BUILDING COLLABORATIONS IN COMMUNITIES

EDITORS: M. I. Katsillis & B. Krzywosz-Rynkiewicz

Young People's Citizenship and Education: Building Collaborations in Communities

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Editor's Note

On October 17th, 2019, the Children's Identity and Citizenship European Association, in collaboration with CitizED and supported by the journal Citizenship Teaching and Learning, announced their third joint international conference. It was originally scheduled to take place from Thursday, the 14th of May, to Saturday the 16th of May, in 2020. The conference hoped to explore young people's citizenship and citizenship education within the context of collaborative communities. It sought research and thought pieces examining how and in what ways citizenship education encourages young people to relate to, engage with, and participate in their communities. Organizers also encouraged contributions which seek to analyze how citizenship education and educators developed community-based youth identities and forms of active citizenship. As has historically been the case for these endeavors, CiCea/CitizED were also not only open but *keen* to receive papers focusing on all other aspects of citizenship education from around the world. They were, as is their wont, interested in exploring curriculum design, pedagogy, youth identities, history education, and policy-making. The topic appeared to strike a particular chord, resulting in the submission, review and subsequent acceptance of nearly one hundred abstracts by early 2020.

Before all of this information could be shared, discussed, and, in turn, spark new considerations and, eventually, new and innovative studies, the workings of the world ground to a halt, following the reclassification of SARS-COV2 as a pandemic event. Quarantines and lockdowns became normative standards around the world. Suddenly faced with unprecedented concerns regarding participant health and safety in travel, congregation, and even interaction, the conference was first postponed and later cancelled. As a result, many of the previously accepted conference submissions were, understandably, withdrawn or never completed/submitted; an unfortunate, if understandable course of action for many in a truly exceptional state of affairs. The exception, however, was not contained to the workings of the conference, or the associations that organized it.

Everyday life was abruptly limited and, necessarily, extensively reorganized to meet the demands and necessities of this new reality. This was true in almost all facets of daily life and, indeed, in a particularly distinctive way, for the life of everyone within the educational sphere. We suddenly found ourselves cut off from family, friends, and loved-ones but also students, supervisors, professors, and research subjects. Fundamental aspects of our core learning experience were suddenly denied to us, as were avenues of expression and relief.

The contemporary world, thankfully, is the result of nearly a century of unprecedented theoretical and technological innovation and growth; it was not without the means to address many of these issues. Options, which would have been sufficiently less-than-ideal under normal circumstances, presented singular opportunities to maintain a semblance of the much-sought-after normality of days past. Of course, never having been in a position to require the use of these alternative methods, the educational system at large had done very little (if anything) in the way of testing or optimizing them –after all, we had a system and it worked. The reality of this situation is that it only appears unreasonable in hindsight. Educational institutions and actors applied themselves *en masse* to the incorporation, adaptation, and enhancement of technologies and approaches in order to find ways to

successfully transfer knowledge, endorse and foment inclusivity, provide support and counseling, alongside numerous other issues.

The concept of community was forced to expand its traditional definition, and as a result the educational sphere, in terms of teaching, supervision, research, and support. Institutions, researchers, educators, and students alike now became members of an online educational community. The concept of an online community, of course, is not novel. The internet has included means of congregation, interaction, discourse, and dissemination of knowledge in one form or another (e.g., Bulletin Board Systems, forums, and series of Social Media platforms) since its inception. The imposed and exclusive aspects of this new community structure, however, are novel characteristics which, as is almost always the case, bring with them novel considerations and challenges. Indeed, far from derailing the initial goal of the conference, it could be argued that this paradigm shift only served to add new, interesting, and *urgent* dimensions to the conference's original topic.

What new structural or functional impediments did this new reality place in the way of collaboration or, for that matter, on the structuring and maintenance of communities? What, if any, impact can physical separation and almost exclusive digital communication have on not only the development of community-based youth identities but on the very identities themselves? To what extent can one 'actively' participate in citizenship from behind a computer, tablet, or phone screen?

In light of these and many other concerns related to the impact of the pandemic on the conference's original thematic core, submissions were re-opened, with a somewhat broader field of reference. The collected works of both the original conference submissions and of the individuals and research groups that answered the extended call were peer reviewed and are presented in this volume. They present an immersive and multi-faceted mélange of approaches to the concept of collaboration within communities from both before and during the pandemic, drawn from individual and group research, representing the Czech Republic, Greece, Lithuania, Sweden, Turkey, and China.

The concepts of young people's identity, their education, their social and educational interactions and collaborations and, indeed, the factors that influence their development as active citizens are matters of ongoing and undeniable interest. This is true, regardless of the circumstances the world at large finds itself experiencing. Indeed, one might argue that the importance of these concepts only is accentuated and enhanced by any sufficiently large deviation from established societal norms. It is in such circumstances that we find ourselves currently and, as researchers, educators, and life-long students, it is incumbent upon us to make every effort to better understand these concepts, not only in general terms, but specifically as they express themselves outside the realm of the established.

There is, undoubtedly, much work yet to be done in this particular field. This special collection of research offers an engaging and multifaceted starting point to parties seeking a first taste on the subject, while also providing novel and interesting material for seasoned researchers in the field.

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Principles and themes of Global Citizenship Education in Undergraduate Teachers Training[1]

Blanka Zemanová & Jana Stará[2]

Abstract

In order to achieve responsible and competent citizen behaviour, from a global perspective, it is necessary to improve the education of future teachers. Our aim was primarily to map the current situation of this field in the Czech Republic. Global Citizenship Education (GCE) principles and themes, implemented into training programmes of future teachers at Czech universities, were explored by designed assessment tool and multiple methods. Content analysis of the teacher training course syllabus, a questionnaire survey and a semi-structured interview with university teachers preparing future teachers were conducted to gather data describing which factors determine quality and effective teaching contributing to future teachers' social and environmental responsibility locally and globally. We verified the main influencing-factors University teachers view as crucial for developing the global responsibility of future teachers. These are: teaching methods and strategies empowering learners to take action, a safe learning environment enabling open discussions, and effective cooperation and participation of future teachers in process of their own learning.

Key Words

global citizenship education, pre- service teachers training

Introduction

Global Citizenship resonates today due to the attention global issues (global happenings such as earthquakes, severe weather, contagious disease outbreaks etc.) receive in the media along (Gaudelli, 2016). Many countries' populations have become more diverse following immigration influxes, and that diversity may become the key embedding factor of GCE within teacher education (and policy in general) but also a core element of teacher education (Yemini, 2019).

The growing need to gain insight into global issues is manifested by the growing incorporation of contents related to Global Citizenship Education (GCE) in education systems and teacher education worldwide (Bamber, Bullivant, Glover, King, & McCann, 2016; Gaudelli, 2016).

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Teachers may be the most influential agents of GCE, determining both the way and the extent to which it is implemented in classrooms (Gaudelli, 2016; Goren, & Yemini, 2016).

Research project aim

The research project aimed at mapping the extent and quality of the GCE principles and themes (e.g., Globalization and the Interconnected World, migration, Sustainable Development Goals /SDGs/, Human Rights, etc.) and their implementation into syllabus of teacher's education programmes and courses was realised at Faculties of Education within various Czech Universities. The purpose of research project was to explore the goals of teacher training courses focused on global issues but also to identify methods that contributes significantly to the achievement of these goals.

Theoretical background

Yemini, Tibbitts, and Goren (2019) conducted a mixed-methods review analysis of academic literature on global citizenship education and teacher education between 2006 and 2017. They wanted to understand how teacher education scholars were theorizing and researching the presence of GCE in teacher education programmes.

Based on context analysis, Yemini et al., (2019) found out that 45% of the articles rationalized GCE in education on the basis of increasing diversity in the schooling system or country. Thus, it follows that the multiculturalism is a core educational concept linked with GCE teacher education. Further analysis showed a positive trend in the use of innovative/adaptive pedagogical approaches for GCE, critical pedagogy emerged as the dominant approach (found in 36% of the studies), with critical thinking and critical analysis identified as part of this approach. Only 15% of the studies referenced experience-based or active learning in GCE; this finding is consistent with other civic education literature that finds teachers much more likely to prioritize analytical skills for learners rather than an activity-based and action-oriented curriculum (Alongi, Heddy, & Sinatra, 2016).

Yemini et al. (2019) also mapped the relevance of GCE-related training for graduate profiles (i.e., assumptions about graduate's competencies). GCE-related courses were most-often included as an elective subject (21%) or as the component of a core or compulsory subject (17%).

Research project focus and its context

Following the aforementioned review by Yemini, we aimed to describe:

1. interconnections of Global Citizenship with other key education concepts (i.e., Sustainable Development/Environmental Education, Multicultural Education, Human Rights Education, etc.),
2. methods and approached used in GCE-relevant courses and
3. the relevance of courses addressing GCE themes and principles in study programmes.

Global Citizenship Education (GCE) is a part of the 2030 Agenda for Sustainable Development, built into UNESCO's Sustainable Development Goal (SDG) 4 on education

(UNESCO, 2019). Global citizenship should consist of:

1. knowledge of existing global trends and shared universal values (peace, human rights, democracy, tolerance, justice, and sustainability),
2. the promotion of skills needed to exercise ones civic and political rights actively, and
3. the internalisation of humanistic values and attitudes (Skirbekk, Potancoková, & Stonawski, 2013).

In short, Yemini et al. (2019) pointed to national context in GCE-related strategies. In the Czech Republic, GCE principles and themes have been anchored in the National Strategy of Global Development Education and Global Context Awareness 2018-2030 elaborated by the Ministry of Foreign Affairs Czech Republic /MFA/. The focus of our research project is relevant to the Action Plan (elaborated by the MFA) activities needed to be delivered by universities/faculties of teacher education and academic staff; specifically:

- The Association of Academic Deans for Teacher Education will create the overview of teachers training programmes addressing the GCE principles and themes.
- Faculties of Education will design suitable tools (questionnaires) exploring the principles and themes of Global Citizenship Education in particular study programmes and plans.
- Faculties of Education will also develop a draft to strengthening global dimension in teacher training programmes.

According to key strategy documents (e.g., the National Strategy of Global Citizenship Education and Global Context Awareness 2018–2030, the Agenda 2030 for sustainable development, the Strategy for Education Policy 2030) it is crucial to reflect the need to strengthen future teachers' competencies, to implement GCE principles and themes in curriculum documents, teaching and school ethos.

In order to achieve the goals of Agenda 2030 for Sustainable development, the global development education (GDE) goal is "raising learners' understanding to global, regional and local political, economic, social, environmental and cultural processes including their interrelationships and the interconnectedness of their impacts" (The Ministry of Foreign Affairs Czech Republic, the Strategy of Global Development Education and Global Context Awareness 2018–2030, p.1). The cross-contextual theme, Education for Thinking in European and Global Contexts (which provides curricular framework for GCE implementation), emphasizes the European dimension in education, which supports principle of global thinking and international understanding. An essential part of the European dimension is the education of future European citizens as responsible and creative personalities, empowered to mobility and flexibility in the civil and professional spheres as well as in personal life." (Ministry of Education, Youth and Sports, 2017).

Data collection methods and respondents

The pilot analysis (based on designed assessment tool "set of key words" and expert assessment method) was conducted to provide data about the study programmes and fields suitable for project research (e.g., Biology with a view to Education, Geography with the view to Education, Social sciences/studies with a view to Education, Pre-primary and Primary School Teacher Training, Teacher training in Biology, Geography and Social

sciences/studies). Data collection was carried out within 9 Universities of Teacher Education, using multiple methods and tools –content analysis of teacher training course syllabus/study plan, questionnaire survey among teachers and guarantors of analysed teacher training courses, in-depth interviews and analysis of teaching materials.

We analysed 74 Bachelor's, Master's and (specifically full-time) follow-up Master's Degree Study Programmes. Data describing GCE principles and themes implemented in teacher training courses has been available through the STAG information system, in online catalogues of study programmes or in accreditation documents. We identified analysis-relevant teacher training courses via data collection methods used for pilot testing – designed assessment tool "set of key words" and expert assessment method. The research project report is based on the analysis of 598 courses from degree programmes accredited by selected Faculties of Education. 321 of the courses were compulsory, 236 were compulsorily optional and 41 courses were optional.

The qualitative syllabus content analysis aimed to:

1. identify the GCE principles and themes representing an integral part of undergraduate teachers training within selected Faculties of Education,
2. define courses with the potential for further implementation of current global issues and
3. explore the expert network having a crucial influence on strengthening global citizenship competencies of future teachers.

A fundamental limit of using qualitative content analysis was the fact that study plans and syllabi of teacher training courses were presented to different level of specificity. As a result, the extent and depth of implementation of GDE principles and themes, methods employed, and approaches in teacher training courses cannot be said to have been rigorously assessed to reflect the current situation.

To ameliorate this, we conducted the questionnaire survey (distributed to 180 teachers and guarantors of analysed teacher training courses -49 of whom completed it), semi-structured interviews and analysis of teaching materials to gather additional data in order to:

1. verify frequency of the GCE principles and themes implementation into analysed teacher training courses,
2. identify information resources used by university teachers preparing future teachers and
3. explore existing collaboration between colleagues, departments, faculties and non-university entities (e.g. NGOs).

Semi-structured interviews and analysis of teaching materials were also conducted (with 5 teachers), in order to collect comprehensive data about teaching methods and objectives set in researched teacher training courses to gain deeper insight into the reality of GCE teaching in particular study programmes.

Key research project results

Based on key findings of the study, GCE principles have been implemented into almost all analysed teachers training courses (especially the principles of "holistic view of the world", "global responsibility", "openness and critical thinking"). The themes most often

integrated in teacher training courses were "globalization (economic, cultural, social, political) and the interconnectedness of the world", "equal opportunities and respect for diversity", "global challenges and Sustainable Development Goals" (sub-themes such as, e.g., climate action and sustainable use of natural resources and energy, quality education, gender equality and peace, non-violence, justice and responsible institutions are frequently incorporated to Teacher Training Courses). The GCE themes of "world trade and its impact on development" and "humanitarian aid and development cooperation" were only marginally implemented in all teacher training courses.

According to respondents, key factors in the decision-making process regarding specific global issue were:

1. university teachers' expertise (e.g., focus on Environmental Education), and
2. attractiveness and interconnection of global issue with real life of learners (e.g., consumer choice, environmental responsibility).

Factors influencing quality of Global Citizenship Education teaching

Respondents considered the process of shaping attitudes and values (reflected in future teachers' action) to be the key objective of the GCE. Therefore, respondents preferred teaching methods stimulating the future teachers' action (i.e., their thinking, argumentation and problem solving) in teacher training courses. Effective teaching approaches and methods identified by respondents included problem solving group work, documentary movie or case study analysis, elaboration of seminar paper and specific methods (e.g., global storylines, RWCT approach and methods, philosophy for children (P4C), etc.).

The teaching strategies preferred by respondents are focused on both future teachers' personality development and the development of their professional skills/competencies. According to respondents, micro-teaching and the analysis of teaching records represent the key methods/techniques strengthening professional competencies of future teachers.

The competence to set a teaching objective was considered by respondents to be crucial for the GCE teaching. The GCE teaching objective can be raising of learners' awareness to interconnectedness of the world and their understanding the local and global impact. Elaboration of a semester paper was identified as a realistic teaching goal of teacher training course (e.g., students create a life cycle analysis of daily consumption things) which could strengthen future teachers' competencies.

According to the respondents, the personal interconnection factor to the GCE themes significantly contributes to the future teachers' learning motivation (i.e. life-relevant learning content).

The respondents consider a safe learning environment a crucial quality factor of global issues teaching. The safe environment was mentioned in two different areas:

1. Creating a safe learning environment to strengthen active engagement of future teachers in open discussion within teacher training courses, and
2. Empowering future teachers and equipping them with skills/competencies to support a safe learning environment in their future teaching to protect their future pupils and themselves in the role of a teacher.

According to respondents, communicating sensitive global issues (e.g., climate change/crisis) has been associated with certain challenges and personal limitations of both teachers and pupils (e.g., the age factor). Thus, future teachers need to be reassured that they can choose teaching strategies and objectives appropriate to the age or other specifics of learners, to be reassured that their teaching would remain relevant and meaningful. Respondents (university teachers) view a collaboration with colleagues (within departments and faculties), experts and other organizations (e.g., Adra, Meta, NaZemi, People in Need – Educational Programmes) as a contributing factor to quality teaching. Some Teacher Training Courses were designed in collaboration with non-governmental organizations (2013-2015, People in Need - Varianty Educational Programme, organization NaZemi). We have mapped the resources for global issues teaching at Czech universities according to university teachers' statements. We found that supportive and methodological materials created by non-governmental organisations have been widely used by university teachers (e.g., Global Citizenship Education in the Future Teachers Training / 2014 /, Global Dimension in Teaching / 2013 / or The Common World - Handbook of Global Citizenship Education / 2004/).

Challenges in Global Citizenship Education teaching

Based on university teachers' answers, we found that GCE teaching and learning are associated with certain challenges that must be considered by teachers during lesson planning. Negative connotations of sensitive global issues can cause frustration and subsequent learners' rejection of issues at two levels:

1. denial of the issue itself (e.g., climate change) and
2. refusal of future implementation of global issue(s) into teaching.

According to respondents, it is important to reassure future teachers that they can protect themselves and, for example, to implement just a part of the global sensitive issue into teaching (e.g., to strengthen pupils' competencies regarding critical thinking and reading literacy to be subsequently able to understand other aspects of the issue). The time allocation of teacher training courses in Study Programmes and the learners' amount in seminar groups are also considered a challenge by respondents. The learners' amount factor significantly influences teaching methods used within seminars. Activating methods (e.g., open discussion and problem-solving group work) suitable for small groups would contribute more to the achievement of the set learning objectives.

Other reported challenges include:

3. the fact that the course approaching global issues have limited effect on the profile of the graduate (i.e., these are mostly optional courses),
4. the lack of time for university teachers' preparation (wide range of global themes represents huge demands on preparation) and
5. limits in university teachers' knowledge.

Conclusion

Our findings reveal that global perspectives were incorporated in courses primarily focusing on other concept of education, which is to say, concepts of Environmental, Multicultural and Citizenship Education.

Based on our analysis of study programmes, there is a clear lack of dissemination of expertise and continuous professional development of university teachers in GDE area across the Czech Republic. Some teacher training programmes or courses contain relatively outdated concepts (without sufficient support via relevant study resources) and concepts affected by trends without their anchoring within a broader context. Our findings suggest an opportunity to set up the expert conference/seminars aimed to support GCE principles and themes implementation into undergraduate teachers training to reflect different level of opportunities (i.e., from "how to get in global perspective within certain topic" to "how to incorporate global dimension into visions and goal of teacher training course/teacher study programme").

Our findings indicated that key influencing factors of GCE-related teacher training courses are:

1. setting teaching goals and selection of methods and approaches appropriate to achieving them (university teachers consider activating methods and strategies as a crucial for global citizenship teaching),
2. the number of future teachers in training group,
3. future teachers' competencies and their self-study willingness,
4. life-relevant teaching content,
5. safe learning environment, and
6. the period of study (i.e. year of Bachelor's and Master's study).

The implementation of GCE-related courses in the higher years of follow-up master's studies is considered crucial by interviewed university teachers. Thus, future teachers can integrate the knowledge and experience developed in previous years of study and put it into a new context due to global citizenship teaching (by which point future teachers will also have teaching practice experience, and can therefore perceive global themes not only personally, but also from teaching perspective).

According to university teachers' statements, the actor has key impact on professional development of university and future teacher in GCE area, promoting them through methodological materials and foreign internships/exchanges.

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Learning the Principles of European Citizenship to combat discrimination and racism[3]

Asimina Bouchagier[4]

Abstract

Cooperation between the countries of the European Union clearly shows that the increasingly complex social and economic problems the countries face can be solved. Cooperation does not mean altering the specific cultural and linguistic identity of each country. On the contrary, many actions of the European Union highlight the specific regional characteristics and richness of European countries' traditions and cultures. Teachers in modern Greek schools are invited to teach pupils about the concept of citizenship and the extension of the concept from local to European and global levels and, specifically, that a citizen of any member-state also has a European citizenship. The cornerstone of Union citizenship is the right to free movement, residence and employment alongside the principle of non-discrimination and racism on grounds of nationality. European citizenship is linked to the value of solidarity in social justice. To this end, in late fall 2019, an intervention project was conducted with primary school pupils of the 5th and 6th grades, in an area near Patras, Greece. Our intervention was conducted employed Action Research methods. Our tool was group experiential exercises aiming to teach students about basic principles of European citizenship. Students learned about discrimination and racism and how to respect and accept the difference as European citizens. The experiential activities were adapted to the age and level of the students. In this presentation our findings will be presented and discussed with the hope that these can contribute to the academic discussion on how pupils in the future will become right European citizens while respecting diversity. Samples of the students' work and dialogues will be presented.

Key Words

European citizenship, discrimination, racism.

Introduction

The mission of the European Union in the 21st century is to maintain the peace that has been established among its Member States, to promote practical cooperation between European countries to ensure the safe living of its citizens to promote social solidarity, to maintain European identity and diversity in the globalized world and, especially, to spread the common values of European citizens while solving huge economic and social problems faced by countries. (Fontaine, 2014). Citizenship today is intertwined with equality, since it

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aims to create a public space where all individuals are treated in the same way. Nowadays, the environment in which the concept of citizenship develops is not national but European. Article 20 of Maastricht Treaty establishes citizenship of the European Union, stating that it does not replace but is an addition to the national citizenship. All of the various cultures and civilizations is not degraded but promoted in every way. The European Union has ceased to be exclusively a single market and has been transformed into a civil society, with rights and obligations for each citizen. European citizenship has two basic cornerstones, the right to free movement and residence and the prohibition of discrimination on grounds of nationality. Without the aforementioned components, European citizenship is meaningless. The reinforcement of European citizenship is based on its connection with the values of solidarity under social justice conditions to prevent the prejudice and the discriminations in a European country (Stergiou, 2014).

Given the demographic changes in Greek society and the constant movement of immigrant groups, racism and discrimination are important issues for students and especially for school educators who are called to intervene. Greek students, as European citizens, need to shape their European identity based on the principles that govern it. The most basic principle, as emphasized above, is the elimination of social inequalities and discrimination in European society. Teachers at school are called upon to intervene, ensuring that inequalities and discrimination are not reproduced, by creating a climate of cooperation and solidarity. which can be accomplished through learning the principles governing the European Union (Avdelidou et. al., 2013).

The Maastricht Treaty, as noted, is a milestone in the development of European integration for the European Union. In the new environment the importance of education is upgraded as it is recognized as the official field of policy of the Union. Across the occasional resolutions of the Ministers of Education of the European Union, emphasis is placed mainly on strengthening the European conscience in education. In particular, they emphasize that school is called on to strengthen young peoples' sense of European identity and to underline the value of European culture (Govaris & Roussakis, 2008). Many people today across the European Union face discrimination on the grounds of racial or ethnic origin, religion or belief, gender, and so forth, without knowing that there is legislation to provide protection against such discrimination. It is particularly important, in this light, that the classroom itself can be a staging ground for interesting actions against racism. Many activities can be carried out to combat discrimination and to promote equality. In particular, the self-representation of all the potential of the class, even the teacher, is very important for the individual to know the identity of the person next to him, his habits, his knowledge, and his views. In this way differences are smoothed out and there is a closer bond between students in classes. In conclusion, students through experiential learning activities of the principles of the European Union can become aware of issues of discrimination and racism and consequently become exemplary European citizens in a multicultural society in the future (Coelho, 1998).

Methodology

Action-research

In order to identify changes in our students' behaviour and in the way they perceive their identity and their image and in order to answer how certain techniques reinforce that

image in their minds, we considered that the main principles of our school-based intervention should be those of action research. The methodology of action research is ideal for the exploration of scientific knowledge, since it enhances the abilities of the participants, it promotes collaboration, it is carried out on the spot, it develops data feedback, it is interactive and it allows evaluation and review. (Cohen, Manion & Morrison, 2008, p. 388).

Action research deals, on the one hand, with changes in individual behaviour, and on the other hand with the culture of groups, institutions, and societies to which these individuals belong (Cohen, Manion & Morrison, 2008, p. 388). Therefore, it will be particularly helpful in teaching a classroom full of students from different backgrounds the principles of European citizenship, to raise awareness of issues of diversity to combat racism in school environment.

Procedure

As a teacher I found it necessary to apply experiential exercises in the classroom to raise awareness of issues of diversity by teaching the principles of European citizenship. We chose a class consisting of 5th and 6th graders of an elementary school of Achaia in Greece, as we felt that several of its students needed to understand how to be a European citizen in a multicultural community. The class consists of 10 students foreign and domestic. The procedure took place in late fall, 2019.

Aims of intervention

Aim: Respect diversity and combat racism by learning the principles of European citizenship

Cognitive Objectives:

Members of the group are invited to:

1. Understand how to be a European citizen
2. Realize that everybody is different but equal
3. Acknowledge self-image and others
4. Understand and alter their views, when necessary,
5. To be informed about inequality of opportunity in society

Capacity Objectives:

Members of the group are invited to:

1. Project their self-image
2. Express their needs and feelings,
3. Develop their communication skills and improve their personal relationships
4. Identify possible consequences of belonging to minority groups

Attitude Objectives

The members of the group are called to

1. Become sensitive to personal values issues
2. Adopt an active attitude towards the problems they face.
3. Develop their ability to understand the thoughts and feelings of others.
4. Appreciate and help the others
5. Respect and love diversity

Evaluation

The evaluation of the group and the overall process is important since feedback is always needed to identify any short comings or the right points that could be repeated in future sessions. Evaluations will be carried out, based on the following principles:

1. The formation of the team that is, *whether the team was formed by the people who comply with the conditions set out in advance.*
2. The objectives of the group, which is to say *the degree to which they are implemented*
3. Compliance with the contact by both coordinators and members of the group.
4. The degree of adaption of members in various "areas" that is, *active participation, utilization of the difference, interaction among the groups, acceptance, respect, and so forth.*
5. The methods of organizing the procedure.
6. One of the methods of evaluation could be observation, *i.e., 'careful monitoring and assessment of phenomena as they unfold, without the intention to modify them, carried out with or without the help of appropriate study and research tools* (Vamvukas, 2000, p.195).

Observation is the "simplest" method of collecting quality data and it refers to the "organized and systematic observation of social behaviors" (Iosifidis, 2003, p.50). In our group, observation would be extremely helpful in order to 'control' the constant reactions of its members, both verbal and non-verbal. We also provided students with a self-assessment sheet to report on their own knowledge, views, preferences, interests, emotions, expectations, attitudes, values and, in general, all the aspects of their personality through this process.

Intervention

The intervention takes place during the Social Studies class. Children experience the whole process in a playful way. The activities are mainly experiential. Table 1 presents the organization of our intervention.

Table 1. Intervention Organization

Subject	Duration	Activities Titles per Subject
1. Formation of the group	One 2-hour session	A. Form into group
		B. Drafting the Contract
2. Discovering Europe and European Union	Four 2-hour sessions	A. Through the myth to reality
3. Understanding the principles of European citizenship		B. Principles of European citizenship
		C. European citizenship, values, identity, diversity
4. European citizen combats racism and discrimination through European values.		D. Group's closure
Total: Five 2-hour sessions		

Experiential activities

A two-hour session has preceded the experiential activities, to form small groups and conclude a contract in order to better carry out the process.

ACTIVITY 01:

"Through the myth to reality"

Main Idea:	We Know Europe and European Union through the myth.
Materials:	pencils, crayons, papers

To introduce our students to the concept of Europe and the European Union we thought of conducting the intervention in a playful way. We placed our students in a circle and told them the ancient Greek myth of Europa *(after whom the continent of Europe is named)* and her abduction by Zeus in the form of a bull. After telling the story, we showed the students the Greek two (2) euro coin depicting the abduction of Europa according to the myth. We gave them time to ask questions and then there was a brief presentation of Europe and the European Union. We handed out cards to each student who had a small text about Europe and the European Union and maps of Europe with important information.

The given text:

Europe consists of many countries and people, who may speak different languages, but also have a lot in common historically and culturally. That is why many Europeans have long envisioned a united Europe. This vision began to materialize after the tragic consequences of

the two World Wars. At that time, some European countries established a community of economic cooperation and development, the European Economic Community (EEC). This first community evolved and thus emerged the European Union, which today (2019) has 27 member states and is expanding with the accession of new member-states.

ACTIVITY 02

"Principles of European citizenship"

Main Idea:	We understand the principles of European citizenship in an experiential way to raise students' awareness of issues of otherness and racism.
Materials:	Cards, evaluation sheet

The students sat in smaller groups. They were given cards containing important information on the concept of European citizenship and various European Union programs promoting equality, solidarity, and social justice. Students were asked to discuss the card issues and for each group to try to capture the basic principles of European citizenship and then discuss them in plenary. They were then given an evaluation sheet for what they gained from the process.

The cards given to the students:

Card 01:

The EU implements programs called "Erasmus" to promote educational exchanges so that young people can travel abroad for training or studying, learn new languages and take part in joint activities with schools or colleges in other countries.

Card 02:

The Comenius program is promoted, and aims to improve the quality of school education and to strengthen its European dimension, by encouraging transnational cooperation between schools.

Card 03:

January 2007: The European Year of Equal Opportunities for All, begins

Card 04:

March 1, 2007: The European Monitoring Center on Racism and Xenophobia (EUMC) becomes the European Union Agency for Fundamental Rights (FRA).

Card 05:

July 4, 2007: EU Commission launches public consultation on new anti-discrimination measures.

Card 06:

October 11 and 12, 2007: Conference European Parliament of Equal Opportunities for All , Brussels.

Card 07:

All European citizens can move freely in all countries and seek employment

Card 08:

November 18, 2008: First meeting of the Group of Government Experts on Combating Discrimination, Brussels.

Card 09:

November 25, 2008: Legal seminar on the application of EU law on equal opportunities and the fight against discrimination, Brussels.

Card 10:

1 and 2 December 2008: Conference "Local action for a society for all «as a follow-up to the European Disability Action Plan, Brussels.

Card 11:

December 3, 2008: International Day of Persons with Disabilities ≪ Conference on the Rights of Persons with Disabilities: Dignity and Justice for All.

Source of cards: Spidla, 2009

Evaluation sheet*:*

What did you gain from this activity?

What principles should a European citizen promote?

ACTIVITY 03

"European citizenship, values, identity, diversity"

Main Idea:	To enable a citizen of the European Union to recognize the values promoted by the European Union, which uphold human rights, by supporting diversity in a diverse society in which everyone develops their own identity.
Materials:	Cards of famous Europeans, A4 marker papers

We made 2-3 cards from famous Europeans that students admire. We stuck their photo on the back and wrote some of their features on the front. We asked our students to imagine that they are creating their profile for a social network site. We explained that they should not focus only on appearance but on their beliefs, their interests, the communities they belong to. Then we asked if they want to share their profile with their classmates. Then we asked the plenary if they know where the identity comes from and if they considered it acceptable to be different. We read the identities of the celebrities we have prepared without showing the photo of the celebrities we have or revealing their names. If students heard a common feature with the identity person, they had to raise their hands. Then we revealed the identity of the persons on the cards. Summarizing, and linking everything we talked about the principles of European citizenship in the previous activity, we explained that although people have many differences in religion, age and culture, they have many things in common and must be respected by all. We underlined that Europe in general, our country, our place, our school are characterized by great diversity. We asked students what the benefits and challenges of this diversity are. As soon the discussion ended, we highlighted to the students that as European citizens but also as people we should adopt values such as those promoted by the European Union. We gave a paper to the students containing values and their explanation and asked the groups to prioritize them and state why they are important. Finally, we asked students what values according to their point of view, help promoting respect for diversity and tackling racism. At the end, the students were given an evaluation sheet of the process.

Celebrity Cards:
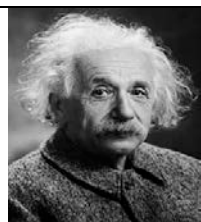
Albert Einstein: I am a German-Jewish scientist, I was forced to leave my homeland because of my religion, I play the violin, I believe in peace and I fight for it all over the

world, I have two children I like to emphasize that I do not have any special talent I am just passionate curious (Nomikou, Orfanidou, &Holeva, 2014)

Maria Salomi Skudowska-Curie: I am a Polish physicist, chemist, and teacher. My friends call me Mania and I have four other brothers. My favorite subjects at school were Mathematics and Physics. In my country, when I was living, women were not allowed to attend universities and I was forced to go abroad. (History E,' 2003 *Newspaper Eleftherotypia.)*

Cristiano Ronaldo do Santos Aveiro: I am a Portuguese footballer for Juventus and the Portuguese National Team. I was born in Madeira and I had a heart problem until I was 15. I like speed and at school I always played football. (The Club History football legends, 2019)

Worksheet with values and their explanation:

Peace:	*Resolving disputes without the use of force*
Reliability:	*Keeping promises*
Equality:	*Equal treatment of people regardless of who they are*
Ambition:	*To use all your potential*
Honesty:	*Always tell the truth*
Compassion:	*Interest in others*
Generosity:	*To offer to others*

Source of activity: Nomikou, Orfanidou, & Holeva, (2014)

Evaluation sheet:

What did you like most about this activity and what did you learn from what you will keep in your life?

ACTIVITY 04

"Closing Activity"

At the end of the sessions there was a discussion and each student drew a painting that reflected everything they had learned at the end of the sessions.

Results

This presentation includes all the findings from the five (5) two-hour sessions that we had with the students, where a dynamic group was developed with the help of experiential exercises. All ten (10) students in the class participated and were divided into groups of five. The team design did not make it too difficult for students to get along, but it made them happy. The whole process was presented to students as a form of playing.

Session 1

In the first session the students were quite excited, as they knew in advance that we would do experiential activities. The whole work plan was done during the course of Social and Political Education. The students learned that they would work in groups and were excited. They were instructed to engage in a program related to European citizenship and awareness of diversity. The students made the rules they had to follow and named their program: "I learn the principles of the European citizen and I respect diversity"

Session 2

Figure 01: *The myth of Europa*

All students participated in the session. To introduce students to the concept of Europe and the European Union, we told the students the myth of Europa. Some of the students knew it but some did not. When we showed the students the Greek two (2) euro coin, some of our students confessed that they had not noticed that the myth of Europa was being represented. We emphasized to the students that the currency is used by almost all the countries that belong to the European Union as they all have the common currency the euro. Some at that time took out a 2-euro coin and noticed that they had the 2-euro coin from other countries as well. Maps of Europe were provided along with information on the European Union. Through the discussion the students understood that, apart from Greek citizens, they are also citizens of Europe, as Greece is a member state of the European Union. In the end, the students painted the myth of Europa for display purposes.

Session 3

All students participated in the sessions but this time in smaller groups. They knew very well how to work as a team and tried to obey the rules of the contract they had set, in the first session. The students were given the cards concerning the European Union, as mentioned above, and were asked to capture the basic principles of the European Union. Students discussed with each other and then reported their ideas to all the students. It was remarkable that the students immediately realized that the European Union promoted programs against racism and xenophobia. They were particularly impressed by the programs that promote the cooperation of schools in the countries of the European Union and many of them wished to participate in them or in programs similar to them. One student stated that it is remarkably interesting that citizens who belong to the European Union can move freely within European territory and have the opportunity seek employment in different member-states, through various programs. The evaluation sheet was then given in order to understand what caught the attention of the students and what they gained from the process. Most of the students claimed that they were impressed that so many anti-discrimination and anti-racism programs are being promoted by the European Union. They claimed that they must take care of and protect those who are different, as European citizens.

Sessions 4-5

The students all enthusiastically participated in this activity again. They were excited that the lesson of Social Policy Education was given in this way. Students were each asked to write their personal identity. It was explained to the students that identity is the of qualities and individual characteristics that make a person. The students wrote their data and mainly their interests for example, that they like painting, football, playing the piano, and so forth. One student emphasized her identity as a Greek and European citizen. When they read the cards of famous people, they were excited, finding many similarities in their interests. All the boys immediately recognized the famous Portuguese soccer player by his characteristics. The majority discovered the famous Nobel winner Einstein and a few Curie. At the end of the activity, many of the students asked for other information about them.

Students reported that they were proud that all these famous people faced difficulties and discrimination but nevertheless succeeded and became so great. Students were told that

our society is diverse and were asked to share ideas about the benefits of diversity. Some students reported that there are differences everywhere –even in the school they attend. They claimed that every human being can contribute to the society we live in. The students were given a worksheet with the values that govern people and are promoted by the European Union. Most of the students claimed that the most important values of all are peace and equality. The students' claimed that compassion (i.e., concern for others), was also an important value. Some of our students did not completely understand the concepts, so more explanations were provided. One student said that we should all show compassion to all people, especially those who suffer. When the student was asked to refer to some people who are suffering, he mentioned the refugees who have come to our country and apply for asylum. Most of the students wrote that they have gained many benefits from this experiential activity. They noted that they particularly liked the celebrity cards, as they learned details about celebrities' lives that they were not aware of and found many similarities with them. Many claimed that the values given at the end should be held by all European citizens in order to respect their neighbor and reduce racist tendencies.

Figure 2: *I am a European citizen. I love and look after every immigrant who comes to my country. Love the different.*

Figure 3: *European Union, Love, Equality, Respect the "other"*

At the end of the sessions the students made a painting for what they learned from the program. Most of the paintings had the message of loving all people and helping them in whatever they need.

Conclusions

Through all the activities, the students learned more about Europe and the European Union, as well as the most important principles that a citizen of European citizenship should have. Through the experiential activities they understood that there are characteristics that make each of us unique as well as the elements that are common to all people. They were able to recognize the benefits of living in diverse societies and to recognize the values they share with others, and to promote racist tendencies. Students as future European citizens have learned that the European Union promotes programs aiming at the development of solidarity among people and their harmonious coexistence by combating discriminations and racism.

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Review of Greek legislation on intercultural education[5]

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Abstract

This paper studies the legislation on intercultural education in Greece, from its inception until 2019. Initially, laws, circulars, presidential decrees and ministerial decisions from 1985 to date are listed in chronological order to highlight the evolution of intercultural education and the perspective of the government on this issue. The first report relates to repatriated Greek and foreign students, but with the aim of one-sided and assimilated education. Finally, with a view to adapting Greek legislation to the European Council Directives, refugees are explicitly referred to and education is being transformed into intercultural.

Key Words

intercultural education, Greek law, refugees

Introduction

Immigration has been a recurring issue in recent decades, occupying a central place in the public debate. Due to the dire state of its finances, Greece did not attract economic immigrants in the past; instead, Greeks resorted to immigration. Greece was country known mainly for exporting immigrants (i.e., emigration). After the end of the 1980s, however, it became a host country for immigrants.

The presence of many young, unaccompanied refugees in Greece forced the country to confront the provision of education to this category of people. Until this point, references to refugees in Greek education in general was negligible and, where it existed, referred mainly to returnees (i.e., returning immigrants) in the 1990s.

The need for intercultural education large numbers of refugees is apparent in more recent presidential decrees and laws stating that Greece now has, as its first priority, duty and obligation to ensure and facilitate access to education for all young refugees living in structures but without problems, failures and delays.

The training program is prepared by the Ministry of Immigration Policy in collaboration with the Ministry of Education. Below, we will reference the laws and articles related to the present work, within the institutional framework of education, in chronological order.

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The basic framework of refugee education in Greece from 1980-2019

1980-1985

The core of basic education in Greece is Chapter A', article 1of Law 1566/1985 (Hellenic Government Gazette, 1985), in which the purpose of primary and secondary education is stated. This is the all-round growth of the individual, "so that, regardless of gender and origin, they have the opportunity to evolve into integrated personalities and live creatively." Following article 1, the law presents the objectives of compulsory education in more detail. Paragraph 1a, for example, states: "*to become free, responsible, democratic citizens, to defend national independence, the territorial integrity of the country and democracy, to be inspired by love for man, life and nature and to be possessed by faith to the homeland and the genuine elements of the Orthodox Christian tradition*". Education will help the students become righteous, moral people, with critical thinking, physical and mental growth, who will contribute to the development of the "homeland". Paragraph 4 of article 1 refers to the language of instruction of the courses and textbooks, which is to say the Greek language.

Article 2 of the same law (Hellenic Government Gazette, 1985) emphasizes that attendance at primary (only primary) and secondary education (up to middle school/gymnasium) is compulsory for all. There is also free transportation and food for those who need it and, in cases where this is not possible, the payment of a monthly allowance is provided. The remaining chapters of Law 1566/1985 refer to the organization and operation of schools, staffing, and so on (Hellenic Government Gazette, 1985).

The reason this reference begins with the 1985 law is because it mentions compulsory education for all and is the basis for all laws following. This law reflects the monocultural and assimilative education that existed until then in Greece; there were no reports of people with different language backgrounds and no organized learning of the Greek language was provided.

Laws for the education of the native Greeks, however, existed. Specifically, in 1980 the first reference was made to the education of returnees and foreign students and the effort to manage them (Skourtou et. al, 2004). According to Ministerial Decision 8182/Z/4139/20-10-1980, the cultivation of the pre-existing knowledge and skills of the returning students was necessary (Skourtou et. al, 2004).

Later, article 45 of law 1404/1983 (Hellenic Government Gazette, 1983.a) provided the first legislative mention of Welcoming Classes and Tutorial Departments. They were created for returning students and their purpose was the smooth integration of these students into the Greek educational system. In the same year, with the Presidential decree 494/1983 (Hellenic Government Gazette, 1983), Welcoming Classes and Tutorial Departments for students from EU member states, but also foreign students from non-E.U. countries were introduced. The objectives of the presidential decree (evident in Article 2) were to teach students the Greek language so that they could join the educational system but also to learn the language of their country of origin (Skourtou et. Al., 2004). These classes did not work in Greece, because the students from the E.U. went to foreign schools in their respective country of origin, while students from non-EU countries were introduced in Reception Classes by law 1894/1990 (Hellenic Government Gazette, 1990; Damanakis, 1998). Article 45, paragraph 1 of law 1894/1990 (Hellenic Government Gazette, 1990), provided a correction of law 1404/1983 (Hellenic Government Gazette, 1983.a), making it

possible to join the sections beyond the repatriates and children of Greek immigrants and repatriated Greeks. Ministerial Decision Φ.2./378/Γ1/1124 (Hellenic Government Gazette, 1994) provides for the teaching of the native language in Welcoming Classes and the recruitment of psychologists and specialist staff. However, according to Nikolaou (2011), this proposal has not been used and therefore there is no properly qualified staff that will provide the necessary support to students.

1996- 1999

In 1996, law 2413/1996, entitled "*Greek education abroad, intercultural education and other provisions*", was passed (Hellenic Government Gazette, 1996). Through this law, the Institute for the Education of Expatriates and Intercultural Education (ΙΠΟΔΕ or IPODE), responsible for research and programs mainly for Greek education abroad, was established, .

The first part of the law addresses to the organization of Greek education abroad. Chapter I' of Article 34 of the law, contains the first mention of the purpose of intercultural education (Hellenic Government Gazette, 1996). More specifically, it states that schools of intercultural education concern students with educational, social or cultural peculiarities. These schools belong to primary and secondary education and are, in essence, the schools that were originally addressed to returnee students, evolved into intercultural schools due to the large wave of students from countries of Eastern Europe and mainly Albania (Kokkidou , 2017).

In 1999, the discussion goes back to Welcoming Classes and Tutorial Departments. With law 1789/ 1999, the operation of Welcoming Classes and Tutorial Departments is redefined (Hellenic Government Gazette, 1999). In this new law, foreign students are now specifically referred to, and the classes are no longer only intended for returning students and repatriated Greeks. Changes are created in the (to this point) function of Welcoming Classes, which take into consideration the wave of immigrants, mainly from Eastern European countries, that entered Greece.

According to Ministerial Decision Φ2 / 378 / Γ1 / 1124 / 8.12.94, Welcoming Classes in primary education can be type I or type II (Hellenic Government Gazette, 1994). Type I classes include an intensive Greek language curriculum. Students also attend some lessons not directly related to the Greek language with his normal class cohort, however, to avoid issues of student marginalization. The study lasts one year, at which point, if deemed necessary, students can join Type II Welcoming Classes. A necessary condition for students to join a Type II Welcoming Class is that they have completed their studies Type I Welcoming Class studies. Type II Welcoming Classes have a mixed teaching system and take place within the regular classrooms of the school, with parallel support with regard to language issues. Type II Welcoming Class studies lasts 2 years. Integration of the child to a Welcoming Class is preceded by an exploratory (i.e., fact-finding) test to determine their Greek language proficiency.

In secondary education, Welcoming Classes can work with collaborative teaching efforts of a class's Greek language teacher and the teachers of various other subjects, and take place within the regular classroom. Also, if there are enough students (7-15), the teaching

of language and culture of the host country is provided for 4 hours per week (outside school hours).

Students who joined the Welcoming Classes, but have persistent language difficulties are enrolled in Tutorial Departments. The Tutorial Departments operate outside of regular school hours. Teaching in these departments amounts to 10 hours a week, of which two are reserved for study purposes. The Tutorial Departments and Welcoming Classes operated to quickly assimilate the minority student population, for their faster integration into the Greek education system. However, since the education in their native language was not compulsory (despite the respective Presidential Decrees (PD) and laws) it did not take place. Thus, the Tutorial Departments and Welcoming Classes had a purely assimilative character (Nikolaou, 2011).

2005- 2007

For six years, no reference was been made to intercultural education or foreign students. In 2005, with article 1, paragraph 1 of law 3386/2005, foreign students return to the forefront (Hellenic Government Gazette, 2005). This is the first law to reference to unaccompanied minors. Article 72 of the same law refers to the access of third country students in education. In essence, its wording contains small changes to include all minors in Greece, to ensure their entry into schools and any other school activity. Along with PD Φ2/378/Γ1/1124/8.12.94 (Hellenic Government Gazette, 1994), it also provides for students being taught their mother tongue and culture again (where there are enough interested students). The change lies in the fact that these courses will not be held in the context of Reception Classes and only in secondary education, but will be carried out in the framework of the support actions of the Ministry of Education and Religions.

In 2007, PD 220 provided for the adaptation of Greek legislation to the Directives of the European Council Directive 2003/9/EC (Hellenic Government Gazette, 2007). References to refugees and asylum seekers was now clear. Regarding education, Article 9 of the same Decree emphasizes that access to education for refugees and asylum seekers is compulsory and equal to that of indigenous students. Specifically, in accordance with Article 1, paragraph 2 of Law 3386/2005: "*A third country [national] is the natural person who is not a Greek citizen or a citizen of another member - state of the European Union within the meaning of Article 7 (1) of the Treaty establishing the European Community*" (Hellenic Government Gazette, 2005). It further stipulates that access to education cannot be delayed more than three months from the time of application for asylum. In special cases that have been preceded by Greek language courses, entrance to education can be delayed for up to a year. PD 141/13 (Hellenic Government Gazette, 2013) completes the PD 220 (Hellenic Government Gazette, 2007); definitions now include refugees under the Geneva Convention, recipients of international protection, refugee status and unaccompanied minors. With regard to education, while PD 220 states that access to education can be granted to those who have applied for asylum, until their application is granted or rejected (Hellenic Government Gazette, 2007), article 28 of PD 141 states that access to education is granted to minors who have been granted international protection (Hellenic Government Gazette, 2013). However, in conjunction with a ruling by the Council of the State (ΣτΕ 2551/2014) a year later, PD 141/13 ensures that minors have access to

education and all educational activities; a correction that complies with the laws of previous years regarding the education of foreign minor students.

2016 - 2019

Law 4415/2016 was important for the education of refugees and intercultural education (Hellenic Government Gazette, 2016). Section B of this law deals with arrangements for intercultural education. It is, in fact, a revision of law 2413/1996 (Hellenic Government Gazette, 1996). Ten years after the original law it improves the objectives and operation of intercultural schools. According to article 20 of law 4415, "*Intercultural Education is about building relationships between different cultural groups in order to eliminate inequalities and social exclusion*" (Hellenic Government Gazette, 2016). Article 21 of the same law refers to the objectives and means of intercultural education. Specifically, it denotes that the enrollment of children with different cultural backgrounds in the same schools as the native children is desirable. These schools will operate based on the rights of the child, without discrimination or racism. They are required to create support classes that will help children with respect for their cultural background and peer relationships with other students, as well as intercultural activities with all members of the school.

Article 38, in Chapter D' of law 4415/2016 refers to regulations for the education of refugees (Hellenic Government Gazette, 2016). Refugee reception structures are established, and their organization, operation and coordination are determined. The lack of analysis or definition of more responsibilities of these structures may indicate the attitude of the Ministry towards this portion of people. In this law no other reference is made to the education of the refugees, the objectives of the Refugee Reception and Training Structures (R.R.T.S.) or how they work, beyond a simple reference to their establishment.

As Kokkidou (2017) notes, just one month later, a Ministerial Decision was adopted for the establishment, organization and operation of the R.R.T.S., in primary and secondary schools located near the Hospitality Structures, for the provision of education to refugee children. For children aged 4-5 years, R.R.T.S. were established within the Hosting Structures. If a school was not within a reasonable distance from the hosting center, or access to it was not easy, R.R.T.S. were established within the accommodation structures for elementary and high school students. R.R.T.S. that operate within accommodation structures function in the morning, while R.R.T.S. operating in schools have working hours from 14:00 to 18:00. The subjects taught to elementary and high school students are the Greek language, Mathematics, English, and Physical Education. Elementary education students are also taught Computer Science and Fine Arts, while high school students are taught Computer Science and Culture Activities.

This Ministerial Decision is the first to officially institutionalize the education of refugees. Nevertheless, R.R.T.S. separate refugees from the rest of the student population. Even when the lessons take place in a school environment, they impose hours when refugee students will not socialize with the native or immigrant students of the school in question. This separation certainly does not allow the smooth socialization of children and their integration into Greek society, since the only people they associate with will be either (other) refugees or their teachers. Even with this special schedule, of course, the reactions of the populace varied; some accepting and supporting the effort of the

refugees to go to school, and with others protesting and locking the doors (Kokkidou, 2017).

In 2018, and after the government accepted that refugees are not a temporary phenomenon, but have settled, or rather been trapped, in Greece, the bills for their living and, by extension, their education, intensified. Law 4540/2018 is a further amendment of Greek legislation in line with the European Parliament's instructions (Hellenic Government Gazette, 2018). Article 13 of law 4540 refers to education, briefly stating that, during their stay in the country, all minors are obliged to join the educational system on equal terms with native students. Adulthood, however, is not a factor in excluding a refugee from education. On average, refugee students miss 2 years of school (UNHCR, 2016). If a refugee wishes to complete his / her education but has become an adult, he / she is not expelled from or denied access to school. Article 13, paragraph 3 of the same law states that: "*In order to facilitate the integration in the public educational system, educational actions, in the context of non-formal education, can be provided, inter alia, within the reception centers*". This report could be considered recognition of the offer of NGOs and volunteers in all hosting centers, which with their contribution cover the gaps left by the Greek state.

Educational Priority Zones (EPZ) were another measure taken to combat school dropout rates and support the equal education of all children residing in Greece. EPZ were established by article 26 of law 3879/2010 (Hellenic Government Gazette, 2010). Based on law 3236/2018, more EPZ are included in regions in which Reception Classes may operate (Hellenic Government Gazette, 2018.a). For the 2018-2019 school year, these classes operated in junior high schools and high schools, where, among others, refugee children study. The specific Reception Classes (as described in the Directive sent by the Ministry of Foreign Affairs, protocol number: 135904 / DG4) operated in a similar way to the Reception Classes referred to in Ministerial Decision Φ2/378/Γ1/1124/8.12.9423 (Hellenic Government Gazette, 1994). For the introduction and creation of Reception Classes interested parties had pass a verification test, where they must have been judged to have minimal or no proficiency in the Greek language. Reception classes ranged in size from a minimum of 7 students to a maximum of 17. In school units with less than 7 refugee students, no Reception Class were created. Students who study in Reception Classes will attend intensive Greek language classes 15 hours a week and non-language-based classes in their regular classes.

In 2019, with the change of government, Ministerial Decision Φ80320/οικ.28107/1857/20-6-2019 (Ministry of Labor, Social Security & Social Solidarity, 2019) was revoked, reintroducing Social Security Numbers for foreign nationals (Hellenic Government Gazette, 2019). The Ministry of Health abolished the reinstated Social Security Numbers for uninsured citizens of third-countries in its Newsletter (Hellenic Ministry of Health Newsletter, 2019), forcing them to cover the cost of their care themselves. In a practical sense, this means that these (third-country) citizens are indirectly excluded from education, as they cannot reasonably meet the cost of the necessary vaccinations and examinations for the admission of children to compulsory education. Of course, this does not apply universally but, nevertheless, remains true for most of the refugee population in Greece.

Conclusions

In recent years, educational goals have been shaped under the pressure of the ongoing refugee phenomenon. Changes have theoretically taken place based on the provisions of European legislation. The relevant laws reference the acceptance of the separate language and culture of the students and, of course, to the guarantee of their right to education. In practice, however, the refugee population remains cut off from the indigenous studies with the institutionalization of the R.R.T.S. Even in cases where natives and refugees attend classes at the same time, they remain separated into different classes, due to language.

Legislation has attempted to address bureaucratic issues concerning the difficulties regarding the integration of specific population groups into the Greek educational system. There are still issues that must be addressed, with regard to language issues but also, and especially, regarding the history these individuals and groups carry with them, which is left largely untapped by teachers, who are often not properly trained to Manage such issues.

Indeed, there are still problems of coordination and responsibility between services, in the continuous movement of refugees, but also regarding medical coverage, so that refugee students can be introduced to education unhindered.

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Participating in the Erasmus community: an intercultural experience or a professional strategy? The case of Erasmus students and alumni of the University of Patras (Greece) [8] [9]

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Abstract

This study negotiates the relationship between citizenship and academic studies and life. It highlights the university of Patras and those students and alumni who have experience of Erasmus mobility. Although Erasmus is the preeminent European policy program for the promotion of mobility within the European Space of Higher Education, the focus here is on the experience of the users (students). This is treated as a 'biographical transition', in other words as a universal life experience that may transform the Erasmus students' future personal, social, educational and professional plans.

The theoretical starting point of this research is that the individual's identity is not a given one and that the individual is the key actor in the transformation of the self. So, it is in this way that Erasmus mobility is examined as a springboard for "biographical transitions". So, we drew ideas from the narrative theories of identity of Dubar (1992), Bruner (2002), and Martucelli (2002), and from Hodkinson & Sparkes' (1997) theory regarding decision making in professional life. The methodological approach is based on the use of qualitative methods and techniques (28 semi-structured interviews). The topic focuses on the following points: What were the motives that led the students to Erasmus mobility? Which criteria were taken into consideration regarding the choice of country and host institution? How did the individual narratively reconstruct the motives for participation in Erasmus mobility? The findings reveal that decision making to participate in Erasmus mobility has as much to do with the students' social background as it does with strategies that concern their professional career and development.

Key Words

student mobility, citizenship, narrative identity, decision making, Greece

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Introduction

The European student mobility program, Erasmus, has now been in existence for over 30 years, and provides the opportunity, through scholarships, to thousands of students to study or to work abroad for a certain period of time. More specifically, it provides the opportunity either to study at a university institution abroad (Erasmus Studies) or to take up a work placement in an international company or organization (Erasmus Placement). Erasmus also supports other activities for the improvement of the European dimension of studies (intensive programs, the development of curricula and thematic networks). It is open to all types of higher education institutions and is aimed at all scientific fields from undergraduate to doctoral level. In other words, Erasmus promotes collaboration between educational institutions aimed at enriching their educational environment and contributes to the creation of young people with open horizons, with qualifications and international experience.

The Erasmus program is at the heart of European university education policies, since in 2009 the Council of European Ministers, responsible for higher education who participated in the Bologna Process, placed mobility amongst key factors for the improvement of Higher education. Hence, its objective is that, by 2020, 20% of the university population will have experienced international mobility. The European Committee considers international student mobility to be one of the structural components for the formation of European citizenship, the placing of European Higher Education in the world and the unification of the European labor market (Ballatore & Stavrou, 2017; Beerkens, Souto-Otero, de Wit & Huisman, 2016).

The number of students that participate in Erasmus mobility has been steadily increasing since the end of the 1980s. To some extent this steady increase in Erasmus students may be the result of the continuing growth of the EU (European Parliament – Directorate General for Internal Policies, 2010). Nevertheless, according to Bracht, Engel Janson, Over, Schomburg. And Teichler (2006), Souto-Otero, Huisman, Beerkens, de Wit, and Vujić (2013), and Asderaki & Maragos (2014), its popularity appears to be becoming greater due to the positive impact the Erasmus experience seems to have on the life of participants, widening, as it does, both their professional and personal horizons.

Erasmus is justifiably seen as the flagship of European programs since its mobility is not only perceived on an educational level but as a holistic life experience that may release and widen students' true potential.

The experience of student mobility

Research interest in student life seems to have blossomed in recent years as the university now aims to contribute to the development of the students' democratic citizenship. For this reason, a number of specialized observation and analysis structures have been created in a number of European countries, (for example, the Observatoire national de la Vie Etudiante OVE in France, which studies the students' life conditions). This interest is also documented in cyclical studies such as Eurostudent, in which 25 European countries participate, and which studies students' life conditions, their socio-economic background and international student mobility.

Research regarding Erasmus mobility has highlighted the decision-making criteria, the criteria for the choice of university institution and the skills the participants developed during their stay abroad. In the present paper, however, we are interested in the first two research topics that concern the European program.

In particular, research by Lesjak, Juvan, Ineson, Yap and Axelsson (2015) shows that students choose to participate in mobility programs chiefly for their personal growth, for the chance to live abroad, to meet new people, to acquire fundamental social skills – *soft skills* – as well as to improve their knowledge of foreign languages. The expected, potential benefits on a professional level, while recognized as important, don't appear to concern a large proportion of the mobile students with the possible exception of those who move for a period of work experience (Deakin, 2014). Research by Souto-Outero et al. (2013) highlights that students first weigh up its advantages and disadvantages for the labor market as well as their social life, their employability and the strengthening of their European identity.

Greece seems to be lacking in terms of research on topics related to student life, as it has neither a specialized structure nor does it participate in Eurostudent. Hence, it provides only statistical evidence regarding mobility. As far as the presence of Greece on the Erasmus program is concerned, two matters seem to present the most interest:

a. it presents a balance between students entering the country and students leaving, something which should not be assumed to hold true for all countries, and
b. it falls short in terms of the number of students that are mobile in comparison with other countries with a similar population and characteristics, such as for example Portugal or Belgium.

This research attempts to address this gap in the literature, studying Erasmus student mobility as a catalyst for biographical transition. More specifically, we research how students at the institutes of higher education in Western Greece took the necessary decisions (participation and choice of university institution or employer) for an experience that would have a decisive impact on their subsequent life. In order to do this we draw our theoretical framework from the theory of narrative identity and decision-making in professional life.

Conceptual Framework

Narrative identity

According to the Sociology of singularisation, the individual's identity isn't determined by social class. There are other factors, such as the State, the labor market, the institutions, the relationship with the self and others, which play a significant role in its shaping. Personal identity then isn't a given, and is tried and shaped continually (Dubar, 1992; Bruner, 2002; 2004; Martucelli, 2002). In the same way, Vygotski's theory of the Psychology of personality, according to which the individual shapes his identity and learns through interaction with his social environment, claims that the individual shapes his identity through the stories he tells about his experiences to and with other people. With the passing of time, the individual creates stories which in turn form the 'self' (McLean, Pasupathi & Pals, 2007). Through interaction with others, the narratives about personal

stories become the subject of processing, are re-interpreted, told again and become the subject of a series of social and collective influences, as the narrator develops a wider and more unified narrative identity. It becomes a field where the individual is formed through personal narrative, gaining a sense of continuity through time and sometimes a feeling of internal coherence. These are elements that allow the individual to be determined narratively as a unique being in relation always to his social and cultural environment (Martucelli, 2002).

The individual's identity is not the result of a summary of the events that have marked his life. The individual knows the world and himself through storytelling and narratives. These narratives concerning their experiences, which are validated by the presence of others, shape identity. One's ability to enter a process of change, to open up to a project is articulated through the production of a personal narrative and the yielding of a personal story. We process the life story and experiences, compose a course for the shaping of identity and re-form the events which shape our personal story and hence we are open to the future and to change. Narrative identity is a kind of story to do 'with how I became the person I am'. It incorporates elements of the self with contemporaneity and diachronicity. In a contemporaneous way, various social roles, values and attitudes are integrated in narrative identity. In a diachronic way it highlights how the self of yesterday has become the self of today and how this self expects to be in the future (McAdams, 2018).

Decision-making

People are continually being called on to make decisions in various aspects of their life: personal, professional and economic. Some choices are easy and don't require particular thought, while others are more complex and require a multidimensional approach so decisions can be made. In this way, the biographical thematizing of the self can offer guidance through life. More specifically, when we are called on to make difficult decisions, we are likely to recall memories from corresponding moments in our life, to take counsel from them in our search for the feeling that it could help in this particular case. Then, through the decision making, the self claims and creates its personal narrative (McAdams, 2018).

Decision-making is considered to be one of the essential skills as much for professional as for personal life. The Higher Education institutions, in the context of their role in the shaping of citizenship and professional skills, take on the formation of this particular skill.

Various factors influence decision-making. Experiences from the past, (Juliusson, Karlsson & Garling, 2005), cognitive habits (Stanovich & West, 2000), age and individual differences (Bruin, Parker & Fischoff, 2007), the belief that the individual's choice carries weight (Acevedo & Krueger, 2004), and the level of personal commitment influence the choices that people make. Understanding the factors that influence decision-making is important not only so we can evaluate the decision per se, but the results it will bring as well (Dietrich, 2010).

How can a personal decision, have an impact on the whole? The most personal of decisions, coming from an individual, causes a series of consequences that concern a wider network, such as family, close friends, administration and generally the social whole. For example, a student's decision to participate in Erasmus mobility results in the candidate

causing the reorganization of priorities in the family planning, to move to a university abroad, to enroll on a study program that corresponds to the program he attended at the university of origin, to become socialized in the new environment, to learn the language that the lessons are taught in, to acquire the necessary skills which will help him to successfully manage life and studies in new surroundings and so on. In this way, such a personal decision as professional career causes multiple actions that have a direct relationship with the social framework into which the individual is integrated. 'Belonging' to a group has an important effect on the decision-making ability of each of us. We shouldn't forget that there are cases where the pressure on the individuals is such that the ability to make decisions is virtually zero.

More skills are mobilized when we are required to make a decision whether it is on a personal or collective level. The decision-making process mobilizes logic on the one hand as well as emotion, intuition and the unconscious on the other. We should also add the imagination because for one to take a decision means that he can project on something 'new and unknown'. For one to decide also means that he commits, that he takes certain risks and that he leaves a part to chance. This commitment has to do with individual existence like professional life within the context of organizations.

Decision-making then, has to do with various factors that influence the individual's life context and cannot be examined independently of the course of his life. In this way the motives behind the decision to implement student mobility are significant as they lead to the reshaping of the pre-existing normality with the transition to another space with its own normalities and symbolisms.

Methodology

The research was conducted during May and June 2020 and is based on the results from 28 semi-structured interviews with undergraduates and graduates from Higher Education institutions in Western Greece who participated in Erasmus programs between 2005 and 2019. The research was conducted online due to the health crisis brought about by the outbreak of SARS Covid 19. Our sample was made up of 23 women and 5 men who had experience as much of Erasmus Studies as of Erasmus Placement; it was chosen based on the researcher's familiarity.

The research questions that it intends to address are:

  a. what motivated the students to participate in Erasmus mobility programs?
  b. what motives did they take into account in the choice of country and institution?
  c. how do the individuals shape the motives for their participation in mobility narratively?

With this in mind, and using our research questions as the axis, the corresponding analysis grates were structured. More specifically, the first axis focused on the categorization of the undergraduates and graduates at Greek universities who participated in the Erasmus program, the second on the 'motives-decision making' and the 'biographical transitions' for participation in mobility.

The categories that emerged concern sex, age, area of study, social background, features of the narrative reconstruction of the motives for participation in Erasmus mobility (the significant aspects of the mobility that reshaped the narrative).

Results and discussion

In the words of the mobility participants

Motives for participation in Erasmus mobility

To begin with, experiences from the past appear to influence decision-making. Prior experience of mobility then became the occasion for the cross-cultural adventure, and these experiences in turn gave birth to the dream of participation in Erasmus mobility. Characteristic are the testimonies of two students whose families hadn't travelled abroad and hadn't studied in tertiary education. Christina, a 6th year student in the Department of Physics mentioned that she had enjoyed the cross-cultural communication during a previous student exchange:

Basically, as I had already participated in a young people's exchange program through Erasmus a few years ago and I liked that experience a lot and the contact I had with people from other cultures and through that I learned about the Erasmus program… so that is why I wanted to participate.

Maria, a graduate from the Literature Department and Postgraduate student in cross-cultural education, whose prior participation in a mobility program had created the feeling of being a global citizen:

I wanted to travel a lot, to come into contact with another world. I also wanted to build a network abroad with friends, to know that whenever I want I can go to another place, because before I had done it on a student exchange and we had travelled around the Peloponnese within the context of Erasmus, it was a concentrated dose of Erasmus and it was very intense.

According to Juliusson, Karlsson, and Garling (2005), decisions from the past influence decisions that individuals take in the future. It is logical that when there is a positive result after a decision, individuals tend to decide in a similar way in similar circumstances.

On the other hand, it is the need for personal growth that motivates the participants to try to get a place on international student mobility. Characteristic is the experience of those who need to have an alternative student experience, while during their studies they continue to live at home. Nicky, a postgraduate student in the Department of Primary Education in Patras explains:

For me it was more for personal reasons, because as a student I lived in my hometown of Egio while studying in Patras. So I wanted to experience living away from home, to have this student experience… and from the first year I really wanted, I mean I had heard about Erasmus in High School, that it existed and I was searching and watching… It was like an ulterior motive for when I got into the fourth year so that I could experience something different. I wanted to experience living away from home, away from the university where I was studying. Not that I was unhappy with my school in Greece, but I wanted to see something else.

Penelope's testimony is similar. A graduate of the Department of Pre-School Education who had participated in both Erasmus Placement and Erasmus Studies, she mentions the instrumentalization of Erasmus, in terms of it offering financial support, personal autonomy and preparation of the participants for a future departure and search for employment in a country abroad:

For a start, I had become bored of Patras. I live in Patras, I study in Patras, I live with my parents and I wanted to become a bit more independent…I couldn't stand it much more…The thought of going abroad was always on my mind. Because of my school I chose it because in Greece there aren't many opportunities in my profession…and even if you find work, it doesn't pay well. So it is there as a thought… I was to leave again in September but it'll get put back for a while. So, I wanted to see what it is like abroad because I wouldn't get another chance to go abroad again otherwise… financially, because there is university support…it was a transitional stage for me too…. because to start work straight away without having been abroad…at least for me living with my family….it was a bit difficult. So, I wanted to try it and see how I would like it….and then in the future to leave.

Indirectly, mention is made of the economic crisis and the high unemployment rate in Greece, making student mobility an escape from the problems young people experience in Greece.

Finally, the instrumentalization of Erasmus seems to be targeted more by students who either desire an academic career or wish to enjoy the benefits of a different Higher Education system. Lambrini, a Linguistics Phd candidate, on a co-supervision program with a Greek and a French university, mentions the need to know how universities abroad operate and what they offer so as to be able to plan her future career:

I really wanted to experience a foreign university […] and I really wanted to make a comparison between the Greek and the foreign university. To see what the professors are like in a foreign university and how the whole system works. Plus, the experience of abroad. I wanted to see what life is like abroad, because I was thinking that later I would like to advance, academically…and Erasmus was a really good rehearsal, if we could call it such, for later…

Chryssa, MSh in Material Science who works as an academic advisor at the International Committee of Education in the embassy in London, having completed two Erasmus' mentions her wish to gain the necessary experience in her field which was not offered at the University of Patras and more specifically add practical experience to the theoretical background that she had already acquired. In the case of Erasmus studies, she mentions:

…and I wanted to go and do my thesis because I had some problems with my supervisor. Essentially, he didn't want me to do practical work, he wanted it to be just theoretical…and when the background is such, when you want to see materials you just can't do that….so I wanted to go somewhere where I would have the opportunity to do that. Finally, that didn't happen there either, for various technical reasons…I mean more bureaucratical…in other words, I wasn't permitted to do my practical abroad because it wouldn't be recognized in Greece. I participated in Erasmus because I wanted to do things that I couldn't do in Patras.

Her narrative indirectly brings to light one of the problems with Erasmus mobility which is the lack of administrative coordination between the collaborating institutions, where recognition of practical work or lessons is not necessarily the reality (Beerkens et al., 2016).

Participation in Erasmus Placement seems to be motivated by skills, the professional experience gained abroad, as well as getting to know a different labor market.

Chryssa's persistence is interesting, when she saw that her first plan, through Studies wasn't bearing fruit, she participated in Placement in order to be able to add a practical dimension to her theoretical background:

even if my practice isn't recognized I want to do practice…I want to do this practically. I can't finish this subject, materials for the human body and do it theoretically. I must do experiments; I need to gain some experience.

Christopher, a graduate of the Department of Civil Engineering, refers to his choice explaining that his plan was purely professional:

I didn't do studies because my goal was exactly that…to gain work experience abroad. I believed that it would be a more important asset since the career I intended to follow wasn't academic in any case. I wanted to have a great asset for potential future employment, to go after it.

In any case, according to research, the period of mobility for work experience abroad appears to directly influence the transition of the mobile students into the labor market – either through finding employment in the host country, or through the strengthening of entrepreneurship (Commission of the European Communities, 2019, European Commission, 2014).

Criteria for choice of host country and institution

The criteria for the choice of country and institution differ according to the interviewees' expectations and goals.

Firstly, this research confirms the results of Souto-Otero et al. (2013) in which the economic issue remains the decisive factor in terms of the choice of mobility. Anna, a graduate of the Department of Primary Education with a master's in Special Education, highlights the role played by the economic dimension in her choice: "*The reasons I chose Poland and Krakow were purely financial […] I wanted my parents to help me as little as possible*" as she didn't have her family's consent for this particular endeavour. In the same way, she highlights one of the problems of Erasmus, as the scholarship is judged inadequate and often discourages the students from applying for potential participation (Brandenburg et al., 2015).

Nikiforos, a graduate of the Department of Computer Engineering and postgraduate student in the same department also made his choice based on the cost of living. The interviewee, having experience of both Erasmus programs, did Studies in Budapest and mentioned the financial dimension, commenting on the tourist interest of the city: "*first, it's a cheap country […] We had also heard from fellow students that it was a really nice city and none of those of us who went there had been. So it was the cost and the beauty of the city that attracted us most*".

Stamatis, a student in the Mathematics Department who went to Brno in the Czech Republic, has a similar narrative, and he claims that the cost of living together with the geographical location of the country on the map of Europe, in Central Europe, were the main criteria in his choice, as it would allow him to travel as much as possible: "*The cost of living in the Czech Republic is low and going to Central Europe I would have the opportunity to travel to a lot of countries cheaply. In fact, I visited more than ten countries during Erasmus*".

Erasmus students' choices also have to do with the opportunities for social life as well as the tourist sites of the host country. In fact, student and educational tourism appears to

be steadily increasing in recent years and the EU seems to want to support this development through Erasmus in order to strengthen local economies (Lesjak et al., 2015).

On the other hand, Penelope, a graduate of the Department of Pre-School Education, who chose the Benedek Elek College of Pedagogy in Hungary for the Studies program and who did her job placement in the Czech Republic explains to us that she took into consideration the financial as much as the linguistic factors, as in these countries there was the opportunity to study and work using English:

> I didn't want to go to a very expensive country so as not to burden my parents and I didn't know how much money it would cost [...] so I looked for cheap countries... countries like Spain didn't collaborate with my department then and I didn't know Spanish either in order to do my job placement... so that is sort of how I chose.

So, the language of the host institution seems to be another fundamental choice criterion, giving an advantage to university institutions that offer both information and study programs in English. Characteristically for Nicky, a postgraduate student in the Department of Primary Education who took part in Erasmus in Brno in the Czech Republic, the main criterion in her choice was that she could get the necessary information, due to the provision of services in English: *"But even the lessons that I was looking for were in English... everything was in English. There was a list of the courses in English and that made things easy for me. I didn't need to search for a translation of the courses from Czech, etc."*

On the other hand, there are students who made the choice of country in such a way as to improve pre-existing language skills. This seems to have been the choice of two participants who chose France, and whose academic plan appears to be more organized and targeted.

In particular, Chryssa, an academic advisor in London, mentions that amongst other things it was the need to practice French that was one of the reasons that led her to apply for candidature at the Ecole europeenne de chimie, des polymers et materiaux in Strasburg.

> And obviously because I had a good level of French but I hadn't used it for a long time, because in Greece we're not used to it... we hear English every day in films and music... we don't have that kind of exposure to French. So it was an opportunity to develop the area of language, which I did.

The culture of the host country can be added to the language category. In this category the choices vary and this has to do with the influence exerted by family and social networks, previous experiences as well as the students' own idiosyncrasies.

Kyriaki, a teacher, a graduate of the Department of Primary Education and holder of a master's in Educational Sciences, mentions that she chose France due to the influence of her father who had lived, studied and traveled in the country:

> My father's experience was important in this decision….and for the French, he had spoken to us about French culture... he talked to us when we were young about lots of different trips that he had made and since he had been to France too and had got to know something else… all of that certainly played an important role….I also spoke French.

Valia, a teacher, an Education Sciences graduate and holder of a master's in Special Education, chose France since she had been dreaming of it following trips she had made with her parents: *"I wanted to live abroad and in that particular city [...] I travelled a lot with*

my parents…We had visited France too…maybe that is what had made such a positive impression on me in the end and I wanted to go there".

Christina, a student in the Physics Department, chose Lithuania out of curiosity to see a different culture and Vilnius University Erasmus due to its good reputation on the Erasmus program and hospitality towards foreign students.

> *I chose Lithuania as a country because it is quite far away and quite different culturally to Greece and it was a country about which I knew nearly nothing. So, I thought it would be a good opportunity to learn. And I had read that the University had a high quality Erasmus program and in general how it handled students from foreign countries.*

Finally, the organization of the institution or host body, the content of the study program and the recognition were all fundamental criteria for the students that give a professional tone to international student mobility.

The host institution's study program and its compatibility with the corresponding department where the participants from the University of Patras study or studied seems to be an additional criterion for the students, although not so popular. Lambrini, a doctoral candidate in Linguistics, who moved to the Universite de Paris 7, mentions amongst other things: *"And what's more the study program at the school was absolutely relevant to the undergraduate department that I attended in Greece".*

However, the strategy employed by Stamatis, a student in the Mathematics Department, is interesting, as it was based on the different degree of difficulty of the curriculum at the host institution. The choice was made in such a way as to speed up his studies: *"In my department the mathematics was very difficult and the corresponding lessons at Brno easier. So, I decided to do Erasmus to get my degree more quickly"* instrumentalizing the mobility for reasons of professional facilitation".

The recognizability of the host body as much in the academic space as in the job market seems to be a fundamental criterion especially for the participants on Erasmus placements, since this experience adds prestige to their CV and will help them develop professionally. Chryssa, an academic advisor in London who did her work experience at D.T.U. in Denmark, mentions that it was the goal of professional recognition that led her to choose the country:

> *I chose the country purely for professional reasons. I targeted Scandinavian countries, countries with a good economy, a good level in industry, a good level at the universities. In other words, I started to look at the university's position in the world ranking and things like that…I did it more purposefully because I wanted it to be worthwhile professionally.*

Conclusions

These research results regarding decision-making for participation in Erasmus mobility confirm the results of corresponding studies in European countries (Beerkens et al. 2016; Souto-Otero et al. 2013). They highlight two fundamental motives for participation in Erasmus mobility which nevertheless present various internal gradations. The need as much for personal as for professional development seems to drive the interviewees to try to get a place on these programs. The students' motives differ depending on the Erasmus program they participate in due to the nature of the program. It is characteristic that those who chose the placements did so, based on the logic of gaining recognized work

experience outside Greece, while participation in Studies seems to be connected to student life in new contexts and personal growth. However, decision-making seems ultimately to result from various factors, combining personal and professional benefits. Individuals in any case tend to make decisions when they know that these decisions will have an effect on their lives and bring about change (Acevedo & Krueger, 2004).

The motives for choice of country and university institution differ depending on the profile and interests of the students. The countries of Central Europe seem to be more attractive due to the cost of living and the opportunities that they afford the students for travel. In contrast, countries with a higher cost of living, like France and Denmark, seem to attract a student population that has a more targeted professional plan and supplementary financial support.

On the whole, decision-making regarding international Erasmus mobility has to do with the students' cultural capital, the influence of social networks, previous experiences, their interests as well as personal ambitions for a professional and academic career either abroad or in the home country. Their narrative regarding how they took the necessary decisions concerning participation in Erasmus highlight the mobilization as much of logic as of emotion, as well as the need of the participants to expose themselves to a new adventure that will contribute to the re-shaping of their identity (McLean et al. 2007; McAdams, 2018) something which will have an unavoidable impact on their future professional career (Ballatore & Ferede, 2013; European Parliament-Directorate General of Internal Policies, 2010)

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Online Participation, Civic Engagement and Identity of Ethnic Minority Students in Hong Kong[14]

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Abstract

Understanding Hong Kong ethnic minority (EM) students' perceptions of their Online Participation (OP), Civic Engagement (CE) and Civic Identity (CI) is important for enriching the lives of EM students in Hong Kong. This study explored the relationship between OP, CE and identity in selected Hong Kong EM schools using validated measures such as perception of OP, OP through online social media platform, civic awareness through OP, CI of Hong Kong first, CI of emotional attachment to Hong Kong, CE at school, and CE in the community. The questionnaire survey was conducted in five Hong Kong secondary schools which have EM students. Hong Kong EM students is defined as a group of students who belong to different ethnic groups which form a small proportion of population in Hong Kong. The target population is EM and students in the Form 1 to Form 6 classes of selected secondary schools in Hong Kong. The purposeful stratified method has been applied as sampling strategy to collect data from the schools. A total of 748 students participated in the study. EM students score higher on the measures of OP based on survey results, which suggests that OP is strongly related to their CE and identity. The results suggest that EM students reported CE and identity limited to their cultural group and expressed more confidence in OP. This research has demonstrated a link between OP, CI and CE. In particular, the important role of CI has been highlighted for EM students and this has implications for both policy and practice. The conclusion has policy implications for designing school citizenship education curriculum to promote CE of EM student in Hong Kong.

Key Words

Online Participation (OP), Civic Engagement (CE), Civic Identity (CI), ethnicity

Introduction

In this age of technological innovation, understanding the transformation of democracy and citizenship is essential for strong democracies and the development of good future citizens. Citizenship has been clearly defined by Marshall (1950) as the right and ability to participate in a society where individuals navigate democracy and its values. Yet democracy has not always been easy to define especially where ethnic minority identities become embedded in the fabric of societies. Democracy then becomes a collection of movements, practices and institutions (Simon *et al.,* 2017). For Hong Kong's ethnic

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minorities (EM), who are not local citizens, negotiating local institutions is complex, leading them to experience difficulties with participation, identity and institutional oppression stemming from the racism that is embedded in the local dominant culture. The way EM 'navigate' Hong Kong's institutional contexts, therefore, is an issue of major importance for them personally and for Hong Kong society as a whole.

Nowadays, online social media has become a popular platform for EM to navigate individually in Hong Kong society. Exposure to digital devices begins at a very young age in Hong Kong, which has become well known for being inhabited by netizens. Hong Kong's internet culture, based on using online social media amongst young people, has given rise to "keyboard warriors" (Ma, 2014). Yet little is known about how online participation (OP), as a form of civic engagement (CE), impacts on young people's civic identities (CI) and CE. Therefore, this study that is focused on Hong Kong's EM students examines the relationship between CI, OP and CE among a sample of such students. EM includes both Hong Kong born and new arrivals such as Indians, Pakistanis, and Nepalese. It will address citizenship issues related to EM students in the new online environment, and how these are related to developments in contemporary democracies. The results of this study will have implications for theory, policy and practice in connection with EM, their citizenship, identity and the role of online social media in influencing these. The "keyboard warrior" culture is an emerging one in Hong Kong: whether it applies to EM, in what ways, with what effect and for what reasons are unexplored issues and for this reason they will be addressed by the current study.

The study will explore the relationship between OP, CI and CE of EM students in Hong Kong. While there is an emerging literature on youth OP in the Hong Kong context (Chan, 2013, Dong et al., 2017)) the focus is on local Chinese youth rather than EM students. However, it has been shown that CI issues for EM students are complex since their citizenship, by law, resides in a home country even though their residence is in Hong Kong (Bhowmik, Kennedy & Hue, 2017). This will be the first study that focuses specifically on the role and impact of OP on EM, CI and CE.

In addition, Kennedy (2016) and Ng, Kennedy and Hue (2017) have indicated that many young Hong Kong EM students see themselves as "Hongkongers" who show little interest in China or their home countries. But there is very limited research that explores how their CI develops and how OP might facilitate this phenomenon. What is more, Cheung & Chou (2017) have shown that Pakistani students are more likely to live in poverty whereas Indian students are relatively wealthy in Hong Kong. This raises the issues of a potential digital divide between different groups of EM students and whether this issue impacts on EM students' OP. Therefore, it will be interesting to investigate this issue.

Literature Review
Based on a literature review, the following background evidence is provided for:
  i.   the relationship of OP and CE,
  ii. the relationship of OP and CI,
  iii. the effect of OP on CE,
  iv. the effect of OP on CI,
  v.   effect of demography and CI on CE, and
  vi. the necessity for tackling 'digital divide' issues EM students.

Although there is currently no predetermined definition of what "online social media" should be applied for evaluating the relationship of CI, OP and CE for EM students, the study will propose to restrict the "online social media" platform for the EM students who access the Internet and other online resources via a range of technologies such as personal and laptop computers, tablets, mobile and smart phones, digital television and media players, and so forth. Online social media make possible many kinds of OP including consumption, production, sharing and mixing of text-based photographic, video, audio content in "online social media" platform, and role-playing via virtual worlds/online social communities, gaming, video, and online phone/video communications, and so forth.

Relationship of OP and CE

The rapid rise of online social media in the past decade appears to have strengthened civic participation, particularly among students in Hong Kong (Ng, Kennedy & Hui, 2019). Since it has been argued that as Hongkongers become more educated, general interest in politics is bound to increase and spur individuals to intensify their civic activities (Chan, 2013). Furthermore, studies show the positive role of social media in building social capital, particularly among the youth (Ahn, 2011; Ellison *et al.,* 2011), it maybe that CE is being reinvented with the help of these technological innovations (Syvertsen *et al.,* 2011). Hence, it will be interesting to consider how different the reinvention is between the EM and other local HK students.

The use of online social media by student activists to organize the 'Umbrella Revolution' and the Occupy Central Movement drew tremendous attention from across the world (Bowyer & Kahne, 2016). Kaiman (2014) claimed that the 'Umbrella Movement' may be the best-documented social movement in the history of Hong Kong on account of the extensive use of social media. In a modern city like Hong Kong, with high levels of personal freedom, social media have few constraints and were a vibrant factor in sustaining the protest movement. Protesters and their supporters could access more passionately supportive reports in social media. Voluntary reporting on Facebook-based news outlets quickly attracted 100,000 subscribers (Kaiman, 2014). Such media could also be used to bring supporters quickly to the streets.

Another popular Web forum used by protest participants was HKGolden.com that was boosted to 2.9 million page views per day after the police used tear gas in the initial stages of the 'Umbrella revolution' (Siu, 2014). The site was used to provide participant updates on the occupy movement, share tactics, and encourage participation. That the police were monitoring messages being passed around among the protesters was evident from the arrest of a young man. After such an arrest the site host encouraged users not to post calls for people to join the protest because they risked being charged with incitement to unlawful assembly or criminal use of a computer (Siu, 2014). Protesters would still try to code their calls for support with words like "going hiking" or, after the Chief Executive called for people to support merchants in the cleared protest areas, by inviting people to "go shopping". Among these "shoppers" the Chief Executive is often referred to as "689" based on the number of votes by which he was elected in the Election Committee in 2012 (Siu, 2014).

Therefore, the impact of online social media has provided new opportunities for civic participation in Hong Kong. It has been acknowledged internationally that social media's

transformation from an electronic network designed to connect pages, documents and files, to one increasingly linking people, ethnic groups and communities, has undoubtedly spurred a new wave of interest in this topic of quest for civic rights in the digital age (Kahne *et al.,* 2013). Furthermore, with its widespread diffusion and maturation as a medium, the online social media platform has become a vital component of the technological infrastructure that enables civic life in ethnic communities. Yet little is known about the role of online social media in promoting or eroding OP and CE specifically amongst Hong Kong's EM and this will be a focus of the current study.

Relationship of OP and CI

As online social media have evolved, there has been much interest in the relationship between CI (CI) formation and OP (OP) (Gitelman, 2006). The study of its relationship is highly contested and is often conceptualized as determined by online social media, with the view that OP produces change in individuals (Turkle, 2011). Lievrouw and Livingstone (2006) suggested online social media platform can best be understood as "infrastructures" in which OP becomes possible.

What are specific contexts that transform the CI of Hong Kong EM students through OP? In Hong Kong, civic activism via online social media has attracted considerable attention in recent years. The world watched as student activists used online social platform to organize protests during the Hong Kong's Umbrella Movement and Occupy Central Movement (Bowyer & Kahne, 2016; Chan, 2013). Hence, Hong Kong is a suitable site for research examining the relationship between OP, CI and CE among EM students. In order to understand the role of OP in the creation and maintenance of CI and the process of CE of EM students in Hong Kong, it is important to go beyond measures such as 'hours of use' (Shah *et al.,* 2001) or even 'intensity of use' (Ellison *et al.,* 2007) and focus on EM students' specific uses of keyboard for OP that mediates the relationships between CI and CE.

The developmental process of EM students' CE, CI and OP during this online era can be distinguished into the school and the individual levels which "proceed over time in a mutually interdependent way" (Valsiner, 1989) and change can be promoted by their transaction. Valisier's perspective views civic development as a dynamic process that involves multiple levels of bidirectional transactions between students and the multiple heterogenous contexts of schools in which they study. Valsiner (2000) points out that it is necessary to examine the complex phenomena in order to understand how CE, CI and OP have come to be developed in their present forms and how they may be developed in the future.

EM students' OP is assumed to have impact on the development of their CI. In addition, the educational worlds of EM students who attend school are even more complex (Arat *et al.,* 2016). Valsiner (2000) referred to education as having a double function. The first function is to foster the acquisition of skills and knowledge; the second is to provide indirect guidance towards socially expected ways of acting, thinking and feeling towards the others. For EM students who attend schools, it could be argued that OP is a similar process which directs them towards cultural ways of acting, thinking and feeling digitally towards others. In this sense, OP can be expected to have the effect of bringing EM students closer to their cultural contexts and reinforcing the development of their CI in accordance with values and ways of thinking relevant to their expectation of CE. This

would be the outcome of the bonding of students' CI and CE to the goals of citizenship education in schools.

The IEA Octagon model indicates that CE unfolds within societal discourses that imply construction of CI (Torney-Purta *et al.,* 2001). However, there is an ecological system of human civic development that is multilevel in nature, proposed by Bronfenbrenner (1979), to describe how students relate with their multicultural contexts. Ratner (1991) argued that although Bronfenbrenner's model has been widely valued for including many societal influences or layers in relation to individual student, it gives the misleading impression that these social layers are outside the student and not related to each other. Thus, he proposed a modified depiction of Bronfenbrenner's basic point in which the layers are pictured as interpenetrating and illustrated how the macrosystem passes through an individual student's mesosystems and microsystems and how the impacts of all these systems influence the CI development of an individual student (see Figure 1).

In a similar vein, Ferdman (2000) argued that the construction of CI should be studied in a framework of specific multicultural realities. In effect, ethnic minorities create unique civic identities (Banks, 2008). Ferdman defined the task as not only asking "who am I?" but also "why am I who I am"? This point is important because it helps to clarify how EM students make sense of themselves in the way they do. In other words, why did they come to have the CI that they do? In what ways do those students' place in a school influence the way they make sense of their CI?
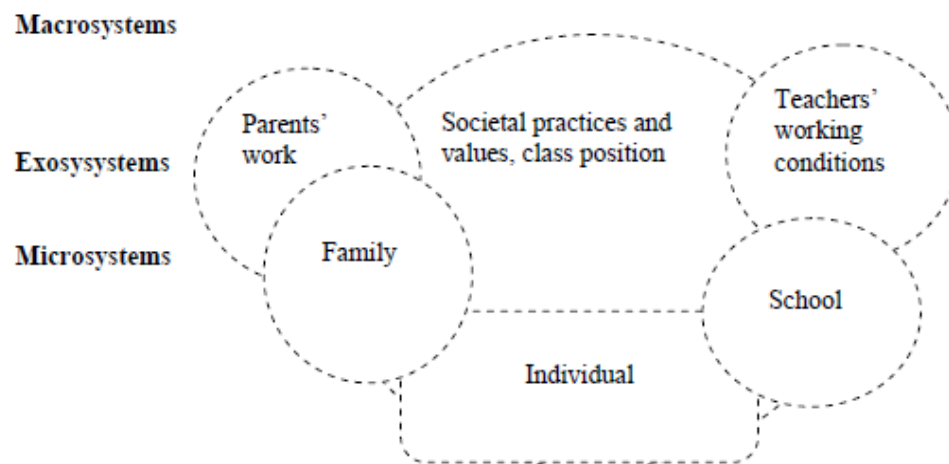
Figure 1. *Diagram depicting social relations of individual (Ratner, 1991)*

As noted throughout the literature review, the technological innovation of online social media platforms has the potential to make a significant contribution to social activism. Addressing the limits of what could and should be expected from technology can also help to better understand why and how cyberspace and cyberactivism may, under specific circumstances of Hong Kong, be seen as an important source of CE and collective consciousness of CI. It is abundantly clear that OP has changed and is changing Hong Kong as it has altered the world's social and political landscape. Such contexts demonstrate that despite the fact digital media have not replaced face-to-face interaction, they have opened up new opportunities for much more direct and robust communication.

Therefore, modern online social media has profoundly altered the social contexts of Hong Kong, allowing newer movements to penetrate deeply into the social fabric and mobilize new actors to become involved in social movements. On the other hand, there is little available evidence to suggest that the growing use of social media in Hong Kong has influenced ethnic minorities. By providing effective tools for reaching large numbers of people including ethnic minorities, online social media has amplified the impact of connectedness, fostering social movement of staggering magnitude throughout the territories in Hong Kong.

Aims of the Study

After reviewing the literature, the study aims to investigate whether EM students form part of the "keyboard warrior" culture for citizenship participation in Hong Kong. Although there is extensive literature relating to local Chinese students, there is limited research that has been done to explore the relationships between OP, CI and CE of EM students in Hong Kong. Hence, there is important research gap about these relationships for Hong Kong EM students. Therefore, the following research hypotheses and questions were conceptualized to explore Hong Kong EM students' CI (CI), OP (OP) and citizenship engagement (CE). The research questions are:

H1: *There are positive mediating effects of minoritized students' OP on their relationship between CI and CI*; and

H2: *There are positive mediating effects of minoritized students' CI on their relationship between OP and CE*

Methods

The study used quantitative methods to study the relationship between Hong Kong EM secondary school students' OP, CI and CE. Quantitative methods had been applied to examine EM students' views about the OP, CI and CE.

Participants and Sampling

The target population will be EM students in the Form 1 to Form 6 classes of selected secondary schools in Hong Kong. Hong Kong EM students are defined as a group of students who belong to different ethnic groups which form a small proportion of population in Hong Kong. The purposeful stratified method was applied as sampling strategy to collect data from secondary school with high proportion of EM students. For sampling at least 500 students for a target sample size, schools in different districts had be recruited for sampling EM students. The letter of consent had been sent to all participating schools before the main questionnaire survey began.

Measures

The questions of OP, CI and CE are designed for use in a Hong Kong context. Likert scale of five-point items with the range of 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 =

agree, and 5 = strongly agree are adopted to measure all dimensions. The validated measures of OP, CI and CE are indicated as follows:

OP:

EM student's "Perception of OP" is measured by the following items (Cronbach's α = .86):

    i. I think OP is an effective way to make a change to something I believe to be unfair or unjust;
    ii. I think OP is an effective way to engage with civic issues;
    iii. I think OP promotes offline CE;
    iv. I am more civically engaged when I am online than offline;
    v. I use the internet in order to participate in social movement or protest;
    vi. I express my opinions online with regard to civic issues;
    vii. I participate in the discussion of civic issues in social networking sites/apps.

"OP through online social media platform" is assessed by (Cronbach's α = .88):

    i. I can be very effective using social network sites/apps like Snapchat QQ, Wechat, Whatsapp, Twitter, or Facebook to connect and communicate with others;
    ii. I enjoy communicating with others online;
    iii. I enjoy collaborating with others online more than I do offline;
    iv. I post original messages, audio, pictures, or videos to express my feelings/thoughts/ ideas/ opinions on the Internet.

"Civic awareness through OP" is measured by (Cronbach's α = .93):

    i. I can use the Internet to search information I need;
    ii. I can use the Internet to find and download applications (apps) that are useful to me;
    iii. I am more informed with regard to civic issues through the Internet;
    iv. I am more aware of civic issues through the Internet;
    v. I think I am given to rethink my beliefs regarding a particular civic issue/topic when I use the Internet;
    vi. I agree the freedom of using internet and social networks should be supported in schools;
    vii. I believe that internet can enhance democracy.

For further addressing the research questions of CI and CE through OP for EM students, a subset of some items are taken from the International Civic and Citizenship Education Study (ICCS) (Schulz *et al.*, 2010) and adapted for the current study. These measures are consisted of thirteen items on CI and twelve items on CE.

CI:

EM student's CI of "Hong Kong First" is assessed using seven items (Chronbach's α =.82[17]). In addition, EM student's CI of "Emotional Attachment to Hong Kong" is assessed using six questions (Chronbach's α =.72[17]).

CE:

CE is measured using items of "CE at School" and "CE in the Community". Respondents are asked to rate the extent of their agreement for "CE at School" with six statements[17]. For "CE in the Community", EM students are also asked to rate the extent of their agreement with six statements[17]. Reliability testing resulted in Cronbach's α of.78 and .83 respectively.

Demography:

These measures including gender, age, education, ethnicity, identity, and use of computer/mobile phone/internet are used to assess different demographic backgrounds and digital divide of EM students[17]. Thus, the measures of survey instrument are validated for the research to examine how OP constructs relate to other variables of CI and CE. Then, the validated questionnaire for assessing OP, CI and CE constructs across the EM schools will be applied for data collection in the main study[17].

Analysis

The correlation coefficient between the dimensions was analyzed initially to understand the relationship between the variables. Secondly, Confirmatory Factor Analysis (CFA) was conducted in order to derive the goodness of fit and internal consistency of the questionnaire. Mediation Structural Equation Models (SEM) were estimated for the latent variables and their interaction, in order to understand the complex relationship between OP, CI, and CE. The mediation SEM of *CE* on *CI* and *OP* is specified in Figure 2.
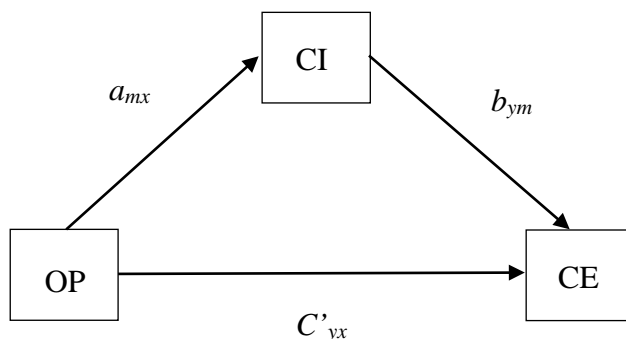
Figure 2. *Pathway of mediation*

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[17] For more information, please contact the authors.

For identifying the model's parameters, the following common notations were applied with regression coefficients to indicate the relationship. The subscripts, a_{mx} is 1st path in a mediation relationship of OP and CI; b_{ym} is 2nd path in a mediation relationship of CI and CE; c'_{yx} is total effect of OP on CE by controlling for CI. The subscripts were also used to indicate the OP, CI and CE associated with regression coefficients. The mediation effect of CI on "OP and CE" was shown in equations as follows:

$$CI_i = V_m + a_{mx}OP_i + \varepsilon_{m,I} \qquad \text{(eq 1)}$$
$$CE_i = V_y + b_{ym}CI_i + C'_{yx}OP_i + \varepsilon_{y,I} \qquad \text{(eq 2)}$$

When eq 1 was substituted into eq 2, the indirect effect of CI was shown as below:

$$CE_i = V_y + b_{ym}(V_m + a_{mx}OP_i + \varepsilon_{m,i}) + C'_{yx}OP_i + \varepsilon_{y,i} \qquad \text{(eq 3)}$$

Then, eq 3 was regrouped to follow the structure of regression equation:

$$CE_i = (V_y + b_{ym}V_m) + (a_{mx}b_{ym} + C'_{yx})OP_i + b_{ym}\varepsilon_{m,i} + \varepsilon_{y,i} \qquad \text{(eq 4)}$$

where:

(i) $(V_y + b_{ym}V_m)$ - intercept
(ii) $(a_{mx}b_{ym} + C'_{yx})$ - total effect of OP_i
(iii) $a_{mx}b_{ym}$ - indirect effect of OP_i
(iv) c'_{yx} - direct effect of OP_i
(v) $b_{ym}\varepsilon_{m,i}$ - direct effect of CI_i

The statistical significance of $a_{mx}b_{ym}$ was examined to test for the existence of a mediation effect (Baron & Kenny, 1986). Before undertaking statistical data analyses, Bayesian plausible values (PVs) were computed for the data to avoid any uncertainty arising from the interactions between latent (i.e., exogenous) variables that depend on the observed (i.e., endogenous) variables of OP, CE and identity. Five sets of plausible values (K=5) were imputed for each response. Therefore, the parameter will be estimated five times when all of the five set of plausible values are used (Asparouhov and Muthen, 2010).

Results

There were 748 students participating in the study, including 315 local students from the secondary schools, 14 EM students from the community centres, and 419 EM students from the secondary schools. The sample of 419 EM students (229 male and 188 female, 2 gender unreported) with different religious backgrounds was selected for analysis in the study. Less than half (40.8%) of the students reported studying at non-religious schools and the other 59.2% reported studying at religious schools. More than half of the participants (54.9%) were boys and less than half (45.1%) were girls. Less than two-thirds (61.5%) and more than one-third (38.5%) of the respondents were in the age range of 11-15 and 16-20 respectively. About half (51.1%) were studying in Form 1-3, and the other half (48.9%) were in Form 4-6.

The students reported different ethnic minority backgrounds consisting of Indian/Nepalese/Pakistan (60.9%) and Filipino/Indonesian/Other Asian/White/Mixed (39.1%). Less than one-third of the participants identified themselves as belonging to an

ethnic minority (28.7%); more than one-third self-rated themselves as Hong Kong ethnic minority (38.4%); the remaining one-third classified themselves as Hong Kong people (32.9%). They also reported their years of using Internet in the as below 5 years (34.1%), 5-10 years (36.6%) and over 10 years (29.3) (See Table 1).

Table 1. *Sample Characteristics*

Categories	Frequency	Valid %	Mean	S.D.
School Background			0.590	0.492
0. Non-religious	171	40.8		
1. Religious	248	59.2		
Gender			0.450	0.498
0. Boy	229	54.9		
1. Girl	188	45.1		
Age Group			0.390	0.487
0. 11-15	236	61.5		
1. 16-20	148	38.5		
Level of Education			0.490	0.500
0. Form 1 to 3	214	51.1		
1. Form 4 to 6	205	48.9		
Ethnicity			0.390	0.489
0. Indian/Nepalese/Pakistan	255	60.9		
1. Filipino/Indonesian/ Other Asian/White/Mixed	164	39.1		
Identity			1.04	0.785
0. Ethnic Minority	104	28.7		
1. Hong Kong Ethnic Minority	139	38.4		
2. Hong Kong People	119	32.9		
Years Using Internet			0.95	0.796
0. Below 5 years	141	34.1		
1. 5-10 years	151	36.6		
2. Over 10 years	121	29.3		

Descriptive statistics and bivariate correlations between all latent variables of OP, CI and CE are reported in Table 2. Mean and standard deviation (SD) reported for latent variables are estimated using "raw scale scores". The respondents reported slightly higher positive self-efficacy for OP (M = 3.915; SD = 0.612) and perception of Hong Kong environment (M = 3.710; SD = 3.710). They also reported positively on civic awareness of OP (M = 3.312; SD = 0.628), perception of Hong Kong people (M = 3.150; SD = 0.690), and CE in school (M = 3.130; SD = 0.765). The civic activism of OP (M = 2.961; SD = 0.913) and CE in community (M = 2.971; SD = 0.767) were reported to be somewhere in between slightly disagree and slightly agree.

Correlation between latent variables reported is Pearson correlation using PVs. Overall, all those dimensions were positively interrelated. Regarding OP (OP) dimensions, civic awareness of OP was highly positive correlated to dimension of CE in community (r = .773, p < 0.001), CE in school (r = .802, p < 0.001), and perception of Hong Kong people (r = .595, p < 0.001). In addition, civic activism of OP was also highly positive correlated to dimension of CE in community (r = .907, p < 0.001), CE in school (r = .759, p < 0.001), and perception of Hong Kong people (r = .618, p < 0.001). Regarding the relations between CE and CI,

correlations show that there was a slightly higher significant relation between perception of Hong Kong people and CE in community (r = .694, p < 0.001) and in school (r = .599, p < 0.001) This meant the correlations were higher for OP and CE.

Table 2. *Descriptive Statistics and Correlations for Latent Constructs*

Latent Variables	Mean	SD	n	op1	op2	op3	ci1	ci2	ce1
Civic Awareness of OP (op1)	3.312	0.628	380	1					
Civic Activism of OP (op2)	2.961	0.913	407	.857**	1				
Perceived self-efficacy of OP (op3)	3.915	0.612	401	.766**	.476**	1			
Perception of Hong Kong (ci1)	3.710	0.797	392	.431**	.355**	.467**	1		
Perception of Hong Kong People (ci2)	3.150	0.690	391	.595**	.618**	.335**	.794**	1	
CE in Community (ce1)	2.971	0.767	399	.773**	.907**	.337**	.405**	.694**	1
CE in School (ce2)	3.130	0.765	386	.802**	.759**	.501**	.396**	.599**	.881**

Note: Mean and SD reported for latent variables are estimated using "Raw Scale Scores". Correlation between latent variables reported is Pearson correlation using PVs (n = 419); **p < 0.001 level (2-tailed).

The measurement model was analyzed by confirmatory factor analysis (CFA), to investigate construct validity by testing the fit for whether the observed variables {$u1$, $u2$, …, $u42$, $u43$} behave as hypothesized in relation to the latent variables {OP_1, …, CI_1, …, CE_1} and the degree of measurement error in each observed variable. CFA also permits a diagnosis of the level of correlation between different latent factors by taking measurement error into account, and attempts to reduce the number of observed variables into latent factors. Figure 3 illustrates the fitted fundamental measurement model in which rectangles represent directly measured (i.e., observed) variables {$u3$, $u8$, …, $u33$, $u43$} and circles indicating latent (i.e., unobserved) variables {OP_1, …, CI_1, .., CE_1} that are defined by observed variables. Theoretically, the fitted measurement model can be expressed as a system of equations with statistical notation indicated as follows:

$u3 = \lambda_1 OP_1 + \delta_1$

$u8 = \lambda_2 OP_1 + \delta_2$

…

$u4 = \lambda_{18} CI_1 + \varphi_1$

$u10 = \lambda_{19} CI_1 + \varphi_2$

…

$u33 = \lambda_{39} CE_1 + \varepsilon_2$

$u43 = \lambda_{40} CE_1 + \varepsilon_3$

where:

(i) *$u3$, $u8$, …, $u4$, $u10$, …, $u33$, $u43$ are observed variables*

(ii) *OP_1, …, CI_1, …, CE_1 are latent variables*

(iii) *λ_1, λ_2, …, λ_{18}, λ_{19}, …, λ_{39}, λ_{40} are factor loadings*

(iv) *δ_1, δ_2, …, φ_1, φ_2, …, ε_2, ε_3 are error terms*

As shown in above equations, the relationships between the observed variables $\{u3, u8, …, u33, u43\}$ and latent variables $\{OP_1, …, CI_1, .., CE_1\}$, and the correlation between the latent variables can be estimated by CFA. In Figure 3, the arrows point to the observed variables $\{u3, u8, …, u33, …, u43\}$ which are considered dependent variables. Moreover, in order to identify the measurement model with latent and observed variables on the same statistical scale, the factor loadings for $\lambda_1, \lambda_2,…, \lambda_{39}, \lambda_{40}$ and the error terms $\delta_1, \delta_2, …, \varepsilon_2, \varepsilon_3$ for the latent variable are set to 1. The fundamental model can be written in matrix form:

$$x = \Lambda_x \, OP_1 + \delta$$

…

$$y = \Lambda_y \, CI_1 + \varphi$$

…

$$z = \Lambda_z \, CE_1 +$$

…

where:

(i) $x, …, z$ is the matrix of observed variable

(ii) $\Lambda_x …, \Lambda_z$ is the matrix of factor loading of latent variable

(iii) $\delta, …, \varepsilon$ is the matrix of error terms

The CFA results showed that the seven-factor model assuming seven correlated latent variables, representing $OP_1,..,CI_1,..,CE_1$, had good overall model fit statistic (χ^2 = 1357.046, df = 681, p > 0.05) and satisfactory parsimonious indices (RMSEA = .049). Standardized factor loadings in the seven-factor model ranged from .467 to .810 (all factor loadings are shown in Figure 3). These results indicated that the measurement model had good construct validity with satisfactory goodness-of-fit and parsimonious indices.

In order to test the H1 and H2 hypothesis, the mediation SEM is the first structural model to be built for model selection. Using *Mplus* 8.3, there are 12 mediation models being fitted using a mediation pathway for each dimension $OP_1, …, CI_1, …, CE_1$ (Figure 4).

Within the path mediation model, a_{mx} is the 1st pathway existing among mediation relation between CI and OP, and b_{ym} is the 2nd pathway in a mediation relation of CE and OP. The product term of $a_{mx \times} b_{ym}$ is the indirect effect of CI on CE via OP, and c'_{yx} is direct effect of CI on CE without controlling for CE. The standardized regression coefficients of the fitted models 1-12 are indicated in Table 3 and 4.

The mediation model fit involves the interaction predictor and mediator latent variables. Robust maximum likelihood (MLR) is employed, to correct for potential non-normality of errors and heteroscedasticity due to small sample size (Nevitt & Hancock, 2004; Yuan & Bentler, 2000). Actually, MLR parameter estimates are the same as *maximum likelihood* (ML) using bootstraping that influences only standard errors (SEs). Hence, the typical fit indices such as the χ^2 statistics, TLI, CFI and RMSEA, which are based on normal probability distribution theory, may not be sufficient for model evaluation of non-normal sampling distributions, such as for indirect effects and variances, particularly for such small samples (n=419).
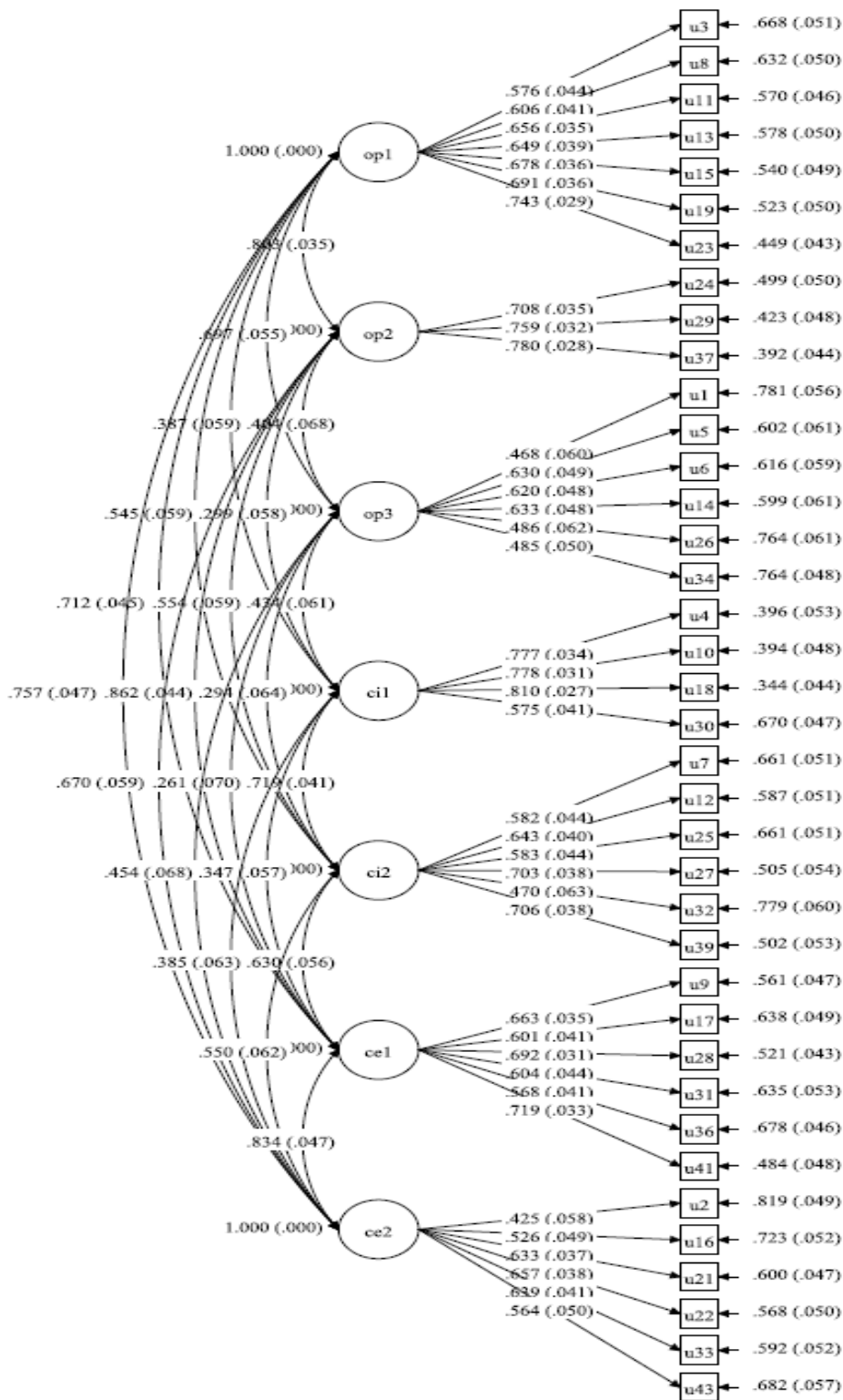
[χ²=1357.046, df = 681, p > 0.05; RMSEA = .049]

Figure 3. *The Fitted Measurement Model*
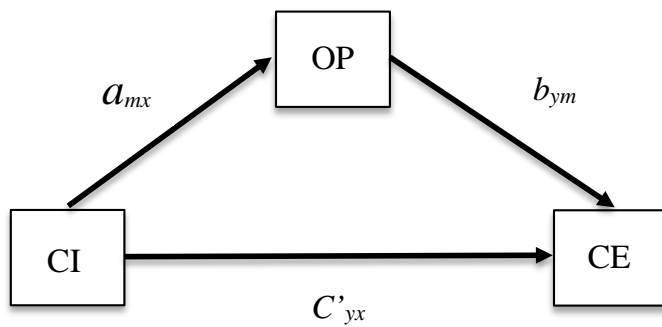
Model	Indirect Effect	Direct Effect
1	CI1→ OP1→CE1	CI1→CE1
2	CI1→OP1→CE2	CI1→CE2
3	CI1→OP2→CE1	CI1→CE1
4	CI1→OP2→CE2	CI1→CE2
5	CI1→OP3→CE1	CI1→CE1
6	CI1→OP3→CE2	CI1→CE2
7	CI2→OP1→CE1	CI2→CE1
8	CI2→OP1→CE2	CI2→CE2
9	CI2→OP2→CE1	CI2→CE1
10	CI2→OP2→CE2	CI2→CE2
11	CI2→OP3→CE1	CI2→CE1
12	CI2→OP3→CE2	CI2→CE2

Figure 4. *Mediation Model 1-12 (OP is mediator between CI and CE, and CI is the confounder of OP and CE)*

The Akaike Information Criterion (AIC)[18] and Bayesian Information Criterion (BIC)[19] are more appropriate for evaluation of mediation models with latent variable interaction (Akaike, 1974; Findley, 1991). As per the criteria of model evaluation, the AIC is better than the BIC for assessing mediation (Vandenberg & Grelle, 2009). The smaller the AIC, the less information is lost by inclusion of the interaction terms (Burnham & Anderson, 2002). As shown in Table 3-6, Models 8, 12, 20 and 24 were relatively complex mediation models, with the inclusion of more parameters fitted for testing the hypothesis. By assessing the criteria of the AIC and BIC, the models were ranked in order of increasing loss of information by inclusion of interaction terms as Model 3 > 4 > 9 > 10 > 5 > 1 > 6 > 2 > 11 > 7 > 12 > 8. Models 2, 4, 6, 7, 9, 16, 18, 19, 21, and 22 were selected for constructing mediation SEM models and further statistical data analysis was conducted according to the fitted indices.

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[18] $AIC = -2 \ln f (y |\hat{\theta}) + 2k,$ where "2k" is model complexity
[19] $BIC = -2 \ln f (y |\hat{\theta}) + k \ln(n)$, where "$k \ln(n)$" is model complexity that is heavier penalty term to penalize the model than AIC.

Table 3. *Mediation Models 1-6 (OP is the mediator reinforcing the relationship between CI and CE)*

	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Chi-square	236.211	223.062	143.042	129.966	260.746	221.700
degrees of freedom	116	116	62	62	101	101
p-value	>.05	>.05	>.05	>.05	>.05	>.05
Log likelihood	-8666.622	-8938.792	-6880.073	-7228.357	-8521.036	-8784.296
Estimated paths[i]	54	54	42	42	51	51
RMSEA	0.050	0.047	0.056	0.051	0.061	0.053
CFI	0.940	0.942	0.949	0.948	0.897	0.911
TLI	0.929	0.932	0.935	0.935	0.877	0.894
SRMR	0.049	0.048	0.053	0.051	0.065	0.054
AIC[ii]	17441.243[6]	17985.584[8]	13844.146[1]	14540.715[2]	17144.072[5]	17670.591[7]
BIC[iii]	17659.288[6]	18203.629[8]	14013.736[1]	14710.305[2]	17350.004[5]	17876.523[7]
CI1→OP1 (a_{mx})	0.388***	0.387***				
CI1→OP2 (a_{mx})			0.343***	0.304***		
CI1→OP3 (a_{mx})					0.435***	0.436***
OP1→CE1 (b_{ym})	0.681***					
OP1→CE2 (b_{ym})		0.714***				
OP2→CE1 (b_{ym})			0.865***			
OP2→CE2 (b_{ym})				0.610***		
OP3→CE1 (b_{ym})					0.128(ns)	
OP3→CE2 (b_{ym})						0.353***
CI1→CE1 (C'_{yx})	0.083 (ns)		0.004(ns)		0.295***	
CI1→CE2 (C'_{yx})		0.115***		0.206**		0.244***
R² on OP	0.151**	0.150**	0.118**	0.092**	0.189***	0.190***
R² on CE	0.515***	0.586***	0.751***	0.491***	0.136**	0.260***
Ind Effect ($a_{mx} b_{ym}$)	0.264***	0.276***	0.297***	0.185***	0.056(ns)	0.154***
Dir Effect (C'_{yx})	0.083(ns)	0.115***	0.004(ns)	0.206**	0.295***	0.244***
Total Effect	0.347***	0.391***	0.301***	0.391***	0.351***	0.398***

Note: n = 419. (i) Estimated paths is equivalent to model's no. of free parameters; (ii) Akaike information criterion is ranked in order; (iii) Bayesian information criterion is ranked in order; All the coefficients are standardized; ns = non- significant; *** p < .001, ** p < .01, * p < .05

In addition, there are eight "complementary mediations" including Models 2, 4, 6, 7-10, and 12, in which the indirect effect $a_{mx} b_{ym}$ and direct effect C'_{yx} both exist and point in the same direction suggesting the test results are sufficient. In addition, there are *two* "Indirect-only mediations" such as Model 1 and 3 that the indirect effect $a_{mx} b_{ym}$ exists, but no direct effect, which is usually not hypothesized. Also, there are *two* "direct-only non-mediation" such as Model 5 and 11, in which only the direct effect C'_{yx} existed, but no indirect effect that indicates lack of mediation (Zhao *et al.*, 2010). Hypothesis H1 predicted that EM students' OP is a mediator reinforcing a positive relationship between CI and CE. H1 is supported by the complementary mediation models 2, 8, 9, and 10, and the indirect-only mediation models 1 and 3. The results of mediation Model 2 showed, "OP1: Civic awareness through OP" is significantly related to "CE2: CE at school" (b_{ym} = .714, SE = .059, p < .001), and in turn is positively influenced by "CI1: Perception and sense towards Hong Kong" (a_{mx} = .387, SE = .059, p < .001). The indirect effect of CI1 on CE2 ($a_{mx} b_{ym}$ = 0.276, p < .001) is relatively stronger than its direct effect (C'_{yx} = 0.115, p < .001) which support H1.

Table 4. *Mediation Models 7-12 (OP is the mediator reinforcing the relationship between CI and CE)*

	Model 7	Model 8	Model 9	Model 10	Model 11	Model 12
Chi-square	317.138	304.155	204.195	193.308	304.920	281.312
degrees of freedom	149	149	87	87	132	132
p-value	>.05	>.05	>.05	>.05	>.05	>.05
Log likelihood	-9809.874	-10099.036	-8020.356	-8379.979	-9681.057	-9966.488
Estimated paths[i]	60	60	48	48	57	57
RMSEA	0.052	0.050	0.057	0.054	0.056	0.052
CFI	0.917	0.916	0.925	0.920	0.888	0.890
TLI	0.904	0.904	0.910	0.903	0.870	0.872
SRMR	0.052	0.052	0.052	0.052	0.064	0.056
AIC[ii]	19739.747[10]	20318.071[12]	16136.713[3]	16855.958[4]	19476.114[9]	20046.977[11]
BIC[iii]	19982.019[10]	20560.344[12]	16330.531[3]	17049.776[4]	19706.273[9]	20277.135[11]
CI2→OP1 (a_{mx})	0.546***	0.546***				
CI2→OP2 (a_{mx})			0.561***	0.561***		
CI2→OP3 (a_{mx})					0.287***	0.289***
OP1→CE1 (b_{ym})	0.526***					
OP1→CE2 (b_{ym})		0.657***				
OP2→CE1 (b_{ym})			0.748***			
OP2→CE2 (b_{ym})				0.532***		
OP3→CE1 (b_{ym})					0.087(ns)	
OP3→CE2 (b_{ym})						0.326***
CI2→CE1 (C'_{yx})	0.346***		0.211***		0.609***	
CI2→CE2 (C'_{yx})		0.187*		0.253**		0.452***
R^2 on OP	0.298***	0.298***	0.315***	0.315***	0.083***	0.083***
R^2 on CE	0.594***	0.601***	0.781***	0.498***	0.410***	0.396***
Ind Effect ($a_{mx} b_{ym}$)	0.287***	0.359***	0.420***	0.298***	0.175(ns)	0.094***
Dir Effect (C'_{yx})	0.346***	0.187***	0.211***	0.253***	0.609***	0.452***
Total Effect	0.633***	0.546***	0.631***	0.551***	0.784***	0.546***

Note: n = 419. (i) Estimated paths is equivalent to model's no. of free parameters; (ii) AIC values are ranked in order; (iii) BIC values are ranked in order; All the coefficients are standardized; ns = non-significant; *** p < .001, ** p < .01, * p < .05

Thereafter, H1 is justified by Model 9 where "OP1: Civic awareness through OP" played a highly significant mediating role between "CI2: Perception towards Hong Kong people" (a_{mx} = .561, SE = .058, p < .001) and "CE1: CE in the community" (b_{ym} = .748, SE = .069, p < .001) because the indirect effect of CI2 on CE1 ($a_{mx} b_{ym}$ = 0.420, p < .001) is stronger than its direct effect (C'_{yx} = 0.211, p < .001). H1, however, is confirmed in the mediation path of models 4, 6, and 7. In Model 4, the mediation results indicated that "OP2: Civic activism of OP" (such as using the Internet to join in protest or social movement, express their opinions about civic issues online, and discuss civic issues in social networking apps/sites) positively mediated the relationship between "CI1: Perception and sense towards Hong Kong" (a_{mx} = .304, SE = .058, p < .001) and "CE2: CE at school" (b_{ym} = .610, SE = .067, p < .001). But, the indirect effect of CI1 on CE2 ($a_{mx} b_{ym}$ = 0.185, p < .001) was *less* than its direct effect (C'_{yx} =0.206, p < .01).

Moreover, H1 is supported by Model 6 where "OP3: Perceived self-efficacy of OP" to look for information, search/download useful apps to connect and communicate with others, and to express opinions/ideas/ thoughts/ feelings online positively mediated the relationship between "CI1: Perception and sense towards Hong Kong" (a_{mx} = .436, SE = .060, p < .001) and "CE2: CE at school" (b_{ym} = .353, SE = .084, p < .001) although the

indirect effect of CI1 on CE2 ($a_{mx} b_{ym}$ = 0.154, p < .001) was *weaker* than its direct effect (C'_{yx} =0.244, p < .001). H1 is also affirmed by the mediation results of Model 7 that indicated "OP1: Civic awareness through OP" is *positively associated* with "CE1: CE in community" (b_{ym} = .526, SE = .068, p < .001), and is successively affected by "CI2: Perception and identification towards Hong Kong people" (a_{mx} = .546, SE = .060, p < .001) with the indirect effect of CI2 on CE1 ($a_{mx} b_{ym}$ = 0.287, p < .001).
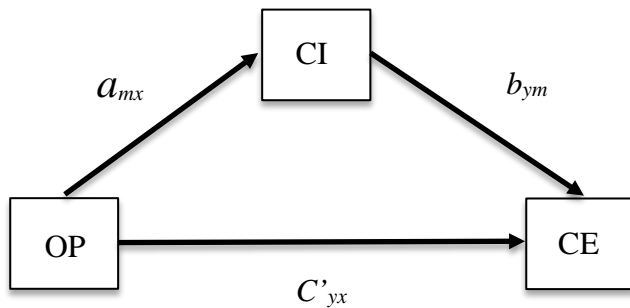
Model	Indirect Effect	Direct Effect
13	OP1→ CI1→CE1	OP1→CE1
14	OP1→CI1→CE2	OP1→CE2
15	OP2→CI1→CE1	OP2→CE1
16	OP2→CI1→CE2	OP2→CE2
17	OP3→CI1→CE1	OP3→CE1
18	OP3→CI1→CE2	OP3→CE2
19	OP1→CI2→CE1	OP1→CE1
20	OP1→CI2→CE2	OP1→CE2
21	OP2→CI2→CE1	OP2→CE1
22	OP2→CI2→CE2	OP2→CE2
23	OP3→CI2→CE1	OP3→CE1
24	OP3→CI2→CE2	OP3→CE2

Figure 4.7. *Mediation Model 13-24 (CI is mediator reinforcing the relationship between CI and CE, and OP is the "stimulator" of CI and CE)*

In essence, H1 is confirmed by four "complementary mediation" models 2, 8, 9 and 10, and two "indirect-only mediation" models 1 and 3 that the EM students' civic awareness and activism through OP has played a mediating role to support their existing interest in civic events and reinforces their CI and CE. Civic awareness through OP reinforces the relationship between their perception and sense towards Hong Kong and CE at school. Civic activism through OP also reinforces the relationship between their perception and identification towards Hong Kong people and their CE in community.

Conversely, H1 is supported by four "complementary mediation" models 4, 6, 7 and 12 although the indirect effect is weaker than the direct effects that the EM students' OP is considered to have weak mediating effect for shaping their CI and CE. Lastly, H1 is rejected by two "direct-only non-mediation" models 5 and 11. Another theoretical focus of this research is on CI, with the expectation that identity is a pre-requisite condition of OP and CE. This study, therefore, explored the roles of OP as both reinforcing and stimulating CI and CE. Against this background, Hypothesis H2 predicted that CI mediates the relationship between OP and CE. Hence, this study also explored whether EM students'

perception and sense towards Hong Kong, and their impression and feeling towards Hong Kong people mediates their OP and CE. Models 13-24 are another set of mediation models built for testing H2 in order to compare it with H1 (Figure 4.7).

Table 5. *Mediation Models 13-18(CI is the mediator reinforcing the relationship between OP and CE)*

	Model 13	Model 14	Model 15	Model 16	Model 17	Model 18
Chi-square	236.211	223.062	143.042	129.966	260.746	221.700
degrees of freedom	116	116	62	62	101	101
p-value	>.05	>.05	>.05	>.05	>.05	>.05
Log likelihood	-8666.622	-8938.792	-6880.073	-7228.357	-8521.036	-8784.296
Estimated paths[i]	54	54	42	42	51	51
RMSEA	0.050	0.047	0.056	0.051	0.061	0.053
CFI	0.940	0.942	0.949	0.948	0.897	0.911
TLI	0.929	0.932	0.935	0.935	0.877	0.894
SRMR	0.049	0.048	0.053	0.051	0.065	0.054
AIC[ii]	17441.243[6]	17985.584[8]	13844.146[1]	14540.715[2]	17144.072[5]	17670.591[7]
BIC[iii]	17659.288[6]	18203.629[8]	14013.736[1]	14710.305[2]	17350.004[5]	17876.523[7]
OP1→CI1 (a_{mx})	0.388***	0.387***				
OP2→CI1 (a_{mx})			0.343***	0.304***		
OP3→CI1 (a_{mx})					0.435***	0.436***
CI1→CE1 (C'_{yx})	0.083 (ns)		0.004(ns)		0.295***	
CI1→CE2 (C'_{yx})		0.115(ns)		0.206**		0.244**
OP1→CE1 (b_{ym})	0.681***					
OP1→CE2 (b_{ym})		0.714***				
OP2→CE1 (b_{ym})			0.865***			
OP2→CE2 (b_{ym})				0.610***		
OP3→CE1 (b_{ym})					0.128(ns)	
OP3→CE2 (b_{ym})						0.353***
R-square (CI)	0.151**	0.150**	0.118**	0.092**	0.189***	0.190***
R-square (CE)	0.515***	0.586***	0.751***	0.491***	0.136**	0.260***
Ind Effect ($a_{mx} b_{ym}$)	0.032(ns)	0.045(ns)	0.001(ns)	0.063***	0.128**	0.106***
Dir Effect (C'_{yx})	0.681***	0.714***	0.865***	0.610***	0.128(ns)	0.353***
Total Effect	0.713***	0.759***	0.866***	0.673***	0.256**	0.459***

Note: n = 419. (i) Estimated paths is equivalent to model's no. of free parameters; (ii) Akaike information criterion is ranked in order; (iii) Bayesian information criterion is ranked in order; All the coefficients are standardized; ns = non- significant; *** p < .001, ** p < .01, * p < .05

Within the pathway of mediation model, a_{mx} is 1st pathway existing in the mediation relation between OP and CE, and b_{ym} is 2nd pathway in the mediation relation between OP and CE. The product term of $a_{mx \times} b_{ym}$ is the indirect effect of OP on CE via CI, and c'_{yx} is direct effect of OP on CE without controlling for CI. The standardized regression coefficients of the fitted models 13-24 are indicated in Table 5 and Table 6. Through evaluation of the AIC and BIC criteria, the mediation SEM models were put in the order of Model 15 > 16 > 21 > 22 > 17 > 13 > 18 > 14 > 23 > 19 > 24 > 20. As demonstrated in Table 5 and **6**, there are seven "complementary mediations" including Model 16, 18, 19, 20, 21, 22, and 24 that both indirect effect $a_{mx} b_{ym}$ and direct effect C'_{yx} exist. In addition, the indirect effect is *weaker* than the direct effect. This suggests that the addition of CI as a mediator *slightly* increase the predictive power of OP on CE.

Table 6. *Mediation Models 19-24(CI is the mediator reinforcing the relationship between OP and CE)*

	Model 19	Model 20	Model 21	Model 22	Model 23	Model 24
Chi-square	317.138	304.155	204.195	193.308	304.920	281.312
degrees of freedom	149	149	87	87	132	132
p-value	>.05	>.05	>.05	>.05	>.05	>.05
Log likelihood	-9809.874	-10099.036	-8020.356	-8379.979	-9681.057	-9966.488
Estimated paths[i]	60	60	48	48	57	57
RMSEA	0.052	0.050	0.057	0.054	0.056	0.052
CFI	0.917	0.916	0.925	0.920	0.888	0.890
TLI	0.904	0.904	0.910	0.903	0.870	0.872
SRMR	0.052	0.052	0.052	0.052	0.064	0.056
AIC[ii]	19739.747[10]	20318.071[12]	16136.713[3]	16855.958[4]	19476.114[9]	20046.977[11]
BIC[iii]	19982.019[10]	20560.344[12]	16330.531[3]	17049.776[4]	19706.273[9]	20277.135[11]
OP1→CI2 (a_{mx})	0.546***	0.546***				
OP2→CI2 (a_{mx})			0.561***	0.561***		
OP3→CI2 (a_{mx})					0.287***	0.289***
CI2→CE1 (C'_{yx})	0.346***		0.211**		0.609***	
CI2→CE2 (C'_{yx})		0.187*		0.253**		0.452***
OP1→CE1 (b_{ym})	0.526***					
OP1→CE2 (b_{ym})		0.657***				
OP2→CE1 (b_{ym})			0.748***			
OP2→CE2 (b_{ym})				0.532***		
OP3→CE1 (b_{ym})					0.087(ns)	
OP3→CE2 (b_{ym})						0.326***
R² on CI	0.298***	0.298***	0.315***	0.315***	0.083*	0.083*
R² on CE	0.594***	0.601***	0.781***	0.498***	0.410***	0.396***
Ind Effect ($a_{mx} b_{ym}$)	0.189***	0.102***	0.118***	0.142***	0.175***	0.131***
Dir Effect (C'_{yx})	0.526***	0.657***	0.748***	0.532***	0.087(ns)	0.326***
Total Effect	0.715***	0.759***	0.866***	0.674***	0.262***	0.457***

Note: n = 419. (i) Estimated paths is equivalent to model's no. of free parameters; (ii) AIC values are ranked in order; (iii) BIC values are ranked in order; All the coefficients are standardized; ns = non- significant; *** $p < .001$, ** $p < .01$, * $p < .05$ (two-tailed)

On the other hand, there are *two* "indirect-only mediations" in Models 17 and 23, in which only the indirect effect $a_{mx} b_{ym}$ is significant. Moreover, there are *three* "direct-only non-mediation" in Models 13, 14 and 15 in which only the direct effect C'_{yx} is significant, indicating a lack of mediation (Zhao *et al.*, 2010). Hypothesis H2 predicted that EM students' CI is a mediator reinforcing a positive relationship between OP and CE. This relationship is reflected in the complementary mediation models. H2 is *significantly* supported by these models as a result of mediation effect in which the direct effect of OP was *stronger* than the indirect effect of CI.

H2 is confirmed in the mediation path of Model 16. The mediation results indicated that "CI1: Perception and sense towards Hong Kong" *positively mediated* the relationship between "OP2: Civic activism of OP" which included using the Internet to join in protest or social movement, express opinions about civic issues online, and discuss civic issues in social networking apps/sites (a_{mx} = .304, SE = .058, $p < .001$) and "CE2: CE at school" (b_{ym} = .206, SE = .063, $p < .001$), although the indirect effect of OP2 on CE2 ($a_{mx} b_{ym}$ = 0.063, $p < .001$) was *weaker* than its direct effect (C'_{yx} = 0.610, $p < .001$).

H2 is supported by Model 18 where "CI1: Perception and sense towards Hong Kong" *positively mediated* the relationship between "OP3: Perceived self-efficacy of OP" to look for information, search/download useful apps to connect and communicate with others, and to express opinions/ideas/ thoughts/ feelings online" (a_{mx} = .436, SE = .060, p < .001) and "CE2: CE at school" (b_{ym} = .244, SE = .083, p < .001), even though the indirect effect of OP3 on CE2 ($a_{mx} b_{ym}$ = 0.353, p < .001) was *smaller* than its direct effect (C'_{yx} =0.106, p < .001). In addition, H2 is also supported by the mediation results of Model 19 which indicated "CI2: Perception and identification towards Hong Kong people" is *positively associated* with "CE1: CE in community" (b_{ym} = .346, SE = .075, p < .001), and is successively affected by "OP1: Civic awareness through OP" (a_{mx} = .546, SE = .060, p < .001), since the indirect effect of OP1 on CE1 ($a_{mx} b_{ym}$ = 0.189, p < .001) is *less* than its direct effect (C'_{yx} = 0.526, p < .001).

H2 is also supported by Model 21, in which "CI2: Perception and identification towards Hong Kong people" played a *positive mediating* role between "OP2: Civic activism of OP", which using the Internet to join in protest or social movement, express their opinions about civic issues online, and discuss civic issues in social networking apps/sites (a_{mx} = .561, SE = .058, p < .001) and "CE1: CE in the community" (b_{ym} = .211, SE = .069, p < .001) although its direct effect (C'_{yx} = 0.748, p < .001) is *larger* than the indirect effect ($a_{mx} b_{ym}$ = 0.118, p < .001).

H2 is further supported by Model 22, in which CI2 is *significantly related* to "CE2: CE at school" (b_{ym} = .253, SE = .083, p < .001), and in turn is *positively influenced* by OP2 (a_{mx} = .561, SE = .058, p < .001). However, the indirect effect of CI1 on CE2 ($a_{mx} b_{ym}$ = 0.142, p < .001) is still *less* than its direct effect (C'_{yx} = 0.532, p < .001). Therefore, the results showed that H2 is confirmed by two "indirect-only mediation" Models 17 and 23. H2 is supported by all "complementary mediation" Models 16, 18-22 and 24. H2 is just rejected by three "direct-only non-mediation" Models 13, 14 and 15.

In sum, Hypothesis H2 is consistently supported by *seven* "complementary mediation" models and *two* "indirect-only mediation" models for a *positive relationship* between OP and CE through CI, although the mediating effect of CI is *weak*. H1 is not sufficiently supported, and only confirmed by *four* "complementary mediation" models and *two* "indirect-only mediation" models for a *positive relationship* between CI and CE through OP. Thus, the H2 models are *better* than H1 models, and suggested that a *moderation* analysis can be used to explore the moderating effects of socio-demographic background variables on the relationship between its latent variables.

Discussion

Hypothesis H1 examined a three variable mediation model where the influence of EM students' CI (X) are assumed to be directly related to their CE (Y) or indirectly related to their CE (Y) via OP (M). This addresses RQ1. Models 1-12 of hypothesis H1 proposed that OP can *reinforce* the CI of inactive EM students to engage in civic activities. By noting the important role of CI in shaping EM students' CE (Chan, 2013; Chor, 2019; Gitelman, 2006), hypothesis H1 focused on the mediating effects of OP and provided empirical evidence whether or not EM students' CI has a positive impact on their CE via their OP.

Hypothesis H1 was only justified by *four* complementary mediation models with *strong* indirect effects, and by another *four* complementary mediation models with *weak* indirect

effects. For this reason, EM students' OP was considered to have either *strong* or *weak mediating effect* for reinforcing the relationship between their CI and CE (see Table 7). Table 7 is modified from Table 3 and Table 4. In addition, H1 was partially supported by *two* indirect-only mediation models without direct effect and also rejected by another *two* direct-only non-mediation models without indirect effect (Table 7). In other words, the mediating (i.e., reinforcing) effect of OP in the relationship between CI and CE was *not consistently* identified in hypothesis H1.

The results of fitted statistics of R^2 in Table 7 indicates the effect size of Models 1-12 in hypothesis H1, for the total mediated effect. The top three models with large effect sizes include complementary mediation Models 9 ($R^2 = 0.781$), indirect-only mediation Model 3 ($R^2 = 0.751$), and complementary mediation Models 8 ($R^2 = 0.601$). The results illustrate CI positively influencing CE, and the positive mediating effect of OP in *reinforcing* EM students' positive perception toward Hong Kong with online civic news and information. The results suggest that EM students, who discuss civic issues on social networking apps/sites and express their opinions about civic issues online are those who were already interested in civic activities. In turn, their perceived engagement in the community is associated with their involvement in community organizations (e.g., youth alliance associated with a political group, environmental organization, artistic affiliation in accordance with ethnicity, religious organization or group, and concern group advocating for a civic matter).

EM students participate online because their connections and networks in online social media platform are based on interpersonal relationships (Boyd & Ellison, 2007; Chen, 2017; Gil de Zuniga et al., 2010). Therefore, the complementary mediation Model 9, which accounts for 78.1% of the variance in CE explained directly by "CI" and "CI via OP", argues that CI is directly related to CE or indirectly related to CE through OP. This important finding suggests the centrality of CI in understanding any propensity for CE for EM students and the importance of OP as a process that can provide opportunities for them to realize the values underpinning their CI.

In addition, EM students whose CI influences their CE are also more likely to have a favorable impression toward Hong Kong people. They perceive Hong Kong people to have values such as appreciating environmental protection, very friendly toward people, and more cohesive than people of other countries, and so forth. These favorable attitudes shape their civic interest as well as their awareness of civic issues about Hong Kong that promote their levels of CE.

Hypothesis H2 addressed the research question RQ2 by showing the statistically significant mediated effect of CI (M) on the relationship between OP (X) and CE (Y). However, its mediation Models 13-24 have the same magnitude of "effect sizes" as its corresponding mediation Models 1-12 of hypothesis H1 (see Table 7) since the predictor (X) and mediator (M) of Models 1-12 have been symmetrically exchanged with each other in Model 13-24 (see Table 8). Table 8 is modified from Table 5-6.

de Heus, P. (2012) indicated R^2 effect size is symmetric because both indirect and direct effect are interdependent so that the identical magnitude of these two effects in Models 1-12 and Models 13-24 give rise to the same amount of explained variance. As a result, the change in CE (Y) because of the influence by predictor X is the same in both cases of Models 1-12 and Models 13-24. Thus, the change in CE is all that matters for the variance

explained, and it is plausible that the magnitude of variance explained should be identical in both cases.

Table 7. *Type of Mediation Models 1-12 (Arranged in Descending Order of Effect Size)*

Model	Indirect Effect	Ind Effect $(a_{mx} b_{ym})$	Direct Effect	Dir Effect (C'_{yx})	Total Effect	Effect Size (R^2)	Type of Mediation
9	CI2→OP2→CE1	0.420***	CI2→CE1	0.211***	0.631***	0.781***	CM'
3	CI1→OP2→CE1	0.297***	CI1→CE1	0.004(ns)	0.301***	0.751***	ID
8	CI2→OP1→CE2	0.359***	CI2→CE2	0.187***	0.546***	0.601***	CM'
7	CI2→OP1→CE1	0.287***	CI2→CE1	0.346***	0.633***	0.594***	CM
2	CI1→OP1→CE2	0.276***	CI1→CE2	0.115***	0.391***	0.586***	CM'
1	CI1→OP1→CE1	0.264***	CI1→CE1	0.083(ns)	0.347***	0.515***	ID
10	CI2→OP2→CE2	0.298***	CI2→CE2	0.253***	0.551***	0.498***	CM
4	CI1→OP2→CE2	0.185***	CI1→CE2	0.206**	0.391***	0.491***	CM
11	CI2→OP3→CE1	0.175(ns)	CI2→CE1	0.609***	0.784***	0.410***	DO
12	CI2→OP3→CE2	0.094***	CI2→CE2	0.452***	0.546***	0.396***	CM
6	CI1→OP3→CE2	0.154***	CI1→CE2	0.244***	0.398***	0.260***	CM
5	CI1→OP3→CE1	0.056(ns)	CI1→CE1	0.295***	0.351***	0.136**	DO

Note: CM: complementary mediation with strong direct effect; CM': complementary mediation with strong indirect effect; ID: indirect-only mediation; DO: direct-only mediation; All the coefficients are standardized; ns = non- significant; *** p < .001, ** p < .01, * p < .05

As shown in Table 8, there were seven complementary mediation models that have both indirect effects $a_{mx} b_{ym}$ and direct effects C'_{yx}. Moreover, there were two indirect-only mediation models in which only the indirect effect $a_{mx} b_{ym}$ is significant, and three direct-only non-mediation model in which only the direct effect C'_{yx} was significant. This supports hypothesis H2 that EM students' OP exerts a strong *stimulating* effect on their CI and CE. It is sufficiently supported by nine mediation models including complementary and indirect-only mediations.

As hypothesized, the findings support research question RQ2 that OP contributes directly to CE behaviors or indirectly via CI. Actually, a positive relationship between OP and students' CE behaviors has been consistently found in previous research. OP can be considered as an online social network in which students share equal status and opportunities to communicate with each other and exchange civic information. This network relationship between students is important for understanding the effect of CI on engagement in civic activity. In this relationship, OP is best understood as a social network of ethnic groups and ties through which the students' interactions lead them into civic affairs (Gil de Zúñiga *et al.*, 2012). This social function of OP should not be underestimated since it can unite disparate individuals creating common understandings and purposes. Alternatively, it might also have negative effects if exchanges take this character. This is an important area for additional consideration.

Some studies have shown that networks can promote CE. Banks (2008) indicated that equivalent status among different ethnic groups is important for effective intergroup interactions and communication. Likewise, Putnam (1993) indicated that social networks must be organized horizontally among diversified groups in order for democracy to work. Engagement in different social groups provide a setting for civic interactions as well as a

platform for addressing civic needs (Brennan et al. 2009). Vermeulen (2006) emphasized that network relationships between individuals from different ethnic groups give rise to democracy by promoting civic interest and trust in CE. Moreover, there is creation of network relations on the grounds of OP because it promotes interpersonal networks, strengthens interpersonal trust, provokes civic participation, and reinforces sense of belonging to the community among specific ethnic groups (Zaleskiene 2008).

Table 8. *Type of Mediation Models 13-24 (Arranged in Descending Order of Effect Size)*

Model	Indirect Effect	Ind Effect ($a_{mx} b_{ym}$)	Direct Effect	Dir Effect (C'_{yx})	Total Effect	Effect Size (R^2)	Type of Mediation
21	OP2→CI2→CE1	0.118***	OP2→CE1	0.748***	0.866***	0.781***	CM
15	OP2→CI1→CE1	0.001(ns)	OP2→CE1	0.865***	0.866***	0.751***	DO
20	OP1→CI2→CE2	0.102***	OP1→CE2	0.657***	0.759***	0.601***	CM
19	OP1→CI2→CE1	0.189***	OP1→CE1	0.526***	0.715***	0.594***	CM
14	OP1→CI1→CE2	0.045(ns)	OP1→CE2	0.714***	0.759***	0.586***	DO
13	OP1→CI1→CE1	0.032(ns)	OP1→CE1	0.681***	0.713***	0.515***	DO
22	OP2→CI2→CE2	0.142***	OP2→CE2	0.532***	0.674***	0.498***	CM
16	OP2→CI1→CE2	0.063***	OP2→CE2	0.610***	0.673***	0.491***	CM
23	OP3→CI2→CE1	0.175***	OP3→CE1	0.087(ns)	0.262***	0.410***	ID
24	OP3→CI2→CE2	0.131***	OP3→CE2	0.326***	0.457***	0.396***	CM
18	OP3→CI1→CE2	0.106***	OP3→CE2	0.353***	0.459***	0.260***	CM
17	OP3→CI1→CE1	0.128**	OP3→CE1	0.128(ns)	0.256**	0.136**	ID

Note: CM: complementary mediation with strong direct effect; CM': complementary mediation with strong indirect effect; ID: indirect-only mediation; DO: direct-only mediation; All the coefficients are standardized; ns = non- significant; *** p < .001, ** p < .01, * p < .05

Furthermore, Harris (2010) found that networks are one of the most important factors for cultivating civic connection. Hence, EM students are building networks for CE through OP because they may sense that formal civic processes may not respond to their needs. As they study in the schools which enhance their interactions with peers. This process serves as the emotional center of their lives as they change from their family units to spending time with others in the schools. Given the important role of networks in providing a means for communication between EM students, the study has also pointed towards additional factors that appear to facilitate CE. The study showed that a positive perception of and identification towards Hong Kong people was a mediator of OP and CE, whereas perception and identification toward Hong Kong people also mediated the relationship between OP and CE.

Conclusion

Overall, this study aims to address research questions relating to OP and its influence on EM students' level of CE. A number of hypothesized models were developed to provide empirical evidence for any identified relationships. Hypothesis H1 addressed the first research question by using a set of mediation models to test whether there were positive mediating effects of EM students' OP on their relationship to CI and CE. Hypothesis H2 addressed the second

research question by testing another set of mediation models for the mediating effects of EM students' CI on their relationship between OP and CE. Briefly, OP played a positive role and CI provided a mediating channel to stimulate EM students' civic participatory behavior. In the cyberspace in which EM students shared civic information and discussed civic affairs, their OP in this space acted as a stimulator for their engagement in civic activities. Beyond the direct relationships between OP and CE, the mediation models also explored the mediating role of CI in this relationship in order to understand the mediating mechanisms of CI by which OP influenced EM students' levels of CE. The test results of hypothesis H1 and H2 suggested that their perception toward Hong Kong people mediated the effects of OP on their CE.

Limitation

Despite this study's contribution, it is not without some limitations. Among the socio-demographic variables, the effect of gender and age are controlled in the study in order to simplify the complexity of the data analysis. Since the study is based on data collected in the cross-sectional survey, it is limited in its ability to make causal inferences. As a result, the cause-effect relationships between OP, CI and CE cannot be inferred from the data used in this study. There is also a statistical issue encountered in the structural equation modelling (SEM) of mediation, due to the large number of variables included in the models. This issue can be solved by fitting the SEM model with latent variables' estimated values in order to make the SEM more parsimonious. The plausible values are generated using multiple imputations as the measures for the SEM model have been used as the estimated values of latent variables. The plausible values have been imputed using the Bayesian approach that is more reliable than those obtained by the Maximum Likelihood estimator.

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Developing attitudes towards immigrants and asylum-seekers and other minority groups of Lithuania society in the context of future police officers' education[20]

Liliana Ruibyte[21]

Every EU country faces challenges in developing citizenship, such as educating children and young people in a spirit of tolerance, the fight against racism and xenophobia, respect for human rights and a common understanding of cultural heritage. According to research, the attitudes of citizens of different EU countries towards refugees, asylum seekers, and so forth, is ambiguous (Bernát, Sik, Simonovits, & Szeitl, 2015; Thalhammer et al., 2001; 2, Davidov, E., & Meuleman, B., 2012; Erolova Y., 2017; Hochman O., 2015). Lithuania is a relatively homogeneous society in terms of nationality and religion. Surveys conducted in Lithuania show that Lithuanians are not psychologically ready to receive refugees and asylum seekers and have a rather negative attitude towards them and various minority groups (Petronytė, 2016; Snieškienė & Vaitkevičiūtė, 2016; Jankauskaitė, 2003; Reingarde & Zdanevičius, 2007; Platovas, 2003; Tereškinas, 2003). Whereas police officers are part of our society and have constant contact with citizens, it is necessary to find out their prevailing attitudes towards the groups of people mentioned here. The attitudes of Lithuanian law enforcement officers towards immigrants, asylum-seekers, refugees, as well as towards representatives of other minority groups in the sense of ethnicity, religion, special needs, sexual identification, and so forth, have been little studied. It is known that attitudes affect a person's behavior, so negative attitudes towards certain groups of citizens can hamper effective communication and adequate assistance, and negatively affect the attitudes of society as a whole towards both police officers and minority groups.

One of the most important factors influencing the formation of personality attitudes and humanistic values is education. Therefore, we believe that in the training of future police officers at the University, due attention should be paid to the formation of their proper attitude.

The aim of the study is to examine and evaluate the attitudes of future police officers towards immigrants, asylum seekers, refugees and other minority groups, analyzing them in terms of the overall level of tolerance, as well as the reception of other minorities groups and defining the role of education in the University in shaping these attitudes. To achieve this, we set the following **goals**:

- To assess the level of tolerance of students in relation to the reception of migrants, asylum seekers, refugees and other minority groups.
- To study students' opinions about the reception of asylum seekers and immigrants in Lithuania.

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- Assess the role of university education in shaping their attitudes towards migrants and asylum seekers
- To compare attitudes towards migrants, asylum seekers, refugees and other persons belonging to minority groups according to the gender of the respondents.
- To evaluate law enforcement students' attitude and homophobic reactions toward sexual minorities.

Participants

The study involved 264 students (63.1.8% women and 36.9% men) students of the Mykolas Romeris University Public Security Academy, future police officers.

Methods

We drew upon a Hungarian study examining "Attitudes towards refugees, asylum seekers and migrants" (Bernát, Sik, Simonovits & Szeitl, 2015) for the study and employed a questionnaire consisting of items measuring attitudes towards various minorities groups. A modified "Negative Attitudes Toward Gay Men" questionnaire (Davies, 2004) was used to survey 174 future law enforcement officers.

The obtained results allow to draw **conclusions**:

Students express a greater willingness to accept asylum seekers to Lithuania in circumstances such as family reunification, famine or natural disasters, and war. Female students are more likely than their male counterparts to accept asylum seekers in times of war, famine, financial, economic tension, Islamic State activity, lack of work, and persecution for different political activities.

The level of tolerance of subjects of both sexes is related to the tolerance of persons with physical disabilities. There is a relationship between male students' level of tolerance and the admission of visually or hearing-impaired persons and ex-prisoners, but not with the admission of asylum seekers or immigrants, homosexuals and the mentally handicapped. There is also a relationship between women's level of tolerance and the reception of persons with intellectual disabilities, but not asylum seekers or immigrants, former prisoners, persons with visual or hearing impairments. Thus, students can be said to be more tolerant of people with various disabilities, but are unfavorable towards immigrants and asylum seekers.

Only one-third of law enforcement program students said they discussed asylum and immigration issues during lectures. The ongoing discussions related to the problems of asylum seekers and immigrants have a greater impact on boys than girls. Male students tend to be more supportive of accepting asylum seekers and immigrants in Lithuania if they more often discuss why people seek political asylum in our country and if they more often discuss whether Lithuania should accept asylum seekers and immigrants during university lectures.

Results revealed that law enforcement students tend to have a very negative attitude towards sexual minorities and male participants have an extremely negative reaction toward gays compared to lesbians. Personality traits play minor role while the law enforcement officers' gender may play the main role in stereotyping and having an

extremely negative affective reaction towards gays and tendency to infringe their civil rights – this tendency is 2.7–4.6 times higher when the future law enforcement officers are male.

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(S-)existential Questions among Students - Sexuality and Relations Education as part of Controversial Issues with importance for Citizenship Education in Sweden[22]

Bodil Liljefors Persson[23]

Abstract:

This chapter is the result of a research mission from the Public Health Agency of Sweden and the study was a mapping of Sexuality and Relations education and Reproductive health and Rights (SRHR) in the various Teacher Education programs throughout Sweden during the year 2016. Together with two colleagues a survey of 875 syllabi from all universities in Sweden was analysed, using qualitative textual discourse analysis. The theory behind the study is based on the fact that syllabi at Swedish Universities are composed according to the theory of constructive alignment. The overall result shows major differences between various universities. Quantitative analyses show a great variation of the presence of indicators related to the knowledge area, such as, for example, ethics, gender, democracy, norms, norm criticism, core values, convention on the rights of the child, human rights, discrimination and offensive treatment.

Questionnaires were administered to 175 Teacher students from various Teacher Education Programs in 2018, exploring what kind of educational insights regarding the knowledge area Sexuality and Relations and SRHR that they had encountered during their education. The questionnaire also contained questions about what content the students considered most important for inclusion in for future teachings regarding Sexuality and Relations and SRHR. This chapter presents results from both these studies and put them in the larger context of the debate of the knowledge area Sexuality and Relations and SRHR in Education at various levels in Sweden today, and involves, for example, the Swedish ministry of Education and the general debate of the #MeToo social movement. (S-)Existential questions are urgent questions and are currently debated as controversial issues among young students in Sweden, and thus considered to be an urgent part of an active citizenship education.

Key Words

sexuality and relations education, existential questions, religious education, sexual and reproductive health and rights, compulsory school, upper secondary school, teacher education

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Introduction

Religious Education (RE) has been a compulsory subject in Sweden since the beginning of compulsory school regulations in 1842. Early on it involved only teachings in Christianity and Biblical studies, but the Religious Education has changed over the years. From 1969 the curricula and syllabi has been labelled as *Religionskunskap /Knowledge of Religions* and considered a non-confessional [non-denominational] subject. Thus, there is now an emphasis on the various religions in the world, as well as on ethics and existential (or life) questions, and not just Christianity. All three are still important parts of the syllabi in the RE subject in both compulsory and upper secondary school, even if the syllabi are continuously revised, with the latest revision to be introduced in 2021.

The aim of this piece is twofold. Its first aim is to focus on the position of existential questions in general and about (S-)existential questions in particular, in RE in Swedish schools today. The second aim of this piece concentrates on the importance of Sexuality and Relations Education for teachers. It is primarily based on a report of the prevalence of Sexuality and Relations Education in various courses in Swedish teacher education but also on a questionnaire conducted among teacher students regarding what they consider to be important in the knowledge area of Sexuality and Relations today[24].

The main research questions for this article are the following: What position does existential questions and particularly questions regarding sexuality and relations have and how are they formulated in RE on various levels? Another important question concerns how student teachers are prepared for teaching Sexuality and Relations Education in their teacher education programmes.

(S-)existential questions within Religious Education in Sweden

Instructions on how to inform Swedish teachers to teach Sexuality and Relations Education were developed in 1935 and the knowledge area became compulsory in 1955 (Myndigheten för Skolutveckling, 2005). From 1962 onwards, questions about sexuality and relations have been found in the syllabi for Biology and RE. From 2011 the knowledge area "Sex and Human Relationships", as it has been labelled by the Swedish Ministry of Education, has been seen as a cross-disciplinary knowledge area. There are central content goals that relate to this knowledge area in most of the school subjects in the National Curricula and syllabi from 2011 for both compulsory and upper secondary school. This knowledge area should be included in every subject even if it does not have a special goal related directly to that specific knowledge area, as it is stated in the National Curricula (Skolverket, May 2013, p. 23 and November 2013, p. 27). It is also stated that it is one of the Head´s main responsibilities to organise Sexuality and Relations Education (Lgr 11/Compulsory school 2011, p 20 and Gy11/Upper Secondary School 2011, p 14.). There is, thus, a long historical tradition surrounding the teachings of Sexuality and Relations Education in Sweden (Myndigheten för Skolutveckling, 2005).

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[24] Results from the first report have been presented in a paper at the CiCea Conferences in Warsaw in 2018 and Prague in 2010. Some of these results have also been published elsewhere during 2018 and 2019 (Liljefors Persson 2018, 2019 and 2019). However, the results from the questionnaire among teacher students have not been published earlier.

The RFSU (the Swedish Association for Sexuality Education) uses the term Sexualitet och relationer/Sexuality and Relations for this knowledge area, although it has been labelled Sex- och samlevnadsundervisning/Sex and Human Relationships, in the school system. The Folkhälsomyndigheten/Agency for Public Health use the label SRHR, Sexualitet och reproduktiv hälsa och rättigheter/Sexual and Reproductive Health and Rights. In short, there is still no general agreement on how to define this knowledge area on a national level in Sweden. Despite the ambiguity with regard to how to label this knowledge area, we employ the term Sexuality and Relations will be used in this chapter, in line with RFSU.

With reference to both pupils' and student teachers' thoughts about what kind of existential questions they consider important, Sexuality and Relations Education is pointed out as maybe the most important content relating to both existential questions and within the subject RE as a whole (Jönsson & Liljefors Persson, National Evaluation 2003). This is not a surprise, as questions of gender, sexuality and relations are so essential in identity formation, especially among young people. In the latest National Curriculum, from 2011, Sexuality and Relations Education is one cross-curricula theme that ought to be an integrated part in all the school subjects in compulsory school as well as it being included in all subjects in upper secondary school (Skolverket May 2013 and Skolverket November 2013).

Goals based on fundamental values are formulated in the first main paragraph in the National guidelines for all schools. Some of those values are also found in the syllabus for Religious Education in Swedish Compulsory School. Under the headline "Purpose of the RE subject" we find the following formulations that connect to the position of the (S-)Existential questions within RE:

- Teaching should encourage pupils to reflect over various issues concerning life, their identity and their ethical attitudes. In this way, teaching should create the conditions for pupils to develop a personal attitude to life and an understanding of how they and others are thinking and living.

- Teaching should help pupils to develop their knowledge of how different religions and other outlooks on life view questions concerning gender, gender equality, sexuality and relationships. Pupils should, in addition, be equipped to analyse and determine their standpoint in ethical and moral questions.

- Teaching should also contribute to pupils developing an understanding of how people's values are linked to religions and other outlooks on life. It should also contribute to pupils developing their capacity to act responsibly in relation to them and their surroundings.

- Teaching in religion should essentially give pupils the opportunities to develop their ability to:
  - analyse Christianity, other religions and other outlooks on life, as well as different interpretations and use of these,
  - reflect over life issues and their own and other's identity reason and discuss moral issues and values based on ethical concepts and models, and
  - search for information about religions and other outlooks on life and evaluate the relevance and credibility of sources.
  - (Skolverket, 2011/Compulsory School 2011, RE syllabus, p 176.)

Existential questions have been part of the Swedish curriculum and syllabi since 1980, but it seems they have never really broken through into classrooms. Above we have seen that pupils and students want to learn more about existential questions, which goes well in hand with the fact that goals related to existential questions are formulated in the curriculum and syllabi. And if we look further into the *Central Content* we find that there are sections about existential questions for all levels throughout the Swedish compulsory school and upper secondary school according to the Syllabi from 2011 (Skolverket 2011, pp. 176-178 from Compulsory School and pp. 1-8 for Upper Secondary School. See English versions on curriculum and syllabi on www.skolverket.se).

In 2011 the new national curriculum and new syllabi for all the school subjects were introduced for both compulsory and upper secondary school, in Sweden. There were preparatory discussions with various groups of teacher educators and scholars, in connection to this, which were organised and led by officials from the National Agency for Education. During these talks there was some hesitancy expressed by some about whether existential questions should continue to be part of the RE subject. Existential questions, however, are still formulated in certain goals as part of the central content for the RE subject from grade one, and throughout upper secondary school (cf. Skolverket 2011, Lgr 11 & Gy11; Hartsmar & Liljefors Persson 2013, pp. 135-136.) As we see in the quotes above from the RE syllabus, existential questions still hold a prominent place in the formulations of the aims for Swedish RE education and they are still considered part of the central content even in the latest revisions that was decided by the Swedish government in 2020, and that will be introduced in 2021. A relevant question to ask now is if teachers will follow the new syllabi more than earlier, and thus let existential questions be part of the content that they choose to teach in the classrooms.

Sexuality and Relations Education in Teacher Education programmes

Every autumn, when I ask our new teacher students how they have encountered sexuality and relations education during their own school years, I receive a great variety of answers. While some of them have not had much Sexuality and Relations Education, some of them have had some education, but there are very few of the students who actually express that they have experienced a great deal of teaching about sexuality and relations. A very small number of students express that they consider their number of lessons as being sufficient. In a minor project from 2014–2017, written documentation from around 200 students was collected and they all thought that they have not had sufficient Sexuality and Relations Education during their years in school (Liljefors Persson, 2017).

Many students also have strong critical opinions about how the teaching was conducted. Some felt that they had great problems and some stated that they were even bullied because they "came out" as homosexuals, as well as facing controversy for various other reasons in relation to the Sexuality and Relations Education (Liljefors Persson, 2017).

Some of the students said that they had not had any teaching at all during their years in compulsory school. They also stated that the content varies greatly between the schools, and many said that they were usually divided into special groups for girls and for boy, which were often led by the school nurses or people from the Youth health organisations and other external associations.

Many students also mention remembering their teacher being embarrassed and appearing insecure regarding the content they chose for the teaching lessons. Some also said that their Sexuality and Relations education only focused on warnings to not get diseases and the necessity of using contraception. Some students also stated that they had excellent teaching lessons; many remembered that the school organized thematic weeks were they encountered the subject from a variety of perspectives and during which the whole class was occasionally together during sessions, although some sessions divided them into groups of boys and girls. Students who have very positive experiences from their school education met both their regular teachers and experts from various institutions. Those students most often state that they have very negative experiences of the teachings they have encountered and they were disappointed. (Liljefors Persson, 2017).

The students request that they want to have an education that contains norm-critical perspectives, questions of LGBTQ, honor-related violence and questions about gender. These issues go well in hand with the part existential questions play in the subject of religious education and of course also relate, in a broader sense, to citizenship education. Addressing existential questions within the classroom has the potential to empower young people as citizens, especially if they also connect to democratic values and questions of human rights, and it also has the potential to help pupils develop and grow in their own identity formation process (Eriksson 1999; Williams, Hinge & Liljefors Persson 2008, Liljefors Persson, 2009).

In their writings all the students asked about how they should to be able to teach Sexuality and Relation Education to their future pupils/students, with regard to the poorly preparations that they had during their teacher education. Sexuality Education is part of RE education and in history education at my university. Students meet content that relates to the subject of Sexuality and Relations Education in a few other courses, for instance in parts of the Educational Science courses, but most often this is only in a very broad sense, for instance in discussions regarding democracy, human rights and norm-critical perspectives. These issues are also much needed in education for newly arrived migrants. (Liljefors Persson, 2020; Lozic, 2020). But the stance on Sexuality and Relations Education varies substantially among teacher education programmes in Sweden (Andersson, Liljefors Persson, & Olsson, 2017; 2020 in press).

Very few studies have explored state of the art of Sexuality and Relations Education in teacher education in Sweden (RFSU 2004, UngKAB 2009 and Folkhälsomyndigheten 2017). A mapping of teacher education programmes was conducted in 2004 by the RFSU. The result of that mapping was a great variety both within and between the various teacher education programmes across Sweden. Another mapping was carried out five years later, in 2009, and the major result was that only 6% of the teacher students had any contact with any teaching opportunities related to Sexuality and Relations Education whatsoever during their education programmes (UngKAB09, 2011). In this study only 20% of the students stated that they considered the content of the teaching good or very good. These findings coincide with the results of two pilot projects carried out among teacher students (Liljefors Persson 2014-2017 and Liljefors Persson and Löfgren Mårtensson, 2018). It is important to note that the subject of equality, sexuality, gender and relations have not been mandatory in all teacher education programmes, which is remarkable considering that the subject has been compulsory in compulsory school in Sweden since 1955 (Myndigheten för skolutveckling 2005 och Folkhälsomyndigheten 2017). In September of

2020 it was decided that Sexuality and Relations Education should be a compulsory part of the central goals for all teacher education programmes in Sweden, and that it should be introduced in all programs by September 2021 (decision by The Higher Council of University Education, UKÄ, September 1, 2020).

Considering the importance of the subject of Sexuality and Relations Education and the emphasis it is given in the latest School Curriculum from 2011, there was surprisingly little knowledge about how prevalent teaching about the subject has been within the various contemporary teacher programmes. As a result, this became the main aim of the project assigned by the Agency of Peoples Health, conducted by the author and two colleagues during 2016. The goal was to explore and map out to what extent the subject was present in teacher education programmes, and also to explore what the central content in the teaching lessons that were actually taught in teacher education programmes was, with a special focus on HIV and STI prevention (Andersson, I, Liljefors Persson, B and Olsson, H 2017).

The project conducted a close reading of 875 course syllabi, which is about 80% of all course syllabi, from 24 universities throughout Sweden during 2016. A systematic analysis of the syllabi was carried out and 35 key words, or indicators, were searched for and registered according to the theoretical perspective of constructive alignment in the syllabi. In practice, this means that every indicator was counted every time it showed up in the syllabi (Andersson et al., 2017; 2020).

The key words/indicators that were most frequently found in the course syllabus during various teacher education programmes were: sexuality, equality, relations, democracy, human rights issues, gender issues, LGBTQ, STI, HIV prevention, reproduction and norm-critical perspectives on questions related to Sexuality and Relations Education. These are important themes that ought to be integrated in the subject as a whole (Schlytter, 2009; Skolverket, 2010, Skolverket, maj 2013, Skolverket November 2013, Darj & Nathorst-Böös, 2011, Darj & Bromseth 2010). The HIV and STI prevention, sexual health and pregnancy indicators, which would suggest this kind of content for courses such as Science for teacher students, are almost totally lacking. Of course, this does not necessarily mean that in these Science courses they do not mention these indicators at all, but, since they are not written in the syllabi, they are probably not considered so important. The most important overall results regarding the course syllabi is that they should be be much better written and important content should be formulated and visible in all sections of the syllabi (i.e., in the aim of the courses, the learning outcomes for the courses, the main content, in the examinations, and in the course literature), according to the theory of constructive alignment. (Biggs & Tang 2011).

One of the most important results from the 2016 study discussed above was that we could not say that there were any specific studies of the subject for teachers in grades 4-6, in Sweden. This is interesting since Sexuality and Relations Education was formulated as a goal from the Higher Council of University Education/UKÄ, and should have been part of the curriculum for teacher education for grades 4-6 (although not in the other teacher programs) even before 2020. However, as a result of the public debates in connection to the #MeToo-movement and together with a Study conducted in compulsory schools by the Ministry of School Inspection (Skolinspektionen, 2018) together with the Report from the mission from the Institute of Public Health from 2017 (Andersson et al., 2017; 2020) this has now changed. And as of September 1, 2020, this is now a goal for all teacher programs

from Pre-school and Compulsory School Teacher programs to Upper Secondary Teacher programs. If, in concert with all of this, we consider that this subject has been part of the Swedish Compulsory School Curriculum since the 1950's, it seems that there is now a fair possibility that future teachers will meet Sexuality and Relations studies during their teacher education (Myndigheten för skolutveckling 2005; Bolander 2009; Lgr11 & Gy11).
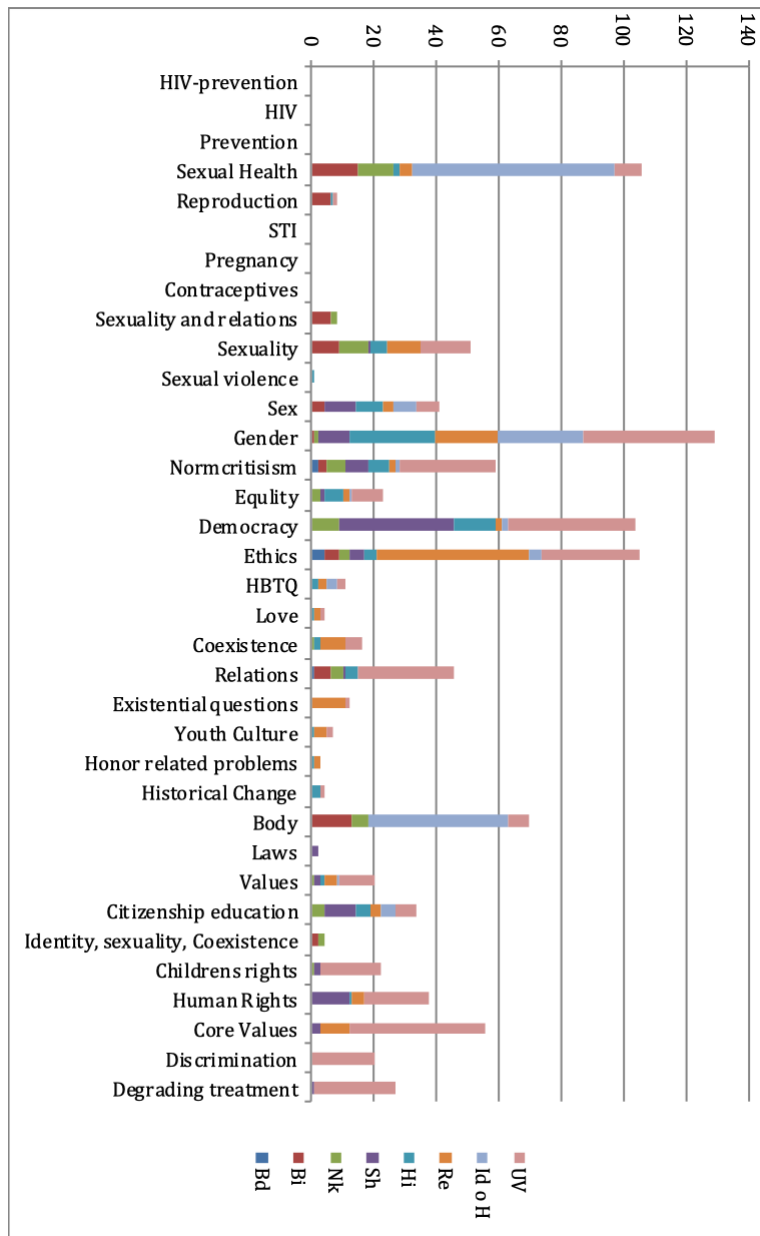
Figure 1. *Diagram showing the total counts of indicator words for course syllabi in the subjects of: Art, Biology, History, Physics, Science, Religion Education and Social science, for student teachers for grades 7-9 and upper secondary school, from all universities in Sweden.*

Figure 1 shows the key words found in the syllabi from courses in the Teacher education from all the universities in Sweden and their respective counts. These key words illustrate the content that connects to the subject of Sexuality and relations education for teacher

students at present. In this figure we find two main clusters of the indicators, to the left are the indicators belonging to the subjects History, Religion and Social Science while the cluster to the right belongs mostly to the subject of Education, (Sw. Utbildningsvetenskaplig kärna). It is noteworthy that HIV and STI prevention and reproduction are almost non-existent in the course syllabi, but the indicator for prevention in general does have a high value and is present in several subject syllabi.

If we look at the subject of Religion Education we see only the following indicators: sexual health, sexuality, gender, norm critical perspectives, equality, democracy, ethics, LGBTQ, love(!), family patterns, relations, existential questions, youth culture, honour-related violence, values, citizenship education, human rights, and core values/*värdegrund*. These indicate a very wide variety of Sexuality and Relations Education within the subject of Religion Education in Sweden. The subject is very broad, and it seems as though quite a large part of the subject forms parts of the content within RE in Sweden. This, in turn, indicates that the content of RE is reasonable in relation to the demands of an urgent and relevant Sexuality and Relations Education in Sweden.

The results support the argument that there is a great variety regarding Sexuality and Relations Education, in a broader sense, encountered by teacher students during their education. Many course syllabi show that Sexuality and Relations Education is most often present in courses labelled Education, but not in the subject syllabi and courses. The overall result is that 55% of all the courses have indicator(s) that suggest that they include content related to the subject of Sexuality and Relations Education in a broader sense. While there has been a clear improvement, comparing the mappings from 2004 and 2009, it is still not a very positive result.

Since the completion of the above research project by the Folkhälsomyndigheten, the worldwide #MeToo – movement has highlighted demands regarding the need for more education in sexuality and relations as well as in connection to work with core values regarding controversial issues in Sweden. Also, the Skolinspektionen/ Swedish Schools Inspectorate published their evaluation of the teachings of Sexuality and Relations Education in compulsory school, in early 2018. The main finding in this publication was that the teaching of this subject varies substantially in schools, along with emphasize laid on the fact that teaching must be improved (Skolinspektionen, 2018).

Concluding comments

This piece has mainly focused on the position of existential questions in the RE subject in compulsory school and upper secondary school in general, as well as in the academic study of RE in teacher education programmes in Sweden. Another focus of this piece has concentrated around the importance of Sexuality and Relations Education for teachers and based primarily on a report on the prevalence of Sexuality and Relations Education in various courses in the Swedish teacher education and on a questionnaire conducted among teacher students about what they consider to be important in the subject of Sexuality and Relations today.

The students in the teacher education programs state that Sexuality and Relations Education is both a necessary and a controversial issue, and they consider these issues urgent and important to address. This is valid for the wide range of content and

perspectives that belong to the subject of Sexuality and Relations Education, resulting in the word-play with the term (S-)existential questions in the title of this piece.

Sexuality and Relations Education have been compulsory in Biology and RE in Sweden since 1955. And there is still a need to emphasise that it is a part of the subject RE. Considering that, in the new National Curriculum from 2011, Sexuality and Relations Education should be part of every subject, there is much hope for the future regarding the factual teachings of the subject. It still seems to be a controversial issue, though, and a subject characterized by a great variety with regard to how it is highlighted in education in both compulsory and upper secondary school. This is also a very tough issue for teacher education programmes and, as a result of the latest mapping of the subject in teacher education programmes, there is still much hard work to be done to change this situation in the future.

Finally, this piece illustrates the importance of existential questions as part of RE and especially stresses that the subject of Sexuality and Relations Education should have a given position in this context. Students at all levels in the educational system strongly support this subject being urgent on both an individual and a societal level, especially with regard to the #MeToo-movement and the latest report from Skolinspektionen (2018; Jönsson & Liljefors Persson, 2006; Folkhälsomyndigheten, 2017; Skolinspektionen, 2018). (S-)existential questions should have a strong position within RE syllabi and teaching content on all levels in the educational systems, from compulsory school to upper secondary school, as well as in teacher education programmes.

There have been demands from researchers and politicians, as well as from various organisations and institutions, that teacher education must to organise sexuality and relations education and make it mandatory in all the teacher programs. This was formalised in 2021. There is still a lot and hard work to be done in this matter. Ongoing education courses for teachers will also be necessary. There is a strong consensus among students at all educational levels that the subject is both interesting and urgent, and the subject as a whole need to be formulated in a continual dialogue with the surrounding society. Taken in whole, this indicates clear possibilities for development and the direction forward can only get better.

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Resistance and negotiation: The intersection of constraining norms in educational settings[25]

Vanja Lozic[26]

Abstract

The aim of the paper is to illustrate students' own experiences and educators' observations of constraining power structures that lead to an unequal treatment of children based on gender, ethnicity, race, socioeconomic status and other intersecting powers. The composite empirical data, consisting of field-notes, interviews and students' notes, was collected in a large city in Sweden. The analysis, based on the intersectional analytic framework, demonstrates that children and adolescents are aware that those who, for instance, are racialized, do not speak normative Swedish, have migration backgrounds or lack economic resources are marginalised and interpreted as being in the 'basement' of social hierarchies. Indeed, many children experience stereotyping, and marginalisation based on racialisation, ethnicization, oppressive gender norms, adults' hegemonic position and so forth, as a consequence of constraining power structures. Based on these critical observations, the paper proposes norm-critical perspectives to transform these constraining power structures. The shift towards norm-critical perspectives, is not about the rejection of all norms, but rather a possibility to explore, analyse, learn and engage in the ways exclusionary and constraining discourses and practices are created, maintained and contribute to marginalisation and oppression, while other groups are cited as 'normal' and given privileged positions.

Key Words

norms, oppression, children, exclusion, education, intersectionality, norm-critical perspective

For several years, two schoolmates saw how their friend Rebecka was abused because of her skin colour. In the end, the girls got enough and reported the school for not having stopped the abuse.

- If there only was one adult who dared to say 'no' … but there was none, says Matilda, 15.

- I remember the first time a student at the school called me the N-word. It was in the sixth grade. Before that, I had not taken things so badly, says Rebecka.

The situation at the school […] got worse over time, even though the problems have been repeatedly pointed out to both teachers and the principal. This summer, two of Rebecka's friends decided to report the school to several authorities because they felt that the school did not act (Trus, 2000).

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This newspaper excerpt is just one of many examples of constraining power that negatively affect children's lives and school experiences. According to students, school leadership and teachers have failed to act in accordance with legislation to stop what Kumashiro (2000) and Freire (2000) define as oppression.

Regulatory documents, conventions and laws protecting children's rights and ensuring their prospects govern educational institutions. Not least among these we count mutual relationships amongst children, relationships between adults and children, and normative citizenship education. Consistent with UN Convention on the Rights of the Child, which was incorporated into Swedish law in January 2020, governing bodies in general and educational institutions in particular must ensure that no child, 'irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status' (Article 2, UN, 2020a; The Government of Sweden, 2020), is discriminated against. Moreover, the convention underlines that not only do children have the right to express their views, feelings, wishes and opinions, but that the development and best interest of children must guide all 'decisions and actions' that affect them (UN, 2020a, b). Ensuring the development of children's full potential is another important objective. Albeit these points represent only five out of fifty-four articles of the convention, they offer insight into the scope and significance of policies and actions that may follow Swedish incorporation of the convention. Despite rather late incorporation of the convention, for decades, Swedish education has had an explicit role in normative citizenship education, prevention of constraining power structures and provision of means and ends for anti-oppressive education (Lindgren, 2004; Dahlstedt & Olson, 2019). Accordingly, the Swedish National Agency for Education (Skolverket, 2020) emphasises that equality and equity must permeate all spheres of educational institution, including active work on the prevention of constraining norms, exclusionary power (i.e., oppression, discrimination and harassment) and the promotion of equal rights and opportunities for all students.

Seeking to achieve these normative and educational objectives means that children's voices and experiences of constraining power need to be articulated and heard. Since educational institutions are social spaces where children spend a vast amount of time, there is an important emancipatory aspect of voicing, alongside the issue of social justice and wellbeing. In this paper I will discuss constraining norms, hierarchies and other power structures that limit and frame children's lives in educational settings against this background. The aim of the paper is to illustrate children's own experiences as well as educators' observations of constraining power structures that lead to an unequal treatment of children based on gender, ethnicity, race, socioeconomic status and other intersecting power axes. Additionally, by analysing and highlighting educators' and students' problematisations regarding constraining power structures, it is possible to propose transformative pedagogy – an issue that I will return to in the concluding part of the paper. The primary research question guiding the analysis is: Which constraining power structures permeating students' social relations and educational context are viewed as problematic in the analysed empirical data? The secondary, more normative research question is: How can schools transform these constraining power structures? The empirical data, consisting of field-notes, interviews and students' notes, was collected in a large city in Sweden, during 2018 and early 2019.

Norms privilege certain bodies, but are transformative

In the light of the analysis of normative interpellations and problematisations that have constraining/oppressive effects on children's opportunities and social positions in Swedish educational settings, it is important to clarify what I refer to as norms/normativity and oppression/constrain power in this paper, as well as why I find it important to highlight the problematisations of prevailing power structures. The starting point of analysis is Freire's (2000) and Kumashiro's (2000) view that the aim of education is to analyse and understand the dynamics of oppressive social orders and power, and articulate ways to transform them to liberate individuals, groups and society. *Constraining power* or what Kumashiro following Freire term *oppression,* is in fact 'a situation or dynamic in which certain ways of being (e.g., having certain identities) are privileged in society while others are marginalized' (Kumashiro, 2000, p. 25).

The term *norm* relates to taken-for-granted rules on and ideas about what is socially desirable and normalising on the one hand, and deviant and problematic/problematized, on the other (Butler, 1999; Foucault, 1990). In other words, normativity is about dichotomisation between normal (normalising) and problematic or deviant (deviating). Through problematizing categorisation, normative ideas regulate who has power or voice and who is disempowered, regarded as a problem or silenced, and which life styles, bodies and identities occupy a desirable or normative social and subject position (Bacchi, 2009; Scott, 2007). The regulatory power of norms influences the notion of how a subject should (not) be, behave or look or whom it should desire. It may be argued that human subjects are created through norms and problematisations because they direct them to perform as 'a good teacher', 'a white fully functional cissexual', 'a good student', 'a kind, quiet and well-behaved child', 'a responsible parent', 'Swedish', and so forth (cf. Björkman & Bromseth, 2019; Martinsson & Reimers, 2014; Rydström, 2009). At the same time, one norm is never isolated from other norms. The interdependence and intertwining of norms (and thus power structures) is referred to as intersectionality. Intersectional perspectives on education, urban segregation, ethnicization, racialisation, age, gender and social relations are used in this article to analyse problematisations of power in educational contexts (Hill Collins & Bilge, 2016; Lykke, 2003). One cannot imagine a world without norms and power structures, because they are necessary for orientation in and understanding of society. They are, nevertheless, transformative –not least because their intersectional and performative nature that leads to disruption, renegotiation, reinterpretation and questioning of power structures.

Compound empirical data in partnership with educators

The point of departure is the analysis of discursive representations of lived and socially shared interpretations of problems in general and norms and constraining power structures in particular (Bacchi, 2009; Jørgensen & Phillips, 2000). In this paper, the way of looking at the world is viewed as the way in which one interprets, describes and understands the world and the objects/subjects that are in it. Through the discursive conceptualization of problems, certain objects/subjects become visible and are attributed certain characteristics. Experiences are conceptualised in the analysis as descriptions of the material world, lived social relations, and feelings and interpretations of what is going on in the local environment one inhabits (Scott, 1992).

The educational institutions the paper focuses on are compulsory schools located in socioeconomically disadvantaged areas of the city. The schools are situated in urban areas with high poverty, unemployment, and multilingual population rates and low levels of achievement. This compound empirical data provides a multifaceted description of constraining power structures in the analysed educational settings. Students' sticky notes were collected by school-developer (who will be discussed below), the same person whose intervention in one of city's more troubled schools I later observed. This school was also where I interviewed four educators and conducted observations at a staff meeting. All empirical data was collected in compliance with the Swedish Research Council's guidance for good research practices, denoting that all individuals, at either educational institutions or research-circle, have given their consent and were informed about the aim of the study, while all places and individuals have been anonymised (VR, 2017). When it comes to the representations of problems and normativity there are several interrelated perspectives that dominate the empiric material – migration and socioeconomic status, whiteness and Swedishness, gender, culture and family relations, and adults' hegemonic power. These power structures also serve as the foundation of the thematisation of the analysis.

The empirical data consists of:

a. Secondary school students' sticky notes regarding experiences of constraining power structures and their own perspectives on The Rights of the Child. The workshops, focusing on secondary school students' reflections on these issues, conducted during 2018 and were initiated, led and organised by a school-developer. The school-developer also collected the sticky notes and presented them during an interview.

b. Observation of a staff meeting in spring 2018. The meeting involved three school-developers (one of them mentioned above) on the one hand and the principle and school counsellor from a compulsory school on the other. The school was reported to have problems with student attitudes and behaviours and the administration had invited school-developers to instigate a transformative intervention.

c. Field-notes collected during an observation of those same school developers' intervention in this local school. In spring 2018, I observed a class consisting of some twenty junior school pupils, aged 7 and 8.

d. Individual and focus group interviews with four educators working at this school, conducted in autumn 2018 and early 2019.

e. A field observation at a compulsory school collected within the framework of a research-circle that focused on participants' analysis of constraining norms and power structures at their own work place. A participant teacher gathered the empirical data in spring 2019. The aim of the research-circle was to develop participating educators' ability to collect empirical data from their own work places, critically analyse one's self, own actions and the educational settings they dwell in and, eventually, transform them.

Intersecting migration, socioeconomic status and whiteness-norms

The recurring frame of reference, when describing schools such as those where this study has been conducted, is that the main social and school related problems are related to students' migration background (cf. Dahlstedt & Foultier, 2020; León Rosales, 2010; Dahlstedt & Lozic, 2017; Ålund, 1997). When, for instance the principle describes the characteristics of the school, he argues that, 'a hundred percent of pupils [at the school] have immigration background, from three generations back to those who arrived yesterday' (Participatory observations, 2018). In the context of interpellation of students as third generation migrants, it becomes imperative to ask the rhetorical question, "How many generations should one feel compelled to go back in order to find a starting point of one's present ethnic identity?" (Hylland Eriksen, 2002, p. 69). With this in mind, it is important to highlight that, even though the primary problematisation may seem to revolve around the issue of immigration and migrant background, this power axis is inseparable from and mutually dependent on other constraining power structures. In fact, the fundamental framework for normative child interpellation is intersection between migration, socioeconomic power and whiteness. However, for the sake of the clarity, I will start by describing how migration serves as a normative demarcation and relate it thence to other power-axes.

In the workshop dealing with children's reflections on The Rights of the Child and constraining power structures that permeate their lives, one of the students concluded that the term integration is directly related to issues of immigration, arguing that an immigrant is somebody 'who does not speak Swedish', adding that the subject position of immigrant is an integral part of the student´s identity (cf. León Rosales, 2010; Lozic, 2018; Ålund, 2009). By affirming, 'I am in the basement', the child simultaneously articulates an internalised negative self-image and the structural processes of marginalisation (Sticky notes, 2018), while concurrently linking (a lack of proficiency in the) Swedish language, immigration and sub-ground level social positioning. It is vital to note that migration-background is commonly used as a pejorative remark amongst children. The principle and the school counsellor point out that children call each other 'R-child' (i.e., 'refugee') to hurt or 'lower' someone, while adding that this interpellation is interpreted as worse than saying 'fuck your mother' (Participatory observation, 2018). In further problematisations regarding student attitudes and behaviours, the school counsellor argued that an additional derogatory term used amongst children was the Arabic word for a 'tramp'/'drifter', denoting somebody who is in movement and 'worth nothing, owns nothing, has no talent, [is] simply a looser' (Participatory observation, 2018). The opposite, denoting somebody who is wealthy and belonging to stationary or non-migratory population, and as I will soon illustrate, inhabits whiteness, thus becomes a desirable and privileged subject position. Hence, positioning individuals in a social hierarchy and reproducing of normative ideas about desirable groups, lifestyles, migratory background/movement in space, along with discourses about poverty, are used normatively and in order to subjectify said individuals.

Despite using migration and migration-background as pejorative, awareness of social hierarchies based on dichotomisation between Swedish and immigrants, and self-identification with migrants, many students request changes in social hierarchies. This underpins the necessity of equity and equality, while at the same time differentiating between various migrant groups. The image of struggle for inclusion and empowerment

of immigrant-subjects is, for example, reinforced by a child's view that 'everyone should be included and have power to govern [Swe. bestämma], even though you are an immigrant. Even if you are not Swedish, you should, for example, be able to become someone, such as principle, boss, etc.' (Sticky notes, spring 2018). The point being made is that there are privileged subjects with and in power as well as those who ought to have (but do not hold) the same power. The discourses on governance, the labour market and professional identity and position are also characterized by dichotomous ideas that differentiate between immigrants and those who are called Swedish.

It is also important to note that, although normative discourses expose migration and socioeconomic resources as important and intersecting power axes, the immigrant question is not always perceived as homogenous. In fact, the geopolitical space of emigration to Sweden (i.e., where an individual or their ancestors emigrated from) in concert with time spent in Sweden play an important part in social ranking and allocation of power amongst children. The principle and school counsellor draw attention to internal hierarchies between different migrant groups, arguing that individuals who have immigrated from Afghanistan, for example, are 'at the bottom of the hierarchy' at their school (Participatory observations, 2018). It is important to underline that the geopolitical space of migration is closely related to whiteness norms, which is already apparent among primary school pupils as young as just seven or eight. In their reflections during a workshop on how to make the school environment more satisfying and safe, they demand that 'teasing on the ground of appearance and skin colour' ends and emphasise that their classmates should 'stop offending each other on the grounds of skin colour, language, religion, background and nationality' (Observation workshop with pupils, 2018). One of their educators has similarly pointed to the strong impact of demarcation based on racialised discourses:

> *The skin colour is marked here. It's inevitable! 'You're brown as shit, I do not want to play with someone who is brown!', they may say that!!! The shades are there, so if you come from a 'better' family, you are higher up [in the hierarchy]; academics versus working-class families (Interview with an educator, 2019).*

Even though categorisation principles, including demarcation based on physical appearance (i.e., skin colour, height, hair colour and weight), migration background, education, socioeconomic resources and so forth, permeate children's everyday lives and social relationships, constraining power structures are not something that children relate to passively. The following observation from a school library exemplifies how a child actively resisted racialised and ethicized power constraints expressed by a librarian, and received support from another adult, building cross-generational unity and resistance.

> Jordan [the teacher] is with the pupils in the school library, with the aim to keep an eye on the students and the whole situation there. The librarian has, on several occasions, stated that ze thinks that some of the pupils are loud and cannot follow library rules. On the other hand, the students say that the librarian offends them. A grade eight pupil sits on the floor of the library and Jordan does not feel that the pupil is disturbing anyone but might be in the way. The librarian then tells [the pupil sitting on the floor] that, 'You should not sit on the floor like a Gypsy'. This is overheard be several students, including one who identifies itself as Romani. The child who was originally addressed does not react much, but Jordan and particularly the pupil with Romani-identity tell the librarian that ze cannot say so. The librarian responds, 'What then?! Gypsies sit on the ground and beg'. Then the student with Romani-identity says, 'It is actually called Romani, and it's not true that all Romani beg'.

Jordan was trying to explain to the librarian how inappropriate this is but the answer Jordan gets is 'But, it's true!' (Observation presented at a research-circle by a participant, 2019).

Notably, the two adults, the librarian and the teacher, have power to, if not organise, then at least influence children's allocation and placement in the physical space –in this case the library. What stands out most, however, is the racialised discourse and stereotyping of a specific group, as well as the resistance by the teacher and one of the students. This raises another question, namely why so many individuals implicitly accept the librarian's oppressive interpellation, including the student who is problematized for sitting on the floor. The fact remains that according to the observation, this and many other students did not react and were silent, hence implicitly accepting or agreeing with the librarian's problematisation of the situation. Hence, silence in this case is not neutral but rather an integral part in the reproduction of constraining power structures. This brings me to another important topic: adults' dominant power in educational settings and the possibility of resisting adults' framing of the educational space and social relationships there, an issue that I will further discuss below.

The normative position of adults

In recent years, Swedish educational researchers have taken due note of adults' power in the educational space, as well as children's resistance to and negotiation of prevailing power structures (cf. Ambjörnsson, 2004; Dolk, 2013; Björkman & Bromseth, 2019). In line with this, I want to draw attention to the ways children challenge and negotiate adults' position as tacit norm.

My first [participant] observation was in the corridor at lunchtime, between 11.30 and 11.50 am. There is no canteen at the school and therefore, the pupils eat in their classrooms. /... / It became clear to me that when the pupils needed help they sought out their mentor and not the nearby adult. The moment I choose to share with you is the situation where the pupils ask the kitchen staff if they could get more bread. One of the kitchen staff then answered the first pupil who came in that it was only one slice of bread per pupil. The pupil accepted this and left. The next pupil to come in asked the same question, 'Could I have more bread?' A staff member responded in the same way, 'One slice of bread per pupil!' This pupil questioned this and said, 'There is lots of bread left, so why can't we get more then?' /... / One of the kitchen staff replied somewhat bothered, 'It's one slice of bread per pupil!' The pupil walked away annoyed. Than the kitchen staff tried to hide the bread. Another pupil got to the food cart and asked, 'Is there more bread left?' 'No, it's finished', replied one of the kitchen staff. 'But I see that there are about ten slices of bread there!' said the pupil and pointed to the poorly hidden bread. 'No, there is no more left,' one of the staff replied. The pupil looked at me [research circle participating teacher/observer who works at this school] and rolled his eyes but walked away. The next pupil came and asked what the kitchen staff intended to do with the bread, 'There is lots left, and we are still hungry!' (Participatory observation presented at a research-circle by a participant, 2019).

As noted by the observing teacher, the adult kitchen staff regulates students' existential needs (diet) while the students contest regulatory power, infused by a lack of trust between the parties. However, there is a glimpse of possible transgenerational collaboration when one of the students 'rolls his eyes', feasibly appealing for help from the observing teacher, and the resistance is recognized. Yet, the moment the student/child encounters a passive teacher/adult taking a role of a 'neutral' observer, who strives to

separate themselves from the reality and thus radical action that may change the observed situation, a status quo is not only reproduced, but even further consolidated. It is important to point out that while the research-circle participant initially expressed a view that researchers, and thus research-circle participants, whose task was to observer own educational institutions, need to be 'neutral' and not influence the observed reality, he changed his view on neutrality and unresponsiveness. For the observer, it became evident that there is, as Freire (2000) argues in *Pedagogy of the oppressed*, no such thing as neutral education and thus educational research. Moreover, the participatory observation indicates that the lack of personal relations, dialogue and trust between the student/child and the teacher/adult/observer (as well as the kitchen staff) becomes indispensable to the reproduction of adult power hegemony, and unity and consensus between different generational groups (i.e., the observing teacher and the kitchen staff on the one hand and students on the other). Having given an outline of polarisation based on migration, whiteness, socioeconomic status and age/generation, I will now illustrate constraining power structures based on the entanglement of sexuality, clothing, religion and honour as well as once again show that adult's power over students is not always normalising.

Fit in with norms

First of all, the fundamental framework for the problematisation of mutual relationships between students is their aspiration to fit in but also to evade external social pressure, normalising gazes and interpellations. In the analysed empirical data, issues of religion seem to play a significant role. In the reflections on constraining power and the Right of the Child, one of the students condemns distinctions, saying 'All this about religion, I mean you should not say anything against other religions and you should not be told not to have friends with another religion' (Sticky notes, 2018). The point being made is that friendship is regulated based on religious preferences and dichotomising views on religion. Similarly, the interviewed educators maintain that there is an exclusion based on religious views, food habits and social behaviour (Interviews with educators, 2018 & 2019).

> If you are not religious, then you are weird. 'So, you don't believe in God! Why don't you?' /… / The students question teachers: 'Are you a Muslim?' 'No, I do not believe in God.' You need to explain. They do not understand that, and thus distance themselves. 'You are not ours!' Then you are less worthy. Moreover, they may make fun of Christians. We see and hear arguments that every other thing is haram [forbidden in accordance to some interpretations of Islam]. It's something they have learned at home /…/ Christmas is such [conflicting] holiday - it is enough that one student spreads rumour that everything on the table is haram, then no one else wants to eat the food. Or, that a specific dish is haram, [the student] gets a whole group drawing to his side. Or, that a teacher who carries a baby in her womb is haram (Interview Educator, 2019).

Consequently, constraining norms are not only related to religion but to the entanglement of different norms, including students' questioning of adults and gender-related power structures.

This brings me to the second point: the regulation and questioning of female bodies and behaviour and these power structures' entanglement with normative masculinity, 'honour culture', fashion, and so forth. Some educators, for example, have argued that there are male students who emphasise the separation of social spaces based on gender and

endorse 'macho culture' and religious views, while highlighting 'I do not want to sit next to a girl [because] it is it is haram to sit next to a girl' (Interview educators, 2018; 2019; Observation staff meeting, 2018). For these male students, norms seem to define both religious code of conduct and what a 'macho man may and may not be allowed to do'. In contrast, for many female students, normalizing gender norms are described as more complex (Observation staff meeting, 2018). The school staff holds, for instance that female students are quite often either pressured or influenced in other ways to wear a veil in order to be accepted by their peers (Observation staff meeting, 2018). Nevertheless, according to the educators, this social pressure does not mean that these forms of femininity have the hegemonic position. In fact, the complex nature and heterogeneity of female gender norms is evident in the view that even though there is 'fashion about veil, the girls who are viewed as 'cool', are the ones that don't wear a veil' (Observation staff meeting, 2018).

Third, the relationship between social norms and peer-pressure on the one hand and governance of some female students' behaviour is associated with, what educators call, 'honour-related oppression' and 'honour culture'.

> Absenteeism from school is high and then there is honour culture. [Students] may agree with us [teachers] that everyone should have the same rights and be allowed to behave as they want to. However, when it comes to their own sisters, if they are to be with someone, this must not occur. So, if a girl is together with another guy, then she is suddenly expelled from the group (Observation staff meeting, 2018)

Educators reason that while it may be socially acceptable to talk about equality, equal opportunities, the rights of women and men, and freedom of choice, when it comes to their own female family members, some male students demand to exercise control. Indeed, a recurring criticism seems to be the control of female bodies and sexuality. Secondary school students, for example, express views that a female student may 'be seen as a bitch because of makeup, even though [she is] serious' or that 'people stare at me because of my clothing' (Sticky notes, 2018). Before the concluding remarks, where I direct attention towards the possibilities of 'norm-critical perspectives' as a pedagogic tool for the transformation of discussed constraining power structures, I want to highlight that the latter comments illustrate objectifying discourses about female students' bodies and appearances and the attempt to control these bodies and restrict their possibilities and subjectivities.

Transformative education based on norm-critical perspectives

The point of departure has been that educational institutions, teaching as well as relationships that take place in schools are permeated by constraining power structures that the institutions and those working there are required to contest. Another underlining premise has been that the implementation of normative citizenship and anti-oppressive education requires an understanding of these structures, including students' own experiences. Indeed, Ziehe (2003) has argued that emancipatory education requires an understanding and acknowledgement of young people's lifeworld. In the analysis of composite empirical data, several examples of intersection between whiteness-norms, migration and socioeconomic position as well as norms and power axes related to age, gender and religion have been depicted but what remains to be answered is how to work to transform these constraining power structures.

In Swedish educational context there has been a shift in implementing and governing anti-oppressive education. Ever since the Swedish National Agency for Education (Skolverket, 2009) endorsed norm-critical perspectives, at the expense of 'teaching tolerance' (Swe. *toleranspedagogik*), as a desirable educational policy and practice for addressing and tackling constraining and oppressive power structures (e.g., racism, sexism, heteronormativity, ageism, a person's functional capacity, ethnicity, etc.), the scope of theoretical knowledge, research, and textbooks has widened (cf. Larskar & Alm, 2017). Despite the rise of research regarding educators' (i.e., teachers') own analysis of constraining and oppressive power structures at their workplaces, the field is still in its infancy.

Teaching-tolerance has had normative position in Swedish anti-oppressive education for a long time. This pedagogy positions normative groups (i.e., those with hegemonic power) as those in the need of developing tolerance towards, and understanding and empathy for the 'Other'/'Othered' –which is to say, marginalised and norm-transgressing individuals and groups. In an analysis of anti-oppressive education in the US educational context, Kumashiro (2000) has argued that education about the 'Other', while making schools a place where the Other/Othered are given voice and audience, reinforces oppressive marginalisation, othering and exclusion. Langmann (2010), analysing Swedish educational context, points to similar consequences, specifically that approaches known as education about the 'Other' and teaching-tolerance juxtapose Otherness, reinforce dichotomisation and stereotypes, while concurrently reinforcing the norm and structural oppression. Ahmed (2012), in her analysis of 'hospitality discourses' in the institutions of higher education, has emphasised that Othering in fact interpellates certain individuals and groups as norms and 'hosts' who are to welcome the 'Other'. This maintains the dichotomy between those who are 'at home' (the hosts), and thus, have a privileged position and power to admit the 'Other' in the community, and the 'Other' (guests).

Based on these critical observations, the proponents of norm-critical perspectives argue that anti-oppressive education should critically analyse the ways in which privileges and normative ideas are created in concert with students.; they should draw attention to stereotypical and constraining discourses, including social, political, economic, historic and educational benefits of the preservation of prevailing social order (cf. Lozic, 2018). It is important to emphasize that the shift towards norm-critical perspectives, is not about the rejection of all norms, but rather a possibility to explore, analyse, learn and engage in the ways exclusionary and constraining discourses and practices are created, maintained and contribute to marginalisation and oppression, while other groups are cited as 'normal' and given privileged positions. Norm-critical perspectives start from the premise that understanding and questioning exclusionary and constraining power structures may bring about transformation of prevailing social order at the individual level as well as the organizational and structural level. It is essential to emphasise that norm-critical perspectives involve profound understanding of poststructuralist critiques of exclusionary and constraining power structures, including norm-systems.

Finally, it must be noted that norm-critical perspectives, while opening classroom and social-relationships to critical analysis of prevailing norms and power structures, and thus possible emancipation, also exposes educational and social spaces and the individuals involved in them to the unknown and opposition to change. While teaching tolerance gives top-down guidance and "attempts to control and to grasp the knowable, leaving no space

open for what is really uncontrollable and unknowable in education" (Kumashiro, 2000, p. 46), it is also predictable and from a teaching perspective relatively benign. Transformative education (i.e., norm-critical based perspectives) is more open-ended, sensitive-to and relevant-for the specifics of the local context and the individuals involved (i.e., students). As a result, it may lead to conflicts, disagreements, retribution and counter-attacks, because when power is questioned and undermined it may strike back. Thus, while it may well be true that entanglement with complex social contexts and questioning of power may make real difference for students, not least because "[l]earning is most powerful when it is closest to what is important in daily life" (Fullan et al., 2018, p. 164), the implementation of norm-critical perspectives may also lead to unpredictable consequences and resistance. Hence, it is important to bear in mind that normative citizenship education and questioning and undermining of prevailing power structures and privileges are neither neutral nor uncontested processes. They may require new social competences amongst educators, including relational trust between educators and students, inquiry-based learning and resilience.

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Hindering Democratic Citizenship Fulfilment: the case of online hate speech against Roma in Greece[27]

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Abstract

The European Commission has recently launched an initiative concerning the formulation of an EU Code of Conduct, in order to prevent and counter the spread of illegal hate speech online. Even though 71% percent of the flagged content is removed, hate speech remains a reality. Regarding online hate speech, a navigation in the most and least frequently used social media in Greece highlights that most of the content refers to vulnerable social groups, in which the Roma community is included. Hence, the aim of the paper is to provide some initial evidence on the representation, perception and description of the Roma minority, as well as on the specific characteristics attributed to them, based on the retrieved comments. Data analysis was performed via Qualitative Content Analysis resulting in 14 distinct negative constructions of Roma. The main conclusions indicate that Roma are mostly referred to as Gypsies and are perceived as extreme out-groups, according to the Stereotype Content Model. The ideological code of "Us and Them" illustrates the perceived superiority-inferiority that feeds in the public discourse, while the relevant policies for inclusion and the compensatory measures are conceptualised as legitimising mechanisms of discrimination. Finally, the study discusses the implications for the development of educational programs that address the core issues of hate speech, human rights and citizenship, to blunt the perceived divide, cultivate empathy to non-Roma and empower the Roma.

Key Words antigypsyism**,** negative constructions, representations, dehumanisation

Introduction

The ever-rising use of the Internet, along with the various social media and communication channels have expanded the available opportunities provided for information sharing and interpersonal communication. In fact, Walther (1996) suggested the term "hyper-communication" or "hyper-personal communication", to describe the interaction that takes place in the virtual space, which is *easy*, as it does not require a high level of expertise to achieve a satisfactory result, *recreational*, because it constitutes a new form of

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entertainment for large segments of the internet users, *far-reaching*, as it takes place among large groups of people and through multiple channels and *intense*, due to the time and the degree of involvement required. However, the Web 2.0 constitutes a new virtual, interactive, participatory and collaborative space that enables users to create, modify and disseminate content (O'Reilly, 2007), a condition that was not offered in Web 1.0. In this context, the extended use of the Internet promoted not only the freedom of expression, but also the generation and diffusion of potentially harmful information, often considered to be 'hate speech'.

The European Framework Decision on combating certain forms and expressions of racism and xenophobia by means of criminal law, defines hate speech as "*the public incitement to violence or hatred directed against a group of persons or a member of such a group defined by reference to race, colour, religion, descent or national or ethnic origin*" (Council of the European Union, 2008). In Greece, Law No. 927/1997 (Hellenic Government Gazette, 1997) constitutes the main national legislation that implements the Framework Decision, as amended by Law 4285/2014 (Hellenic Government Gazette, 2014). Particularly, Article 1 of the amended law deals with public incitement to violence, hatred or discrimination against a person or group of persons due to their race, colour, religion, status, ethnic origin, sexual orientation, gender identity or disability, if this poses a danger to the public order or constitutes a threat to the life, liberty or physical integrity of the person or persons involved.

Although several European policies, initiatives and national laws protect minorities against hate speech, according to the reports of the European Union Agency for Fundamental Rights (2020) and Amnesty International (2020), Roma people, one of the most discriminated minority groups in Europe, still encounter severe obstacles regarding their social integration. This is also evident in Greece, despite the measures taken on the basis of the national strategic framework for Roma (Hellenic Ministry of Labour and Social Insurance, 2011) and the updated Action Plan for the National Roma Integration Strategy (Hellenic Ministry of Labour, Social Insurance and Social Solidarity, 2019).

Integrating minorities in local societies and protecting their rights lie at the core of democracy and they are, by extension, closely related to the concept of citizenship. In general, citizenship refers to how people give meaning to their life on the personal, interpersonal and socio-political levels (Veugelers, 2007). Considering that technology and social media can easily transform traditional societies into digital societies, fundamental questions arise regarding whether people demonstrate an appropriate and responsible behaviour, not only as citizens, but also as '*netizens*' (Frau-Meigs, O'Neill, Soriani & Tomé, 2017; Krutka & Carpenter, 2017). In this respect, citizenship and citizenship education constitute important aspects of practicing democracy both at school and in society, indicating the need for further research.

As a result, the main goal of the present study is to provide initial evidence on the representation, perception and description of the Roma minority, as well as on the specific characteristics attributed to them, based on the retrieved comments found in the most and least frequently used social media in Greece. Through this study, the authors attempt to discuss the results under the perspective of the factors and topics that could be included in future updates of the national strategic framework, as well as in interventions pertaining to formal, non-formal and informal learning. The innovation of the study lies in

its contribution to fill in the research gap concerning the depiction of the Roma negative constructions in digital communities.

Online Hate Speech and Democratic Citizenship: The Case of the Roma Minority

According to McGonagle (2013) there is not yet a universally accepted definition for the term 'hate speech'. Therefore, further investigation into the ways in which hate is both expressed and perceived is necessary. To this end, the European Agency of Fundamental Rights has defined several priorities within the Framework Decision on Racism and Xenophobia, including the identification of hate crime and the increasing use of the internet as a tool of hate and propaganda (FRA, 2013). The use of the Internet, along with various social media, including Twitter, Facebook, TikTok and YouTube, offer individuals the opportunity to communicate ideas, beliefs, feelings and any other form of information from one to another, often in multimodal ways (e.g., text, images, videos). However, this freedom of expression may be one trigger for hate speech and, therefore, hate speech may be considered as descendant of free speech (Chetty & Alathur, 2018). Online social media are also believed to act as a propellant for polarisation and radicalisation (De Smedt, Jaki, Kotzé, Saoud, Gwóźdź, De Pauw & Daelemans, 2018), functioning as "echo chambers" (Colleoni, Rozza & Arvidsson, 2014) that permit individuals to express more radical views than face-to-face interactions. Hence, any individual with access to the Internet can potentially generate and disseminate hateful content that affects large numbers of people in a very short time (Miškolci, Kováčová & Rigová, 2018), indicating the easy spread and diffusion of online hate speech.

To tackle this phenomenon, the European Commission and major IT companies issued a public Code of Conduct in 2016, specifically targeting illegal hate speech online, in which the latter are requested to set rules and community standards that prohibit hate speech and install systems and teams to review content that is reported to violate these standards (European Commission, 2016). Even though 71% percent of flagged content is removed (European Commission, 2020) , however, hate speech remains a reality. According to Hawdon, Oksanen and Räsänen (2017), online hate is expressed toward a collective and, in this respect, it targets, among others, features such as race, ethnicity, gender, religion, sexual orientation. This, they claim, is the component that actually differentiates hate speech from cyberbullying.

The present study examines hate speech formulated against the collective of the Roma minority in Greece. Based on the estimates of the European Council, there are approximately 265,000 Roma living in Greece, corresponding to 2.47% of the population (European Commission, n.d.). As indicated in the national strategic framework for Roma (Hellenic Ministry of Labour and Social Security, 2011), they are subject to multiple forms of social exclusion in the areas of housing, employment, health and education –further validated in the updated action plan for the national Roma integration strategy (Hellenic Ministry of Labour, Social Insurance and Social Solidarity, 2019). The first reference to the Roma people with regard to education was made in two official state documents in 1987 (Ntousas, 1997; Sarakinioti & Papadopoulou, 2008; Troumbeta, 2008), indicating a rather delayed response. Furthermore, research conducted by Pappa and her colleagues (2015) inquired into the role of socio-economic characteristics and housing conditions on health-

related quality of life (HRQL) of Roma in Greece. The results indicated that sex, age, education, chronic diseases, stable housing and material deprivation were significant determinants of the Roma's HRQL, while the researchers suggested that policies should adopt a comprehensive and holistic approach, including interventions towards education, housing and public health (Pappa et al., 2015).

These social inequalities make Roma an extremely vulnerable group to the expression of negative stereotypes in the public sphere as well as to the manifestation of anti-Roma attitudes. This implicit or explicit discrimination is described as Antigypsyism. Particularly, the European Commission against Racism and Intolerance defines Antigypsyism as "*a specific form of racism, an ideology founded on racial superiority, a form of dehumanisation and institutional racism nurtured by historical discrimination, which is expressed, among others, by violence, hate speech, exploitation, stigmatisation and the most blatant kind of discrimination*" (ECRI, 2011, p.3). Given this definition, it becomes clear that hate speech against Roma people can be considered a racist, discriminatory, ideological expression of Antigypsyism. The definition, along with the three characteristics attributed to Antigypsyism, provides further insights into understanding its depth and underlying "mechanisms". In other words, Antigypsyism is defined as:

> *a historically constructed, persistent complex of customary racism against social groups identified under the stigma 'gypsy' or other related terms and incorporates: 1. a homogenising and essentialising perception and description of these groups; 2. the attribution of specific characteristics to them; 3. discriminating social structures and violent practices that emerge against that background, which have a degrading and ostracising effect and which reproduce structural disadvantages (Alliance against Antigypsyism, 2017, p.5).*

Scicluna (2007) studied the mechanism of hate speech in terms of anti-Romani speech in Europe's public space as expressed by high officials, including ministers, politicians and various authorities. Scicluna concluded that Roma are conceptualised as an object of ridicule, a public danger and a useless burden, while hate speech also included statements that reflect the notion of hiding them away, eliminating them and limiting their number (Scicluna, 2007). In another study carried out in Slovakia, Roma are considered privileged, asocial and criminals that receive high social benefits and are unwilling to work. Additionally, Roma are not considered humans, characterized by high birth-rates, an unwillingness to study, with some comments expressing extremist proposals including beating them up, killing them and concentrating them in labour camps (Miškolci, Kováčová & Rigová, 2018).

In 2018, a 34-year-old man shot and killed a 13-year-old Romani girl in Greece, while in Bulgaria a 38-year-old man shot and killed a 17-year-old adolescent. Despite the reactions of human rights activists, many Europeans shared the opinion that the Romani parents must have done something wrong for their children to deserve such treatment (European Roma Rights Centre, 2019). In a recent report from the European Roma Rights Centre, examining Roma rights in relation to the Covid-19 pandemic from 12 European countries, hate speech against Roma is also evident, blaming the latter for the spread of the virus (European Roma Rights Centre, 2020).

Such circumstances reflect the imperative need for increasing concerned regarding the fragility of democracy (Heggart & Flowers, 2019). This concern is often manifested in inclusive policies that aim at promoting intercultural dialogue, the participation of minority groups and the fulfilment of Roma's democratic citizenship (Cemlyn & Ryder, 2016). In a

just society, after all, the practice of democratic citizenship precedes any personal ideology (Coleman & Blumler, 2009) and emerges as a supreme collective right.

Methodology

The present study attempts to capture the content of online hate speech concerning the Roma communityin Greece, as manifested in two Social Media outlets. In May 2020, Facebook constituted the most frequently used Social Media outlet in Greece (90.52%), while YouTube (1.11%) one of the least frequently used (Statcounter, 2020).
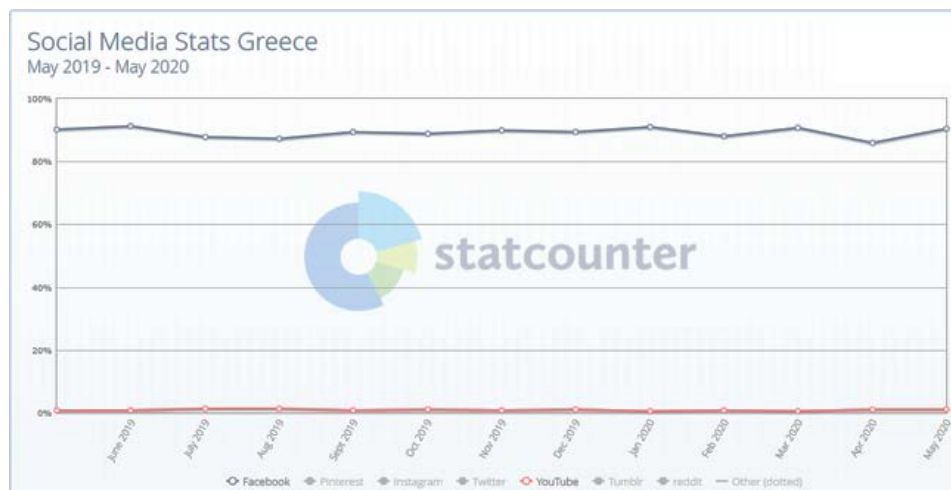
Figure 1. *Social Media Use in Greece* (*Statcounter, 2020*).

Hence the selection of these media reflects the authors' intention to examine what content that can be retrieved from not only dominant, but also from less popular channels of communication. By adopting a retrospective approach, the authors looked for Facebook posts and comments, as well as comments on YouTube videos, that refer to the Roma community. The purposeful sampling has been considered a preliminary step in order to identify patterns in online hate speech –an approach previously employed by Meza, Vincze and Mogoshis (2018). Eventually, the authors retrieved 55 Facebook posts with 2,083 comments and 12 YouTube videos with 5,122 comments. Upon collection of the comments, the filtering process resulted in 4,369 comments, with 2,836 comments excluded. The comments that were excluded reflected either non-verbal elements (e.g., emoticons, punctuation marks) or verbal elements that indicated agreement/disagreement, presented non-relevant information (spam) and non-relevant information related to the scope of the present study (i.e., pro-Roma comments).

Based on the definition and the "mechanisms" of Antigypsyism discussed earlier (Alliance against Antigypsyism, 2017), the main goal of the present study is to provide some initial evidence on the representation, perception and description of the Roma minority, as well as on the specific characteristics attributed to them, based on the retrieved comments. The data analysis was performed via Qualitative Content Analysis (Mayring, 2014), in which the authors developed a categorical system inductively adopting an open-coding approach due to the explorative design of the present study. Additionally, the authors attempt to

discuss the data according to the Stereotype Content Model (Fiske, Cuddy, Glick, & Xu, 2002) which acknowledges two primary dimensions of social perception, warmth and competence, that are respectively predicted by competition and status. Based on the perceived high/low level of warmth and competence various combinations arise and different emotions are triggered.

Results

The analysis of the Facebook and YouTube comments resulted in 14 categories, reflecting the negative constructions that have been extracted from the participants' views. For this reason, the titles of the categories follow the structure *"Roma as ... [negative construction]"*, where the negative constructions constitute a common term used in the comments of the specific category by the participants. Hence, they were not attributed by the authors, rather the authors chose them based on the frequency of their occurrence. Furthermore, even though there may be some resemblance between categories, the authors purposefully insisted on classifying them as separate, to highlight their distinctive qualitative and ideological burden(s). For instance, the categories *"Roma as sanitary time bomb"* and *"Roma as parasites"* may not appear to differ at first glance but they refer to hygiene and social conditions, respectively.

Roma as sanitary time bomb

The comments and views expressed in this category refer to the sanitary conditions that are either directly or indirectly associated with the living conditions and social behaviour of Roma. Roma are specifically represented as a group of people accompanied by a foul odor, leaving rubbish on their way and defecating in public places. Indicative comments include *"this is downstream, a health time bomb in the city..."*, *"they defecated in all the courtyards of the houses"* and *"when they left, there was a pile of rubbish"*. Eating on the floor and sleeping outdoors were common themes in the comments predominantly related to hygiene, tourism and environmental pollution. Some participants claimed that *"not only did they lay the tables on the sidewalk but also the blankets and slept! Disgrace. We also want tourism"* or *"Normal gypsies, they discard clothes and bags everywhere, not respecting the environment"*. Finally, there were some comments that suggested the adoption of specific measures *"hire odorless teachers"*, *"do not touch the gypsies; we loathe them"* or *"do not touch them, we will get infected"*.

Roma as parasites

The negative construct of parasitism includes comments that attribute a verminous dimension to Roma, with regard to their impact on local and wider society. Roma are often considered parasites, rubbish and a burden to society in general and those who pay taxes in particular. For example, comments such as: *"gypsies and parasites; they offer nothing to the state, they only harm it"*, *"If all those who live parasitically were not here, we wouldn't have to work day and night"* and *"Garbage! They live a parasitic life to the detriment of all others"* were included in this category. Similarly, some participants provided recommendations to other people as well as to the Roma: *"anyone who disagrees should*

live for a year in an area with gypsies and then comment" or *"All the parasites should go away; they should start renting and paying like everyone else"*.

Roma as sub-humans

Although this category appears similar with the categorization of Roma as parasites, the "sub-human" category reflects comments that compare Roma with animals, indicating their dehumanisation. Roma are likened to (useless) mice, apes/homo-erectus, worms and cockroaches. The majority of the content highlights a primitive, useless and dysfunctional behavior, associated with a reasonable lack of human rights. Indicatively, comments in this category include: *"Leave the filthy worms"*, *"If they were humans, they would not live next to garbage like the mice and cockroaches"*, *"sub-human monkeys"* and *"are gypsies considered humans?"*. In fact, participants either express irony when Roma demand their rights, considering them to be sub-human, or they deny the existence of their rights, accompanying their comments with incitements such as: *"everyone has to leave and no they have no rights!"*, *"They should get lost if they demand rights"*.

Roma as non-Greeks

At an ethnic level, there is a highly diversified representation of the Roma, indicating that the non-Roma population either is not fully aware of the ethnic identity of the Roma, or they want to express their cultural superiority against other cultural groups that are perceived as inferior in Greek mentality. Roma are considered to come from Turkey, Mongolia, India, Bulgaria, Albania, Pakistan and Syria and are definitely *not* Greeks. For instance, comments reflecting such views include: *"What are they? Turks? Bulgarians? Pakistanis?"*, *"Roma are not Greeks! Those naming them Greeks should be ashamed"* and *"the bones of our ancestors will crumble, when such a person considers herself a Greek"*. Some comments also included suggestions such as: *"send them all back to Mongolia"* or *"This is Greece, this land belongs to the Greeks, if they want to be treated better, they should return to India"*.

Roma as Greek language "murderers"

Language has been also conceptualised as a factor that inflames hate. Considering that the Greek language is indivisibly related to Greek identity, and that Roma are not considered Greeks, language has been perceived as a differentiating dimension between "Us and Them". Indicative examples of these views include: *"In which school did they learn this Greek?"*, *"Now the gypsies understand what he is telling them?"*, *"Oh my God! They are definitely language murderers"*. Provocations are again evident, indicating the various ways that Roma could improve their Greek, including: *"They should start learning Greek by reading the instructions of the things they steal"* or *"If they are Greeks, shouldn't they speak Greek fluently? Private lessons have not paid off yet"*.

Roma as ineducable group

Roma are represented as a group that cannot be educated, mostly because of their unwillingness to do so. The comments also reflect that when they attend schools there is an ultimate goal associated –either receiving allowances or other compensatory policy measures (e.g., entrance to the university with low scores). Some comments illustrating these views include: "*Even if you give a hundred teachers to the gypsies, they will not be educated; they prefer a lazy and irresponsible life*", "*Congratulations. Answer the multiple-choice questions, get 4000 points and pass :) Minority.*" and "*Even when they go to school, they do it for the social benefits. No hope*". There were also incitements referring to actions and sermons addressed to Roma parents and/or the State: "*Take your kids to school to become humans and do not teach them how to live like parasites*", or "*Build their own schools at least! Only for them!*".

Roma as rejectors of social inclusion

In line with the previous negative perception, Roma are considered to be unwilling to integrate in the local society as a group and are therefore self-ghettoised by their own choices (i.e., resisting change their lifestyle). The main belief behind these assumptions is associated with the receipt of social allowances and the wider belief that Roma feel comfortable not paying taxes or working lawfully. Some indicative comments include: "*They do not want to integrate, because the current situation suits them just fine*", "*I think Roma refuse to change their lifestyle*" and "*they do not care, all they want are the benefits, they would prefer to starve, rather than work for an employer*". All of the provocations traced in the comments of this category summarily indicate that Roma "*could either integrate in the society, or they should go to other countries*".

Roma as recipients of high social benefits

Social allowances largely monopolise the hateful content of the retrieved comments. According to the participants, the high social benefits received by Roma are linked to their unwillingness to integrate, work and re-locate to permanent residencies. For instance: "*They receive so many benefits –as if they are entitled to them*", "*Lazy; the only thing they care about are the social benefits and the money!*" and "*with an extra bonus for the gentleman, he would be culturally integrated, and everything would be fine*". Furthermore, some participants suggest that Roma "*should be receiving 1/3 of their allowances, be obliged to stay in a settlement and should be given mandatory work in the municipality (street cleaners, road construction, pruning ... etc) there are solutions !!!*" or "*They receive a lot of benefits, while others are in greater need. There should be justice and a re-allocation!*".

Roma as a politically manipulated group

Roma have also been represented as a politically manipulated group – mostly in terms of receiving funds and social benefits from political parties and candidates. Many participants claimed that Roma votes are the most effective and successful tradeoffs for them to carry on being who they really are. As a result, they wonder why Roma people still have the right to vote and are, thus, in a position to influence the future of the country. Some indicative

comments include: "*social benefits vs political votes … a proper deal!!!*", "*why do the gypsies have the right to vote?*", "*This garbage votes…*", "*We feed the gypsies, they steal from us and they will decide on the future of the country? Then yes, we are fascists! They should not vote*" and "*Unfortunately, the Roma vote counts as much as any of ours*". One participant commented that Roma should be deprived of their right to vote, for just this reason: "*The right to vote should be taken away from Roma; then we will move forward, as their vote is always an object of tradeoffs*".

Roma as delinquents

One other extensive negative perception of Roma people is that they are all delinquents. Their usual habits include stealing (mobiles, purses, cars, houses and copper from public spaces) and selling drugs and guns, while they are generally considered to be destructive. For instance, participants commented: "*In the settlement you can find your stolen car, motorbike, bicycle and everything else!*", "*Yesterday I went to my cottage and they had stolen all the copper pipes*", "*Three generations have grown up with your drugs …! A bit expensive but good*" and "*10 euros per gram lad*". Others claimed that the State "*should seize homes. They sell drugs and hide the stolen ones there*", "*Laws must be the same for all of us, even for gypsies!*" or that "*Roma should die from their own drugs*".

Roma as a group to birth-control

High Roma birth rates have also fed the hate in participants' comments. In specific, several statements reflect that the Roma people multiply geometrically due to their cultural customs. Some of these statements include: "*What??? Social benefits? Why? Because you get married at 13 and at 17 each one of you has 10 children?*", "*Why do you give birth to 5-6-7 children if you do not have any money to raise them?*" and "*In my neighborhood there is a family with about 22 members. They breed like rabbits*". In order to counter the argument of "*how their population has not reached 10 million*", several participants share the idea of sterilisation suggesting they should "*Let the state sterilise them; why do they live next to us???*", "*Chemical sterilisation…*", "*this filthy race needs an immediate sterilisation*" or "*a punch in the belly of a pregnant Gypsy, so the baby dies before the world knows a new criminal*".

Roma as irresponsible parents

Roma are generally considered to be reckless parents that take advantage of their children in order to gain money, ignoring their needs (food, hygiene). The fact that several Romani marriages occur at an early age, in concert with incidents of incest and prostitution, form the negative construction of irresponsible parents. For instance, there are comments stating that Roma "*receive a lot of benefits and leave their children in the dirt and starving*", "*they beat their children if they do not bring enough money from begging*", "*they engage their children from the age of 10*" and "*Gypsies start making out with their fathers or brothers from when they are 11-12*". It should be noted that in contrast with all the above categories, this category had no comments referring to suggestions, sermons, incitements

or provocations on what Roma people or the State should do. We could not support the same for those that follow, as they inherently suggest specific actions.

Roma as victims of far-right ideology

Considering the ideological roots of hate speech as expressed in the retrieved comments, it becomes crystal clear that they project the ideologies of German Nazis and the Golden Dawn (the far-right party in the current Greek context). In the first instance, invocations of Hitler, references to Auschwitz and the ovens, as well as the trains, the ethnic cleansing and Eugenics are evident. For instance, participants claimed *"Where is Hitler?"*, *"Adolf, they did not let you finish your work. Now the world would be different. Clean from these rodents and all kinds of quadrupeds"*, *"Auschwitz... in the ovens of Auschwitz"*, *"Eugenics so humanity will move forward"*, *"on the trains!!!!!"* and *"ethnic cleansing of the Roma NOW"*. Regarding the Greek context, several participants refer to the national far-right party that could and should take over in order to eliminate Roma, describing their views: *"No more lying, gypsies. Your time is coming, Golden Dawn"*, *"Strong Golden Dawn, to prevent the country from decaying!"* or *"All you need is the Golden Dawn"*.

Roma as targets of mass-murder

Although this category seems similar to the previous depicting Roma as victims of far-right ideology, the latter specifically and explicitly addressed the ideological burden that the statements brought out, while here Roma are considered a target of mass-murder, where the ideological burden is implicit. Participants posted comments wishing or requesting the death of Roma people such as *"Roma are only good when they are dead"*, *"Death penalty and their bodies outside of the borders. Cancers of the planet"*, *"Throw everyone in the sea after cementing their feet"*, *"the solution is a one-way trip to Chernobyl for experiments and forced labor (not to mention execution)"* or *"they should all put you in a ship, cancers of humanity, and sink it in the middle of the Atlantic"*.

Discussion

The goal of the present study was to examine the way(s) that Roma people are represented and described in the Greek context, based on hate speech comments retrieved from Facebook and YouTube. Initially, it is evident that the participants of the online discussions use the term "Gypsies" instead of the term "Roma" in the majority of the comments reflecting the derogatory dimension of their discourse. Considering that the term "Gypsies" indicates a negative stereotypical term in Greece as well as in other EU countries (European Council, 2012), the only exceptions in which the Roma term was used more frequently, are the last two negative constructions (Roma as victims of far-right ideology and Roma as targets of mass-murder). Those two categories explicitly represent the ultimate expression of hate that is Roma's elimination. In general, though, the comments indicated that "We" are different/better/superior than "Them", constantly mirroring the code "Us and them" as suggested by Joppke (1996).

In the first eleven categories, a pattern of discourse emerged that is constructed on the expression of hate comments, along with the provision of sermons to either Roma/non-

Roma people or to the State. This pattern could potentially be interpreted in relation to the perceived superiority of the participant that publishes a hate comment towards the inferior Roma, the less aware non-Roma and the ignorant State. The last three negative constructs (Roma as group of birth-control, as victims of far-right ideology and as targets of mass-murder) directly reflect the extremist idea of Roma elimination via explicit threats against Roma existence and their right to live. In line with Fiske, Cuddy, Glick and Xu (2002), this phenomenon can be interpreted from a perspective of warmth and competence, which are associated with competition and status respectively. Roma are specifically considered extreme out-groups, indicating low warmth and low competence, contributing to the wider idea of dehumanising the *Lowest of the Low* (Harris & Fiske, 2015).

The findings of the present study suggest that all the negative perceptions of Roma should be interpreted through a broader lens, beyond the Roma community, including society as a whole. The expressed hate constitutes the public discourse that recalls historic atrocities and resurrects extremist ideologies, challenging the relevant policies for inclusion and targeting basic human rights. Even the compensatory measures are instrumentalised in order to form arguments and inflate hate speech, as they reproduce and legitimise the existing inequalities by institutions and the State, resulting in a more sharply delineated divide between Roma and non-Roma. Racism, along with the emergence of ethnocentric ideologies in Europe due to the continuing economic crisis and the consequences of Covid 19, are challenging minority rights, highlighting that blind nationalism may prevent people from developing reflective and positive global identifications (Banks, 2011).

Citizenship education may contribute to the formation of a pluralistic democracy, by promoting its three vital components in practice: membership/belonging, rights and participation (Bellamy, 2008). This undertaking should be oriented in two directions: on the one hand, toward the minority group to empower them and, on the other hand, toward the privileged group in order to raise awareness and fight hate speech, discrimination and racism. Thus, it should be noted that hate speech may be considered an authentic resource that can shape the content of citizenship education. Activities in schools and society at large should aim at promoting mutual understanding among Roma and non-Roma peoples, challenging political power relations and injustice in society but also at establishing equal and symmetrical intercultural interactions, not only in terms of language but also, and foremost, in terms of attitude. Kinesthetic activities, living libraries, simulations, serious-instructional games, digital storytelling and comics that eventually negotiate specific content that may lead to the creation of reflection diaries capturing the essence of participants' debriefing are just some practical suggestions for non-formal learning interventions (Agapoglou & Kesidou, 2020).

The present study focuses on hate comments against Roma retrieved from specific social media outlets. Acknowledging this limitation, the authors propose that future research might include the analysis of not only pro-Roma comments, but also of the interaction of pro-Roma comments with hate-speech comments. As the present study is directly relevant for the development of educational programs to address the core issues of hate speech, human rights and citizenship education, it could be instrumental in fomenting double-aimed programs "with Roma and for Roma". These could, in turn assist individuals develop an identity and attachment to the global community and a human connection to people around the world (Banks, 2012). Considering the extensive contemporary use of social media and ICT, along with the potential for harmful content that is easily created and

disseminated through these digital channels, critical digital literacy (Hinrichsen& Coombs, 2014) constitutes a rather promising field for cultivating the skills and competences of democratic citizens in the 21st century by all available means.

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Social Media emergency and Covid-19 in Higher Education: Digital narratives during the pandemic[29]

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Abstract

This study is part of the discussion on the function of Higher Education in the singular and rapidly changing context of a global pandemic. We focus on the pandemic period, which appears to have redefined the relationship between social media and education. As a result of the extensive liquidity brought about by the COVID-19 pandemic, social media and emergency distance learning and teaching became firmly entrenched aspects of the Higher Education. The series of successive processes resulted in the use of various social media, which University students had at their disposal, as tools to enable the educational process.

This gives rise to a question concerning the reasons underlying the use of social media during the pandemic and their contribution to the public sphere. The present study aims to contribute to the discussion on measures both taken and modified at regular intervals, in terms of emergency distance learning provisions and the ways in which this process was carried out in Higher Education during the pandemic. The significance of the study is enhanced by the fact that, according to recent research, generation Z, who constitute the young students currently in the classrooms and, insofar as undergraduate students studying in education sciences are concerned, subsequently future teachers are particularly familiar with and well prepared for the use of new technologies. This is the primary criterion informing this study's sample selection, from the university student population.

We employed a mixed-methods approach; data for this study was collected using both questionnaire and semi-structured interviews. Our sample consisted of future teachers, which is to say undergraduate students of the Department of Education Sciences and Social Work of the University of Patras. More specifically, 145 students participated, and sampling was carried out between March and May 2020.

Key Words

education, social media, pandemic, covid-19, university students

In lieu of an Introduction: the "Crisis continuum" and the Greek Higher Education Area (GHEA)

Greece has suffered more than ten years of severe, ongoing fiscal crisis and, although it is

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technically reaching its end, in practice, the effects of the resulting, severe, and protracted austerity measures persist. In light of these consequences, the reality of Greek society since 2009 has been predominantly characterized by liquidity and risk. As a result, Greek scholars refer to a common framework of renegotiation and reorientation of identities, as liquidity and risk have been important emerging features for more than a decade.

The point of analysis is common: the downturn in international and European economies has highlighted several contradictions at the national economy level, as well as in the overall structure of the European Union. Of particular import is the state's withdrawal from critical areas, such as education.

In the fields of education and Health, the social subject becomes a customer/consumer, with implications for identity consolidation, while dynamic management, based on the logic of the Market, emphasizes the issues of efficiency and effectiveness (Gouga 2021; Ball 2008). In the context of the current study, the period characterized by the SARS COVID-19 pandemic crisis can be considered a framework for understanding and interpreting the actions of social subjects, where the pandemic crisis followed the refugee and Greek socio-economic debt crisis.

But the 'Continuum of Crises' described above is more than just economic, in nature. The SARS-CoV2 crisis has highlighted the transformation of the Greek Welfare State that has been underfunded for decades. The "Crisis Continuum" is also a crisis of trust in scientific and institutional reason, transforming the economic crisis into a crisis of democracy (Gouga & Kamarianos, 2011; Eurobarometer, 2021). The economic, educational, social, and political importance of the digital machine[30] (in our case social media), however, emerged as significant to the extent that digital networking platforms, such as Facebook or Instagram, have become social environments. This contradicts the common perception of of these digital tools, which, for decades, has seen them as promoting uncertainty and constant change (Clark, 1996).

The transformation of the European welfare state has been a common topic of Greek and international literature since the 1970s. During the 1990s, debate at the level of European institutions was characterized by the White Paper on social policy. The decline of the welfare state is directly linked to deregulation, liquidity, privatization, and finally the consolidation of a differentiated digital capitalist model of production (Gouga & Kamarianos, 2020; Pace, 2018; European Council, 2000; Skamnakis, 2011; Olssen & Peters, 2005).

With regard to the repercussions of the crisis, Habermas (2012) raised the question of the economic determinism of social policy - and therefore of educational policy - under the hegemony of the market space and the relevant regulatory discourse produced (see also Olssen & Peters, 2005). Habermas has specifically redefined the issue of the debt crisis as a European problem, which concerns the quality and social cohesion of Western societies (Habermas, 2012). As a consequence of the crisis, the classroom has changed from a relatively closed and stable framework of a pedagogic relation, as both a material and symbolic institution, into a shifting context of actions with strong elements of risk for the success of subjective expectations.In short, and according to both international and Greek

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[30] We use the term digital machine according the theoretical framework of Deleuze and Guattari. For more see : Evens A (2010) Digital ontology and example. In: Gaffney P (ed.) The Force of the Virtual: Deleuze, Science, and Philosophy. Minneapolis: University of Minnesota Press, pp. 147–168.

literature, the "Crisis Continuum" (from debt crisis to refugee crisis to COVID-19 crisis) has had a direct impact on the transformation of welfare state factors, such as education, which has had subsequent repercussion, apparent in international and Greek literature and, especially, substantial effects on young people (Gouga, 2021; Kamarianos, Kyridis, Fotopoulos & Chalkiotis, 2019).

The debate on the underfunding of the Greek Higher Education Area is not new (see, e.g., Kamarianos, Kyridis, Fotopoulos & Chalkiotis, 2019). Furthermore, the GHEA and Higher Education systems all over Europe have been going through considerable changes because of the recent European economic and health (COVID-19) crises. The changes resulting from the "crisis continuum" have compounded to be much more aggravating in Greek Higher Education (Gouga & Kamarianos, 2020).

Both locally and supranationally, it appears that society is threatened by serious crises, emerging at different points in time. Crises vary; they may stem from acts of man but they may be the result of natural processes. Some crises can be brief, while others may last for several years. Crises may affect every day social life in a single country or span the globe. In the event of an emergant crisis bearing some of these features, social media acquire special weight and dynamic character with regard to the citizen and the benefits they offer them.

In the context of COVID-19, many institutions and companies, both in the public and private sector, proceeded to provide their services via the internet. In particular, social media ware used as a tool to achieve transmitter – receiver style contact. The COVID-19 pandemic accentuated the need to develop an integrated strategy for emergency distance learning and teaching[31] and to concurrently exploit applications that could assist in this strategy. Some existing distance learning models, thought to be ideal and intended for future use, now needed to operate within the unprecedented framework introduced by the pandemic.

Following government orders, universities in Greece ceased their formal operation and in-person lectures in March 2020. There have been ongoing efforts to bring Higher Education back to normality through local or national traffic bans. These have forced Higher Educational institutions into a perpetual cycle, which use distance learning as a starting point and in-person education as a projected end point and return to normality.

This, however, raises several questions, with regard to both students' and teachers' experiences in terms of educational work and to the future of Higher Education. Regarding Higher Education in particular, this gives rise to questions regarding how it will be provided and what tools will be used to implement the process discussed above. Throughout the crisis period and to the present day, we must note the significant difficulties encountered by the social subject, the recriminations observed, in terms of discourse, actions, and the short-term or even long-term effects discussed (Williamson et al., 2020). These difficulties are already being identified and are likely to be intensified in society (at the macro level), but also in education (at the micro level).

The present study focuses on the modifying processes that took place within the context of Higher Education lectures and (especially) in the experiences and narratives of students, as they, as social subjects, have experienced and reported on this time. The University, as a foundation, is a carrier of student potential, so we assume that the importance of the

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[31] We refer, of course, to distance learning, which, in Greek, was literally referred to as "tele-work".

study is highlighted by the participation of the protagonists of this period, in our attempt to outline new processes from within. This is, in essence, the main criterion for selecting our sample from the student population.

Neoliberalism and liquidity: In search of the digital narratives recorded by students amid a pandemic

The COVID-19 pandemic is among of the greatest challenges for both the education system and society in general. The pandemic led to the closure of universities around the world, as in-person education was seen as another health threat. This measure, like the rest, was implemented in order to achieve social distancing (or "physical distance"), which could, in turn, help reduce virus related deaths (Murphy, 2020). A key part of this narrative was evident in the plethora of countries around the world that provided distance learning to their citizens (through software from multinational/globe-spanning corporations/providers), incorporating these processes into the political and economic approach they were taking during a pandemic. The virus, of course, spread throughout the world, and so it both was and continues to be a global issue. It is also worth noting that this latest, health-related crisis occurred almost a decade later than the global financial crisis, whose starting point was the crash of the banking system in 2008. In this light, it could be argued that the pandemic has lent credence to the power of neoliberalism.

While the pandemic and its causal agent (i.e., the virus) were raging, well-known companies that deal with and integrate technology into everyday life, loudly proclaimed the increased ease and efficiency this integration brought with it. Prima fascia, the pandemic hindered multinational corporations' earning prospects (Williamson et al., 2020). These same corporations, hwoever, also (rather clearly) perceived the new paradigm as an opportunity to control public education. Companies' promotion of education-related products intensified with the closure of educational institutions' physical locales, a process that did not occur all at once but rather evolved, through both social media and e-mail. There were more than a few companies that actively "moved" the school into individuals' homes, providing advice and precise instructions to parents, school and university students. The magnum opus for the largest and most successful companies in the world, including Google, Microsoft, Amazon, Magnification and Cisco has been the rapid development and provision of such education-related services.

The Market and neoliberalism seem to dominate through deregulation and the gradual retreat of the state (Gouga & Kamarianos, 2011). The conditions created by this deregulation and retreat are characterized by flexible arrangements, which make way for the introduction of new partnerships and environments. In many cases, public and private spheres cooperate, usually meeting the needs of the Market (Kiprianos et al., 2011). The undoing of security, the liberal capitalist conception of the Market, and the consciousness of risk were the triggers for the transition to new narratives, which are largely based on new technologies (Adamopoulou & Kamarianos, 2016). New technologies and, by extension social media, are a key factor in providing fertile ground for continuous evolution and individualization of social networks which are being built.

These changes are accompanied by the gradual decline of the welfare state, which takes its basic pillars, education and health, alolng with it. The economic crisis compounded this

decline, bringing additional insecurity and uncertainty to the social subject. Twelve years after the global economic crisis, the social subject is faced with a *new* crisis, the pandemic, through which its realization of this insecurity and uncertainty is even further expanded. The intense liquidity that has dominated since the outbreak of the pandemic makes determining the already unclear identity of the social subject even more difficult (Gouga & Kamarianos, 2011).

The ever-increasing dominance of social media and their insinuation into educational practice as a tool is apparent within the framework that we have outlined above. It is a particularly common finding that adults invest increasing amounts of individual time in social media, partaking of the culture that is being promoted. They often seem to sideline friends, University and the family environment, in order to "interact" as much as possible on social media. It is therefore imperative to redefine this peculiar relationship, as well as the contribution of social media to the educational process. Perspectives shift, new aspects appear, and the diffusion of mass information is rapidly increasing. Liquidity is intensifying and as a result the Reason of the Market dominates again.

But, before we go too far down this path, let us take a closer look at the logic behind the argument. The students who currently populate the country's classrooms are the most familiar with social media and new technologies. At the same time, they perceive the vibrations of historical and observe the changes in the social reality in which they reside. The market economy has a decisive influence on the social structure. Social media are the tools that convey the demands and pressures of the economy to Higher Education. Gradually, educational practices and the greater educational good offered are differentiated[32]. Social media sometimes stimulate the institution of education, while at other times they stand by it as the promised "substitute" or simply as the provider of knowledge and information.

We must point out, however, that it is not knowledge which finds itself at stake through the propagation and increased presence and role of social media, but the path of social subject. It is, in fact, contemporary social structures which are entering the vise of social media.

Generation Z's intimacy with social media and new technologies

Generation Z is often associated with the terms "Net generation" (the generation of the network) and "Digital Natives" (those who are familiar with the digital age), and includes individuals born after the period of integration of digital technologies into social life, which is to say, after the 1980s (Palfrey & Gasser, 2008; Tapscott, 2008). The people included in this generation grew up owning computers and accessing the internet. It was, therefore, natural for tthem to develop special intimacy with new technologies (Jones et al., 2010).

Generation Z was born and raised in a completely different environment to any previous generation. Its experiences included the most radical changes in a century, including the internet, smart phones, laptops, (common) freely available network access, and a variety of digital media. It seems almost a given that this generation that would take an active

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[32] Of course, these factors do not function in a vacuum and the authors acknowledge the contribution of several other factors to the completion of this long-term process

part in social and economic renewal. The youth of Generation Z perceive the digital world as something natural, being able to move from it to the physical world and vice-versa with ease. They can instantly find information and share it. The communication between them is continuous, given the existence of social media –through which their social relationships are fundamentally developed. The most distinctive feature of this generation in the context of the digital world is perhaps that it not only uses the internet but creates and controls the content that is shared on it (Dolot, 2018).

Recent research in the field of Higher Education in Greece confirms in the best possible way what we have mentioned in the previous paragraphs of this section. It has become obvious that students responded successfully to the new circumstances posed by the pandemic, in terms of new technologies shifting their daily digital habits to a small extent amid the pandemic, since they already used electronic/digital media before the pandemic. Familiarity with technology seems to have a starting point in their childhood, with most of the participants stating that they had smartphones and internet connections several years before they are admitted to Higher Education (Kamarianos, Adamopoulou, Lambropoulos & Stamelos, 2020). Another survey was conducted in the context of Greek Higher Education, in which most participants in distance courses did not experience any difficulties, nor did they consider the transition to digital teaching to be an issue (Karalis & Raikou, 2020). In short, evidence on both the Greek and International level seems to indicate that this generation has high-level skills digital-world management skills, essentially treating it as a complement to the physical world.

The pandemic crisis has also emphatically highlighted pre-existing educational inequalities. Indeed, Zagos et al. (2021) found increased statistically significant differences in scale Educational inequalities between individuals depending on their sociodemographic characteristics.

In the following sections, we will attempt to address a series of questions related to social media, neoliberalism, and Generation Z in the context of Greek Higher Education. Do students have the necessary means to engage in emergency distance learning (e.g., internet connections, computers). What is the relationship between students and social media? Can talk about a partial (or complete) replacement of in-person education by distance learning when discussing post-pandemic education? Was neoliberalism an educational intervention and, consequently, introduced in the public sphere through the aforementioned (new) processes? And, finally, could liquidity and social media change the perspectives of the social subject?

The selection and implementation of the mixed methods approach

In simple terms, mixed methods can be defined as the approach in which the researcher collects and analyzes data, integrates findings and draws conclusions, combining both quantitative and qualitative methodologies in one study (Creswell & Plano, 2018). Mixed methods was considered the most approriate approach for the present study since it is, in practical terms, an issue that has not been studied extensively. Of course, we also considered that the present student body is characterized by distinct dynamics, since it can be argued to largely shape digital developments and has a leading role in the modern era of new technologies.

Patton (1999), comparing the use of a single- and mixed- methods approaches, states that the former makes the research more exposed to errors, while the latter provides greater validity. Argueably one of the more fundamental difference between the two lies in the fact that mixed methods allows for data control, since data from different sources within the same research can be cross-checked across different methods or tools.

Both quantitative and qualitative data collection tools were employed in this research. Quantitative data was the collected via questionnaire, while qualitative data via semi-structured interview. The specific items included in the the questionnaire and their wording, as well as the talking points of the interview, were structured following a review of relevant literature, conducted with the particular requirements of the study. 145 future teachers, undergraduates of the Department of Education and Social Work of the University of Patras comprised the (convenient) sample for both the quantitative and qualitative portions of the study. Data collection was carried out in the period from March 2020 to May 2020.

It is worth noting that, insofar as the quantitative methodological analyses of this study are concerned, we also conducted a comparative analysis between the sample data collected for this study and a relevant sample collected by the Laboratory of the Sociological Data Analysis (situated within the same department as the authors) in 2010. The older sample included 55 students of the Department of Education and Social Work Sciences of the University of Patras.

Presentation and analysis of data: comparing 2010 sample to 2020

To begin with, we briefly present the 2010 and 2020 samples. The sample of 2010 included 55 students, of whom 43 (78.2%) were women, and 12 (21.8%) were men. Their age ranged from 19 to 31 years, with the majority of the sample being 21 years old (44.4%). In other words, most of the participants in the sample were in the 3rd year of study at the University in the Department of Education and Social Work Sciences[33]. Regarding parental education, most of the 2010 sample's fathers had graduated High School (47.2%), while their mothers had most often graduated from University (34%).

The 2020 sample included 145 participants, 122 (84.1%) of whom were women and 23 (15.9%) of whom were men. Their ages ranged from 21 to 35 years, with the majority of the sample being split between 21 (38.6%) and 22 years old (38.6%). In other words, most of the participants in the 2020 sample were in either their 3rd or 4th year of study at the University in the Department of Education and Social Work Sciences. Mothers and fathers of students in the 2020 sample were most commonly reported to have graduated from High School (27.6% and 33.8%, respectively).

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[33] It is, theoretically, possible that 21-year-old students could be in a higher year or lower year. Higher years would imply that they were admitted before their 18th year, which is exceedingly rare, as Greek primary and secondary education almost never skip students ahead years. It is slightly more probable that students could be in earlier years, if, for example, they achieved entry into the department on their second or third try at the National University Entry Examinations. These students, however, only make up a small portion of the student intake across Greek univeirsities in general and even smaller in the department in question, based on internal statistics.

To explore the use and contribution of social media to education in times of pandemic (and especially within Higher Education) we asked students what requirements must be met, if we wish to meaningfully observe the aforementioned contribution. According to respondents, these conditions include:

- an internet connection in their place of residence,
- devices they own which allow them to achieve internet browsing,
- applications and platforms through which education takes plave.

Almost all of the students in the 2020 sample (95.2%) reported having an internet connection at their place of residence. This was the case in 2010 as well, where 98.1% reported having an internet connection. It seems, therefore, that, at least at the Higher Education level, there is no problem with students' internet access.
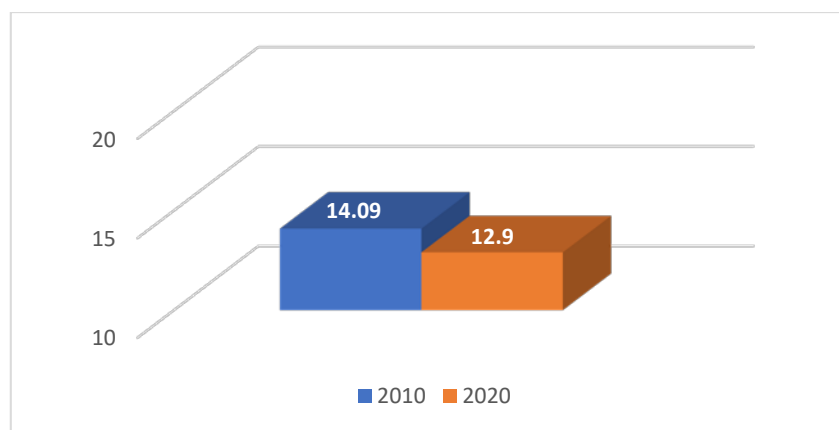
Figure 1. *Average age of first internet use*

The average age of first internet use appears to have dropped by just over a year from approximately 14.1-years-old in the 2010 sample to just under 13 in the 2020 sample (see Figure 1). Although it is tenuous at best to discuss any form of inferential statistical analysis, in the context of a convenient sample, there are two things to remember. On the one hand, any sample is representative of some broader population and it is to this (admittedly potentially less than ideal) population that generalization would be theorized in such discussions. More importantly, though, in this instance, is the functional interpretation of the concept of statistical significance which can be summarized, in very ley terms, to indicate the magnitude of the observed effect, compared to what we would expect to find due to random chance. Bearing these limitations in mind and in this light we note that the difference in average age first using the internet was statistically significant (p=0.014).

In 2020, approximately 9 out of 10 participants have a laptop (93.8%) and a smartphone (92.4%). It should be noted that all of the respondents had at least one (usually more) of the devices mentioned in the item regarding access to the internet/internet browsing, as no (0) respondents claimed to have "None of them" (see Figure 2). 94.5% of student respondents in 2010 reported owning a computer (either a desktop or a laptop), while, in a stark departure from the more contemporary data, just 32.6% reported owning a smartphone.
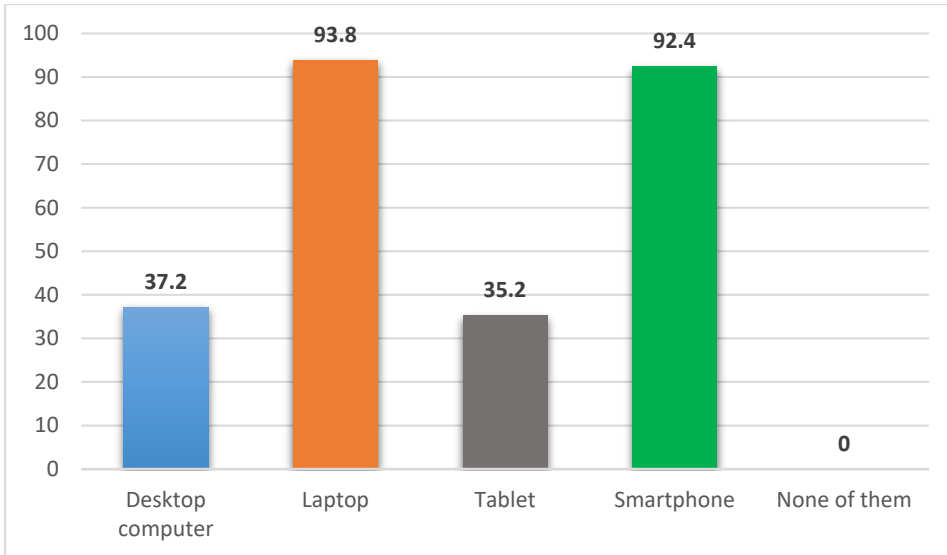
Figure 2. *Devices owned which allowed students to connect to/browse the internet (% of respondents who reported having each device type)*

Both the 2010 sample and the 2020 sample represent technologically advanced generations; most respondents had their first mobile phone at the age of 14 (28.3%) in 2010 sample and 13 (22.9%) for the 2020 sample. The intervening decade, in other words, appears to correspong to a one-year advantage for the present cohort, with regard to their first mobile phone (and thus personal access to the internet) compared to the cohort represented by the 2010 sample.
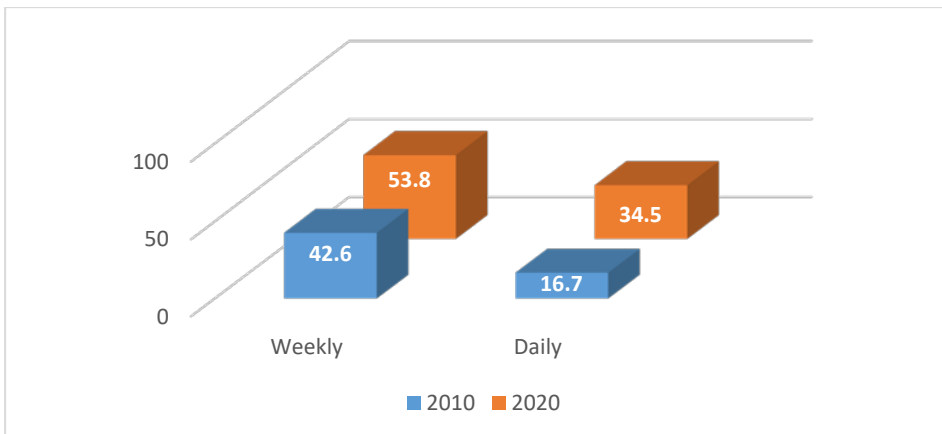
Figure 3. *Frequency of social media use for educational purposes related to the University (% of respondents)*

Comparing the samples of students from 2010 and 2020, we note that the use of social media for educational purposes related to the University is noticeably higher for the students of the 2020 sample. Although social media obviously existed in students' everyday life the pandemic and the onset of lockdown(s), it now arguably dominates their

everyday life. And, indeed, the difference between the two cohorts was significant in both daily and weekly use (p=0.000 in both cases).

Student use of social media has also shown a dramatic increase in university related communication. This is true for both communication with other students, which has risen from an average of 63% in 2010, to 93.1% in 2020, and communication with their professors, which has almost precisely doubled, from 38.9% in 2010, to 77.2% in 2020 (p=0.000 in both cases). Although both increases are substantial, the latter is clearly both the more impressive and most easily explicable of the two, since students lacked the alternative and established option of traditional office hours, while also bearing the increased burden of a novel and largely functionally untested educational system, on top of the general uncertainties and fears fostered by the pervasive health crisis.
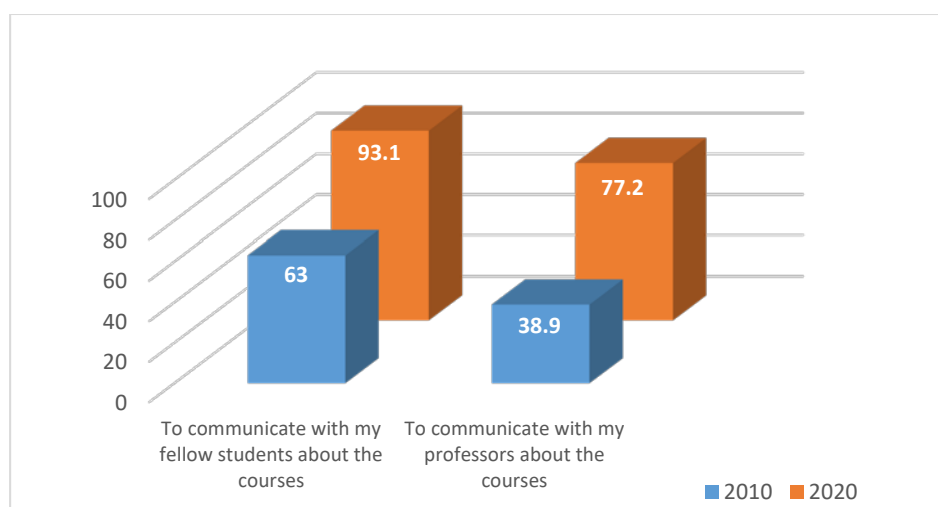
Figure 4. *Student motivation in Social Media use (% of respondents who answered "yes" to specific use-cases).*

Comparisons across time are invaluable, since they can provide insight into social paradigms shifts, across the spectrum of magnitude. Indeed, in some cases, they provide information that could otherwise be extremely difficult, if not impossible, to obtain. Without specific foreknowledge, however, it is unlikely that older data (especially when collected at wide intervals) will contain information on all the particular minutiae that may be of interest at later dates. This is particularly salient when examining actively evolving phenomena, in which case, certain aspects may not exist, be in conceptual phases, or simply lack credible evidence of their future sociocultural significnance –a frequent quality of almost all aspects of the rapidly evolving and often volatile phenomenon that is the world wide web. In such cases, it is incumbent upon researchers to perpetually strive to be aware of the shifting currents of society and, as and when possible, undertake to introduce them and their characteristics to rigorous research and formal literature. The starting point for such endeavors is, by necessity, cross-sectional in nature. This differentiation, however, does not make the information derived from its analysis any less important, simply different in nature, as we will see below, examining the results of the cross-sectional analysis of the 2020 sample data.

In an attempt to clarify aspects of students' habits and certain points of their identity relevant to their connection with education and learning, students were asked about the social media platform they engaged with most frequently. In lay terms, students were asked what "kind" of social media they focus on. Three platforms dominated responses. 89% of respondents reported engaging with Social networks, 85.5% reported using inatant messaging (of some form), and 80% reported using YouTube (and to a lesser extent other video sharing applications). As a result, University students were considered to be the most "familiar" with these particular applications/platforms.

This, in turn, gave rise to a question of where students' familiarity with social media (in general) originated, at least in a cursery sense. Logic offered an initial starting point; we posited that students' familiarity with social media would likely depend on their their parents' familiarity with social media. The relationship was modelled naively, posited as a simple, linear relationship between the two and eschewing other factors (see Table 1). As one might expect, parental familiarity had a significant, positive association with students' familiarity with social media (b=.316, p=0.000).

Table 1. Regression of Students' familiarity with Social Media on their Parents' familiarity with Social Media (2020 sample)

Model	Unstandardized Coefficients		Standardized Coefficients		
	b	S.E.	Beta	t	Sig.
(Constant)	2.696	0.142		18.925	0.000
Are your parents familiar with social media?	0.316	0.066	0.372	4.789	0.000
					R^2=0.138

a. Dependent Variable: *How familiar are you with social media?*

This familiarity may play into the fact that 93.1% of student respondents in the 2020 sample reported that the use of social media positively affected their interactions with the professors of their department. Although heartening, this positive association only addressed one aspect of a larger concern regarding the use of social media in the educational process. Emergency distance learning and teaching during the quarantine period was a key topic of discussion at both the social and political levels. One vital point of this discussion was whether the structures of public education were able to carry out this new process for the Greek education system. To examine this, we addressed a question to the students, asking whether they considered that emergency distance learning and teaching could be continued (in a hybrid fashion) in the context of in-person courses. Most respondents stated that they "disagree" (41.4%) that it would possible for hybrid e-learning to continue once in-person learning resumed. Indeed, if we sum the "disagree" and "strongly disagree" responses, nearly two-thirds of student repsondents (65.5%, to be precise) respondended to the prospect negatively. Thus, although they seem to have risen to the occasion and taken well to the new reality of emergency/distance learning, their acceptance does not seem to extend to a scenario in which an alternative return to traditional, in-person, education is viable (see Figure 5).
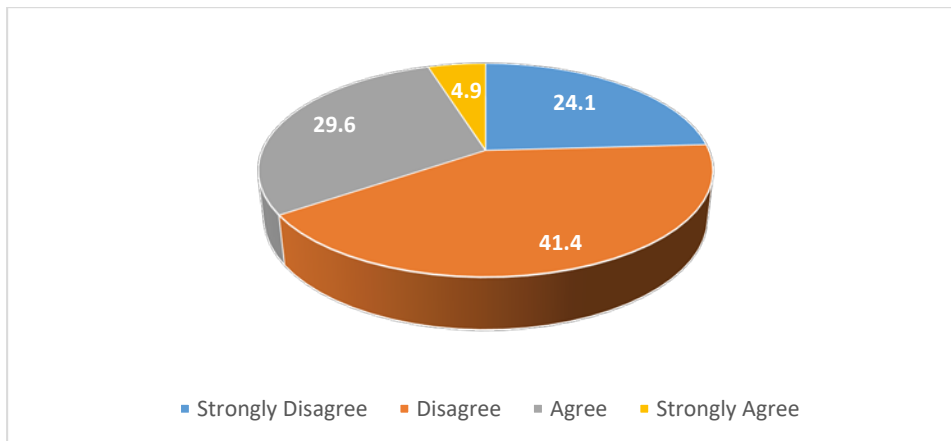
Figure 5. *To what extent do you think emergency teaching and learning can be continued in the frame of in-person learning because of the crisis effects? (2020 sample)*

Qualitative approach: The digital narratives of the Generation Z

The previous findings were, we believe, interesting, and act as a good guideline for a general assessment of the 2020 cohort, both in comparison to their 2010 coutnerparts and when examining their characteristics on their own. They remain, however, generalizations –in the sense of overarching, average charcteristics and do very little to provide more in-depth understanding of students' personal experiences in these unprecedented times. It is understood that the whole is a gestalt of its component parts but despite (or possibly precisely because of this) an understanding of the component parts can be argued to be intrinsically valuable in better understanding the whole. If the sample is our gestalt then the component parts are, of course, our student respondents. Thus, our goal must also be to better understand the experiences of the students (who are, after all, the particular social actors we are interested in, in this study). To this end, our research also included a substantial qualitative component, in the form of semi-structured interviews, whose aim was to procure a more in-depth understandning of the experiencial reality of the student social-actor. Although no approach (or combination of approaches, for that matter) is ever truly perfect, we argue that, in conjunction with the quantitative analyses discussed above, this qualitative approach can offer us a more complete picture of this period, as it was perceived by the students and presented through their narratives narratives.

The 145 narratives recorded from the 2020 sample, regarding the use of Social Media for the purpose of education during the pandemic, were analyzed thematically. It became obvious that social media before the pandemic was fundamentally used by students as a means of free communication with other social subjects. Although social media appear to have maintained their characteristic usage as a communication tool throughout the pandemic, they have also evolved auxiliary functions for the provision of online courses but also for two-way communication between the professor and the university student. We quote from the interview of the 19th participant, who explains:

> I use social media first to communicate with friends and relatives… in the era of the pandemic I use social media for the same reasons. Attendance of online academic and foreign language courses were also added [to these reasons], however.

Indeed, social media contributes communication to the public sphere (although what type and and in what manner are not specified, as such), while also making emergency distance learning and teaching feasible.

There was a strong tendency to increase the amount of time that is ostensibly "wasted" during the pandemic. This was obvious in all the interviews. In the words of 25th participant: *"in the era of the pandemic I started using social media even more"*. Social Media, apart from a tool for educational work, was also one of the primary vehicles for information but also, of course, entertainment. The 27th participant states *"...these days* [they mean in the frame of pandemic and of lockdown] *I use social media for my personal entertainment and information comparatively more than before. For example, I watch more movies read online books and articles, play online games with friends and so forth"*.

Several students treat social media with an instrumental logic, focusing exclusively on practical issues of everyday life. One such was the 36th participant, who noted that

> *...[social media] provide an alternative, to not miss the semester. If there were no social media in the pandemic, then the semester would be lost, and students would have a big problem.*

Participants seemed to perceive social media as beneficial to students' learning processes. These platforms assist students; social media can act as a tool for locating information and as a trigger for interaction and cooperation both among themselves and between themselves and their professors. The 41st participant noted that believed *"that social media helps students in the learning process, because it is an additional information tool..."*, while the 53rd participant commented that *"...through social media I believe that students can exchange ideas, collaborate and find information on issues that concern them..."*. Students also argue that social media can make all social subjects participants in the provided educational material. Social media can also be a useful tool in the hands of capabler educators (here professors) helping them organize work more efficiently and successfully. As the 80th student noted *"... the professor can post for the next course paper/article for the students to study later at home..."*.

We should note that there were several students who argued that social media cannot replace traditional, live, teaching. Many, however, also emphasized that the simultaneous use of social media (for emergency distance learning and teaching) and "classic" in-person education seemed ideal, essentially planting the initial seed for an eventual hybrid model of education. In the words of 129th participant:

> *Values, social consciousness, friendships and collective spirit are formed through in-person education. No technological means can replace this relationship. They can enrich it. Hybrid education may, under other circumstances, be a tool that can function in conjunction with lessons in the classroom.*

Such a hybrid model is interesting, albeit an in-depth examination and comprehensive discussion thereof are beyond the scope of this (or any single) study. It does, however, pose an interesting and necessary, precursor question –how do social media relate to public sphere (which such a hybrid model would necessarily influence)? Social media are essentially an abstraction of the real (social) world. They are not able to replace in-person communication, according to many of the study's respondents. In the words of the 4th student:

I find that social media does not improve social relations, as face-to-face communication is lost and we all see only one screen. There is no direct contact, and individuals are gradually lost. The community lacks the spirit of cooperation and solidarity, because everyone is devoted to the social world and not to the real one.

A similar perspective was presented by the 11th participant, who wondered if smartphones were necessary to achieve the process of communication, noting:

...a screen has the power to alienate people and face-to-face contact is sidelined... should we try for a moment to think about what it would be like to go out to the neighboring cafe without our mobile?

The 104th participant points out:

I believe that social media not only does not improve social relationships, but [it] makes them impersonal, superficial and formal. More specifically, they lose the immediacy of automation and the vibrancy that is necessary to govern them. This implies a shrinking of human relations, resulting in a lack of social spirit.

The culture promoted by social media is also of particular importance, as are the changes social media can bring about in the identity of the social subject. With regard to this, the 1st participant notes:

I believe that social media have the ability to shape or change someone's identity... I have often seen my relatives (friends and acquaintances) "change" because of the patterns displayed in the social media they are consuming or because they are trying to keep up with the image they may have created for themselves in social media.

The 3rd participant observes, with regard to themselves: "*I publish, for example, ideal photos in ideal places, creating a misleading impression of my socio-economic status*". Thus, a culture is promoted which acclaims thoise with high economic status, those who lead an "ideal" life, and those who successfully imitate (often transitory) celebrities. Characteristically, the 51st noted that: "*Everyone publishes their good moments and hides their bad ones, in order to share the message that everything is perfect; that life is perfect*", while the 80th pointed out that: "*there are images of famous people circulating on the internet that many young people tend to idolize and then imitate*".

It is unrealistic to hope to present a comprehensive outline of all or even a limited portion of the issues related to culture and identity within the context of the paradigm shift in learning and teaching elicited by the pandemic. It is nevertheless important that we address them in research that focuses on the narratives and experiences of students amid a pandemic, as even cursory presentations of these narratives may contain the seed of, or even lay substantive groundwork for future studies.

The interviews also contained references to the Market and the result of neoliberalism acting through social media. The 4th participant characteristically points out that

The stimuli, stereotypes and prejudices are many, and those that are constantly projected are only fake formulations of multinationals, aiming at profit and are peddled to unsuspecting citizens and we embrace them without control.

Despite this, the social subject becomes a consumer, perhaps one frequently incapable of adapting to this new context. In the words of the 85th participant: "*There are also, for*

example, the ads; products, which the consumer is invited to buy... This results in the passive stance but also the commercialization of the individual".

We have, to this point, eschewed particular reference to the particular form of social inequality which can result from the use of social media. This is, perhaps, not completely unexpected (nor unwarranted), as our quantitative analyses indicated that our sample had almost universal access to the internet but also possessed the necessary tools to access the digital world. There was, in other words, no functional question of social inequality related to social media one may expect to result from unequal access –in this study and for this sample, at least. However, the students made special and persistent mention of social inequality in their interviews. As a result, it seemed important to mention it, albeit briefly, presenting, thus, another aspect of the present study while hopefully also providing the stimulus to other scholars to expand on this issue.

In short, the students argued that social media have much to offer, but that they can also be detrimental to equality of opportunity in learning. Several pointed out that there is a sense of equality in the use of social media within the new paradigm but that it is not tangible nor easily defined. Inequality, in their opinion, related to the internet connection and the possession of modern electronic devices. Some were harshly critical of the state, arguing the importance of securing the necessary funds and logistical support to conduct meaningful training in the use of new technologies. The 25th participant stressed that:

> *...online courses do not offer equal opportunities in learning, because many do not have the ability to attend the courses, either because they do not have the means or because they do not have an internet connection...*

And the 26th participant argued that *"Online courses seem to perpetuate social inequality...".*

These statements stand as strong reminders that the individual perceptions of the social subject, which invariably play into the perceptions and guiding sentiment of the gestalt are not, necessarily, guided or realiably informed by the realities of their situation. Indeed, in cases like the one we are currently examining, it may be functionally impossible for each subject to be realiably informed as to the means and ways of all of the other social subjects sharing their common context. For better or for worse, this does not detract from the potential power of their individual perception or its resultant sentiment, opinions, and actions. Such insight, along with the ability to jusxtapose it against the measurable quantities it references, is just one of the many tangible benefits offered by this mixed methods approach.

In lieu of a Conclusion: the crisis of the pandemic, the importance of social media and the university student's familiarity with social media

The reason for recording the digital narratives of future teachers and current students alike was the paradigm shift caused by the COVID-19 pandemic. As a result of the measures implemented to reduce incidences of the virus, Higher Education entered in a framework of strictly emergency distance learning and teaching, giving a dominant role to both social media and the Online Platform Economy. Indeed, the model of emergency distance learning gradually began to dominate around the world. The result of these global

processes was the creation of a new daily regime for university students and professors alike, with regard to necessary adaptation to and coping with such difficulties as arose.

It appears that distance education and the applications used to implement it were adopted positively by the student body, with regard to function in a special and unprecedented period under the pressure of the SARS-COV2 crisis. Nevertheless, what we found, in discussion with the very same student body was that distance education cannot, for university students at least, replace in-person education. It functions but in an auxiliary capacity to the established model of in-person education. The student narratives clearly indicate an expectation for a return to normality, which is to say a return to the classroom.

Social media transitioned from a purely communicative pre-pandemic functionality to an means of education. This transformation resulted from their implementation as tools for providing education during the pandemic through lectures, uploaded educational material, and the new social subject groupings. At the same time, social media also transitioned further into the realm of entertainment and information media. Indeed, it is just these observations that lend credence to the liquidity that characterizes the identity of social media, since it is constantly changing, depending on what best serves the Market. Sometimes social media project their provision of free communication, other times the provision of news and, most recently, their entry into the field of education.

Students reported several positive aspects of social media usage, including their direct interactions with their fellow students and professors. Their sentiment, however, was not universally positive. Indeed, students accusedsocial media in times of pandemic of advancing a culture which serves market interests, in which the social subject is massaged. In this context, which is intensified within this framework of the pandemic, the social subject no longer functions as a citizen. This is derided, since they largely attributing the formation (or even the transformation) of the identity of the social subject directly to social media, in these circumstances.

Interviewed students extensively highlighted that the culture of social media commanded a certain code of values but also a code of communication. The social subject affects personas in order to meet the conditions set by social media, to become known and successful in the digital edifice. The social subject sidesteps their own experiences and replaces them with the experiences of other people they likely do not know on a personal level but only in the context of the digital world. In a certain sense, social media and their products could be interpreted as "treats" of existence. In this light, the social subject becomes carried away in their desire for these treats, eventually finding themselves unable to trace their relationship with the educational system as a whole and with the University in particular.

We must reiterate that the sample examined in this study appeared to overwhelmingly have access to an internet connection (indeed, only 5% of the sample reported not having an internet connection) while, at the same time almost 94% of the sample reported having a laptop. As a result, the present research did not find evidence of of social inequality arising from the conditions set by the entrance of distance education –despite the fact that the perception of such inequalities was, interestingly, not absent from respondents' *perceptions* of the realities of their situation.

There is an extensive body of literature supporting the fact that success or failure in Greece's National University Entrance Examinations and thus admission to higher

education, depends on candidates' social and economic capital. It is, therefore, likely safe to assume that, each university department includes individuals who are, for all intents and purposes, secure within their means of subsistence and can, as a result undertake all of the processes necessary to become users of new technologies. Deductive reasoning therefore suggests that if there are substantial inequalities to be found, in the context of emergency distance learning and teaching, these should be more pronounced and thus more obvious in primary and secondary education.

The comparison between the 2010 and 2020 samples showed a number of interesting differences (or perhaps evolutions). 2020 cohort students began using the internet a younger age than 2010 cohort students. 2020 students also showed substantially higher rates of internet use for messaging and social media, compared to the 2010 sample. Rates of of social media usage for communication with fellow students and professors regarding the courses are also (drastically in this case) higher for the respondents in the sample 2020 compared to those from 2010. All of this indicates the expanding dominance of social media over the intervening years and the persistent fluidity clearly differentiating one generation from the next. Essentially, we observed the contrast between Millennials and Generation Z, who grew up in environments characterized by different conditions and facilities, as a result forming different identities and and being characterized by different approaches.

Generation Z, which currently populates the country's higher education classrooms, seems to have been fully prepared for this unexpected transition from in-person education to distance learning. Considering the familiar environment of the digital world is a key factor for the successful transition to emergency distance learning and teaching (and hybrid online learning and teaching), they are better prepared for new technologies than any previous generation. Indeed, the results the various analyses (quantitative and qualitative alike) in this study appear to align with the conclusions of previous research conducted on the characteristics of Generation Z. In particular, we have found evidence reinforcing its familiarity with digital media, its easy adaptation, and its contribution to the emerging Online Platform Economy.

The technological skills of Generation Z, existing and new alike, form social and economic relations in the emerging Online Platform Economy, as a result of the pandemic crisis. This contributes to the decline of the Welfare State and the development of more flexible semi-governmental institutional structures of cooperation between the public and private spheres. Linked to the ratio of market needs, these structures are colonizing the public sphere, in order to fulfill corporate claims and assert control over public education (Archer, Wolf & Nalloor 2020). In the early days of the pandemic, several governments and their representatives publicly thanked these large corporations for the free provision of applications through which emergency distance learning and teaching could be implemented. This evolved into these governments signing contracts with the corporations (which were no longer providing their services for free) and, eventually, protecting them from fallout for "mishaps" that occurred in the provision of the agreed upon services. In this manner and through these processes, these corporations gained even greater scope and prestige within countries. These same companies also listed "paid" packages on their official websites, which included increased benefits, addressed to students of primary, secondary, and tertiary education. This also resulted in the

development of educational content applications by a series of corporations, which had no previous affiliation with this particular field (OECD 2020 & 2020a).

The dominance of neoliberalism is pressuring universities and schools, ostensibly breaking their contractual relationship with society. These two areas of Education, however, encapsulate logical actions, stemming from the field of Economics. The debt crisis was also characterized by the imposition of the Market, where social subjects and their political or social needs were sidelined, and the democratic framework was fragmented. This culminated in the completion of a series of long, linear narratives and the consolidation of liquidity.

Within a few years the social subject faced a new crisis, a pandemic, in which uncertainty and liquidity once again dominated. The social subject was, finally, found to lack agency, since it could only follow unperceived developments and the growth of the public sphere, becoming an exclusive consumer and not a modulator, trying to adapt to the latest in a seemingly endless seires of new frameworks with each new crisis.

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Active Citizenship and Educational Strategies in Social and Political Education in Greek Primary School[34]

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Abstract

The school is a key factor in shaping and developing the personality of its pupils as a means of providing knowledge and as an educational area. At the classroom level, democratic disagreements can be useful and educational opportunities for community building and for redesigning and building citizenship through political processes and practices. The functioning and effectiveness of the educational framework are mainly characterized by the quality, competences and skills of the executives leading the educational unit, as well as the rest of the teaching staff. It is, therefore, evident that the teachers' role is important in the process of building citizenship and in promoting democratic knowledge through active, participatory approaches, as advisors and leaders. In this presentation we will focus on the analysis of the results of qualitative research consisting of 16 semi-structured interviews by fifth and sixth-grade primary school teachers in the urban centers of Thessaloniki and Corinth, regarding the role and goals of the Social and Political Education course, their needs and their educational strategies in teaching. The study demonstrates that teachers consider the role of the Social and Political Education course very important in encouraging the active citizenship of pupils, acquiring critical thinking and democratic consciousness, developing a sense of individual responsibility and social solidarity and understanding the rights and obligations of students actively involved as citizens in social processes. The following issues are going to be further analysed: the role of teachers in teaching Social and Political Education, their impact on students' perceptions and ideas as well as their educational needs and the most effective educational methods and materials.

Key Words

active citizenship, social and political education, teachers 'views

Introduction

Modern Greek social reality is characterized as multicultural and pluralistic. Its social

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situation is shaped by the increase in the population of economic immigrants and refugees, the pluralism of forms of family organisation and the increase of poverty. It is also characterized by the need for coexistence of different cultural groups, acceptance of diversity, understanding of the role of the individual in various contexts of action in the family, school, and society, and, consequently, by the need to respect human rights. These developments, which are observed mainly from the end of the 20th and the beginning of the 21st century, did not leave pedagogical thought and school practice unaffected, highlighting the necessity of re-approaching the education of the citizen (Kassotakis, 2006).

Citizenship is a very important concept, with a variety of content and meaning. It is difficult to define universally, because its interpretations and analyses are shaped according to current socio-political, historical conditions and circumstances. This is a controversial concept in Western political philosophy, as the concepts of democracy, rights, obligations and values are subject to a variety of analyses, often with varying and contradictory contents. Political theory focuses on state obligations and its ties to the nation and democracy. History examines the facts and conditions of its expansion, while legal science refers to the legal status of the citizen, which is determined by fundamental international texts and recognizes some rights in the individual, but also obligations to be fulfilled. Approaching the concept of citizenship from a psychological point of view, the ideas, attitudes, values, views, practices, as well as the rights and obligations of the individual towards political groups are highlighted. The difficulty in interpreting and clarifying the concept of citizenship creates a rich dialogue that revolves around the following axes:

a. the connection of political education with a national education in the context of the dominant ideology, where the citizen more closely resembles the concept of national,
b. the formation of a state bond at the local level and
c. the integration of social, urban, political, and so forth, rights within the citizenship.

On the one hand, citizenship was initially associated with the political-democratic view in which the citizen is defined as the person who participates in the exercise of political power. In this case, citizenship refers to his/her participation in the sovereign people within the state. On the other hand, citizenship was associated with the liberal-cosmopolitan view that focused on the freedoms and rights of the individual in the post-modern state. In recent years, attempts have been made to decouple nationality from the citizenship. This promotes an active citizen status, a citizen who takes initiatives, participates in voluntary actions and generally contributes to the development of social institutions that build society (Karakatsani, 2004).

The rapid development of technology and in particular of new information and communication technologies, which led to the so-called "information and knowledge society", contributed to this development, creating the need to develop skills capable of meeting the demands of digital education and citizens' lifelong learning. This learning will be characterized by the opening of communication channels between formal education and activities that will take place in non-formal and informal learning environments, within a globalized society (Giddens, 2002; Nikolaou, 2011). Education in a globalized learning environment, however, is called upon to manage the complexity of a rapidly changing world. This highlights the close interdependence of economies between states but also the universality of evolving social phenomena and problems, such as the rise of infectious

diseases, human dignity and status, but also of the exploitation of nature by humans. Thus, the need for the formation of not just law-abiding but critically-minded citizens, beyond the borders of the nation-state and in the light of an enlarged democracy, becomes imperative (Matsagouras, 2019).

Focusing on the European continent, we see the emergence of the idea of European citizenship as a result of European integration and its gradual expansion from the economic to the wider socio-political level. Thus, at the end of the 1990s, the European Community published the text "Education and active citizenship in the European Union" (European Commission, 1998), which highlights the importance of the role of education as a means of shaping the concept of active citizen participation in building a Europe of knowledge, inspired by the principles of equal opportunities and social cohesion, an idea that continued to be cultivated (Keating, 2009; Gundara & Jacobs, 2012). The emergence of the concept of multiculturalism has been influenced by the development of the concepts of acceptance of the free movement of people and ideas and the respect of pluralism and cultural diversity. This has resulted in a strengthening of the intercultural character of education and the transition from the assimilation model of education to an intercultural model that aims at cultivating a type of citizen who will not only actively participate in the social reality but will transform it through the reversal of bad situations (Banks, 2012). This trend is evident in the compilation of recent curricula and the principles of teaching methodology, where knowledge is approached in an interdisciplinary and holistic fashion. This compilation emphasizes the development of social skills, the cultivation of critical and creative thinking, the application of collaborative teaching, of cooperation and communication between the members of the educational community, the strengthening of the democratic climate and the culture of human rights, in every educational context (Kassotakis & Flouris, 2013).

The 21st century has to deal with issues that threaten peace, democracy and social cohesion, as global economic uncertainty combined with economic migration, terrorism, war affecting various parts of the world. These issues particularly affect liberal democracies. This series of issues requires a constant struggle for the consolidation of human rights, and the identification of possible tensions and ambiguities, with the aim of re-establishing and strengthening democracy (Gamarnikow, 2011; Palaiologou & Zembylas, 2018). In this context, education is an important institution for achieving democratic participation and activation, while social and political education is a key means of achieving this goal. As a process, political education or citizenship education can promote the political socialization of individuals and groups, and encourage the consolidation of critical democratic ideas and practices with the ultimate goal of addressing educational and social inequalities and maintaining social cohesion (Pliogou & Karakatsani, 2020).

Teaching subjects of Social and Political Education in Greek Compulsory Education

Students' social and political education is an ongoing issue for the formation of tomorrow's active democratic citizens. With the appropriate knowledge, skills and abilities they will be able to meet the demands of rapidly changing socio-political environments, manage and deal with social and moral problems that may arise in the immediate or wide physical and social environment. Citizenship education is approached as a basic

educational principle in most curricula in European countries, although the way in which related concepts are taught differs by country and level of education. In Primary Education, citizenship education is observed to be achieved either in the context of one or more courses of the curriculum or in an interdisciplinary fashion, taking advantage of every opportunity to approach the subject (European Commission - Eurydice, 2017).

In the Greek educational system, the social and political education of students is undertaken during Compulsory Education. It takes place specifically from the Kindergarten to the end of Primary Education and then again in the final year of lower Secondary Education. It takes place mainly through the courses of "Environmental Study" and "Social and Political Education" but also through an interdisciplinary approach, so that knowledge is transferred from class to class and from grade to grade (Ministry of National Education and Religions, 2003).

The 'Social and Political Education' course is based on the Interdisciplinary Unified Framework of Studies and the Curricula for Compulsory Education. Its aim is the intellectual development of students, which is to say, the acquisition of knowledge and understanding of the universal and timeless values of human society, the moral development of cultivating a critical spirit and approaching the issues of freedom, justice, equality, human rights, as well as the social, economic, political and cultural development related to the acquisition of skills for their active participation in socio-economic and political environment. On the other hand, it is important to strengthen their national and cultural identity, with the aim of accepting diversity and pluralism. However, the course is taught only one to three hours per week and it is considered a subsidiary course.

The aims and objectives of the course 'Social and Political Education' changed after the "political changeover"[37] with the reform of 1976 (Persianis, 1978) and more substantially after 1982, when the transition to a different model of political education was attempted. It was a time when Greece had joined the European Economic Community. As a result, Greece was required to follow European directives and it was governed by a socialist government that advocated the principles of strengthening democratic processes in all spheres of activity. During the 1990s, mainly, the collapse of the existing socialism in Europe and the redrawing of the borders of European countries that were directly related to this historical-political event, led to the movement of large numbers of economic migrants to Greece, transforming it from a country of outflow of migrants to a country of entry (Emke-Poulopoulou, 1990). Wars in Africa, Asia, and mainly in the Middle East, also caused a corresponding influx of foreign populations. In the face of this social reality, the challenge of harmonious coexistence of the natives with people from different socio-cultural backgrounds was great.

The discussion at the time focused on how the political education of students as tomorrow's citizens could be better shaped. In other words, it focused on the skills, values, positions and attitudes that would be considered necessary for the formation of the citizen of modern society. It was therefore deemed necessary to achieve a link between the state status of individuals and citizens with human rights, social obligations and responsibilities. The need to train capable citizens was highlighted, in the sense that they

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[37] The term "political changeover" (Greek: μεταπολίτευση – phonetically: metapolitefsi) is used to refer to the period in modern Greek history after the fall of the military junta referred to as the "Regime of Colonels", which was in power from 1967-1974.

would be able to critically evaluate the role of science and technology as both consumers and workers. Key points of reference were political systems, democracy, institutions, functions of the state, rights, obligations and freedoms of citizens, international organizations and the European Union, gender equality and cultural diversity (Pavlos, Karakatsani, & Printezi, 2012).

In the last decade, the economic crisis that hit Greece created conditions of economic misery and lack of perspective for civil society. As a result, there is often a devaluation of the traditional and universal values of human dignity accompanied by a search for expiatory victims, in an attempt to interpret the present situation (Altintasiotis & Tourtouras, 2020). However, as the processes of "constructing" the concept of citizenship takes place in a specific space-time, political and socio-cultural environment, it is important that the challenges of education are linked to the concept of citizenship, so that it is understood that schools do not operate in a socio-political vacuum. Teachers, school curricula, educational material and the factors that compose the educational process in general must be placed in a specific context that connects the school with the currently dominant logic. Education, in other words, can create the conditions leading to social transformation and, in this light, it is approached as a kind of political intervention (Giroux, 1980; 2011).

The school as a means of providing knowledge and as an educational area is a key factor in shaping and developing the personality of its pupils. At the classroom level, democratic disagreements can be useful and educational opportunities for community building, and redesigning but also building citizenship, through political processes and practices. The function and effectiveness of the educational framework are mainly characterized by the quality, competences and skills of the executives leading the educational unit, as well as the rest of the teaching staff. It is, therefore, evident that the teachers' role is important in the process of building citizenship and in promoting democratic knowledge through active, participatory approaches as advisors and leaders.

Methodology of research

The purpose of this study is to explore the perceptions of Primary Education teachers regarding the role and objectives of the course 'Social and Political Education', the role of teachers who teach this course, their needs, and their educational strategies during teaching. This is accomplished via qualitative social research, which follows an inductive-interpretive approach for in-depth extraction of information material and production of research data (Denzin & Lincoln, 2005).

The research data of the present study resulted from 16 semi-structured interviews with both female and male, 5th and 6th grade primary school teachers, aged 30-55 years, in the urban environment of Thessaloniki and Corinth. The aim of the data analysis was the detailed and systematic recording of the issues that emerged from the raw research material, through its systematic coding. Thus, thematic analysis was chosen to analyze the interview data, since it would allow the selection of "key" interview points. This, in turn, allowed a better understanding of the text transcripts based on the research questions, focusing on the main topics and the common ground between the participants (Braun & Clarke, 2013).

The specific research questions guiding the study were:

1. What are the perceptions of Primary Education teachers about the role and objectives of the course 'Social and Political Education'?
2. What are the perceptions of Primary Education teachers about their role and needs in teaching this course?
3. What are the perceptions of Primary Education teachers about their educational strategies when teaching the subject 'Social and Political Education'?

Findings and results

Teachers as a whole argued that they consider the role of the course 'Social and Political Education' to be very important in encouraging the active citizenship of students, the acquisition of critical thinking and democratic conscience. They also noted its contributions to the development of students' sense of individual responsibility and social solidarity, individual-group interactions but also their understanding of the rights and obligations of the students as citizens, who will actively participate in the social processes, knowing the principles, rules and institutions of democracy.

It is important for them to learn to think, to have critical thinking.... To know their rights and also their obligations. To learn to help their fellow human. (P. Interview 6)

The subject 'Social and Political Education' is very important. It teaches children how to become responsible citizens, how to respect their neighbor, how to recognize diversity and accept it. (B. Interview 16)

How do we expect them to become democratic citizens if we do not teach a lesson in the school that talks about democracy? (A. Interview 15)

The teachers who took part in the research highlighted the importance of their role in teaching the subject 'Social and Political Education'. It seems that they were particularly concerned with student education during the teaching process, as it is the vessel through which the full development of the child is realized.

We are educators; we do not just teach them some concepts... the point is to really help them in their education. To form characters. (T. Interview 13)

Children in primary school have the teacher as a point of reference, to discuss with him, to solve their questions, to deepen in concepts that have to do with politics, with their relationship with the State. (C. Interview 7)

The majority of teachers reported that their training was adequate, insofar as their requirements/needs regarding teaching the course 'Social and Political Education' were concerned. Some participants, however, argued that there is a need for additional training and increased teaching hours. On the one hand, they argued, this would allow teachers to improve their level of pedagogical training and teaching ability; on the other hand, they would be given the opportunity to more deeply immerse themselves in the concepts the specific course deals with, in order to better achieve its learning objectives.

> *I have knowledge and I can transmit it. But what you learn more is definitely useful. They have to conduct training seminars, listen to Social Scientists who are experts. Training in the use of new technologies, constant information on pedagogical issues, the exchange of ideas and know-how between colleagues, the monitoring of tutorials... Certainly, all this would certainly be important. (Al. Interview 1)*

> *One hour a week is limited for a lesson that includes such great concepts: Citizenship, human rights, democracy. There are so many learning objectives in DEPPS. How can we cover them in one hour? The lesson is unfortunately considered secondary. (X. Interview 5)*

> *Look, I'm telling you that I have a hard time with the secondary courses. The course 'Social and Political Education' has ambitious goals and only one hour a week. What to do first? And can I tell you something? "If I see that the class is having difficulty in another lesson, then I will do that lesson. (D. Interview 9)*

Some of the respondents stated that the teacher evaluation process would contribute positively to their improvement. In this way, they claimed, the teacher would receive feedback on his/her work, which would help him/her to improve course points in terms of content, material and teaching methodology.

> *I want to be evaluated, in order to see the reality for my level of knowledge and to improve. It is not only legitimate but also necessary. (B. Interview 16)*

It also became evident that teachers widely apply collaborative and interdisciplinary teaching methods in teaching the course 'Social and Political Education'. This allows them to highlight the need for greater encouragement of the collaborative approach to knowledge, which promotes self-efficacy, authentic thinking, emotions, student action and experiential learning.

> *You must teach the lesson in groups. You cannot talk about Democracy and every child to be working alone! (L. Interview 3)*

> *In all trainings they remind us that we must strengthen the critical thinking of children, encourage them to take initiatives, to put into practice what we say in the lesson. (O. Interview 2)*

I practice 'Social and Political Education' in every subject, at every opportunity, at breaks, on excursions, everywhere. (N. Interview 8)

The interviews included several suggestions to better inform and activate the mood of students for knowledge:

- the application of collaborative teaching and interdisciplinary approach to knowledge,
- the strengthening of actions of individualized and differentiated teaching,
- the use of multimodal material, such as information material on current affairs from the internet,
- the printed periodical press, texts of children's art, literature musical compositions, movies, books and aids,
- the Constitution and laws and so forth.

The majority of teachers also use Information and Communication Technologies (ICT) (educational TV, videos, computers with specific educational software, etc.) for the teaching of the course 'Social and Political Education'. According to teachers, the use of ICT improves the quality of the educational process and the diffusion of knowledge, creating a new, electronically networked learning environment and new relationships in the concepts of information, knowledge, and learning.

The instructions of the Institute are good, very good, but they are not enough. There are other sources, such as internet, television, computer training programs, as long as you want to promote knowledge and make the lesson interesting. (C. Interview 7)

I adapt my teaching according to the needs of my children. I work collaboratively but also individually, with differentiated teaching. I do not want to single out any child. (D. Interview 9)

Teachers also expressed the opinion that the framework and regulation of the operation of their classroom is formed on the basis of their cooperation with the students. They noted that they achieve this predominantly through the formation of a climate of mutual understanding and cooperation within the classroom, followed by the formation of a climate of participation and collectivity but also the organization of pedagogical communication. Teachers also consider it important to evaluate students, however, and to monitor their individual progress. Learning assessment has psychological, educational and social dimension (Flouris, 2000). The majority of teachers participating in this study develop activities for the individualized or differentiated support of their students. In conjunction with the evaluation and monitoring of each student's progress, this fact is of paramount importance, as the direct personal contact and emotional communication with the child creates the appropriate terms and conditions for their education and learning.

You have to watch how they progress. Evaluate each child individually. Discuss. Help each child according to his/her personal needs. (M. Interview 12)

All you have to do is find a communication code. Then they respect the lesson and participate and give ideas. We become a team. (E. Interview 4)

According to our respondents, the most effective teaching approaches to stimulate students' interest are group discussion, role play and case study.

Use examples in the lesson to make them interested, to stimulate their interest. Make them teams, give roles to them and activate them. (A. Interview 15)

Conclusions

It would be remiss to not highlight the importance of the role of teachers as educators, when teaching the subject 'Social and Political Education'. They are called upon to make a decisive contribution to students' education by empowering or disenfranchising their critical thinking, empathy and their democratic conscience, through their views and attitudes towards heterogeneity. Moreover, teachers' expectations toward students can determine their educational success or failure and enhance or undermine their active learning for the exercise of active citizenship (Annette, 2009).

The continuous training teachers receive, in conjunction with the teaching tools and the strategies they adopt during the teaching of the course 'Social and Political Education', are key factors for the achievement of its learning objectives. Teacher training is now an extremely important institution, which is inextricably linked to their continuous professional and personal development as thoughtful professionals. It is a process that is determined by the educational body itself. Teachers experience the educational process on a daily basis and can realize the additional knowledge that may be needed to make it successful. The combination of scientific theory with daily educational practice in schools can increase the efficiency of teachers in general and specifically in teaching the course 'Social and Political Education' (Papadiamantaki & Karakatsani, 2011). At the classroom level, democratic disagreements can provide useful and educational opportunities for community building, and for reworking and constructing citizenship through political processes and practices. The values of solidarity, social coexistence and social justice, however, should be a springboard of thought and acting in the future civil society.

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Active Citizenship learning and non-formal education. The activities of the "Network for Children's Rights" in Greece[38]

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Abstract

Our research focuses on the analysis of citizenship education through the activities carried out by the Network for Children's Rights in Greece and the role of non-formal education in active citizenship. This network aims at upholding and disseminating the UN Convention on the Rights of the Child. It also aims at informing children about the institutions that protect them at national, European and international levels, fighting discrimination of any kind, campaigning for high quality education, encouraging minorities and socially excluded groups to demand access to education. It focuses on promoting active citizenship values, ideas and practices through non-formal education and especially at enhancing education for active citizenship of children with an immigrant background. It is active in various multicultural groups and communities in Athens through diverse services and actions, including legal support, psychosocial services, free access to its library, educational workshops and several visits to cultural centers.

We conducted interviews with 10 employees of the Network for Children's Rights, where they were asked to analyze their experiences and ideas work on active citizenship through the Network and the non-formal practice and educational activities. We also analyzed "Migratory birds", a newspaper published by a group of teenagers, through the Network. We analyzed the journals' role in promoting ideas and opinions on local issues, problems of coexistence and intercultural dialogue. "Migratory birds", supported by UNICEF and funded by the European Commission has its primary goal to promote cooperation and teamwork among teenagers and, generally speaking, the right to freedom of opinion and expression. The "Migratory birds" publication process enriches the young journalists with the principles of active citizenship. All the above constitute an exercise of the basic rights of children and young people and contribute to active citizenship education through non-formal activities.

Key Words

citizenship education, educational activities, students with migrant background.

Introduction

The Network for Children's Rights (often simply referred to as the Network) is a non-profit organisation that protects the rights of children, as described by the United Nations Convention on the Rights of the Child (1989). The Network was created by a group of teachers, social workers, writers, artists and journalists in order to inform parents and teachers about and to more generally disseminate the articles of the Convention. The Network currently implements more than twenty educational activities annually, through various programmes and projects. The majority of children participating in these activities are from countries other than Greece, most of whom currently live in the centre of Athens. The Network focuses on these children's socialization, a goal they achieved by incorporating activities that promote children's rights, coexistence, respect to diversity and active citizenship. In our study we examine the perceptions of the employees on activities related to citizenship education and the skills children gain through them.

Education for Active Citizenship

Active Citizen

The CiCe Network has adopted the definition of active citizen(ship) given by Heater and Oliver in 1994, which defines the citizen as "practicing civic virtue and good citizenship, enjoying but not exploiting their civic and political rights, contributing to and receiving social and economic benefits […]do not discriminate or stereotype others" (Ross, 2007, p. 293). Another view argues that an active citizen is one who participates in the society in which they live and exercises their democratic rights and obligations, show respect and solidarity, accept diversity and contribute to the coexistence of people of different ethnic groups (Karadimou, 2014). Sotiropoulos (2017) also identifies this aspect, specifically pointing out the impact of globalization in modern multicultural countries, and the appearance of a citizen who should recognizing "others" as equal members of a common society, in order to exercise his rights and obligations (Sotiropoulos, 2017).

Aims of citizenship education

Nowadays the learning target of active citizenship education focuses more on having a responsible and equal participation in the society than on integration. An active citizenship education should help each and every person cope with the demands of a society that is strongly characterized by individualism. Education for active citizenship also provides knowledge on several topics, such as morals, democracy, human rights, civil rights and critical thinking. Another aspect of citizenship education deals with 'social collaboration which leads to autonomy' (Karakatsani, 2001, p.1-4). This collaboration has universal impact, referring to global citizens who live in a multicultural society.

In the case of Greece, the citizenship education aims to educate its citizens to become 'free and responsible', while abiding by the goals of the State. (Karakatsani & Ververi, 2018, p.162). According to Greek school curriculum, students acquaint themselves with knowledge about social reality, gain social, communication, and critical analysis skills, and learn values and attitudes related to active citizenship, in the subject of "Social and Civic Education". This includes their familiarization with concepts such as the willingness to

participate in decision making and taking action. In addition, the students are familiarized with the concepts of human rights, democracy, social, economic and technological progress, peace and international cooperation (Ministry of Education, Lifelong Leaning and Religion, 2020).

Eurydice study presents the elements of the successful citizenship education in the schools of several European countries. Some of those traits are identified in school culture, which includes participation in democratic principles and opportunities for decision making. The learning objectives of citizenship education include the development of political literacy, critical thinking and analytical skills, the awareness of certain values, attitudes and behaviours (sense of respect, tolerance, solidarity etc.), as well as encouraging active participation and engagement at school and community levels (Eurydice, 2012). There are three very important elements gained by civic learning: civic skills, civic knowledge and civic virtues (Patrick, 1997). Civic skills refer to decision making skills, participatory skills and comparative international analyses; civic knowledge includes the teaching of core notions and the importance of case studies; civic virtues include understanding of the literature's concept (Patrick, 1997).

Students learning about citizenship should be aware of every individual's cultural background and respect cultural diversity, as a way to enrich their one cross-cultural knowledge and be more receptive to new experiences (Issa, Olabarrieta, Hollingworth, & Severiens, 2013). A reformation of citizen education is needed in order for students to be familiarized with human rights ideals and behaviors (Banks, 2009). Banks (2009) specifically argues that these ideals will only be understood by students, by experiencing democratic values and procedures. Citizenship education includes the concepts of "civic equality, cultural recognition, validation, identifications with their cultural communities and their nation states, and also clarified global identifications" (Banks, 2009, p.100-101, 106).

Multicultural Citizenship Education Aspects

Citizenship can also be multicultural in nature, also referred to as *common* citizenship, which focus on the social cohesion of diverse societies. Diversity and multiculturalism are presented as the essential elements in education which promote the future active citizens. What students gain from multicultural citizenship could be summarized as the personal knowledge of cultural identity, familiarization with finding themselves in a culturally ambiguous setting and the acceptance of cultural diversity as a way to enrich their life experiences. Children become aware of different ways of thinking, such as other cultures notions and rules. Additionally, citizenship education in a globalized era aims to equip students with appropriate skills and knowledge to live and function not only in their nation-states but also in a multicultural world characterized by various ethnic, cultural, linguistic and religious groups (Banks, 2004).

Students with different cultural identity often appear to be marginalized in multicultural nation states. This exists in both the western world and in Asian countries, where several ethnic groups experience marginalization because of the non-attainment of cultural and linguistic assimilation (Banks, 2009). Kymlicka (1995) argues that an ethnic group's right to preserve their cultural characteristics and language can be easily combined with concurrent participation in the political values of a democratic multinational state (Banks, 2004).

Schultz (2010a, as cited in Kennedy, 2012, p.249) highlights migration movements as a significant change the world faced in the previous decade and had an impact to the society. This raised the question of how educators could discuss citizenship with students of a different cultural, "ethnic", religious or political background, given the high incidence of migration and refugee flows taking place nowadays

Practices on Citizenship education

The core of citizenship education involves human rights education through discussion, democratic pedagogy, cooperative learning and role-play. Experiencing human rights teach children how to respect, protect and insist on them. School curricula must be updated to include the ideas contained in the Convention on the Rights of the Child. Awareness of children's rights will pave the way to democratic and global citizenship. All of the above, however, require a democratic classroom and an educator who adopts democratic values. In a democratic classroom, students are allowed to freely express their thoughts and feelings, they participate in discussions and decision-making. An appropriate learning method to understand the principles of rights and citizenship is cooperative learning. Employing cooperative learning, students work in small groups, learning to communicate, respect and assist each other, as well as to listen to different opinions and to resolve any conflicts with their peers (Howe & Covell, 2005).

Active learning methods are also suggested for civics education. This includes the exchange of ideas and opinions, debating and role-play. Through active learning methods and experiential learning, students' study and analyze questions about important issues, collect information, make decisions regarding ways to resolve issues and examine the factors and results of a given situation (Nikolaou, 2006). Active citizenship in schools should include the concept of multiculturalism –especially in the current era, which is characterized by a significant migrant and refugee student population. School books should include a multicultural direction that will respect all students' cultures. Extracurricular activities may also develop the democratic and cross-cultural skills, which help children to practice the values of active citizenship (Karadimou, 2014). Similarly, informal education within the family and the community, as well as being in contact with peers and taking part in several groups could benefit young people's understanding of citizenship. It is worth noting, however, that participation in several groups may give rise to fiscal difficulties (e.g., multiple paid subscriptions), issues of geographic location (i.e., living in areas without public transportation) or information (e.g., lack of networking) (Hoskins, 2008). In recent years, some NGOs in Greece have provided free educational programs to children and youngsters. One such NGO is the Network of Children Rights, which we examine in this study. The Network even invites young people to participate as volunteers, as a way to become more actively involved in society's matters.

Analysis

Activities and Practices used in order to educate children in Citizenship

Activities of Culture Lab and Youth Center

One topic that frequently mentioned by Network employees was diversity. Among the activities of the Mobile Library, diversity is associated with each child identity. Children listen to stories about diversity, and then refer to their own facial characteristics.

> They learn that each and every one is different in this society, but we are all equal. The necessity of the diversity for a better collaboration among people and in order to complement one another was also mentioned (Librarian).

Diversity also was referenced in an educational program of the Network, called Rights for Kids. In one of the workshops the children described their facial characteristics, after which role play scenarios were used to familiarize children with real-life situations. Thus, children discuss diversity in cases where a child is criticized by their peers because of their personal characteristics, using hypothetical scenarios, and a question is posed regarding how they will act in such situations. Four Network employees mentioned diversity as a very important subject they use in their activities and one strongly related to citizenship education.

Other activities related to citizenship education help children deal with different situations or express their opinion and raise questions. A workshop activity, in which children were interviewing Athens' mayoral candidates, was mentioned by two of the employees. In a focus group discussion, candidates were asked to answer to questions about community problems. Children were fully informed about the whole process of the upcoming elections and the mayor's responsibilities. Some of the questions asked included: "What changes will you make in our neighborhood?" and "My parents were born in another country, but I was born in Greece. Will I have the right to vote in the future, although my parents cannot?".

Another Network program which enhances decision making is "Kid Citizen". This programme was mentioned by three employees as being most relevant to civics education. "Kid Citizen" is an educational programme conducted in school classrooms, but also in the Network's Culture Lab. It is a scenario-based activity, which includes role-playing. In its scenarios, children make decisions about an issue and vote using a ballot box. A common scenario appeals to how to include a child-classmate who has a problem and feels isolated into a group.

From the very beginning, the Network for Children's Rights aimed to bring to light the Convention on the Rights of the Child. The subject of children rights is very common in its activities. That is why most of the Network's employees pointed out that children familiarized themselves with the values of the Convention through the activities of the Network. The Director affiliates each activity with a specific right delineated in the Convention. The Migratory Birds newspaper, for example, refers to the right to freedom of expression, the Mobile Library and the Library of the Culture Lab refer to the right to freedom of information and knowledge, and other activities refer to the right to freedom of thought, the right to education, to leisure and to engage in play and recreational activities.

In the activity "If we sing, our rights will be heard", children learn their rights through songs that they wrote themselves, as a result of a brainstorming workshop. Additionally, the library is enriched with children's books on the rights of the child, which are widely used by both teachers and volunteers of the Network. The Mobile Library also uses a floor game about the rights, which allows children to understand their rights via experiential learning. Rights education is directly related to citizenship education, as being an active citizen entails knowing both one's rights and one's obligations.

Other activities focus on collaborations and the participation of children and youngsters in local community. Children who participated in the in the "Rights for Kids" project workshops had the opportunity to meet with a theater director and actors and act together in a theatrical play. Children also visited museums, which included the participation of their parents. Indeed, these visits specifically aim to strengthen family bonds and the social integration of its members, adopting a holistic approach, involving the entire family in the action. In the case of young journalists, they are put in touch with other organizations and various professionals to interview them. In this way they socialize and become better acquainted with issues that concern Greek society. Young journalists also participated in a demonstration called Fridays for Future, which deals with environmental issues, where they experienced participation in peaceful protests, by claiming the right to expression. There were also initiatives involving entire neighborhoods in Network activities, for example, in a celebration taking place in Alkamenous street (in Athens), where the Network is located or by participation in cleaning campaigns. All the above highlight the element of collaboration within the activities of Network, which train children and young people of migrant background in being involved and active within Greek society.

The case of "Young Journalists" and "Migratory Birds" newspaper as a practice of citizenship education

The "Young Journalists" program is aimed at teenagers and young people between 13 and 30-years-old that promotes the self-assumption of initiatives, such as the publication of the newspaper "Migratory Birds". Youngsters participate in editorial meetings and journalism courses. Most of the "Youngsters" are teenage refugees, living in various parts of Athens (or, more appropriately, the greater Attica basin region), including accommodation centers and centers for unaccompanied minors. The initial reason of the creation of newspaper was the urgent need for refugee people to be heard and respected. In this project, teenagers exercise their right to expression; their opinion is represented through the Migratory Birds newspaper, which is released alongside a national newspaper. The Young Journalists become more familiar with how media works and learn to distinguish fake news from true, gaining a more critical attitude towards media, in general. The publication of the newspaper by teenagers is a way to make them more active as citizens. Topics covered by the Migratory Birds newspaper include current affairs, refugee issues, personal issues and interests of refugee teenagers, their future, social exclusion from the right to vote, educational issues, world cuisine, environmental issues, civil rights issues, the experience of quarantine during the covid-19 pandemic and the case of the "Can I breathe?" social movement.

Skills related to Citizenship education gained through the activities of Network

We received a variety of answers to the question about the citizenship skills a child acquires through Network activities (see Figure 1). The most common answers referred to the expression of opinion (mentioned by 6 Network employees), followed by the development of critical thinking (mentioned by 4 Network employees). In many of the Network activities the child is asked to give their opinion and talk about issues that concern them. Critical thinking ability was combined with freedom of expression and employees claimed that, in order to express themselves, children should process any thought and idea. As for the newspaper, two interviewees reported that teenagers use research as a tool to develop a critical attitude towards the news and, therefore, critical ability.

Other skills mentioned included collaboration, interaction, coexistence, teamwork and participation. All these skills enable the children to better understand the principles of citizenship education. Four interviewees pointed out the collaboration skill, gained through the activities. The children had to collaborate with each other in order to play together or to complete a craftwork. Meanwhile children who are constantly involved in specific creative activities learn to be member of a group. Therefore, teamwork was mentioned as a skill by four employees. Interaction was mentioned also by four interviewees, while coexistence was only mentioned once. Specifically, an employee who works with teenagers reported that children with different migrant backgrounds interact with each other while they are cooperating for the publication of the newspaper. Interestingly the director of Network discussed the interaction between the children and the teachers who carry out the educational activities. An educator said that in her activity she emphasised the importance of coexistence between the children from different cultural backgrounds. Children's right to participate in activities closer to their interests was reported by three employees while one of them (a teacher) pointed out the child's right to not participate in an activity is also an option.
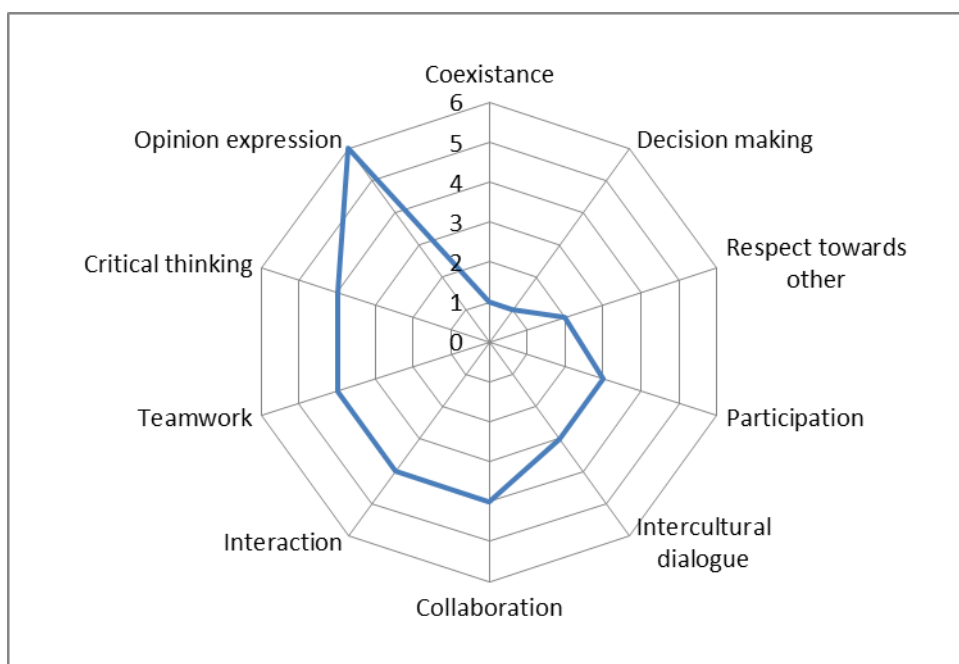
Figure 1. *Skills related to citizenship education gained through the activities of Network*

Respect towards others is something children with migrant background develop through the specific activities. Two employees brought up the topic of strengthening one's cultural identity and the ability to compare different cultures and learn to be respectful. Children participate in activities that help them acquire intercultural learning. According to two employees, this strengthens their personal culture. Finally, an employee who works in the teenage network said that teenagers develop an intercultural dialogue with each other, while collaborating in Migratory Birds newspaper program.

Results

The Network for Children's Rights provides a plethora of activities that aim for citizenship education. The more remarkable topics addressed in these activities include diversity, education on children's rights, cooperation within a group, writing a newspaper, intercultural dialogue, cultural and educational visits. Diversity based activities provide children with the experience of understanding their personal identity, while concurrently understanding the importance of respecting other people's culture and identity. In turn, children are able to express their views and thoughts in activities that include discussions and decision-making. Role play as an educational method allows children to debate and communicate their opinions. By exercising their right to expression gradually, children and young adults adopt a critical thinking attitude. Additionally, rights education is of substantial importance and an essential component of citizenship education. By being taught their rights, children become better prepared to act as fully aware citizens. The cooperative characteristics of the Network's activities are also an efficient method to educate children on civics. Engaging in recreational activities, the Network for Children's Rights teaches children the value of participation in a group and, therefore, in a democratic society. Through participation in group activities, children learn to interact with their peers, be supportive of each other and exchange opinions on various subjects.

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Marginalism vs Modernism: Changes in Teacher Work Motivation During the Covid-19 Pandemic[41]

Nilüfer Pembecioğlu[42] and Furkan Baki[43]

Abstract

Teachers are at the forefront of society's development, change, and shaping. Even if they received equal schooling, this group, which has the longest and most intense connection with children and is regarded to have the biggest influence on kids, does not share the same structure and understanding amongst themselves. Some professors were "marginal" because they were open to new ideas, while others were traditionalists. Due to their technical capabilities, mobility, accessibility, availability, and originality, some of these young educators have become the most valuable pandemic experts. The rest, who didn't adjust their teaching methods, were seen as "marginals" since they didn't adapt. This definition change motivated underprivileged teachers. The COVID-19 pandemic has affected almost every aspect of life. The fast and unplanned shift to the new approach with the compulsory distance learning of the COVID-19 outbreak has hurt teachers' motivation. Negative teacher motivation can affect pupils, society, and the nation, unlike work motivation, which refers to a person's willingness to work hard to achieve organizational goals.

This study seeks to discover the factors that negatively impact instructors' job motivation throughout the mandated remote learning procedure during the COVID-19 epidemic. This study collected qualitative and quantitative data from instructors to see how this shift in educational aims affected them and which variables negatively impacted them. 372 instructors participated in the quantitative survey, while 15 experienced teachers, school administrators, and academicians participated in the qualitative half. The research shows that instructors' motivation was affected by moving away from their students, increased stress at work, diminished ties amongst colleagues, and caring for the kid and his family.

Key Words

Digital Education, teaching, digitalization of education, work-motivation, modernism, Covid-19, Turkey

Introduction

Humanity entered a new era with COVID-19. This changed society and national economy. Due to the epidemic's high transmission rate, face-to-face transactions, labor, and activities were proscribed. During the outbreak, many firms favored flexible, remote work,

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forcing governments to respond; one of these was remote and online education. Most countries prioritized education, and an eclectic strategy was needed for sustainability. This preventative measure to stop the virus's transmission immediately affected countries' educational systems and have long-term effects on education's social and economic elements. This crisis created a new platform for distance education, which is practiced in most countries. In this period of frequent unplanned events, "emergency distance education" and "compulsory distance education" describe the contemporary education system. In most countries, bright and disabled children benefited from online education (Wallace, 2005).

Education helps nations flourish economically and socially and its reforms impact society. Education is as good as its provider. Schools are crucial now and need teachers. Teachers mold nations and students learn from teachers. Teachers' organizational performance, productivity, and wishes matter now and require motivation. Work-motivation is dedication to organizational goals. Teacher work-motivation improves education, educational institutions, and nations. COVID-19 has changed teacher roles, methods, and systems. This study was prompted by the lack of teacher motivation research. Diagnosing, recognizing, and correcting negative teacher motivation changes is vital because they can lead to educational insufficiency, ill-effects on future generations, economic harm, and social harm.

Teacher-to-teacher contact suffers throughout the pandemic. Most teachers miss the teacher-sharing environment and sense their shortcomings. Schools are for everyone. Instructors can network when schools are studied as organizations. Teachers are sharing less due to COVID-19 and mandatory remote education. Intra-organizational ties inspire personnel. Thus, damage to communication between teachers, the most important part of the school, and students, another important part, and their relationships, affects work-motivation. Major companies organize free online meetings to engage employees and increase internal communication for these and other reasons. School administrators' online meetings can keep instructors in touch and motivate them by providing information.

During the COVID-19 pandemic's mandatory distance education implementation, teachers worried more as they were also at the center of the student-parent-school management relationship. In addition to their personal stresses and concerns, they have directly dealt with the difficulties experienced by students and parents, another important component of this circle. They frequently worried about reaching youngsters and about their students' prospects. This shows that teachers are juggling their own and their students' problems, causing stress.

Finally, not knowing when teachers can resume face-to-face instruction after the outbreak increased stress. Teachers cannot fix procedural uncertainty but issues can be rectified. First, create teacher-student platforms to helps teachers reach the pupil and decrease their fear of not reaching them as stress and worry cause teacher burnout (Russell et al., 1987). Given this, the school administration and Ministry of National Education should help instructors manage their stress and mental health during the epidemic. Since education is interrelated, burnout impacts society. Healthy teachers mean healthy education. Thus, teacher burnout impacts kids and society. Therefore, studies should address teachers' worries and stressors during this process to assist them to stay motivated, live healthier, and benefit students and society.

Most teachers initially disliked distant education and said internet schooling will affect their work. In another poll, most teachers said they would teach online, but a considerable percentage said they would transfer occupations. According to another analysis, most teachers believe that compulsory distant education during the pandemic has impacted the face-to-face teaching image, but many are unhappy with this. Similar numbers feel less like teachers than in person. Online education affects instructors' professional identities, which makes them uneasy. Distance educators feel less like teachers than face-to-face educators. This deters and demotivation means inactivity. As mentioned, if instructors are completely separated, their career outlook would suffer and 1 in 4 will depart. Teachers who reject distance education are demoralized by the COVID-19 pandemic. If their teaching identity has changed and bothers them, they may lose motivation for the face-to-face period. The subject of whether teachers will discover fresh motivation and improve their motivation if they switch to distant education completely in this phase and in the future has no meaningful majority; indicating that teachers have failed to integrate distance learning and new motives.

After all, the rapid shift to distant education and the weakening of student contacts, which motivate professors, have made them feel less like teachers than before the pandemic. Due to the inefficiencies of the new teaching process, teachers can't reach students, don't feel like they're helping enough, and lose motivation. This requires student-teacher communication. However, teachers were unprepared for the quick changeover to distant education.

This study evaluates mandatory distant education during and after COVID-19. This study provides useful education findings. First, this technique is designed to enhance teacher motivation and the overall education system by studying how instructors are influenced by this procedure and detecting negative effects. This work is anticipated to fill a significant gap in the literature and illuminate many later researches.

Literature Review

Education

 The Turkish Language Institution defines education as "directly or indirectly assisting children and young people to gain the knowledge, skills and understanding necessary to assume their position in social life and develop their personality, within or outside school and education". However, scholarly literature can define education more broadly. Some of these argue that education, one of humanity's foundations, changes people's behavior deliberately and willingly through their own experiences (Ertürk, 1972), in 1975 he added that it meant "discipline," "social labor," "gains," "learning," "social institution," and "planned acculturation process" in Turkish. Whereas, Fidan (1986) defines it as the process of raising people to achieve certain goals and notes that these people are distinct.

There are several definitions in the literature, but 5 key features are common to all (Ertürk, 1972). In education, the object, that is, the subject, is the human being. The existing state of the object is considered insufficient, incomplete. The object is moved in the desired direction. Adjust the environment for education; Stimuli such as consistent and effective tools and effective methods and techniques must be implemented. It is necessary to check whether the object reaches what is required in the third step, if not, the relevant

adjustments must be repaired, renewed, their deficiencies and errors must be determined and corrected or discarded. Education—defined as equipping people with desired behaviors—has been the foundation of society, nation, and future growth. Explaining education's role in other sectors is important. Thus, people will understand schooling and our hypothesis will be clearly sketched out.

Education and Society

It was crucial to define society first since society was seen as an essential part of humankind and the foundation of man. Man is a social being because he needs society. Man is part of a micro-group and a macro-group. Thus, people inherit the traits of their birth-group and culture. The concept of society was also discussed and defined by many different approaches. Society is a group of people who share a culture and live in a certain location. Due to digitalization, the absence of distance and globalization, and the variety of human relationships, new conceptions of society are emerging (Çalık & Sezgin, 2005).

Socialization, according to Giddens (2000), is the process by which a helpless infant learns culturally appropriate skills and becomes an aware and knowledgeable individual. Socialization starts at birth and helps people develop personalities. In other words, socialization makes an individual belong to a society by assigning its behavior patterns to their personality (Tezcan, 1984). Socialization connects generations (Aydoğan, 2009). The birth of a child brings new learning experiences to those who educate it. Thus, socialization-induced cultural learning and adaptation persist throughout life. Society and socialization make education a social process. Individuals' motivation to improve aware skills intensifies schooling (Sağ, 2003). Education is a social process that incorporates an experienced environment and is chosen to develop social skills at the right level. Because education serves society's goals, its functions change as societies change. However, education has some universal functions. When addressing the functional component of education on a macro scale, it is vital to look beyond the individual and the school and study educational concerns under three broad headings: economic, social, and political (Tezcan, 1984).

The Social Function of Education

Education in all communities has preserved cultural heritage, socializes and instills morals (Tezcan, 1984; Aydoğan, 2009). This function allows each generation to carry on its cultural accumulation (Sağ, 2003). Thus, society's perception and newcomers are reinforced. Socialization is defined as being a good citizen requires assimilating to society, regardless of religion or nationality (Celkan, 1989). General harmony raises decent citizens who can chat, communicate, and not disturb each other. Sincere harmony is devoted to one's homeland and nation, embracing national and spiritual principles, and striving selflessly for one's values. External harmony occurs when a person does not adopt the moral ideals of his community but does not reject them and accepts its legal system. Education trains change-makers. Education also reduces conventional and conservative forces, creates a free and intellectual environment, and prepares people for change (Sağ, 2003). Education's role in society's direction has become increasingly crucial as globalization and digital integration have accelerated. Although it is built on shared principles, communities

with many distinct people and lifestyles can evolve. However, social behavior, institutions, systems, and regulations fluctuate from field to field, moment to moment, and period to era and as such social change is a process. Ozankaya (1984) explored short-term, medium-term, and large-scale societal change. Short-term social change studies ignore history and the role of new elements in any social life. Medium-scale social change studies examine effects over 30–50 years, while large-scale research examine effects over 100 years. Education also affects social change. Education is multifaceted in social development. Education has two social transformation roles; teaching youth social norms and cultural values. This maintains societal peace and tradition. Social reform, like education, preserves social order and prevents destructive behavior. This position helps innovative and change-making staff maintain culture and tradition. Education also creates. It prepares for change. Modern society needs critical and innovative people who make discoveries and aspire to improve society (Aydoğan, 2009).

Education and Economy

Economic benefits of education reflect social benefits. Education creates a strong society and a strong nation by boosting productivity. Since education is tied to the social structure and societal demands, we must evaluate society's dynamics on a national level. To keep up with current industrial practices, all nations must update their education systems. Education has had to support rapid economic and technical advances that have societal impacts. Therefore, since societies that are constantly changing and developing in social, cultural, economic, and technological dimensions and adapting rapidly to global and local conditions are successful, the education system, which can produce innovative and creative individuals, will also play a major role in increasing society's well-being. Education must adapt first because it changes society. In this sense, a country's well-being and happiness depend on the quality and continuity of its education and the contribution of education to economic growth and skills. Since the early days of economics, human capital has been considered the most significant factor of production (Harbinson & Myers, 1964). Education must be integrated in people-focused systems. People are frequently invested in through education (Afşar, 2009). Countries' economic policies aim to maintain economic well-being. Economic growth does this. Economic growth is the quantity and volume of basic sizes of the national economy that enhance per capita income (Çağlar & Güler, 2017). This requires judicious use and contributions to countries' physical and human capital pool. Economic growth is human, even if there are many established variables. As a result, economic growth depends on human efficiency and education (Afşar, 2009).

Economic growth, or per capita income growth, is one factor used to assess a country's development. Development (HDI) is also measured by education and health levels (Çağlar & Güler, 2017). The HDI is a measure for this. Since 1990, the UNDP has issued country-by-country HDI values under the moniker "Human Development Report" (Afşar, 2009). Turkey's 2019 HDI is 0.820 (Human Development Index 2020), ranking 54th among 189 high-human development nations and have been fairly consistent from 2017-to-2020 and it's well-being rising. According to the UNDP's Human Growth Report (HDR), education raises general and human development, making it more competent (Korkmaz & Şahin, 2013).

Economists also examine how education affects economic growth. Education improves people's knowledge and skills, but it also boosts economic growth and raises people's standards of life (O'Donoghue, 2017). Education has many links with the economy. Öztürk (2006) listed education's importance in economic development as creating an increase in income level, ensuring equitable distribution of income, increasing labour productivity, creating technology and facilitating the use of new technologies, providing low fertility and infant mortality, democratization, political stability and social solidarity, decreasing the crime rates. Education, despite its goals, relevance, and diversity, is a service. Thus, education can be considered a commodity and associated with production, like many other products that meet people's wants. If education gives a person the knowledge and abilities to generate what society requires, and they apply those skills in production, they contribute to production (Aydoğan, 2009). Education boosts productivity and knowledge, which boosts society's production.

Many studies link education to economic prosperity. A 2007 international study found a two-way causal association between education and growth rate in Bangladesh (Islam et al., 2007). Turkey has done extensive research in this area. Correlation analysis by Çömlekçi (1971) found a high link between per capita income and education spending between 1948 and 1965. Following the 1980-2000 study, Türkmen (2002) found that 31% of the average growth was related to human capital growth. In their cointegration analysis for Turkey from 1983 to 2001, Doğan and Bozkurt (2002) identified a long-term link between higher education, secondary school enrolment, and per capita income. Afşar (2009) showed a one-way causal association between education spending and economic growth in Turkey between 1963 and 2005. The study also shows that education investments affect Turkish economic growth. Korkmaz and Şahin (2013) demonstrate that the relationship between education and the economy should also be addressed in the context of development.

Since education touches many areas, the quality of the teacher will also affect other advancements. Education's major goals are to train a skilled workforce and teach citizenship. Each education system must decide the type of individuals it will train based on its education philosophy and manpower policy and establish the relevant educational activities (Çekten et al., 2005). Teaching is a specific job that requires professionalism. We must first understand profession to understand teaching. Cooperation and work-sharing create professions, which are essential for individual and social life, economic, social, scientific, and technical development, and society's services. However, the Turkish Language Institution defines profession as "the labor that is gained through a certain education, based on methodical knowledge and abilities, conducted to make useful items, give services and earn money in return, with determined norms". Each profession has its own standards. Occupations have different training requirements. Teaching is now considered a skilled job (Şişman, 2009). Because all of the above definitions apply to teachers. Teachers fulfill a vital social function, require a precisely organized training period, are based on professional and systemic skills, and typically have ethical principles and regulations of behavior (Akyüz, 2012). The Basic Law of National Education also defines teaching in Law 1739: "*Teaching is a specialized profession that assumes the related education, training and management tasks of the State. Teachers are obliged to perform their duties in accordance with the objectives and fundamental principles of Turkish national education.*" Thus, teaching is the position in educational institutions that raises individuals and shows its status, duties, and relationships (Üstüner, 2006; Çelikkaya, 2009). Teaching

is one of the oldest occupations. The future of the teaching profession, which has always been in history, is uncertain, yet it is believed to remain in history. Examine one's past to comprehend teaching and its relevance.

Teacher Qualification

Although there are some qualities sought for in teachers as in any professional group, the qualifications that a teacher should have are particularly important because of the importance of the teaching profession and its position in societal development. Therefore, it is very vital that teachers, who constitute an important element of the education system, have certain qualifications in order to properly train students. In the literature, teacher credentials include teacher competency, effective teacher, ideal teacher, and good teacher.

Another notion primarily employed in the literature on teacher qualifications is that of teacher competencies. The concept of competence refers to the attributes that one must possess to accomplish a job or task effectively. Instructors' competencies, on the other hand, are used to convey the collection of traits that teachers are required to possess in many aspects such as knowledge, abilities, attitudes, values and behaviours (Şişman, 2009). In Basic Law of National Education No. 1739, the qualifications and selection of teachers were addressed in Article 45 and the following expression was used:

> *The qualifications to be sought in general culture, education in a particular field and pedagogical training in candidates for teaching shall be determined by the Ministry of National Education* (MEB, 2002).

As stated in the law, the Ministry of National Education is responsible for teacher selection, and the "Teachers' Qualifications Commission"—composed of MEB and university representatives—has established "teaching-teaching competences," "knowledge and skills of general culture," and "the special competences consisting of the main categories of knowledge" and "field skills." The MEB creates the teaching profession's general skills handbook for this. The Ministry of National Education's 2002 pamphlet included teachers' competencies under "Educational and pedagogical competences," "Knowledge and skills in general culture," and "Specific domains" (MEB, 2002). Educational and pedagogical competencies have 14 subsections. These aspects cover getting to know the student, planning instruction, material development, teaching, educational management, monitoring and evaluating success, guiding, improving basic skills, serving special education kids, educating adults, and participating in extracurricular activities, self-improvement, school improvement, developing school-environment relationships.

In 2006, the booklet of general competencies of the teaching profession listed personal and professional values, professional development, student knowledge, learning and teaching process, monitoring and evaluation of learning and development, school-family and community relationships, curriculum and content information, and (MEB, 2006; SEM, 2017).

In the 2017 brochure, "Professional knowledge," "Professional skills," and "Attitudes and values" comprised the teaching profession's general competences (MEB, 2017). The areas of expertise and related competencies are presented in *Table 1.*

Table 1: General Competencies of the Teaching Profession

Professional Knowledge	Professional Skills	Attitudes and Values
1. Knowledge of the Domain *Have advanced theoretical, methodological and factual knowledge in the field to include a questioning perspective*	**1. Educational Planning** *Effective planning of educational processes*	**1. National values, Spirituals and Universals** *Respect national, spiritual and universal values*
2. Knowledge of Education on Domain *Mastery of the curriculum of the field and knowledge of the pedagogical contents*	**2. Creating learning environments** *Prepare healthy and safe learning environments and appropriate teaching materials for all students where effective learning can take place.*	**2. Approach to The Student** *Demonstrate an attitude of* *Support for Student Development*
3. Regulatory Information *Act in accordance with the law regarding their duties, rights and responsibilities as individuals and teachers*	**3. Managing the Teaching and Learning Process**	**3. Communication and collaboration** Effective communication and students, colleagues, families and other education stakeholders
	4. Measurement and Eevaluation *Use measurement and evaluation, methods, techniques and tools in accordance with their purpose*	**4. Development** **Personal and Professional** *Participate in personal and professional development studies by doing a self-assessment*

However, several research in the literature support the legal requirements for teacher qualifications. Bela (1969) uses teacher power as a family member, counselor, supervisor, judge, guide, and therapist. However, Amidon and Hunter (1966 as cited by by Gültekin, 2020) view learning as an interaction and assess the teacher's responsibility under five headings: encouraging students, organising classroom activities, informing students, disciplining students, and counseling students.

Havighurst and Neugarten (1967) associated teacher duties with pupils, including learning, classroom management, family membership, evaluation, confidence-building, professional mastery, and community leadership. This field has grown in studies and teacher traits and reveal that instructors must have instructional skills and personal traits that affect their career. For Cruickshank et al. (1999), teacher qualifications include: reliability, enthusiasm, warmth and humor, high expectation of success, encouragement and support, methodical, adaptability/flexibility, and knowledge. Steel et al. (2005) described teachers' personalities: being impartial toward students, considering student expectations and requirements, individual education differences, scientifically researching education issues, embracing change, recurring, understanding social changes, track educational technology evolution, inquisitive, high success expectations. McBer (2000),

following a series of interviews with teachers, identified 16 "occupational characteristics," including individual personality traits and attitudes, and grouped them under five headings: Professionalism (commitment, trust, reliability, respect), reflection (analytical and conceptual thinking), expectations (present achievement of high goals, undertake savings and initiatives for a lifelong understanding of reality, e.g. students, order), leadership (flexibility, responsibility, passion for learning), relationships with others (productive interaction involved in the educational process, collaborative work skills, understanding).

By its structure, teaching interacts with numerous fields (social, cultural, economic, scientific, and technical). Thus, these changes influence teachers. The main actor in education, the teacher, adapts to societal changes (Gültekin, 2020). From primordial to agricultural to industrial to information society, societies have changed (Aktan & Tunç, 1998) as has every occupation, including teaching. In his study, Gültekin (2020) examined how education, families, students, and teachers alter societies and identified personal and professional values similar to many other studies and analyzed the information society using four forces that transform society and education. In industrial society, teachers are connoisseurs, transmitters of information, and experts, but in the information society we live in, they are guides. Today's teachers' qualifications are outlined in **Table 2**.

Table 2. Qualities Teachers Should Have

Personal suitability	Personal suitability	Personal suitability
Be tolerant, patient and understanding	*Planning of teaching activities*	*Global thinking*
Be open-minded and flexible	*Teaching methods and techniques*	*Be sensitive to multiculturalism*
Be kind and spiritual	*Communicate effectively*	*Be a model of value creation*
Focus on success/Have high expectations for success	*Classroom Management*	*Learn and use new technologies*
Be motivating, encouraging and supportive	*Use time efficiently*	*Have a designer point of view and artistic sensibility*
Be tolerant, patient and understanding	*Evaluating learning*	*Collaborate and work together*
	Guide	*Be flexible and adaptable*
		Be innovative
		Create a digital fingerprint
		Desire to learn and learn throughout life

The concept of globalization emerged as an economic concept and has expanded beyond economics. Globalization generally means economic, political, and global integration on a global scale; the common use of ideas, perspectives, practices, and technologies around the world (Balay, 2004). Technology has had an impact on education as well as on all areas of life. Each new technology developed began to be used in educational environments at the same time as in other fields. Therefore, teacher quality, which is the most fundamental

element of education, takes on added value. The removal of distance with globalization, the easier communication of individuals from different cultures and locations, and the rapidity of technical breakthroughs and their inventions and modifications have also driven change that teachers must adjust to as well.

Education has been approached philosophically throughout history. Idealism, realism, and pragmatism constitute the core. Education strives to pass on society's culture, teach children how to think, and make them happy by finding the truth. Organizing the material into disciplines is reasonable. Student experiments and observations are also significant, thus education centers on student interests and needs.

Today's education perspective is that individuals shape culture. Reconstructionist education is community-centered and considers all classes and modern society's essential issues (environmental pollution, unemployment, ethnic and class discrimination, nuclear accidents, etc.) (Tan et al., 2006).

Different educational techniques also position teachers differently. Since the 2000s, Turkey has promoted "constructivist" education as the latest approach. Thus, the teacher must consult, advise, or co-train learning. The most significant criterion for doing this is to recognize the necessity for constant self-development by seeing himself as a learner when suitable.

According to constructivism, learning outcomes in a lesson are unpredictable, social, emotional, and an active process, so teachers should prioritize strategies, methods, and techniques that will ensure students' active participation in the learning process. Therefore, learning occurs in multifaceted situations and behaviors. That is why the teacher must organize learning processes not with the help of single and simple activities, but with the help of multiple and rich stimuli, so as to attract students with different types of intelligence.

Distance Learning

Definition of Distance Learning

Education is crucial to human history. Education has helped cultures innovate and develop. Many new education systems have been formed due to population increase, the need to make education accessible to all, technological advances, and their effects on society. "Distance learning" is popular and being discussed. Distance learning has become popular in developed and emerging nations due to globalization.

Distance learning originated from a need. According to UNESCO's 1995 assessment, 50% of rich countries' populations attend university, whereas 10% of developing nations do (Can, 2004). The 20th century's poor university access, especially in affluent countries, shows the need to improve access. New communication technology and distance learning could remedy this problem, according to the same paper. However, lifelong learning led educational institutions to adopt innovative methods to meet demand, including distance learning. Distance learning in Turkey is more common in undergraduate and graduate education (Telli & Altun, 2020), and the Council of Higher Education regulates it. Distance learning began with Anadolu University and the Faculty of Open Education in 1982, followed by Istanbul University in 2009 and the Faculty of Open and Distance Education in 2011 (YÖK, 1981). The Ministry of National Education began offering preparation courses in 1958 in vocational education, where students can work and study (Deperlioğlu & Yıldırım,

2009). The Open Education High School, which today operates under the General Directorate of Lifelong Learning, uses the distance learning systems and offers an option to students who cannot complete their secondary education. The use of distance learning in primary and secondary schools in Turkey has not been favored much, and has begun to be implemented as a necessity in the Covid-19 pandemic.

Characteristics of Distance Learning

Distance learning brings together teachers and students in different physical spaces through various communication technologies in order to provide educational services to wider masses and ensure equal opportunities in education. In distance learning, which further abstracts the concepts of time and space, students can attend classes simultaneously, as they may be in different countries, or attend classes asynchronously during class hours. The measurement of the mastery of the training provided is also done remotely using the same communication technologies (Yalçın, 2005). The characteristics of distance learning are:

- Instructors and students are physically in different locations throughout the education process.
- There is a curriculum designed to facilitate communication between instructor and student and to convey course content.
- There is an educational institution that meets requirements such as planning course processes, preparing materials, and providing academic and support services.
- The use of technological tools to convey course content, such as printed materials, video, audio and computers, is very common (Çinici, 2006).

One of the most fundamental features of distance learning is that it increases access to learning opportunities. The reasons for preferring distance learning were summed up as

- *overcoming the difficulty attending regular class hours due to work and family obligations;*
- *web-based training materials are more convenient for individual learning;*
- *having transportation problems caused by public transportation systems;*
- *lack of confidence in classroom participation in front of students in a large classroom atmosphere;*
- *the rapid growth of the education sector with information technology and the need to keep*
- information up to date and lower costs (Urdan & Weggen, 2000).

Distance learning also plays an active role in the shift from teacher-centred to student-centred teaching. The treatment of education in traditional education around the teacher has disappeared in distance education due to the nature of distance education; A student-centered approach to education has been adopted, in which students take an active role in education and must seek and find information when needed (Simonson et al., 2019). According to the project of the European Association of Distance Learning Universities (EADTU) distance learning at higher education level were determined and it was aimed to develop qualifications (EADTU, 2013) such as being accessible, flexible, interactive, individualized.

Sherry (1996) described distant learning as global education which enables flexibility for varied intelligences, learning styles, and methodologies. It allows customized schooling, handling huge groups, which improves learning. Teacher-student mobility is high. Education is affordable for most students. Distance education students shape it. Pedagogical development is crucial to effective, continual instruction. Distance learning systems where face-to-face contacts are rare require a planned teacher-student relationship. The goal is the educational concepts intended, whereas the objective is the procedures taken to reach the goal (Çinici, 2006). Thus, the method must be tailored to the student's goals and impairments. Another phase is the development phase. Distance learning is a system where communication between instructor and student is limited and the process is more student-centred (Havighurst & Neugarten, 1967). Goals and behaviours in the education system are hypothetical, and pretense requires evaluation (Baykul, 1992). The assessment of objectives and behaviours in curricula is also part of the evaluation of teaching. The means of assessing students are usually written and oral examinations, multiple-choice tests, assignments and projects. It is very difficult for the teacher to assess in distance learning, as in face-to-face teaching, based on class participation. For this reason, written assignments and tests are crucial in student assessment (Lindler, 1998). The questionnaires, which are an online evaluation method, are used to evaluate the effectiveness of the course. Evaluation data is assessed after the course. These reviews reveal educational flaws. Finally, the correction phase plans course improvement. Like any process, education requires correction/improvement. Remediation plans should be based on evaluation data and expert input.

Materials and environments used

In parallel with the evolution of information technology, the materials and channels used in distance learning are also developing and diversifying. The biggest effect of these different environments in distance learning is that it transforms learning into a student-centered form. In the early years of distance learning, teaching was delivered by letters and was used as a postal message. Today, there is more use of the Internet and print media (Demir, 2015).

Casey (2008 cited by Demir, 2015) examined the technologies used in distance learning in different categories in the historical process. These are mail, radio, television, satellite communication, computers and the WWW (World Wide Web) respectively. Moore and Kearsley (2005) examined distance education technologies in 5 different generations. Distance communication uses written materials, audio instruments (radio and sound recordings), television and video recordings, telephone, fax, teleconferencing, videoconferencing, computers, the Internet, and e-mail. Distance learning was strategy in the 1980s, quality in the 1990s, and knowledge-based communication and initiatives in 2000 (Karaağaç & Erden, 2008). Williams and Pabrock (1999) separated distant learning into three periods. Between 1860 and 1960, printed materials, radio broadcasts, and videotapes were utilized; 1960-1990, two-way interactive audio and video broadcasts and educational computer discs were used; and after 1990, hybrid technologies, virtual classrooms, and Internet technologies were employed.

Distance Learning and Teacher

Technology affects both face-to-face and distance learning. With technological improvements, the teaching profession's norms were founded on the behavioural approach, but today, technological pedagogical material is dominated by pedagogy and technology (TED, 2009). This shows that teachers should use technology to teach. However, teachers must know technology, pedagogy, and material.

Shulman (1986) proposed the idea of Pedagogical Content Knowledge (CCP), which was later expanded to include technological knowledge (CCPT). CCPT technology includes pedagogical and field material. The domain/content element contains knowledge of the subject matter to be taught, while the technology part includes computers, Internet, video, different forms of paintings, and books (Altun & Akıldız, 2018). The dimensions of the Technological Pedagogical Content Knowledge Approach (Figure 1) were developed by Koehler and Mishra (2005), who helped conceptualize CCPT. (2009).
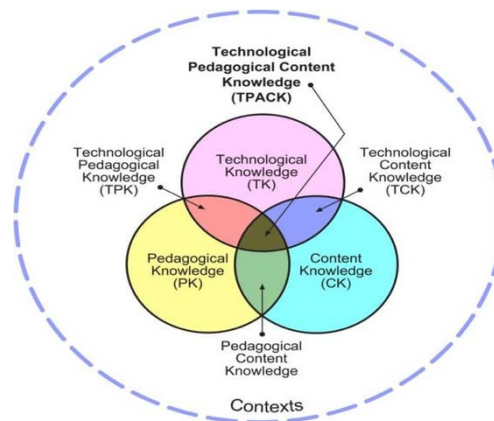
Figure 1. The Dimensions of the Technological Pedagogical Content Knowledge Approach (Koehler & Mishra, 2009)

Figure 2 shows that content knowledge is based on technological, pedagogical, and content knowledge. Technical pedagogical knowledge, technology content, and pedagogical content are generated at the junction of technological, content, and pedagogical knowledge.

Technological pedagogical knowledge (CPT) focuses on how learning technology will transform learning and the teacher, while pedagogical content knowledge (CCP) teaches the subject according to the student's specific traits, interests, requirements, and level. The CPT also examines the effects of technological materials and practices on learning, pedagogical approaches, and technology use (Altun & Akıldız, 2018). The 2009 Turkish Education Association pamphlet on teacher skills includes understanding of technical pedagogical elements. The same brochure defines the CCPT as:

> *"Know the curricula and subject, how to teach the curriculum and the relationship of the field with other fields, the latest developments in the field, concepts, tools and basic structures of the field, and the integration of the content to be taught with technology."* (TED, 2009)
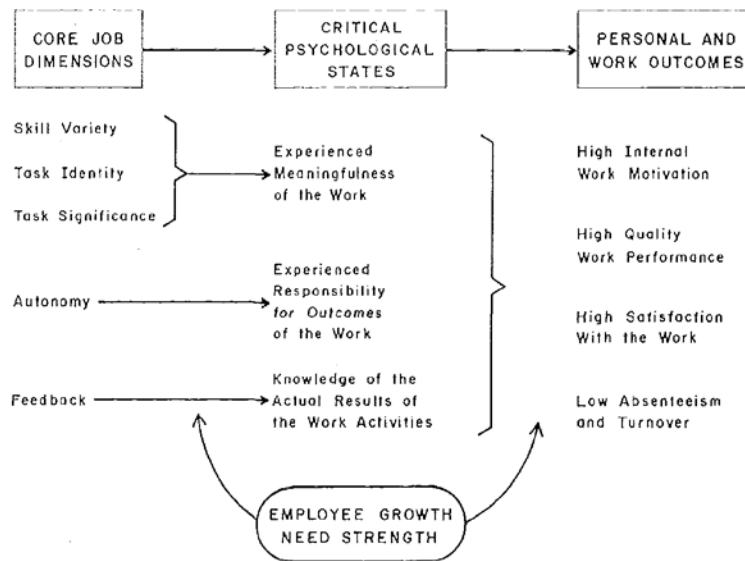
Figure 2. A theoretical model relating the core job dimensions, the critical psychological states, and on-the-job outcomes (as moderated by employee growth need strength). (Hackman et al., 1975).

Distance learning, like traditional education, requires technological and pedagogical knowledge. Distance learning heavily uses ICT, hence the CCPT must be considered. However, online distance learning requires other credentials than those set by the CCPT and the MEB, even if the CCPT emphasizes technology (Kavrat, 2013). "Skills of online teachers" describe distance learning, which needs technology and differs from regular classrooms.

Online teacher skills are well-studied. These researchers found that "process facilitation, technical knowledge, assessment, field expertise, communication skills" were most important in categorizing teachers' skills online (Bawane & Spector, 2009). These findings match the Koehler and Mishra CCPT model (2006). Bailie (2011) reviewed and compared three studies conducted in different years in the literature as well as his work in previous years. This review ranks competencies differently:

- Thach (1994): Interpersonal communication, planning skills, collaboration/team skills, English proficiency, writing skills, organizational skills, feedback skills, distance learning skills, basic vocabulary, access to technology.
- Williams (1999): Collaboration/team skills, knowledge of basic terms, knowledge of interpersonal communication, fluency in English, knowledge of distance learning, writing skills, questioning skills, collaborative learning skills, adult learning theory, knowledge of support services.
- Abdulla (2004): Content knowledge, facilitation skills, organizational skills, planning skills, English proficiency, presentation skills, interpersonal communication skills, learning style skills, teaching strategies and models, knowledge of Internet tools.
- Bailie (2011): Content knowledge, feedback skills, interpersonal communication skills, organizational skills, distance learning knowledge, presentation skills,

collaborative learning skills, English proficiency, learning style skills, knowledge of Internet tools.

- In these four different studies, which are influenced by each other and by other sources, the addition of interpersonal communication skills, cooperative skills and language skills of instructors in addition to existing general teaching skills is an example of the contribution of distance learning to teaching skills.
- Bilgiç (2005) translated roles and tasks in online learning in the study by Khan (2004) (Table 3).

Table 3 classifies the various roles and tasks in online learning. This study (Table 3) examined the qualifications of distance learning instructors in a broad context and created a more comprehensive definition than previous studies. Aydın (2005) stated that the skills of online teachers were technology, communication, time, online teaching and content in his study.

Table 3. Roles and Tasks in Online Learning

ROLES	TASKS
DIRECTOR/ADMINISTRATIVE	*Plans, executes and develops e-learning strategies.*
PROJECT MANAGER	*Oversees and directs the entire online learning process.*
ADVISE	*He gives expert advice at many stages.*
CONTENT / TOPIC EXPERT	*Writes course content and reviews materials for accuracy and validity.*
INSTRUCTIONAL DESIGNER	*Develops suggestions on teaching strategies and techniques.*
INTERFACE DESIGNER	*Responsible for interface design, access and usability testing.*
COORDINATOR / RIGHTS AUTHOR	*Responsible for obtaining legal permissions for copyrighted material to be used in the course.*
EVALUATION SPECIALIST	*Develops and applies appropriate evaluation methods.*
SPECIALIST SYSTEM OF MANAGEMENT OF EDUCATION (EMS)	*It allows the integration of e-learning components into the course and allows them to work on the IMS.*
PROGRAMMER	*Schedule lessons by creating scenarios.*
EDITOR	*Examines all materials for consistency and grammar*
GRAPHIC DESIGNER	*Designs graphic images for use in lessons.*
MULTIMEDIA	*Transfers learning objects to multimedia.*
PHOTOGRAPHER / VIDEASTE	*Creates materials such as photos and videos.*
SPECIALIST IN VALUABLES LEARNING	*It designs and produces learning objects in accordance with international standards such as SCORM, AICC, IEEE.*
SYSTEM ADMINISTRATOR	*It manages the EYS server, user accounts, and network security.*
PROGRAMMER / SERVER / DATABASE	*It deals with server and database programming to monitor and record students during class time.*
INSTRUCTOR	*If available, it gives concurrent classes, helps students and runs forums.*
TECHNICAL SUPPORT EXPERTS	*Provides technical support for hardware and software.*
SERVICES ADMINISTRATIVE	*It provides support in processes such as registration.*
SELLER	*Ensures the marketing of online courses (courses).*

Teacher and Motivation and Work

Organizations have goals whereas schools educate societies and are community-based institutions (Ilgar, 2005). The school differs from other educational institutions in that it works on people and differentiates them (Danış, 2009). As an organization, teachers are

crucial. Schools have always been crucial to education. Besides the administrator, environment, and curriculum, teachers are the most essential component in school performance. Teachers, who are crucial to school goals, should be treated equally. Teachers are the biggest influence on student learning (UNESCO, 2006). Teachers' performance, like any profession, depends on workplace motivation (Karadeniz & Yavuz, 2009).

Motivation at Work

"Movere"—to move—is the root of "motivation" (Ud et al., 2012). However, motivation is made up of thoughts, goals, beliefs, desires, needs, and fears that drive people and steer their actions. Motivation is the willingness to work hard to attain organizational goals, as well as cultural and personal factors. Motivation also mediates employee needs (Ertürk, 2016). Robbins (1993) defines motivation as the willingness and conditioning to work hard to meet organizational goals and individual needs. These needs indicate a desire to succeed. Steers et al. (2004) studied definitions in the literature and found three key elements: activate, channel, and maintain behavior. Organizations strengthen, direct, and retain employee motivation (Ertürk, 2016). Motivation include needs/expectations, behaviors, goals, and feedback (Çevik & Köse, 2017).

Requiring motivation, to ensure continuity and fulfill goals, organizations must promote employee attachment and ownership (Ertürk, 2016). At this stage, it is essential to increase employees' motivation at work. Organizational commitment is the employee's desire to stay in and fight for the organization, to adopt its aims and ideals, to identify with them and want to stay without financial considerations, and to be psychologically linked to the workplace (Balay, 2000). Meyer et al., (1998) found that organizational involvement boosts employee motivation and performance. High-performing employees identify with the company (Akman, 2015). Identification is an individual's association and identification with the organization's mission and values, which motivates them to achieve its goals and serve its interests. Motivated personnel perform better (Ertürk, 2016). Thus, organizational identification and motivation interact.

Need fulfillment motivates (Hanks, 1999) and satisfying wants motivates people. Employee motivation starts with satisfying their needs. Literature theories are diverse now. Wiley (1997) classified employee motivation hypotheses into three categories. The first approach analyzes how personal and environmental factors affect employee behavior to understand motivation. The second premise is that motivation is affected by personal and situational circumstances and expresses a dynamic internal state that fluctuates with personal, social, and other influences. Third, employee motivation impacts behavior. In studies of motivation in organizations, the factors that motivate employees were examined and, therefore, the factors that affect employee motivation were divided into two groups: external and internal (Steers et al., 2004).

Intrinsic motivation is expressed by the fact that the employee is motivated by the work itself. Intrinsic motivation tools are directly related to the nature of the work and the source of motivation is the content of the work (Ertürk, 2016). Intrinsic motivation is also expressed as the state of revelation of one's own abilities (Steers et al., 2004). Mottaz (1985) lists the factors of intrinsic motivation as engaging and challenging work, importance of the work to the employee, independence at work, responsibility,

participation in work, creativity, variation, opportunities to use one's talents and skills, satisfactory feedback on the person's performance.

According to Murphy and Alexander (2000), intrinsic motivation occurs when an activity is done because of an inherent reward. Hackman et al. (1975) identified job-oriented employees' motivational characteristics as five conceptually independent traits that can be applied to every job. Diversity of talents, job identity, position importance, independence, and feedback. The study's "Motivation Potential Score" equation led to Figure 2's model. The model's five core qualities affect job motivation, performance, and satisfaction, which is crucial. A theoretical model linking important work aspects, critical psychological states, and work results (Hackman et al., 1975) Extrinsic motivation includes the effects of the individual's environment. External rewards such as being paid for performance, bonuses, promotion or being appreciated by the manager increase the employee's motivation. According to Vallerand et al., (1997), extrinsic motivation occurs when an individual is interested in an activity that will have an end (cited by: Ertürk, 2016). Unlike intrinsic motivation, it is based on rewards and punishments. In other words, it pushes the individual to act on incitement and punishment (Deci et al., 1999).

Mottaz (1985) defines extrinsic incentive techniques as social and organizational. Social motivation is built on friendship, helpfulness, management and colleague support, and interpersonal interactions. However, the organizational component focuses on the organization's professional development opportunities. Concrete variables divide the organizational dimension from the social dimension. Bonuses, awards, career advancement, job security, workplace conditions, and equal pay are examples. Herzberg (1965) proposed the two-factor hypothesis after studying employee motivation with intrinsic and extrinsic techniques. Internal motivation techniques relating to work content inspire employees, while external tools focus on job unhappiness (Ertürk, 2016). Thus, both intrinsic and extrinsic motivation strategies are beneficial (Wiersma, 1992, cited by Dündar et al., 2007).

Teachers' Motivation for Work

In today's competitive service sector, institutions' survival and competitiveness depend on efficient human resource use (Toker, 2008). Turkey's future and progress depend on education quality, which is mostly public. Quality schools ensure good education. Effective schools prove that teaching matters (Ada et al., 2013). However, teaching involves teacher-student interaction in the classroom. Teachers must ensure high-quality, quantity learning (Balcı, 2011). Like any career, teaching motivates people. Educational leaders and principals/administrators must address teacher motivation since it affects student motivation (Jesus & Lens, 2005). Motivated teachers help education reforms succeed whereas unmotivated instructors struggle to adjust to work and thus not use all their talents and skills. Thus, they will not help achieve school goals and may generate school issues. Teachers who are unmotivated and fail to succeed are stressed (Yazıcı, 2009).

The teaching profession differs from other occupations in terms of certain characteristics and h uman relations differ in teaching. Due to their students and parents, teachers interact with society (Çekten et al., 2005). Teaching also incorporates teaching-based action, which is historically significant. Thus, teachers' personal motivation variables differ from those of other professions requiring desires. Basic requirements include

physiological and security needs, and individual development needs include self-fulfillment and self-realization (Çevik & Köse, 2017).

Need for success (Yazıcı, 2009; Cüceoğlu, 1992) is important and individuals develop a self-concept based on their cognitive motivations and in line with their expectations of success (Çevik & Köse, 2017). The need for control and autonomy is required. Hackman, Lawler and Oldman (1975) also showed the positive effect of autonomy on employee motivation in their model (Figure 3). Autonomy increases teachers' performance, which leads to their personal success, and prevents the student from developing negative reactions in the teaching process. Indeed, people with strong internal and autonomous motivations have high levels of satisfaction and a decrease in negative emotional reactions such as depression (Roth et al., 2007). Motivation and Beliefs are related to each other. Belief in appreciation and effectiveness is very important. Properly valued teachers develop beliefs of effectiveness necessary for their own skills and abilities. Developed beliefs also affect teachers' motivation (Woolfolk, 1998). The expectation of effectiveness includes opinions about the teacher's ability to achieve results by performing a behavior, and therefore effectiveness also emphasizes the power of belief in the teacher's self-efficacy. When this belief is strong, the individual can face difficult situations (Roth et al., 2007). Belief in a teacher's effectiveness is explained as his judgment about his ability to influence student performance (Avcı, 2006). Ashton (1984 cited by Avcı, 2006) conducted one of the earliest known theoretical studies on belief in teacher effectiveness, and in this study, he suggested that there are eight dimensions in the development of belief in teacher effectiveness (Table 4).

Table 4. Dimensions of Ashton's Belief (1984) in Teacher Effectiveness

1. A sense of personal accomplishment	The teacher must consider his work as important and meaningful.
2. Positive expectations about student behaviour and success	The teacher must wait for the students to progress.
3. Personal responsibility for student learning	The teacher must take responsibility and show his willingness to improve his performance.
4. Develop strategies to achieve objectives	The teacher must plan for student learning, set goals and define strategies to achieve them.
5. Positive emotions	The teacher must have positive feelings about himself and the students.
6. A sense of control	The teacher must believe that he can influence the student's learning.
7. A sense of partnership with students on goals	The teacher must collaborate with the students to achieve the goals.
8. Democratic decision-making process	The teacher must involve students in decision-making processes regarding goals and strategies.

In general, factors related to teachers' beliefs of self-efficacy are mentioned as educational applications, efforts to adapt pedagogical practices to students' needs, ability to motivate students, maintain discipline at the appropriate level, collaborate with colleagues and families, adapting to change (Skaalvik & Skaalvik, 2007). Motivation and Self-Regulatory Systems are also required (Avcı, 2006). Teachers can control their thoughts and actions through the self-regulation system. The system of self-regulation of teachers is very important because they are in contact with children and young people of many different

age groups. There is a relationship between the concepts of self-regulation, effective learning and motivation. This relationship is considered in three fundamental dimensions (Woolfolk, 1998).

Knowledge: *Teachers with a developed system of self-regulation place more importance on knowledge, content and learning strategies as this will contribute to their development.*

Motivation: *Teachers with an effective self-regulation system value learning and are more motivated.*

Self-discipline: *Teachers with some study discipline know how to protect themselves from negative situations. However, they have effective skills to cope with stress.*

Sources of Motivation at Work

A fact identified through scientific studies is that motivations affect the performance, happiness and satisfaction of employees both at work and in their lives outside of work (Başaran, 2020). The important point at this stage is to identify, improve and develop the sources of these motivations. Such as communication (Ada et al., 2013), management (Öztürk et al., 2014), interpersonal communication (Başaran & Çankır, 2011), rewards and punishments (Robbins 1993; Steers et al., 2004; Wiley, 1997; Ertürk, 2016; Deci et al., 1999; Mottaz, 1985 (Kocabaş & Karaköse; 2005, Ada et al., 2013). Karabay (2004), in his study, determined that the structure and equipment of the school are more effective in motivating teachers. According to Öztürk (2006), the factors that affect teacher motivation are the work environment, social opportunities, promotion, reward and punishment practices, assigned tasks, level of education and teacher training. Koçak (2002) suggested in his study that teachers are motivated by factors such as job security, appreciation and personal development. According to research conducted by Özgan and Aslan (2008), the verbal communication style of administrators affects teachers' motivation. In addition, many studies reveal that teachers' motivations are affected by school administrators (Büyükses, 2010; Ada et al., 2013; Başaran, 2020). Ebcim (2012), as a result of his research, found that "the work done makes sense" is the factor that most affects motivation. Numerous studies in the literature have similarly concluded that the intrinsic motivation derived from the value teachers place on their profession is high (Ayaydın & Tok, 2015). Ada et al. (2013), in their research on teachers in the classroom, determined that external factors rather than internal factors are effective in teacher motivation and deterioration.

Teacher and Attitudes

Overcrowded classrooms, discipline issues, student alcohol and drug use, violence, low pay, poor working conditions, parental indifference, unfavorable management attitudes, and other issues cause teachers stress and burnout syndrome (Russel et al., 1987). However, worried and concerned teachers have less patience and support for their students. These professors communicate less with their students and finally pass on their stress (Yazıcı, 2009).

Teacher fatigue causes desensitization. Depersonalized teachers cannot actively engage in classroom learning or properly develop their students (Yazıcı, 2009). Studies link burnout

syndrome to self-efficacy (Chwalisz et al., 1992). Low self-efficacy teachers burn out, according to Chwalisz, Altaimer, and Russell (1992). Burnout also reduces teachers' ability to inspire children (Yazıcı, 2009). Age and seniority also affect instructors' depersonalization and emotional weariness. Teachers' depersonalization and emotional weariness rise with seniority. Primary instructors are more depersonalized (Cemaloğlu & Şahin, 2007).

The cognitive approach states that a person's interpretation can make them joyful, sad, furious, afraid, or unaffected. Focus on the relationship between the individual's thoughts and feelings and the cognitive structures that display emotions in these circumstances. Cognitive psychology calls these views unreasonable, illogical, or twisted (Yazıcı, 2009). Teachers must overcome cognitive biases and adopt a more rational, functional perspective. Logical thinking improves mental health and relationships, motivating teachers (Yazıcı, 2009). To be highly motivated, teachers need specific mindsets. (Rogers, 1979; Yazıcı, 2009) like self-awareness, coherence, unconditional positive acceptance, naturality, sincerity, empathy, effective communication skills.

Teacher and Stress/Anxiety at Work

Technology in a changing world causes concern. Anxiety is "unhappiness, troubled mind, sadness and worry." Cüceoğlu (1996) claims that uncertainty about the future cause's anxiety. Reducing anxiety, a negative emotion, improves quality of life (Cabi & Yalçınalp, 2013). Stress, on the other hand, undermines a person's ability to cope with their environment, feelings, thoughts, or physical circumstances. (Doğan, 2008). Stress is a physiological response to danger. Student, parent, and school administration issues plague teachers. Some are trivial and dissolve quickly, while others cause strife. Teacher burnout might result from frequent disputes (Tümkaya & Çavuşoğlu, 2010). Work and stress affect productivity and life satisfaction (Aslan & Çeçen, 2007). Because professional life is not limited to the hours a person spends working, and it permeates every aspect of his life. Job satisfaction, social standing, and family opportunities depend on one's job (Doğan, 2008). Teaching is another stressful job (Aslan & Çeçen, 2007; Kyriacou, 2001). Kyriacou (2001) describes teacher stress as negative feelings including anger, worry, tension, annoyance, or despair caused by teaching. Students, administrators, colleagues, and parents can stress teachers. Lack of student motivation, discipline, time pressure, workload, adaptation to changes, evaluation by others, relationships with colleagues, self-esteem and status, administration and management, role conflicts, uncertainty, and negative and inadequate working conditions stress teachers (Doğan, 2008). Teacher preparation programs can reduce professional stress in new instructors (Cabı & Yalçınalp, 2013). Although there is an inherent link between teacher and student, teacher inefficiency working in a stressful situation and negative consequences on student behavior can damage the student, his environment, organizations, and society (Doğan, 2008).

Whereas anxiety is a frequent everyday behavior, according to Steers (1984), it is restlessness and worry over life's uncertainty. Anxious people cannot enjoy life and spread anxiety to others (Steers, 1984). High-anxiety people have trouble forming connections and exhibit behaviors including setting low performance objectives, excessive compliance with group norms, changing their views when confronted with different thoughts and judgments, and relying on others for cues about acceptable behavior (Steers, 1984). Anxiety at work is the subjective feeling experienced by the employee (Mishra & Yadav,

2013). Hamner and Organ (1978 cited by Steers, 1984) identified organizational anxiety reasons as follows: Frequent changes in the company; competitiveness at a level that may lead certain employees to lose respect and position; business unpredictability; lack of feedback on work; lack of job security; great visibility of performance (as success or failure); and economic fluctuation. Physical disease, home issues, unachievable personal objectives, and alienation from coworkers and peers all generate employee anxiety. According to Armstrong (1995), public and media perception that teachers are working less, responsibility to transfer more from the curriculum, increasing diversity of teachers and parents, integration of students with special needs into classrooms, interruptions, supervision, and lack of professional solidarity negatively affect teachers' mental health.

Anxiety expresses differently, according to Firmian (1982). Some teachers are hyper-vigilant and frightened by extreme worry, while others suffer general concern about every circumstance and future anxiety. Anxious teachers are less patient, tolerant, attentive, and close to kids (Blase, 1986; Galbo, 1983; cited by Anderson et al., 1999). However, Sinclair and Ryan (1987) found that teacher nervousness increased student anxiety during class. Subsequent research reveals that teachers' increasing student worry makes them more worried, establishing a circle (Anderson et al., 1999). Frank and Mckenzie (1993) outline the reasons teachers are stressed: excessive paperwork, severe workload, insufficient compensation, confusion of duties, insufficient help from administrators, professional isolation, and lack of professional solidarity. They say stress hinders instructors' creativity, classroom management, and teaching skills. When teachers are stressed, their job performance and health suffer. Personal and professional connections suffer (Wrobel 1993; Adkins, 2002). Teachers' professional ties include students. Disruptions have greater impact.

Compulsory Distance Education

The Covid-19 Epidemic and Mandatory Transition

After the Chinese government disclosed the Wuhan coronavirus outbreak, Covid-19 fears extended worldwide. The World Health Organization (WHO, 2020) classified Covid-19 a pandemic due to its rapid global spread. Human-to-human transmission keeps COVID-19 infections and deaths rising worldwide (Guan et al., 2020). The Republic of Turkey and its people were concerned about the rapid spread of the COVID-19 pandemic and its hard-to-hide harmful impacts on public health and social order. On 11 March 2020, Turkey reported the first incidence, stopping flights to affected nations. Turkey's education system has changed, as it does worldwide, with the March 16 announcement of a week's closing for schools and three weeks for universities and the continuation of distance learning, with more closures to follow.

In April 2020, UNESCO shuttered educational facilities in 194 nations owing to the COVID-19 pandemic, affecting 91.3% of students worldwide (UNESCO, 2020; Arslan & Şumuer, 2020). To maintain education during school closures, countries have implemented several learning platforms and methods, mainly through television, radio, and the internet.

After the COVID-19 pandemic, 58 of 84 nations have postponed or rescheduled tests, and 23 have switched to online or at-home testing, according to Chang (2020), Head of UNESCO's Department of Education Policy. In 11 countries, exams were canceled while 22 continued. In the same study, "not all subjects and skills can be assessed online or by

telephone, that student progress needs to be assessed to identify learning gaps, and that opportunities for catch-up and accelerated learning and assessment must be provided when schools reopen" despite the trend toward online testing (UNESCO, 2020 cited by Can, 2020). Due of the COVID-19 pandemic in Turkey, all local and central educational activities and exams have been postponed, and online assessments have been instituted to measure and assess student achievement (Can, 2020).

The research calls these pandemic-related educational initiatives "emergency distant learning" (Can, 2020). Emergency distant learning varies from distance learning in various respects. These are (Bozkurt et al., 2020): While emergency distance education is a requirement, distance education is an option. While emergency distance education seeks temporary answers for the current need, distant education seeks lasting solutions within the context of lifelong learning. Emergency distance education keeps education alive with possibilities in times of disaster, theoretical and practical knowledge particular to distance education makes education sustainable with planned and methodical actions in accordance with predefined objectives.

"Emergency distance learning" and "distance learning" do not fully encompass their respective meanings in English. "Remote" in English stresses physical distance, while "distance" emphasizes physical, interactional, and psychological distance in Turkish. However, this study uses "required distance learning" instead of "urgent distance learning" because the procedure lasts a year and is more planned and organized. The literature also contains studies employing this concept (Kulikowski et al., 2021). Emergency distance learning provides quick and reliable access to teaching processes, unlike successful distance learning, which uses systematic and pre-planned organized models for instructional planning and design (Hodges et al., 2020). Emergency distance learning is necessary during a disaster to maintain instructional continuity by eliminating physical distance between students and educators with accessible opportunities (Bozkurt et al., 2020). Distance education during crises has occurred in our country before.

In recent years, the Turkish Ministry of National Education (TMNE) has created the groundwork for digital applications in education with the Fatih project, the Education Information Network (EBA), and the distribution of tablets and PCs to pupils, closely following global technology trends. The TMNE has supported students through distant learning amid natural disasters like earthquakes in recent years; earthquakes are the best examples. The TMNE's EBA programme provided education for suspended students (Bayburtlu, 2020). Distance learning gives pupils equal opportunity throughout school holidays (Can, 2020). Thus, Turkey's shift to distance education, which began with the COVID-19 pandemic, has been smoother than for countries without prior experience.

After Turkey declared a public holiday from 16 March 2020 to 30 April 2020, it was decided to continue teaching through 3 TV channels and the TSA platform as part of open and remote learning at primary and secondary levels (MEB, 2020a). Due to the severity of the outbreak, the school holiday period was prolonged until 31 May 2020, with the decision made on 29 April 2020. Distance learning will be used, and students will pass the class with their first semester results. The MEB reported 5,954,174 live lessons in virtual classrooms during the online learning emergency from March 23 to June 19 due to COVID-19 (SEM, 2020; source: Can, 2020). Virtual classrooms are computer-assisted concurrent learning environments that allow students to participate in group activities and record sessions for

later viewing. They allow two-way communication with sound, image, and text in different environments and screen sharing (Can, 2020).

Teachers can offer tasks and track students' academic progress via the EBA website, which has lectures, videos, and quizzes for each school topic. Live lessons are also available through TSA (Bayburtlu, 2020). ASD helped pupils four years before this approach was implemented (Aktay & Keskin, 2016). Tüysüz and Çimen (2016) found that most TSA users found the site useful for homework, studying, repeating the topic, preparing the lesson, and studying for tests.

Impact of the Covid-19 Pandemic on Education

COVID-19 has become a pandemic with devastating implications on the world economy, public health, trade, and education. With the COVID-19 pandemic, student safety and well-being are especially crucial to global education. To prevent touching, billions of individuals have been secluded in their homes, affecting kids' learning processes. School closures slow the spread of the virus and relieve the health system, which may have to treat huge numbers of patients (UNESCO, 2020b). Many countries have made these civil solidarity measures necessary for public health. However, these measures increase education system inequalities, have long-term negative effects on the most vulnerable and marginalized students, reduce learning opportunities, deny many children and young people access to healthy school meals, cause economic problems for students, and increase anxiety in students (Can, 2005).

However, UNESCO (2020a) also warned that school closures owing to the COVID-19 epidemic can negatively impact women and girls' education and future, especially in poor and underdeveloped countries. Since immigrant girls are already impoverished, school closures can be devastating (Can, 2020). From 2021, global Covid-19 vaccination efforts demonstrate this as according to the WHO (BBC, 2021), low-income nations have adequate vaccines to vaccinate only one in 500 people, while high-income countries can vaccinate one in four. In low-income countries, the epidemic's influence on schooling will last longer.

Other effects of the COVID-19 pandemic on education include problems accessing technology-enabled learning, postponement of school calendars and exams, inability to train teachers, deprivation of regular nutrition opportunities at school for children and young people living in disadvantaged areas, burdening parents and carers, reducing social interaction of children and young people, and social isolation (Çiçek et al., 2020). Due to the COVID-19 pandemic, UNESCO (2020) suggests preparation in four areas (technological readiness, content preparation, pedagogical preparation, monitoring and evaluation preparedness) so that distance learning solutions can provide better, equal, and fair education for all.

The COVID-19 epidemic has generated concern and misery in society, especially for children and their families, resulting in irregular and interrupted education, childcare issues, and parent-child issues (Daniel, 2020). Many pupils were harmed by the mandatory distance learning during and after the COVID-19 pandemic (Çiçek et al., 2020). Fear, worry, boredom, melancholy, and even suicide may result from the COVID-19 pandemic (Brooks, 2020). Staying at home, distance learning, reducing collective and social activities, canceling social events, and all this contagion stresses non-infected people.

Impact of the Covid-19 Pandemic on Teachers

This virus, which harms people and disrupts society, afflicts teachers. Teachers were originally affected as individuals, but the COVID-19 pandemic radically changed schooling. After school closures, teachers were unprepared for distance education. As indicated previously, teachers communicate with many various people, including students, parents, and school management. After the epidemic, distance education teachers are taking on increased tasks and obligations (Demir & Özdaş, 2020) and need to look to a new pedagogy (Mahaye, 2020). Due to distance education, teachers become more involved in students' family life, focus on students, parents, and school management's challenges, and take on new educational tasks. Teachers also struggle to change their practices for emergency distance learning which aims to establish a new educational environment, merge employment and teaching, offer lifelong learning, and integrate education and training with information technology. A system with such IT and network requirements must work flawlessly and be available to all. However, internet access issues during Covid-19 distance learning are common (Serçemeli & Kurnaz, 2020). Distance learning also limits communication and face-to-face engagement. Lack of technology infrastructure, the Internet, and stakeholder attitudes and motives can also lower remote education quality.

Turkish education studies have focused on education and training difficulties during the COVID-19 epidemic (Çiftçi & Ersoy; 2021). According to Başaran et al. (2020), distance education's drawbacks include restricted contact in lessons, students' incapacity to actively participate, lack of individualization, and technological obstacles that prevent students from entering lessons. Students and teachers—the main themes of education—have had to work with obligatory remote learning. Both positions shift throughout this process. However, most research and studies involve students (Çiçek et al., 2020). However, to improve their teaching, distance-learning teachers must recognize and analyze their challenges (Çakın & Külekçi Akyavuz, 2020).

One of the most common issues teachers face in this process is virtual classroom management. Classroom management skills are considered one of the skills the teacher contributes to the achievement of the course objectives taught in virtual classroom and face-to-face classroom (Arslan & Shumuer, 2020). Başar (2016) listed the dimensions of classroom management as management of programme plan activities (lesson planning, presentation, evaluation of teaching, etc.), time management (Management of course time, academic learning time), management of relationships in the classroom (student-student communication, teacher-student, regulation of relationships) and behaviour management (create discipline, increase positive behaviours, decrease undesirable behaviours).

In virtual classrooms, classroom management strategies specific to the simultaneous online learning environment should be included alongside traditional classroom management strategies (Kavuk & Demirtaş, 2020). Arslan and Şumuer (2020) revealed that 381 teachers had problems with physical order (hardware and software), program plan activities (assessment and presentation of the lesson), and relationship arrangement (communication) in classroom management. According to Kavuk and Demirtaş (2020), teachers complain most about the inability to reach all students with distance learning, the fact that not all students have the same technological capabilities, and the lack of technological infrastructure in some regions. Teachers are particularly concerned about parental income disparity at this point. This procedure surprises parents, students, and teachers, unlike the mandated distance learning term. Due to more parents staying home

and the necessity to help kids prepare for distant learning (connecting to the platform, resolving tech issues, etc.), parents are now more involved in their children's education. Teachers also cited family engagement in distant learning, the inability to create student-friendly learning environments during live classes, and poor home conditions as contributing to an unpleasant educational environment (Kavuk & Demirtaş, 2020). Distractions are another difficulty. Teachers must create a suitable environment for teachers and students during live classes (Johnson, 2020), but students' families don't allow this. Mohan et al. (2020) discovered that siblings and children in the home make it hard to provide a calm setting for distant learning.

Teachers and students lack communication during compulsory distance learning (Çakın & Akyavuz, 2020; Kavuk & Demirtaş, 2020). The compulsory distance learning system and its participants were unprepared for the lack of communication between teachers and students for several reasons. Teacher motivation in the Covid-19 period is hardly studied. Sulaiman (2020) According to a study of 595 Malaysian teachers, Covid-19 increased teachers' stress and motivation at work, and online assessment was a hard new job. In Indonesia, Purwanto et al. (2020) found that working from home during mandated distance learning demotivates teachers. This loss of motivation has not been linked to teacher-student interactions, teacher-colleague relationships, or work discontent. (**Table 5**. Proposed Job Characteristic Changes) COVID-19 mandates distance learning (Source: Kulikowski et al., 2021).

Table 5. Proposed Changes in Job Characteristics Due to the COVID-19 Mandatory Distance Learning Process (Source: Kulikowski et al., 2021)

Functionality	Impact of the Distance Learning Process Mandatory Covid-19
Variety of skills	↑ Increase
Identification at work	↓ Decrease
Importance of business	↓ Decrease
Autonomy	↓ Decrease
Feedback	↓/↑ No change

During the COVID-19 epidemic, Kulikowski et al. (2021) evaluated instructors' motivation. The study studied how the pandemic affected teachers' motivation to work using the model (**Figure 3**) from the "Motivation at work" section. Research revealed the following (**Table 5**). Thus, while the researchers acknowledged that mandatory remote learning is essential and necessary for educational institutions during the COVID-19 pandemic, they warned that changes in instructors' motivating professional traits can have major negative effects (Kulikowski et al., 2021). Dhawan (2020) proposes that educational institutions must find and employ new technology and rethink their curriculum to enable students and academic staff learn digital literacy.

Methodology of the Study

The aim of this research is to determine the changes in the work motivation of the teachers who teach during the Covid-19 pandemic compulsory distance education process and to determine the factors that adversely affect the motivations of the teachers in this process.

In the study, both quantitative and qualitative data were collected, and mixed method was followed. With the first determined working group, a scale was prepared for the work motivation of teachers in the Covid-19 pandemic compulsory distance education process. The scale prepared afterwards was applied to pre-school, primary, secondary and high school teachers who provided distance education throughout the Covid-19 pandemic in Turkey. In addition to the cost constraint, the online survey technique was used only with the effect of Covid19, which is a global pandemic, and the convenience sampling method was used in the survey application used as a data collection tool in the research. Afterwards, the results obtained were evaluated through interviews with the working group. A semi-structured interview form was used in the interviews. In the quantitative dimension of the study, 372 teachers participated in the survey; In the qualitative study, a total of 15 teachers participated as experienced teachers, school administrators and academicians.

After the COVID-19 pandemic, all occupations are affected. This period's consequences on education, which directly affects countries' social and economic development, are crucial. The objective, scope, and restrictions of study should prioritize the dimensions and levels of influence of teachers, who are the building blocks of educational organizations. This study examines how instructors' motivation varies during the mandated remote learning process of the COVID-19 program and what factors demotivate experienced teachers. To do this, the scale was prepared with the research group and then implemented using the electronic questionnaire approach. The study targeted all teachers who provide distance learning during the COVID-19 epidemic and have internet connection. Time and money limit research. Research lasts one academic semester. Thus, teachers must be reached quickly. Resource efficiency was needed. The research's budgetary limitation necessitated online surveys. Our investigation exclusively included internet users. This prevents surveying consumers and using other ways. This study used mixed methods. Mixed-method scientific research collects, analyzes, and integrates quantitative and qualitative data. Research using qualitative and quantitative data improves comprehension. "Utilizing quantitative and qualitative methodologies together allows us to better comprehend study difficulties than using both approaches alone," said Creswell (2006).

In the quantitative aspect of this research, a questionnaire scale was developed by the researcher to examine the change in teachers' motivation during the process of the Covid-19 pandemic. This scale was tested in a session with educational science professionals, school administrators, and senior instructors. The final scale was applied to Turkish teachers. A survey approach was utilized to measure instructors' motivation during distant learning during the COVID-19 epidemic. He defines the survey model as descriptive investigations on a small group, a sample from the universe, to reach an opinion or general finding from a universe with many people, institutions, or elements (Karasar, 1994). Like the quantitative element, the qualitative part asked the group to which the scale was applied first about the survey results. The case study template and semi-structured interview form were used to share teachers' experiences and assess their thoughts on changing motives during Covid-19. Qualitative education research frequently uses case studies (Paker, 2015). The case study answers "why" and "how" to analyze an uncontrollable phenomena or event. This study examined teachers' motivation during required remote learning during the COVID-19 pandemic. The quantitative study sampled kindergarten, primary, secondary, and high school teachers in public and private Turkish schools during the COVID-19 pandemic. Due to expense and the global COVID-19 pandemic, the study

survey application used only online surveys and convenience sampling. The survey collected responses from April to May 2021. The poll included 372 teachers. Email and Zoom/Microsoft Teams were used for qualitative data gathering interviews due to the same limitations.

The researcher employed a two-part scale to obtain quantitative data from the focus group. The quantitative universe was scaled. Two-step questionnaire. First, teacher motivation changes during the outbreak were collected. At this point, the survey questions were 5-point Likert type: "I strongly disagree..." "I entirely agree." Employee demographics are measured in the second questionnaire. This section featured closed-ended and multiple-choice questions about gender, age, length of service, kind of educational institution, and length of residence in the city where they work. **Table 6** shows instructors' demographics from the quantitative survey stage (quantitative).

Table 6. Distribution of teachers according to their introductory characteristics (quantitative).

	Introductory Feature	Number (n)	Percentage (%)
Gender	Female	266	71,5
	Male	106	28,5
Age Range	30 years and under	56	15,05
	31-40 years	120	32,36
	41-50 years	136	36,56
	51 years and older	60	16,13
Professional seniority	2 years and less	26	6,99
	3-5 years	19	5,11
	Between 6-10 years	66	17,74
	Between 11-19 years	116	31,18
	20 years and older	145	38,98
Lifespan in the city of duty	Less than 1 year	19	5,11
	1-4 years	31	8,33
	Between 5-9 years	42	11,29
	Between 10-19 years	103	27,69
	20 years and older	177	47,58
Level	Preschool	18	4,84
	Primary school	145	38,98
	Middle School	128	34,41
	High school	81	21,77
Type of School	Public school	342	8,06
	Private school	30	91,94

In the qualitative dimension, a semi-structured interview was conducted with academics, school principals, and senior instructors in educational sciences to discuss the survey results. The researcher asks topic-related and research-related questions in a semi-structured interview. The semi-structured interview allows the researcher to ask follow-up questions to clarify answers (Türnüklü, 2000). This study's semi-structured opinion form has 7 open-ended questions. Participants are asked to evaluate survey data, explain their rationale, and give their view on the researcher's findings. "Participant 1, Participant 2, Participant 3..." appeared throughout the 15-participant trial. Table 7 shows qualitative research professors' demographics.

The questionnaire data was analyzed using SPSS. Internal consistency test Cronbach's Alpha was used to assess scale dependability. The working group's interviews were transcribed and content-analyzed. Content analysis seeks data-explaining links and concepts. This involves conceiving the data, organizing it logically and coherently within the context of the concepts, and identifying themes that explain the data (Şimşek & Yıldırım, 2016). Respondents' answers explain survey results well. This allowed findings interpretation, evaluation, and inference. While assessing, research group members added their own experiences and observations.

Table 7. Distribution of Teachers by Descriptive Characteristics (Qualitative)

	Introductory Feature	Number (n)
Gender	Female	10
	Male	5
Task	Academician	2
	Management	4
	Teacher	9
Professional seniority	Between 6-10 years	2
	Between 11-19 years	5
	20 years and older	8

Findings and Discussions

Cronbach's Alpha, an internal consistency test, was used to test the scale developed during the questionnaire phase, the quantitative part of the study. The researcher's Cronbach's Alpha test on the global scale and its subdimensions yielded a 0.93 reliability coefficient. This number above 0.70, hence no items were removed from the scale and its dependability was verified. The details are mentioned in *Table 8*.

Table 8: Scale Reliability Coefficient.

Cronbach Alpha	Number of Questions
0.928	26

Findings Regarding Changes in Internal Communication with the Covid-19 Process

Like any corporation, schools need intra-organizational communication. Teachers spend

much of their time in schools, where they teach and build relationships. Teachers must connect with pupils of all ages, parents, school staff, and colleagues throughout their careers. This communication affects instructors' professional motivation. Good organizational communication motivates instructors (Başaran & Çınkır, 2011). In a 2013

Erzurum study on teacher motivation determinants, Ada et al. found that positive school ties boost external motivation. Thus, in the study, the bound student is the first external motivating source for teachers, followed by excellent school communication. In Büyükses (2010)'s Isparta study, human relations in the workplace increase work productivity owing to motivation, and teachers' positive relationships with group colleagues motivate them. Çiftçi's (2017) study on Istanbul/Kartal teachers' motivation sources found that student-teacher interactions directly affect their work motivation.

Turkey, like many other nations, instituted mandatory distance learning during the COVID-19 epidemic. New rules surprised students and teachers. During the COVID-19 pandemic, compulsory schooling did not incorporate many face-to-face teaching dynamics. Teacher-student and teacher-colleague relationships are examples.

The research asked teachers how the mandated distant learning process of the COVID-19 program affected their interactions with pupils (Q1-Q2-Q3) and colleagues (S4-S5). Table 9 indicates teachers' average responses. While 50% of teachers clearly answered that the relationship between them and their students is not as close as in the face-to-face period, "I totally agree", while the average answer given to the question is 4.01.

Table 9: Distribution of teachers' answers to questions regarding changes in communication between students and colleagues in mandatory distance learning Covid-19

Questions	n	Average	Totally Disagree (%)	Disagree (%)	Neither agree Nor disagree (%)	Agree (%)	Totally agree (%)
Q1. I feel like the relationship between me and my students is not as close as it is in the face-to-face period.	372	4,0161	5,1	10,5	12,1	22,3	50
Q2. I feel like the relationship between me and my students isn't as strong as it used to be.	372	3,5591	9,4	16,4	18,8	19,6	35,8
Q3. I feel like my students' relationship with me isn't as strong as it used to be.	372	3,5618	8,1	18,5	16,1	23,7	33,6
Q4. Compared to before the Covid-19 pandemic, I feel that I am no longer as close to my colleagues as before.	372	3,9516	5,6	5,9	19,1	26,3	43
Q5. One of the things I miss most about my profession before the Covid-19 pandemic is sharing at school with my colleagues.	372	4,2796	2,2	5,9	11,8	22	58,1

We note that the other two questions (Q2-Q3) related to the relationship with students are similar to the first question. From this, we can clearly see that teachers believe that the relationships between them and their students are weaker and more distant compared to the past during the mandatory distance learning process of the Covid-19 pandemic. When the task force was asked about the effects of these results on teachers' motivation to work, the main responses we received were:

" We educate under-10s. These kids bond through looking into each other's eyes, caressing, kissing, and feeling. Due to the pandemic, we couldn't. This affects school performance and interest. Naturally, I felt I could improve." (Participant 1)

"Instructor-student relationships are crucial for student progress and teacher motivation. Strong relationships promote student attention and success, which boosts teacher work satisfaction. Some of my kids' communication reduced as we left this procedure. I had many pupils who couldn't attend classes due to our school's poor socioeconomic level, and we couldn't meet them for a long period. Our pre-pandemic classes kissed and touched each other during games. Communication has decreased. This has decreased my job satisfaction, which is crucial to me." (Participant 2)

"Due to pupils' educational challenges, I usually feel powerless. I've had numerous students who wanted to attend lessons but couldn't because they didn't have internet or facilities. It demotivated me at work." (Participant 5)

"Questions like 'Does he have problems, can he see, can he hear?' can demotivate a teacher who sees the child's attentiveness during face-to-face education." (Participant 7)

"The teacher appreciates face-to-face instruction as much as the pupil. We couldn't contact most of our pupils, which was the biggest challenge to increasing our motivation without being affected by students' negative effects (Participant 13)

"Until full-face teaching is introduced, work satisfaction and motivation will be low." (Participant 14).

From this point of view, in parallel with our survey, we find that the decrease in teachers' contact with their students negatively affects teachers' professional motivation. The reason for this is our working group; He defined teaching as a profession that requires contact with students, the teacher-student relationship in the teaching process has an important place in motivation at work, and the feeling of one-sided passage of lessons with low student participation.

In the questions (Q4-Q5) on the relationship between teachers and colleagues, it was determined that distance from students was again formed. 69% of teachers (43% strongly agree, 26.3% agree) said they agreed with the statement that they were not as close to their colleagues as before during the pandemic. Again, a very significant portion of these same teachers (70%) said that one of the things they missed most in their profession before the outbreak was the exchange with their colleagues at school. Another important detail is that it is one of the expressions with the highest average among teachers' expressions in the survey. Thus, we can say that one of the things that teachers miss most in the pre-pandemic period is relationships between colleagues.

When we asked our task force about the importance of relationships between fellow teachers in terms of motivation and job satisfaction, we got the following answers:

"Communication between teachers is also important in terms of job satisfaction. We were able to communicate more effectively, better, and exchange ideas with our fellow teachers between classes. We were able to share everything we experienced, positive and negative, about the education-teaching process, exchange ideas and support each other. But in this process, there was also a disconnect. I can say it made us feel more alone. This has reduced our motivation from time to time." (Participant 2)

"Like any teacher, I had the misfortune not to meet our colleagues and not to breathe the air in the teachers' room." (Participant 4)

"Like everyone else in the process, we also experienced a lot of loneliness. It is almost therapy for us to share any problem we encounter in class with one of our friends in the teachers' room and benefit from their experiences in this regard. "(Participant 6)

"Relationships between colleagues are extremely important in terms of teacher motivation. Both the sharing of knowledge and skills and the strengthening of friendships are among the factors that increase professional productivity. " (Participant 7)

"I think relationships between colleagues are very important in teaching. The exchange of information between colleagues, the sharing of technical methods used in teaching, relations between colleagues to produce solutions to problems encountered with parent pupil-schools greatly satisfy the teacher." (Participant 12)

"Solidarity between colleagues is an important factor that allows teachers to progress. In this context, the distance of teachers from each other has undermined professional motivation and has negative effects on motivation." (Participant 15)

The interviewees also emphasize the significance of coworker relationships in motivating teachers to work. Additionally, it was commonly mentioned by participants that teachers felt alone during this process. Teachers were questioned about the isolation of teachers in organizations during the epidemic process this time because the conclusions drawn from the survey findings and these statements overlapped. On this basis, the answers are as follows:

"I felt so alone in the process. It is very sad to receive comments from the environment that teachers are not working, and to criticize them. In our profession, which is losing its reputation day by day, this situation has reached a peak during the pandemic process." (Participant 6)

"I totally agree (with the idea that teachers are isolated during the pandemic process). I do not think any action has been taken against that." (Participant 9)

"I agree. Especially in the comments made under teachers' platforms on social media, we are very saddened by the perception of people's ignorance and the fact that "teachers sleep" without knowing the conditions of the online course. The value of teachers participating in this process day and night by sacrificing their own children and babies and doing it properly has not been understood in this process. Unfortunately, I think our department left us alone in this process and did not take care of us. Unfortunately, I have not seen any action or improvement in this regard." (Participant 11)

"I agree. Students, parents and others think that teachers are unaware of the difficulties and problems they encounter in this process, and they think that teachers do not work during this process. It is a very painful situation. Especially in this process, students participated in educational activities under the constraint of teachers. That is why the teacher is alone in this process. There are no measures taken to prevent this." (Participant 14)

Recent research yielded similar results. Numerous research show that communication problems in the education system during the COVID-19 epidemic have weakened relationships (Aliyyah et al., 2020; Purwanto & Kulikowski, 2020; Akyakuz & Çakın, 2020; Kavuk & Demirtaş, 2021; Arslan & Sumuer, 2020; Basaran, 2020). In their study, Kulikowski et al. (2020) noted that teachers' motivation is affected by the social aspect of work and that the COVID-19 pandemic has negatively impacted their connections with students and colleagues. In Indonesia, Purwanto et al. (2020) discovered that teachers' motivation

declined due to the disappearance of their home office atmosphere during the COVID-19 pandemic and that technology tools hindered their peer interactions.

On the other side, we notice that students are a significant source of motivation when the survey inquires as to what is the major motive of instructors in choosing their teaching career. The responses provided by 365 teachers were subjected to a frequency analysis, and it was discovered that the most prevalent sentiments were affection for the students/children (153 frequencies). The desire of imparting information and teaching follows (70 frequencies). Our discussions with our working group during interviews likewise reveal a comparable circumstance. The factors that influence students' career decisions at this level; It is common for the Covid-19 pandemic to generate communication issues with students throughout the required distance learning procedure, which weakens the teacher-student interaction and demotivates teachers at this level.

Findings Regarding Teachers' Concerns in the Covid-19 Mandatory Distance Learning Process

Table 10. Distribution of Teachers' Answers to Questions Regarding Anxiety and Stress Experienced in Covid-19 Compulsory Distance Learning

Questions	n	Average	Totally Disagree (%)	Disagree (%)	Neither agree Nor disagree (%)	Agree (%)	Totally agree (%)
Q10. I feel uncomfortable and dissatisfied with the deficiencies and difficulties (technological, communicative, educational, psychological, etc.) that my students are experiencing.	327	4,1586	3	5,9	13,2	28,2	49,7
Q11. I feel helpless because I can't help my students enough.	327	3,3306	12,9	18,3	18,8	22,8	27,2
Q12. I feel like I'm not getting the most out of the courses.	327	3,5269	7,8	15,3	22,3	25,5	29
Q13. I began to worry more about my students' future.	327	3,9005	6,7	8,6	15,1	27,2	42,5
Q14. I am more stressed than before the Covid-19 pandemic.	327	3,9220	5,6	12,1	13,7	21,5	47
Q15. The uncertainty about whether education will be online or face-to-face after the Covid-19 pandemic is negatively affecting me.	327	3,8199	7,5	9,1	17,7	25	40,6
Q16. It bothers me that the online platforms used are insufficient to reach my students.	327	3,8871	7	9,7	14,5	25,3	43,5

Research shows that Covid-19 increases anxiety and stress (Rajkumar et al., 2020; Bozkurt, 2020; Karataş, 2020; Kujawa, 2020; Lund, 2020; Kar, 2021). Teachers' professional stress is also

at the center of many relationships. Our pre-study group questionnaire asked teachers about stressful situations. Teacher response distributions and averages are shown in Table 10.

Thus, 80% of teachers—49.7% definitively—feel uncomfortable and dissatisfied with their pupils' limitations and challenges during the mandated remote learning procedure of the COVID19 epidemic (Q10). Teachers also feel uneasy since their platforms are insufficient to reach kids (Q16). However, most teachers (27% totally, 50%) feel powerless since they cannot help their children (Q11). Finally, the epidemic (Q12) and poor education made most instructors more anxious and agitated (Q13-Q14-Q15). Teachers' stress is compounded by concerns about their students' futures. Our Task Force interpreted these data using these terms:

"In distance learning, we had disadvantaged students who did not have the equipment and internet and could not attend the course. These students have suffered significant losses. I noticed that there was a serious decrease especially in calculation and reading speeds. Even though I was in constant contact with their families, it was not enough. This has led to demoralization, despair and demotivation to some extent." (Participant 1)

"The place where our school is located is in a region called Ankara Çinçin, so in a region with a low socio-economic level. Some of my students couldn't attend online classes because there was no internet, no technology, and no family support. In some of my classes, 8 to 9 out of 20 students were able to participate. The loss of these students makes me very sad. There were disconnections from the internet from time to time, and it was a major source of stress for teachers like me, who were seriously attached to their profession and their students. We arranged another time for lessons we couldn't do and we made up for it. But this process was exhausting for us and created a sense of helplessness. This has reduced our motivation from time to time. The teachers felt helpless, worried and stressed in this process, but trying to experience this on the inside and not show it on the outside was also exhausting. Compared to other occupational groups, we should be more careful in this regard. Because we work with children and children can understand and be affected by emotions very quickly. If we project negative emotions onto them, it can decrease their motivation and success. Therefore, it is extremely important for us to deal with these emotions." (Participant 2)

"It was a period in which we had serious shortcomings in the framework of equal opportunities in education. This made everyone, as well as the teachers, uncomfortable. The inability of students to access information and communicate with the teacher also had a negative impact on our motivation." (Participant 3)

"The anxious and stressful growth of future generations means that the people who will raise future generations become anxious individuals. It is very important that children, who are our future, can be normal individuals, so we carry more responsibilities than other professions." (Participant 4)

"I can say that I feel helpless in most cases because of the difficulties that students encounter in the educational process. This situation made me feel bad in terms of motivation at work." (Participant 5)

"Not being able to reach all my students, having students fall behind because of impossibilities has sometimes made me feel guilty towards them. Although we tried to reach them all in one way or another, there were also cases where we were helpless. The unhappiness caused by this helplessness was sometimes reflected in the motivation in the classes." (Participant 6)

"The negativities experienced by students are also reflected in the distance learning process of teachers. Students have difficulty participating in the lesson and cannot see the teacher as an authority. However, the teacher, who cannot get enough efficiency from his lessons, experiences professional dissatisfaction. (...) Compared to other professions, the importance

of teachers in dealing with this situation in the field of education is that it allows the generation of generations to shape society. In this respect, it is necessary to be more sensitive to this issue. Among the methods used, the most important is communication between students and teachers and between parents and teachers." (Participant 7)

"The teacher will be morally good so that s/he can provide moral support to the student. It's the same during classes. The teacher and student influence each other, while everyone ends up happy after a good lesson, negative thoughts begin to form in the teacher after an unproductive lesson. "I can't do it, it doesn't work" creates anxiety and he begins his other lessons with this fear and anxiety." (Participant 10)

"It was a process in which we experienced inequality of opportunity in education and I am sure this situation had a negative impact on all of us in terms of stress, anxiety, motivation and productivity." (Participant 11)

"Students have struggled to adapt to school, classes, teachers, and the digital environment during the pandemic process. Problems such as indifference to lessons and difficulties in understanding topics have emerged. Teaching is a profession that involves feedback, repetition and evaluation in relation to other professions. In this regard, teachers' professional load and stress have increased several times during the pandemic process." (Participant 12)

Study participants also noted parental communication. During the mandated remote learning of the COVID-19 epidemic, teachers have taken on more parental obligations, causing stress, anxiety, and workload. These statements are: *"By teaching both my students and my parents, I help them adapt to the new situation. This leads to increased workload and stress."* (Participant 4)

"Especially in the beginning, I observed serious anxiety disorders in our students and parents. I tried to find a solution using expert advice as much as possible. I have had private conversations with students and parents about this. It was a tiring and stressful process." (Participant 6)

"… That was the year I got the most tired and worked the hardest in my profession. Moreover, I can say that I do not only teach, but also guide and advise parents most of the time." (Participant 7)

Research also shows that work stress lowers motivation (Aslan & Cengiz, 2015). Thus, instructors' increased self-consciousness and worry over student issues have also decreased their professional drive.

Our findings on teachers' stress and worries during the COVID-19 pandemic compulsory teaching procedure match literature. Kavuk and Demirtaş (2021) found that significant tension and worry cause psychological problems for distant learning teachers during the COVID-19 epidemic. Sulaiman et al. (2020) found a negative association between teachers' work stress, work motivation, and online assessment in Malaysia during the COVID-19 pandemic. 595 Malaysian teachers reported modest stress and motivation at work during the epidemic, but many were unprepared to deal with the remote education system. Talidong and Toquero (2020) found that instructors are more stressed during the COVID-19 pandemic in the Philippines.

Findings Regarding the Teachers' Motivations After the Covid-19 Pandemic Compulsory Teaching Process

Teachers are negatively impacted by uncertainties about post-Covid-19 education (Q15). Teachers' post-Covid-19 pandemic responses are shown in Table 11.

Table 11: Distribution of Teachers' Answers to Questions Regarding Compulsory Distance Learning before Covid-19

Questions	n	Average	Totally Disagree (%)	Disagree (%)	Neither agree Nor disagree (%)	Agree (%)	Totally agree (%)
Q17. *The thought that education may turn to be entirely online after the Covid-19 pandemic leads me to approach my profession in a more curious, functional and positive way.*	327	3,0618	20,2	14,8	24,2	20,4	20,4
Q18. *The ability to do distance learning completely after the Covid-19 pandemic negatively affects my approach to my profession.*	327	3,7661	9,4	12,9	15,6	15,9	46,2

No instructors agreed that comprehensive post-epidemic education would make them more investigative, functioning, and optimistic (Q17). However, most instructors (62.1%, 46.2% with certainty) feel that post-epidemic education being entirely online will negatively impact their career. However, teachers' responses on what they would do if distant learning continued are shown in Table 12.

Table 12: Responses to teachers' approach to their professions in the case of full distance learning

Questions	n	I would choose teaching again (n)	I would choose a different profession (n)
Q19. *In the event that the teaching remains entirely within the framework of distance learning*	244	178	66

This study found that most teachers would keep teaching if it were all online. As mentioned, teaching is intrinsically motivated. Even when they struggle, teachers keep going. It's intriguing how many professors said they would switch careers. 37% of teachers said they are not ready to teach online after the COVID-19 pandemic. Teachers' views on modifying instructional patterns during the COVID-19 pandemic's compulsory teaching procedure offer a different perspective. The COVID-19 pandemic introduced many teachers to distance learning. Distance learning was only used by 16% of our research universe's teachers before COVID-19. Since this technique of teaching was implemented urgently and there was no preparation, teachers experienced many challenges, which changed their motives and views of their work. First, most participants in our group study

described traditional teacher identity as face-to-face teaching routines and activities and the student-teacher interaction. Comments:

> *"The traditional identity of the teacher is that the teacher is a person who both teaches and sets an example for students and society in all aspects."* (Participant 2)

> *"Traditional teacher identity includes providing face-to-face training with students, the ability to understand how the student feels during the lesson from students' facial expressions and movements, and the ability to offer direct support when the student has a problem, as well as teaching theory and practice."* (Participant 5)

> *"Traditional teacher identity is the definition of the teacher who can communicate with students and other teachers one-on-one in schools."* (Participant 7)

> *"Made in a school environment; be with the student, other teacher friends; It is a tradition to teach at school, in the garden, in the canteen, in short, in the school building, in an environment where we can be together as a family."* (Participant 11)

> *"The traditional identity of the teacher is an identity that is in the classroom, watches in the garden, does activities with its students and sets an example for society with its costume and position."* (Participant 14)

As said, distance education teachers' traditional skills differ from those in face-to-face training, which is the study group's consensus. Distance learning emphasizes students and limits teachers' intra-organizational ties. Teachers' responses to Covid-19's distance learning role questions are presented in Table 13.

Table 13: Distribution of Teachers' Answers to Questions concerning the Role of Teachers in Compulsory Distance Learning Covid-19

Questions	n	Average	Totally Disagree (%)	Disagree (%)	Neither agree Nor disagree (%)	Agree (%)	Totally agree (%)
Q20. *I don't feel as much like a teacher as I did before the Covid-19 pandemic.*	327	3,2070	16,9	18	20,7	16,1	28,2
Q21. *It bothers me that my traditional identity as a teacher has changed with the Covid-19 pandemic.*	327	3,2796	15,1	21,2	15,3	17,5	40,9

Table 13 shows that 28.2% of instructors and 44.3% indicated they did not feel like teachers as they did before the outbreak. 48.4% of instructors—30.9% completely—said they were uncomfortable with the change in the teacher's usual role during the pandemic. The study group made these observations:

> *"A teacher is someone who educates students in every way and develops them with love and care. However, during the pandemic process, the teacher remained only in the position of teacher. In today's world, where access to information is easy, this situation has led to the devaluation of the role of the teacher."* (Participant 2)

> *"Reflections of changes in teacher identity on education can be expressed as lectures are explained in a more superficial way, course content prepared is explained in a way that will remain more theoretical, and more ineffective courses are carried out due to lack of interaction."* (Participant 5)

"With the distance learning process, a different definition of teacher has emerged. While it's not nice to be able to call and message day and night, it's very annoying to have to serve students and parents 24/7, and this inevitably manifests itself in the process." (Participant 9)

"I think the reasons why teachers don't feel like teachers as much as they used to; The constant opening and closing of schools, the abolition of examinations, the absence of obligation to attend classes, the devaluation of the teaching profession as well as the attitudes of parents and the administration." (Participant 10)

"Moving from such an environment (face-to-face teaching in a school environment) to one where we can't see their faces and can't even hear their voices even if they are called, this situation can be demotivating for teachers." (Participant 11)

"Being separated from students goes against the traditional identity of the profession. Just like a shepherd without a flock, the presence of the teacher is not visible in the distance learning process. Despite this absence, the teacher's struggle to say that I am there and teaching coincides with the traditional identity of the teacher at this point." (Participant 14)

Although most participants were uneasy with the shifting perspective of traditional teaching, some saw it as a development opportunity for the teaching profession. The declarations are as follows:

"The reflection of (the traditional identity of the teacher) on education will be positive. Even the tech-savvy teacher had to learn various Web 2.0 tools. He got rid of his traditional identity as a teacher, did not enter the classroom and did not give the information from the dry book to the student and did not complete the lesson. He prepared educational games to grab the student's attention and used Web 2.0 tools to conduct assessments. These tools have also improved the teacher." (Participant 1)

"When the perception of time and space in education changes, standard teacher models are also open to change." (Participant 3).

"But our innovative teacher approaches have rich content that can tolerate distance learning. Perhaps we can get rid of tradition with distance learning." (Participant 13)

"The traditional identity of the teacher is that of the teacher trained in the movement of realism. The teacher is part of generation x, but while students are becoming generation alpha y, z and even more, conflicts arise. When students are born, they are born with a reconstructive structure. But teachers continue to teach with the effect of realism. This creates problems, and the pandemic is exacerbating this situation." (Participant 15)

Conclusions and Perspectives

This study examines how the global COVID-19 pandemic and mandatory online learning affected teachers' motivation. In addition to the poll of 372 Turkish instructors, experienced teachers, scholars in educational sciences, and school administrators were surveyed on the results.

The responses provide that the Covid-19 pandemic's mandatory teaching has significantly impacted instructors' motivation. During face-to-face instruction, teachers missed intra-institutional student-teacher and teacher-teacher relationships. Distance learning has various drawbacks, including communication and accessibility. Many issues have hampered the distance learning teacher-student interaction. These may be related to students' issues accessing and using technical gadgets, finding a suitable location to

engage in the course, or adopting remote learning for the first time. Surveys suggest that teachers are uncomfortable with student-teacher interactions. During the epidemic, teachers thought the teacher-teacher interaction was gone. Most teachers miss school's collaborative atmosphere. Schools are not just educational institutions. Schools allow teachers to meet and share expertise. Due to the COVID-19 pandemic and required remote learning, teachers share less with one other. Research shows that intra-organizational interactions motivate workers. Therefore, harm to communication between teachers, the most essential part of the school as an organization, and pupils, the other significant portion, and their relationship, impacts their work motivation.

In the study by Tuna and Türkmendağ (2020) on distance education motivation during the COVID-19 epidemic, the inability of employees to interact when working from home, the inability to work with colleagues, and the decline in communication were all factors reducing motivation. To keep intra-organizational communication strong and motivate employees, companies provide free online meetings and maintain employee communication. School administrators can use a similar tool to keep instructors in touch and motivate them by encouraging information sharing.

Teachers are more stressed and anxious during the pandemic. Çokluk (2003) indicated that teachers had more stress than other workers. Teachers' stress and anxiety, which is crucial to the management connection between students, parents, and the school during the epidemic, are directly impacted by students' struggles. When society stresses, teachers stress too. The section on teachers' anxiety and stress in forced distance learning shows that teachers feel restless, sad, and helpless when their students struggle. Teachers' trouble reaching students also bothers them. During the COVID-19 pandemic's mandatory teaching, teachers worry more about their kids' futures. This illustrates that teachers deal with their own and their students' issues. Stress and anxiety rise. Finally, teachers worry about returning to face-to-face teaching after the pandemic. Covid-19 pandemic causes some of these issues.

Teachers face procedural uncertainty, which cannot be fixed. Some may improve. First, strengthen teachers' student networks and platforms. This will help the teacher reach the kid and minimize his concern about not being able to reach him or having difficulty. Teacher burnout is linked to stress and anxiety. Teachers and administrators experience burnout (Başol & Altay, 2009). Given this, teachers should get information and support from the school administration and Ministry of National Education to reduce their stress, anxiety, and mental health issues related to the pandemic. Healthy teachers mean healthy education. Because teaching is so intertwined with society, teacher burnout affects everyone (Kırılmaz et al., 2002). Thus, teachers' exhaustion might transfer to students (Erçen & Yogun, 2009). Thus, teacher stress and anxiety must be studied. Teachers must stay motivated, live healthily, and help their pupils and society.

Distance learning is new to most teachers; hence, their opinions are largely unfavorable. Most teachers felt distance learning will hurt their profession. In another question, most teachers claimed they would still teach if they completed their training online, while some said they would switch careers. In another analysis, the majority of teachers agree that required distance learning during the epidemic has disrupted the conventional image of the teacher in the face-to-face period and that they no longer feel like teachers. All of this suggests that distant learning changes instructors' professional identities and makes them uncomfortable. It affected motivation. Lack of motivation signifies lack of desire to act.

Distance teacher training will severely impact their attitude to their job, and one in four instructors will lose interest in their field.

Teachers that use this approach to distant learning during the mandated distance learning procedure of the COVID-19 epidemic will lose motivation at work. However, the fact that they think their identity as teachers has altered and are uncomfortable with this may also demotivate them for face-to-face. However, the idea that teachers might find new incentives and enhance their motivation levels in this process and in online learning motivates me to be more investigative, functional, and optimistic in my work. Some professors recognized this as a new internal incentive, but others disagreed in a similar percentage. Thus, teachers may not feel like teachers as before the epidemic due to the fast change to distance learning, the disruption of many rituals before the outbreak, and the weakening of ties with students, who are a source of motivation. The desire to engage with children and youth, the value of teaching, and the desire to serve others are key factors in choosing a teaching career (Atav & Altunoğlu, 2013). The slowness of the teaching process, teachers' incapacity to reach students, and their inability to feel like they're helping enough limit teachers' motivation. This requires teacher-student communication. However, because teachers were taken off guard by this unexpected transformation and had no training in distant learning before it, many have negative opinions about it. Teachers need training, support, and counseling during this distant learning process which will help them and the school system.

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Scholars' Conceptualization of Citizenship Education in Mainland China[44]

Hui Li[45], Hui Wang[46], Ping Ren[47]

Abstract

In the localization of citizenship education, Mainland scholars attempt to construct an appropriate Chinese concept of citizenship education. Through analysis of the concept of citizenship education as defined by thirty Mainland scholars from 2000 to 2020, the purpose of this study is to explore how a global concept of "citizenship education" is ascribed a local meaning in mainland China. The paper finds that Mainland scholars define citizenship education based on the dimensions of goals, content, and intrinsic nature. These three different kinds of definition reflect three key issues that need to be addressed in the current study of citizenship education in China, which are: How to deal with the relationship between national and global citizenship; how the choice of content should be compatible with the achievements of world civilization and the characteristics of Chinese society; and how to deal with the paradoxical relationship between political indoctrination and subjective nurturing. In the future exploration of the citizenship education concept in China, these three issues must be linked closely together to form a "triune" concept that corresponds to the essence, goal and content of citizenship education.

Key Words

citizenship education concept, Chinese-style, goal orientation, content selection, essence approach

Introduction

Citizenship education is a concept that originates from Western societies and can only be understood if it is placed in a specific national context (Ma, 2009; Hong & Xu, 2002). In the past two decades, Chinese scholars have been actively introducing concepts of Western citizenship education into China, while trying to break the monopoly of Western discourse on citizenship education and construct an appropriate Chinese concept of citizenship education. To date, however, the concept of citizenship education is still a mixture of Chinese and Western ideas and opinions, and no unified and clear definition has been

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formed. When citizenship education can be clearly explained conceptually, a correct practice of citizenship education can be derived and implemented (Tan, 2018)

This paper adapts a literature analysis method to assess the concept of citizenship education as defined by thirty representative Chinese scholars, including Feng Jianjun, Tang Kejun, and Gao Feng, and so forth, from 2000 to 2020. Its purpose is to attempt to clarify the specific connotation of the concept of citizenship education in mainland China as well as its key issues, to provide a foundation and inspiration for the subsequent research on the concept of citizenship education in mainland China.

Sources of Literature and Methods of analysis

The present study searched for relevant Chinese literature on the concept of citizenship education using "citizenship education" as the keyword and from "January 1, 2000 to January 1, 2020" on the CNKI database. According to metric visualization statistics, there are 2300 Chinese articles on citizenship education, and the top 30 Chinese scholars with the most published articles are: Feng Jianjun (19), Tang Kejun (18), Gao Feng (14), Ye Fei (14), Ren Yong (13), Rao Congman (10), Wang Jianliang (9), Zhang Hongyan (8), Fu Yiman (7), Le Xianlian (7), Yu Lingling (7), Zhang Yihai (6), Liu Dan (6), Chen Zhenggui (6), Guo Xiaoxiang (6), Han Fang (6), Cai Yingqi (6), Tang Chuanbao (6), Hou Danjuan (5), Hong Ming (5), Liu Tiefang (5), Wang Dongcheng (5), Han Fang (5), Ma Wenqin (5), Li Changwei (5), Zang Hong (5), Fu Anzhou (5), Wang Zhajing (5), Fu Hong (5), and Liu Xia (5). These thirty Chinese scholars produced 226 papers on the topic of citizenship education, of which 90 papers discussed the concept of citizenship education. Among these 90 papers, 4 papers specifically dealt with the concept of citizenship education. Definitions of the concept of citizenship education are commonly found in 5 articles and include topics such as the goals and connotations of citizenship education, the relationship between citizenship education and moral education, and a review of citizenship education research. Others are scattered among articles on topics such as the content, values, orientation, history, curriculum, and implementation of citizenship education, as well as the theory and practice of foreign citizenship education (81). Through the filtering process presented above, the present study identified 90 published studies on the concept of citizenship education by these 30 scholars and focused on their definitions of the concept of citizenship education. The discourse of other Chinese scholars who are cited in the articles of the 30 selected scholars will also be considered.

The 90 documents by 30 scholars were coded and analyzed by means of literature analysis. First, through reading the documents individually, the study extracted the definitions and discussions of the concepts of "citizenship education" by the aforementioned 30 scholars. Each scholar's definition of the concept of citizenship education was divided into two parts: their definition, and the discussion of other scholars cited in their article. The key words and core arguments of these definitions were identified. Second, the key words and core arguments of these concepts were coded to categorize the three major conceptual definitions of citizenship education and their specific content. Third, the three major conceptual definitions of citizenship education were analyzed and compared. The aforementioned literature was read again, and the relevant themes and their specific arguments analyzed and compared.

The Conceptualization of Citizenship Education in Mainland China

An analysis of the literature on the concepts of citizenship education of the thirty representative Chinese scholars, including Feng Jianjun, Tang Kejun, Gao Feng, and so forth, was completed. It showed that the current definition of the concepts of citizenship education in China can be divided into three major categories: goal theory, content theory, and essence theory.

Goal theory: To cultivate "good Chinese citizen"

Civic education is currently defined as the education that shapes the "citizen", and the understanding of "citizen" directly determines the definition of civic education. The term "citizen" is culturally specific and "has different connotations depending on national and sociocultural differences" (Tan, 2010). A "citizen" is generally defined as a member of a political community (nation-state) with defined boundaries who has the rights and duties this status entails. The political community in question is composed of its members and its political system (Conover, 1995). Consequently, the meaning of citizenship education is to make these "members of the political community" learn how to reasonably deal with the relationship between the citizens and the political system, and to clearly understand "what kind of public relations they are in as a citizen, what rights and duties these relations give them, and to exercise their corresponding rights and duties according to the objectives of each relationship" (Zhu & Feng, 2006). Based on the concept of citizenship, citizenship education is often defined internationally as the formation of members of a political community with certain qualities (i.e., being "qualified", "good" or modern) (Cogan & Morris, 2001).

The conceptualization of citizenship education as goal theory is one of the most common approaches used by Chinese scholars. Chinese scholars have identified the primary purpose of citizenship education as the nurturing of "good Chinese citizens". "A citizen corresponds to the country; without the country, there is no such thing as a citizen" (Feng, 2012), which means that citizenship education should nurture "good citizens" for the country. In the context of globalization, citizenship education should "focus on the political legitimacy and sovereignty of the country as well as the rights and duties of its citizens" (Rao & Chen, 2006). However, in the light of China's ethnic diversity, Tang Kejun's (Tang & Chen, 2009) citizenship education may ignore the specificity of groups if it only fosters a unified civic identity, leading to a lack of democratic vitality and alienation among groups, and harming the self-esteem and subjectivity of relevant group members. If it only reinforces group differences, inter-group solidarity will be lacking, and democratic civic practice will flounder. Citizenship education must combine the two and be based on unity, because unity looks at the (much) bigger picture. Indeed, "[t]he main task of citizenship education is to prepare competent members for the nation" (Tang & Chen, 2009, p.67).

Second, Chinese scholars have further defined what qualities a "good Chinese citizen" should possess. Scholars have identified five main qualities of citizenship:

1. Civic Consciousness: For example, Wang (2011), Ye (2008) and Ren (2014) argued that citizenship education, or civic consciousness education, aims to awaken people's civic consciousness and improve their civic qualities. Chinese citizenship

education should nurture young people with national and ethnic consciousness; consciousness of rights and obligations; consciousness of equality and justice; consciousness of democracy and rule of law; and consciousness of morality and civilization (Wang, 2011; Ye, 2008; Ren, 2014).

2. Civic identity. Some scholars believe that the primary task of citizenship education is to cultivate consensus, shape commonalities, promote the civic identity of citizens to the country, and be willing to take responsibility for the society, the country and the world as a good and responsible citizen (Han, 2010; Liu, 2016; Tang & Chen, 2009; Feng, 2011; Feng, 2015).

3. The ability of Civic Participation. For example, Zheng (2002) and Ye (2011) suggested that citizenship education refers to the cultivation of people in modern society to participate effectively in the public life of the state and society, and in doing so, to defend their civil rights and fulfill their civic responsibilities.

4. Democratic Literacy. Tan (2010) proposed that citizenship education is the entire transformation of Chinese education, and that the entire education system should have as its ultimate goal to nurture the younger generation to pursue fairness and justice, democracy and the rule of law, and to be able to actively and rationally participate in the public life of society.

5. Political Quality. That is, the notion that citizenship education is political education, focusing on cultivating citizens' political ideals, political beliefs, political attitudes, and political positions so that they have good political qualities (Yu, 2016).

Content theory: Compatibility of the "achievements of world civilization" with the "characteristics of the Chinese society"

Content theory is the second most common way in which Chinese scholars have defined the concept of citizenship education. This definition attempts to make the content of citizenship education compatible with both the achievements of world civilization and the unique characteristics of Chinese society.

The definition of citizenship education by Chinese scholars is consistent with the commonly framework accepted in today's world, in terms of the content framework of citizenship education. It emphasizes the development of citizenship education from aspects such as civic knowledge, civic values and emotions, and civic abilities. Yang (2005) argues that citizenship education broadly includes four main aspects: civic virtues; civic values; civic knowledge; and civic skills. According to Liu (2014), the content of citizenship education generally includes three aspects: civic knowledge, civic consciousness and civic practice. Guo (2014), however, proposes that the nurturing of civic virtues constitutes the "moral" aspect of citizenship education, the education of citizens about their rights and duties constitutes the "institutional" aspect, and the education of civic participation constitutes the "skill" aspect.

Chinese scholars have, on the one hand, adopted Western theories of citizenship education, arguing that it should include providing students with an understanding of the national political system, civil rights and obligations, and fostering universal values such as democracy and the rule of law, freedom and equality, fairness and justice, and so forth (Ye, 2012; Wang, 2008). Wan (2003) argued that, in light of the process of democratization of Chinese society, the construction of a political civilization and in the context of globalization, citizenship education should include advocating for a number of issues. This

included democracy, freedom, the rule of law, an understanding of social and political structure and democratic operational procedures, active participation in public affairs, and a sense of civic virtue. Wan (2003) also argued that citizenship education must advocate for the tolerance, consultation, humility, honesty, a respect for differences, a rational view of rights, obligations, and responsibilities, a national identity, an international perspective, and so on. On the other hand, based on the unique characteristics of Chinese society, many scholars (see, e.g., Gao, 2010; Zhang, 2017; Liu, 2016; Liu, 2016) argued that socialist core values, Marxism-Leninism, traditional Chinese culture and traditional virtues with Chinese characteristics should also be included in the content of citizenship education in China.

Essence theory: "Political indoctrination" and "subjective nurturing"

Essence theory is the third most frequently used approach to defining the concept of citizenship education. This approach is based on the social and individual functions of citizenship education, and defines citizenship education as the essence of two contradictory theories, which is to say political indoctrination and subjective nurturing.

The first theory views citizenship education as a vehicle for "political socialization". Through citizenship education, young people are familiarized with political rules, cultivate political awareness, develop democratic habits, and form a political culture and psychology needed for national development (Gui, 2010). Zhang (1997) believes that the basic purpose of citizenship education is to cultivate good citizens for a certain country. The goal, in essence, is to make the younger generation accept and inherit the political culture passed on by their predecessors and to achieve political socialization. The content of citizenship education mainly consists of the principles, norms, values and attitudes of social and political life, with the aim of cultivating good citizens for the country. Fu (2009) believes that the important aspects of citizenship education are fostering civic consciousness to form the political culture needed for the political community, consolidating the dominant position of the mainstream ideology, and thus providing legitimacy for the political community. Based on the recognition of the essence of political education for citizenship education, Gao (2010) and Wan (2003) point out that the construction of a socialist political civilization relies on the perfection of a socialist democratic system but also on citizens with socialist democratic consciousness. Citizenship education can guide the main body of citizens to build up confidence in democracy, develop democratic habits, and form the psychology of a democratic political culture, thus creating the citizens needed by a socialist democratic system (Huang & Hunag, 2009).

The second theory views citizenship education as a kind of subjective nurturing, and argue that through citizenship education, "reflective citizens" and "critical citizens", with independent personalities, a sense of rights and active participation in public life, should be nurtured. Tan (2010) pointed out that citizenship education should be "an education nurturing citizens". The goal of subjective nurturing is to cultivate citizens that actively participate, with independent personalities, an awareness of their rights, rather than "individualists". The means of education should be firmly opposed to "mechanical citizenship" education that excludes individual thinking, or to "a school system organized to produce an elite class of citizens - a system of education different from that of other citizens" (Tan, 2010). This system, on the other hand, focuses on fostering loyalty to the

system and the virtues of "humility, service, and self-control" for those from other classes. Zhu and Feng (2006) proposed that citizenship education in modern China is neither to nurture "master-subjects" in the traditional hierarchical relationship, nor to nurture one as described in Leibniz's *Monadology* (Rescher, 2014), who only knows about himself and not others. It should be to nurture modern citizens who are placed in the new socialist democratic and equal relationship, and who have both individual autonomy and a high degree of awareness and concern for the existence of others. Li and Zhong (2002) considered that citizenship education must essentially be a kind of subjective education. It is different from one-way, passive moral training or political indoctrination. Citizenship education must be a form of education that considers human subjectivity a prerequisite and aims to enhance human subjectivity, making it an active and enlightening form of education. Lan (2007) viewed citizenship education as a process in which the relevant departments of society, organizations and educational institutions collaborate to educate citizens into responsible subjects who enjoy rights and fulfill obligations in accordance with the law and to become effective members in political, economic and social life. For a socialist country like China, it is essentially the education of the masters of the country on how to be masters.

Key Issues Addressed in the Conceptualization of Citizenship Education in in Mainland China

These three different conceptualizations of citizenship education (goal theory, content theory and essence theory) reflect the current situation of the conceptualization of citizenship education in China. They also, however, highlight three key issues that need to be addressed in the conceptualization of citizenship education in mainland China.

Defining the goals of citizenship education: How to deal with the relationship between "national" and "global" citizenship

The goal theory conceptualization of citizenship education confirmed that its purpose in China is to nurture "good Chinese citizens". In the current context of increasing globalization, however, "global citizenship" and "global citizenship education" have become increasingly dominant discourses in the field of citizenship education. Therefore, citizenship education's goal of producing "good Chinese citizens", which is oriented towards "national citizens", is bound to be challenged by the concept and realities of "global citizenship".

At this point, we should clarify that there are two different understandings of "global citizenship". The first understanding is based on the framework of the country, where "global citizenship" means having a global vision and global consciousness. This means that individuals not only fulfill their basic rights and obligations as citizens of their own country, but also proactively assume the responsibilities and obligations of citizenship from a global perspective. The second understanding of global citizenship goes beyond the framework of the country and seeks "global governance" or advocates for "global citizenship" over national governments. It advocates for the active participation of citizens in a global civil society and for a willingness to fight for peace, human rights and democracy

in local and global communities. It is a framework that seeks "global governance" or "global citizenship" over national governments (Zhou, 2016).

Although the former understanding goes beyond the meaning of national citizenship and expands the scope of public life to global citizenship, it nevertheless cannot be separated from the foundation of the country. In this sense, "global citizenship" is based on "national citizenship" and is an extension of the goal of citizenship education. In particular, under the current initiative to build a community of shared human fate, the nurturing of "always being a builder of world peace, a contributor to global development and a guardian of the international order" must become one of the goals of citizenship education in China.

It is the latter understanding that really needs to be addressed with caution. Its fundamental proposition is that it is "the common good of humankind and not national interests, that should be the concern and be pursued. It is a matter of global ethical values, not national ethical values that should govern". This is a plausible notion, but one that requires a sound global political system, a global rule of law and global ethics of very high quality (Cao, 2018). In the current situation, where guarantees are lacking, such propositions may often be tantamount to global hegemony by seriously threatening the order, stability and exercise of power by a country. Therefore, only a nationally based education of "civic citizenship" can further nurture a "global citizen" with strong roots. The exploration of the citizenship education concept in China must begin with the concept of "national citizenship", followed by global vision and global consciousness of its citizens, both of which are irreversible.

The choice of content of citizenship education: How to incorporate the achievements of global civilization and the characteristics of Chinese society

As for the content of citizenship education in Mainland China, there is no excessive controversy over the integration of East and West, which appears to also the global trend. For China, however, the question in terms of specific content is how to combine the characteristics of Chinese society with those of world civilization. The current research and studies have only demonstrated the necessity and feasibility of combining the Western framework and content of citizenship education with Chinese social characteristics but there has been no discussion on how to achieve this. This issue here is the core content of the construction of a Chinese concept of citizenship education, which is also the area that currently needs the most effort.

The concept of citizenship education is a product of Western democratic societies and has always been closely linked to their democratic systems and its maintenance. In Western discourse, it is often referred to as "education for democratic citizenship" or understood as "the preparation of democratic citizens". Western democracies "require democratic citizens, whose specific knowledge, competences, and character would not be as well suited to nondemocratic politics" (Galston, 2001, p.217). In other words, citizenship education in Western democracies nurtures citizens with knowledge, values and abilities that are compatible with their democratic systems. China is a socialist country, and its democracy is a socialist democracy with characteristics that are uniquely Chinese and, as such, different from Western democracies. Therefore, the exploration of the construction of the concept of citizenship education in China must control the socialist and democratic attributes of citizenship education in terms of content selection. It could even be said that

the integration of East and West, in terms of content, is to transform the content of democratic citizenship education into Chinese socialist democratic citizenship education. Only on this basis can the existing achievements of world civilization with regard to citizenship education be further considered for incorporation.

Processing the essence of citizenship education: How to deal with the paradox of "political indoctrination" and "subjective nurturing"

Chinese scholars have given two different answers to the question of what the essence of citizenship education is, they are: political indoctrination and subjective nurturing. These two different definitions reveal the nature of the paradox of the essence of citizenship education. On one hand, citizenship education should promote the political socialization of individuals and the formation of qualified members required by a certain political community. On the other hand, it is necessary to cultivate citizens' sense of independence and autonomy and their active participation in public activities. The essence of this paradox is precisely the core issue of the current feasibility of citizenship education in China. If the nature of political education in citizenship education is denied, it will inevitably result in citizenship education losing its independence or being replaced by apolitical forms of education with strong moral overtones. Otherwise, it may turn into an ideal form of education that exists exclusively in the discourse of scholars, which may at any time become a sensitive topic. Likewise, if only the political and pedagogical nature of citizenship education is emphasized and the subjective educational function of citizenship education is ignored, citizenship education will inevitably be reduced to forced political indoctrination, which has been criticized by many.

In fact, while political socialization and the cultivation of subjectivity seem to be contradictory, they are actually concurrently unified yet in opposition to each other. In the very beginning of citizenship education, Aristotle (1965) made it clear that citizenship education was the most important measure for the preservation of the political system. He stated that its purpose was "to educate citizens in the spirit of the political system, not that they should learn the skills of the oligarchs or the plebeians. The words and deeds of the citizens should be cultivated, so that the political system in which they live, whether of the plebeians or of the oligarchy, may have the effect of lasting peace by the prevalence of such words and deeds throughout the state" (Aristotle, 1965). However, with the development of the modern capitalist democratic system, citizenship education has become a unique form of education in Western democratic societies. Its core has only recently begun shifting to the cultivation of democratic consciousness, such as independence, freedom and equality. Yet in today's world, it is undeniable that, regardless of the political system of the community, citizenship education is a process of "edification" of citizens for the political community, that is, a process of "political socialization". While scholars in Western discourse discuss the enlightening function of citizenship education for democracy, they also emphasize that democratic societies need citizenship education to create the democratic citizens they require in order to support and maintain the effective functioning of democratic systems. We should also note that the political inculcation of citizenship education is aimed at the public nature of citizens, while the cultivation of subjectivity is aimed at the individual subjectivity of citizens. Public in the sense of the image of citizens in public life, as citizens of society, citizens of the country, and even citizens of the world. It is inevitable, then, that citizenship education should

assume to promote citizens' "political socialization", so that they become qualified citizens required by the political common. Individual subjectivity is the appearance of the existence of citizens in the private sector, based on the prerequisites of personal independence, personal rights and obligations for the content, marked by individuals' active participation (Feng, 2012).

Conclusion

The current exploration of the concept of citizenship education in mainland China begins with its goal and then proceeds to discuss its content. It recognizes that the essence of citizenship education is still controversial. This kind of exploration reflects the urgent need to resolve the relationship between "national" and "global" citizenship in the construction of the concept of citizenship education in China. It includes integrating the achievements of world civilization with the unique characteristics of Chinese society in the choice of content. It further involves addressing the essence of citizenship education by considering the paradox between political indoctrination and subjective nurturing. We can also see that the current exploration of the concept of citizenship education in China tends to focus on a single aspect, resulting in its fragmentation into the goal, content, and essence of citizenship education, rather than a one-to-one relationship. It is therefore necessary, in any the future construction of the concept of citizenship education in China, to consider linking these three issues closely together to form a "triune" concept of citizenship education with one-to-one correlations among its goal, content and essence.

First, it should begin with the essence of citizenship education, and insist on the opposing yet unifying relationship between political education and the cultivation of subjectivity. Besides nurturing young people's identification with the nation and the authority of the country, a more important goal of citizenship education in China is to enhance the awareness and practical ability of citizens to think independently and participate rationally. In terms of citizenship education, it is important to consider integrating "political indoctrination" with "subject nurturing", allowing students to actively accept "political indoctrination" through "non-indoctrination" methods such as enlightenment and elimination. Only by doing so can the conflict between the two be resolved.

Second, in accordance with the dual function of citizenship education as opposing yet unified, what China's citizenship education aims to nurture is a qualified "national citizen" who has an independent personality, a sense of rights and the ability to participate actively; a citizen who is capable of taking on civic responsibilities and duties. While nurturing qualified "national citizens", citizenship education in China should also take a broader view of the world and expand the scope of citizenship education to nurture "global citizens", with a global consciousness and a shared sense of responsibility for global destiny. As President Xi Jinping has said, "Education is about nurturing builders and successors of the cause of socialism with the unique characteristics of China, not spectators and opponents".

Third and finally, setting a goal for and based on the definition of the dual nature of citizenship education, China's citizenship education may also consider choosing some specific operative themes that are contradictory but unified in terms of content. Options that merit consideration may include education on citizenship and identity, education on rights and duties, education on democracy and the rule of law, education on freedom and

equality and the consciousness of modern civilization, and education on public rationality and public participation. These contradictory yet unifying themes of citizenship education can not only accommodate the characteristics of Chinese society and the achievements of world civilization, but also restrict how citizenship education is conducted to ensure a "non-indoctrination" form of discussion and participation. It can even be said that the content of such a unified citizenship education system is itself a kind of citizenship education. This presupposes that the aspects of civic knowledge must be based on enabling students to understand China's socialist democratic system and its operation, as well as the position, rights and obligations of citizens under this system. With regard to the aspect of civic values, education should be based on socialist concepts of democracy, rule of law, freedom and equality as well as socialist core values. China's socialist democracy does not only need the improvement of the socialist democratic system, but also young citizens with modern civic values. Ultimately, civic training focuses on training young people to actively exercise their rights and obligations in accordance with objective conditions, to put into practice core civic values, and to participate actively in the public life of society.

In summary, the Chinese construction of the concept of citizenship education does not purport to construct a completely different concept of citizenship education from that employed in the Western world. As Kennedy and Fairbrother (2004) suggested, there is not a complete dichotomy between Asian and Western citizenship education. In the context of global dialogue, we must consider the results of research on global citizenship education, but we must also be rooted in the reality of Chinese society. Only when we return to the reality of Chinese citizenship education and face the problems of citizenship education in China can we explore our own path for citizenship education. By doing so, we will be able to better interact with the discourse on citizenship education in other parts of the world on equal footing, and look forward to reaching a common understanding of the beauty of each, on the basis of cultural consciousness.

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Experiencing Successful Intercultural Communication through the lens of Innovative European programs[48]

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Abstract

Effective communication is considered fundamental to the establishment of collaboration within communities. These communities are where partnerships can be forged and their members, active citizens of the 21st century, equipped with all the necessary social skills, can be assured of equity and inclusion. Schoolchildren are to be educated on their role in the communities and teachers must foster values and offer students the opportunity to develop strong, independent personalities.

The present paper aims at demonstrating the impact teachers' collaborative work can have on the school setting and on society. Emphasis is put not only on presenting the initiatives taken by the educators but also on disseminating educational and learning outcomes. It is an empirical approach, which portrays the obstacles that teachers and students face while attempting to achieve communication in an Intercultural school, as well as the actions taken to improve overcome these obstacles. Participating in Erasmus+ European Programmes and implementing design schemes based on contemporary pedagogic practices seem to be the key to successful intercultural communication and inclusive education. All of the elements that comprise our everyday reality have been reported in order to better understand how the unique identity of all students has been valorized and how we have all been engaged in a worthwhile and totally beneficial educational experience.

Key Words

collaborative work, Erasmus+, intercultural communication

Study Rationale

In this study we align with the notion that "Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind" (UNESCO, 2002, p.13). Indeed, recognizing and affirming cultural diversity for the benefit of present and future generations «as a source of exchange, innovation and creativity» and realizing that «it is as necessary for

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humankind as biodiversity is for nature» (UNESCO, 2002, p.13) allows Greek educators to value all the benefits of multiculturalism.

Greek society, which was once considered (and self-proclaimed) to be predominantly culturally and ethnically and socio-culturally homogeneous, has, by virtue of the influence of global changes, been multicultural for decades. This is the result both of its welcoming immigrants and, according to data provided by the UN Refugee Agency (2020), more than a million and a half refugees from various Asian countries having crossed Greek borders into the country over the last five years.

The majority of contemporary Greek citizens, being accustomed to living in a multicultural society have fulfilled the three prerequisites for Interculturalism (UNESCO, 2008). They have welcomed refugees, expressed interest in familiarizing with their diverse identity, and offered them space to act, developing relationships with the refugees and their families (UNESCO, 2013).

Only 61% of refugee children attend primary school globally, compared to 92% of non-refugee children. In Greece, however, more than 25 thousand children with a refugee or migration profile are offered education in public schools (UNICEF, 2018). This, of course, poses substantial challenges to the receiving educational system, which de facto lacks previous relevant (i.e., similar) experience to guide its actions. The educational system, however, is the vehicle that can contribute to the smooth inclusion of culturally diverse groups in their new reality and the new social conditions. As a result, it faces great challenges as it attempts "…to adapt to these complex realities and provide a quality education which takes into consideration learners' needs, whilst balancing these at the same time with social, cultural and political demands" (UNESCO, 2003, cited in UNESCO, 2008, p.12).

Refugee children's education has been given prominence in global-level documents. These include the Incheon Declaration and the Education 2030 Framework for Action, which acknowledges that the educational needs of vulnerable populations should be met in order to "Ensure inclusive and quality education for all and promote lifelong learning" – UNESCO's (2015) fourth Goal to Sustainable Development.

Reflection on the Greek educational system

In light of the above, the need for Intercultural education is imperative. It is a means of understanding "the other peoples" and evaluating their interdependence… putting emphasis on universal values such as pluralism, human rights, …equality, justice…" (UNESCO, 2000, p.4). Intercultural Education is a process that features five dimensions: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and, thus, social structure (Banks, 1991; 1993). To be realized, Intercultural Education presupposes fostering the principles of education for empathy, solidarity, intercultural respect and education against ethnocentric thinking (Nikolaou, 2009). It enhances Intercultural Communication upon realizing that "language and civilization are parts of the same equation" (Katsillis, Moustairas, & Spinthourakis, 1996, p.170). With a view to developing a more inclusive educational system, the Greek government, compliant with the "[t]he body of international and regional treaties and instruments protecting the universal right to

education for every person, including refugees and those in similar situations" (UNESCO, 2017, p.15). More specifically, Article 17 of the Convention on the Rights of the Children (UNICEF, 1989) was incorporated in the legislation. It should be noted that the article not only refers to the children's rights to education and their equivalent access to it, abolishing educational inequalities, but also to the state's obligation to ensure this right as universal. In order to ensure the features of refugee children's right to education – availability, accessibility, acceptability and adaptability (UNESCO, 2017, p.5) and to eliminating latent inequalities or exclusions from the educational system, the Greek state conformed with the report, which offers recommendations for Intercultural education by the Council of Europe (Project No7/1986) and founded Intercultural Schools (Hellenic Government Gazette, N. 1566/1985). In 2016, the state introduced a new law to enhance/ augment/strengthen Intercultural Education (Hellenic Government Gazette, N.4415/2016- Article 20) and established Educational Structures to support mandatory education for refugee students (Hellenic Government Gazette, N.4415/2016- Article 38). The fact that foreign students are offered education by the majority of Greek state schools, however, may thus argue that all schools «dynamically Intercultural" (Nikolaou, 2009, p. 230).

Studying the school population and student interactions, it becomes apparent that the lack of a common linguistic code and background cultural knowledge hinder successful intercultural communication and interaction. Attempting to detect and interpret the relationships developed between students of different cultures who perform in the same classroom gives rise to a reasonable question: What is the teacher's role in the realization of intercultural communication in the Greek public Intercultural school classroom?

School Profile and the teacher's role

Approximately half of the students of the 9th Primary School of Ioannina - School of Intercultural Education, where students can register throughout the year, are refugees and immigrants (e.g., Syrians, Iraqis, Iranians, Afghans, Albanians). This denotes linguistic and cultural diversity. We, the teachers in this school and authors of the present study, comprehend inclusive education: "…as an on-going process in an ever-evolving education system, focusing on those currently excluded from accessing education, as well as those who are in school but not learning" (UNESCO, 2008, p.8). We are trying to foster inclusion within education, starting «…from the belief that education is a basic human right and the foundation for a more just society» (UNESCO, 2008, p.5-6). In this process, we are aim to provide "… effective learning opportunities for every child, in particular tailored learning contexts" (UNESCO, 2008, p.9).

Thus, this study *a priori* assumes that

> [i]nclusive education cannot become practice in the absence of adequate teaching and learning strategies, and committed and competent teachers. Both learners and teachers are constantly faced with keeping the right balance between 'common' requirements and the diverse needs of learners (UNESCO, 2008: 26).

As a consequence, in order to help the refugee children mediate their new environment, we concur with the notion that the teacher has to be able: "…to deal with racism during their initial teacher education…» since «the complexity of the processes of racism and

class-based exclusions, as well as the lethal mixture of these with religious divides, demands a high level of skills and professionalism" (Gundara, 2006, p.14-15).

Teachers, then, are to perform as mentors, protecting and motivating refugee children to learn and succeed (UNHCR, 2017b). They must also be qualified enough to perform their fundamental role at school through adopting multicultural perspectives and applying culturally responsive teaching (Banks, Cookson, Gay, Hawley, Irvine, Nieto, Schofield & Stephan, 2001; Ramsey, 1987). It is effective teachers who "use knowledge of their students' culture and ethnicity as a framework for inquiry and they organize and implement instruction" (Banks et al., 2001, p.198) that determine the function of the Intercultural school and affect the teachers' performance.

We consider collaboration among teachers to be of utmost importance. It allows all members of the teaching staff to contribute to the cultivation of a school culture which promotes collective activity and offers a supportive environment where all partners are valued as equal (Sands, Kozleski & French 2000; Sapon-Shevin 2010; Scorgie 2010). But it also enhances the effort to improve our teaching and learning and encourages the introduction of innovations, their examination and reflection on practice (Cochran-Smith & Lytle 1999; Little 1990, 1999; McLaughlin & Talbert 2001; Talbert 1995; Westheimer 1998). As a consequence, apart from our daily performance at school, we are making efforts to achieve professional development. We participate in e-courses, attend conferences, workshops and seminars (Ingvarson et al., 2005), we exchange views with colleagues and we apply the suggested practices in the classroom, where the results of our progress can be visible (Patnaik & Davidson, 2015).

In line with the above-mentioned approaches, the staff (i.e., the teachers, psychologist, and social worker) in the Intercultural School have recorded the obstacles teachers and students are called upon to tackle in their everyday interactions and performances at school. They have also taken initiatives in order to support refugee children, who have experienced adversities. Research shows that supporting them in these difficult times can alleviate their traumas and offer common ground for overcoming hurdles and reaping positive outcomes (Graham, Minhas & Paxton, 2016).

The body of international literature focuses on the most challenging issues which all teachers of refugee children, no matter their age, have to cope with:

- time consuming administrative procedures, in some cases lasting more than six months, hinder the refugee children's access to a stable school setting (Eurocities, 2017).
- unstable numbers of the students in classrooms, due to the multiple relocations of the refugee families (Koehler et al., 2018; Ravn, Nouwen, Clycq, & Timmerman, 2018),
- early school leaving –an issue associated with both natives and immigrant or refugee children (European Union, 2018)
- lack of a common linguistic code (Detourbe & Goastellec, 2018; Grüttner et al., 2018)
- inadequate management of the refugee and immigrant students' diverse identity due to the lack of intercultural communication training competence for conflict resolution and mediation.

In an attempt to alleviate the situation and fuel the educational process we have been designing short term actions and participating in Erasmus+ projects. These not only benefit our students but also contribute to the staff's personal and professional development.

Implementing Erasmus+ Projects: Role models – school education

Meeting the needs of refugee children has been a demanding task. We have had to break down the moral barriers between cultural groups. This was necessary, in order to the school population space to interact and communicate, so they could develop relationships and collaborate, without facing discrimination because of ethnicity, religion or linguistic adaptation. Of course, collaboration between teachers, between students and between students and teachers has always been the objective in the school settings. The Erasmus+ Programme (2020) aims at cultivating cooperation and promoting equity and inclusion no matter what cultural differences or social obstacles participants may be facing.

This study allows us to communicate the outcomes and deliverables of our projects, extending their impact, improving our sustainability and justifying the European added value of Erasmus+ (European Commission, 2020).

the 9th Primary School of Ioannina implemented two Erasmus+ projects, which are in accordance with two of the objectives set by the Erasmus+ Programme Guide (European Commission, 2020) and aimed at contributing to the achievement of:

- reducing early school leaving to less than 10% and increasing attainment of tertiary education to at least 40% by 2020 (the headline education target);
- the promotion of European values in accordance with Article 2 of the Treaty on the European Union. "The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities." (Article 2, Treaty European Union).

In the 2017 - 19 academic years the pedagogical team of the school and our students participated in the European pilot project "Role Models". The program was carried out in accordance with the National Agency's obligations as the Erasmus+ National Management Unit. In 2019, we submitted a two-year School Education scheme entitled "Valorizing refugee students' diverse identity as a vehicle of enhancing intercultural communication and learning" for assessment. Having received funding from the National Agency, appointed as National Agency for the new European Union Erasmus+ Programme, we have been implementing the educational programme, the initial stages of which are presented in this study.

The first project we selected was based on the crucial issue of early school leaving as it "is an obstacle to economic growth and employment. It hampers productivity and competitiveness, and fuels poverty and social exclusion" (European Commission, 2019, p.1). International literature reveals that refugee children value education highly (Olliff 2007; Gifford, Correa-Velez, Sampson, 2009; Refugee Council of Australia, 2009; Keddie, 2011). In turn, refugee parents, as immigrant parents, provide their offspring with all the support they need to achieve educational success (Crul, Keskiner, Schneider & Lelie, 2017).

Nevertheless, students dropping out of school is connected with several forms of individual and social disadvantages (European Commission, 2018).

Consequently, we worked to realize the assumption that

> *education must be an integral part of the emergency response to a refugee crisis. It can provide a protective and stable environment for a young person when all around them seems to have descended into chaos. It imparts life-saving skills, promotes resilience and self-reliance, and helps to meet the psychological and social needs of children affected by conflict. Education is not a luxury – it is a basic need* (UNHCR, 2017a p.6).

"Role Models" was selected by the European Commission as "a good practice pilot programme" and has been presented in National Agencies' (NA) meetings in Brussels. The programme aims at helping students consolidate the value of school. This is achieved through realizing the importance of learning, by building strong relationships with their peers and teachers, reflecting on the hurdles they may be facing and enhancing their empathy and psychological resilience.

The target group for the realization of this project was the students of low economic and social capital, who face obstacles and inequality (Roma children, Muslims, disabled children, students with learning difficulties, children who are offered hospitality in institutions) and their classmates. A holistic approach to the issue was selected, with a view to empowering the students who are on the verge of leaving school and enhancing their classmates' empathy with regard to the difficulties dealt with by vulnerable groups.

School graduates were Role Models. They were selected by virtue of having successfully overcome all of the difficulties in their path. This enabled them to be included in society as active members, continue their studies and experience both personal and professional success.

Instructed by the scientific team of the project and the local coordinators, we were informed and prepared to realize the scheme in our schools. We were given the chance to communicate with colleagues, collaborate and exchange experiences during the preparatory period, while making suggestions in order to enrich the project and adopt feasible practices in the school setting. At school, we introduced and discussed the issue in depth with our students, who were 11-12 years old. We invited them to collaborate and work in mixed teams, in order to help them cultivate social skills and to record the reasons why a student may want to leave school, meeting the objectives of the European Project.

The students performed ideally, showing respect to all views and empathy for the disadvantaged ones. They applied innovative approaches and methods (e.g., mind maps and brainstorming) to realizing team work. Having completed their work, they presented it to the whole class and then participated in role playing games with a view to expressing themselves through acting and revealing truths related to our everyday school reality. Additionally, we asked them to focus on the short and long-term benefits of school education and they created original paintings and crafts. These were presented at school, on the school website and in events organized by the NA to publicize the whole endeavour.

The students, based on their previous knowledge and the present experience, recognized people of their environment as Role Models, and put forward inspiring examples to interview. They made a questionnaire of a semi-structured interview and we called the

Role Models to visit us at school. Both the interviewers and the interviewees enjoyed the interaction, with the latter realizing how school can really make them realize their potential and aspirations. As one student said: "School is good. It helps us become good people and good professionals".

Upon completion of the project, the participants were asked to make a video demonstrating the stages of the project realization and disseminate the results of their work during an event held at the local University. The location, in and of itself, provoked unfamiliar feelings in the visitors. Their experience was unprecedented. They shared their thoughts with their peers, made presentations and were awarded for their participation in this innovative project. We, the teachers, derived great satisfaction, having supported "the participation and inclusion of young people with fewer opportunities" (European Commission, 2020 p.10). Our students, in turn, benefitted from the opportunity to interact with students from diverse school environments.

A portion of the project's results were disseminated by a member of our school's Teacher Assembly, at the Transnational Cooperation Activity entitled "Social Inclusion Revisited: Role Modeling in Education". The activity was organized in Nafplio, Greece, June 9-12, 2019 by the National Agency. The purpose of the activity was to exchange good practices with regards to preventing expected early school leaving, through education and social integration. Among the conclusions reached by the teams that collaborated during the activity were:

- The difficulties faced by students due to their low socio-economic background are factors of early school leaving.
- Preventive measures should include all students and not just those at risk of school dropout, to avoid stigmatization.
- Supporting students who are at risk of dropping out of school requires continuous and effective cooperation of the school with social and medical services, psychologists and social workers, but also with the wider local community, including Higher Education Institutions.
- Among the factors that have a positive effect on the prevention of early school leaving are: schools' participation in the Erasmus+ Program, flexibility of the educational system in meeting the needs of each student, open school culture, the ongoing training and empowerment of teachers and effective control of the lack of attendance at an early stage.

The second Erasmus+ School Education – Staff Mobility project was designed according to the Erasmus+ Programme Guide, which offers an opportunity for teachers "to gain competences in addressing the needs of pupils with disadvantaged backgrounds … The Programme provides the staff with support to train and realize projects in areas such as training refugee children, intercultural classrooms, teaching pupils in their second language, classroom tolerance and diversity" (European Commission, 2020 p. 64).

The pedagogic team of the Intercultural school, as described in the school profile, collaborated and set forth both the needs and goals of the institution. The needs were defined as:

1. creative management of the refugee and immigrant students' diverse identity,
2. education in innovative educational practices in multilingual, multicultural, multispeed educational environments,
3. education in intercultural communication skills

while the goals of the institution were defined as:

- being educated in intercultural communication with a view to managing and valorizing the student heterogeneity,
- being acquainted with optimal teaching practices and apply effective strategies of differentiated tuition,
- becoming aware of the methods and the teaching tools applied to enhance inclusion of foreign students,
- being trained to offer personal, psychological and educational support to minority groups, refugees and immigrants,
- being informed about practical, feasible techniques to handle conflicts among students.

Given the present worldwide emergent COVID-19 situation, however, only one staff mobility has been realized so far, the results of which are presented in this study. The title of the course attended by three members of the staff, as decided by the Teacher Assembly, was: "Integrating minority, migrant & refugee children at European schools and society". It offered us the opportunity to be involved in discussions on the role of education, in the overall effort to integrate refugees and immigrants in European societies.

The methodology of the training was based on a combination of three important elements:

- Provision of knowledge required (theory)
- Use of training tools, such as case studies, videos, games, animations and exercises (practice – hands on experience)
- Feedback/Reflection (review)

By the end of the course and on our return to the school, we were able to reflect on our practices and the role we were playing in the multicultural classrooms we taught. The staff was educated on the new knowledge acquired during the course training. As a result, the school culture was enriched with stances and attitudes able to enhance a successful inclusion policy. Specifically, the knowledge we gained was related to:

- practices we can apply to deal with cultural differences inside the classroom and make the most out of cultural diversity in order to achieve inclusion,
- the implementation of policies and affirmative actions.

This knowledge, in retrospect, contributed to our professional development and changed our perspective and performance in the school context.

In order to disseminate the results of the project to the educational and local community, we held in school educational courses addressed to all colleagues. We also informed the

parents and the local community about the School Staff motilities, our goals and their expected results.

Conclusion

The impact of the participation of the 9th Primary School of Ioannina - School of Intercultural Education in the Erasmus+ projects is motivational and beneficiary. Not only were the objectives of the projects accomplished, but the dissemination of the results has been satisfactory. We have spread our experience and new knowledge making use of all the means available to us (i.e., online and printed press).

The activities offered all the members of our educational community, un included, the opportunity to enrich our knowledge and to cultivate our skills and abilities. Being in contact with colleagues and students from other school environments also allowed us to develop the features of a European identity. "This investment in knowledge, skills and competences will benefit individuals, institutions, organisations and society as a whole by contributing to growth and ensuring equity, prosperity and social inclusion in Europe and beyond" (European Commission, 2020, p.5).

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Children's decision making through moral dilemmas[53]

Irini Vegiannis[54]

Abstract

Nowadays, education is orientated towards 21st century skills that people should have, in order to live in this world of diversity and multiculturalism and where collaboration is key. A 21st century lesson being argued for is collaboration, which involves interaction and people accepting responsibility for their actions, including learning, and respect for their peers' abilities and contributions. These skills form people's identity and can affect their citizenship status. One of these skills includes decision making, which is an important process that people face in their everyday life. It takes place within a specific context and is influenced by both personal perceptions and social constraints or prejudices. When talking about decision making, the individual must collect information on an issue, consider if it is individual or collaborative, and identify available alternatives, values and preferences during the decision process. One way of researching decision making is through moral dilemmas. That refers to the manner in which people decide between two choices that can lead to desirable or undesirable outcomes. The significance of moral dilemmas has been noted when using them with children. Moral dilemmas help children explore the contribution of emotion, thinking and reasoning to behavior, in the decision-making process. This article presents a pilot study of 80 Primary School students from the Region of Western Greece, who were given five moral dilemmas and were asked to choose one of a series of pre-determined answers. The results presented focus on their answers and how they are differentiated according to their gender, classroom and country of origin.

Key words

moral dilemma, decision making, collaboration

Statement of the Problem

Our world is characterized by ongoing geographic, socioeconomic, political and cultural changes which, taken together, form a whole, whose main features are diversity and multiculturalism. In such a world, whose form is constantly characterized by change, the acquisition of knowledge and cognitive development are not the only issues at hand. Adaptation to new eras requires a set of skills which involve interaction and people being responsible for their actions, such as learning and respect for their peers' abilities and contributions. These skills must be related to values, including collaboration, acceptance, cooperation, critical thinking, respect, empathy, solidarity and so forth, forming people's identity and potentially affecting their citizenship status (Fullan, 2013).

These skills can help people make decisions on issues that may not have previously been of concern to them. Such issues could be related to how each person perceives reality and responds to it on the basis of their personal ethics. It is, thus, more important than ever that citizens to be able to stand up to developments, make the right decisions and live in harmony, adapted to any form of diversity and change they are experiencing.

Education, as an important component of the social system, is an area that is influenced by and also influences the broader political attitudes towards managing cultural diversity (Spinthourakis, 2014). This particular challenge that multicultural societies currently face mainly deals with creating a social and educational environment that responds to the needs and requirements of all social and cultural groups, fosters the creative interaction of cultures between locals and foreigners and cultivates all the skills discussed above, which enable people make responsible decisions.

One way of researching decision making is via moral dilemmas, which were used in this specific study.

Decision making through moral dilemmas

A major talking point regarding decision making is moral "balancing". As a concept, it refers to the way in which people decide between two choices that may lead to either desirable or undesirable outcomes. This is primarily examined through moral dilemmas, which explain the contribution of sentiments, thoughts and behavior during the process of decision making.

Moral dilemmas are important, because decision making is considered complicated. Balancing between two choices may require choosing between two moral values, which then create a strong "battle" within the individual. Ditto and Liu (2011, cited in Bartels et al. 2015), argue that, when facing a moral dilemma, people tend to contemplate the consequences of their choice. If they are opposed to a choice or a behavior, they focus more on the negative consequences than the positive ones. So, moral dilemmas combine both thoughts and sentiments. When individuals face moral dilemmas, they must take them into consideration, in order to evaluate the possible or desired results of his/her choices.

Kohlberg (cited in Crain, 1985) studied the use of moral dilemmas in decision making and explained children's stages of morality. Based on this research: In stage 1, children believe that moral behavior obeys in rules and laws. In stage 2, they tend to gain profit from their behavior, so that the others do them favors. In stage 3, moral behavior means helping and thinking about other people. In stage 4, moral behavior focuses on law obedience and respect of the society. In stage 5, children recognize other people's rights and their ability to express themselves, so moral behavior benefits the whole society. In stage 6, children base on their values, which are orientated towards justice, equality and dignity (Crain, 1985).

Kidder (1995, cited in Edgar & Wachs, 2002), presents nine steps of decision making in a moral dilemma:

1. identifying the moral dilemma that requires a decision,
2. identifying the person who faces the moral dilemma,

3. understanding the facts of the situation,
4. analyzing whether the moral dilemma refers to a right and a wrong choice,
5. identifying the importance of the moral values that relate to the moral dilemma,
6. deciding the strategy: obeying a rule, having a benefit or focusing on moral values,
7. thinking about the possibility of a third solution,
8. decision making, and
9. evaluation of the decision made.

Decision making through moral dilemmas also helps children become better acquainted with themselves, their thoughts and their sentiments. It also helps them learn to behave with respect towards the others, which is a basic characteristic for modern multicultural societies (Lee, 2019). Flanagan (2019, cited in Lee, 2019), argues that practicing in moral dilemmas may develop children's critical thinking and teach them values such as collaboration and justice. Moreover, moral dilemmas help children develop multicultural values, as respect towards any type of diversity and empathy (Magos, 2015).

Since contemporary societies are multicultural, education should aim to diminish inequalities among diverse student groups and teach them how to coexist and interact harmonically. Decision making through moral dilemmas has been considered as an important element of this kind of education because moral dilemmas offer children the opportunity to discuss about their thoughts and sentiments, develop their critical thinking and achieve self-improvement (Lee, 2019).

According to Upright (2002, cited in Magos, 2015) teaching moral values through moral dilemmas is far more effective than teaching them directly. These stories show children that each choice has certain consequences. This gradually converts their self-centered way of thinking into empathy. Children seem more able to learn, understand and accept different cultures when they face moral dilemmas that include multicultural elements (Elbaz-Luwisch, 2001, cited in Magos, 2015). Mendoza and Reese (2001, cited in Magos, 2015), argue that such stories help children understand that one culture is not better or worse than another, they are simply different to one-another.

Aim of the research

This pilot study attempts to examine decision-making on moral dilemmas. This subject is undertaken in the context of Primary School students in the Region of Western Greece, in the contemporary Greek multicultural school environment.

Research questions

The research questions were the following:

1. How do students of elementary schools face moral dilemmas?
2. How is decision making through moral dilemmas differentiated according to children's gender, class, country of origin and religion?

Methodology of the research

This pilot study was administered to 80 students of Primary Schools (in the 4th to 6th grades), in the Region of Western Greece, in January 2018. Three schools (one from each district of Western Greece: Achaia, Ilia, and Aitoloakarnania) were randomly selected to participate in the research.

Children were given a questionnaire, which included five moral dilemmas. They were asked to choose one of a series of answers to each dilemma. One moral dilemma and its corresponding pre-determined answers, for example, was:

While walking you find a wallet, which has 500 € and an identity card. What do you do?

>   A. You keep the wallet,
>   B. You give it to the police,
>   C. None of the above, you do something else.

These moral dilemmas were structured Erodotou (2013) proposed:

>   a. *Focus point*: The moral dilemma's plot should be based on realistic situations that someone may face in their real life.
>   b. *Central character*: A person or a group of people play the most important role, so children have to evaluate their actions. In this specific study, dilemmas were written considering the participants of the research to be the protagonists of the stories.
>   c. *Choice*: The central person chooses to do something because they face a certain dilemma.
>   d. *Moral values and discussion*: Moral values are highlighted from the dilemma the person faces. These values create a great opportunity for discussion and analysis.
>   e. *Questioning*: The moral dilemma ends by posing the question how should the protagonist behave or how would the child reading the dilemma act, if they faced the same situation.

Findings of the pilot study

Demographical elements from the sample of (N = 80) students are presented below.

>   a. **Gender**: There were 43 Male participants (53.8%) and 37 female participants (46.2%).
>   b. **Grade:** 19 students (23.8%) were in the 4th grade, 17 students (21.3%) were in the 5th grade, and 44 students (54.9%) were in the 6th grade.
>   c. **Origin of students and their parents:** 75 students (93.8%) were born in Greece and 5 students (6.2%) were born in another country.
>   - 60 students' (75%) father was born in Greece, whereas 20 students' father (25%) was born in another country.
>   - 59 students' mother was born in Greece (73.8%) and 21 students' mother was from another country (26.2%).
>   d. **Religion:** 67 students (83.8%) were Christian (Orthodox or Catholic), 7 students (8.8%) were Muslim and 6 students (7.4%) were unbaptized.

1. How do students of elementary schools face moral dilemmas?

Answers given by the students of the pilot study in each moral dilemma are presented Tables 1 through 5 (see below).

Table 1. Frequencies and percentages of the 1st moral dilemma

You find a wallet on the road, which has an identity card and 500€. What do you do?

	Frequency	%
A. You keep the wallet.	11	13.8
B. You give the wallet to the police.	65	81.2
C. None of the above, you do something else.	4	5.0
Total	**80**	**100**

Most of the children (81.2%) said that they would give the wallet to the police. 13% of them would keep the wallet and 5% would do something else.

Table 2. Frequencies and percentages of the 2nd moral dilemma

Your parents are absent from home and have told you to stay inside until they come back. Your friends come and tell you to go for a walk and return before your parents' return. What do you do?

	Frequency	%
A. You stay at home.	72	90.0
B. You go for a walk.	4	5.0
C. None of the above, you do something else.	4	5.0
Total	**80**	**100**

Almost all the children (90%) supported that they would stay at home, while only 5% of them would go for a walk or do something different.

Table 3. Frequencies and percentages of the 3rd moral dilemma

A new student from Africa arrives in your classroom. He sits next to you. Your teacher asks you to hang out with her. However, your friends don't want to have her as a friend. What do you do?

	Frequency	%
A. You keep hanging out with your friends, avoiding the new student.	9	11.3
B. You hang out with the new student.	64	80.0
C. None of the above, you do something else.	7	9.7
Total	**80**	**100**

80% of the children would hang out with the new student. 11.3% would avoid their new classmate and 9.7% would do something else.

Table 4. Frequencies and percentages of the 4th moral dilemma

Your best friend steals money from a classmate's schoolbag. Your teacher says that, if the guilty student doesn't reveal himself/herself, the whole classroom will be punished. What do you do?

	Frequency	%
A. You keep your best friend's secret.	30	37.5
B. You tell to your teacher that your best friend did it.	33	41.3
C. None of the above, you do something else.	17	21.2
Total	**80**	**100**

This dilemma seemed to confuse children's choice, as their answers were balanced. 37.5% of them would keep their best friend's secret, 41.3% would tell their teacher who is responsible for the theft, while 21.2% would do something else.

Table 5. Frequencies and percentages of the 5th moral dilemma

You forgot to complete a Math photocopy. If any student doesn't give it, he/she will have a lower grade in Math. One of your friends suggests you to give you his/her photocopy so that you copy it. What do you do?

	Frequency	%
A. You copy the Math photocopy.	17	21.3
B. You tell to your teacher that you didn't do it.	55	68.7
C. None of the above, you do something else.	8	10
Total	**80**	**100**

68.7% of the children would tell their teacher that they didn't do the photocopy. 21.3% would copy it, while 10% would do something else.

2. How is decision making through moral dilemmas differentiated according to children's gender, class, country of origin and religion?

Children's average answer in each moral dilemma, according to their gender, class, country of origin and religion are presented in Tables 6 through 9 (see below). For the purposes of data processing, the first choice of each dilemma was assigned the value of 1, the second choice 2 and the third choice 3. As a result, children's average answers shows which answer they preferred mostly and how this is differentiated, according to their gender, class, country of origin and religion.

Table 6. Means of answers to each moral dilemma according to children's gender

	Moral Dilemma 1	Moral Dilemma 2	Moral Dilemma 3	Moral Dilemma 4	Moral Dilemma 5
Boys	1.84	1.07	1.95	1.84	1.86
Girls	2.00	1.24	2.00	1.84	1.92
Total	**1.91**	**1.15**	**1.98**	**1.84**	**1.89**

Students appear to vary slightly with regard to their average answer preference, even with taking into account third characteristics (see Table 6). In moral dilemma 1, they both moved towards the second choice (to give the wallet to the police) (boys=1.84, girls=2.00). In moral dilemma 2, boys would be more likely to stay at home (1.07) than girls (1.24), but, in general, it is obvious that they would both probably obey their parent's guidance. In moral dilemma 3, both boys and girls would prefer to hang out with the new student (boys=1.95, girls=2.00). In moral dilemma 4, they had the same score (both 1,84), showing that possibly they would tell to their teacher who stole the money. Finally, in moral dilemma 5, both boys (1.86) and girls (1.92) would tell to their teacher that they did not do the photocopy.

Table 7. Means of answers to each moral dilemma according to children's class

	Moral Dilemma 1	Moral Dilemma 2	Moral Dilemma 3	Moral Dilemma 4	Moral Dilemma 5
4th grade	1.89	1.16	1.79	2.21	1.74
5th grade	1.94	1.16	1.94	1.83	1.94
6th grade	1.96	1.18	2.07	1.49	1.95
Total	**1.91**	**1.15**	**1.98**	**1.84**	**1.89**

There do not appear to be substantial differences between children's average answers to the moral dilemma questions, with regard to children's social class (see Table 7). As they grow older, they seem to make different decisions than when being younger. In moral dilemma 1, it seems that students in the 6th grade (1.96) would be marginally more likely, on average, to give the wallet to the police than those of the 4th grade (1.89). In moral dilemma 2, children gave approximately the same answers, declaring that they would stay at home. In moral dilemma 3, students of the 6th grade (2.07) would hang out with the new student more possibly than those of the 5th grade (1.94) and even more of the 4th grade (1.79). In moral dilemma 4, while the 4th grade students would tell to their teacher who stole the money (2.21), it seems that, as they grow older, this means gets lower (1.83 for the 5th grade and 1.49 for the 6th grade students) and they seem to decide to keep their best friend's secret. Finally, in moral dilemma 5, as children grow older it seems more likely that they would tell to their teacher that they did not do their Math photocopy (1.74 for the 4th grade, 1.95 for the 6th grade).

Table 8. Means of answers to each moral dilemma according to children's country of origin

	Moral Dilemma 1	Moral Dilemma 2	Moral Dilemma 3	Moral Dilemma 4	Moral Dilemma 5
Greece	1.91	1.13	1.97	1.94	1.78
Other country	2.00	1.40	2.00	1.70	2.00
Total	**1.91**	**1.15**	**1.98**	**1.84**	**1.89**

In moral dilemma 1, Greek students and students from another country would both give the wallet to the police (Greek=1.91, foreign=2.00). In moral dilemma 2, they would both stay at home, although it seems that Greek students (1.13) may be more inclined to do so than their foreign counterparts (1.40). In moral dilemma 3, they would both choose to hang out with the new student (Greek=1.97, foreign=2.00). In moral dilemma 4, Greek students (1.94) would be more likely to tell to their teacher who stole the money than the foreign ones (1.70). Finally, in moral dilemma 5, foreign students (2.00) would tell to their teacher that they did not do the Math photocopy more possibly than the Greek ones (1.78).

Table 9. Means of answers to each moral dilemma according to children's religion

	Moral Dilemma 1	Moral Dilemma 2	Moral Dilemma 3	Moral Dilemma 4	Moral Dilemma 5
Christian	1.91	1.12	2.00	1.82	1.88
Muslim	1.86	1.53	1.71	2.00	2.00
Unbaptized	2.00	1.17	2.00	1.83	1.89
Total	**1.91**	**1.15**	**1.98**	**1.84**	**1.89**

In moral dilemma 1, Christian (1.91), Muslim (1.86) and unbaptized students (2.00) would probably give the wallet to the police. In moral dilemma 2, Christian (1.12) and unbaptized students (1.17) would prefer to stay at home. Muslims seem to think more than the others about going out for a walk with their friends (1.43). In moral dilemma 3, Christians and unbaptized students would hang out with the new student (2.00), whereas Muslims also seem to choose the same, but less frequently (1.71). In moral dilemma 4, Christians (1.82) and unbaptized students (1.83), as well as Muslims, would probably tell their teacher who stole the money. Finally, in moral dilemma 5, Christians (1.88), Muslims (2.00) and unbaptized students (1.89) seem that they would tell their teacher that they did not do the Math photocopy.

Conclusions

It should be reiterated that the findings in this study are preliminary, having resulted from the instrument's pilot administration. They are presented with this understanding and the expectation that more detailed aspects of children's decision making through moral dilemmas are forthcoming, from the main research. It will employ a substantially larger sample and include interviews with student participants, in hopes of discerning the motivation behind their decisions in each moral dilemma.

Children's face each moral dilemmas differently and appear to take the dilemma's context into consideration. In moral dilemma 1, they seem to have indicated that they realize that the wallet is not theirs, and so tried to find the most suitable thing to do with something they do not own. Most of the children would give it to the police. In moral dilemma 2, almost all of the children reported that they would obey their parents and stay at home, despite the fact that they could return before their parents did. In moral dilemma 3, a very high percentage of the children reported a preference to hang out with the new student and have some time with them, despite the fact that this child would be totally unknown and culturally, linguistically and religiously diverse from them. Moral dilemma 4 seemed to

present a difficult choice for the children. This was indicated by the nearly identical response percentages for both of their alternative choices. It was also the moral dilemma with the highest percentage of choice 3 ("None of the above, I would do something else"). This would seem to indicate that children prefer (or even need) a different choice, beyond keeping the secret or telling their teacher the truth. Students appeared more certain about telling the truth to their teacher in moral dilemma 5, however. They chose to be honest about themselves, even if they knew they would have lower grades in Mathematics.

The fact that, irrespective of their gender, class, origin and religion, the children seemed to have a common ground for making a decision. This could be interpreted in two ways. The first interpretation is that decision-making is a process with clear mechanisms. These mechanisms trigger thoughts and feelings for the individual based on specific criteria that later lead to the decision. Among the basic criteria taken into account are the context of the decision-making situation, the moral values that arise and the motives behind it. The second potential interpretation is that, although each culture interprets moral values differently, it may be possible to speak of a common basis of human values. Children in our study, irrespective of their cultural backgrounds, showed respect, obedience, acceptance of diversity, friendship, family awareness, empathy and sincerity. It appears that these may be seen as overarching values transcending all sorts of differences between people, forming, if you will, a "global ethos", which is later interpreted in various ways from one culture to another.

Moral dilemmas seem fertile ground for further research. Their use appears to offer substantial insight concerning children's decision making. Currently, it seems more important to select moral dilemmas based on their ability to cause children to experience strong values conflicts, than to examine whether children can identify ethical or commonly accepted behavior. Preliminary findings indicating attitude shifts across age groups would also seem to indicate that a comparative study examining how different age groups of students (e.g., Primary Schools, Middle and High Schools, and Higher Education) deal with moral dilemmas could be very interesting.

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A Study on the Construction of Meaning in the Context of the Viewer-Movie Relationship[55]

Cemre Su Aydin[56] and Nilüfer Pembecioğlu [57]

Abstract

This study explores the two-sided viewer-movie relationship within the framework of meaning. The main questions could be set as h ow closely does the meaning that the audience gives the movie while watching it match the meaning that the movie's creator gave it? What role do social interactions play in the interpretation of a film's meaning? Or how does the context influence the interpretation if the same material is watched at two separate times? The intellectual underpinning of the investigation is questions like these. The participants saw the 2016 short film "Less Than Human" with projection in a dim setting akin to a theater to learn the answers to these questions, and the same individuals afterwards participated in semi-structured interviews.

These interviews were conducted while the Covid-19 epidemic was still active. The study was conducted again with the same subjects around a year after social "normalization" started, and the information gleaned from the two interviews was compared. Three members of the short film's creative team were also questioned, and information regarding the film's significance was contrasted with the participants' responses. The results showed that the construction of meaning varied depending on age, gender, and educational attainment, but was unaffected by how frequently people went to the cinemas, watched movies, or watched short films. Different viewers put forward various interpretations of the movie based on their own personal life experiences.

Despite all the disparities in cultural codes, the meaning generated by the authors of the short film and the participants and the meaning revealed by the participants mostly match. The passage of time has the power to alter the viewer's interpretation. The way meaning is constructed depends on social events and process outcomes. It was discovered that the Covid-19 epidemic at the time of the study had an impact on the interpretation the viewer made.

Key Words

Movie and Meaning, Viewer, Construction of Meaning, Movie and Viewer Relationship

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Introduction

After being created by its producer, the meaning of the film assumes a fluid framework, making it distant from an absolute structure. The meaning of a movie is produced by the movie's author using both the technical features and the ideas they wish to express. On the other hand, while watching the movie, the spectator generates ideas, establishes situations, and develops meaning. The meaning becomes authentic with the cohesion of the film and the spectator. When the social, historical, emotional, and relational framework can be determined, meaning construction can start. The movie's content is decided by the option of how its technological components are used. As Barthes comments on the producers and the interpreters of the text, all the frames seem to be arbitrary and to him, there is no one as the creator but only the combiners (Barthes, 1972). That means all texts, once produced are open to innovations, interpretations and re-structuring attempts due to its infinite capacity of reproduction.

The differences in these choices are what set the movies apart from one another and give each film its own own meaning (Erdoğan, 2011: 203). The meaning of the sentence varies as a result of where the emphasis is placed on a word. Similar to Metz's units, which include camera motions, transitions, and color, these elements do not occupy physical space but alter the meaning of the film (Büker, 2012:15).

The artwork The Ambassadors by Hans Holbein served as the inspiration for the project. If we describe the significance of the painting, a viewer standing directly in front of it would only observe an insignificant figure at the bottom of the work. The figure on the ground, however, acquires significance when viewed from the painter's chosen vantage point. In this situation, meaning and interpretation are greatly influenced by one's perspective. The painting becomes subjective and shifts away from the objective stance once meaning is introduced and when the picture is viewed from the right/determined viewpoint. According to Lacanian theory, meaning operates in both directions, thus when the figure beneath the painting starts to have significance for the subject, the painting begins to look at them (Zizek, 2016:125). The study's discussion of the audience-movie relationship will be applied to this case. What connection exists between the meaning that the movie's creator intended and the meaning that the spectator derives from it? Questions like how social activities contribute to meaning formation or how watching the same content at different times affects meaning are outside the purview of this study.

By concentrating on the interaction between the film and the viewer, the research tries to examine the production of meaning. For this, the participants first viewed the short film Less Than Human, and then semi-structured interviews with the participants were conducted. Open-ended questions were posed during the interviews, and the responses were analyzed. Due to the Covid-19 pandemic, there were limitations at the time of these interviews, including the need to wear masks when going about daily life, social withdrawal, and the one-person-per-area regulation in closed locations. The previously imposed quarantine restriction was withdrawn, but because there were still restrictions in place, daily life could not completely return to "normal." For this reason, the interviews with the same participants were conducted again roughly a year after the current restrictions were withdrawn and social life resumed in its "normal" flow. Following a second viewing of the short film by the participants that did not deviate from the norm established in the first interviews, the first interview's questions were rephrased. In

addition, three members of the film's creative team were interviewed to learn more about its meaning. The information gathered from these interviews was then evaluated using the descriptive approach by comparing the participants' responses. Participants in the 17–30 and 31–60 age groups, the animated short film Less Than Human, and the use of interviews as a data gathering method are the study's limitations.

Methodology

Data gathered through methods like interviews and observation are organized in addition to the descriptive analysis. The process involves categorizing and analyzing the data in accordance with the previously established themes. Depending on the cause-and-effect connection between the findings, cases can be compared. The descriptive analysis process has four stages:

- First, a framework is prepared for analysis. For this, research questions, conceptual framework, interview, or observation are used.
- The data is organized according to the prepared framework. At this stage, eliminations can be made or direct quotes can be selected for the result.
- Supported by direct quotations where necessary according to the edited data.
- In the last stage, the findings are interpreted, and meaning is created (Yıldırım and Şimşek, 2008:224).

Interviews are done to find out what people believe, know, feel, and act about various topics and their potential causes. Individuals with hearing and speech impairments may be interviewed face-to-face, digitally over the phone or computer, or in an animated (symbolic) manner to collect the data. Interviews are favored because they are more authentic, can offer insight, and allow for quick data collecting. The researcher has an opportunity to identify phony or unreal expressions from the participants' gestures, tone of voice, and facial expressions, particularly in face-to-face interviews. Depending on the number of participants, the subjects being interviewed, and the meeting's regulations, there are several sorts of interviews (Karasar, 2019:210-212). Face-to-face interviews were used in this investigation. The target viewer consists of the general viewer, so semi-structured interviews were conducted with individuals who fall under the definition of public instead of experts or leaders.

The participants watched a brief animated film titled Less Than Human by projection in a dim setting resembling a movie theater. To achieve a standard, all requirements remained constant. Those who have previously seen the short film were not included in the study. To avoid the possibility of being influenced by one another's responses, the participants were each interviewed separately after watching the film. With the subjects' consent, the interviews were audio-recorded. These audio recordings were later transcribed and prepared for analysis. Participants were given open-ended questions, and it was intended to make sure they understood them by coming up with replacement questions that had the same meaning. With a pilot group, the inquiries and interviews were tested. The first eight questions that were posed to the participants focused on their personal information, including their age, gender, education level, frequency of going to the movies, preferred genres of films, and viewing patterns for feature films, short films, and animations. The remaining eleven questions concern the short film. In order to explain the significance of the short film, these questions were posed.

The Covid-19 epidemic is still present at the time of these meetings, although quarantine restrictions had been abolished. Even though the quarantine limits were lifted, wearing masks, maintaining a certain social distance, or enforcing a rigorous number of people-per-area regulation had maintained for some time. When all of these limitations were gone and life resumed its "normal" course for a while, the second interviews with the participants were conducted. The interval between the two participant interviews is roughly one year. To establish a standard, the formal format of the interviews and the second movie screening were both maintained. Through the interviews, we'll try to test the following hypotheses:

- Age, gender, and educational status create differences in the construction of meaning.
- Frequency of going to the cinema, watching movies, and watching short movies play a role in creating meaning.
- Viewers evaluate the movie in terms of their own life experiences. Different viewers infer different meanings about the same scene. So it has multiple meanings.
- Due to different life experiences, ways of perception and cultural codes, the meaning of the movie's creators and viewers may not overlap.
- The meaning derived from the watched content changes when it is watched again after a long time.
- Social events are effective in creating meaning and changing meaning.
- Within the framework of movie theories, the viewer's identification with the characters in the movie is in question. The fact that the watched movie is a short movie may not be enough to provide enough data for identification.

Participants: The term "universe" refers to the human societies, social groups, and diverse events that encompass the things that the researcher investigates. The universe could be a continent, nation, city, or organization. It is crucial that the universe can adequately depict the event or phenomena under study. The enormity of the cosmos, the breadth of the area to be investigated, and the lack of time and chances for research that would cover the entire universe are examples of scenarios in which a group is required to represent the universe (Baltac, 2018: 234–235). Small groups chosen in accordance with specific criteria and able to accurately represent the universe from which they were drawn will serve as the sample to satisfy this need (Karasar, 2019:148). Changing the sample size is crucial since it reveals the universe's specifics. According to qualitative and quantitative studies, sample sizes vary. This is because, although in qualitative research, the quality of the sample is more significant than the amount, in quantitative research, the quantity is more significant (Baltac, 2018:237). The type of data analysis chosen, the questions asked, the goal, and the time and resources available are all taken into consideration when adjusting the sample size. However, sample size alone may not indicate representational capacity (Neuman, 2014:349). For this reason, the sample sizes of qualitative studies in the literature vary. The absence of new information from the sample group, in other words, entering the cycle of repeating the information by reaching saturation indicates that the group has reached a sufficient number (Baltacı, 2018:261-262).

The study's target population is Turkish moviegoers, therefore participants were chosen voluntarily using a targeted selection strategy that included a maximum diversity

sampling. The study makes the assumption that, within the allowed margins of error, the population sampled is representative of the entire population.

A person's youth phase is defined by UNESCO as being between the ages of 15 and 25. The youth era, according to the United Nations Organization (UN), is between the ages of 12 and 24. (hugaum.hacettepe.edu.tr, 2022). Between youth and maturity, experts have recently added a stage dubbed "emerging adulthood," which lasts from 18 to 29 years of age (Arnett, 2000:477). Erik Erikson described the ages of 17 to 30 as "isolation against closeness" and 30 to 60 as "generativity versus stagnation" in his theory of psycho-social development. As a result, between the ages of 17 and 30, the person starts to create his life and mingle with society by developing broad relationships. The person is creative, productive, and productive between the ages of 30 and 60 (Gürses and Klavuz, 2011: 158).

Erikson's developmental periods of 17–30 and 31–60 were used in this study as constant variables to discriminate between age and, consequently, life experience. As a result, 24 individuals were interviewed, including 6 women and 6 men from the 17–30 age group and 6 women and 6 men from the 31–60 age group. The sample group's age and gender data were held constant, and the search for participants was stopped once the responses began to converge. In accordance with the order of their interviews, participants were referred to as "participant 1," "participant 2," etc. as defined.

Movie Used in Research: The research will employ the 2016 six-minute short film Less Than Human for a number of reasons. To reduce the chance of losing the viewer's attention, short films are preferred over longer ones. Less Than Human was picked because it has a high viewership rate of over 19 million, a lot of comments and likes, and no dislikes. It was also chosen because it is an award-winning film. Through its layers that provoke thought, the short film has a critical stance, according to interviews with its creators. Furthermore, because of the subtexts surrounding the zombie concept, the film offers parallelism and is appropriate for the production of multiple meanings. Turkish subtitles have been provided, and the movie is in English. The participants were advised to watch the film again in order to avoid any potential issues brought on by reading the subtitles.

The Plot of the Movie: The camps are used to treat and confine the zombies as a result of the zombie epidemic. The campsite is visited by a reporter and a cameraman who are there to document whether the cured zombies living in these camps would be reintegrated into civilization. At the conclusion of the film, the press members interview the two zombies they encounter and make a judgment.

Findings

The reason why the movie was liked: Ninety-one percent of the participants enjoyed the film; one of the remaining participants said they did so very much, while the other said they thought it was different. In light of the participants' comments about why they enjoyed the film, 16% of them said that the quarantine imposed during the Covid-19 pandemic process was analogous and approximately equivalent to the concept of quarantine in the short film, allowing them to claim ownership. Half of the participants are male, half are female, half are between the ages of 17 and 30, and half are between the ages of 31 and 60. The analysis of participant interviews presented several viewpoints.

For instance, participant 5 remarked that the Covid-19 pandemic has caused our lives to increasingly resemble the life depicted in the short film and stated, *"Although it seems far away at first, I can't even imagine what we will experience in the future, even in the next two or three years. I find some aspect of my own life in everything I watch, which is why I enjoy it. Perhaps because of their creativity, screenwriters have visited these places in the past. I rarely watch science fiction. However, I feel like I need to watch a little bit more because science fiction is what we are currently experiencing."*

Participant 14 said, *"I liked it, it was good. At least you can see how the media is distorting the truth. During this quarantine period, there was a situation where those who were not vaccinated were quarantined. Maybe you've heard of them in America. For example, this came to my mind directly, because the media had pumped it up a lot, as if we should shut down those who did not vaccinate"*, and he compared the events that took place during the quarantine process.

Participant 15 said, *"I think this may be a reason because it allows identification due to the current pandemic conditions. One of the reasons is that it resurrected the fears in it, and it probably aroused concern for the future"* he said, adding that he liked the short movie because of the quarantine theme.

16% of the participants claimed that the fact that the film was animated was the reason they enjoyed it. All of these individuals are male, with half being between the ages of 17 and 30 and half being between the ages of 31 and 60. For example, participant 6 said, *"I like it, yes. I love watching animation. It was a good animation. It was beautifully drawn. Shooting techniques were also good. The fact that we're watching everything through the camera. It was all good that the camera focused on the falling things and around the house"* and stated that the fact that he found the animation technique successful made him love the movie.

8% of the participants said that they liked the movie because they found it deep and emotional. These participants are women in the 31-60 age category. While 29% of the participants were waiting for a scary movie due to the zombie theme, they said that the emotional release of the movie made them like the movie. The majority of these participants consisted of the 17-30 age group who watched more than one movie a week.

On the subject, participant 11 said, *"Obviously I liked it because it was a different approach no matter how I explained it. You know zombie movies, scary bloodsuckers, and stuff, but that's a very different approach. A question was asked that zombies might also miss their humanity. This is very different"*, participant 16 *"I like it. When I first heard about the subject, when you actually said zombie, something scary came to my mind automatically, or something that I would be very disgusted. But after that, it was enjoyable, and I realized that they were trying to create the opposite effect, so it was enjoyable"*, participant 22 said, *"I liked it. There was a message there, in my opinion. Because the zombies in our thoughts are not like that, but I could even be friends with the zombies there, maybe that's why I liked it"* and stated that they liked the movie because a different approach was brought to the zombie theme. 16% stated that they liked the movie because of its subject. Participants aged 31-60 are university graduates and watch more than one movie a week.

Two people who initially indicated they loved the movie changed their minds and said they didn't like it this time when the interviews were conducted again. Participants who previously stated that it was different or that they enjoyed it a lot just said, "I loved it." It

was observed that 80% of the participants changed their opinion of the movie's likeability or desirability.

Participants 5 and 15, for instance, claimed that they felt a connection to the zombies since they had been isolated like the zombies in the film as a result of the Covid-19 outbreak. For example, participant 11 claimed in the first interview that he like the short film since the zombies were not frightening but rather emotional, but in the second interview he claimed that he did not find the film fascinating. The vast majority of participants changed their thoughts and decided that they were interested in the short film's theme.

The plot of the movie: 29% of the participants said that the movie is about the fact that the visible and the projected are different and the media distorts the facts. The majority of these participants are male university graduates between the ages of 17-30. For example, participant 7 said, "*The movie actually shows something completely different behind what is seen and reflected. At the end of the day, I realized that what they wanted to see as a monster was again presented as a monster. Even if they have seen that it is not so, even if it is registered*" and he stated that the members of the press in the movie distorted the facts.

On the other hand, 16% of the participants explained the subject of the movie with concepts such as marginalization, prejudice, and discrimination. The majority of these participants are male university graduates between the ages of 31 and 60 who watch more than one movie a week. For example, participant 17 said, "*I can't say anything very clearly, but again, it was probably a movie about segregation, discrimination, stigmatization, and stigma. Okay, although their physical features or physiological features are different from normal people, when we look at them as consciousness, they are the characters we call zombies at the same level of consciousness as humans. There are maybe millions of people living in the same buildings under the same conditions. That is the main issue*".

Participant 21 said: "*It is suitable for reading a lot, but I don't know how old or new it is, but in today's conjuncture, it probably deals with the theme of immigration but more deeply the concept of the other, but this other may sometimes be sexual orientation, sometimes immigration, class difference. There may be poverty, after all, there is a group of people who are imprisoned in a place and are told to the world as an element of fear, but we see that they also have feelings, through zombies, I think it is related to the concept of the other as a theme*".

When the study was conducted again, it was discovered that 58% of the participants had changed their minds regarding the movie's subject. Most individuals who changed their minds are university graduates in the 31–60 age range, with equal numbers of men and women. Compared to the initial interviews, fewer individuals mentioned the quarantine theme of the film, despite the fact that the majority did.

Highlights of the movie: 12% of the participants stated that the characters are one of the remarkable elements of the movie. For example, participant 3 said, "*I don't remember much, but I can tell you about the characters one by one right now, that is, I remember the characters more than the event*" On the other hand, 47% of the participants paid attention to the fact that zombies are emotional, and human-like, away from the typical aggressive and scary nature of zombies. Participant 10 "*The living-dead are actually living beings, they have feelings. People misinterpret them, that is, zombies*", Participant 12 "*The zombie feels sorry for his friend and is connected with people and is not aggressive*" participant 23's sentences "*Zombies have feelings, play music and behave towards people*" can be given as

examples to this situation. Half of these participants are in the age group of 17-30, half of them are in the age category of 31-60 and the majority are men. 25% of the participants said that the harmonica scene was remarkable, and the majority of these participants were women who had graduated from university.

70% of the participants in the second interview revised the highlights that they thought were noteworthy. 16% of the participants discovered previously unspoken highlights. Despite this, most people concur that the most remarkable part of the film is the fact that the zombies are not frightening but instead exhibit human-like emotional traits.

The color of the movie and the reason: 25% of the participants responded "green" when asked what color the movie was. This response was given by participants in equal numbers of males and females. They claimed that the hue of the undead was the reason they chose green for their response. 16% of interviewees claimed that the movie is dominated by two colors. These hues range. Men make up the bulk of people who respond in this way. These individuals claimed that they favored two colors due to the environment's color, opposing ideas like hope and sorrow, or the contrasted character structures. 8% of the participants thought the movie's color was warm. These high school graduate male participants claimed that there was no justification for them to prefer a warm color. 8% of the participants said the color black and these participants are university graduate women between the ages of 31-60. 20% of the participants defined the movie as gray. These participants are between the ages of 17-30, they chose the gray color because of the tone of the movie. 23% of the participants expressed a different color from the ones listed.

What genre of movies do the participants watch: Participants watch a wide variety of movies. The mentioned movie genres can be listed as follows: Horror, comedy, thriller, action, biography, drama, adventure, animation, fantasy, detective, romance, and science-fiction. 16% of the participants were horror, 16% comedy, 12% suspense, 29% action, 8% biography, 20% drama, 16% adventure, 4% animation, 4% %12 fantasy, 12% detective, 8% romantic, and 16% science-fiction. In the interviews held for the second time, no significant change was observed in this category, and the majority of the participants again counted more than one genre.

The genre of the movie: 25% of the participants called the genre of the movie drama and half of them are women, half are men, half are in the 17-30, and half 31-60 age category. 20% of the participants stated that the movie has a dual genre, and the majority of these participants are university graduates, men in the 17-30 age category.

62% of the participants changed the movie genre in the second interview. While the number of people who called the genre of the movie drama in the first interview, the number of people who called the genre of the movie animation in the second interview was high.

Criticism of the movie: 20% of the participants stated that the movie criticizes marginalization, prejudice, and exclusion. The majority of these participants are between the ages of 17-30. Participant 16 "*Actually, there is no difference between a zombie and a human. Humanized zombies. Sensitivity, sensuality, it's all there. Even the very tough and aggressive person ends up with something that shows that there is a sensitivity in him, but despite this, he tries to reflect certain patterns in people. In other words, there is a certain stereotype in people, zombies, they are afraid of him without even trying to listen to anything*", and participant 5 said, "*The member of the press had a slightly militaristic side,*

he had a look from the outside, looking at them from the outside. There is a victimized character, and there is a good press member. These may be members of the press of an army, the state said to take a look at the people in that camp. In other words, there is a situation of marginalization." The separation of the zombies from society, regardless of what they say in the interview, has been compared to the problems of marginalization in real life.

20% of the participants said that the movie did not criticize anything. The majority of these participants are high school graduates in the 31-60 age category. 16% of the participants stated that the movie criticizes the system. Participants in this category are women between the ages of 31-60.

For example, participant 13 said, "*I believe it criticizes our current political system because, despite the fact that we believe that people have rights and that we are currently ruled by democracy - I am not just saying this about Turkey - we are so clinging to stereotypes that we are able to take some things from people's hands. We take it and never think about it later, so I think what it criticizes that what we call order is actually something that needs to be constantly thought about and created over and over again, because right now in our constitution, I don't think anyone knows what to do against the zombie invasion, or that's later. No one knows how those who are not vaccinated after normalization or Covid will join our lives, so this actually needs to be regulated over and over again, but unfortunately, this is not something we have at the moment*" she said, criticizing the stereotyped order in the real world over the zombie theme of the movie.

25% of the participants stated that the movie criticizes the media. The majority of these participants are male university graduates between the ages of 17-30. For example, participant 21 said, "*The camera presents a manipulated reality and with it, we can convince people anything we want, and until we witness something one-on-one, so we have a one-on-one relationship with it and realize that it is not a bogeyman, the media and popular culture can offer us bogeys all the time, and we are afraid of these bogeymen. it made us think something like it could consolidate behind the power and manipulate us in this direction. The movie may want to say this. In other words, this may be one of the many things the director wants to say*" and he drew attention to how the camera can be used as a manipulation tool and distort the facts.

When the study was conducted again, 70% of the participants had a different opinion on the movie's central theme. Many participants in the initial interview said that the movie is not prejudiced or marginalized and that the facts are not what they seem to be. In the second interview, a significant portion of respondents said they had no critique of the movie. While some participants highlighted the movie's criticism of the system in the first interview, they highlighted the media's role as an instrument of subversion in the second interview. For example, while participant 13 stated that movies criticized the political and political order, in the second interview she stated that the media showed what they wanted to show and stated that the criticism of the movie was to make biased news. Participant 21, on the other hand, talked about the biased news coverage of the media in the first meeting and emphasized the importance of something lost and living in the moment in the second interview.

The projection of the characters: 66% of the participants said that especially the lower part, the marginalized, and the whole of humanity on a larger scale as the projection of the characters in the movie and their way of life. Half of these participants are in the age group

of 17-30 and half of them are in the age category of 31-60. The 17-30 age category consists of half female and half male participants. The majority of the participants are those who have not been to the cinema since the pandemic, but who has watched more than one movie a week. The answers given by some participants on the subject are as follows:

Participant 1 said, "*It looks similar to me. As far as I can tell, they never got out of there and led a somewhat miserable life. After all, most people lead a similar life to them. They were hopeless and excluded*".

Participant 9 "*Of course, there is a very similar part. Many innocent people or people who do not rest very well are subjected to a different life in a place like theirs, which is very, very much in the country we live in. The example is too many. There are millions of senior executives, what a lot of cases. Some people were put in prison with the Ergenekon cases. It is such a country that even when you speak something, maybe even you can stay in prison for six years, ten, sixteen years, and thirty-six years without any guilt. It is a movie that is very compatible with our country.*"

Participant 11 "*Yes. I think it does because when we look at it, subclasses are very good examples of them. It is also about the removal of the lower classes from a certain region and their redirection to different regions, especially in these urban transformations carried out today. He talks about it in the movie. If we consider zombies as a lower class, they are isolated from society and locked away*".

Participant 13 "*Yes, it is similar because right now, maybe they are doing it with the law, but right now we are forcing people under very similar conditions with the economy, just because they may not have a certain education, or for Turkey, because they come from Syria, because they are not Turkish, people do not speak a certain language. In other words, the things that were done to minorities in the past are always similar. The only difference is that it was probably created here under a law, here in Turkey, for example, this is always done with invisible laws*".

Participant 16 "*Yes, absolutely. It's independent of zombies. There could be a camp with Jews, there could be a distinction in terms of race, color, religion, language, etc. I think the movie conveys something more independent than a zombie*".

Participant 21 "*We can see everyone outside the center there, but what it makes us feel is the poverty of the flat they live in, or maybe immigrants. Also, a non-heteronormative relationship style may be reflected through the emotional attitude and one that exhibits masculine attitudes. Poverty immigration in general, those outside the circle can replace the zombies depicted in this movie*".

Participant 22 "*It can happen because we also have to do what is imposed on us. As such, I think we are compatible in every way. No matter how free we think we are, we are locked in a place and try to live our lives there*".

The majority of participants, as can be shown, concur that the zombie characters in the film are representations and that these representations have analogs in our nation or the rest of the globe. 12% of the participants believe that the movie has no projection. Most males with a high school diploma who consider it are also men. A projection of the Covid-19 pandemic-related quarantine life, according to 12% of the participants. These participants are predominately female.

There was little change in opinion in this category when the investigation was repeated, it was found. Just 37% of the individuals had a change of heart. Participants in both interviews claimed that zombies are a projection of humankind that represent people's isolation or alienation.

Character affinity: 8% of the participants, who are secondary school or college graduates, see movies once a week and fewer short films, felt a connection to the zombie and cameraman characters. 38% of respondents said they identified with Andy's persona. Men make up the bulk of those taking part, and they watch more than one movie each week. The age range is distributed equally. Only 16% of the participants had a strong liking for zombies, and the bulk of them were female and often viewed more than one film. 16% of the interviewees claimed they had no personal connection to any of the characters. Most of these participants are graduates of universities who hardly visit theaters, and their age range is 31-60.

When the study was conducted again, most of the participants reported feeling a connection to the zombies, particularly Andy, and there was no distinction between the two interviews in this regard.

Distance to the characters: 29% of participants reported feeling removed from the characters, including the reporter. The bulk of participants are females between the ages of 17 and 30, who watch more than one movie each week and have not been to the movies since the outbreak. Only 12% of the participants said they connected with Don's character. These participants are all male, with the majority of them being in the 17–30 age range. 8% of the participants, all of whom were men, said they felt cut off from the reporter and cameras. For 33% of the participants, none of the characters were remotely alien to them. Between the ages of 31 and 60, the majority of these participants are female.

Typically, participants who experience a sense of intimacy with zombies do so because their personalities or attitudes are similar to those of the zombie characters. The character's behavior, which is disliked, is what causes the gap.

The majority of participants in the second interview claimed that they did not feel any distance from any character. A few people mentioned feeling far away from the reporter and generally feeling close to zombies. This is due to the fact that the participants identify with Andy's persona and comprehend Don's rage.

Less people reported they felt cut off from the reporter during this interview compared to earlier ones. The participants' general fondness towards zombies is caused by the fact that they find Andy close to their characters and understand the reason for Don's anger.

Whether the characters are good or bad: 8% of participants believe that the cameraman and zombies are sympathetic characters. These individuals all attend graduate and secondary schools and are infrequent short movie viewers who see a film once each week. 8% of the participants said that every character was likable. These participants are guys who have completed high school. According to 41% of the participants, no conclusion can be drawn about the matter. These individuals are mostly female and range in age from 31 to 60. The majority of people, who typically watch more than one movie each week, have not been to the movies since the outbreak. Zombies were seen favorably by 16% of participants, the bulk of whom were male.

16% of interviewees believed the reporter was inadequate. These participants are predominately female. All of the participants, who are men with high school diplomas, said there is no poor character—16% of the participants. 41% of participants believe that no judgment can be made about the matter. These participants make up 50% women, half of whom are between the ages of 17 and 30 and half of whom are between the ages of 31 and 60. According to 12% of respondents, Don and the reporter were awful. All of these participants are university graduates, with men making up the majority. Some of the participants claimed that Don has a good character despite the fact that he looks awful or has a bad personality, but this can be understood from what they have experienced.

When the research was repeated, 37% of the participants said that judgment could not be made. They stated that the zombies were good at the rate of 20%, and the reporter was bad at the rate of 25%.

The harmonica scene: 62% of the participants stated that the scene reflects the emotional and friend bond. Most of them are women between the ages of 31-60. For example, participant 15 said, *"No matter what happens, there is always a positive place that we hold on to. No matter how angry we are, even if we have been through a lot, I thought that it was a simple action like hugging each other or a simple action like playing the harmonica, as in the one who brought us back from there during this pandemic process. That's why, when sincere people think that the reporters are gone, even though the camera is still there, it seems to me that there is a place in that house that we do not see, under that whole emotional state, where they unite, share and take shelter with each other"*, and participant 20 said, *"I remember that scene, it was beautiful. They didn't end their friendship; it was a good thing no matter what. There was emotion"* he said, drawing attention to the emotionality and friend bond on the scene. 12% of the participants drew attention to the fact that although they are zombies, they have feelings and share. All of these participants are women. Participant 13 is one of the participants who fell into this category with the sentence *"Whatever it is, it made us think that even the things that we think have no feelings or life, actually have feelings and can meet on a common ground"*.

When the research was repeated, 70% of the participants changed their minds. However, the majority of the participants stated that this scene made them feel positive emotions and emphasized the importance of forgiveness. Participant 13 drew attention to the fact that the character Don tries to please Andy even though they were zombies in the first interview, she stated that the scene made him feel positive in the second meeting.

The end of the movie: About the end of the movie, 66% of the participants think that the facts are distorted, the media is manipulated and the zombies are unfairly treated. The majority of these participants are women between the ages of 17-30. Some of the answers given on the subject are as follows.

Participant 4 *"Again, the end of the movie was a complete press imposition, so it didn't reflect the truth, it was 'fake"*.

Participant 6 *"The interviewer character was worried. The cameraman didn't want to miss any moment. The other wanted to escape from there as soon as possible. I'm thinking, why did he want to run away? He got a little scared of the other character. As if justifying their presence there, they took a bad approach that they should stay closed, but it seems that they do not pose any danger. Despite this, he asked them to remain closed. Could it be related to appearance?"*.

Participant 14 "Because the media caught my attention more, the media member said at the end, is there a danger lurking anyway? It is obvious that you already understand their intentions there".

Participant 17 "*The end of the movie ends with a speech at the point of manipulating a certain viewer for the sake of ratings, for the sake of being watched, not the truth, but only what is meant to be said. It was a story that could be done if you finish the same interview, the same conversation, the visit with a different mentality, different words, different sentences, the drama of zombies in the ghetto, they are actually one of us, even if they are not alive, even if their hearts do not beat, let's not forget that they live under difficult conditions so that we can help them. That's why the ending was a bit commercially oriented and opportunistic manipulative*".

Participant 18 "*They are still in prejudice, they go for something, they go with prejudice and they still leave with the same prejudice. It's so silly. So you will see it there, for example in the news, and you will watch it later, will he be able to say it again when he watches it himself? So they make up after that bickering. It's not aggression, so they have feelings too*".

Participant 24 "*The ending of the movie was also what I expected, totally possible. So in the end it could have come to any conclusion, but they came to a bad conclusion. When they said bad results, instead of showing what happened, they couldn't show what they wanted, instead, they would show what they wanted. As we said, the end could be drawn to anything. It was closed for good, but also bad. So, they closed it as they came to work*".

The majority of participants believed that the zombies were unfairly walled off by the film's last scene, which they claimed was the media's attempt to create their own reality. Furthermore, the majority of participants said that the movie's zombie characters reflect humanity, disadvantaged or marginalized groups seen in the form of zombies.

54% of the participants' opinions changed when the study was done again. Even still, the majority of people thought it was unfair for the zombies to close the film, and they thought the media had twisted the truth. While the second interview focused on how the zombies were unfairly treated and how the media distorted the truth, Participant 5 claimed that there was no conclusion to the film in the first interview because the introduction was still being worked on. Participant 9 said that there was some happiness at the movie's conclusion, that the zombies finally expressed themselves after six years, and that the reporter was unable to discern the truth during the second interview, the reporter could not see the truth out of fear, and that the zombies were unfair to them by preventing them from adapting to the public.

The participants' responses to the personal questions revealed that the habits of going to the movies have changed significantly as a result of the epidemic and economic factors, and they have begun to become digital. 25% of the participants said they rarely or never attend to the movies, while 25% said they never do. In the second survey, 29% of participants claimed they had never been to the movies, while 45% said they had only seldom done so. Regarding movie viewing patterns, 33% of those who reported watching more than one movie each week in the second interview, compared to 50% in the first. The participants admitted to watching Instagram Reels or TikTok videos on social media as short films when asked about their viewing habits for short films.

The percentage of participants who viewed the short films dropped to 25% once the participants received the relevant explanation. In the second encounter, nothing had changed. However, only 16 percent of participants watch animation on a regular basis, compared to 24 percent who watch it infrequently, 24 percent who view it occasionally, and 20 percent who never watch it. The percentage of participants that watched the animation did not noticeably alter in the second interview.

Interview with the Creators of the Movie: The animated short movie *Less Than Human* was produced by a team of 3rd-year students from Character Animation and CG Art at The Animation Workshop/VIA University College in Viborg, Denmark. This short movie, which is the final thesis of the team, is the product of collective work. Interviews were held with CG Generalist/Concept Designer Morten Lassen, Animator/Storyboard Artist Ida Marie Sondergaard, and Production Chief Lasse Steinbeck to reveal the meaning of the movie. The creators of the movie were also asked the questions asked to the participants, only the question "Did you like the movie?" were asked to the participants. The question was replaced with a question about the purpose of making the film.

Morten Lassen said, *"The animation was intended as a statement on how we treat immigrants and refugees. At the time of production that was a very big topic in the Danish media and we wanted to have our say as well"*. Ida Marie Sondergaard replied, *"The animation is about how we and/or the media tend to alienate those who are different from ourselves and the prejudices we create. Especially those prejudices that are created when we only see negative aspects, when in reality they're just as human as anyone else"*. Lasse Steinbeck said, *"The film aims to tackle multiple topics. A few of those are the clash between the expectations of society versus reality and how we as a society discriminate against those who are different"*.

When asked about the highlighted scenes in the movie, Morten Lassen said, *"I would say the highlight is the relationship between the two characters being interviewed. I saw it as how me and my older brother interact, Steffen (who is the director of the short movie) saw it as his grandparents, so it is based on people we know (also, they were never intended to be a couple, but it is fun what people read into it)"*. Ida Marie Sondergaard: *"I think this is a personal taste for everyone involved, but for me, it was then Don apologies to Andy. It's short, bittersweet, and most importantly, human"*, Lasse Steinbeck said, *"That is hard to say. I like when Andy lifts the tipped over flowers. It symbolizes how he does everything he can to maintain a life despite their circumstances. And I like the final scene with Steve saying "The images speak for themselves" because of how the images tell a very different story from what he has concluded"*.

To the question of what the color of the movie is, Morten Lassen answered pale/military green because the color palette of the movie is green and its connotation in the quarantine zone itself is pale/military green. Lasse Steinbeck replied, *" Bluish grey to represent the bleakness of their situation, but with a hint of yellow to represent hope"*.

All three of the movie creators called the genre of the *Less Than Human* short movie mocumentary. Likewise, they stated that the point that the movie criticizes is the prejudice of people/nations against the marginalized/different segment from "us". Morten Lassen stated that the zombie characters are a reflection of the refugee camps in Denmark, where refugees usually stay in these camps before returning to their country. Lasse Steinbeck

said that the zombies in the movie were designed to reflect the living conditions of refugees and minorities who were mistreated by society.

Morten Lassen said that the character Don was based on his older brother and that the character of Andy is the " flamboyant" version of himself. Ida Marie Sondergaard herself feels most close to the cameraman: *"Because we tend to pick up our beliefs from what is presented to us, which is why it is important to be critical of what the media shows us. I, hopefully, felt the most distant from Steve (reporter) but I think there can be a little bit of Steve in everyone"*. While Lasse Steinbeck was also a part of the system, he also felt close to the cameraman due to observing the problems, and he felt distant from Steve because he was judgmental rather than trying to understand and sympathize. stated.

When asked which of the characters are good/bad, all three of them stated that it is not possible to make a judgment as good/bad, and Lasse Steinbeck explained that " *Thinking of the characters as good or bad would be reductive in the context of this movie. The characters have different personalities and traits, which can be considered as good or bad. Steve's judgmentalism can be considered as bad, while Andy's determination to get the best out of a difficult situation can be considered good. This doesn't mean that Steve is a "bad" person. Steve represents a side which exists in all of us"*. Likewise, they stated that for the scene where the characters of Don and Andy reconcile by playing the harmonica, it is an expression that the characters are actually "human" like us. For the end of the movie, Morten Lassen said that it was a cynical interpretation of how modern media can be a tool of manipulation without critical thinking, while Ida Marie Sondergaard and Lasse Steinbeck said that the reporter was biased and conveyed exactly what he hoped to see from the camp.

Conclusion

The question of how meaning is constructed in movies is focused at in this study, and it is studied from two angles: the meaning that is generated by the spectator while they watch the movie and the meaning that is established by the movie's makers. The hypotheses of the study are as follows:

- Age, gender, and educational status create differences in the construction of meaning.
- Frequency of going to the cinema, watching movies, and watching short movies play a role in creating meaning.
- Viewers evaluate the movie in terms of their own life experiences. Different viewers infer different meanings about the same scene. So it has multiple meanings.
- Due to different life experiences, ways of perception and cultural codes, the meaning of the movie's creators and viewers may not overlap.
- The meaning derived from the watched content changes when the content is watched again after a long time.
- Social events are effective in creating meaning and changing meaning.
- Within the framework of movie theories, the viewer's identification with the characters in the movie is in question. The fact that the watched movie is a short movie may not be enough to provide enough data for identification.

The following are the findings from the analysis of the participants' responses: The participants' meanings differed according to their ages and genders, demonstrating how the participants' demographic variables could affect the meaning. Female participants between the ages of 17 and 30 were the majority who showed signs of increasing their understanding of the movie's message and reading the subtext, in addition to the issue given on the surface. The meaning may be explained in more detail within the context of the conceptual framework as one's education level rose. When the responses of the participants and the film's makers were compared, even though the viewer watched the brief film within the context of their own life experiences and thoughts, it was seen that the majority of the participants gave similar answers to the answers of the movie creators. Although there were cultural code variations between the Turkish players and Danish creators of the film, these factors had no bearing on how meaning was created. The Turkish participants grasped much of what the Danish film's authors were trying to say. The participants likened the characters to underprivileged groups that are equally excluded or to the immigrant population in Turkey, despite the fact that the movie's writers developed the zombie characters in the movie inspired by refugees living in refugee camps in Denmark. This demonstrates how universal standards can nonetheless predominate in the production of meaning notwithstanding cultural codes.

The frequency of going to the movies, seeing films, and watching short films did not alter how meaning was constructed. The meaning viewers acquire from a film is based on assumptions they draw from their everyday experiences. By using examples from their own everyday lives or elaborating on their own characters, for instance, participants responded to questions by providing diverse answers to the same topics. Similar to how different viewers interpreted the final scene of the film, which contains the main message, multiple interpretations of the scenario were generated. The participants deduced various meanings from the same film when it was rewatched after some time. Time is therefore useful in creating meaning and modifying meaning. The movie's meaning to the viewer changes over time. The circumstances and social events of the time when the movie was first shown are important in constructing meaning. The Covid-19 pandemic, which was raging at the time of the interviews, had an impact on the interpretation that viewers made of the film, and some participants made comparisons between the movie's concept of confinement and the quarantine brought on by the Covid-19 epidemic. The normalizing process began in the second interview, therefore the quarantine motif appeared less frequently in the participants' responses. Whether identification can be accomplished in a brief video is another condition that was noticed during the research. Due to their briefness and/or data restrictions, short movies might be challenging to detect. Participants were questioned in order to better comprehend this. The majority responded that they did not identify with the characters in the film when asked how close or far they felt to them. When asked whether the characters are good or bad, the majority agreed that a short film cannot be judged and that there is not enough time or information to explain the behavior of the characters.

The Ambassadors by Hans Holbein was the source of inspiration for the thesis's topic, as was mentioned in the study's introduction. An anamorphic figure may be seen at the base of the table. The figure acquires significance when viewed from a particular angle in the picture. In other words, significance starts when the picture is seen from the "correct" angle. This Lacan example partially relates to the world of cinema. Every movie has an own

meaning. The movie's material takes into meaning for the spectator, much like the figure in the picture, if the viewer approaches the film from the "correct" angle, for instance, if they share the director's culture, share similar viewpoints, or have a high perception potential while watching the film. Movies, in contrast to the figure in the table, are by their very nature susceptible to various interpretations. The problem of how meaning is constructed in movies therefore has two sides.

The research has revealed that watching patterns are shifting to the digital realm. Most participants think that watching movies in theaters is preferable to using digital platforms. Another interesting point is that when asked about movie/short movie watching habits, social media videos—which can be seen quickly—are mentioned instead of feature films. The participants immediately think of Instagram Reels or TikTok videos when the topic of short films is brought up. These habits are changing thanks to the Covid-19 pandemic's quick consumption approach, economic factors, and technology. Due to its structure being appropriate for future research that will concentrate on the cognitive and psychological processes of the observer, the topic under discussion has a structure that can be developed. It is envisaged that this study will serve as a data source for subsequent research as a result.

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Marriage Programs in Turkısh TV Channels: Reproduction of Sexist Discourse in "Kısmetse Olur"[58]

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Abstract

Marriage-related traditions and gender norms have been reinforced and reproduced in daily life thanks to marriage shows that have been shown since 2007 in the afternoon and have received great ratings from viewers. Until they were outlawed on April 29, 2017, these programs accounted for a sizable portion of daytime television in Turkey. There have been 12 distinct wedding programs broadcast on Turkish television during the day from 2007 to 2017. These reality show-style programs are the ones with the highest daytime ratings.

The goal of this study is to determine whether patriarchy has changed and how masculine ideology orientations manifest in marriage counseling programs. The main goal of this research is to add to the body of knowledge in the social sciences related to gender stereotypes. The marriage programs have come under fire because they undermine social norms.

By questioning "Kısmetse Olur", the most-complained-about marriage program to RTUK in 2016, this study is significant in the context of the acknowledgment of patriarchal attitudes toward marital practices. Studies on television and gender issues in Turkey and around the world were used to examine the show. The purpose of this study is to clarify how television plays a part in establishing gender norms and how those patterns are maintained. The study demonstrates how social behaviors are reflected on television while also revealing key details regarding the strength of the relationship between gender roles and the institution of marriage. In order to clarify how the traditions and practices become compatible with mass media, discourse analysis and qualitative content analysis are applied.

Key Words

Marriage Shows, Turkish Television, Gender, Matrimonial Market, Patriarchy

Introduction

The Turkish family system traditionally bases marriages on the idea that two individuals will be able to enjoy their time together and treat one another with respect and affection.

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In a conventional setting, people who are ready to get married either meet each other or are introduced by friends or family. Since 2007, some marriage decisions have been made through television programs rather than through the regular channels, which has legitimized this practice as normal and a viable alternative (Polat & Karslı, 2012, p.36). One of the fundamental ideas that people use to guide their life is marriage. Marriage is structured differently depending on the societal norms and cultural framework. Marriage can be taken into account and studied as a social institution by maintaining the relationship within specific patterns. Regional variables, cultural diversity, educational attainment, social, and economic issues all play a significant part in the creation of various types of marriage. Additionally, it should be taken into account that the social changes brought on by increasing urbanization paved the way for novel marriage arrangements.

The most common type of marriage nowadays is to get married after a certain amount of flirting, but young adults approaching marriage and their families look into other types of marriage forms primarily out of indecision and concern for potential conflict with their spouse (Kaya, 2013: 89). With the industrial revolution started a shift in the way that the masses lived their lives, and popular culture began to be used to refer to new mass habits and to define an approach to consume everything (Güngör, 2011). Through media that can engage with the ideas and content it disseminates, culture can be disseminated globally (Taylan & Arklan, 2008). Culture can influence media communication in a variety of ways.

In the process of communication through media, culture can be reproduced and new cultural values can be published for the benefit of hegemony. According to Adorno (2003), the industry is able to both commoditize people on the screen to use and reproduce and commoditize important cultural values of the society.

The characteristics of the participants can be used by the television to boost ratings, and viewers can buy them as commodities. However, participants can use television as a platform to attract attention and glamor at the same time (Tekinalp, 2011). In particular, it may be said that television broadcasts are affected by popular culture and transformed into publisher focused on consumption. Television is now seen as a conduit for popular culture. Through mass media, people might be exposed to the overt or covert messages of popular culture. Additionally, the most important source of media contents is items from popular culture. In other words, the media promotes such ideals through the usage of products from popular culture to ensure that the needed lifestyle patterns are adopted. In this process, television is more influential than other mass media in achieving this goal.

Matchmaking programs are first transformed into marriage programs for Turkish TV broadcasters (Gökçearslan, 2008). In Turkey, they became one of the most watched TV shows, according to the highest daytime ratings for 2017 reported by RTUK. Both intense attention and scathing criticism from the Turkish population were generated by this adaptation of matchmaking services. By recreating and introducing new practices to the traditional marriage patterns, these programs turn the institution of marriage into technical information, leading to the family institution—the smallest structural unit of society—being established for the incorrect motives (Nüfusçu & Ylmaz, 2012). Belligüçük (2004) argues that game shows like Millionare, which reward viewers with cash in exchange for knowledge and a liberal arts education, do their part to build the "information society." But marriage shows which offer money reward in exchange for happiness, love, loyalty and similar emotions could cause extremely important cultural erosion.

Marriage programs frequently discuss materialism. It appears that the contestants are holding up the material values of marriage and the establishment of the family structure (Kanipek, 2017). Understanding the social image of marital institutions and the methods by which gender norms are reproduced based on them requires an interest in marriage programs. Traditional marital patterns have been incorporated into marriage programs in a variety of ways, just as marriage shows have led to a new structural shift in the marriage process. It cannot be taken for granted that gender identification in society is unrelated to how gender is portrayed in the media.

This study also looked at the televised marriage programs in this context to understand gender stereotypes and identification in Turkish society. Patriarchy is an expression of a male-dominant family, which refers to a man running the household since he is seen as the family's father. Women, children, and slaves are viewed as second-class citizens and dependents in the male-dominant household type. The system of power relationships that predated man's rule of man is now referred to as patriarchy or male dominance (Bhasin, 1993, p:3). Language makes it evident which gender is dominant in the culture and how preconceptions about men and women are perpetuated. Daily discussion frequently reinforces gender stereotypes and emphasizes the hegemony of men. Gender stereotypes are constantly being reproduced in daily conversation and masculine hegemony is underlined every day (Güven & Kanık, 2016). One of the most appropriate methods of examining this concrete construction is to expose these representations. So, television is the optimum medium to examine the stereotypes and representations in society.

Marriage Types in Turkey
Urbanization and industrialization play a significant role in the process of social development and transformation. In Turkey's metropolitan areas, "meeting and marrying" is typical, although there are numerous other ways to get married in areas where traditionalism is more strongly suppressed. In 2005, Dr. Lutfi Sezen conducted research that revealed 33 distinct marriage forms in Turkey. Sezen categorizes marriages as follows:

1. Arranged Marriage
2. Abduction of the Bride (Marriage without Wedding)
3. Marriage for Bride Wealth
4. Seat Taking (Otura Kalma)
5. Abduction by Stealing the Headscarf:
6. Betrothed In the Cradle (Beşik Kertmesi)
7. Foal-Comes Marriage (Taygeldi Evlilik)
8. Second Wife Marriage (Kuma Getirme Evliliği)
9. Berder (Cost) Marriage
10. Kepir (Wild Swap) Marriage
11. Marriage With Dead Brother's Wife
12. Sister-In-Law Marriage:
13. 'İçgüveysi' Marriage
14. Orphanage Marriage
15. Consanguineous Marriage

According to the TUIK (Turkish Statistical Institution) 2016 Family Structure Report (http://www.tuik.gov.tr, 09.12.2017), close relatives make up close to one-fourth of

married couples in Turkey. According to the Statistical Region Units Classification, Southeast Anatolia (Gaziantep, Adiyaman, Kilis, Sanliurfa, Diyarbakir, Mardin, Batman, Sirnak, Siirt) has the highest percentage of consanguineous marriages at 42.6%. This marriage type, which is quite typical in rural Eastern and Southeastern Anatolia, is known to be founded on socioeconomic and psychological factors. Due to the inheritance arrangement or the possibility that close family members will be able to better care for the parents as they age, this marriage style is favoured.

1. *Fait Accompli Marriage (Oldu-Bitti Evlilik)*
2. *Marriage for Money*
3. *Marriage for Blood Money*
4. *Revenge Marriages*
5. *Polygamy Marriages*

This type of marriage is prohibited following the establishment of the Republic. Rural areas with low levels of education perpetuate this tradition despite the fact that it is illegal. At its core are socioeconomic and psychological factors. It results from a perspective that disregards women's rights and freedoms.

1. *Agreed Marriage: Agreed Marriage:*
2. *Fraudulent Marriage*
3. *Coincidental Marriage (Love At First Sight)*
4. *Marriage Through Ad*
5. *Preferred Marriage*
6. *Marriage With a Foreigner*
7. *Different Sectarian Marriage*
8. *Mistress Marriage*
9. *Muta Marriage*
10. *'Dışgüveysi' Marriage*
11. *Widow Marriage*
12. *Love Marriage*
13. *Television Marriage*

Sezen (2005) asserts that matrimonial (sometimes referred to as marriage) shows have given rise to a new kind of marriage. Although it is a relatively new idea since the 2000s, television marriages contain a variety of marital types. On Turkish television, several marriage forms could be featured concurrently in matrimonial programs. Although widow weddings, children from previous marriages of a widow and widower who get married, may get married as well marriages (taygeldi evlilik), and even coincidental marriages (yıldırım evliliği) occurred in these programs, they are primarily based on the "planned marriage" (görücü usülü) form. The contenders strive to construct a love narrative, display an enduring and solid love connection to the public, and demonstrate that their adversaries have been vanquished.

Following industrialization, rapid urbanization led to the loss of local culture, which made it easier for individuals to live in large cities by talking less with one another. The neighborhood notion is practically obsolete, individuals now live with their immediate families, work from home, and television has become their most devoted companion. This could be taken to mean that nobody wants to take on the role of mediating since, in these circumstances, it is impossible for people to get to know one another well enough. People

who wish to be married started to exhibit a lot of interest in these marital performances even though they're not accepted by some circles when there are no families, neighbors, or elders to arrange "arranged marriages."

Arranged weddings have been practiced for many years and, according to Batabyal & Beladi (2010), they are more often the norm than the exception in many regions of Africa, Asia, and the Middle East. Arranged unions were common in pre-industrial societies to forge and maintain links amongst the extended families. Love weddings do occur more frequently among the more modernized sections of the population, though. According to Hortaçsu (2010), at the end of the 19th century, romantic love weddings made their debut in Turkish urban centers. Today, we can see a hybrid form of love marriages and arranged marriages in modern Turkey (Table 1).

Table 1: Percentage of Decision for Marriage

Decision for marriage by sex (2006)		
TURKEY	Female	Male
Arranged Marriage (Decision of my family)	36.2	24.8
Arranged Marriage (By decision)	28.0	31.9
My choice, family approval	27.4	35.2
Without approval and information of family	6.1	5.7
My decision, family not informed	1.5	1.8
Married in spite of my family's rejection	0.6	0.6
According to strict traditional rules	0.1	0.1
URBAN (TURKEY)	Female	Male
Arranged Marriage (Decision of my family)	31.9	22.5
Arranged Marriage (By decision)	31.5	39.3
My choice, family approval	28.8	30.9
Without approval and information of family	6.1	4.6
My decision, family not informed	1.7	1.9
Married in spite of my family's rejection	0.8	0.8
According to strict traditional rules	0.1	0.1
RURAL (TURKEY)	Female	Male
Arranged Marriage (Decision of my family)	43.5	28.6
Arranged Marriage (By decision)	26.6	33.3
My choice, family approval	20.5	28.6
Without approval and information of family	1.2	1.6
My decision, family not informed	7.8	7.4
Married in spite of my family's rejection	0.3	0.4
According to strict traditional rules	0.1	0.1

Türkiye İstatistik Kurumu Web Page, 2006

According to the Turkish Statistics Institute's 2006 Family Structure Survey of married couples, 64.2% of women and 56.2% of men got married through an arranged marriage, at their own initiative, or at the family's behest. It is clear that the opposite sex had to be introduced in order for the majority. The table makes it obvious that rates of arranged marriage decline in metropolitan regions.

Emergence of Marriage Programs As Reality Shows

It is conceivable to think of marriage shows as a type of reality television. The reality program is an abstract concept that, in the context of culture, can take hundreds of various forms, claims Annette Hill (2005). The well-known Big Brother program, which has been broadcast for a total of 16 years in 78 countries, is the forerunner of reality television. The forms created when regular people compete to gain a given reward were initially produced in the UK, then sold abroad and replicated according to local tastes. A method like the documentary fictionalizes the circumstances in which the competitors are racing. Later many different formats were produced with unlimited variety: *Survivor, Bachelor, American Idol, Dancing With The Starts, Top Chef, Tough Love, The Biggest Loser, Temptation Island*, etc. On the other hand, various countries around the world for local tastes diversified reality shows just like USA's *'Oprah Winfrey Show'* which is a reality show & talk show format.

It is challenging to pinpoint a "reality program" due to sample diversity and localisation of many. It is possible to identify a few common characteristics, though. First, interactive aspects are added to the participation of non-professional/amateur actors, or "regular people." The assertion that a "reality program" is telling the truth is another element that raises questions about its veracity and reliability (Dovey, 1998). The "reality claiming" of these shows is exposing the real life tales of common people on television while using "realistic" made-up environments, much like how Ksmetse Olur employed a studio with a home-like appearance but no outside walls or roof. In this context, we might argue that the marriage shows have elements of reality television.

Marriage reality programs originally appeared on Turkish television as matchmaking reality shows. In 1994, the first dating program in Turkey was shown on the privately held channel Show TV. Its name was Hide and Seek (Saklambaç), and its structure was straightforward. The male guest interrogating the three girls who were hidden behind a curtain about their relationships, lives, and interests. The contestants were unable to see one another. The presenter sends the couple to a romantic meal in a limousine after choosing the girl based on her "inner beauty."

The format of marriage/matrimonial shows, however, differs from that of the customary matching programs. Through the influence of the local culture, American-style dating shows transformed into marriage shows in Turkey. Even if a show only helped one couple get married, it is still considered successful. If no married couples are left at that point in the season, the program has failed. Even though Turkish television has featured matchmaking programs, the first "marriage concepted show" debuted in 2003 on Show TV. It happened immediately after *Biri Bizi Gözetliyor*, the 2001-starting Turkish version of *Big Brother* Spree.

The idea of a reality show was introduced to Turkish television channels *Biri Bizi Gözetliyor (BBG)*, where viewers became fascinated to witnessing the relationships, arguments, and love tales of regular people in a home filled with covert cameras. However, the format of BBG couldn't meet Turkish viewers' expectations for romance, therefore after two years, Show TV launched *Ben Evleniyorum* (I'm Getting Married) with a similar premise. Men and women who had never met before began competing in front of a closed-door camera system. But this time, the objective and prize were different. The final triumph was "marriage." After the first contest-style marriage program debuted in 2003 on television, other variants were released over the next two years (Gökçearslan, 2008).

The goal of matchmaking programs is to encourage matched couples to flirt. The goal of marriage shows, on the other hand, is to marry couples. The top prize cannot be given to the winning pair if they do not get married by the end of the season. *Ben Evleniyorum*, the first marriage show in Turkey, attracted a lot of attention, and other producers and television networks have since followed suit. The second show in 2003, *Biz Evleniyoruz* (We're Getting Married), produced Tülin and Caner, who went on to become household names. 13 years later, both of them would still be single, and they would both once more attend two competing marriage shows. While the wind of marriage shows was blowing at full force, Turkish television marriage shows continued to evolve in line with Turkish customs and traditions.

A year later, the process of mother-in-laws was included in *Size Anne Diyebilir miyim?* (May I Call You Mother?) however the show only featured the moms of groom prospects. It was intended to be processed as a mother-in-law vs daughter-in-law cliché. The same year, Show TV recognized the potential of the bride vs. mother-in-law concept and launched its own program, *Gelinim Olur musun?* (Will You Be My Bride?). This program gave rise to one of the most memorable phenomenon contestants: the infamous Semra Kaynana, a nasty old woman who turned down her intended daughter-in-law. The show eventually reached a point where *Gelinim Olur musun?* final episode received 71% share on December 17, 2004 (internethaber.com, 2004).

She would also serve as a flag runner at another wedding show 11 years later. Producers developed *Yabancı Gelin* (Foreign Bride) to address cultural conflict this time when "bride vs. mother-in-law dispute" was not enough for the public.

The following shows, which weren't as well-liked, were: *Kalplerde İkinci Bahar* (Second Spring In The Hearts)*, Sevda Masal* (Love Tale)*,* and *Hayat Yeniden Başlyor* (Life Starts Over)*. Bir Prens Aranyor* (A Prince Wanted) *and Hayaller Gerçek Oluyor* (Dreams Become True), the shows aiming to remarry elderly people. Beginning in 2003, the wind of marriage programs began to blow, but it could only persist until the end of 2004. However, *Dest-i İzdivaç* on Flash TV started the real marriage program trend again in 2007, and it ran for a whole ten years.

The kinds of marriage programs that began in 2007 and after are comparable to Hide and Seek, the original matchmaking program, which introduced the candidates in person or had them converse while hiding behind a curtain to check whether conversation was positive or bad. The "behind the curtain" notion is shared by *Dest-i İzdivaç*, Esra Erol'da, *Zuhal Topal'la İzdivaç, Su Gibi,* and *Evleneceksen Gel*(Come If You'll Get Married). Only *Kısmetse Olur*, which hosted the old marriage competitions, brought back the "Big Brother's closed house concept," which had a significant impact on the public and led to the show receiving the most complaints in 2016 (RTÜK, 2016).

Up until almost the main news bulletins, it is evident that the shows typically air during the day. Up until prohibition, marriage shows were broadcast on the most viewed national TV networks during the week for nearly five days.

Broadcasted Shows in Turkish Television Between 2007-2017

Marriage Shows in Turkish TV Channels between 2007-2017 is listed in **Table 2**.

While seeing men and women of different ages, it becomes clear that they are all looking for their future spouse. A large percentage of the participants are well past the age of 40, and many are divorced or widowed. Many people are more interested in finding a friend than they are in trying to find love or even a romantic relationship. Women seek financial security, while older men are yearning for younger women. *"İzdivaç"* (an old-fashioned term for marriage), *"Su Gibi"* (Like Water), *"Dünya Evi"* (another term for marriage), *"Ne Çıkarsa Bahtına"* (Luck of the Draw), *"Hayat Sevince Güzel"* (Life is Beautiful When in Love), *"Evleneceksel Gel"* (Come If You'll Marry), *"En İyi Benim"* (I am The Best) and finally *"Kısmetse Olur"* (If It's In Our Destiny) are some of the names of these marriage shows, some cancelled, other continuing to generate sometimes as many as a million viewers. More than 87 thousand complaints about Turkey's marital reality shows, which have long kept viewers captivated to the television and turned its presenters into celebrities, were lodged in 2016, prompting the Radio and television Supreme Council (RTUK) to take action. Of course, there is a correlation between the complaints and the shares and ratings.

Table 2: Marriage Shows In Turkish TV Channels Between 2007-2017

PROGRAM	HOST	CHANNEL	PUBLISHED YEARS
Dest'i İzdivaç	Esra Erol / Semra/ Hülya Bozkaya, Ebru	Flash TV	2005 - 2017
Esra Erol'da Evlen Benimle	Esra Erol	ATV	2009 - 2017
Zuhal Topal'la İzdivaç	Zuhal Topal	Fox TV, Star TV	2009 - 2017
Su Gibi	Songül Karlı & Uğur Arslan / Seda Sayan	Fox TV, TV8	2011 - 2015
Evleneceksen Gel	Seda Sayan & Uğur Arslan	Star TV	2015 - 2017
Kısmetse Olur	Seda Akgül	Kanal D	2015 - 2017
Dünya Evi	Selvihan Madencioğlu	Ekin TV	2012 - 2014
Ne Çıkarsa Bahtına	Sinem Yıldız/ Hülya Bozkaya	Flash TV, A24TV	2010 - 2017
Hayat Sevince Güzel	Sinem Yıldız/ Perihan Savaş	Star TV	2014 - 2015
Gelinim Sensin	Ebru Akel	Fox TV	2016 - 2016
Zahide Yetiş'le	Zahide Yetiş	Show TV	2015 - 2017
Hande Ataizi İle	Hande Ataizi	Sony Channel	11.2017 - 11.2017

The remarkable findings of RTÜK's "Women's Television Monitoring Trends Survey" on marriage programs are as follows. When female viewers were polled about their "most despised TV shows," it was found that marriage-related programming had the lowest ratings. *Esra Erol'da, Su Gibi,* and *Zuhal Topal'la İzdivaç* were found to be the women's top 3 least favorite shows. However, when questioned about their top seven favorites in the same research, women ranked marriage programs among their top seven choices (RTÜK, 2010:13). Due to discrepancies between the ideals, they hold and the positions they are assigned in their life, women are supposed to find this program style to be both the most popular and the most unpopular.

These marriage shows were such a trend in 2016 and 2017 that all the channels aired them during prime time. Despite RTUK's warnings, the channel managers could not stop airing matrimonial shows due to the incredible viewing ratio and fan base. In fact, one TV channel broadcasted two or three completely separate marriage-related programmes. For instance, during the 2017 broadcasting season, *Zahide Yetiş'le* and *Evleneceksen Gel* were two daytime matrimonial programs on Show Tv. 2016's new TV season began with five daytime matrimonial programs. The audience for the marriage shows increased significantly in the second week to reach 4 million 500 thousand from 3 million 173

thousand in the first week of competition. The list of the names of the programs and the TV channels broadcasting could be found in **Table 3.**

Gender inequality in society is rendered invisible by the consolidation of the patriarchal ideology, the traditionalist and conservative attitude, and the gender roles designed to support them all. More research on media and human interactions needs to be done and disseminated to the public in order to expose the sexist approach taken by the media. Every day, another one is added to the TV channels' maddening array of marriage-related programming. The "coupling" format, which integrates the newest marriage and life concept, has replaced the bride & mother-in-law format in the flow of the marriage game.

Table 3: Comparison Of Total Ratings

Total Ratings of March 2017	Order	Channel	Rating	Share
Evleneceksen Gel	8	Show TV	4,69	18,86
Esra Erol'da	10	ATV	4,37	11,66
Zuhal Topal'la	11	Star TV	4,2	14,81
Kısmetse Olur	39	Kanal D	1,75	9,19
Zahide Yetiş'le	78	Show TV	0,89	5,86

www.reytingsonuclari.com, 05.01.2018

Such television programs, many of which have detrimental impacts on participants and adherents, have come under fire for allegedly destroying the institution of marriage, Turkish family life, and social morals. Despite being the broadcasts that receive the most complaints from the RTUK (Radio and Television Supreme Council) line, marriage shows are nonetheless viewed.

Most of the contestants on competing shows that are also televised during the day are regular folks who view that venue as their last chance at marriage. They are more diversified than Kismetse Olur's rivals and have lower socioeconomic and educational levels. According to Nüfusçu & Ylmaz (2012)'s observations, the five primary categories that take part in the program the most are "elders," "widows," "house girls," "immigrants," and "low-income earners." These groups are said to be the most excluded from the social marriage market. The candidates in Ksmetse Olur, however, appear to have been meticulously chosen based on their physical appearance. The bulk of the competitors were young, and they were usually accompanied by attractive girls and handsome guys. It is believed that more memorable and incisive personalities may have been used in order to broadcast in the Big Brother format.

In response to several complaints, the Radio and Television Supreme Council (RTUK) addressed marriage shows during the board meeting on December 1st, 2016. Through its 444 1 178 call line, website, email address, Presidency Communication Center (CIMER), and Prime Ministry Communication Center (BMER), RTUK received hundreds of complaints from the public in 2016. In this context, complaints about marriage displays, which totaled 7,297 in 2015, were said to have reached 87,000 in 2016. Ksmetse Olur on Kanal D, which received 38.153 complaints, was the most complained-about program in 2016, according to the "Annual Report of Audience." With 19 thousand 887 applications, Zuhal Topal'la zdivaç was the second-most complained-about software. Esra Erol'da had 13.079 complaints on ATV. Evleneceksen Gel in Show TV got 3 thousand 678 complaints and Dest-

i İzdivaç in Flash TV received 290 complaints (tr.sputniknews.com, 10.01.2018). RTUK fined marriage programs in Kanal D, Fox, Star, ATV, Show TV and Flash TV in this frame with very high amounts as an intimidation. The final list is summarized in **Table 4**:

Table 4: 2016 Analysis of Audience Complaints By Program Type

	Program	Channel	# of Complaints
	Kısmetse Olur	*Kanal D*	45439
Skill & Resistance Shows	*Survivor 2016*	*TV 8*	3896
	İşte Benim Stilim	*TV 8*	1154
	Zuhal Topal'la	Fox TV/ Star TV	21571
Band Shows	Esra Erol'da	ATV	15580
	Evleneceksen Gel	Star TV/ Show TV	12301

These shows were reported with the following evaluation criteria, such as improper application of general morality, spiritual principles, and family-protection laws, sanctioning technique, due to the actions that might harm children's and young people's development, contradiction to National values of the society.

These complaints led to the levying of four administrative fines against "Zuhal Topal'la," four administrative fines against "Esra Erol'da," six administrative fines against "Evleneceksen Gel," and six administrative fines against "Ksmetse Olur" (RTÜK, 2016).

The decision to outlaw marriage shows was made by the Decree-Law on April 29, 2017, in response to numerous audience complaints and official responses. A replica of "Decree Law No. 690 promulgated under the State of Emergency" appeared in the Official Gazette (Resmi Gazete, 2018). In the event of twenty violations in a year, television networks that disregard sanctions judgments may have their broadcasting privileges terminated for up to five days. This is a severe penalty for broadcasting. Because the production companies stated that the shows will resume following the settlement with RTUK, the future of all 12 marriage programs remained undetermined. However, it was revealed in August 2017 that the programs had been permanently halted and would never recommence.

Aims and Methodology

Aim: The study's assumption is that marriage programs reinforce conventional gender norms and perpetuate patriarchal ideology on television. Studies on television and gender issues in Turkey and around the world were used to examine the show. The purpose of this study is to clarify how gender roles are developed through television and how gender conceptualization is strengthened. In addition to demonstrating the connection between television and social customs, the study also sheds light on how well gender roles and the institution of marriage are related. The discourse analysis method is used to explain how traditions and practices adapt to mass media. By investigating Ksmetse Olur, the most-complained-about marriage program to RTUK in 2016, this study is significant in the context of the acknowledgement of patriarchal attitude on marital practices.

Methodology: This research aims at how traditions and customs altered as a result of mass media and broadcasting tactics, as well as how they became compatible with them. The topic is explored using critical discourse analysis and qualitative content analysis

techniques. The foundation of qualitative research is verbal and qualitative analysis rather than numerical data and statistics. The subject under investigation is viewed in its natural setting. One of the ways we generate knowledge used to unlock humanity's own mysteries and delve deep into social systems is through qualitative research (Neuman, 2012:224). Qualitative content analysis has been used as a method of studying 'social reality' by making inferences about its non-obvious features through written and explicit content features of social reality

It is crucial to recognize the significant contrasts between discourse analysis and critical discourse analysis. Critical discourse analysis aims to reflect on the effects of the discourse on the people from a different angle (Van Dijk, 2003:352). To examine the discourse's effects on the general public within the framework of power and hegemonic relations, critical discourse analysis was chosen for this study. The point of view of critical discourse analysis holds that because discourses construct social hierarchies, how individuals say things is just as significant as what they say. The phrases "the discourse by the dominant hegemony" and "the discourse by the dominated" are very different from one another. Different power positions are shown or built through these disparities (Sözen, 1999). In this study, qualitative content analysis and critical discourse analysis techniques are used in a way that supports each other.

Universe & Sample: The study's subject matter is every marriage shows (20) that has been aired on Turkish television channels between 2007 and 2017, including Esra Erol'da, Zulah Topal'la, Evleneceksen Gel, Dest- İzdivaç, etc. The Kısmetse Olur program on Kanal D is the research's sample, and a total of 30 episodes were transcribed and deciphered. The following three factors led the sample to be picked for this research: The first reason is that it has a 'Big Brother concept closed house' format which allows observing not only the content for longer time periods and in a more detailed way but also the characters of the show accompanying the audience for a longer period. The second reason is that it received the highest audience complaints to RTUK among the peers (Vatandaş Bildirimleri Yıllık Raporu 2016, RTUK). And the last reason is that the candidates of these type of programs include elderly ones, immigrants, low-income individuals, and widows. These candidates, typically classified as the ones who are left out of the marriage market at competition programs like Esra Erol'da or Zuhal Topal'la. It is considered that the audience cannot identify themselves with that competitor since they regarded their profile to be depressing. However, the Kısmetse Olur audience can easily relate to the carefully chosen contestants, who are often young, middle-class, attractive men and women. This identification makes it easier for the ideology to be developed to reach the audience.

Data: Regarding the data, viewers watched and evaluated the two seasons (2015–2016 season and 2016–2017 season) of this program, which was broadcasted every weekday and on Saturdays. The episodes of the show could be viewed online at www.kanald.com.tr/kismetse-olur/bolumler, therefore there was no need to record it. March 2016 and March 2017's 15-day broadcast periods from each season were selected as a sample. Since the broadcasting year in Turkey begins in September, March is regarded as the maturity period. The show collected a huge audience until March, and in addition to the phenomena, the candidates had their own fan bases. In total, 30 episodes from both seasons' 15-day March span were transcribed. The study on these transcriptions is based on the statements of bride and groom candidates and presenters, then the findings were interpreted with a feminist approach.

Technic: In the 30 episodes analyzed, the host's and contestants' usage of sexist language was checked, and their body language, mimics, and notably their actions during fights or elimination nights, revealed a lot about their attitudes.

Limitations: Kısmetse Olur had only 2 seasons in the screen. First season was in 2016- 2017, lasted 9 months. But the second season couldn't last that long due to the government's ban for marriage shows in April 2017. Time of the show was a limitation for this study, examining the final of the 2nd season could be contributed to the research.

Criteria For Result: If there is a huge amount of sexist talk in the 30 episodes that were all transcribed, it can be inferred that marriage programs are still consolidating and replicating sexist talk. It will be clear whether or not gender stereotyping dictates the marriage structure in Turkey because television, the most popular form of media, subtly imposes certain 21 views. The program's construction of masculinity and patriarchal discourse as a result of the analysis will be contrasted with previous studies already published in the literature.

Findings

In terms of content, genre, discourse, and socioeconomic traits of the participants, it can be claimed that marriage shows represent a new formation in society. In other words, it is observed that contestants typically have low levels of education and limited intellectual potential despite the socio-cultural framework of a public sphere where various people congregate. In terms of lifestyle, point of view, standard of judgment, intellectual depth, and behavioral civility, a homogeneous mass is so mentioned.

Ideology is tied to the meanings of discourses rather than the outward appearance of the language, and it is important to look at how the discourse is utilized to produce specific results (Eagleton, 2005). As a result, discourses can be used to spread ideology among the general public. It may be claimed that the subject of how men and women are portrayed on TV is a notable one at this time. The imposition of ideologies may cause the representations created by discourses to become problematic. Ideologies can be intended to correct, guide, legitimize, or make an opinion erroneous, misleading, or correct.

However, it can be argued that due to a variety of factors, the ideology that is shown in popular culture as "representations of cultural values" might have a detrimental effect on the free development of culture. With the help of reality show-styled marriage programs, Turkish viewers are exposed to a false version of "real life." This hypothetical situation, which is given with this structured, predetermined, competitive style, has the potential to result in an outcome that undermines the fundamental social fabric of the populace.

Gender representation may also be impacted by values inculcated through socialization and political and socioeconomic processes. Men are shown as having a particular status and higher potential despite the fact that women are portrayed in the media in this manner. Therefore, gender stereotyping is coded into discourses, and the public is sent by the media to decode and analyze. Gerbner's Cultivation Theory suggests that cultural ideals can become attitudes as they are fostered in viewers' minds through television portrayals over time. The media, which serves as a vehicle for culture, subtly imposes some realities as well as a lifestyle on the people it reaches. Belligük (2004: 2)

All competitors are introduced to one another and share information about their ideal partners in Kısmetse Olur's opening episode of the first season. Ayşenur, a bride-to-be candidate, claims to be the boss of her own shop and desires a husband who is a boss. She insisted over and over again that she doesn't want a salaried worker. She claims that even if her financial condition is adequate to support herself, she still needs a high standard of living.

Men are more concerned with their "housewifing abilities," which correspond to two adjectives according to them: "obeisance" and "faithfulness," while women view men as a sort of life insurance. The second step, which is frequently unwelcome—the groom candidate's past—is pursued after the woman's domestic abilities and the groom candidate's financial status have been evaluated. When Hazal, Emre's future fiancée, first arrived to the Ksmetse Olur residence in the first season, she made it known that she was a candidate for Emre. Ayça, Emre's fixated ex-girlfriend, and he were breaking up at the time. For macho Emre, two women got into a battle, using their domestic work skills as weapons. Ayça began cleaning the kitchen to portray her skills as a housewife, while Hazal made the decision to prepare mantı, a traditional Turkish dish, for Emre. Later on, Emre was actually impressed with Hazal's mantı.

The woman is unable to capture the essential sensitivity because, in the eyes of the media, she is positioned as an object rather than an individual (Pembeciolu, 2014). Stereotypes are the primary tool that helps to maintain discrimination. The stereotypes of "honorable" and "dishonorable" women are the most prevalent when it comes to gender discrimination. Women are shaped by this differentiation in accordance with patriarchal norms. Women live under constant threat as a result of the uncertainty of separation.

In the second season of Ksmetse Olur, muscular and assertive groom candidate Semih put Hazal, the girl he admired, to the test by questioning her honor. He had sent Hazal some anonymous gifts while they were flirting in an effort to test if she would be impressed by another man. Semih declared that he is now certain that Hazal is an honorable woman after she had returned all the gifts. It is common to witness groom applicants test their prospective brides' honor, but no household has ever denounced this manipulative behavior.

Gender discrimination on the part of bride applicants, groom candidates, and even the host is prevalent in Kısmetse Olur. Discourses like "The wife must serve her husband,", "A woman shouldn't intervene in any argument while her guy is around,", "It's not woman's place," and "Man has no capacity for empathy because of hormones and testosterone" serve and strengthen the patriarchal system. Parents of participants spend one day at Ksmetse Olur's home once every week. Particularly prospective mother-in-laws evaluate bride candidates based on their appearance or interactions with other groom candidates. The assertions in the program claim that the following stereotypes are used to evaluate the perfect bride candidate:

Wife - Material: First and foremost, a potential wife should be a well-behaved one, which means she should be delicate, elegant, proud, reasonably conservative, respectful of the prospective husband's in-laws, communicate the opposite sex at a distance, and pay attention to what she wears around other men. When a female applicant for the position of groom is debating, they may caution her, "Behave yourself, you're talking to a man!"

Therefore, there needs to be a control system in place. Because a wife is expected to make herself known as soon as the talk with her prospective husband and mother-in-law begins.

Must Serve: This bride-to-be should resemble a cleaning robot, especially if the mother-in-law is there. Expecting household assistance, being unable to cook, and hosting a supper for her beloved without setting a fancy table are inappropriate behaviors in a program.

I Don't Know My Husband Knows: The husband should be the dominant one of course, he should lead and he should rule. In *Kısmetse Olur* season 2, one of the favorite copules Adnan and Didem had a dialogue:

> Adnan: *Do you have any male friends? Will you continue to get out with them once you get married?*
>
> Didem: *Yes, but I won't maintain my friendship with them if my husband doesn't want me to.*
>
> Adnan: *When you get married, will you move in with your mother-in-law?*
>
> Didem: *I can, if my spouse wants me to.*

There are numerous examples, which is sad. The bride hopefuls emulate the societally moulded mentality of "women's position," representing the women in traditional Turkish society who proudly devote themselves to the guy they term "husband."

The most well-liked groom candidate among the brides was the masculine contestant Serhan, the troublemaker in the grooms' home. He keeps talking down to grooms like a ton of bricks and makes statements like, "I'm from Adana, my plate code is 01 thus I'm ahead of you all." Finding the "bride-to-be" who complements his family is Serhan's ultimate goal. He constantly emphasizes that a lady should pick a man and keep her gaze fixed on him, refrain from dressing suggestively, and refrain from approaching her man. Three bride aspirants vied for Serhan in a very brief amount of time. Ceyda, a 21-year-old female who is interested in Serhan, attended the competition in search of a manly, red-blooded, rugged guy. Cansel, another female who is interested in Serhan, asserts that if he is interfering with her sexy attire, he must be genuinely into her. In patriarchal ideology, male aggression and envy are seen as expressions of love.

Emre Ubeyli, who was extremely composed and self-sufficient the first week, began to copy Serhan after observing how his crude acts caused a stir and led to him being named the favorite of the week. Handsome as a younger version of Serhan, Emre also began to make assertions about terrors in the house and love beginning with "my woman." (Week 3 of Season 1).

At the bride and groom's home, there are three opposing characteristics to these two macho and rude ones. Eser West, a marginal English teacher who was raised in the United States, Tankut, a physiotherapist who recently immigrated to Turkey from the United States, and businessman Murat, a real gentleman. These men are kind, considerate, and respectful of potential brides. The popularity of these three candidates, who are meant to represent the modern guy of today, is not particularly high despite their friendly, lighthearted, upbeat, and relaxed attitudes toward women.

Another bride-seeker, Ayça, is madly in love with pretend-macho Emre despite having tattoos all over her arms. Ayça, a very marginal female who divorced once before the performance, is 5 years younger than him. Despite the fact that Ayça is the exact opposite

of the "wife profile" in Emre's visions, they began to fall in love. Ayça doesn't even give a damn what Emre says, even if he uses phrases like "shut your voice off" or "while I'm here, it's not your place to interfere." The audience loved this unlikely couple so much that Ayça and Emre won the weekly prize week after week. Eventually, Emre decided to break off this unhealthy relationship since Ayça and Eser were playing dodgeball inside the home. The weird thing was that, Ayça defends herself by saying "You know I am giddy I was just trying to make you jealous" (Season 1). Ayça also thinks that her future husband shouldn't make her work.

> Ayça: I have never worked Mrs. Seda. What kind of a man is he that would make me work?
>
> The Host Seda Akgül: What have you done Ayça? If the woman wants to work, she does. There is nothing manhood in here.
>
> Ayça: I don't want to work; I have never worked. My family raisded me like a baby.

56% of respondents, according to the TBMM Parliamentary Research Commission Report (2016), believe that a woman's primary responsibilities are child and housework care. 20% of respondents believe that the workplace is unsafe for women. Nationwide, 9% of people believe that "women should not work" since it is contrary to our traditions and customs, while in the Northeast Anatolia region, that number jumps to 30%.

A love triangle appears on the show whenever a potential couple starts to fall in love. When Emre first arrived at Kısmetse Olur's residence in season 1, Cansel, a young, attractive female associated with Erdem, tried to take him away from "giddy girl" Ayça. Cansel transferred her carrier as a "unpreferred bride" for a while because he wasn't interested in her. Eser West turned back to her home after she started dating Erdem, one of the rejected groom candidates. The production crew gave him another shot. Eser admitted that he has come back to see Cansel. With two men showing interest in Cansel, she suddenly became the most well-liked bride candidate on the show, and a conflict erupted between the two of them. Eser and Erdem started the "brotherhood motif of groom house" on fire after becoming involved in the girl fight over Cansel. The house's best feature was that, with a little patience, the rejected applicant might suddenly become an unshareable contender. The message is that love is with those who are patient.

The primary goal of marriage programs is to unite those who desire to wed and legalize their unions so that the community would accept them. Marriage programs, on the other hand, contribute to the expansion of the marital market by enabling marginalized groups to reintegrate into society, such as unemployed men, divorced women with 28 children, or immigrants. Homosexual partnerships are not eligible for this mediation because it only accepts heterosexual relationships.

In addition to preventing women from utilizing social resources equitably, gender discrimination also causes people with sexual orientations other than heterosexuality (LGBT people) to experience fundamental human rights abuses, including the right to life. Even though homosexuality is not illegal in Turkey, same-sex unions cannot be legally recognized there. Therefore, prejudice based on sexual orientation is pervasive in traditional Turkish society (Kurt, 2013). Human rights violations caused by this discrimination range from murders committed by homosexuals and transgender people to homosexuality and transgender people being treated as diseases. Discrimination based on sexual orientation tries to teach those who deviate from the norms of masculinity and

femininity a lesson. Though society has prejudices against homosexuals, attitudes toward them are generally positive in contemporary, urbanized areas (Kılıç, 2011).

While macho competitor Serhan and Eser, who was born and raised in the United States, were arguing in the show's first season, Serhan displayed homophobic attitude in front of the cameras:

> *Serhan: Do not sit there, it's my seat.*
>
> *Eser West: I can sit anywhere I want.*
>
> *Serhan: Do not dare!*
>
> *Eser West: I can sit here, what's it to you, ayol! ('Ayol' is a phrase usually women use)*
>
> *Serhan: Ayol? Hoop, this is Turkey! "Ayol, mayol" don't fit us. We are man! Our blood in our veins is red.*

The patriarchal discourse can be seen widely in Kısmetse Olur in various patterns. In the show it's always underlined that maternity is the most important duty of the woman and is a grace form God. When groom candidates asked Burçak, a 35 year-old contestant with carrier, about her future plans of having a family they were all shocked by her answer:

> *Murat: Don't you want to have a beautiful family after this show?*
>
> *Burçak: Sure, I want to get married with a strong, loving man.*
>
> *Murat: What about kids? It is ever a family without a kid.*
>
> *Burçak: I don't want kids. I am here for a real husband.*
>
> *Murat: Come on, being a mother is every women's right. What if your husband wants a child?*
>
> *Burçak: Yes, but I don't want. I have carrier, I have age.*
>
> *Murat: So, won't you marry him?*

It isn't even contemplated that a woman might choose consciously not to have children. Because that is against nature, according to masculine philosophy. The patriarchal system, which measures the value of women with fertility, forms the basis of the traditional Turkish society's mythicizing of pregnancy. Thus, the idea that "bride candidates should be motherly and a whole woman, unless they don't deserve to marry" was maintained from the show. This philosophy often alienates women who follow a different route for a variety of reasons, including those who do not want to be married, never married, are purposefully married without children, are asexual, lesbian, or even foster parents. According to the patriarchal system, women are only responsible for childbirth and child care because of the genetic structure of women. Women are thus created in this fiction using just their sexuality in masculine mentality. This alienation can be seen in news reports, TV dramas, and reality shows. The code, content, and language of today's media play a significant role in forming society by supporting the framework of the patriarchal worldview (Türkdoğan, 2013: 35). The prevalent sexist vocabulary that was utilized to perpetuate the patriarchal system through all media outlets gives maternity a holy status.

Due to the socioeconomic and educational background of the contestants on marriage reality shows, the frequent use of sexist language may seem normal until the host of the program corrects it. The host always serves as the judge, the decision-authority, and the

watchdog in the context of the shows. They act as the guardian of the speaker, step in to stop injustice, and, in a way, serve as a metaphor for the "elders" in an arranged marriage. With one exception, all of the hosts of marriage-related television programs in Turkey are women. He is Uğur Arslan, Su Gibi's co-host. He co-hosted the program with Songül Karl at first, and afterwards Seda Sayan. Loud, bass-toned, plainspoken, and typically embonpoint are characteristics shared by all female hosts. Common features of all women hosts are loud, bass toned, plainspoken, usually embonpoint shaped.

In Kısmetse Olur, Seda Akgün, an ex-prime-time newscaster, became the host of the show. She is a dominant, raunchy and outspoken character which all male and female contestants show respect. It is also the host to decide what is right, what is wrong and what is morally appropriate. She manages the arguments, decides the one who to apologize and turns into a "hero" who gets applause from the audience when the problem is solved. Eventually the host has a very important role in the program as an authority figure. In Elimination Nights on Saturdays, Seda Akgün gives the speaking permission to the contestants so she actually sets the order of importance.

The authority figure in this reality show should have prevent the unconscious and ignorant sexist discourse and attitudes yet the most famous motto of Seda Akgün is "The past of women, the future of men is sought". She used this motto very frequently for two seasons of the show and constantly consolidated the thinking of "woman must not be related to many ex-lovers and man must provide woman a more comfortable life". Cheating behavior of both sexes is also negative, but it seems to be less tolerant for woman's cheating behavior. In the same way, when a male contestant is photographed by the audience in a nightclub and sent to production team, Seda Akgün asked "Who were you with?" but when the same happened to a female contestant, she asked "What were you doing at a nightclub?" The masculine perception lies beneath is that a potential groom can go to a nightclub man to man unless there are other women however a potential bride should never take a step into a nightclub. So, when the host who is the decision authority, the respected by all, the justice figure of the show, keep reproducing the patriarchal discourse this ideology is legitimized and cultivated directly to the audience.

Conclusion

The research is predicated on the assumption that patriarchal ideology and traditional gender norms are reproduced on television by marriage programs. the show's hosts, participants, and semi-active visitors' repeated use of and reproduction of sexist language. Critical discourse analysis, which primarily focuses on social power relations and the placing of roles within these connections, was used to analyze these characters. It is made clear that there is agreement on how patriarchal hegemony is portrayed. The essential factor that discloses power relations is the requirement for man to be superior in terms of age, material strength, and knowledge, which are "power instruments." Marriage programs, it is thought, highlight and persuade traditional portrayals of men and women, frequently through discourses and demanded criteria of spouse candidates.

It is vital to compare the most thorough framework with audience feedback when studying the consolidation of patriarchal hegemony and examining the replication of sexist rhetoric in the program. The program has gotten hundreds of audience complaints that the show is "against the tradition of the society," despite the fact that it reproduces

the "traditional and patriarchal one" with rating concerns. A weird conundrum regarding the supply-demand balance of the show is thus established.

The professional ethics guide, which is thought to be prepared in order to determine the ethical principles of the media in Turkey in the process of harmonization with the European Union, was established by the British Council's BBC World Service Trust (WST) in 2005 within the scope of the Media and Social Participation project under the presidency of the Turkish Journalists' Association and as a national partner. Media and Diversity Guides addressing three different layers such as women, children and the disadvantaged were prepared and presented to the press. In addition, the Gender Equality News Guide was published in 2016 (https://www.tgc.org.tr/bildirgeler/medya-ve-cesitlilik-kilavuzu.html). On the other hand, it is clearly seen that none of the programs that have been broadcasted and that have received such a wide attention do not broadcast in accordance with these ethical rules. It is a very interesting paradox that such programs, which do not comply with universal ethical principles in terms of neither content nor discourse, receive so many complaints in the culture they broadcast.

In this respect, producing businesses should act ethically while media producing work and products as well as media organizations. First and foremost, media outlets need to stop misrepresenting women as needy, weak, or demanding. Furthermore, media should be aware of the homophobic and sexist rhetoric that has become ingrained in society and insults one's gender or sexual orientation. By developing their own self-regulatory regulations and internal monitoring systems and guiding national and international goals to ensure gender equality, media organizations should promote their gender awareness. These systems ought to include advisory groups that can make recommendations regarding departing from the goal of gender equality in the media environment. All media organizations should establish a policy to monitor any instances of gender and sexual orientation prejudice in society and to represent the collection through news and other contents.

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