, based on Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity Practice and Multiculturalism*. For the second question, Theoharis' (2009) typology for Social Justice Leaders' Consciousness, Knowledge, and Skills as well as Theoharis' (2009) Core Leadership Traits, were used in order to investigate whether the participants met the basic criteria to an adequate degree to be chosen as social justice leaders. In the second part of the chapter a connection of the results of this research with the results of Theoharis (2009) research, in the USA and Iasonos' research (2014), in Cyprus is attempted, in order to reveal significant similarities or differences. This connection is of particular importance taking into consideration the fact that this research, although conducted with a small sample, it is the first one in Cyprus and perhaps in Europe to investigate educational leaders' views on diversity, multiculturalism, and social justice, as well as their specific social justice leadership traits in a LLL and AE context. Finally, in the third part of the chapter the implications of the present research for researchers, policy makers and educational leaders are presented, and suggestions are made.

7.2. The philosophical position of the SifFE principals to diversity and multiculturalism

The results of the investigation were extracted by examining the principals' views in relation to diversity practice and multiculturalism both on a broad society level and on a school/SifFE level. This allowed the researcher to crosscheck their views on both levels and produce a more in depth analysis and valid categorization of the principals according to their approach towards diversity

and multiculturalism, while at the same time avoiding the possible danger of the principals' expressed views being affected by either a perceived obligational morality due to their status as teachers or empathy towards minor or adult students, because of their interaction and possibly closer relation. Indeed, as will be presented in more detail later in this chapter, such discrepancy was found in the cases of the principals who embraced a conservative and a liberal diversity practice and multiculturalism position.

As was found, the majority of the principals in this research (14 out of 23 or 61%) mainly embraced a Liberal philosophical position on diversity practice and multiculturalism, while the second largest group (7 out of 23 or 30%) gave more indications of a conservative diversity practice and multiculturalism or monoculturalism. Two principals (9%) provided evidence supporting a critical DPM. In some aspects, the findings of the present research are in accordance to findings from similar research in Cyprus, by Zembylas and Iasonos (2010) and Iasonos (2014). The main similarities lie in the findings concerning the high proportion of principals who indicate elements of the liberal diversity and multiculturalist position, as well the low proportion of principals who embrace the critical position and, finally the absence of principals with elements of a pluralist approach.

However, the results of the present research are notably different from relevant research by Zembylas and Iasonos (2010) and Iasonos (2014) in some other respects. In Zembylas and Iasonos' (2010) research, the dominant multiculturalist approach among the principals was the conservative one, with almost half the participants embracing this approach and with the liberal approach being articulated by fewer principals. Iasonos (2014) findings were similar, with 10 out of 23 principals indicating elements of a conservative DPM position. In that research too, the number of the principals who mainly indicated elements of a liberal approach was significantly lower. The most important difference of the findings of the present research is that more than half of the principals embraced a liberal approach, rather than a conservative one as was the case in the previous research mentioned. Moreover, almost half of the principals who articulated a conservative approach (3 out of 7) also indicated elements of a liberal approach. Therefore, this research indicates an important shift from a dominant conservative – monocultural approach which has been indicated by several researchers in Cyprus (e.g.: Gravani et al., 2023; Iasonos, 2014; Panayiotopoulos and Nicolaidou, 2007; Papamichael, 2008; Zembylas and Iasonos, 2010) to a mainly liberal one for the majority of

the principals of the SIFFE. This may be due to different reasons, the most optimistic one being a positive outcome of the efforts in the last few years to inform and cultivate educators and educational leaders towards the values of diversity, multiculturalism, acceptance and inclusion. In support to this assumption are the latest ECRI Report on Cyprus (June 2022) and the report of the *Peer Counselling on Integration of Students with a Migrant Background into Schools* in Cyprus (European Commission, 2019). The ECRI report favourably refers to the progress that has been made and a number of good practices that have been developed and promoted by the MOESY as measures taken to enhance the implementation of anti-racist policies and promote the creation of “a tolerant multicultural society ... combating racism and racial discrimination in and through school education” (ECRI, 2023). The *Peer Counselling* Report states that Cyprus “has taken active steps to integrate students with a migrant background into schools, including a growing number of asylum seekers... (and)... has developed a policy in line with international recommendations” (p.39). Nevertheless, the result of this research, although important, are limited by the fact that only relevant official documents and the views of the principals are examined, while these are not crosschecked with the perceptions of the SIFFE’s teachers and students on the real impact these views have on the principals’ leadership practice and consequently on the minor and adult vulnerable or migrant students’ educational experience, social integration and quality of life in general. More research is certainly needed in this field, especially concerning LLL institutions.

It has to be stressed though, that Steinberg and Kincheloe’s (2009) ascertainment concerning the dynamic and interlapping nature of the tentative positions of diversity practice and multiculturalism is validated in this research. This also agrees with Nieto’s (2006) view that approaches towards multiculturalism possess, in fact, a dynamic and interlapping nature. As was found, more than half (12 out of 23) of the participants provided significant evidence of a combination of characteristics from at least two interlapping approaches. 3 principals combined elements of mainly Conservative with elements of Liberal DPM and 6 principals embraced a mainly Liberal DPM with elements of Conservative DPM. On the other hand, 3 principals combined a mainly Liberal DPM with elements of Critical DPM, while even in the case of the 11 “solid” approaches, elements of other positions were present, although these were not consistent enough to be considered as a secondary position. McGlynn’s (2008) research with principals in Northern Ireland’s Controlled Integrated and Grant Maintained Integrated primary schools, which

have a mixed population of Catholic and Protestant pupils, as well as Zembylas and Iasonos' (2010) research and Iasonos' (2014) research in primary schools in Cyprus also revealed the same phenomenon of interlapping diversity and multiculturalist approaches.

It is also important to emphasize, that the two main positions, that is, liberal DPM and conservative DPM present the biggest rate of interlapping relation between them, while interlapping with other positions was also evident. Specifically, 3 out of the 7 principals who were placed under the conservative position, also embraced the liberal position to a significant degree, while on the other hand, 6 out of 13 principals, who were placed under the liberal position also indicated a significant amount of characteristics of the conservative position, and 3 were found to share elements of the critical position. As an exception of this interlapping, as expected, no principal under the conservative or monocultural position indicated elements of a critical position, or vice versa, as the core characteristics of the former exclude the core values of the latter.

Another interesting finding of the present research has to do with the fact that none of the participants embraced the pluralist position, although one participant who indicated elements of a liberal position, also indicated elements of a pluralist position. Steinberg and Kincheloe (2009, p.4) refer to this position as the “mainstream articulation of multiculturalism” and research by McGlynn (2011) and McGlynn & Bekerman (2007) in the troubled by conflict contexts of Israel and Northern Ireland refer to it as one of the main positions as well. Nevertheless, research by Zembylas and Iasonos (2010) and Iasonos (2014) with principals of primary schools in Cyprus agree with the results of the present research, as they both found no principal to solidly embrace the pluralist position.

The different diversity practice and multiculturalism positions found to be embraced by the participants are presented in the next part of this chapter and they are analysed in relation to the existing literature.

Conservative Diversity Practice and Multiculturalism

Seven SIFFE principals provided consistent indications to allow for their placement under the philosophical position of Conservative diversity practice and multiculturalism or monoculturalism. According to Steinberg and Kincheloe (2009) as well as the results of research by

Iasonos (2014) and Zembylas and Iasonos (2010) with primary school principals in Cyprus, the principals who embrace a conservative diversity and multiculturalism position focus on the “injustice” and “discrimination” done by the presence of migrants against the local (Cypriot) citizens on both a broad social and an educational level. In addition, a discourse of fear (Zembylas, 2008) comes forth in the discussion on multiculturalism with principals who embraced the conservative position. That is, the principals mostly highlight the “provocative” abuse of state allowances by migrants, which they consider a “prejudice” against Cypriots, as well as on “problems” and “dangers” that may arise because of diversity and multiculturalism. Elaborating on such problems and dangers, they refer to hostile behaviour of migrants against Cypriot citizens, their unwillingness to “fit in” and their tendency for ghettoization, while they maintain that the main cause of problems is found in the immigrant’s culture and habits, as well as in their feelings of discomfort because of the Cypriots’ higher standard of living. As was found in other research in Cyprus (Karousiou, Hajisoteriou and Angelides, 2019; Zembylas and Iasonos, 2015; Iasonos, 2014; Zembylas and Iasonos, 2010; Panayiotopoulos and Nicolaidou, 2007) conservative principals consistently place the responsibility for marginalisation on immigrants who “band together” or people from diverse groups, while some expressed the view that often, racism on behalf of Cypriots against immigrants is enhanced because of the immigrant’s provocative behaviour.

In a similar way and in agreement with results of other relevant research in Cyprus and abroad (e.g. Νικολάου, 2005; Mc Glynn, 2008; Zembylas and Iasonos, 2010; Iasonos, 2014), some principals expressed their concern that the presence of migrants, especially those with a different religion or culture, may lead to the deterioration of the Greek-Cypriot national identity, state and culture. Indicatively, references were made to the view that Cyprus, as a “troubled place” where the people’s “national identity is already questioned” due to the unsolved political problem and the long-term consequences of the Turkish invasion is in even greater danger of deterioration of the local traditional values, by the presence of migrants with a different language and religion. Such views agree with Zembylas and Iasonos’ (2015), claim that issues of ethnic division, “stereotypes, prejudices, racism and nationalism” appear to influence the way principals understand the socio-political situation and this has a significant effect on school life.

Additionally, the principals who embrace the monoculturalist position emphasize the deficiency of migrants and people from low socio-economic class, and attribute possible adverse consequences on the dominant middle/upper class citizens or students. In this way, conservative principals consider the dominant culture superior to the migrant students' culture, as well as the dominant middle/upper socio-economic class students superior to students from families of a lower socio-economic status. The principals refer to the cultural and socio-economic diversity of some students, minors or adults, as factors that determine their educational and cognitive inferiority, while they claim that these students' or their parents' (referring to migrants or students from low socio-economic classes from rural areas) lack of interest in education, constitutes a negative factor for their own progress and the progress of the "good" students in the classroom (mainly the Greek speaking, middle class students). In addition to that, they claim that the presence of these students in mainstream classes poses obstacles for the teachers who have complained that they cannot "move on with the curriculum as fast as they might wish". What is more, in some cases, the financial problems facing the families of students of low socio-economic status are also pointed out as negative factors for the operation and administration of the SIFFE, as payments of fees are delayed. This view constitutes a clear example of the tendency of leaders who give indications of a conservative DPM position to shift responsibility for social injustices, from the socio-political context and the unjust power relations of the society to the individuals or certain groups that do not "meet the requirements" of the dominant middle-upper, White, cultural, social, or economic class (Steinberg and Kincheloe, 2009). Similar findings were reported in Zembylas and Iasonos (2010) and Iasonos' (2014) research. Moreover, Papaioannou and Gravani's (2018) research with teachers of Second Chance schools in Cyprus, found a similar tendency of teachers to attribute the students' academic failure to their personal and cultural defects, while at the same time ignoring any potential responsibility of the formal educational system, the students' socio-economic background, or "themselves as educators" (p. 445).

Elaborating on the equation of low socio-economic status or migrant biography with cultural and cognitive inferiority, Kincheloe (2008) claims that "poor people (and) individuals from Diasporas from the most economically depressed part of the world are positioned on these hierarchies as less intelligent, less civilized and more barbaric than upper-middle class, white, Christian, and other male Westerns" (p3). Furthermore, such references confirm Kincheloe and Steinberg's (1997)

contention that the followers of the conservative or monocultural position, ignore issues of social injustice and prejudice and their adverse consequences on vulnerable and marginalized groups and blame those who do not belong to the dominant middle/upper class for their adversities. More specifically, while it has been acknowledged by educators and policy makers that “social class location” influences educational opportunities and experiences of students from socio-economically vulnerable groups (Grinberg, Price & Naiditch, 2009, p.274), educational failure or success as a product of individual capacity, interest or effort, as presented by the conservative principals points to decontextualization of education and the apprehension of the educational system as meritocratic and society as classless. Such an approach at least ignores the power relations that put these students in a disadvantaged position, while, to make matters worse, it disestablishes the school from its “ultimate purpose of overcoming the social and economic causes of low achievement” (Grinberg et al., 2009, p. 269). According to Khalifa, et al. (2016), this ignorance by school leaders, also leads not only to acceptance, but also to the reproduction of systemic oppression within their schools.

Furthermore, defining any group of students as deficient or hopelessly unconcerned disconnects educational leadership from its pursuit for empowerment and high achievement for all students, which constitute basic values for effective and socially just leadership (e.g., Carlisle, 2006; McKenzie, 2008; Pashiardis, 2014; Zembylas and Iasonos, 2014). It also poses limitations to the efforts of school leaders for the application of values of interculturalism, such as inclusiveness and equitable educational experience, due to the managerialistic frames within which it is operationalized (Blackmore, 2006, as cited in Zembylas and Iasonos, 2010). In other words, not taking into consideration social, political, economic or cultural factors, for the underachievement of students from diverse socio-economic or cultural groups points to an unfortunate perception of education as a commodity (Zembylas & Iasonos, 2014), with school success being interpreted in terms of achievement of basic standards determined by tests (Shields, 2014), ease of teaching and class management and therefore unable to promote equity.

Therefore, placing diversity within a market-oriented, standardized school effectiveness system, shifts the focus from group difference and socio-economic inequalities to “individual preference”, life conditions and “individual treatment” (Blackmore, 2006, p.188). This perception will point to diversity, not in the positive way of pluralism, inclusiveness and cultural exchange, where cultural

backgrounds and different world views are enriching, but as “a managerial problem” (ibid), where these are conceived as “problematic for learning” (ibid). As Rothstein (2008) claims, narrowing achievement gap, “could only be achieved if school reform and improvement is “accompanied by socioeconomic reform” (p.2) and the narrowing of socio-economic inequalities. Schools, of course, cannot be deemed responsible for every social issue that affects vulnerable and underserved social groups; however, failing to realise the connection of the educational and the socio-economic system, and the need for combined reform in both sectors, will eventually lead to a recurring failure of the school to close achievement gaps and perpetuate the unfair condemnation of certain groups of students on the one hand, and schools and teachers on the other for this failure (Rothstein, 2008).

Particularly in the case of LLL educational institutes with such a highly multicultural and diverse student population as the one examined in this research, derogatory perceptions on particular vulnerable groups exclude a significant proportion of students from an equitable educational procedure. Hence, they exclude a significant proportion of students from any effort for social integration and the cultivation in them, of the knowledge and skills needed to fight social inequality and exclusion and the courage to actively engage in the process of finding solutions for the social and political problems of their society (Zembylas and Iasonos, 2014), thus becoming “thoughtful, contributing” citizens (Shields, 2014, p. 329). After all, as defined in the relevant literature, a socially just school leader’s role is to deliberately strive for the identification of the imparity in terms of the skills and the knowledge students bring into school and intentionally intervene to promote equity and respect to multiple perspectives and transform the school from an institution where students from less dominant backgrounds are excluded or marginalized (Carlisle, Jackson, and George, 2006; Shields, 2014).

Another characteristic of the principals who provide indications of a conservative DPM position, including those who also indicate elements of a Liberal DPM position is their preference to the assimilation of migrants. Although some of the principals, especially those who share elements of a liberal position call for migrants’ integration, mutual respect and acceptance of diversity, the most prevalent request found in their views is that the immigrants should follow the dominant culture. The views of the conservative principals generally reveal a superficial reading of integration and equity, since, on the one hand, the fear for deterioration of their “own national

identity” remains as a basic characteristic in their expressed views, while on the other the Greek-Cypriot culture is defined as the only one that can be accepted if someone wants to be a part of the local society and prosper in it. For instance, the principals maintain that the efforts to accept people with a different language and culture, will have to be dependent on the assurance that the dominant national identity “will not be jeopardized”. In addition, other more extreme views refer to the need for an assimilationist direction to be promoted by law and regulations and applied for every immigrant. This view is in alignment with Steinberg and Kincheloe (2009) claim that conservative diversity practice and multiculturalism supports the assimilation of every diverse group “capable of assimilation” (p.4) to the standards of the dominant middle upper class.

The views of the principals that learning Greek is the main if not the only means to enable immigrants to “follow” the official education system and therefore be able to be productive parts of the local society are also typical of a conservative DPM position and indicative of a preference to the assimilation of migrants. Some of the principals also attributed the cause of behaviour and educational problems in their classes at the SIFFE to the fact that the immigrant students do not know the communication (Greek) language. Although not being able to follow the lesson that is taught in a language they do not adequately understand might indeed be a reason for lack of concentration and possible disruption on behalf of migrant students, the principals do not refer to the systemic factors that lead to such a situation, like the operation of immersion classes, lack of individual assessment of migrant children’s skills in general school subjects prior to placing them in mainstream school classes or not offering a more effective transition program to the affected students (European Commission, 2019), but instead put the responsibility for adverse results or academic failure on the individuals (Grinberg et al., 2009; Khalifa et al., 2016).

The findings of this research also agree with findings of other similar research in Cyprus, which identified a superficial claim by school leaders for preference to the integration of migrants, however their stated views indicated a preference to assimilation (Zembylas & Iasonos, 2010; Iasonos, 2014). Moreover, other research in Cyprus also indicated the monocultural nature of the educational system in Cyprus, including Adult Education (Gravani et al., 2023; Hajisoteriou and Angelides, 2013; Panayiotopoulos and Nicolaidou, 2007; Papamichael, 2008), which calls for the assimilation of every diverse group to the norms of the dominant culture and socio-economic class.

An interesting finding of this research, that is common with other research in Cyprus (Zembylas & Iasonos, 2010; Iasonos 2014) lies in the different approach of the principals towards mainly adult migrants or adults from diverse groups on a broad society level on one hand and a School/SIFFE level on the other. Specifically, when referring to adult migrants in broad society, the principals views are generally negative, highlighting the problems caused by the migrants presence in the Cypriot society. Similarly, when referring to the parents of students of a low socio-economic status, especially those residing in rural areas, some of the principals who embrace the conservative DPM mention that their children's education is not a priority for these parents, thus putting the blame for the students' academic failure on their parent's lack of interest. On the other hand, when referring to the adult students at their SIFFE, their views are slightly milder, in the sense that they refer to their migrant students' right to have an equal access to education and their (principals') efforts to accommodate their specific religious or cultural needs. In the case of their minor students, whether migrants or from a low socio-economic class, the principals express themselves with more affection and they call for love and protection of these children as well as their right to be treated equally and with respect. According to Zembylas and Boler (2003) this ambivalence, might be due to the need of the principals to categorize differences in a simple way so that they make better sense of the world around them. On the other hand, this ambivalence might be due to the possibility that the principals tried to avoid being accused for racist behaviour (Kincheloe και Steinberg, 1997) against their own students.

Finally, while opinions about the intercultural education policy in Cyprus varied, most of them were negative. In general, no one of the principals appeared to have deep knowledge of the practices included in the relevant intercultural education policy in Cyprus, while, even without referring to specific aspects of the current intercultural education policy, some of the principals claimed that "such a policy does not exist". In addition to that, the principals agreed on the fact that no specific training is provided to them by the MoESY in relation to intercultural education or social justice issues, while they call for clear rules and regulations for handling issues related to diversity and multiculturalism. This view also agrees with results from Thody, Papanoum, Johansson and Pashiardis' (2007) research, which indicates that the centralized educational system of Cyprus does not allow for adequate professional development for school leaders on matters that are related to their impact on their student population. Moreover, relevant literature (e.g. Zembylas,

2010c; Zembylas and Iasonos, 2010, 2014), suggests that there is inadequate leadership preparation for cultural diversity and social justice in Cyprus. In relation to this finding, Zembylas & Iasonos, 2010 claim that school leaders' professional development in Cyprus mainly concerns the pursuit of effectiveness in terms of academic results, while Johnson et al. (2011) highlight the failure of the educational system to equip school leaders with the capacity to recognize and act in a critical manner towards social injustice within the education system and schools themselves. In other similar research in Cyprus, lack of a sound intercultural policy by the MoESY has been identified, mainly due to the centralization of the Greek-Cypriot educational system (Hajisoteriou, 2011). This, according to Hajisoteriou (ibid) refrains school leaders and teachers from implementing clear and coherent multicultural education policies at their schools.

Liberal diversity practice and multiculturalism

Fourteen out of a total of 23 principals provided consistent indications to allow for their placement under the liberal DPM. Four of these principals were found to provide enough indications for their placement under a solid liberal approach, while six were found to express adequate views that justify their placement under a combination of a liberal DPM with elements of conservative DPM. Three principals provided evidence supporting a liberal DPM with elements of critical DPM and one principal provided evidence supporting a liberal DPM with elements of pluralist DPM. The relevant analysis has indicated considerable differences between the views of liberal DPM principals and conservative DPM. As has been seen, the principals who embrace the liberal DPM position recognise the injustice and inequality against migrants and other vulnerable groups in the Cypriot society and articulate a positive attitude of acceptance, empathy and equality towards their migrant students or their students from vulnerable socioeconomic groups, as well as towards migrants and individuals from vulnerable socioeconomic groups in the society in general. In doing so, most of them, even those whose views indicate elements of the conservative DPM position refer to positive elements of multiculturalism. Nevertheless, in a similar way to the principals who indicate elements of a conservative approach, the vast majority of principals who articulate a liberal approach too, decontextualize the immigrants' and other diverse groups' position in social life and education and consequently, express their desire for "diversity to be eliminated", thus indirectly embracing the assimilation of diverse groups in the dominant culture.

A basic characteristic of this group of principals is that they embrace the universal traits of liberalism in that they emphasize the natural equality and common humanity of individuals from diverse race and class groups (Herr, 2007; Kincheloe & Steinberg, 1997). In addition, the narrative of same or equal opportunities, rights, and obligations is prevalent in the views of most of these principals. The principals express similar views in favour of the need to “leave aside the things that set us apart” as a means to eliminate mistreatment and injustice against vulnerable populations, and “concentrate on the things that unite us” under the “sameness of our common human nature”. However, according to Kincheloe & Steinberg (1997), stressing commonalities instead of differences leads to cultural invisibility and colour blindness, in the process of pursuing educational and socio-political goals. That is, these principals’ call for treating all people or students in the same way as a method of allocating opportunities equally, not only defeats this purpose, but also averts understanding of the ways race, class, culture, or gender affect the construction of experience for oppressed as well as privileged groups (Kincheloe & Steinberg, 1997). In this way, like in the conservative position, unequal power relations, systemic injustice and marginalization of specific groups fail to be addressed, thus leading to the reproduction of systemic oppression within schools (Khalifa, et al., 2016) and hindering the creation of a democratic society (Nieto, 2000; Mc Glynn, 2008, p.5). Interestingly, similar findings were noted in similar research in Cyprus by Zembylas and Iasonos (2010) and Iasonos (2014). Moreover, as reported by Ryan (2003, as cited in Zembylas & Iasonos, 2010) and Avelin (2007, as cited in Zembylas & Iasonos, 2010), several principals in their own studies appeared satisfied for treating every student in the same way. According to the researchers, this happened, because it is quite difficult for principals to recognise the enriching nature of diversity and realise that treating everyone equally does not bring equitable results (ibid).

Moreover, examining this way of thinking from a different angle, reveals that disadvantages faced by vulnerable groups, either on a broad society level or a school level are not treated as social or structural problems, but as individual issues, and inequalities among groups are regarded as an effect of mere lack of social and educational opportunities, or even considered as the normal course of each individual’s life, depending on their personal living conditions, that could, under other conditions, lead to an equal economic competition (Kincheloe & Steinberg, 1997). In their effort to shift attention from diversity to commonness, the principals refer to the way individual

characteristics and life conditions affect the migrants' or the poors' own or their children's progress in education or social life, thus pointing to these groups responsibility and deficiency rather than pointing to the role social structures and power relations play in the shaping of these individuals' life conditions and choices.

As far as integration vs assimilation are concerned, the principals who articulate a liberal DPM position fall into two broad categories. On the one hand, the principals who give indications of a solid liberal position or a liberal position with elements of a critical position support the integration of migrants in the Cypriot society and the educational system, and they claim that migrant students should maintain their cultural identity as well as their other individual characteristics. On the basis of the liberal principle of common humanity, they support that mutual understanding of each other's culture will help us treat everyone "as a human" and thus "support them on all levels". Furthermore, referring to both migrant students and other forms of diversity, mainly socio-economic, they support that trying to assimilate people would be a form of racism and that there is no sense in trying to "turn migrants into Cypriots" or "make every person from a different background the same", whether in education or broad society. Especially in the case of the principals who indicated a mixture of elements of liberal and critical position, in their views there was evidence of identification of the social factors that give rise to race and class inequalities, criticism on the official educational system for its inefficient intercultural education policy and the unfavourable way it handles migrant students, and recognition of dominant ideologies in the society or the family that are depreciatory and unjust towards migrants and socio-economically vulnerable groups. It is also recognized in some cases, that such ideologies are brought to school and affect the educational system. Results of similar research by Zembylas and Iasonos (2010) and Iasonos (2014) also found that the principals who embraced the liberal approach mostly supported that they preferred integration over assimilation and in some cases they recognised the socio-political factors that caused social injustice and were also transferred to the educational context. However, in those studies too, as in the present one, it was observed that almost none of the principals gave any indications of challenging the unequal distribution of power in the society (Nieto, 1996) or taking up any transformative action towards a structural change.

On the other hand, the principals who gave indications of a liberal approach with conservative elements, appeared to be in favour of an "integration" that erases the differences between people

and maintains “respect to the culture of the host country”. These principals support this kind of “integration”, as a way to enhance our common humanity and offer everyone equal treatment and equal opportunities for learning (Iasonos, 2014), in a totally different way from what was presented by the first group. That is, they consider multiculturalism and diversity from the dominant culture or middle/upper socio-economic status as a problem for the individual and the society/school (Kincheloe & Steinberg, 1997) and they call for conformity and homogeneity (Ryan 2003) in terms of the elimination of factors that “make people feel inferior”, like a “different colour, a different language or poverty”, in an effort to “establish for them a status of not being diverse” and allegedly “offer them equal treatment” and protect them from “feeling tabooed”. The views of these principals may on the surface agree with principles of democracy and inclusion (Zembylas & Iasonos, 2010), however they point to a monocultural approach and constitute a concealed proposal for assimilation, as the only chance of diverse groups to progress in the society or avoid mistreatment. These findings agree with results of similar research in Cyprus (Gravani et al., 2023; Hadjisotetiou, 2011; Hajisoteriou and Angelides, 2013; Iasonos, 2014; Panayiotopoulos & Nicolaidou, 2007; Papamichael, 2008; Zembylas & Iasonos, 2010).

The issue of Greek language deficiency was also highlighted by the principals who articulated a liberal DPM position, as one of the main causes of the migrant students’ poor academic development, as well as the problems they face with integration. These principals’ views on this issue, basically agree with the views expressed by the principals who embrace the conservative DPM position. However, what differentiates these principals from those who embrace the conservative DPM position is the fact that liberal principals refer to the Greek language deficiency of the immigrant students as a criticism on the official policy of immersion that, as they say, does not meet the needs of the students and holds them back in terms of academic progress as well as in terms of their integration to the school community and the society in general. As they claim, the official policy for the placement of immigrant students in high school transition classes based on their age instead of their language proficiency level does not ensure they acquire the necessary linguistic and communication skills to progress academically or integrate in the society.

As far as the official intercultural education policy in Cyprus is concerned, like the responses given by principals who embraced a conservative approach, the responses of the majority of the principals who displayed elements of a liberal approach consist of generalities and superficial

suggestions, which indicated inadequate knowledge on this subject. In addition, most of these principals seem to dissociate themselves from the official educational system, talking about “those” who “promote such practices”. Moreover, like principals who embraced a conservative approach, these principals also openly referred to the total absence of training on issues of multiculturalism, diversity or social justice. Both of these findings point to the inadequate preparation of school leaders on issues of interculturalism, diversity and social justice and the deficiency of the centralised system in as far as the educational leaders’ professional development.

Most importantly, several of the principals who articulate a liberal DPM position strongly referred to the deficiency of the centralized educational system in Cyprus, as the procedure of “everything coming above”, especially affecting matters of social justice and interculturalism, thus depriving them from the opportunity to take any step, at an institute level to support their students or teachers. These findings also agree with relevant findings by several researchers in Cyprus (e.g. Hadjisoteriou, 2011; Iasonos, 2014; Johnson et al., 2010; Thody, Papanou, Johansson and Pashiardis, 2007; Zembylas, 2010c; Zembylas & Iasonos, 2010) which suggest that partly due to the heavily centralized educational system and the lack of a clear intercultural education policy, there is inadequate leadership preparation for multiculturalism, diversity and social justice in Cyprus.

Critical diversity practice and multiculturalism

Two Principals gave sufficient indications of the Critical DPM position. Like in the rest of the approaches, these Principals views are analysed on two levels, that is, the presence and treatment of immigrants and diverse groups on a broad society level as well as on a School/SiFFE level. Moreover, as has been mentioned, three principals of those who provided evidence supporting a liberal DPM position indicated elements of a critical position as well. Nevertheless, these principals were not considered under the critical position, as the basic elements of contextualization of social groups’ positioning in broad society and in the educational system, the close interrelation of these two systems, as well as recognition and challenging of the role of established power relations were not adequately present in their views. These exact elements are the ones that constitute the most significant differences from those who embrace both a conservative and a liberal position.

In general, on a broader society level, these two principals express views that indicate a genuinely positive attitude towards the presence and treatment of migrants and other diverse groups, like people from a low socioeconomic level and people with disabilities. They consider diversity as “a totally natural” situation in every society and a “positive element in a modern society”. Nevertheless, while the views of these principals are similar to other approaches of interculturalism in the sense that they recognize and respect cultural diversity, they are unique in that, embracing the values of critical multiculturalism they exceed the limits of mere recognition and celebration of cultural difference (May & Sleeter, 2010; McLaren & Farahmandpur, 1999), shift their focus from superficial differences to the ones that are the actual causes of social injustices (Zembylas & Iasonos, 2015) and make diverse experiences central to their discourse and practice, thus empowering the criticism of social norms that perpetuate unjust power relations (May & Sleeter, 2010; McLaren, 1997). The statement of one principal that “mere existence of different groups does not create inequalities”, but inequalities are cultivated by the way each of these groups position themselves towards each other indicates their ability to examine race, gender, socioeconomic class, middle and upper-class privilege and white supremacy in relation to each other (Steinberg and Kincheloe, 2009). In this way, the principals put the way difference is seen, under a new perspective (Zembylas & Iasonos, 2015), which is a vital step towards re-prioritizing structural racism and its impact on students’ lives in educational policy and practice.

Such an effort becomes even more evident through the positioning of themselves within the socio-economic and cultural context and as a part of the power relations “game”, while their recognition that in comparison to their poor or migrant students they “are in a privileged position, because they have their friends, family, property, a good job and other support” indicates their “self-awareness as social beings” (Kincheloe & Steinberg, 1997, p. 23) and consequently their role as agents of a dominant group. This apprehension points to the notion of *reflection*, which is an essential ingredient for a critical approach of interculturalism and diversity (Kincheloe & Steinberg, 1997). Kincheloe and Steinberg (1997) maintain that reflection leads to the apprehension of oneself as social beings who are not politically, socio-economically, culturally or religiously neutral, but, on the contrary, their social self is constructed by the dominant visions. Even more importantly, the principals who endorse the critical approach in this research seem to recognise themselves as part of the dominant visions. Such an “ongoing critical reflexivity”, Zembylas (2008, as cited in

Zembylas & Iasonos, 2014) states, means that school leaders “will engage with critical self-assessment of the power they can exercise to challenge the social and political status quo” (p. 392).

Referring to diversity as “a different way of thinking that might be due to the stimuli one has had according to the socio-economic class of their family”, the principals show their understanding of how several socio-economic factors shape the way an individual or a group is perceived in the society. In the same way, they indicate the role of certain ideologies, in the way students act in the context of school, such as “their relationship with the church”, or “the way they perceive and judge how the social system works in the country where they grow up”. This also indicates a deep understanding of the interactive nature between politics, economy and culture in broad society and education and is affirmed by their call for more financial, linguistic, psychological and social support to the poor or migrant children and adults as well as their families in order for them to “be directly involved in the process” and integrate in both, the educational system and the society in general.

It is, thus revealed that the principals who articulate a critical approach see students as agents who are affected by “their membership in racial, gendered and class collectives or groups” (Steinberg and Kincheloe, 2009, p. 6). In addition, the principals recognise that the “necessary support” for these vulnerable groups’ is not available by the state, or the official educational system and they stress that the “school and the community” are not in contact for the purpose of helping these diverse groups. As a result of this lack of purposeful and coordinated action, the principals state, “racist and extreme behaviours” that could have been less, still prevail. In this way, the principals show an understanding of the proceedings of the institutionalization of inequality (May & Sleeter, 2010), and recognise that not all cultural groups or socio-economic classes have the same opportunities (May,1999). This realization, in turn, reveals their understanding of processes of cultural and social reproduction and empowers the struggle against social injustice (ibid). Furthermore, in agreement with the results of research by Iasonos (2014), the principals who indicate a critical approach do not refrain from openly recognising the existence of “racist and extreme behaviour” against migrants and socio-economically vulnerable groups, on behalf of other groups and with the apathetic stance of the state and the educational system. Talking specifically about migrants, the principals’ statements about “isolation of migrant children, cultivated by the

locals” or even about “racist feelings of specific instructors that affected their behaviour toward migrant children” are indicative of this approach.

By openly criticizing racist behaviour, the principals challenge the status quo (Shields, 2006) and take a step towards transformative action, by calling for “more empowerment and more opportunities” for migrants. On a broader social level, the principals criticise the dominant views which consider low socio-economic groups and migrants as inferior as well as the “State Institutes”, which mainly offer classes and incentives for these populations, or schools that concentrate large populations of migrant students as deficient. This, they claim “automatically entails a stigma” for the students who choose to study at the SIFFE, in the same way that other schools are stigmatised for being multicultural. In this case, the contrast between these principals and the principals who indicate a conservative approach, or a liberal approach with conservative elements is crystal clear. That is, the latter consider migrants and people from low socio-economic groups as deficient and as a source of problems for the society and the educational system, whereas the former criticise exactly this view and consider multiculturalism and pluralism as an “asset for the society and the economy” as one of the principals puts it.

Therefore, discussing the way social attitudes and perceptions affect the educational system and reproduce unjust or racist social perceptions within schools, the critical principals recognise and criticise the fact that schools are “classified” according to the national origin or the socio-economic status of the children who participate in them. This stance indicates a critical pedagogical approach that reveals an understanding of how schools promote sorting processes and inequality and eventually reproduce social injustice (McLaren, 1998). As a consequence, the principals oppose the stereotypic, marginalising and generally negative perceptions of organized social groups and parents that the presence of students from low socio-economic groups or migrants academically and socially depreciates the SIFFE, multicultural schools or even whole areas where the poor, the farmers, or migrants “gather”. This opposition controverts the conservative and liberal suggestions that all social groups possess an equal status, the social systems are equally open to everyone (Kincheloe & Steinberg, 1997) and that entering them and equally prospering in them is a matter of personal circumstances and choice.

Relevant to the above, is the attitude of the principals who articulate a critical approach to the performance of their teachers regarding their migrant or poor students. Beyond not accepting racist behaviour on behalf of her teachers, a principal states that she “would not accept less effort from teachers” in relation to what they offered to students who do not belong to vulnerable groups. At the same time, she states that they would not accept teachers remaining apathetic to racist or marginalising behaviour between students at her SIFFE and she refers to the case of female students being treated as inferior by their classmates who had “a different attitude towards women because of their own customs”. In this way, the principals set stereotypes and prejudices, as well as attitudes of racism and inequality into the socio-cultural context of the family or broad society and vituperate gender inequalities caused by perceptions cultivated in the context of power and privilege within a sub-group of migrant adult students and carried forward to school, even in a society with “a different dominant ideology”. Thus, these principals indicate elements of social justice leaders by being particularly sensitive to justice and equality issues, especially in the cases of marginalized groups, like refugees, the poor, and immigrants (Arar et al., 2019), as well as by making the academic success of all their students central to their efforts (Theoharis, 2009). In this way the principals indicate characteristics of effective leaders, pursuing the creation of an effective school, that is a school which works towards quality and equality among its students (Pashiardis and Pashiardi, 2000).

As has been made apparent from the above analysis, the principals who embrace a critical approach appear to have a highly developed sense of empathy, which is also claimed, through their references, to be transferred to their leadership practice. Empathy is found in the way the principals express themselves in terms of care, affection and the recognition of vulnerability of their migrant or vulnerable students as well as their families. In addition, they appear especially sensitive to issues of injustice and inequality of opportunity for traditionally marginalized social groups of students like migrants, the poor and the disabled. Specifically, they refer to the “weakness of the educational system” to face inequality and exclusion of these groups and the “lack of stimuli” that makes it “hard for diverse students to integrate”. Indicatively, one principal refers to the “harmful exclusion” of students with disabilities from school classes, as she considers the “pull-out” system of special education, a practice that excludes students instead of helping them (Theoharis, 2007). Referring to migrant students, the principals mention the “deficiency of the system” to offer them

the “communication tool”, that is Greek language, in an effective way, so that they integrate in the educational system and in the broad society. The empathy of the principals is shown in their understanding that “a huge wound is inflicted on the soul of the disabled child” who cannot be a part of the mainstream school “because she has no verbal communication”, and that “students, disabled, migrants, refugees and other groups remain excluded and isolated at a time when they are in great need for socialization”.

It has also been found that the personal experiences of the principals have helped develop empathy in them to a further extent. For instance, one of the principals refers to her being a disabled person, as an important factor that has made her realize what forms exclusion can take and the negative consequences it can have on a person. Most importantly, the principal refers to her own experience as a “poor student of the SIFFE” when she was a teenager, and she stresses that “the same negative and degrading image of the SIFFE, in the eyes of the society, as the Institutes of the poor, still remains today”. She also refers to the fact that she “has gained valuable insight” of the incapability of the educational system and the “school unit” to include all the groups. On the other hand, another principal refers to her experience as a teacher at a multicultural school, and as a principal at a multicultural institute as “experiences that changed her way of thinking about diversity”. As one of them indicatively states “when you socialise with all these different people, and you get to know them by their first name, you realise that you could have been good friends with them”. The principal also vividly describes her relation with some of her students in these words: “Amira, who teaches me how to make paper necklaces, Pedro, who asks me for advise on how to make his young wife feel confident, Ioannis, who brings me fresh goat milk for my kids every Friday, and wants his daughter to be a vet... these are important people for me, they make me want to offer them even more”. Although having different experience of diversity, both of the principals seem to express a more empathetic view of their students because of their leading position at a multicultural Institute and their interaction with diverse groups of students. According to Berman, (1998, as cited in Iasonos, 2014) these findings reveal that empathy can flourish in a social responsibility context.

Regarding their views on the way migrants should become parts of the society, the principals who embrace the Critical DPM position express themselves in a clear way in favour of both multiculturalism and an integration policy for immigrants, both in broad society and at school

level. In agreement with Aligned to the basic principles of critical multiculturalism, the principals acknowledge the importance of an active role of the traditionally oppressed and marginalized groups in the socio-political matters of a society (McLaren & Farahmandpur, 1999). Therefore, they claim that the integration of immigrants should not entail “adopting the behaviours and the characteristics of the dominant culture” in a non-productive way but follow a procedure that respects the principle of diversity.

Commenting the current intercultural education policy in Cyprus, the principals who articulate a critical DPM position appear to have a sound knowledge of the practices in place, including the programs that run outside the mainstream morning school, like the ones run by the SIFFE. In addition, they recognise that efforts are being made by the MoESY and the Pedagogical Institute, for the development of a more effective intercultural education policy and the professional development of the teachers on issues of multiculturalism. However, they appear judgmental towards the current intercultural education policy and claim that the current intercultural education policy in Cyprus is ineffective and insufficient as “we have done the minimum to integrate immigrant students while in other cases the system does nothing”. The principals support that among other drawbacks, there is “lack of coordination” between agents and services that could play a significant role in the formation of an effective intercultural education policy, especially in the case of adult students (Gravani et al., 2021; Gravani et al., 2023, and lack of “qualified staff to be able to implement such a policy” (Papaioannou & Gravani, 2018; Theoharis, 2009). Additionally, they state that intercultural education should be a part of an ongoing broader policy aiming at the inclusion and integration of migrants in all aspects of social life and not scattered programs or specific activities of a “get to know other cultures” nature (Zembylas, 2008).

As far as Adult Education at the SIFFE is concerned, the principals who embrace the critical DPM position refer to the presence of immigrant adult students and adult students from other vulnerable groups at their SIFFE in positive terms and call for the protection of these students’ right to “enjoy education” as well as “more understanding” and adjustment of the courses, so as to take into consideration the special requirements directed by the different lifestyle, limitations and obligations of these adult students. Again, empathy and a deep understanding of the interactive nature between politics, economy and culture in broad society and education (Steinberg and Kincheloe, 2009) is affirmed by their call for more financial, linguistic, psychological and social

support to the poor or migrant adults as well as their families in order for them to “be directly involved in the educational process”. Especially, one of the principals’ positive perception of her adult students is evident in her suggestion for a distributive style of leadership (Bertrand et al, 2018; Moral et al, 2017), involving her students in the operating procedures of the SIFFE, where possible, and supporting that these students can be a significant power source for facing arising challenges.

Especially referring to the SIFFE, the principals criticised the fact that the increasingly multicultural and diverse student population of the SIFFE does not seem to be addressed in terms of qualifications, or training of the principals or the teachers in matters of interculturalism, diversity, or social (in)justice. In this kind of educational context, school leaders who articulate a critical DPM position are the ones to take on a more critical role in the transformation of traditional institutional arrangements, school norms, and practices and work towards the reconstruction of the notion of educational leadership (Blackmore, 2006), which will place at the heart of their work the development of schools that seek to operate in the best interest of marginalized students (Zembylas & Iasonos, 2016).

7.3. Principals with indications of Core Leadership Traits and Consciousness, Knowledge, and Skills of Social Justice Leaders, according to Theoharis’ (2009) typology

As outlined in chapter V, 3 principals (3,11,20) provided indications of *social justice leaders’ core leadership traits, consciousness, knowledge, and skills* according to Theoharis’ (2009) typology. As was highlighted in the previous chapter, most of the indications that led to the selection of the specific principals, concern aspects of *social justice consciousness, vision and commitment*, which can be determined more easily in their interviews and, to a smaller extent, *knowledge* and *skills*. A significant finding of this research is that all three principals who were chosen as possessing social justice leadership characteristics indicated elements of a critical DPM position to a certain extent. One of the principals indicated elements of a solid critical DPM position and two principals articulated a liberal DPM position with a considerable number of elements of a critical approach. It has to be stressed that the presence of elements of mostly the critical and to a smaller degree the liberal DPM positions was also found in previous research in Cyprus by Zembylas and Iasonos (2010) and Iasonos (2014), to be connected with social justice leadership practice. According to Zembylas and Iasonos (2010) this happens mainly because the principals who embrace the basic

values of the critical and the liberal DPM position, indicate a model of leadership that is based on the principles of a transformative, critical or a combination of these two models of leadership. The same researchers (ibid) found that the principals who apply the transformative or critical leadership model, or a combination of these two, were found to embrace a critical multiculturalist approach or an approach which contains elements of a critical DPM position. These results agree with the results of the present research. In addition, it has to be stressed that elements of critical and the liberal DPM position, like the recognition and understanding of the ways privilege and oppression define a group's socio-economic and political positioning and the interconnected nature of these notions and equity at schools are vital elements of a social justice leader, as defined by Theoharis (2009).

The three principals gave sufficient indications that they are sensitive to matters of (in)justice and equity, both in their SIFFE, the educational system and broad society. Their views also indicated a genuine respect and support towards diversity on both an educational and a societal level. They were additionally found to possess a bold vision for promoting social justice in their institutes (Theoharis, 2009), as well as tackling faces of oppression that come to their attention (Young, 1990), challenging inequality, and working towards a more just school/institute (Shields, 2006). Nieto (2005) affirms the strong relation of social justice and intercultural education, although, she stresses, intercultural education does not only concern schools with large proportions of migrant students.

Although none of the three principals presented evidence of any written goals "on the paper" they were clear as to their intention and efforts to "produce...and promote a policy" in cooperation with their teachers, which focusses on promoting respect for every "student who comes from vulnerable social groups". As principal 11 maintains, the great vision is to cultivate a sense of belonging in all students (Theoharis, 2009) by creating an educational institution where every student "feels that it is a place that accepts them, without anyone feeling disadvantaged". The principals appear to act in a responsive and supportive way towards traditionally underserved and marginalised groups of students (Jean-Marie, Normore & Brooks, 2009). Indicatively, they express themselves in an intense way stating that they "cannot feel that a student feels excluded, or afraid" (11) or that they "cannot tolerate any kind of negative behaviour towards any student" (20). Similar results, concerning principals who indicated social justice leadership traits, and possessed a passionate

vision, yet they did not have a written statement of their vision, were found by Iasonos (2014), in her research with primary school principals in Cyprus.

In order to promote his vision, principal 3 states that he “cooperates” with his teachers, to whom he “emphasizes from the beginning of the year” that there should be no tolerance to any kind of racist behaviour or marginalisation of any student because of cultural, socio-economic or other form of diversity. Principal 20 refers to cases when she tried to convey her vision to her teachers by “being by their side to give them positive feedback” when they handled a case in a way that cultivated the feeling of social justice to their students. Principal 11 also supports that he is constantly trying to share this vision with his teachers, “at teacher meetings” as well as by “regularly visiting their classes” and offering guidance. This points to a genuine pursuit of social justice that moves beyond the recognition of injustice and inequality and supports inherent human rights of equality and fairness in “social, economic, educational, and personal” terms (Goldfarb and Grinberg, 2002, p. 162).

In an interesting way, the three principals indicate a particular sense of responsibility (Santaella, 2021; Theoharis, 2009), towards their vulnerable student population and refer to their feelings of “extra obligation” (3) and “the need to do something more” (11), for their students who mainly come from marginalised groups (Arar et al., 2019), like refugees, people from a low socio-economic status, or immigrants who constitute a large proportion of the SIFFE student population.

For Theoharis (2007), to lead for social justice means that issues of marginalizing conditions and the need for social inclusion and interculturalism are placed in the centre of a school leader’s practice and vision. Therefore, this intense support on behalf of these principals, for the development of conditions of inclusiveness and a sense of belonging in diverse groups of students is of great importance. Especially concerning migrant students, relevant research in primary schools in Cyprus, Partasi (2009) found that pupils with a migrant background experienced an identity conflict, caused by their relationship with their family and peers respectively. Although the principals’ vision in the present research concerns mainly adult students, as well as a number of students from other vulnerable groups, it still points to the importance of this kind of leadership of any type of educational institute that serves diverse student populations.

In agreement with essential social justice consciousness principles (Theoharis, 2009), all the principals who were identified as possessing social justice leadership characteristics call for differentiation and teaming. Principal 11 “talks to his educators” in a constant effort to urge them to treat diverse students, especially those with migrant background, “with love and sometimes be more tolerant in matters they are intense about”, so that they develop a sense of belonging, while principal 20 refers to inclusion in terms of heterogeneous grouping and strongly criticizes the formal education system for holding extensive pull-out classes (Theoharis, 2009) or programmes that “forbid inclusion” for certain categories of students like the migrants and the disabled. Moreover, she criticises the way teachers are used to teaching “the 2 or 3 students who can follow, ignoring the characteristics of all students” and she calls for differentiation in order to enable the “productive coexistence of all students” in a mainstream class.

The same pursuit for the elimination of any discrimination against students from vulnerable groups, is also expressed in relation to the academic progress of all the students (Theoharis, 2009). Principal 3 stresses that there should be “no room for tolerance towards the compromising of the level of learning” of any student, regardless of age, socio-economic status or ethnic background, while principal 20 criticizes the way teachers are used to teaching “the 2 or 3 students who can follow the lesson... ignoring the characteristics of all students” and she calls for differentiation in order to enable the “productive coexistence of all students” in a mainstream class. The principals indicate an understanding of the fact that “social and economic factors affect and even determine” student outcomes” (Grinbetg et al., p. 269) and work with their teachers and other stakeholders in an effort to close the apparent achievement gap in the educational system.

Despite the small number of LLL institutions principals possessing an adequate number of characteristics of social justice leadership, their presence in research is still valuable especially at a time when some researchers stress that inclusion in the context of adult, immigrant education is limited to a “catchall phrase” which is mostly not “argue(d) against for fear of criticism” (Portelli and Koneeny 2018, p. 134; Entigar, 2021). Immigrants, particularly asylum seekers, as well as other groups of marginalized students are still faced with insecurity, while formalized lifelong learning “has been twisted in such a way that it reduces learning to a set of narrow competences” (English & Mayo, 2021), serving a skill and market oriented, assimilationist Neoliberal agenda (Aguilar 2019; Atkinson 2014; English and Mayo, 2021; Wheeler et al., 2020). Thus, the

promotion of social justice values, in LLL institutes like the SIFFE constitutes an important element of the CyLLLS 2021-2027 in its call for “equalizing steppingstones and opportunities to people at risk”. Therefore, these findings can serve as a point of reference for further research and as a source of best practices for relevant professional development of school leaders on issues of interculturalism and social justice.

Another important element of social justice leadership found in these principals’ views concerns their indications of supporting a holistic approach to working with diverse and vulnerable students and their families, as well as a commitment to engaging with the community. The principals showed that they were not willing to adjust to the dominant practices or values they considered unjust or excluding (Freire, 1985) and made efforts to promote their vision for a more equitable educational institute. Indicatively, the principals indicate their empathy referring to the necessity and their own initiatives for contact with the family of their students, whether minors or adults in order to support their attendance as well as to handle “sad things that might be hidden behind an absence” (20). Moreover, the principals’ reference to the importance of getting to know about “which people we are dealing with and what their real needs are, that need to be met” (11), in order for the education system to approach their education more holistically, points to the importance of commitment to the vision for social justice, the promotion of common understandings and goals between the leaders, teachers, students, family and community and deliberate efforts to achieve a social justice transformation in their schools (Karaxha et al., 2021).

In their efforts to make sure everyone got “informed about the programs offered by the SIFFE”, as well as to facilitate access to the programmes offered to vulnerable groups at the SIFFE and “make their studies easier and more productive”, the principals tried to involve several stakeholders (Richard, 2021). For instance, principals 11 and 3 refer to their “sometimes pressing contact” with school staff, district staff, students’ families and community members and organizations, while principal 3 refers to his efforts to keep a permanent communication with the local church, who “always supported their students financially”, the parents' associations, the school board, and even some bookstores in the area to get free books for their poor or migrant students. In this way, these principals act as leaders who are committed to enacting social justice and altering the processes that offer certain social groups more opportunities than others (Grinberg et al., 2009). Such processes are sanctioned through schooling and to be overridden, school leaders need to adopt a

critical pedagogy “in solidarity with students and local communities” (Grinberg et al., 2009, p. 266). In agreement to similar research to the present one, by Zembylas and Iasonos, (2010) and Iasonos (2014) in Cyprus, as well as by Richard (2021) in the USA, the principals indicated that contact with stakeholders sometimes constituted an asset for their efforts and sometimes a barrier. For instance, one principal (11) refers to the struggle against the barriers he had to face by the morning school principal’s unwillingness to offer him the facilities he needed for the arrangement of extra classes for students from vulnerable groups, like the migrant and unaccompanied students.

Similarly, principal 3 also talks with passion about his success after a personal struggle, in acquiring material and financial help from community members, for his poor students as well as about his immediate reaction and his firm stance towards the parents who complained about their children being in the same class with academically weak students who came from low socio-economic groups. As regards his first point, according to Maynes and Sarbit (2000) availability of resources is one of the main factors that can be helpful for a school leader in their quest to enact social justice. Nevertheless, the three principals’ reference to “not having access to any kind of resources”, as well as the “ever increasing load of administrative work coming from the MoESY” agree with several researchers (e.g. Marshall, 2004; Shields et al., 2002) who claim that school leaders have to manage more work, with less resources and support.

Moreover, in different occasions, all three principals stress that a significant barrier comes from the “official educational system” in the form of lack of clear policies and directions to guide a solid intercultural policy (Hajisoteriou, 2011) and the centralization of the system, according to which “everything comes from above” (11). According to several researchers (e.g. Pashiardis, 2014; Trimikliniotis, 2001) the centralized and bureaucratic character of the educational system in Cyprus seems to affect the other issues mentioned above as well. That is, although there might be an opportunity for specific actions to be implemented at a school or SIFFE level, the system demands designing of every action and policy at a central level (ibid). Indicatively, two of the principals refer to the “dysfunctional and difficult curriculum” (Hajisoteriou, 2011) for teaching Greek or other subjects to migrant students and the need for it to be revised, however they express their view that such an effort has not been done for years and it would be “really time consuming”.

Nevertheless, in their effort to provide their students with equal opportunities in education, the principals stated that they were willing to “make every effort”, indicating, at the same time, the importance of interpersonal communication and other management skills (Theoharis, 2009) for a leader trying to enact social justice. This kind of attitude indicates their possession of elements of a passionate vision and tenacious commitment to justice for their students (Harris & Chapman, 2002; Theoharis, 2009).

Although indications for *social justice leader knowledge* by the three principals (3,11,20) are present, they remain at a lower level than those for *SJ leader consciousness*. That is, all three principals mainly rely on their experience as the basic source of their knowledge for social justice or interculturalism issues, rather than on relevant studies (Theoharis, 2009). Referring to his knowledge on interculturalism and social justice issues, principal 3 stated that he has “attended several seminars”, through his role as a vice principal at a mainstream school, but also because of his “personal interest”. Similarly, principal 20 states that besides studying interculturalism and social justice “in (her) free time... because of (her) involvement in a relevant NGO” she has had “various experiences” in dealing with diversity and inclusion “with children and adult students at the SIFFE”. Principal 11 also refers to his experience as a source of knowledge about multiculturalism /interculturalism, especially as far as policies and procedures for Greek Language Learning for students with a migrant background are concerned.

Concerning the three principals’ (3, 11, 20) commitment to their own learning and the learning of others, they acknowledge the value of continuous training and professional development on matters of multiculturalism and social justice, both for themselves as leaders as well as for their teachers. Moreover, all three principals call for more support to teachers and school leaders on matters of social justice and multiculturalism, while they claim that the SIFFE should have “specially trained teachers for adult education”, which, according to them “means much more than just teaching” (11). They also appear critical to the official educational system for not providing teachers in multicultural educational environments with the necessary skills to “diagnose characteristics of social discrimination” and therefore try to “find ways to handle these issues” (20). As principal 3 stated “teachers who are thrown into this battle (dealing with social justice and multiculturalism issues) should be given the tools, the skills and the knowledge they should have to do this work”.

However, as was found, there has not been any serious effort from any of the three principals to engage their teachers or themselves into a process of professional development in terms of interculturalism, adult education or social justice. This, as they claimed, was partly due to the working status of the teachers at the SIFFE, as self-employed and therefore the inability of the MoESY or the principals to promote any form of compulsory training for them. However, as has been found, from both the interviews and the study of relevant policy documents and circulars, no effort has been made on behalf of the MoESY or the principals to organise any training opportunity for the SIFFE teachers or principals on issues of interculturalism, adult education or social justice, even on a voluntary basis. This could at least be characterised as unfortunate, as the attitude and actions of school leaders on issues of teacher professional development constitute a factor that directly affects learning results (Brauckmann & Pashiardis, 2011). Moreover, according to Theoharis (2009), several researchers as well as school leaders in similar research in the USA indicated that professional learning was a “necessary precursor for school improvement and success” (p.53). As Theoharis (2009) found in his own research in USA schools, the arrangement and facilitation of “focused professional learning” for the school staff, proved to be vital for students’ academic performance “particularly for marginalized students” (p. 53). Moreover, such professional development, focusing on an equity and social justice agenda and targeting “equity deficits” (ibid) proved quite effective.

Findings of the present research concerning the lack of professional development of teachers in LLL educational institutes, especially on issues of intercultural education, and adult learning are in agreement with similar research in Second Chance Schools in Cyprus. Indicatively, Gravani, Hatzopoulos and Chinas (2021a, p.26) found that “there is a striking absence of any substantial references to adult migrants or to the notions of multiculturalism, intercultural education or the integration of non-native adult learners” in the relevant literature and policy documents in Cyprus, while research by Papaioannou and Gravani (2018) in Second Chance Schools in Cyprus indicated that on a systemic level, there was unresponsiveness of the formal educational system towards the calls of the SCS for a reform in terms of curriculum, teaching material and teacher training in order to meet the specific needs of the adult learners. The same researchers, pointed to the need for educator’s professional development in facilitating the learning procedure of adults, especially the ones who belong to vulnerable groups (Papaioannou & Gravani, 2018). In a similar way, the

CyLLL National Strategy for 2021-2027 highlights the lack of quality and performance assessment mechanisms for LLL in Cyprus and points to the inadequate “analysis of adult learning needs” as the main factor that poses participation barriers and “produces inequalities against vulnerable groups” (CyLLLS_2021-2027, 2022).

In response to the educational needs that arise in their SIFFE, the three principals’ suggestions focus on their offering guidance to their teachers, based on their “long experience as teachers in state schools”. Principal 3 suggests that “if the principal has the knowledge... they should support their teachers ... on the way they should differentiate their lesson” and help their students “not feel injustice”, while principal 11 states that he “visit(s) the classes regularly” to support his teachers. The principals consider experience and mentoring as the most productive ways to offer their teachers and themselves the skills they need to deal with SJ issues. In addition, principals (3, 11) suggest that “seminars and other kind of training would be helpful”, both for principals and teachers. Especially referring to their own knowledgeability on matters of interculturalism and social justice, principal 11 admits that “if there was a matter which (he) had to discuss with a parent or a teacher... (he) would like to get informed... and based on that (he) would have to study”.

Principal 20, on the other hand refers to interculturalism as “a scientific field in itself” and states that she has studied on issues related to interculturalism and social justice “in her free time” because of her involvement in a relative organisation. Moreover, she supports that all teachers of public schools in Cyprus “ought to be aware and trained on issues of social justice”, in order to be able to handle cases of oppression and injustice in their classes and their schools.

Core leadership (for social justice) traits

Indications for arrogant humility, passionate vision and tenacious commitment to justice are evident in the three principals’ interviews. The degree to which each principal possesses these characteristics varies; however, it is enough to justify their selection.

More specifically, the principals indicated a strong belief that their role as principals is quite significant in the development of an educational institution that “offers all social groups the chance to reach the highest level of education” (11). Principal 3 indicatively states that as a principal he “produces (educational) policy in the institute, in a way and promotes this policy as far as the

system allows him, and sometimes more”. This capacity, he claims, along with his “years of experience” have enabled him to “apply (his) knowledge” in the leadership of his institute. Moreover, he states that “believing in what he does and being patient always has a positive outcome”. Principal 11 also refers to the “pride and satisfaction” he feels about knowing that he is able to help his students. Principal 20, on the other hand, expresses herself in more general terms and states that she strongly believes in “the significant role of principals in leading their school towards the vision of social justice”. Moreover, she believes that her “experience, sensitivity and effort” have enabled her to protect students and teachers at her institute from being excluded because of their diversity. Although limited in extent, these characteristics that indicate a sense of *arrogant humility* were found by Theoharis (2009) to be “instrumental in the creation and maintenance of just and equitable schools” (p.141). These principals’ views on how they practice their leadership in relation to vulnerable student populations appear to adhere to the values of social justice leadership, as they claim that they have taken up an intentional struggle to achieve and promote more equity among their students (Theoharis, 2009).

In the interviews of the three principals (3, 11, 20) there are also indications of self-doubt (Theoharis, 2009) and questioning whether they are doing enough in their position to promote social justice and inclusion. Although referring to several actions and efforts to enact social justice in their SIFFE as well as to cultivate the same culture to their teachers, principal 20 states that she has not seen “anything especially drastic or invasive” in promoting social justice for all social groups at her institute, while principal 3 insists that “it his role as a principal to promote social justice, but even if we say that we are trying to promote social justice, we do not achieve it at many points”. Similarly, principal 11 worries that “maybe we will never reach a point where there is no injustice at all... maybe this is a utopia”. This he supports, is partly due to the fact that the educational system is too centralised. These thoughts, which entail a self-assessment procedure and a continuous critical reflection in the form of “have I done enough?” or “can I do enough?” of themselves as agents of transformation in their institutes, also indicate the principals’ particular sensitivity to justice and equality issues especially in the cases of marginalized groups, like refugees, minorities, and immigrants (Arar et al., 2019), as well as a “high sense of responsibility” (Santaella, 2021, p.78).

Finally, a *passionate vision* to promote social justice and a strong connection between their role as individuals and as principals is also evident in the three principals' views. The principals' strong commitment to their social justice values is a characteristic of effective social justice leaders (Stevenson, 2007; Theoharis, 2009) and is presented in the way they tried to apply and share with their teachers their vision of creating equitable and accessible educational services to all their students. It is also found in their continuous efforts to establish a climate of belonging for all the students at their institute and in their involving their students' families in their efforts to make the conditions of their studies at their institute as convenient as possible. In addition, it is located in their understanding of the fact that "social and economic factors affect and even determine" student outcomes" (Grinbetg et al., p. 269) and their non-conformity to lower standards of teaching or pursuit of academic excellence. It is also seen in their firm efforts to overcome the barriers they faced in the process of putting their values in action through their practices, as well as through their personal efforts to reach out to the stakeholders and the community and help their vulnerable students gain access to several programmes offered at their institutes and progress in their studies.

7.4. Common findings for all principals deriving from the particular characteristics of the State Institutes for Further Education.

In the process of analysing the interviews of all the participants, some interestingly common findings occurred, regardless of the DPM position each of the principals embraces. These common views are mainly related to the nature, operating regime and the particular characteristics of the SIFFE as a LLL and AE institute.

It has to be noted that, in this case too, not all perceptions of all principals are in absolute agreement. However, these views appear to be common to such a degree that allows for their categorization as mostly common.

To start with, it has been seen, that all the principals admit the existence of most of the forms of diversity reported to them by the researcher at their SIFFE, thus acknowledging the highly diverse and multicultural nature of the SIFFE. That is, they all agree that there is evident diversity in terms of socio-economic class, ethnic origin, racial origin, physical characteristics, age, gender, physical disabilities, and to a smaller degree, sexual orientation. Additionally, all the principals identify ethnic origin and socio-economic status as the most significant forms of diversity at their SIFFE.

Referring to the ways in which diversity becomes evident in class or at the SIFFE in general, all the principals point to the obvious differences, which have to do with appearance, dressing, language and colour, while some of them also go on to refer to the difficulties of some students to pay for their books or their fees, attend all classes and be at the Institute on time, because of part time jobs, or lack of transportation, thus indicating their low socio-economic status as a type of diversity that deprives them of equal opportunities in education.

Another finding that is common for almost all the principals is their belief that all groups of students have equal access to the programs offered by the SIFFE. All of the principals agree that the “SIFFE achieve social work” by offering fee reductions for migrants and other vulnerable social groups. In this way, they see the SIFFE as an equalizing agent that “offers educational opportunities to the poor, the immigrants and other diverse or vulnerable social groups” (2). Nevertheless, most of them refer to the need for reaching out and offering more information to vulnerable groups and the general public about LLL and AE opportunities. They also stress the need for the creation of needs-specific courses, the adjustment of the curriculum according to the needs of adult vulnerable students, especially migrants, and the application of inclusive practices for vulnerable groups in the formal LLL and AE policy. Furthermore, most of the principals support that in order for all social groups to be totally included in the programs of the SIFFE, the Institutes should be more intensely “supported by the state” (4) and “promoted to the general public” (4, 3, 8), because “the programs offered at the SIFFE are a step... against exclusion” (4) and it would be a “shame for such an institution to cease to exist” (5), or remain “unknown to the majority of the people” (3). These suggestions are in agreement with the results of research by Gravani et al. (2021a) which highlights the lack of measures to ensure adult migrants’ equal access and participation in adult educational programmes.

Another interesting common view of the principals has to do with their perception on whether social justice and multiculturalism / interculturalism can be cultivated in the SIFFE. The vast majority of the principals acknowledged the limited opportunities of the SIFFE to actively promote the cultivation of SJ and interculturalism, mainly because of the regime of the Institutes’ operation and the centralised form of the educational system in Cyprus. That is, most of the principals (1,2,3,6,8,10,12,13,16,17,18,22,23) stress the fact that the SIFFE principals have a “different role” (6), a more managerial one, as the SIFFE operate like “frontisteria (private tutoring institutes)” (3),

which limits the students' presence at the SIFFE to only the time when they are in class. This, the principals say, means no recess time and thus the "lack of opportunity for the students to socialize" (12), or the principals to hold any other "events or activities beyond the actual lessons, like in the morning schools" (12). Several principals also refer to the SIFFE's efforts to promote social justice only by "giving directions to the instructors to be fair in class" (8,9,14) and "trying to be just" (10) in matters that concern the management of the SIFFE for as long as the students are at the Institute. However, principals 3, 4, 5, 11, 13, 16 and 20 go on to note that the principals can "cooperate with agents and institutions of the local community, where the SIFFE operates" in order to acquire financial help, for their migrant, poor and other vulnerable students, or to promote the free programs of the SIFFE to those who need them.

In addition, most of the principals refer to the centralization of the educational system in Cyprus, and therefore the "limited role ... and initiatives" (20) of the SIFFE principals, their obligation to "act within the limits of the laws and regulations" (1), the fact that "everything has to come from above" (11) and the fact that their "voice ... is not heard" (15) as factors that do not allow for much work to be done in terms of cultivating interculturalism or a social justice leadership practice in their Institute. These views agree with findings of other researchers (e.g. Hajisoteriou, 2010; Iasonos, 2014; Johnson et al., 2011; Pashiardis, 2014; Thody et al., 2007; Zembylas & Iasonos, 2010). Moreover, principals 3, 4, 11 and 20 refer to actions to enact a more just leadership in their Institutes as "personal efforts", which are not supported by institutionalised, formal procedures by the official educational system. The centralisation of the educational system, in Cyprus, especially as far as intercultural education policy is concerned, also becomes evident through the principals' dissociation from the official policy. More specifically, as was presented in the previous chapter, most of the principals, mostly the ones who embrace the liberal and the critical DPM positions, appear critical towards the inefficiency of the formal intercultural education policy, as well as the way it is applied. That is, while stressing their disagreement with several aspects of the formal intercultural education policy, these principals seem to dissociate themselves from the official education system, using words like "they" or "them" to talk about "those" who "promote such practices". This is also evident in their expressions about "things" that "are done" or "more" that "must take place". This indicates a major dysfunction of the centralized system, that does not adequately allow the principals to participate in the decision-making procedure and does not take

into serious account their disagreement or suggestions, thus leading them to distance themselves and merely process what “comes from above”.

An additional view supported by all the principals is that the Greek language deficiency of the immigrant students is the most serious and limiting factor for their academic progress. However in this case, there is a differentiation in the Principals’ views, in that those who embrace the Conservative DPM position (7, 9, 15, 17, 18, 21, 23), as well as some of the principals who embrace the Liberal DPM position with elements of the conservative DPM position (1, 5, 6) refer to the problems created in class because of the immigrant students’ language deficiency, causing difficulties for the teacher and ultimately creating a form of injustice against the rest of the students. On the other hand, the principals who embrace the Critical DPM position (4, 20), and those who embrace the solid Liberal DPM position, or a Liberal position with elements of Critical DPM (2, 3, 10, 11, 13, 14,16, 19, 22), recognize the immigrant students’ Greek language deficiency, however, they support that injustice is done against the immigrant students and criticize the immersion policy of the educational system, the inflexible curriculum of the classes for “Greek as a second language” and the ineffective way transitional classes operate for this deficiency as well as for the perpetuation of this ineffective policy.

As was highlighted in the previous chapter, it is also noteworthy that almost all principals, appear more positive when referring to their students from socio-economically diverse groups, or those with a migrant background, including adults, than when referring to these groups on a broad society level. That is, most of them recognise the injustice against their minor and adult students, especially the migrant and the poor ones, but they attribute this injustice to different factors. For instance, although the views of the principals who articulate a conservative approach are negative towards multiculturalism and diversity in broad society, they appear to be more supportive and milder in their views when referring to their students, including adults. Indicatively, they state that “we should hug them...with more love and understanding” (7, 19), and point to the need for acceptance, equality, and the elimination of racist behaviour among their students and their teachers (7, 12, 15, 18, 23).

In a similar manner, although the principals who embrace the liberal DPM position generally recognise that prejudice and injustice exist against culturally and socio-economically diverse

groups and express themselves in more positive terms regarding acceptance, empathy and equality towards these groups, they refer to their students in an even more affective and understanding way. Nevertheless, they attribute their students' hardship to "personal difficulties" and "lack of opportunities", and they insist on treating everyone as equal, still failing to put the discussion into a socio-political context. This means that their claims of solidarity, empathy and equality remain on the superficial level, in the context of which the conception of equality is limited to "good intentions" (Zembylas and Iasonos, 2010, p. 167). In this way, the most important step that defines the very nature of social justice leadership, that is, the transformative step, towards enacting change both on an individual and a systemic level (Hayes and Angelle, 2021) is not taken. According to Young (1990), it is the relationships of power created between social groups that define the true redistributive procedures and these relationships should be the starting point for the discussion on social justice, if true change is to be made. Several researchers (e.g. Edwards, et, al., 2021; Papa, 2020; Theoharis, 2007; Waite and Arar 2020; Zembylas, 2010; Zembylas & Iasonos, 2015) assert that enacting social justice leadership, has to entail valuing diversity, recognizing marginalization and oppression of individuals and groups, as well as the vital role of power relations that shape the conditions of oppression and discrimination in a society. Most importantly, however, it should entail taking action towards eliminating the social and political factors that cause oppression and marginalization (ibid).

Finally, as far as professional development is concerned, all the principals agree that training on issues of multiculturalism, adult education and social justice would be a positive and very useful element for the principals and the teachers of the SIFFE. Nevertheless, the vast majority of the principals consider their experience and general knowledge on education as the main source of their ability to handle SJ, multiculturalism and AE issues. In addition, most of the principals claim that teacher empowerment through training is something that does not happen at the SIFFE, due to the working status of the teachers (more on this on chapter iv) and that it remains "on each person to be as much serious and professional as possible at their job, to do the best for these students" (diverse and vulnerable groups). Conclusively, most of the principals mainly suggest the creation of discussion groups, mentoring and, to a smaller degree, relevant seminars as the most productive ways to enhance their own ability to handle SJ, and multiculturalism issues, while they suggest

training, mentoring and the principals' guidance as the most productive ways to offer the SIFFE teachers the skills they need to deal with multiculturalism and SJ issues.

7.5. Connection of the results of this research with the results of Theoharis' research (2009)

The results of Theoharis' (2009) research (Core Leadership Traits and Consciousness, Knowledge, and Skills) have formed the basis and were used as the criteria for the classification of the principals in this research as Social Justice Leaders. As was stressed, each of the principals fulfils the requirements of these criteria to a different degree.

To begin with, in agreement to Theoharis' (2009) findings, the three principals who were chosen as SJ leaders in this research attributed their commitment to social justice to different factors. That is, "personal struggles" (p.26) and experience as a member of a traditionally vulnerable group (poor family and physical disability), were mentioned by one principal, religious and family values, were referred to by another principal and a personal sense of justice and experience with underserved student populations in education that enhanced their empathy and vision for justice were mentioned by the third principal as factors that made them sensitive to matters of social injustice and inspired their willingness to fight against it.

Moreover, in a similar way to the SJ leaders in Theoharis' (2009) research, the principals in the present research call for the elimination of pull-out classes and separate programs for their diverse groups of students, and they criticize the way the official educational system integrates diverse students, especially migrants and students with disabilities. Moreover, they call for a redesigning of the transitional classes, in a way that they are more effective and more responsive to the students' needs.

All three principals also indicated efforts of "increasing academic rigor" (ibid, p.38) in all students, mainly by urging their teachers to ensure they leave no student behind in their classes, especially paying attention to vulnerable groups. In this way, they tried to refrain their institute from offering lower-quality programs and their teachers from holding lower expectations from their vulnerable students. Moreover, they all stressed the important role of the SIFFE in offering second chances to students who fall behind at school, by offering them tutoring classes, as well as to adults who want

to gain important skills (Greek language for migrant adults and Unaccompanied Underaged Asylum Seekers) or qualifications for better chances in the market (IT, languages etc.). In this process, the principals stressed the importance of their efforts to “broader (educational) opportunities” (p.38) for their adult, marginalised students.

Building a climate of belonging was also found by Theoharis (2009) to be a significant means for leaders to enact social justice leadership. Similarly, the three principals in this research also worked towards this direction, each one of them in several different ways. One of the principals (11) stressed his efforts to make students feel that they came willingly to a pleasant environment, “not just because they have to”, while all three principals emphasised their efforts to ensure that a climate of mutual respect was nurtured in their classes. This was cultivated by the principals’ approach and encouragement to students and their teachers. Another similarity lies in the efforts of the principals to “reach out to marginalised families and community agencies” (Theoharis, 2009, p. 69). As presented in chapter V, all three principals indicated their willingness and efforts, to a different degree in each case, to connect and encourage communication with the families of their vulnerable students, adults or minors. In addition, especially principals 11 and 3 claimed that they maintained strong connections with the community (the church, local businesses or organisations, the municipality etc) to acquire resources for their poor or migrant students.

Concerning *knowledge* and *skills* for social justice leadership, some of the results of this research are in alignment with the results of Theoharis’ (2009) research, while there are also some significant differences. As in the case of Theoharis’ (2009) research, the principals of this research did not indicate “expert knowledge” (p.130) on SJ issues, however, they felt they were in position to recognise and handle cases of marginalisation or exclusion in their institutes. Moreover, the three principals had sufficient knowledge of working with vulnerable students at the SIFFE or at morning schools and referred to their strong instructional skills as well as their discussions with their teachers in order to train them how to use more productive methods of teaching, and how to effectively differentiate their lesson.

Nevertheless, although the principals in this research could mark absences and communicate with students and their families, they were not able to gather, and analyse data on their students’ academic or social progress and use them with their teachers in order to make any change to

content, curriculum or programs of their institutes. Furthermore, although the three principals acknowledge the value of continuous training and professional development on matters of multiculturalism or social justice, both for themselves as principals, as well as for their teachers, they refer to limitations in promoting more in-depth professional training for their teachers. According to the principals, these limitations to making changes or promoting their teachers' professional development are mostly due to the centralised educational system in Cyprus, that does not allow this kind of changes on a school / Institute level and the operation regime of the SIFFE, whose teachers' terms of employment do not provide for professional training.

In terms of barriers facing their efforts to enact social justice, in agreement to Theoharis' research (2009), the SIFFE principals feel that their work is personal, as are the possible success and the resistance they face. The principals refer to barriers on an institute level, starting from the "vast scope" (p.88) of their role as principals, the managerial work and the bureaucratic demands of their job that consumes all their time leaving no room for equity or justice work. Moreover, they refer to cases of "privileged parents'" interference, as well as the centralized system that did not leave them the flexibility to approach social justice matters at their institute in a more productive way. Finally, on an institutional level, lack of resources and the total absence of SIFFE, LLL and AE principal preparation programs are identified as factors that tackle their efforts for enacting social justice leadership. Interestingly, none of the principals reported any resistance coming from their staff or students' beliefs and behaviors.

7.6. Similarities and Differences of this research and similar research in Cyprus [Iasonos' research (2014)].

The present research follows a similar methodology to Iasonos' (2014) research in that it investigates the philosophical approach of educational leaders to diversity and multiculturalism, as well as their possession of Social Justice Consciousness, Knowledge, Skills and Core Leadership Traits. Moreover, the methodological tools used for in this research [Steinberg and Kincheloe's (2009) *Tentative Positions of Diversity Practice and Multiculturalism* and Theoharis' (2009) typology for Social Justice Leaders' Consciousness, Knowledge, and Skills as well as Theoharis' (2009) Core Leadership Traits], are the same as in Iasonos' (2014) research, although applied in a different educational context. That is, Iasonos' (2014) research focussed on the

investigation of multicultural approaches and social justice leaders' Consciousness, Knowledge, Skills and core traits of principals of the formal educational system that concerns obligatory school attendance of underaged students in morning schools.

On the other hand, this research investigated similar questions, with similar tools, however focussing on principals of LLL and AE Institutes, with a highly multicultural and diverse student population. An important difference of the two research projects lies in the fact that these Institutes have a mixed population of minor and adult students, partly operating within the context of specialised formal educational programs of the MoESY and partly offering educational programs for the acquisition of qualifications for the market. Moreover, the operation mode of the SIFFE, their regulations, as well as the differences in the working terms and conditions of their staff (as seen in chapter iv), the difference in the organic positions of the principals and therefore, their professional qualifications and training, are also factors that make these Institutes important to be investigated separately. Above all, the special mixture of the student population of these institutes, their different needs to be met, and different knowledge and skills to be offered constitute factors that pose different challenges and different opportunities for the principals of the sample. Thus, the impact of the SIFFE's principals' leadership practice and philosophical position to diversity on their students' educational and social life acquires a different dimension as it refers to individuals or groups of different social roles i.e. Underaged, Unattended Asylum Seekers, migrants, professionals, parents, civil servants and teachers.

This offers the relevant local, as well as international literature a useful opportunity to compare and contrast the findings of similar research conducted in different educational contexts. Thus it offers an important insight of the similarities and differences between the views of educational leaders in different contexts on multiculturalism and social justice.

Chapter 8

Implications

Suggestions

Conclusion

8.1. Introduction

The discussion on the results of this research reveals an indicative picture of the current situation in LLL and AE institutes in Cyprus, regarding the philosophical approach of the principals towards multiculturalism and diversity, as well as their consciousness, vision, skills and characteristics in relation to social justice leadership. The present research results are particularly important for the principals of the SIFFE, and other state LLL and AE institutes, which operate under the same or similar status, such as the Afternoon or Evening LLL and AE institutes of every Directorate of the MoESY (Primary Education, Secondary General Education, Technical and Vocational Education) as well as other, similar in nature institutes. Furthermore, the results of the present research will be particularly important as a source of data for LLL and AE policy makers and researchers on educational leadership and policy, LLL and AE, since lack of relevant data has been already identified by the competent services. The discussion of the results of the present research also leads to certain suggestions for the improvement of the operation of these institutes in relation to issues of multiculturalism, diversity, and social justice, as well as for further research. Finally, this research's general contribution to the body of the relevant literature should be noted.

8.2. Principals of the SIFFE and similar institutes.

The results of this research can be the initial step towards a personal and professional development process for the principals of the SIFFE, or similar institutes on matters of multiculturalism, diversity, and social justice leadership. That is, the principals could take the results of this research as an opportunity to familiarize themselves with the distinctive characteristics of the different DPM positions. Hopefully, this could be a starting point for a process of self-reflection for the principals. The principals' acquaintance with the specific characteristics and differences between the DPM philosophical positions can offer them the opportunity to examine their own views and practices through a critical lens and realise the impact these might have on their students' lives at

the SIFFE as well as in broad society. In doing so, the principals will have the opportunity to know and distinguish the Critical DPM position as the one that highlights the power relations that lie at the root of social stratification and injustice and calls for transformative action. Ultimately, this may lead to their ability to contextualise injustice seen in education and move beyond the superficial recognition of diversity to initiate a transformative and empowering leadership.

Furthermore, the principals will have the opportunity to get to know the theory and practice of social justice leadership, as well as the characteristics of a social justice leader. This may also be an opportunity to reflect on their own leadership practice and adopt some useful ways to recognise injustice, exclusion, and forms of oppression in their school/institute and work with a strong vision towards facilitating an emancipatory, inclusive and just educational experience for all their students. Characteristics and practices demonstrated in this research include efforts for creating a pleasant and welcoming environment for vulnerable and migrant students, connection between the school/Institute and the family of the students as well as the local community for the empowerment of their vulnerable students, efforts for the integration and the academic advancement of all the students and efforts for empowering and transmitting all these values and the desire to struggle for social justice to their staff.

Finally, the principals will have the opportunity to realise that especially in the context of centralized educational systems, like the Cypriot one, the enactment of social justice leadership is a path which in order to be productively followed requires a critical approach and initiatives on behalf of the leader in order to be able to actually lead their schools/institutes within the limits of laws and regulations, however without restraining from initiatives that promote social justice practices for their students. For instance, it has been found a few principals grab every opportunity to reach for the connection of their Institute with the community in order to help their migrant or other vulnerable students, even if this is not directed by the central administration. Moreover, it has been indicated that both the principals and the teachers need professional development on issues of social justice, interculturalism and dealing with diversity. This kind of development can be pursued on a regular basis and opportunities for such development can be created by the principals instead of being expected by the formal educational system administration.

8.3. Educational Policy

The results of this research are also expected to inform the official policymakers about the importance of directing educational leadership practice towards a critical and pro social justice approach. At the same time, the imperative necessity for cultivating a critical DPM position for school leaders is expected to become evident through the discussion of the results of this research as well as through the analysis of the views of the principals. Such elements will be especially useful for policy makers on LLL and AE, as there seems to be no other relevant data on the issues of social justice and multiculturalism in LLL and AE institutes in Cyprus.

The results of this research indicated the need for policymakers to support ongoing training for teachers and principals of LLL Institutes on intercultural education, social justice education and adult education. According to Guskey (2000) professional development plays a vital role in teachers' learning and improvement of achievement. However, teachers are not always ready to enact change due to underwhelming guidance and support from school leaders, lack of knowledge, skills and the abilities needed for best serving their students. Development and application of policy that requires all principals and teachers of LLL and AE Institutes to learn about adult, multicultural and vulnerable student populations' education, and master effective teaching practices for these students will boost their confidence and performance and thus, enhance their students' academic achievement. Moreover, the good practices applied by the principals who were found to possess characteristics of consciousness, knowledge, skills and traits of a social justice leader can be used as best practices for the enrichment of professional training for the LLL and AE principals and teachers.

What is more, the results of this research indicated that migrant and poor students were stereotyped by views that negatively affect their achievement. Migrant and poor students, mainly coming from rural areas are considered deficient by several principals and regarded the source for underachievement for the rest of the students in the class. As Gorski (2008) claims, some practices and policies develop low achievement for students in poverty. Therefore, policymakers and the inspectorate of the Ministry of Education must confront views and practices that enhance or accept low expectations for vulnerable students and thus nurture underachievement for these groups. Moreover, policymakers should examine such inequitable educational views and practices and

create formal procedures to abolish them. In addition, it is suggested that another important aspect of the LLL and AE leaders' training would be the gathering, analysing and use of data in relation to their vulnerable students, the possible educational, social or other measures applied to alleviate their vulnerability and the outcomes of such actions. This would also be a valuable source of measurable data that the policymakers should regularly gather, in order to monitor the effectiveness of the present policies and design more effective future ones.

Similarly, it has been found that there should be a differentiation in the terms of employment for the teachers in these institutes, in order to ensure the staff's experience and training on issues of multiculturalism, diversity and social justice. To ensure the best possible application of such professional development, it is also suggested that the principals appointed at these Institutes are trained regularly, evaluated by specially trained inspectors and hold a steadier position. That is, the relevant training and experience gained would have a real impact if the principals remained at this position for at least 5 years, so that they can apply their knowledge and create a relevant momentum for the cultivation of a social justice leadership culture in LLL and AE multicultural educational institutes with diverse and vulnerable student populations.

Furthermore, as was found, there is a need for the revision and update of the curricula used for the teaching of Greek as a second language to the migrant student population at the SIFFE. This kind of arrangement would also be a significant factor for the overcoming of the identified language barrier of migrant students, which holds them from attending several other subjects leading to qualifications that could enable their integration in the market and the broad society. This research found that a more specialised curriculum should be built for vulnerable migrant students whose personal or social life might present peculiarities not accounted for when the Greek as a second language curricula were devised.

Lack of socialisation opportunities also emerged as a significant drawback for the integration of migrant and other vulnerable students at the SIFFE. Therefore, there is a need for timetable arrangements, so that there are more socialisation opportunities for the students at the Institutes. Most importantly, the enhancement of provisions for communication and cooperation between the LLL and AE Institutes and the families of the vulnerable students, the local community and other stakeholders in order to provide support to this student population should be taken into serious

consideration by policymakers. Stakeholders should be seen as valuable allies of the Institutes in order to promote inclusion in broad society and a socially just educational environment. In view of the above, partial relief of the centralisation of the system has been found to be a request by most of the principals. Therefore, the findings of this research point to the need for more autonomy and flexibility for the principals to develop forms of interaction between their educational organisation and external stakeholders and apply practices that would be useful for the enactment of social justice leadership in their specific educational context.

Finally, a suggestion that derives from the views of all the participants in this research is that the existence of the SIFFE as a LLL and AE institute and the programs offered enhance the social work of the educational system in Cyprus and need to be promoted and “known” to all groups of people on the island, but most importantly to vulnerable groups who are the least informed about such educational and training opportunities. Therefore, a more expanded promotion of the SIFFE and similar LLL and AE programs and the creation of favourable conditions for all groups to attend their classes would contribute to a more inclusive, just and complete educational system.

8.4. Educational Leadership researchers

The results of this research, as well as its acknowledged weaknesses, lead to suggestions for more research on similar subjects. To start with, complimentary research is needed in order to identify the impact of the consciousness, strong vision and leadership practice of the principals who have been chosen as social justice leaders in this or similar research, on their institute’s culture and the collective institute consciousness and vision towards promoting social justice. Such research would ideally include the investigation of the teachers’, students’ and other staff’s views on the principal’s leadership practice for social justice, as well as their own perceptions on diversity and multiculturalism and their practice for the promotion of social justice at their institute. An analysis of the staff’s and the students’ views and the factors that nourish them, as well as a comparison between their views and those of the principals would lead to vital conclusions as to whether the principal’s consciousness, vision and practice for the promotion of social justice at their school have infiltrated the organization’s culture, collective consciousness and vision for the enactment of socially just practices at all levels of school life (leadership, teachers and staff, students).

Moreover, one of the most important questions arising and calling for in depth investigation has to do with the real impact of social justice leadership on the educational and social lives of the actual targeted population, that is, the vulnerable students. Therefore, the emancipatory and transformative potential of social justice leadership on vulnerable students' educational experience and life conditions (educational, social, economic), as well as their perception of the role of their school's/institute's principal's leadership practice on the betterment of their life conditions have to be researched in depth. In this process, a combination of qualitative and quantitative research methods would be useful, in order to investigate the students' and their families' perception of the principal's social justice leadership and its real emancipatory/transformative impact on their life.

Furthermore, since notions like equity, multiculturalism and inclusion have been repeatedly mentioned in LLL and AE policies in Cyprus and internationally, as significant goals of such programs, there is a need for the expansion of similar research in a significantly larger part of the sector of formal LLL and AE in Cyprus, as well as in other countries with a similar educational system. This would offer a clearer picture of the situation concerning multiculturalism, inclusion and social justice in these institutes. It would also produce essential data on the degree of effectiveness in the communication between the official policies and the actual field of practice and offer the opportunity to policy makers to address gaps and fulfil the needs of vulnerable adult students of the LLL and AE institutes.

Another topic that has been highlighted during this research has to do with the academic performance and rates of academic success of different groups of students, especially the vulnerable ones. As was found in this research, principals who articulate different DPM positions adopt a different position towards the presence of diverse or vulnerable groups of students in classes, in terms of academic progress. Nevertheless, the principals who were found to indicate elements of a critical DPM position or have social justice leaders' characteristics offered evidence of a more positive approach towards making efforts for the enhancement of diverse students' academic achievement. Therefore, the real results of such efforts, or the connection between DPM positions or social justice leadership characteristics and practice and the vulnerable students' academic performance needs to be further researched.

In addition, it was found that the way principals chose to lead their school/institute was affected by several factors, like personal life experience, worries originating from the political problem, the invasion and occupation of a part of Cyprus, religious beliefs, humanistic sentiments and personal values or ethics. Moreover, empathy and affection towards their students was found in the principals' views to different degrees. However, as several researchers (e.g. Foster, 1986; Marion, 2005; Vogel, 2012) claim, the intentional decision making process that takes place every moment is connected with the leader's system of values and beliefs and impacts the lives of others, thus acquiring a moral dimension. Therefore, more research is needed to investigate the values and ethical framework that guide the decision-making process of school leaders, in connection with diversity, multiculturalism and social justice. Such research could combine qualitative and quantitative methods and tools, like Shapiro and Stafkovich's (2005) definitions of justice, critique, and care, as well as Schwartz's theory of basic values (2016), to identify a core set of values that can be combined to produce an ethical framework for school leaders to follow in their efforts to better serve vulnerable students and, consequently, vulnerable groups in the society in general.

Finally, it has been found that the principals of LLL and AE Institutes with highly diverse, multicultural and vulnerable student population, have to deal with conditions, challenges and opportunities which are significantly different from the ones that principals in traditional mainstream schools might have been used to. These challenges and opportunities, in combination with their mainstream leadership training and their worries, and values as seen above direct their leadership practice and their decision-making process and put their professional identity under continuous scrutiny, challenge and pressure. Therefore, the professional identity of diverse and multicultural LLL and AE Institutes' principals has to be researched in terms of their emotions, job satisfaction, professional confidence, self-efficacy commitment and autonomy.

8.5. Conclusion

As has been acknowledged, the immense, global socio-political transformation of the last decades has brought educational leaders and teachers up against a social and educational turmoil, which is characterised by greater challenges and opportunities (Zembylas & Iasonos, 2010). In such conditions educational leaders have been regarded as key agents in the process of creating a

socially just and culturally responsive school (Khalifa, Gooden & Davis 2016), a school which will make the commitment of the official educational system for offering “democratic education” that aims at “equity and effectiveness” (MoESY, 2023b, p.4) for the wellbeing and academic excellence of all students, its main pursuit.

Especially when it comes to applying a leadership practice that promotes all the above values in adult education or lifelong learning, the challenges for educational leaders in Cyprus seem to be even greater. Currently, statements for “equal treatment and opportunities ... regardless of social class, gender, ethnicity, religion, disability, age, or sexual orientation” (Ministry of Education, Sports and Youth, 2023, p. 36) do not seem to be accompanied by a clear, official approach, specific measures or policies to promote the effective handling of educational and societal needs of immigrants, the poor and other groups of vulnerable students as stated in the relevant policy texts (e.g Annual report, 2021; Policy Text for The Integration of Pupils With Children With a Migrant Background in the Cypriot Educational System). Therefore, the role of the leader in these institutes becomes even more decisive and consequently, their philosophical approach to matters of diversity and multiculturalism, as well as their social justice consciousness, vision and skills become essential for their leadership practice and most importantly, for their students’ life.

Nevertheless, the results of this research can only be seen as a message that there is still a long way to go for the enactment of that kind of social justice leadership, that makes purposeful efforts to make equity, interculturalism, and the elimination of any form of oppression against marginalized student groups, central to the LLL principals’ leadership vision (Theoharis, 2007). In agreement with previous research and relevant literature, it was found that the percentage of the principals who embraced what this research considers as the most effective approach for the enactment of a leadership that promotes social justice, that is the critical DPM position remains too low. At the same time, social justice leadership as outlined in the relevant literature, (e.g. Theoharis, 2014), which combines the consciousness, vision, knowledge and skills for the necessary educational and social transformation and the creation of a more inclusive, just and democratic educational system has been found to be exercised by only a fraction of the principals who took part in this research.

On a systemic level, the focus of the formal educational system and LLL, regarding intercultural education in Cyprus, remains heavily on the intensive teaching of Greek language and the effort to “productively” assimilate the immigrants and other diverse groups of students into the mainstream Cypriot Educational system and the body politic. At the same time, while there has been an agreement on the heavily multicultural and diverse nature of the student population of the SIFFE, it was found that there is inadequate preparation of the SIFFE principals to lead culturally diverse educational organisations. As was seen, leadership at the SIFFE in terms of diversity, multiculturalism and the promotion of social justice is made even more challenging by the inadequacy of the SIFFE teachers’ training on intercultural education. Finally, the barriers set by the centralisation of the educational system, in terms of the educational leaders’ and teachers’ professional development on matters of diversity, multiculturalism and social justice issues, as well as the principals’ lack of autonomy to apply practices that promote social justice in their schools/institutes and the extended alienation of the “enclosed” educational unit from its social environment, still play an important role for the stagnation of the educational reality in Cyprus in terms of promotion of social justice leadership. The most unfortunate consequence of the above findings lies, perhaps, in the fact that such deficiencies, consequently, pose barriers to education’s most declared and essential role, that is, the social, psychological, physical and cognitive empowerment of all the learners.

This research claims that in order to promote and actualise the values that the formal educational system in Cyprus has declared as fundamental in its aims, educational leaders need to have enhanced sensitivity to social justice and moral issues in educational environments where vulnerable groups like ethnic or religious minorities, students from low socio-economic social groups and immigrants encounter several challenges. It is also claimed that such an aspiration cannot be accomplished except by recognizing and dismantling the traditional power structures that marginalize disempowered groups in broad society and are reproduced in education. As Scott (2003) stresses, the interaction between organizations with their environment is an established reality and a prerequisite for their survival. In this way, it has been recognized that educational systems do not exist in a vacuum, but as open social systems are affected by a complex social, economic and heavily politicized context (Hoy & Miskel, 2013; Pashiardis, 2014). Therefore, they need to be sensitive and adopt to the reality of their environment to the extend and in the way that

will keep them effective and productive, according to their set role and mission. Thus, if educational institutes of any form want to deliver their role honestly and fairly in cultivating their students cognitively, emotionally, psychologically, physically and socially, they are required to take into consideration the social, economic and political factors that affect all aspects of their students' life as citizens.

Based on this research, it can be argued that the promotion of inclusion and a socially just education for all students, while especially keeping in mind vulnerable students, can most effectively be secured through the enactment of Social Justice Educational Leadership, enriched with and directed by a critical DPM position. As the terms themselves imply, a critical DPM position and social justice educational leadership may ensure the recognition and efforts for the disestablishment of those power relations that nurture conditions of oppression against individuals or groups because of the non-conformity of their cultural, socio-economic, linguistic, or other individual or group traits, with the dominant White, middle/upper socio-economic culture and class. That is to say, the main pursuit of critical DPM and social justice leadership is the cultivation of such educational and eventually social conditions, whereby the only oppression that is allowed is against oppression itself, and every individual or group have the opportunity to participate and progress in education and the society in terms of democracy, equity and mutual respect “regardless of social class, gender, ethnicity, religion, disability, age, or sexual orientation” (Ministry of Education, Sports and Youth, 2023, p. 36).

To conclude, besides the point made in this research regarding the need for a multilevel improvement of the educational system and especially the LLL sector, the positive and optimistic side of the results still exists. Firstly, this research supports the findings of other research, which indicate that besides the acknowledged weaknesses of the formal educational system in terms of a social justice-oriented leadership, adult and minor migrants and socio-economically disadvantaged students are not excluded by the formal education policy in Cyprus. Secondly, despite the relatively large number of principals embracing a conservative DPM position, most of them recognise the injustice against their minor and adult students, especially the migrant and the poor ones and express feelings of affection. Although these emotions alone can by no means be considered adequate agents of an educational or social reality transformation, they do offer an optimistic sense that they might constitute *small openings* (Zembylas 2007) for further cultivation

of more empathy and acceptance that could ultimately lead to a critical and social justice-oriented consciousness.

In addition, the results of this research indicate that, although only few, educational leaders who adopt practices and attitudes indicative of a critical diversity practice and multiculturalism and leadership for social justice do exist. This result is in itself positive, both for the everyday experience of at least a part of the student population that benefit from such leadership and equally for the hope and the momentum that is generated by these principals' example that forms the basis for the promotion of the social justice leadership ideal and practice.

Finally, it cannot be stressed enough that there is a need for shifting from the documentation and analysis of social and cultural injustice and its reproduction to the documentation and analysis of struggles for the interruption of these processes and most importantly the documentation and analysis of actual positive impact of these struggles on the lives of vulnerable students and their families. To this direction, societies in general and educational systems in particular should realise that different starting points, different socio-political positions, economic conditions or other limiting factors for an individual or a group demand differentiated approaches. They should also realise that the formulation of a just society is a constitutional commitment for every institution, and a principal duty for education which needs to purposefully move further to the actual dealing with marginalization, disempowerment and exclusion. Social justice leadership in education, therefore, is the step beyond mere recognition and acceptance, towards respect and positive treatment of the "inevitable and desirable differences" (Young1988, p. 276), and the ensuring of equal opportunities in educational and social life through equal participation in a democratic society and the struggle for practical elimination of every form of oppression.

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APPENDICES

A. Subjects and Programs Offered at the State institutes for Further Education SUBJECTS

- **Foreign Languages**

- i) English – From Pre-junior to B2+ Level of the Common European Framework of Reference for Languages for pupils and adults.
- ii) French – From A1 to B2 Level of the Common European Framework of Reference for Languages.
- iii) German - From A1 to B1 Level of the Common European Framework of Reference for Languages.
- iv) Italian - From A1 to B2+ Level of the Common European Framework of Reference for Languages.
- v) Spanish - From A1 to B2+ Level of the Common European Framework of Reference for Languages.
- vi) Russian - From A1 to B1 Level of the Common European Framework of Reference for Languages.
- vii) Turkish - From A1 to B2+ Level of the Common European Framework of Reference for Languages.
- viii)
- ix) Arabic – From A1 to B2 Level of the Common European Framework of Reference for Languages.

- **Accounting** at all levels.

- **ICT - Basic Level**

- i. Year 1: Word Processing, Information Technology Basics, Computer use, Filing.
- ii. Year 2: Information and Communication (INTERNET), PowerPoint Presentation, Spreadsheets.
- iii. Year 3: Using Databases, Introduction to the Theory of Εισαγωγή Information Technology.

- **ICT - Advanced Level**

- i. Computer Science (One Year): IGCSE Computer Studies

- ii. Application Programs (Two Years): Word Processing, Spreadsheets, Databases, Presentations.
- **Consolidation lessons** for Gymnasium and Lyceum pupils at a low fee: All subjects taught at the mainstream school.
- **Preparatory lessons for the Pancyprian Exams for entry to the State higher educational institutions of Cyprus and Greece** at a low fee: Modern Greek, Ancient Greek, History, Latin, Languages, Physics, Chemistry, Technology, ICT, Mathematics, Biology, Economics, Accounting, Architectural Drawing, Technical Drawing.

PROGRAMS

- Educational Program for “Unaccompanied Minors/Applicants of International Protection”. The Program offers unaccompanied minors/applicants of international protection classes of Greek as a second language for 14 periods of 45’ a week and Mathematics for 6 periods of 45’ a week (MoESY, File 3.1.16.1, p.1)
- Complementary transitional classes (Greek language for 14 periods (45’) per week and Mathematics for 6 periods (45’) a week) for students with migrant background (European Commission, 2019).
- Educational Program for minors under the legal care and protection of the Director of Social Welfare Services 22/4/2021 (MoESY, File: 18.4.131/2)
- Literacy Program for the children of third grade of high school who are diagnosed as in danger of functional illiteracy (Greek and Mathematics)
- Literacy Program for Turkish – Cypriot Roma adults (Greek)
- Free lessons of Greek Language to Turkish Cypriots and Turkish Language to Greek Cypriots are offered at the SIFFE since 2003, within the framework of the materialization of the Governments’ decision for the creation of bridges of communication between the Greek Cypriots and the Turkish Cypriots.
- Free lessons of Greek Language to speakers of other languages who live permanently in Cyprus. From A1 to B2 Level of the Common European Framework of Reference for Languages.

B. Tuition Fee Redemptions at the SIFFE

	Council of Ministers Decision. Number / Date	Benefit
Free tuition		
1.	16.289 – 27/10/1977	All Foreign Languages: Public Schools Teachers
2.	17.183 – 31/8/1978	All Foreign Languages: Soldiers of the Cyprus National Guard
3.	20.895 – 8/10/1981	All Foreign Languages: Blind public telephone operators
4.	22.494 – 2/12/1982	All courses and levels: The children of those who were killed, or missing, or residing in the occupied area of the republic or suffered disability or any other harm during or because of the Turkish invasion
5.	25.930–14/6/1985	All courses and levels: The wives of those who were killed or missing, or residing in the occupied area of the republic or suffered disability or any other harm during or because of the Turkish invasion
6.	29.249 – 20/10/1987	All courses and levels: People who became disabled during the Turkish invasion and receive a relevant state allowance
7.	31.949 – 15/6/1989	Foreign Languages: People with disabilities who are registered at the Social Welfare Services and receive a relevant state allowance by the Social Insurance fund.
8.	33.940 – 2/8/1990	Full or half scholarships to 10% of the students at the SIFFE

9.	41.116 –27/5/1994	All courses and levels: The third of at least three children who are registered at the SIFFE
10	53.261 – 28/2/2001	All courses and levels: The children of those residing in the area of the republic that is occupied by the Turkish troops after the invasion
11	57.202 – 30/1/2003	Greek Language: for the children of expatriate Pontic-Greeks
12	57.966 – 4/6/2003	Greek Language: Turkish Cypriots and Turkish Language to Greek Cypriots
13	64.298 – 31/8/2006	All courses and levels: People with socio-economic vulnerability who receive a relevant state allowance
14	80.361 – 2/3/2016	All courses and levels: People with socio-economic vulnerability who receive the “Guaranteed minimum income” state allowance
15	82.156 1/3/2017	Greek Language: Non-Cypriots who reside permanently Cyprus
16	91.167 22/4/2021	All courses and levels: minors under the legal care and protection of the Principal of Social Welfare Services

Half Tuition

17	52.753 –30/11/2000	The children who come from families of 4 or more children
18	62.739 – 21/10/2005	The children who come from families of 3 or more children

C. Steinberg and Kincheloe's (2009) Tentative Positions Of Diversity And Multiculturalism

1. Conservative diversity practise and multiculturalism or mono culturalism:
 - Tends to believe in the superiority of Western patriarchal culture.
 - Promotes the Western Canon as a universally civilising influence.
 - Has often targeted multiculturalism as an enemy of western progress.
 - Sees the children of the poor and non-white as culturally deprived
 - Attempts to assimilate everyone capable of assimilation to a Western, middle-/upper middle-class standard.

2. Liberal diversity practice and multiculturalism:
 - Emphasizes the natural equality and common humanity of individuals from diverse race, class, and gender groups.
 - Focuses attention on the sameness of individuals from diverse groups.
 - Argues that inequality results from a lack of opportunity.
 - Maintains that the problems individuals from divergent backgrounds face are individual difficulties, not socially structured adversities.
 - Claims ideological neutrality on the basis that politics should be separated from education.
 - Accepts the assimilationist goals of conservative multiculturalism.

3. Pluralist diversity practice and multiculturalism:
 - Is now the mainstream articulation of multiculturalism.
 - Shares many values of liberal multiculturalism but focuses more on race, class, and gender differences rather than similarities.
 - Exoticizes difference and positions it as necessary knowledge for those who would compete in the globalised economy.
 - Contends that the curriculum should consist of studies of various divergent groups.
 - Promotes pride in group heritage.
 - Avoids use of the concept of oppression.

4. Critical diversity and multiculturalism:
 - Draws upon the evolving theoretical position emerging in the Frankfurt School of Critical Theory in the 1920s.
 - Focuses in this critical context on issues of power and domination.
 - Grounds a critical pedagogy that promotes an understanding of how schools / education works by the expose of student sorting processes and powers complicity with the curriculum.
 - Makes no pretence of neutrality, as it honours the notion of egalitarianism and the elimination of human suffering.

- Rejects the assumption that education provides consistent socio-economic mobility for working class and non-white students.
- Identifies what gives rise to race, class, and gender inequalities.
- Analyses the way power shapes consciousness.
- Formulates modes of resistance that help marginalised groups and individuals assert their self-determination and self-direction.
- Is committed to social justice and the egalitarian democracy that accompanies it.
- Examines issues of privilege and how they shape social and educational reality.

D. Participant's Demographic Information Table

SIFFE Code	Region/Province	SIFFE Region	Sex	Age Group	Vice Principal A'	Specialty	Qualifications	Years in Education	Years as a Director at SIFFE	Years in the Specific State Institute	Number of Other SIFFE They Worked for as Director	Have You Worked in Other Educational Contexts Besides Cyprus?	If the Answer in O is YES, Which Ones?
1	Larnaka	Rural	Male	56-60	Teacher	Italian Language & Literature	BA MA	19	5	3	1	NO	
2	Larnaka	Rural	Male	61-65	Teacher	Theology/ Religious studies	MA	27	7	5	1	NO	
3	Nicosia	Rural	Male	46-50	Vice Principal	Physics	BA MA	22	8	8	1	NO	
4	Pafos	Rural	Female	41-50	Teacher	Greek Language & Literature	BA	15	4	3	1	NO	
5	Larnaka	Rural	Female	61-65	Vice Principal	Biology	BA	26	2	2	0	NO	
6	Larnaka	Urban	Male	61-65	Principal	Theology/ Religious studies	BA	32	12	12	0	NO	
7	Larnaka	Urban	Female	41-45	Teacher	Greek Language & Literature	BA	14	6	1	1	NO	

8	Nicosia	Urban	Male	51-60	Principal	Mathematics	BA	31	6	1	1	NO	
9	Nicosia	Rural	Female	46-50	Teacher	Home Economics	BA		7			NO	
10	Nicosia	Rural	Male	41-50	Teacher	PE	BA	8	3	3	0	NO	
11	Larnaka	Rural	Male	51-55	Teacher	Mathematics	BA		2	2	0	YES	UK
12	Nicosia	Rural	Male	61-65	Principal	Theology/ Religious studies	BA Theology Phd Theology	29	3	3	0	NO	
13	Nicosia	Urban	Female	61-65	Vice Principal	English Language & Literature	BA MA	22	9	9	0	NO	
14	Nicosia	Urban	Female	41-45	Teacher	Physics	BA MA	18	8	8	0	NO	
15	Nicosia	Urban	Male	61-65	Teacher	Theology/ Religious studies Greek Language and Literature	BA (2) MA Phd	31	14	14	0	NO	
16	Nicosia	Urban	Female	41-50	Teacher	IT	BA		3	3	0	NO	
17	Pafos	Urban	Male	56-60	Vice Principal	Technology	BA MA	26	6	6	0	NO	

18	Nicosia	Rural	Female	61-65	Vice Principal	French Language & Literature	BA MA	26	14	14	0	NO
19	Limasol	Urban	Male	56-60	Vice Principal	IT	BA MA	25	9	9	0	NO
20	Nicosia	Rural	Female	41-50	Teacher	Greek Language & Literature	BA MA Phd		8			NO
21	Nicosia	Urban	Female	30-40	Teacher	Greek Language & Literature	BA	4	2	2	0	NO
22	Limasol	Urban	Male	56-60	Vice Principal	Greek Language & Literature	BA MA	24	6	4	1	NO
23	Amm/stos	Rural	Male	56-60	Teacher	PE	BA	21	10	10	0	NO

E. Semi Structured Interview Protocol

A. Basic questions for defining the SIFFE Directors' philosophical approach to Diversity and multiculturalism.

1. How would you define the term "diversity"? What does diversity mean to you?
2. What kind of diversity is there in your Institute? Could you briefly describe it? (*If necessary*: I will list some cases and you can add any others you want/have noticed: Diversity in socio-economic class, ethnic origin, racial origin, physical characteristics, health, visible or non-visible disability, age, gender, marital status, sexual identity, religion, ideological-political beliefs).
3. Based on the forms of diversity (categories) you have observed in your institute, when and how does the diversity of students manifest itself in the classes and in your Institute in general? (In what ways or forms does it become visible?)
4. Have you set any goals in relation to diversity in your school?
5. Do you believe that the presence of students belonging to different population groups (socio-economic background, ethnicity, gender, age, disability, immigrant background, sexual orientation) has created some inequalities, either to the detriment of themselves or other students:
 - more broadly in Cypriot society?
 - in schools?
 - In the State Institutes for Further Education?

Can you give some examples from both sides?

6. At an educational system level, what factors do you think contribute to the unfair treatment, marginalization and exclusion of certain groups/categories or individuals? (*If necessary*: Consider the different roles, e.g. teachers, principal, director, students, parents).
7. What do you think is best for students with an immigrant background: to be assimilated into Cypriot society and culture, to integrate into Cypriot society while maintaining the cultural or other peculiarities they bring with them? Anything different from these?
8. How would you appraise the goals set by the Cypriot education system regarding dealing with the diversity of students and intercultural education?
9. Do you think that the objectives set by the Ministry should have been differentiated? If yes, could you explain why?
10. Do you think the goals of the official LLL policy in Cyprus are adequate/effective as far as diversity and multiculturalism is concerned?
11. Do you think any other measures should be taken in terms of LLL and diversity/multiculturalism?
12. What are the main challenges in your Institute regarding the teaching of children who are different from each other?
13. What is your vision as the director of a multicultural educational institution?

B. 1. Basic questions for the detection of Directors with characteristics of Social Justice Leader

1. Are there any issues which you are particularly sensitive about, as the director of a multicultural Lifelong Learning Institute? What are they?
2. How would you describe the concept of social justice?
3. Do you think that this concept is linked to the education system? (If the answer is yes,) How does it connect, in your view?
4. What do you think are the main challenges in managing an educational institution with a large percentage of children who are different from each other?
5. Do you think that Social Justice can be practically promoted in the context of the school (unit)? / the education system? Can this be done in Institutes like your SIFFE?
6. Are there cases in your Institute of groups or individuals who are victims of social injustice? Can you give some examples? (Examples, if needed: non-recognition (misrecognition), non-acceptance, marginalization and exclusion).
7. Do you think that the role of a school principal/director of a SIFFE includes efforts to alleviate social inequalities? How do you think they can do it?
8. Does your institute cooperate with students' families and/or the wider community on issues of cultural diversity and social inequalities?
9. Have you had to study or do you intend to study any topics related to social inequalities or cultural differences? For what purpose?
10. Do you think that the teachers of your institute need further training and professional development regarding issues of social inequalities?
11. What kind of professional development or other support do you think the directors of the SIFFE need, regarding issues of social inequalities and the role of the school in this kind of issues? Have you received any support?

B 2. Basic questions to investigate the views of the Directors of the SIFFE on their degree of responsiveness to issues of social justice/injustice.

1. Would you say that you have been personally involved, as a director, in the promotion of social justice and the recognition of diversity (otherness) in your Institute?
2. Have you encountered obstacles in the process of promoting social justice issues and recognizing aspects of diversity (otherness)?
3. In what ways have you sought (or think you would seek) to remove the barriers highlighted earlier?
4. Has anything/someone facilitated you in the process of promoting social justice issues and recognizing diversity (otherness)?
5. To what extent should the responsibility/initiative for the management of issues of social justice and recognition of diversity (otherness) concern the central educational policy and, to what extent should the management of these issues be done mainly through initiatives and decisions at school level?

F. Consciousness, knowledge, and skills of social justice leaders

A. Social justice consciousness	P.3	P.4*	P.11	P.20
1. Possesses a bold vision	√	√	√	√
2. Believes that inclusive services and heterogeneous grouping benefit all students	√	√		√
3. Is committed to differentiation and teaming	√	√		√
4. Believes a sense of belonging and of classroom community are imperative for learning	√	√	√	√
5. Is committed to own learning and learning of others	√	GS**	√	√
6. Understands and values diversity	√	√	√	√
7. Believes in holistic approach to working with students and families	√	√	√	√
8. Is committed to engaging with the community	√	GS	√	GS
B. Knowledge				
1. Research on inclusion, tracking and heterogeneous grouping	√			√
2. Special education, interculturalism: theory, research, policy, procedures, disability, information, and practice	GI***	GI	√	√
3. (Greek) Language learners: research, policy, and practice		√	√	√
4. Content area curriculum and instruction		√	GI	GI
5. Interconnected nature of equity at schools	GI	GI		
6. Race, identity, and privilege		GI		
7. Promotes professional development of their Institute's educators, especially on issues of privilege and oppression	√	√	GS	GS
C. Skills				
1. Using and presenting data to promote their vision and justify decisions			√	
2. Interpersonal communication	√		√	√
3. Language / Experience/ Comfort with issues of race, diversity etc		√		√
4. Accessing talented outside resources to promote professional development of self and staff on issues of social (in)justice and multiculturalism	√			GS
5. Developing relationships with diverse people			√	√
6. Management skills: scheduling, facilitating class placement, working within negotiated contracts, utilizing release time, creating resources for professional development, organizing people, scheduling proactive time for outreach	√		√	GS

I. Core leadership (for social justice) traits

A. Arrogant humility

- | | | | | |
|--|---|---|---|---|
| 1. Intense confidence and comfort that they are right/ that they know what is best/that they are the ones needed to lead their school towards the vision of social justice. | √ | √ | √ | |
| 2. Continual insecurity and self-doubt of their abilities and their knowledge/ willingness to admit their mistakes publicly and privately/ questioning whether they are doing any good in their position/ constant reflection on their actions, mistakes, and decisions. | √ | | √ | √ |

B. Passionate vision

- | | | | | |
|--|---|---|---|---|
| 1. Tightly interwoven connection between their role as individuals and as principals/ deep caring / deep commitment and sincere enthusiasm/ personal connection to their schools and to social justice/ sincerity. | √ | √ | √ | √ |
| 2. Holding a strong vision/ working towards the moral purpose of social justice/ dissatisfaction when they could not change things (at all or fast enough) | √ | | √ | √ |
| 3. Focus of their efforts and the work of their staff in achieving equity and social justice for marginalized students/ change people’s beliefs from self-centred to other-cantered. | √ | | √ | √ |

C. Tenacious Commitment to Justice

- | | | | | |
|---|---|--|---|----|
| 1. Fierce commitment to their vision of equity and social justice for their staff and themselves/ lead in collaborative, democratic and empowering ways/ relied on, supported and empowered teachers/ relied on their staff’s professional knowledge. | | | √ | GS |
| 2. Solidly intact vision of social justice even when facing strong barriers. | √ | | √ | √ |

Notes

- * Principal 4 embraced a critical DPM position, however, she was not chosen as a SJ leader as she did not give enough indications for possessing adequate Skills, and Core Leadership Traits.
- *GS = Generally supports
- **GI = Generally informed (No specific studies or research)

NOTES

We see social justice as educational leadership as the struggle to cease every type of oppression against every member, individual or group of the society regardless of socioeconomic class, race, gender and any other distinctive or diverse characteristic.

