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||| EDUCATION & ACADEMIA |||

Empowering Women Leaders in a Time of Crisis: Fostering Inclusion in Ukrainian Academia

Stella Gonzalez Arnal ||| Natalia Marakhovska

Introduction

Ukrainian universities face a multitude of challenges, due to Russia's full-scale aggression against Ukraine, including war-induced psychological effects, faculty and student displacement, a shattered academic environment, etc.

Cultivating strong and inclusive leadership among Ukrainian academics, particularly women, is crucial for their resilience in a time of crisis and will help their academic success. Academic leadership requires the transformation of skillset and mindset, the development of the "adaptive capacity to learn and evolve in crises" and the integration of new approaches and practices into the evolving realities of higher education institutions (Fernandez & Shaw, 2019; Hamid, et al., 2023). The project "Fostering Women's Leadership in Ukrainian Academia: An Intersectional and Culturally Responsive Perspective", funded by the British Council, as a collaborative partnership of Mariupol State University (MSU) presently located in Kyiv- Ukraine, and the University of Hull (UoH), United Kingdom, catalyses positive change reaching local, national and international academic communities.

The project will help to provide women academics (and their male colleagues) with the tools and resources they need to overcome the current crisis, improve their teaching and steer their organisations toward an inclusive society and social justice by emphasising inclusive leadership development and knowledge exchange. It will raise awareness about the complexities of gender and leadership in academia, and it will focus on the intersection of gender with other social identities, i.e. age, sexuality, disability, ethnicity, and status as displaced/refugee.

This will be accomplished through the following main **objectives**: 1) sharing successful institutional practices and support initiatives on gender equality and leadership development in Ukrainian academia; 2) designing and implementing an original innovative training methodology for university lecturers to foster leadership for women in Ukrainian academia; 3) contributing to long-term and sustainable institutional change that promotes leadership development of gender equality, and opportunities for women and addresses gender, disability (and other protected categories) and culture-related biases; 4) embedding the intersectional perspective about leadership in higher education; 5) encouraging further collaboration between the UoH and MSU based on Equality, Diversity and Inclusion (EDI) values and intersectionality.

It is worth noting that the Guide to Addressing Gender Equality (2018) emphasises the interconnectedness of gender equality with other Sustainable Development Goals (SDGs) (United Nations, n.d.). The project specifically aligns with the following SDGs: Goal 5: Gender Equality - the project outcomes will directly address target 5.5, ensuring women's full participation and equal opportunities for leadership at all levels; Goal 10: Reduced Inequalities - the project also contributes to target 10.2, empowering and promoting the social, economic, and political inclusion of all individuals, regardless of their background; Goal 16: Peace, Justice and Strong Institutions - the project supports target 16.6 by fostering the development of effective, accountable, and transparent institutions at all levels.

Results

A key component of the project will be the design and delivery of a professional development course for MSU academics, titled "Inclusive Leadership in Academia through

Cultural Immersion”, to enhance their leadership qualities and EDI awareness; prepare them to design their courses, taking into account categories of difference (gender, disability, age, cultural background, etc.); develop their students’ leadership qualities with an intersectional perspective; and effectively collaborate with their colleagues from diverse cultural backgrounds to enrich research and teaching.

The course is based on intercultural pedagogy that encourages academics to approach other cultures with open minds, acknowledging similarities and differences, and through this intercultural dialogue, to gain a deeper understanding of their own cultural framework (Trebisacce, 2019); Deardoff’s concept of intercultural competencies, Bennet’s developmental model of intercultural sensitivity (DMIS) and the Artful Thinking programme designed by Harvard School of Education and National Gallery of Art, USA. The following thematic modules will be covered in the course training sessions: 1) Leadership and EDI in Academia; 2) Gender and intersectionality; 3) Inclusive Course Design; 4) Inclusive Teaching Practices through Cultural Immersion; 5) Promoting and Measuring Student Success; 6) Redesigning a Module with an Intersectional Perspective: Teaching Gender Theory and Intersectionality (S.Gonzalez-Arnal, 2014). The course will take an active training approach and involve participants developing and presenting their own course designs and delivery methods to tailor the learned principles to their specific teaching contexts and receive constructive feedback from their peers and course instructors.

To provide broader community engagement, the project will also include a hybrid international workshop at UoH for university staff, students and the general public to raise awareness of how inclusion and the professional progression of women and EDI can be supported institutionally. The workshop will gather in-person speakers from UoH and Ukrainian universities in exile – MSU and Vasyly Stus Donetsk National University (Vinnytsia, Ukraine), non-governmental organisations – Ukrainian Association of Organisational and Work Psychologists and Ukrainian Association of Professors and Researchers of European Integration, and online speakers from the Facultad Latinoamericana de Ciencias Sociales (FLACSO) de Ecuador, the Free University of Berlin and Masaryk University, among others.

To ensure broad accessibility and disseminate project findings and resources effectively, an open-access webpage with all project information available in both English and Ukrainian will be created. The webpage will include information about the professional development course that will allow other universities to access this resource and see how the training can be implemented. Besides, the webpage will be a repository for the information and good practices exchanged in the international hybrid workshop. The papers offered by the speakers will also be accessible from the webpage linked to the websites of both MSU and UoH. The project webpage will be consistently updated with the latest project information. In addition to the webpage, findings will be disseminated at international conferences, through academic publications, social media channels and targeted media outlets.

Through its implementation, the project is anticipated to yield the following outcomes: firstly, by attending the professional development course “Inclusive Leadership in Academia through Cultural Immersion”, MSU academics will be enabled to apply principles and practices of inclusive teaching -with an intersectional perspective- and leadership development, and in accordance with them to design new content for or revise old content of existing courses, and to create culturally responsive inclusive environments for their students; secondly, by participating in a workshop at the UoH, British and Ukrainian administrative and academic staff and students and related invited organisations will be able to gain a better understanding of the need for a diverse body of staff and students, and to develop and maintain inclusive policies; thirdly, by approaching the project webpage, the international academic (and nonacademic) community will be aware of an actionable roadmap for strengthening women’s leadership qualities in academia, embracing EDI practices with an intersectional perspective and ensuring equal and meaningful educational opportunities for all genders.

Conclusions

To summarise, the project “Fostering Women's Leadership in Ukrainian Academia: An Intersectional and Culturally Responsive Perspective” addresses a critical need to create sustainable academic inclusive environments within Ukrainian higher education. The project's intersectionality focus ensures recognising and dealing with diverse women leaders' specific needs and perspectives. Furthermore, the project's international component promotes knowledge exchange and collaboration, maintaining a global support network for women leaders in academia. This project can potentially create a lasting positive impact on women's leadership in Ukrainian academia and beyond.

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The NEETs as a Significant Challenge: How to Provide Education and Work for Those Who Do Not Want It?

Oleksandr Dluhopolskyi ||| Tetiana Dluhopolska

Introduction

NEETs (the acronym for “Not in Education, Employment, or Training”) refer to individuals who are not engaged in any form of education, employment, or vocational training. This phenomenon typically applies to young people, often in the age range of 15 to 29, who are not enrolled in school, are unemployed, and are not participating in any training programs (Rahmani & Groot, 2023). The term NEETs was first introduced by the Organisation for Economic Co-operation and Development (OECD) in the late 1990s. Now the OECD played a significant role in popularizing and conceptualizing the NEET category as a way to measure the disengagement of young people from education, employment, and training.

The country that is most famous for researching the NEET phenomenon is Japan. NEET as a term gained rapid popularity in Japan after the publication of the “White Paper on Labor Economy 2004” by the Japanese Ministry of Health, Labor, and Welfare (MHLW). Mass media, researchers, tabloids, newspapers, and NGOs made the NEET definition popular and buzzed (Rahmani & Groot, 2023). The depletion of human capital, known as the “scarring effect”, frequently leads to recurrent periods of unemployment and reduced future earning potential.

While Japan has long upheld the ideal of lifelong employment, many young individuals are opting out of this conventional path due to various factors, including dissatisfaction with the demanding work culture, personal circumstances such as health issues or caregiving responsibilities, and changing economic realities. However, society often stigmatizes those who opt out of traditional employment, viewing them as lazy or even criminal. This stigma is deeply ingrained, to the extent that some individuals continue to maintain the facade of employment even after losing their jobs. Additionally, chosen unemployment is perceived as detrimental to the workforce and economy, exacerbating labor shortages in Japan. Despite societal disapproval, there is a growing trend of “neo-NEETs” who reject traditional employment but still find ways to earn income, often through online platforms or freelance work. While they may not conform to the conventional work ethic, they demonstrate a willingness to contribute to society on their terms (Schmidt, 2021).

The **objective** of the paper is to clarify the differences in the trends of distribution of NEETs in European countries and generalize the methods of their socio-economic adaptation.

Methods and procedure. The methodology employed in the article involves K-means clustering within the EU and further analyzing pathways for NEETs integration into the socioeconomic activities of their countries. K-means clustering, a technique rooted in vector quantization originating from signal processing, endeavors to segregate a set of n observations into k distinct clusters, with each observation assigned to the cluster possessing the closest mean, commonly referred to as cluster centers or cluster centroids, thus serving as an archetype of the respective cluster (Sharma, 2024).

To cluster the countries based on their NEET rate dynamics, we can use the K-means clustering algorithm. As a result, we can group countries into three clusters (Dluhopolskyi & Dluhopolska, 2024):

- cluster 1 – countries with consistently low NEET rates or positive changes (Austria, Chechia, Denmark, Finland, Germany, Iceland, Luxembourg, Malta, Netherlands, Norway, Slovenia, Sweden, Switzerland);

- cluster 2 – countries with high NEET rates in 2013 but significant reductions by 2022 (Belgium, Bulgaria, Croatia, Cyprus, Greece, Hungary, Ireland, Italy, Latvia, Poland, Portugal, Serbia, Slovakia, Spain, UK);
- cluster 3 – countries with relatively high NEET rates and minimal improvements or even increases over the period (Estonia, France, Lithuania, Montenegro, North Macedonia, Romania, Turkey).

Results

Referring to the experience of the countries of the cluster 1, we can note several features of integration NEETs into the socio-economic life of communities. Over the past decade, numerous policy initiatives in the Nordic nations have been dedicated to addressing and providing assistance to NEETs (Dluhopolskyi & Dluhopolska, 2024). A multitude of projects, spanning local, regional, and national levels, have been implemented to facilitate the integration of this demographic into educational and employment opportunities. In recent years, both national and regional authorities in Denmark have made significant efforts to address the re-engagement of marginalized young people. One notable initiative is the establishment of guidance centres, mandated to reach out to early school leavers up to the age of 25 (Karlsdóttir, 2024). These centres aim to assist youths by providing a range of education programs and facilitating their transition to suitable educational pathways, training opportunities, or employment prospects. Challenges faced by young dropouts in Danish rural areas include a lack of role models, particularly in socially deprived small towns characterized by high unemployment rates and a need for skills enhancement. Additionally, certain groups, such as individuals with mental health issues or radicalized youth at risk of criminal involvement, present further complexities.

Referring to the experience of the countries of the cluster 2, for example, Italy stands out in the European Union for its high rate of NEET. In response to this problem, the Italian government introduced a “NEET plan” in January 2022 aimed at addressing the more than 3 million young people in the country who are neither working nor in education or training. The plan focuses on reinforcing existing measures such as the Youth Guarantee, establishing youth desks at employment centers, and providing informational support through campaigns like GIOVANI2030 (Montasser, 2022). Additionally, efforts are being made to promote the inclusion of young people with fewer opportunities in programs like Erasmus+ and the European Solidarity Corps. Despite these efforts, further action is needed to effectively tackle the NEET issue. A survey among Italian NEET individuals revealed that many had never visited employment centers, indicating a need for broader outreach initiatives. Additionally, investment in childcare and care facilities is crucial, as many NEETs cite family responsibilities as a barrier to employment or education. Moreover, targeted education programs with practical training components can better prepare young people for the job market.

Referring to the experience of the countries of the cluster 3, researchers (Özdemir et al., 2023) investigated the challenges of youth unemployment and NEET phenomenon within the Turkish context. The research comprehensively addressed various aspects such as workforce demographics, gender-specific data analysis, and the interconnected issues of education, unemployment, and economic stagnation affecting the young labour force. Findings highlighted Turkey’s leading position in NEET rates among OECD nations, primarily attributed to gender disparities.

Conclusions

The limitations of the scientific article are that the problem of NEETs is a relatively new phenomenon in behavioral research, affects several state policies (demographic, social, educational, economic) and in each country its challenges are overcome with its own set of tools. That’s why

we made an attempt to cluster countries, highlighting common best practices. By employing a combination of different methods and tailoring interventions to the specific needs and circumstances of NEETs (mentorship and support networks, employer engagement, career counselling and guidance, financial incentives, youth employment programs, et.), policymakers, employers, and community organizations can work together to facilitate their successful integration into the labour market. Each country, as it turns out, develops its own mechanisms of social and economic integration of NEETs depending on the needs and goals of its own development.

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Results

Regarding the promotion of ICA in the EFL textbook, the teachers unanimously express their strong opinions about the textbook being insufficient in this respect. T1, in particular, refers:

It does not promote the intercultural awareness at all... This book was first published in 2011, 12 years ago... The situation in today's classroom is a lot different in terms of interculturality since the class population is highly diverse.

In addition, when asked to comment on various features of the textbook, T6 continues that the book:

does not encourage discussions and critical thinking, [...] there are no group activities, discussions, and projects about cultural differences and similarities, [...] it does not incorporate activities that help students develop empathy and understanding of it, [...]. It also does not present multiple perspectives on cultural issues.

On the basis of their evaluation of the textbook of 1st-grade EPAL as lacking in terms of promoting intercultural awareness in the EFL classroom, many of the teachers claim to develop ICA-oriented teaching materials for their lessons and to implement teaching techniques which foster understanding and communication among their young adult students.

An illustrative example of the interviewees' approach to material development is T5's statement "*usually, I prepare the teaching material since the book does not help me really*". With reference to the multicultural aspect of the input materials utilized, T10 appears to "*integrate immigration stories, in which students can see that we are a nation of immigrants*", while T6 makes use of "*diverse literature and media, or discussions about cultural traditions*" aiming to "*highlight different perspectives*".

The responses provided by the participants in the study indicate a greater emphasis on classroom activities which encourage the expression of the students' cultural identities through group work. In this light, T7 *[assigns] a multicultural task in class... for example research on the nationalities of the students that attend [her] school*, T9 utilizes *"projects about customs around the world"*, and T5 maintains that she implements *"activities that help [the students] to be themselves and present their cultural diversity... activities that are implemented though groupwork"*. Finally, T10 stresses the significance of fostering empathy in the students as conducive to developing their ICA: *"I try to make room for storytelling, which I believe is one of the most powerful ways to create empathy"*.

Conclusions

The findings of the present study in relation to the promotion of intercultural awareness in the EFL textbook of 1st-grade EPAL seem to be consistent with the findings of Zoumi and Karras (2021), who reflect the responses of teachers who stated their wish for the textbooks to be completely replaced or rewritten in order to include well-structured and satisfactory themes as well as contemporary, creative, authentic, and meaningful cultural input appropriate for achieving multicultural goals.

The perceived inefficiency of the assigned textbook in this study in promoting intercultural awareness has led to the recognition that teachers play a crucial role in addressing this gap. Teachers' positive or negative attitude can affect the entire education process, since they are the ones to choose which texts will be taught and the methods to be used (Karanikola & Baliás, 2015). In addition, they report resorting to various additional resources such as the internet and digital materials, modifying existing tasks, adapting them to incorporate intercultural elements and creating their own supplementary materials to address the shortcomings of the textbook.

Therefore, the responsibility of incorporating culture in the classroom falls on the discretion of the EFL teachers themselves who have the important role of making informed pedagogical decisions and choices to enhance and strengthen intercultural instruction (Byram, 2011). This assumption supports the notion that cultural meanings are not inherent within the materials themselves but, rather, they emerge through interaction among the teachers, students,

and materials (Kiss & Weninger, 2017). Hence, EFL teachers are expected to assume the role of cultural facilitators who create an environment conducive to meaningful cultural explorations by their learners (Clarke & Collins, 2007; Karanikola et al., 2023; Spyridonos et al., 2023).

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Super-Diversity and Inclusion in the Contemporary Educational Context: Challenges and Practices

Zoe Karanikola ||| Panagiotopoulos Giorgos

Introduction

Contemporary school environments are under perpetual remarkable demographic, economic and socio-political changes. In this vein, not only diversity but super-diversity dominates, a term used to describe the changes not only in social, cultural, linguistic and religious patterns but also, in the ways in which these patterns are combined with gender, age, motivation, pattern of migrants, legal status and migration histories (Karanikola & Panagiotopoulos, 2023). In response to this reality, the Greek state deemed the need for formal education through establishing language support structures and reception classes/zones of educational priority which began to operate in accordance with law L. F/11 (Government Gazette 171/18.03.1996) (Bachtsiavanou et al., 2023).

However, multicultural classrooms pose enriching challenges. To begin with, teachers are members of the dominant language and culture, thus it is difficult for them to understand the fears and needs of individuals who are called to get adjusted to culturally diverse environments. In addition, learners from different language backgrounds face difficulties in communication and language proficiency, which prevent them from participating in classroom activities, understanding academic content and interact with peers (Pena-Díaz, 2019). Cultural diversity can also lead to misunderstandings between students stemming from varying cultural norms, values and communication styles. Finally, stereotypes and prejudices can arise, affecting relationships with peers and creating tensions in the school community, whereas students may experience pressure to conform to dominant cultural norms, leading to a sense of alienation.

Methodology

This paper focuses on the challenges and practices in relation to handling linguistically and culturally diverse students in school settings. The current research follows the principles of the constructivist worldview, whereas the qualitative method was chosen and the tool of interview was applied. The sample consisted of twelve teachers who worked at five elementary schools in the region of Western Greece, during the academic year 2023-2024. Two pilot interviews were conducted to identify any ambiguities, misinterpretations and errors, and to spot any differences in the answers of the educators.

Results

Concerning their demographic and professional characteristics, out of the twelve participants, eight were female and four males. Most of them (9/12) were 32-45 years old. All the participants worked in public primary schools in the region of Western Greece. A large number of respondents (8/12) has been teaching for 11-20 years, two for over 20 years, and two have 1-5. Almost all of them (10/12) had studied about intercultural education during their undergraduate and postgraduate studies.

With regard to the challenges, the respondents emphasized on students' individual needs, which are related to their different languages, cultures, identities, traditions, habits, living conditions, norms and values. Specifically:

P12. "I think they are likely to have different learning needs, as they may speak a different language, have different traditions and values..."

The respondents also emphasized on the language barriers which prevent students from participating fully in the school programme, on the limited parental involvement, which has a result the poor learning outcomes of their children and also on the attitude of the surrounding society and community, which is often skeptical and negative.

Specifically:

P4. "The surrounding society is wary of children and this is often reflected in the behavior of other pupils with negative attitudes and marginalization".

Finally, they referred to the lack of appropriate materials at schools and to the restricted training teachers receive from the official educational authorities.

Specifically:

P8. "The Ministry of Education should provide school units with appropriate materials tailored to the specific needs of students... each teacher tries to find appropriate sources but it is time-consuming".

With regard to their practices, they indicated differentiated teaching, translanguaging, code-switching, cultivating empathy and respect through projects, structured discussion and dialogue, use of digital sources and collaborative method.

Specifically:

P12. "I use many digital sources and the body language to communicate more effectively with my students. I also use as intermediators some older students who know their language or encourage my native speakers...they often demonstrate high percentage of empathy... to help refugee students integrate in the mainstream class".

Discussion

The lack of knowledge, fluency and understanding of the host language leads to difficulties in communicating and following the lesson in class. In addition, the reticence that inevitably arises in children because of language proficiency issues leads to isolation and lack of cooperation with classmates. Similar problems are also reported by Antoniadou et al. (2022). With regard to the practices applied, translanguaging and code-switching, communicative approaches, multimodal material, differentiated teaching, discussion and dialogue are regarded as core elements of teaching. All of these methods appear to be effective in enhancing students' participation, making learning more relevant to students' needs, documenting their progress, and promoting comprehension and socialization (Karanikola et al., 2023). Finally, team games and project-based learning are among the recommendations of the OECD (2018) for an effective teaching of global and intercultural competences as well, since they help students delve deeply into a topic and raise awareness on intercultural issues.

Conclusions

The findings of this research come to enhance the knowledge in this field and could be a cause for a fruitful dialogue, reflection and further qualitative and quantitative research. Simultaneously, to act as a stimulus for the challenges and difficulties of the contemporary teacher's role and the initiatives/measures that the official state should take to support school units and their human resources. Teachers' training and professional development, new curricula, appropriate policies in alignment with the international discourse could also contribute to this direction. Finally, it is important to mention that, as literature proves, it is inevitable for each study to come up against limitations, based mainly on the fact that this study was conducted in a specific region in a specific time period. Thus, the results could not be generalized.

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Enhancing Teacher Resilience: The Wanda Reflective Method

Jana Poche Kargerová

Introduction

The Wanda Reflective Method guides teachers through structured self-reflection, promoting resilience. This paper assesses its impact on teachers' wellbeing and resilience. Unlike some other reflective practices, WANDA has a firmly set structure with a facilitator guiding teachers through five stages of analysis and appreciative inquiry (Chimes, 2016; Cooperrider, D., Whitney, D. 2006) set around an exploration of a problem situation that teachers examine from various perspectives. WANDA's sessions create a platform where teachers can look at problems from different perspectives, opening opportunities for continuous development and learning. The goal is to develop skills to identify and describe problem situations, reflect on behavior, understand causes, and offer and accept different perspectives, not to create a handbook on specific behaviors. The method draws on group reflections to understand the relationships between what participants think and what they do.

WANDA's sessions happen in groups of 8–12 participants, with meetings scheduled every 4–6 weeks, lasting 2.5 hours or more. Sufficient time fosters strong relationships and a safe environment. The first session starts with the facilitator helping participants establish rules.

Sessions follow 5 phases:

1. Looking back: The person from the previous session discusses their approach to resolve the problem situation.
2. Choosing a case: Participants share problem situations and vote on the most pressing one, which should be specific, controversial, urgent, and involve the contributor directly.
3. Asking questions: Participants ask questions to clarify and understand the context, ensuring exploratory questions lead to specific descriptions.
4. Collecting perspectives: The contributor becomes the observer while others explore the case from different perspectives, using visualization tools to analyze motivations. The contributor can modify their learning question.
5. Giving advice: Participants share suggestions and advice on the next steps, and the contributor responds, deciding which suggestions to take

Objectives

This research evaluates WANDA's potential for promoting teachers' wellbeing and resilience in a Czech primary school. It focuses on the systematic implementation of WANDA and the intrinsic motivation of teachers to participate in group reflection sessions.

- Our main research question: How do teachers evaluate their experience with the WANDA group reflection method?
- Subquestion 1: How do teachers evaluate their experience with the Wanda Method in terms of their wellbeing?
- Subquestion 2: How does the method help them to build resilience in challenging teaching situations?

Method and Procedure

In our case study, we interviewed teachers in one Czech primary school during the time when WANDA was being implemented in that school (year 2022).

Qualitative methods, including observations, surveys, and semi-structured interviews, were used. Interviews were transcribed and analyzed through open and axial coding by two researchers. The coding process split findings into categories corresponding with research questions.

This study explored teachers' experiences with the WANDA group reflection method in a large primary school over the 2022-2033 school year. Through open coding, themes emerged on WANDA's impact on teachers' wellbeing and resilience amidst challenging teaching situations.

The WANDA Method is recognized by educators as a crucial contributor to fostering a sense of support and belonging within the teaching community. Many teachers express relief upon discovering that their colleagues face similar challenges, creating camaraderie that enhances overall wellbeing.

Interviewees expressed appreciation for the opportunity to voice their concerns and be genuinely listened to by peers. This communal exchange fostered a deeper understanding of shared experiences. One participant remarked: *“I was surprised by the openness of my colleagues and their courage to name and explore things. At WANDA, we meet in a different way than we normally do at school. I felt that we could lean on each other in difficult situations. This gives me a great sense of security.”* Some found it eye-opening, while others were already familiar with WANDA. Similar findings were reported by a Belgian research team studying WANDA implementation across six countries. The most common positive impact cited was fostering a positive atmosphere and building trust and mutual support among teachers (ISSA, 2019, p.31).

The WANDA Method enhances teachers' problem-solving skills and resilience by encouraging them to consider diverse perspectives on teaching challenges through "collecting perspectives." This approach reveals alternative classroom strategies, fostering adaptability and confidence.

3. Knowledge Sharing and Mentorship:

WANDA sessions promote collaboration by facilitating the sharing of knowledge and experiences. This equips the educators with practical strategies for managing difficult situation which strengthens their resilience.

One experienced teacher said: *“It’s basically about passing on experience to the beginning teachers...some problems in their classrooms come from the lack of knowledge, not knowing how to act and how to ensure a certain level of security.”* One of the youngest interviewees confirms this: *“Well, the advice, that’s the brilliant part that holds it together. I have taught for two years and the people here who have taught many years tell you something very simple, but you would never think of it yourself.”* The interviewees’ reactions highlight the advantages of group’s diversity. One participant claimed that: *“WANDA gives you something even when you don’t have a problem and don’t need anything. You simply leave with those ideas.”*

As Villar (1995, pp. 180-181) states, collective sharing of experience through reflections helps individuals to build capacity to evaluate their knowledge, fosters workplace collegiality, and leads to changes in individuals’ practice.

4 Self-Reflection and Personal Growth:

WANDA sessions promote self-reflection and personal growth among teachers, enhancing their wellbeing and resilience. These fosters increased self-awareness and confidence, enabling proactive strategies for improvement. The diverse topics covered indicate that WANDA's benefits extend beyond the classroom.

One interviewee shared: *“I would say that the process during WANDA sessions has allowed me to move forward a lot, not just in my situation, but in general. Not to be afraid to speak up when something is not right.”* Korthagen (2017, p. 391) notes that teacher learning is intertwined with their personal lives: *“If we wish to promote teacher learning, we will have to take their thinking, feeling and wanting into account.”* The WANDA method nurtures these connections, helping participants explore their thoughts, feelings, and desires, supporting their professional learning. Our study results show that participants valued both the cognitive and emotional aspects of group reflections. They perceive WANDA as a process that changes their attitudes and builds psychological resilience: *“Wanda is a process through which I am gradually changing my attitudes. Thanks to this, I then look for myself to see how I can influence the situation, what I can change and not expect someone else to do it for me. Or I don't expect others to change. It makes me feel more mentally resilient to the challenging situations I face more and more often at school.”*

Conclusion

Our study examined Czech teachers' perceptions of WANDA and the challenges of its systematic implementation. WANDA fosters a professional learning community built on trust and sharing, boosting teachers' confidence, preventing burnout, and enhancing teamwork through a structured problem-solving approach. Overall, teachers view WANDA positively for improving their wellbeing, resilience, and collaborative environment.

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Educational and Legal Problems of an Educational Institution in the Face of an Influx of Migrants, Including War Refugees: A Case Study of Polish Schools in 2022–2024

Mariola Kinal ||| Magdalena Trinder

Introduction

With the Russian aggression against Ukraine, there was a mass migration of the Ukrainian population to Poland. This resulted in an influx of huge numbers of pupils into the Polish educational system, which was neither theoretically nor practically prepared for multicultural education, dealing with children traumatised by war, communication with foreigners and their assimilation with Polish children. Practical solutions for the inclusion and support of pupils from Ukraine were created ad hoc. As a result, teachers teaching in schools faced the enormous challenge of providing didactic and educational support to pupils from Ukraine. According to data from the report of the Supreme Chamber of Control (2023), in the school year 2021/2022, there were 117 498 foreigners in the Polish education system, while in the school year 2022/2023 their number doubled to 287 190 foreign students.

Objectives

The aim of this article is to show the solutions emerging in the Polish educational system regarding the integration and education of refugee children, the problems faced in organisational, educational and socio-cultural issues and the conclusions that emerged from the research and audits carried out.

Results

Due to the fact that, after the outbreak of war in Ukraine, every second person under so-called temporary protection was a child, the Ministry of Education and Science faced the challenge of organising conditions for compulsory education in Poland. In March 2022, the Minister of Education and Science enacted a law according to which war migrant pupils were to be educated in preparatory wards, in which the number of pupils was increased from 15 to 25, and the minimum number of hours of the Polish language was also increased from 3 to 6. In addition, at the end of March, a decree was passed which gave permission to increase the number of pupils in pre-school and school wards.

Preparatory wards are a solution for students arriving from abroad (in the Polish educational system, the vast majority of foreigners are Ukrainian students (NIK, 2023)), who are subject to compulsory education or schooling, received education in educational institutions operating in other countries' systems and do not know the Polish language at a level that would enable them to study in mainstream classes. They are also intended for pupils who have adaptation difficulties related as well as communication difficulties. Preparatory wards may be established within a particular school, but also, if the number of pupils is too small, they may be inter-school or inter-community wards. In the preparatory wards, pupils of different ages may be combined, they follow the core curriculum applicable to the stage in question, and classes are conducted by teachers of individual subjects. Teachers may be assisted by an intercultural assistant who speaks the pupils' native language. Immediately after the outbreak of the war, in 2022, almost half of the schools (40.8 per cent) ran at least one preparatory unit, and in 90 per cent of the schools Ukrainian children were integrated into regular classes (Pyzhalsky et al., 2022, p.15). However, as indicated in

the report *Refugee pupils in Polish schools. Where are we at the threshold of the next school year?* (Tędziągolska et al. 2023, p.9-10) the presented form of preparatory divisions does not work and leads to the isolation of foreign students from Polish students. Magdalena Tędziągolska, Bartłomiej Walczak, Kamil M. Wielecki (2023) draw attention to the problem of too many students studying in such departments, the lack of sufficient motivation of students to study hard, the methodological problem faced by teachers in teaching foreign language students in a mixed-age class, the lack of assimilation contact with Polish students and the lack of administrative solutions enabling a smooth transition to mainstream departments. Another problem identified by school principals is the inclusion of pupils from integrated wards in mixed classes. It is worth noting, however, that preparatory divisions in the initial period of schooling give pupils a sense of security and existence in a permanent, familiar - albeit unfamiliar - environment, as well as an opportunity to quickly learn the basics of the Polish language.

M. Tędziągolska, B. Walczak, K. M. Wielecki (2023, p. 29) also point to a new phenomenon which is the formation of classes composed of foreigners themselves. Due to the fact that these classes are homogeneous in terms of age, it is possible for the students to learn the subjects more effectively, however, the problem of lack of integration with Polish students, lack of cultural immersion and lack of getting to know the 'living language' arises. In addition, there is an increase in educational problems in such classes, related to a number of factors: a sense of isolation, a sense of no future, uncertainty, disagreement with the situation, communication difficulties at teacher-pupil level, etc.

Teaching in cross-cultural classrooms and communicating with Ukrainian students were among the biggest and most difficult challenges for teachers. According to the report *Together in the Classroom. Children from Ukraine in Polish schools...* (Pyżalski et al., 2022), almost half of the teachers (41.4%) had no experience of working with children from other countries or cultures. In the initial period of admission of Ukrainian children to Polish schools, only 1% of teachers knew and spoke Ukrainian well or very well. Teachers, however, very quickly took the trouble to train themselves on the specifics of working with Ukrainian children with refugee experience, as already in September 2022 as many as 2/3 of the survey participants indicated that they had participated once (35.4%) or more than once (32.7%) in such training. In view of the noticeable demand, the Minister of Science and Education has set as one of the basic directions for the implementation of the state's educational policy for the 2023/2024 school year "improving the competence of teachers in working with students with migrant experience, including in teaching Polish as a foreign language" (MEiN, n.d.). The response to this state policy was the creation of numerous face-to-face and online courses and trainings that teachers could use, including the Learning Passport platform, which was designed to support refugee-inclusive education in the Polish system by offering free courses on intercultural communication, coping with stress, working with a student who has experienced war trauma.

As indicated in the report *Refugee pupils in Polish schools...* (2023), according to teachers, the effectiveness of Ukrainian pupils' learning in a Polish school is dependent on their mastery of language competences at an appropriate level. Teachers do not feel competent to work in multicultural classes. They point to the language barrier as the main reason, not a lack of professional competence. Additional problems noted by teachers: working with students in two systems, a high turnover of students (some studying in Polish schools temporarily with the intention of returning to Ukraine or migrating further) and a lack of teaching materials to work in preparatory, foreign and mixed classes (Tędziągolska et al. 2023, p. 45). Also NIK (2023) points to a lack of data on the effectiveness of education for foreigners.

Conclusion

The Report "Refugee Students in Polish Schools..." (Tędziągolska et al., 2023) indicated that the factors that positively influence the effectiveness of learning for foreigners in Polish

schools are: knowledge of the Polish language and learning in a mixed class, taught by teachers who are competent to work with a culturally mixed group. Barriers, on the other hand, are the sense of temporariness of learning (as shown in the Report of the Ombudsman for Children (Pawlak 2022: 41) the factor that significantly differentiates satisfaction in the areas of psychological well-being, peer and social support and school education is the attitude towards staying in Poland. Those who have instead of staying permanently in Poland score significantly higher than those who intend to return to Ukraine, combining education in the Polish and Ukrainian systems, learning in age- heterogeneous classes and the difficult economic situation of foreigners' families. In order to improve the quality of education for foreigners and the confidence and competence of teachers, the following should be done: in terms of teacher training, priority should be given to training in multicultural education, nationality cultures, methodological solutions and ways of assessing foreigners; and in terms of in-service teacher training, workshops and trainings should be conducted where teachers would acquire practical skills for working in an intercultural classroom. Another task is to raise awareness of cultural differences and tolerance in society (also among students).

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The Conception of 'Difference' in Postmodernism and Postmodern

Georgia Karountzou ||| Panagiota Skliri

Introduction

The body of ideas loosely represented by the term postmodernism has emerged from the confluence of three currents of thought that can be roughly distinguished as follows: (a) cultural critiques of 'modernist' art forms (b) the 'post-structuralist' writings of French theorists and (c) general theories of contemporary society. Those who have written about the 'postmodern condition', tend to draw eclectically on all three currents, often incorporating the most extreme positions from each.

Objectives

The argument that this paper will explore is that postmodernism does not overstate 'difference' at the expense of identifying possible bases for collective action, and this is proven by UNESCO's educational policy, which shows that different ethnic and cultural identities are not an obstacle for collective action in the postmodern world.

The body of the essay is composed of two subsections: in the first subsection the theory of postmodernism is analyzed; in the second subsection the contribution of UNESCO's educational policy to the postmodern conception of 'difference' is explored. In the conclusion of the essay the contribution of UNESCO's educational policy to the postmodern conception of 'difference' is evaluated.

Method and Procedure

This paper aims to explore and evaluate UNESCO's educational policies and their contribution to the postmodern conception of 'difference'. Based on the stated purpose and the literature review, the research questions are formulated as follows:

- What does the theory of postmodernism represent?
- Are different ethnic and cultural identities an obstacle for collective action in the postmodern world?

Based on this purpose, a systematic literature review in online databases (Google Scholar, SAGE journals, e.al.) was used as a methodology in the present research. Terms related to UNESCO's education policy were used for the search. Identified articles were carefully read and data were assessed for relevance, authors, methodology, and date.

Results

1. The theory of postmodernism and the postmodern conception of 'difference'

Postmodernism has been relatively slow to penetrate the intellectual discourse of Anglo-American sociology, and even slower to make its mark on the sociology of education. However, in the last seven years the ideas of Jean-Francois Lyotard and Jean Baudrillard have increasingly preoccupied intellectuals in Britain, America and other, predominantly English-speaking, countries (Green, 1997).

Although there is clearly no such thing yet as a postmodern theory of education, a lot of debates in the sociology of education have assumed an increasingly postmodern tone. In the postmodern world societies are so heterogeneous and fragmented that increasing differentiation

3. Education for the twenty-first century: issues and prospects.

The issues debated in this publication are both contemporary and enduring; all the papers are intended to be thought - provoking overviews, and to serve for practitioners of education, decision - makers, teachers and other actors in the field as a tool for unearthing the treasures concealed within education.

Since education reflects both today's tensions and tomorrow's aspirations, the interest of these papers is in their diversity and in their search to understand the continuing relationship between thought and action, as regards education. It is in the political sphere that UNESCO has a vital role, since energetic action in the field of education has to meet urgent needs, to consolidate systems, to increase equality of opportunity, and to reinforce international co-operation; its publications can contribute to bringing together the key players of education.

4. Educational co-operation between nations in the twenty-first century.

Globalization has led to a new era, in which different ethnic and cultural identities are not an obstacle for collective action. The important issues on which the nations should cooperate are the following: teaching processes, teacher preparation, educational research, etc. The question is if the motivations for international co-operation will remain the same or they will change; according to a postmodern point of view these motivations will be different in the future.

Better information about all countries is required, not just information about other wealthy countries; this new demand implies a shift in responsibility for international organizations and agencies, their structures, staff and programs. International educational co-operation in the twenty-first century can be expected to increase notably in quantity and quality. Most current international institutions with responsibilities in education have three problems.

The first problem is an imbalance in mandate. Still others have worldwide mandates, but they cannot specialize or maintain professional standards, because of weak governance.

The second problem is the difference in technical and financial capability.

The third problem is the institutional duplication with all separate professional capabilities, but overlapping data needs.

UNESCO covers countries with a strong governance structure which gives balance in its mandate, it has a high technical and financial capability, and it has a worldwide perspective of education and therefore, can promote a postmodern conception of 'difference' that will allow for collective action.

Conclusions

The educational policy of UNESCO proves that it promotes a postmodern conception of difference. UNESCO's educational policy has a worldwide perspective of education, and it is based on the respect of every country, region, religion, and culture; its propositions create bases for collective action and international co-operation in the field of education, since it does not only promote the educational research in the rich countries, but it also offers solutions to the educational problems of the poor countries, that are based on the comparison of the educational systems at the global level.

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Formation and Affirmation of Ukrainian Civic Identity in Educational Institutions

Mykola Kyrychenko ||| Inna Otamas

Introduction

An important role in the process of personality development and formation of necessary qualities, transfer to the growing up generation of national values is assigned education. At the same time, it should be noted that, despite achieving significant progress in content development and structures in raising the scientific level of teaching as a whole, the success in educating young people was not so impressive. Formed the imbalance between education and upbringing leads to the neglect of the personality of the student of higher education and, as a result, their distance from science, a drop in interest in studying and a decrease in success in subjects. Therefore, the formation of civic identity in educational institutions is an innovative task that faces pedagogical and scientific-pedagogical workers.

Objectives

The purpose of the article is a theoretical study of civic identity in interdisciplinary directions. And consideration of the scientific-pedagogical model of formation of the civic identity of higher students.

Methods

A complex of methods was used: 1) analysis, synthesis, comparison, generalization for the study of scientific literature, legislative and regulatory documents; 2) historical and pedagogical analysis.

Results

All-European and world trends tell us about the need to create such a state, which relies on ethnic and national consciousness, patriotism of its citizens, which means that we have to form Ukrainian identity in educational institutions. An active role is played by educational museums, which form a bridge between the museum and society: dialogue, mutual exchange, and identity formation. In today's world, school museums, in addition to being huge spaces for collecting, preserving and displaying cultural heritage, are also influential institutions of social, political and economic importance. School museums are instrumental in guaranteeing a complete and truthful presentation of the past. As platforms for the dissemination of knowledge about the past, they also help in understanding what modern societies are like and shape the vision of their future. School museums perform a particularly important function in times of search for new national identities and have the potential to initiate long-awaited debates about controversial pages of history and current problems of the present.

The Ministry of Education and Science of Ukraine issued order No. 987 dated 16.07.2019 «On the results of the inspection of museums at preschool, general secondary, out-of-school and professional (vocational-technical) education institutions that are under the management of the Ministry of Education and Science of Ukraine». As of March 2019, the total number of museums registered in the education management bodies of the regions and the city of Kyiv is 4,130, of which: by types of educational institutions (general secondary – 3,762, vocational and technical

(professional) – 175, preschool – 40 , extracurricular – 153; by profiles and types (historical – 2, archaeological – 607, natural – 179, artistic – 627, technical – 54) 557 museums were confirmed title «Exemplary Museum».

In 2010, 4,432 museums at educational institutions were registered in Ukraine (Order of the Ministry of Education and Science of Ukraine dated March 17, 2011 No. 239 "On the results of the inspection of museums at educational institutions that are under the management of the Ministry of Education and Science, Youth and Sports of Ukraine"). Statistical indicators show that their number is steadily increasing: 2004 – 3,489, 2007 – 3,887 (+398), 2010 – 4,432 (+545). And this despite the fact that some of them, due to objective and subjective factors, are closed, and not all museums in the regions are registered. In fact, today we do not have accurate information about their quantitative and content indicators, and there is no system information guide.

Damaged cultural sites in Ukraine verified by UNESCO As of 27 March 2024, UNESCO has verified damage to 349 sites since 24 February 2022 – 127 religious sites, 157 buildings of historical and/or artistic interest, 31 museums, 19 monuments, 14 libraries, 1 archive.

The Law of Ukraine «On the Basic Principles of State Policy in the Field of Establishing Ukrainian National and Civil Identity» states that Ukrainian national identity is a person's permanent awareness of belonging to the Ukrainian nation as an original community, united by name, symbols, geographical and ethno-social origin, historical memory 'yattyu, a complex of spiritual and cultural values, in particular the Ukrainian language and folk traditions.

It is not possible to impose a strong national identity. It can only be nurtured or to raise with love and respect for oneself, another person or a group of people, using Ukrainian values and knowledge about language, history and culture. Cultivate love for you can make your own by emphasizing the uniqueness of the elements of the Ukrainian language and culture or traditions, singling out parts of history that had qualitative, fateful changes not only for Ukraine and Ukrainians, but also for the whole world. To improve the quality of education educational and educational technologies are used in the process, which are well combined with the exhibits that are in the museums of educational institutions. Educational technologies include: technology development of critical thinking; case technologies, design, interactive and game technologies; information and problem technologies. To educators technologies include: contests; participation in social projects; popularization of a healthy way life; marathons; municipality.

The effectiveness of the formation of civil identity, in our opinion, may depend on following steps: development of a university-wide (for each educational institution separately) programs national-patriotic upbringing of the students of education, which would be able to unite efforts scientific-pedagogical and pedagogical staff, relevant services; would make this work more thoughtful and purposeful; improvement of democratic organization of the life of the educational institution, expansion of student self-government.

Conclusion

The concept of «civic identity» is an individual's subjective sense of who he is as a result of identification of the individual with society in all socio-cultural dimensions, for which his personal qualities, values are formed, beliefs, and serves to form a system of ideas and meanings, which is a criterion for contrasting the group «We» (has similar civic representation) of the «They» group has excellent civilians idea). From the above, we can conclude that civic identity is a basic step in the personality structure, its dynamics formation is provided by special psychological and pedagogical resources, consists of programs and technologies of formation of this quality in stages of personality formation.

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Teachers' Role in Multicultural Education in Early Childhood Settings: Teachers' Perspectives in Kindergartens in Thessaloniki, Greece

Vassiliki Pliogou ||| Sophia Tromara

Introduction

The role of multicultural education (ME) is widely acknowledged in Early Childhood Education (ECE) as ECE has become increasingly diverse, due to intensified international migration. Equally important is the increased advocacy for access to quality education for all, regardless of race, ethnicity, nationality, culture, gender, religion, socio-economic status, disability, and sexual orientation, raising, thus, issues of social justice and equality within educational and societal settings. Ample evidence suggests that ME plays a crucial role especially in ECE, as children of this age have the ability to discern gender (Pliogou & Tromara, 2024) and racial differences, while in the age of five they have developed their own and group cultural identity, due to processes of enculturation. However, children's perceptions can be influenced by stereotypes, bias and prejudice (Czövek et al., 2022). ME can promote and enhance values that underpin democratic societies, such as equality, tolerance, respect, empathy, peace/non-violence, and justice especially in the early years (Safita & Suryana, 2021). The role of teachers is crucial as they have to implement culturally relevant pedagogy, and linguistically/culturally responsive teaching (Kaplan Toren & Schwartz, 2024) to effectively realize ME and respond to the needs of diverse students. Many studies focus on the importance of teachers' multicultural self-efficacy (TMSE), as it can have positive outcomes in various students' aspects, such as increasing educational achievement, enhancing academic self-efficacy, and promoting multicultural competence. Equally effective is teachers' professional development (PD) in ME (Kaplan Toren & Schwartz, 2024) as it can strengthen TMSE. The term refers to the degree of independence a teacher holds over key teaching elements (curriculum and lesson planning, teaching materials, assessments) and the individual capacity to overcome various constraints imposed by the wider school culture and the educational policy. Teachers' autonomy can enhance the relation between TMSE and PD in ME (Choi & Mao, 2021). Additionally, collaboration with families can improve educational achievement, social inclusion, socio-emotional development, communication skills, enhance motivation and self-confidence (Norheim et al., 2023).

Finally, it should be mentioned that the new curriculum for ECE in Greece has made important provisions in relevance to linguistically/culturally sensitive teaching, intercultural communication, democratic values, and human rights (Penteri et al., 2021).

Objectives

The aim of the present qualitative research was to explore how teachers deal with the inclusion of diverse students in ECE. The research questions were the following:

1. Which is the role of teachers in the inclusion of diverse students in ECE?
2. Which teaching practices do teachers implement to promote inclusion?
3. Which is the role of parental involvement?

Method and Procedure

Semi-structured interviews were used, as they best allowed to explore the perspectives of 21 teachers in ECE settings, located in Thessaloniki/Greece. The participants were all female. Data was collected through snow-ball sampling. Participants' working experience varied

from 2 to 30 years and 2 worked in private kindergartens. Data collection lasted 4 months and each interview lasted for almost 45 minutes. The interview guide consisted of 12 open-ended questions, 4 per thematic axis. Two interviews were for pilots. Informed consent was obtained from all participants, and they were assured about the anonymity and confidentiality of their replies. Thematic analysis (TA) was selected for data analysis, as it is flexible in data interpretation.

Findings

The following themes emerged from the TA:

1. Positive view toward linguistic/cultural diversity
2. Prioritization of social inclusion
3. Teachers' supportive and guiding role
4. Teaching practices for implementing ME
5. ME and the curriculum
6. Barriers against effective inclusion
7. Teachers' demand for professional development/further training in ME
8. The importance of parental involvement

Teachers considered linguistic/cultural pluralism as a valuable asset. Safeguarding human rights, the right of access to education for all children and the inclusion of diverse students are a priority. ME can benefit all students with positive outcomes, as they daily interact within a safe and inclusive environment; thus, native children enhance their ability in intercultural communication and their respect toward diversity, while the social inclusion, acceptance and self-confidence of diverse students are promoted more effectively. Learning the language of the host society is very crucial, as it enables communication, acceptance, socialization, and positive self-identification. The role of teachers is crucial, as they have to provide guidance, support, inspire peaceful co-existence, promote feelings of trust, security and care, and facilitate interaction among all students regardless of their linguistic/cultural diversity, while urging heterogeneity in groupings. The curriculum facilitates their work and provides autonomy, but it has to be adjusted to the diverse needs of each classroom. Teachers also supported that they implement culturally relevant pedagogy, anti-racist education, collaborative learning, dramatization, discussions, projects, arts and crafts, language games, free play to promote the effective inclusion of diverse students. Additionally, they mentioned that they implement practices that aim to increase cultural awareness to all students, and they want diverse students to retain their distinctive cultural characteristics. They also stated that they want to increase their multicultural teaching competence through PD. Finally, teachers supported that collaboration with parents plays a crucial role for the educational and social development of all children, but especially for diverse students. The language barrier is the most important determinant, thus interpreters or social workers could enable their communication.

Conclusions

The present research, which aimed to explore how teachers respond to a multicultural classroom in ECE settings, draws several important conclusions. ME can benefit all students and functions as a space of intercultural communication and promotes social inclusion, and democratic interaction. ECE is a crucial educational level, as it functions, along with family, as a primary socialization agent. Children's identity and cultural perceptions about themselves and others have already started to formulate, either positively or negatively in terms of diversity. Stereotypes, bias, and racism can be transmitted either by the family, the Media, and the wider society. Therefore, teachers' role is crucial in a broad array of aspects of ME especially in ECE settings, as their role is closely intertwined with quality education, which is the 4th Sustainable Development Goal of the

UN's Agenda 2030 that aims to transform society. Participants' responses revealed that teachers perceive their role as supportive, they have to offer guidance and promote respect toward human rights, intercultural communication, cultivate empathy and create a safe and inclusive learning environment. Placing value to diversity, equality and social justice is equally important in responding to the demands of a multicultural classroom. Effective socialization of diverse students and interaction among all students, regardless of difference in gender, language, and culture, by formulating heterogeneous groups are also a priority. A broad array of teaching practices helps them to implement ME to a certain degree. However, their multicultural teaching competence and efficiency could be further enabled through professional development/training and collaboration with parents. Interpreters and social workers could promote the effective inclusion and progress of diverse students. Findings can be capitalized for further research on the field and by the educational leadership. Teachers can receive further support in terms of their instructional guidance, pedagogical practices and materials that can help them more effectively implement ME in ECE.

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7: An Integrative Development Perspective and the Efficiency of Scientific Thinking

Sergiu Sanduleac

Introduction

The training of teachers from the perspective of science education requires scientific literacy and continuous development of scientific reasoning, including professional reasoning as a fundamental benchmark in the formation of scientific thinking, which would ensure the completion of cognitive and metacognitive processes, enhancing analytical, critical, argumentative and prognostic pedagogical skills. Scientific literacy is often used in the literature with different connotations: as the end of the educational process (Osborne, 2007) and as a continuous development process (Siarova, 2019). It embodies two axes in scientific thinking formation: (1) development of informational literacy, and (2) fostering scientific reasoning as a measurable outcome. These aspects are integral to equipping teachers with the skills to enhance student engagement and critical thinking.

OECD (2013) redefined scientific literacy to include solving science-related problems, engaging in reasoned discourse, and evaluating scientific data. Similarly, Shamos (2012) identified three levels of scientific literacy: cultural, functional, and accomplished, each reflecting distinct but interconnected capabilities. Developing these dimensions among educators is pivotal for fostering curiosity and informed decision-making in students. Addressing these gaps through professionalization and continuous teacher training is essential.

Objectives

- To analyze the dual axes of scientific literacy;
- To analyze the influence of educators' scientific literacy on students' scientific engagement;
- To propose strategies for integrating scientific literacy into teacher training.

Results

The essence of this idea is continued by D. Goodrum, M. Hackling, and L. Rennie (Sherriff 2019, 11). It illustrates the aspects contained in the concept of scientific literacy and the competencies possessed by a scientifically literate professional. Scientists believe that being interested in understanding life, and the world around, engaging in discourse about science, being curious and questioning others' acceptances of scientific matters; developing hypotheses, being able to identify questions, investigating and developing prognoses, evidence-based conclusions; making informed decisions about human existence, profession, society, one's health, and well-being are just the most essential qualities of the scientifically literate person (Sherriff 2019).

In this vein, we note that the *Organisation for Economic Co-operation and Development* (OECD 2013) in the 2015 *Programme for International Student Assessment* (PISA), focused on improving education policies and practices to meet the demands of contemporary society based on new technologies and information.

At the same time, we are also interested in the vision of scientific literacy for students. The importance of the development of scientific thinking in educators is supported not only by the views of established researchers in the field of educational sciences (Demirel Gücüm 2009) of the provisions and strategies set out in international and European educational policy documents.

In this context, there is a separate international study ROSE (*Relevance of Science Education/Relevance of Science Education*, 2003-2005), which examines the views and attitudes towards science of 15-year-old students towards the end of secondary school. Students' positive attitudes towards science and technology are seen as important learning objectives in themselves. Pupils' interests influence their future career choices, in addition, they determine their attitudes towards science formed in school, which could enhance the quality of a person's relationship with science and technology in adult life. ROSE results show that attitudes towards science and technology among young people were essentially positive, at the same time, students were more skeptical of science taught in school (Sjoberg 2010), which indicates ineffectiveness or even lack of competence on the part of teachers in organizing and conducting the educational process in developing scientific thinking and the need for further scientific literacy.

Obviously, in this frame of reference, we note the importance of professionalizing teachers in general and, of course, from the perspective of training specific competencies to develop and improve scientific thinking in students (at all levels of education) in line with their self-improvement.

Similarly, scientific literacy in the framework of professionalization of teachers is seen as skills of engagement, attitudes, values and knowledge, which are associated with science through scientific thinking, problem-solving, and reasoning decision-making processes, mediated and strengthened in lifelong learning.

According to Shamos, in cultural scientific literacy, a person possesses knowledge from his or her own culture and can recognize and explore names, dates, places, and other useful information. A person, possessing functional scientific knowledge, can write, read, analyze, and interpret scientific concepts and values; can discuss a scientific article, using scientific terms, theories, etc. The scientifically literate person understands the importance of being unbiased, objective, logical, coherent, formulating and asking appropriate questions; thinking analytically, and using deductive judgments and reasoning to answer a variety of personal, social, professional, and scientific questions.

As a result, we concluded, that the pedagogical and scientific position presented by Shamos (2012) coincides with the view on the need for the development of scientific thinking, formulated from a psychological perspective by scholars (Osborne 2007; Sherriff 2019). Analysing scientific literacy and its integrative role in the development of scientific thinking reveals several key findings. The literature review identified two axes in the development of scientific literacy, each contributing to the overall formation of scientific thinking. The first axis emphasises the continuous and dynamic development of information literacy skills that enable individuals to access, interpret and critically engage with scientific knowledge. The second axis focuses on the operational skills needed to apply scientific concepts, conduct experiments and engage in scientific reasoning. These skills are essential for problem solving and decision making, particularly in professional contexts such as teaching. The professional development of educators is a critical factor in improving scientific literacy among students. Our analysis supports the assertion that scientifically literate teachers are better equipped to foster curiosity, critical thinking and informed decision-making in their students. However, the effectiveness of teacher training in this area varies significantly. Many teachers lack the operational skills needed to develop pupils' scientific thinking, as evidenced by mixed results from studies such as ROSE (Sjoberg & Schreiner, 2010), where pupils expressed scepticism about science education in schools. The results reinforce the OECD's (2013) emphasis on the need for science literacy to encompass both knowledge of scientific principles and the ability to engage in reasoned discussions about scientific and technological issues. The ability of teachers to evaluate and interpret scientific data is paramount in shaping the future generation's relationship with science, technology and society. The PISA results show that although pupils generally have positive attitudes towards science, the practical application of scientific thinking in everyday life remains underdeveloped due to gaps in initial and in-service teacher training. Research confirms that scientific literacy is not a finite achievement, but a lifelong developmental process. Teachers in

particular need continuous professional development to keep pace with scientific advances and to incorporate new teaching strategies. Scientific literacy, as defined by Shamos (2012), moves through stages - cultural, functional, and proficient - and many educators fail to achieve the highest level of proficient scientific literacy, which is essential to foster a deep understanding of science among students. This is borne out by the ROSE study teachers who demonstrate high levels of scientific literacy, particularly in applying scientific reasoning to real-world problems, are more likely to inspire positive attitudes towards science among pupils.

Conclusions

The content of the following theoretical tool represents all aspects related to the process of scientific literacy, synthesized and adapted by us to the pedagogical professionalization of teachers. A scientifically literate pedagogue should possess characteristics that would meet four essential psycho-pedagogical criteria relating to knowledge of science and the concrete (taught) subject; knowledge of the investigative nature of concrete science by subject (mathematics, history, geography, etc.); knowledge of science as a way of knowing the field, structured into disciplines of study (mathematics, history, geography, etc.); knowledge and appreciation of the interaction between science, the concrete field, technology, and society.

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Everyday Life of Chinese Academic Staff Within Confucius Institutes in Bosnia and Herzegovina: A View From an Intercultural Perspective

Dalibor Savić ||| Ljiljana Stević ||| Aleksandar Janković

Introduction

Over the past two decades, Confucius Institutes have emerged as one of the principal instruments of Chinese cultural diplomacy. A notable indicator of their increasing influence is their global proliferation. In this context, their primary aim should be directed towards promoting Chinese culture, thereby fostering intercultural understanding between China and the host country (Hubbert, 2019; Stević, 2022). It is particularly noteworthy to emphasize their role in the promotion of the Chinese language, as this not only enhances cultural exchange but also lays the groundwork for fostering economic cooperation with the host country (e.g., through collaboration with Chinese companies and revenue generated from Chinese tourist visits). However, recent studies suggest that in host countries, they are increasingly perceived as instruments of Chinese political propaganda or direct political pressure. As a consequence of resistance to the spread of Chinese influence in these countries, instances of hostility towards Confucius Institutes, or racism towards the Chinese personnel employed therein, have been documented (Lu & Hua, 2024).

Contrary to these trends, the public and political elites in Bosnia and Herzegovina (BiH) remain relatively favourable towards the global expansion of Chinese cultural, economic, and political influence. This is particularly pronounced in the Republic of Srpska, one of the two constituent entities of BiH (the other entity being the Federation of Bosnia and Herzegovina). It is significant to note that even before the establishment of significant economic cooperation between China and BiH, which intensified notably after the launch of the Chinese "Belt and Road" initiative in 2013, the study of Sinology was initiated at the University of East Sarajevo in 2011. The first Confucius Institute in BiH was established in Sarajevo in 2015, followed by another in Banja Luka in 2018. In 2022, a second Sinology study program in BiH was launched at the University of Banja Luka (Cai, 2022).

The favourable attitude towards the expansion of Chinese influence in the Republika Srpska has particularly contributed to the development of the Confucius Institute in Banja Luka, which, since its inception, has implemented numerous projects aimed at promoting the Chinese language and culture. Among other activities, this institute has fostered successful collaboration with numerous primary and secondary schools in the Republika Srpska, organized numerous notable workshops and public events (dedicated to Chinese calligraphy, paper-cutting art, traditional Chinese painting, Chinese holidays, etc.), and enhanced cooperation between domestic and Chinese institutions and economic entities (Tošić, 20023). The Chinese academic staff also plays a significant role in realizing these activities at the Confucius Institute in Banja Luka, as well as the activities of the Confucius Institute in Sarajevo, and the Sinology studies at universities in BiH. They reside in BiH as labor migrants, with their engagement typically lasting up to 2 years, and in rare cases, up to 5 years.

Objectives

The main aim of the research is to conduct an intercultural analysis of the everyday lives of Chinese academic staff in BiH, i.e., their experiences relating to adaptation and adjustment to life and work in BiH, their interactions with the local population, and their understanding of the broader cultural, economic, and political context of BiH. The research is based on data collected through semi-structured interviews with 7 Chinese employees of Confucius Institutes in Sarajevo and Banja Luka. The interviews were conducted during 2023.

The research results indicate that the majority of Chinese employees of Confucius Institutes in Sarajevo and Banja Luka had no prior experience of living and working in another European country before coming to Bosnia and Herzegovina. Respondents KI 3 and KI 4 stated that they had prior experience of living and working in Asian and African countries before coming to BiH, while others declared that this was their first job outside China. Additionally, all respondents stated that their engagement at Confucius Institutes in BiH was not their first choice, but circumstances led them to accept it nonetheless.

My duties in terms of teaching students and collaborating with colleagues are similar to those in China. (KI 1)

Some of them, like respondent KI 3, particularly emphasized that unlike in China, where they were exclusively engaged in the teaching process, engagement in the Confucius Institute also entails additional duties:

Despite the additional responsibilities, most respondents still noted that they had fewer professional obligations in BiH than in China, and consequently, they currently feel far more relaxed than in their country of origin. The reasons cited for this situation were primarily the significantly smaller number of students, the lesser ethnic diversity of students, the absence of business competition, and the pressure of family obligations (their families are in China), etc.

My life here is different from everyday life in China. Compared to Lanzhou in China, there aren't as many people, and the pace of life isn't as fast. (KI 6)

During the interviews, some respondents particularly emphasized that the people in Bosnia and Herzegovina are "kind, warm-hearted, and hospitable" (KI 6). In contrast, some respondents indicated that they occasionally encounter problems with certain categories of the local population:

From time to time, I encounter some teenagers who say racist words to me or display other hostile behavior. (KI 3)

The narratives of the respondents generally portray BiH as a friendly country; however, it is possible to notice that their experiences with the citizens of the host country mainly relate to their work colleagues and students. Some of them directly point out that the reason for this is also the lack of knowledge of local languages (KI 3). In addition, based on their statements, it can be inferred that they do not maintain close relationships with other Chinese economic migrants in BiH (traders and staff of Chinese companies). In contrast, almost all respondents emphasize that they maintain intensive communication with their families and friends in China via online platforms such as WeChat or Facebook.

Another indicator that the respondents are integrated to a very small extent into local society is their attitude towards the political and economic conditions in BiH. In this regard, most respondents emphasize that they are not familiar with the current political and/or economic situation in BiH, or they believe that these processes do not affect their lives:

My job is to teach Chinese, spread Chinese knowledge and Chinese culture. The political situation in Bosnia and Herzegovina currently has a small impact on my work, and whether it will affect my cooperation with other Confucius Institutes in Bosnia and Herzegovina in the future is still unclear. (KI 4)

I'm not very familiar with the politics and economy in BiH because they don't affect my job. Essentially, they have little impact on my life, so I haven't bothered to find out more about them. (KI 5)

Conclusion

Based on the presented results, it can be concluded that the degree of integration of Chinese staff of Confucius Institutes in BiH into the society of the host country is extremely low. Essentially, their experience of intercultural communication with the citizens of BiH is largely limited to their work colleagues and students. It is evident that the cause of this is not the inhospitality of the citizens and institutions of BiH, but rather a kind of disinterest of the researched population in the culture and other specificities of the host country. The reasons for such behavior should be determined through additional research.

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were carefully read and data were assessed for relevance, authors, methodology, and date. Finally, the school textbooks of 5 European states, the Eurydice reports (2012, 2017), the IEA report (2016), and empirical studies concerning citizenship education school textbooks were selected for further research study.

Results

Over the last decade, the educational policy of European states for citizenship education has been oriented towards teaching institutions, as well as practices that promote youth participation in community activities and acquiring experiences while encouraging cooperation with local community bodies, NGOs, and environmental awareness actions. This is reflected in the school textbooks which dominate the way of teaching citizenship education all the while teachers must have appropriate knowledge and skills, use active and participatory learning experiences, and be constantly updated through training as they are called upon to create an open school climate that favors the adoption of political values.

In addition to the cognitive domain, citizenship education in England emphasizes active community involvement, highlighting volunteerism and political literacy. It prepares future citizens to engage meaningfully in society, through Political Literacy and the cultivation of dialogue, critical thinking, cooperation, and social empathy. The aim is to shape a new multicultural national identity, promoting inclusivity and shared citizenship responsibility (Davies et al., 2014).

After the 2013 educational reform in Spain, the course was taught as a separate compulsory subject in the autonomous communities. In this context, practices that promote critical thinking, moral understanding, and student participation in school governance (Eurydice, 2017) were included with the prospect of shaping active democratic citizens aligned with the multicultural Spanish and global context.

In France, the state guidelines for citizenship education promote the active participation of students and the acquisition of knowledge and behavioral skills. The program is organized around the core values of respect and tolerance, and students are trained to be able to understand and respect the law, behave responsibly, show solidarity and respect for difference, acquire environmental consciousness, and perceive that they belong to a nation intending to prevent violence and discrimination (Eurydice, 2012).

Since 2004, the Netherlands has focused citizenship education on independent behavior, social involvement, respect for diversity, and active community contribution. Programs emphasize active participation, human rights, democracy, and the European and international dimensions, incorporating voluntary work and practical exercises (Eurydice, 2012).

In Greece, citizenship education promotes interdisciplinary learning on sociopolitical and economic issues, fostering active participation, national and European identity, and cultural awareness (Krzywosz-Rynkiewicz et al., 2017). It emphasizes understanding group roles, accepting diversity, and defending social cohesion through pluralism.

Citizenship education in most European countries in the 21st century is characterized by the orientation of national curricula towards practices that encourage critical thinking, participation in the community and the wider society, the acquisition of civic skills through programs that promote the experience of democratic participation and environmental protection (Eurydice, 2012).

The European ICCS report (2016) on the knowledge and attitudes of European students on issues concerning citizenship showed changes in their perceptions compared to previous surveys (Losito et al., 2018). The study examined issues concerning European Union identity, immigration, the economic crisis, and environmental issues. The results showed that most students learn European history, but fewer engage with social and political EU concerns. Students generally have a positive attitude toward free movement, immigrant rights, diversity, and international cooperation. Also, higher citizenship knowledge correlates with more positive views on these issues.

The Eurydice research (2017) found that many countries adapted curricula to cover four skill areas, increasing parental and student involvement in school governance, and providing supportive teaching materials. The study highlights the need for more teacher training in initial education, assessment, and citizenship issues. To achieve a high level of civic knowledge, citizenship education relies heavily on teachers, their practices, and textbooks. Teachers often feel constrained by these resources, desiring more student discussions, time, and updated materials, while feeling that contemporary life issues are underemphasized.

Ververi (2017), examining two Council of Europe-recommended citizenship education textbooks, found they present an abstract view of social reality influenced by neoliberalism. They emphasize globalization, international events, and human rights to foster a sense of belonging to a post-national society. Educational practices focus on shaping democratic, active citizens through collaborative learning, volunteering, working groups, school councils, projects, experiential actions, and dialogue. These practices enhance students' understanding of citizenship, promote social values, and encourage participation in school decision-making (Davies et al., 2014).

Conclusions

School significantly contributes to the development of students' social and political thinking, and the formation of corresponding behaviors. Therefore, it is observed that emphasis should be placed on developing an education related to civil society, in terms of peaceful coexistence and work for all, as well as their activation. Democracy and the active citizenship role must be implemented through a curriculum that is not limited to a school subject but constitutes an educational experience and experiential learning beyond the boundaries of the school or community (Krzywosz-Rynkiewicz et al., 2017). For citizenship through the educational process to become a deep knowledge for students and not remain an experience based on the book but experiential, a combination of discussion and analysis, strategy, and planning, as well as taking specific actions is imperative, so that students can emerge capable of addressing problems and reflecting on the results (Davies et al., 2014). The adoption of a new culture that is more participatory, through realistic educational goals and actions, as well as substantial, and methodical training of teachers to deeply understand the citizenship and to function as a model and not as carriers of sterile knowledge, is highlighted as particularly important.

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Students' Moral Judgments in Evaluating Historical Events

Karel Starý || Jana Stará

Introduction

Modern history teaching involves students actively engaging in historical inquiry and discussions (Levstik & Barton, 2022) and values discourse (Wils & Verschaffel, 2012). The challenge is to aim for transcendental goals, emphasizing respecting binding values, transcending individualistic life calculations, respecting truth, goodness, interpersonal solidarity, etc.

Without denying the importance of engaging in local events and stories of people and places in the pupils' immediate surroundings or stories linked to the pupils' family history, we want to stress that even events of significance for national or world history can be conveyed to pupils in a way in which they will be active, and which will touch them personally. These events can also be used to explore the political, social and moral implications and to engage in a discourse with pupils that develops their historical awareness and moral judgment about historical and contemporary social events.

We find very important to involve moral reasoning in analyzing historical events. Only then can a person in a specific situation react to a confrontation with the value, appreciate it within other people, and finally adjust one's behavior and assert the value in a social environment.

In history and civic education classes it is possible to use events related to the events of 17 November 1938 and 1989 (Stará & Starý, 2019) or the story of the assassination of Heydrich (Starý et al., 2024) to develop moral reasoning while building historical awareness and one's own identity.

Objectives

In the paper, we present selected research results mapping the views of 15-year-old pupils on the assassination of Heydrich. These findings point to certain shortcomings in pupils' moral reasoning and raise questions about how to strengthen this dimension in teaching.

Method and procedure

The assassination of Heydrich was a successful secret diversionary action by paratroopers of the exiled Czechoslovak armed forces during the Second World War. The assassination aimed to eliminate Reinhard Heydrich, a prominent Nazi representing the Reich Protectorate and the Reich Security Office. The assassination was carried out on 27 May 1942 in Prague by Jozef Gabčík and Jan Kubiš, who had been specially trained for this task in Great Britain. Dozens of Czech families helped them carry out their dangerous plan, most of whom paid for their resistance activities with their lives. Retaliatory repressive actions by the Nazis followed, including the extermination of the villages of Lidice and Ležáky and the execution of many people. This was the only assassination of a representative of the security forces of Nazi Germany during the Second World War, and it influenced the perception of Czechoslovakia by the Allies during the war and the reconstruction of Czechoslovakia.

Supported by a text from a youth magazine, students were asked to answer the question:

In your opinion, was the assassination of Heydrich an act of terrorism? Justify your answer.

A total of 3,065 15-year-old students from Czech schools took part in the research.

Answers (51%) that contained an unequivocal rejection of the designation of the attack on Heydrich as a terrorist act and its justification were considered to be unproblematic. We identified a large variability of answers and arranged them into type-like clusters. In another article, we describe all categories in detail (Starý et al., 2024).

However, we would like to focus on answers that may indicate deficiencies in students' moral reasoning. We will be interested in solutions in which respondents labeled the attack on R. Heydrich an act of terrorism and contain justifications to defend this position.

Results

The total number of problematic answers according to the criteria described above was 31%. They can be divided into three groups, which are summarised in the following classification:

The assassination of Heydrich was an act of terrorism because...

1. it was an attack on a government official
2. violence was used
3. it brought great repression against the population

In answers of this type, R. Heydrich is presented as a representative of state power, and the citizen is, therefore obliged to obey him:

Because the Germans were in power at the time, a German regime was established.

Heydrich was the official and recognized representative of the Protectorate.

Students who answered this way failed to consider the validity of basic civil rights and freedoms - expression, assembly, and the right to show civil disobedience.

A relatively large proportion of responses cited the use of violence as the reason for describing the attack as an act of terrorism:

People's lives should not be taken even if they have done something wrong.

Whatever the person did, he was still just a person, and they had no right to take his life.

In a war conflict, one talks of defending oneself against an aggressor as a just war; active resistance cannot be imagined without acts of violence. It is legitimate to defend oneself against an aggressor committing atrocious acts by all available means, including acts of violence. The denial of the right to armed resistance against an aggressor leads to the strengthening of the aggressor. Thus, the so-called policy of appeasement culminating in the concession of aggressive demands to Hitler's Germany in the Munich Agreement was fully manifested. The responses rejecting the use of violence show a misunderstanding of the historical context and a judgment of the actions of that time through the prism of the present (presentism).

Answers based on the argument that the assassination had a fatal impact on the innocent population are represented by the statements:

They caused too many innocent people to suffer.

They caused the deaths of several thousand Czechs.

This argumentation is dangerous because it confuses with its false logic. It says that the assassins should not have been assassinated because they caused the burning of Lidice, the execution of the inhabitants, etc. A similar logic was used by the collaborating Czech press at the time. However, the assassination was not the cause of the persecution, but its consequence. The true cause of the counteraction after the successful attack on Heydrich was the monstrous character of the occupying power, which until then had been murdering Czech citizens covertly while bribing collaborators with benefits. In the preparation for the assassination, the actors were aware of the possible consequences, and the representatives of the domestic resistance drew attention to them. Nevertheless, the government-in-exile decided to attack Heydrich. The aim was to reveal the true face of the occupiers, who presented themselves as protectors (the Protectorate of Bohemia and Moravia). However, they were secretly persecuting and liquidating the Czech nation. After the burning of Lidice, it was clear to the whole world that the character of Hitler's occupation administration was terroristic. The immediate consequences of the assassination of Heydrich were tragic for the Czech nation. In the long run, they contributed significantly to the Munich Agreement's abrogation and the Czechoslovak state's restoration.

Conclusions

Topics like the assassination of Heydrich pose a challenge for teachers, as it cannot be successfully taught without referring to fundamental human rights, such as the right to carry out a violent act when fighting against oppression.

31% of students' answers to the question of whether the assassination of Heydrich was a terrorist act can be described as problematic precisely because of the problematic moral reasoning or lack thereof.

One group of problematic answers were those in which pupils failed to consider the validity of basic civil rights and freedoms, including the right to show civil disobedience. A second group of answers did not recognize the legitimacy of active defense by all available means against an aggressor. The third group consists of answers questioning the legitimacy of the defense against the aggressor with the dubious argument that this defense has resulted in the suffering of innocent civilian victims while obfuscating that this suffering was again caused by the aggressor.

Problematic responses can also stem from pupils' cognitive ignorance. They may not always express moral wrongdoing, but they imply the challenges of history and civic education.

Tasks based on the analysis of historical events, involving questions that support pupils' moral reasoning, have great potential to develop an understanding not only of historical but also of contemporary societal events and to teach pupils to make competent and moral choices. Analyzing problematic pupil responses in the presented test task leads us to provide pupils with meaningful tasks in history and civics classes for the sake of the pupils themselves and the sake of a democratic society.

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||| SOCIETY & POLITICS |||

Ukrainian Society

Taken together, these circumstances and characteristics draw us to generalize to imagine the nature of the courage and determination of Ukrainians at war now. After the hardships of the Soviet time, given the opportunity to strengthen their agency in the course of thirty controversial but still encouraging years of independence as a country, they appear to be ready and willing to take up responsibility to act, to risk and trust one another, to cooperate, and to self-assert as citizens of their country (Dembitskiy, 2022).

We could also see that the beginning of the full-scale war with Russia made more people feel ready to leave the hope for the “strong hand” of the big brother: according to the poles of 2023, only 12% estimated the collapse of the Soviet Union as a negative event, compared to 32% of 2020 (Condemnation of the USSR..., 2024). According to the survey of September 2023, Ukrainians stay strongly committed to democracy and post-war elections (National Survey of Ukraine, 2023).

Conclusions

All mentioned above inspires optimism into seeing Ukraine a truly democratic country with mature democracy-oriented citizens in the near future. What remains crucial for the case of Ukraine, freedom should not be ultimately viewed from the negative perspective as absence of restrictions only; it is vital to see it as an opportunity to create and develop (Snyder, 2024).

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Investigating the Intercultural Journey of Nigerian Refugees in Italy Using a Social Representation Approach

Chukwudumebi Augusta Egbosiuba

Background of the study

This research revolves around the representations and narratives of Nigerian refugees in Italy. It explores into the challenges faced by these individuals, dissecting the intricacies of their integration processes within Italian society and envisioning pathways toward a more inclusive future for both migrants and their host society. In this context, the study is expected to highlight conflicts arising from negative cultural disparities, hindering the integration process, as well as acculturation processes, and adaptation strategies of individuals to a new cultural environment. The Nigerian community in Italy, initially male-dominated, experienced a significant shift in the late 1980s (Cingolani, 2003). Currently, Nigerian migrants in Italy struggle with estrangement and powerlessness, not only along national lines but deeply entrenched within the diaspora itself (Kosic, 2004). The complexities surrounding this migration involve socio-economic, political, and cultural factors. However, most of the studies are *about* Nigerian migrants and only a few grasp their views and voices. In order to fill this gap, it is timely to understand the positioning and social representation of Nigerians in Italy (De Rosa, Bocci, & Proietti, 2023; Moghaddam, Harré, & Lee, 2008). Through social representation theory, the study uncovers the representations of Nigerian refugees and of the intercultural encounters which are shared by Nigerian refugees themselves. Positioning theory is employed to explore how participants narratively position themselves within Italian society and within the migrant communities as well. Finally, this study focuses on the role of non-formal education as a catalyst for the development of multiple and potentially empowered identities. For this reason, we also investigate the same issues with key players involved in the intercultural interactions, namely with those involved in providing non-formal education initiatives. Jerome Bruner's educational principles offer insights into the intricacies of learning within the acculturation process. Education paths will be considered as a linchpin for migrant integration, with non-formal education initiatives playing a pivotal role in addressing obstacles faced by migrants in traditional formal education. (Elia, Loprieno, & di Maio, 2019). Overall, we expect that the comprehensive analysis contributes to a deeper understanding of immigrant integration complexities, paving the way for informed policies and interventions.

Goals

The study will in particular address the following questions:

- What are the representations shared by Nigerian refugees about their experience in Italy? Which shared content contributes to define their individual and social identities and how these relate with possible integration paths?
- How do Nigerian refugees narratively position themselves? Which position do they take when describing their experience within Italian society? This will be further explored concerning spatial choices, cultural expressions, and social interactions.
- To what extent does non-formal education contribute to the social construction of intercultural relationships of the interviewees? And which narratives are produced about the same issues by key players involved in non-formal educational initiatives, who interact with this specific community of migrants?

Procedure

The study adopts Episodic narrative interviews of 40 persons (30 Nigerian refugees and 10 Key players). Following this methodology, I asked only a few open questions, aimed at leaving the interviewee to produce open narratives.

The interviews are then transcribed verbatim, and submitted to qualitative analysis informed by the schema provided by Slocum-Bradley (2010) aimed at describing the different facets of self-positioning: storylines, identities, rights and duties and so-called social forces.

Currently four preliminary interviews have been conducted, two with key players and two Nigerian refugees all male participants.

Preliminary Results

Two Nigerian Refugees

Preliminary analysis indicates shared experiences among Nigerian refugees. The journey in Italy is characterized as a series of obstacles and multifaceted experiences while trying to assimilate into society.

- **Participant One:** for example, report language barriers, past trauma and discrimination. By narrating a battle with depression, he highlights the impact of distress on refugees' mental wellbeing and adjustment to a new environment.

before coming to Italy, I was in the professional sector working in a bank and an average working-class citizen pursuing information technology in the university, so coming to have the opposite experience for me in Italy was a struggle, I almost gave up because I was severely depressed (P1)

- **Participant Two:** narrative also shed light on the layers of discrimination that refugees encounter both within the community, their own ethnic groups and in work settings leading to vulnerability and social exclusion.

Interviewees assume multiple positioning in their narratives. As individual members of a specific tribal group, Nigerians, they present a story of discrimination and claim for the rights to be integrated and the duties to resist the patterns. When they introduce other positions, e.g., as 'good migrants' the narrative is about inclusion and the rights and duties associated are about success (either as artists, or on the football field...).

my experiences in Italy have been filled with discrimination and divides both from the Nigerian community and the host community, I believe one of the issues I am not happy about is the fact that Edo people have spoilt the reputation of other Nigerian migrants hence the reason why I had the bad experiences I had, the Nigerian migrants that arrived before us already exhibited negative reputation.

Two Key Players

Initial discussions with individuals indicate the importance of informal educational programs in assisting Nigerian refugees in Italy. Entities like the refugee information project in Italy and empowerment organizations are presented as crucial in offering aid and resources to all refugees including sharing information advocating for their rights and facilitating exchange. These programs help overcome language barriers, empower refugee communities and push for their rights and integration into society.

My activism is centered in integration, women empowerment, intercultural educational experiences, we feed the masses and provide food for homeless people, we give talks and raise awareness on migration issues in universities, theaters and schools.

- **Key player one specified**, initially we were not open to other nationalities joining our association as it was mainly for Gambian refugees but we have made exemptions and accommodated Nigerians now, and also raise awareness on the stories based on the miscommunications and truths about experiences of the reception camp.
- **Key player two** position himself across the boundaries, as individual and refugee who benefited from information platform, and as part of association who has the right and duty to help refugees (and Nigerian among them)

We have helped a lot of Nigerian refugees amongst others. I was a beneficiary of the refugee info platform until I became a part of them. I found refugee info at a critical time in my life because at the reception center, they don't have the time to explain in detail some things to you.

In summary the study showcases the resilience and ingenuity of refugees as they navigate their surroundings and tap into resources through informal networks. Despite facing hardships both Participants exhibit a resolve to overcome challenges and strive for a future, in Italy. The findings highlight the pressing requirement, for all encompassing policies and initiatives focused on meeting the requirements of refugee communities and fostering their assimilation within the host community.

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Geopolitical Cooperation Between the Russian Federation and the People's Republic of China During the Russian-Ukrainian War and Its Impact on International Security

Maksym Filatov

Introduction

Sino-Russian geopolitical and economic collaboration has intensified since Xi Jinping assumed power in 2012. However, the PRC and Russia's bilateral defense cooperation has advanced to a completely new level since February 2022. Premier Li Keqiang of China and President Xi Jinping concurred that a Russian defeat in the conflict might render China's geostrategic position considerably weaker, which would be to the advantage of Washington and Brussels. Except for openly transferring large amounts of weapons to Russia and selling fighter jets and ballistic missiles to the Russian side, the Chinese leadership - including representatives of the country's top military commanders - decided to support Putin's regime in all possible channels.

Historiography

The defense cooperation between Russia and China since February 24, 2022 has attracted the attention of numerous authors. Political scientists Heli Simola (2023), Brian Kot (2023), Hugo von Essen (2023), and journalists Markus Garlauskas, Joseph Webster, and Emma Verges (Garlauskas et al., 2023) argue that the Chinese government and business community have been providing comprehensive economic and technological support to Russia, allowing the chief commanders of the Russian army to accelerate the military buildup. Historian Sergei Lousianin, political scientists Liu Xuanyun and Guo Yuandan (Xuanzun & Yuandan, 2023), and historian Yu Liu have identified the commencement of the integration of the People's Liberation Army (PLA) and the Russian army into a unified defense framework at the outset of the Russian-Ukrainian war.

Objectives and methods

This paper builds on the aforementioned research to examine the manner in which Sino-Russian defense cooperation manifested in various domains of bilateral strategic interaction and its impact on the Russian-Ukrainian war. The study focuses primarily on the period since February 2022. It uses methods of statistical analysis and content analysis.

Sino-Russian geopolitical cooperation since February 24, 2022

In the realm of international relations, Chinese diplomacy has demonstrated staunch support for Russia, refraining from condemning its actions in Ukraine and the human rights violations in the occupied territories. Chinese officials, including Foreign Minister Wang Yi and President Xi Jinping, have consistently portrayed Russia as a victim of aggressive US and NATO policies, particularly highlighting their "expansion" into Eastern Europe as a provocation for Russia's actions. Notable diplomatic events, such as the Biden-Xi summit in November 2023 and the Scholz-Xi summit in April 2024, have highlighted China's emphasis on peace talks and the necessity of a ceasefire agreement in the Russian-Ukrainian war. However, during these discussions, Xi Jinping did not address the issue of Russian military withdrawal from East and South Ukraine ("Readout of President Joe Biden's Meeting With President Xi Jinping of the

People's Republic of China," 2023; "Summary: China's Position on Russia's Invasion of Ukraine. Key Events and Statements From February 21, 2022, Through March 31, 2024," 2024).

Sino-Russian trade reached a new record, increasing by 70% over the last two years. In 2021, bilateral trade was valued at 141 billion USD, while in 2023 it reached 240 billion USD. China became the main buyer of Russian oil, natural gas, and agricultural products, enabling Mikhail Mishustin's government to maintain the economy. Additionally, Beijing has boosted its exports of processors, microchips, semiconductors, and supercomputers, supplying Russia's defense industry with cutting-edge technology. A significant proportion of the products manufactured by Russian military enterprises, including ballistic missiles, missile defense systems, fighter jets, military helicopters, attack drones, tank control systems, electronic warfare systems, and other items, depend on imported advanced electronic components from China. Due to the restrictions and constraints imposed on the Russian government during the full-scale invasion of Ukraine, Russian firms were unable to procure components for the specified categories of weaponry and military equipment from Western nations. China provides Russia with Western-made military components, as well as Chinese-made electronics. (Simola, 2023; Kot, 2023; Essen, 2023; "China Exports of Machinery, Nuclear Reactors, Boilers to Russia (Statistical Reports for 2020-2023)," n.d.; Garlauskas et al., 2023).

The Russian military industry has managed to roughly triple its tank production in the 2022–2023 period compared to the pre-war era. This increase in production has been facilitated by the importation of ball bearings from China, which has made this process more efficient. For example, Russian imports of ball bearings from China increased significantly by approximately 3.5 times in 2022. It is also noteworthy that during the same period, Kyrgyzstan received 30 times more Chinese shipments of the same goods. The ball bearings imported into Kyrgyzstan may be quickly shipped back to Russia, potentially to inflate trade figures ("China Exports of Machinery, Nuclear Reactors, Boilers to Russia (Statistical Reports for 2020-2023)," n.d.; Garlauskas et al., 2023).

In 2022, Chinese excavator exports to Russia increased by a factor of eleven, a development that has had a notable impact on Russian military efforts in Ukraine. These excavators were instrumental in constructing the Surovikin Line, fortifications that have become crucial for shielding Russian forces from Ukrainian counteroffensives in Zaporizhzhia and Donetsk provinces. This surge in military equipment imports, including super heavy trucks, underscores Russia's commitment to bolstering its defense capabilities. Moreover, the logistical support provided by Chinese trucks has strengthened Russia's defensive posture. (Garlauskas et al., 2023).

Both nations have intensified scientific collaboration, particularly in the transfer of military technology. This collaboration extends to engine procurement for Chinese aircraft, sourced from Russia's Su-57 fighter program. Russian specialists are also aiding China in modernizing anti-missile defense systems, which is crucial for geopolitical strategies concerning Taiwan. However, Russian weapon exports to China have dwindled due to domestic demand spurred by the prolonged war in Ukraine. This necessitates a reallocation of resources to meet the immediate needs of the Russian military.

In 2022, the PLA and the Russian army significantly expanded their military exchanges and conducted numerous joint exercises, indicating a deepening strategic partnership. Notably, the Security Belt-2022 and Vostok-2022 exercises underscored this collaboration, involving a vast array of military assets and showcasing a high level of coordination. Vostok-2022 marked the inaugural occasion on which the Chinese infantry, air force, and navy jointly participated in Russian military exercises on the territory of the Russian Far East and in the waters of the Sea of Japan. These exercises served as a clear and direct message to NATO and the United States about the burgeoning geopolitical alignment between China and Russia, which was aimed at counterbalancing Western military alliances in the Asia-Pacific region ("Vostok 2022 Strategic Command Post Exercise," n.d.).

Throughout 2023, this cooperation continued unabated, with joint naval patrols in various maritime regions and the organization of Mosi-2 and Security Belt-2023 exercises. Chinese participation in these exercises, particularly in the wake of the Russian-Ukrainian war, highlights the PLA's quest for operational insights and readiness enhancement. In parallel, joint air patrols and combat drills further solidified military ties, with both nations learning from each other's expertise (Xuanzun, 2023). The PLA's keen interest in understanding Russian tactics, especially in spectrum warfare, underscores the depth of this collaboration. Analysts speculate that this intensified cooperation signals the emergence of a de facto military alliance between China and Russia. By the late 2020s or early 2030s, this alignment could evolve into a formal military pact, reshaping the dynamics of the Pacific region.

Conclusion

Sino-Russian military-technical cooperation played a pivotal role in Russian defense strategy during the 2022–2023 period. It provided the Russian government with a range of resources to address the Russian-Ukrainian war. The sharp increase in bilateral trade and direct economic support from Li Qiang's government enabled Mikhail Mishustin's government to increase funding for Russian military units in Ukraine and accelerate the modernization of the Russian army in general. In June 2023, as the Ukrainian army mounted a counteroffensive, Chinese technological assistance became a vital resource for the Russian military. This support enabled the continuous expansion of Russia's defense industry, ensuring an ample supply of crucial components for modern warfare equipment. Such a provision was instrumental in preventing potential shortages that could have crippled military operations in Ukraine. Significantly, the collaboration fostered unparalleled trust and coordination between the top commanders of both nations' armies. This synergy fostered unprecedented interdependence and the formulation of a unified defense strategy vis-à-vis the US and its allies.

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Influence of Group Belonging on Thinking About Immigration in Brazil

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Introduction

Brazil, like many other countries around the world, has experienced the phenomenon of political polarization in recent years (Giacomozzi et al., 2022; Giacomozzi et al., 2023a; Giacomozzi et al., 2024), which has influenced both the relations between groups with different political stances and the thoughts of these groups regarding various issues, including immigration. Several studies have already shown that group affiliation, particularly political positioning, affects individuals' stances, beliefs, and thoughts on various topics, including immigration and immigrants, with right-wing groups tending to have less tolerance towards immigrants, while left-wing groups tend to be more welcoming (de Rosa et al., 2021; Rozendo, Giacomozzi, & Vitali, 2022; Giacomozzi et al., 2023b).

Objectives

Therefore, we aim to examine how political positioning affects key variables related to attitudes toward immigration. We intend to contribute to the literature by presenting data about public opinion formation about immigration in a moment of intense social vulnerability as a pandemic.

Method and procedure

We conducted an online survey with a representative sample of the Brazilian online population regarding age and gender. This survey was a component of the global "Populist Representations Survey," aimed at exploring various facets of populist ideology. Originally developed in English, the survey underwent translation and cultural adaptation for multiple countries by linguists experienced in survey research, including Brazil. Data collection occurred via Dynata's online panel, employing randomized quota sampling, with participants completing the survey themselves.

The study comprised 1,096 Brazilians with a mean age of 37 years and 2 months (SD=13.47). The minimum age was 18 years and the maximum was 74 years. The participants were 51% women and 49% men living in the Southeast (53.7%), Northeast (20.4%), South (13.5%), Midwest (7.8%), and North (4.7%) regions of the country. Regarding the participants' schooling, 48.2% reported having high school, 41.4% had elementary school, and 10% had higher education.

While the sample in this study approximated the Brazilian population in terms of average age (33 years) and regional distribution, we noted that the educational attainment of the sample exceeded that of the general population, as 51.3% of the population aged 25 years or older have completed elementary school or more; 28.4% of the population have completed high school or more and 20.2% of the population have completed higher education or more (IBGE, 2021).

Data analysis

We analyzed the data using the SPSS software through descriptive analysis, the difference between means tests, and multiple regression analysis. We conducted an ANOVA to compare means across the three membership groups based on political alignment (left, center, and right)

regarding their views on immigration. We employed six belief items concerning immigration, analyzing each one separately.

Results

Regarding the participants' political orientation, we presented them with a 7-point scale, in which the left end contained the term left, and the right end the term right, and asked them to mark the point with which they most identified. The average of the responses was 4.23 (SD=1.83), with a predominance of participants on the right of the political spectrum. When they were categorized between left (grouping categories 1 to 3), center (4), and right (grouping categories 5 to 7), the highest proportion was positioned on the right (36.9%), followed by the center (35.9%), and the left (27.3%). However, we emphasize that, when taking all 7 positions, the 4 (central) was predominant since it was indicated by 35.9% of the sample.

We applied seven items to measure Brazilians' thinking towards immigration, which can be seen in Table 1. Six of them exhibited statistically significant associations with the political alignment variable, except for the last one, indicating that those who identified with left-wing political views appeared more welcoming towards immigrants and immigration, those in the center showed slightly less favorability, and those on the right expressed more unfavorable views. We observed that items showing the greatest differences in means across groups were those addressing cultural differences between immigrants and natives, such as item 6 ("It is better for a country if almost everyone shares the same customs and traditions"), and item 1 ("Country] is losing its identity because too many cultures are intermingled."). Additionally, item 2, which highlights the issue of increased crime due to immigrants' arrival in the country ("Immigrants make crime problems worse in [Country]"), also showed substantial differences.

Table 1. Brazilian thinking of Immigration.

Item	Political Orientation	n	M	SD	Group	df	f	Sig.
<i>[Country] is losing its identity because too many cultures are intermingled.</i>	Left	297	2	1,4	Between Groups	2	17,7	0
	Center	392	2,3	1,4	Within Groups	1088		
	Right	402	2,7	1,5	Total	1090		
	Total	1091	2,4	1,5				
<i>Immigrants make crime problems worse in [Country].</i>	Left	297	2,2	1,3	Between Groups	2	17,7	0
	Center	392	2,5	1,3	Within Groups	1088		
	Right	402	2,8	1,4	Total	1090		
	Total	1091	2,5	1,4				
<i>People who come to live here generally take jobs away from [Country] workers.</i>	Left	298	2,5	1,5	Between Groups	2	10,3	0
	Center	392	2,7	1,5	Within Groups	1089		
	Right	402	3	1,4	Total	1091		
	Total	1092	2,7	1,5				
<i>Immigrants are a strain on a country's welfare system.</i>	Left	298	2,1	1,4	Between Groups	2	6,97	0
	Center	392	2,4	1,3	Within Groups	1089		
	Right	402	2,5	1,4	Total	1091		
	Total	1092	2,4	1,4				
<i>Even if individuals obtain naturalization, they will never be "real" [Country] citizens.</i>	Left	298	2,8	1,6	Between Groups	2	15,7	0
	Center	392	3,1	1,5	Within Groups	1088		
	Right	401	3,4	1,6	Total	1090		
	Total	1091	3,1	1,6				
<i>It is better for a country if almost everyone shares the same customs and traditions.</i>	Left	298	3,3	1,5	Between Groups	2	19,9	0
	Center	390	3,7	1,4	Within Groups	1085		
	Right	400	4	1,3	Total	1087		
	Total	1088	3,7	1,4				

<i>It is better if immigrants maintain their distinct customs and traditions.</i>	Left	298	4,3	1,1	Between Groups	2		
	Center	392	4,1	1,2	Within Groups	1089	2,05	0,1
	Right	402	4,1	1,2				
	Total	1092	4,2	1,2	Total	1091		

Conclusions

The findings of this study shed light on Brazilian thinking towards immigration, particularly concerning the influence of political alignment on these attitudes. Utilizing a series of belief items, we observed significant associations between political positioning and views on immigration. Left-wing individuals tended to exhibit more favorable attitudes towards immigrants and immigration, while those in the center showed slightly less favorability, and those on the right expressed more negative views.

Moreover, our analysis revealed that items emphasizing cultural differences between immigrants and natives, as well as concerns about increased crime attributed to immigration, exhibited substantial differences in mean scores across political groups. These findings underscore the complexity of attitudes and thinking towards immigration in Brazil, influenced not only by political orientation but also by perceptions of cultural identity and security concerns.

This research contributes to the growing body of literature on immigration attitudes and thinking, providing insights into the nuances of public opinion formation in the context of political polarization. By examining attitudes towards immigration during a period of social vulnerability, such as the COVID-19 pandemic, we contribute to a deeper understanding of how broader societal dynamics shape perceptions of immigration.

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Does the Civic Conception of Nationhood Protect Against Negative Attitudes Towards Immigrants?

Simona Guglielmi

Introduction

The rise of national-populist parties in Europe and the challenge to liberal democracy are recurring themes in contemporary politics. Successful parties mobilize around populist and nationalist issues (Hutter and Kriesi, 2021). This political rhetoric increasingly reflects nationalism characterized by the division and contrast between natives and foreigners. This trend is encapsulated by the motto "Co-national first!", suggesting a nativist conception of the nation and viewing diversity as a threat. In this sense, opposition to immigrants and support for discriminatory measures seem to intertwine with attempts to construct and/or reaffirm a collective identity around an ethnically majoritarian conception of national identity (Kaufmann, 2019). Empirical evidence based on cross-national survey data indicates that public opinion's conceptions emphasizing "ethnic" (or ascribed) elements of the nation foster the emergence of negative attitudes towards foreigners. However, the question of those who adopt conceptions more oriented towards a "civic-political" commonality is more complex. Even though they may generally support more inclusive attitudes towards foreigners, the significance and intensity of this positive effect vary depending on the operational definitions adopted and the national contexts investigated.

Against this background, this paper aims to contribute theoretically and empirically to the topic. The main claim of the paper is that civic conceptions of national identity might contribute to native favoritism directly and indirectly, as they highlight factors such as perceived threats and distrust of foreigners, which contribute to a deteriorating climate of intergroup relations. Empirically, hypotheses were tested using structural equation modeling (SEM) on survey data from the last wave of EVS – European Values Study (2017). EVS is a large-scale, cross-national, repeated cross-sectional survey research program on basic human values. A first test of the model was already done for the Italian case and presented in a previous article (Guglielmi 2021).

Objectives

This paper aims to address three major limitations in current research on the relationship between national identity and attitudes towards migrants (Schmidt and Markus, 2018; Heath et al., 2020):

1. Lack of theoretical integration of different concepts and hypotheses (the so-called "causal" chain).
2. The increasingly questioned expected positive relationship between civic conceptions of nationhood and tolerance.
3. Seldom-tested cross-cultural invariance of items/concepts.

The National Identity Threat Trust model (NITT) is theorized and tested to better investigate and theoretically integrate the mechanisms underpinning the formation of support for native employment priority. A statistical model is proposed in which the "causal chain" is specified as follows. Two sources of attitudes are considered to explain support for natives' priority: national identity and intergroup social climate. According to the "Group Identity Lens Model" (Verkuyten, 2018), it is expected that national identity components (both affective and normative dimensions) constitute the frame in which intergroup social climate (perceived threat and outgroup trust) becomes salient. In turn, these factors influence attitudes towards native favoritism. Regarding the normative conception of nationhood, a distinction is made between ethnic majoritarianism and

civility based on the literature on different conceptions of national belonging. Additionally, concerning the affective dimension of national identity, the role of both national and supranational territorial attachment is considered, following the literature on multiple identities. Moreover, the cross-national invariance of concepts was tested using MGCFA Multi-Group Confirmatory Factor Analysis.

Method

The “causal chain” of the NITT model posits that affective and normative dimensions of national identity directly and indirectly influence the respondents’ willingness to ask for employment priority for natives, through the mediation of i) realistic and symbolic threat and ii) distrust of foreigners. Empirically, a structural equation model was specified consisting of: 1) the measurement model, which includes five latent variables (ethnic majoritarianism, civility, globalism, distrust of foreigners, realistic threat); 2) the causal model which, based on the NITT assumptions, links the five latent variables and three observed variables (national attachment, symbolic threat, native employment priority). The model is not presented here for space reasons but is available on request. The study includes data collected by EVS in North-Western (France, Germany, Great Britain) Central-Eastern (Hungary, Poland) and Southern Europe (Portugal, Italy).

Measures used in the empirical analysis for this paper are as follows.

Support for native employment priority

Support for the idea that natives should have priority in the event of competition for a job is measured by an observed variable, the level of agreement with the following statement: "When jobs are scarce, employers should give priority to [NATIONALITY] people over immigrants."

National identity

- a) Normative dimension of national identity: As regards the normative dimension of national identity, the model distinguishes between the ethnic majoritarian code of national belonging and civility. Both latent variables are measured by assessing the extent to which a respondent considers a list of attributes important to be a "true" co-national. The ethnic majoritarian code is measured by a list of symbolic boundaries defining a temporal and values-based differentiation: Being born in [respondent's country], Having [respondent's country] ancestry, and Being Christian. The civility code implies more inclusive and achievable attributes: Being able to speak the national language, Sharing [respondent's country] culture, and Respecting [respondent's country] political institutions and laws.
- b) Affective dimension of national identity: The model includes a latent variable (globalism) measuring the level of attachment to Europe and the world, and an observed variable concerning the level of closeness to the country.

Intergroup social climate (threats and trust)

- a) Perceived collective threat: Realistic threat is measured by a latent variable based on agreement with the idea that migration is a burden for the national welfare state and responsible for the increase in the rate of crime in Italy. As regards symbolic threat, the model includes a proxy variable, self-rating on a scale from 1 to 10, where 1 is "It is better if immigrants maintain their distinct customs and traditions" and 10 is "It is better if immigrants do not maintain their distinct customs and traditions."
- b) Outgroup trust: To measure trust in foreigners, the NITT model includes a latent variable based on the level of trust in people of another religion and people of another nationality.

Results

Among the countries considered, Germany has the lowest number of people (30%) agreeing with the statement "When jobs are scarce, employers should give priority to [NATIONALITY] people over immigrants", while Hungary has the highest number (84%). Other countries fall in between: Great Britain (39%), France (43%), Portugal (62%). Despite these differences, the National Identity Threat Trust structural equation model tested obtained a good fit in all countries. Furthermore, cross-national invariance of latent variables was tested using Multi-Group Confirmatory Factor Analysis (MGCFA), and metric invariance was reached ($\chi^2=1.873.022$; $df=280$; $CFI=0.968$; $SRMR=0.05$). Regarding the effects of the conception of national identity on native favoritism, in all countries, the ethnic majoritarian conception of national identity strongly contributes to native favoritism both directly and indirectly by making salient diffidence in foreigners and realistic/symbolic threats. It is a self-feeding spiral of prejudice initially fueled by the feeling of national belonging based on the distinction between natives and non-natives. Interestingly, we found also a Two-Faced Civility effect. The civil conception of national identity has a null direct effect on support for native employment priority in Italy, Germany, Portugal, and Poland. Despite this null direct effect, in Italy and Germany, it contributes indirectly to increasing support for native employment priority via a positive association with the perception of economic and symbolic threats. In France, Great Britain, Hungary, both direct and indirect effects are positive. Even if the intensity of the effect is lower than that associated with the ethnic majoritarian conception of national identity, it is clear that also a civic conception could contribute to reinforcing the feeling that the nation is threatened by immigrants, a perception that largely fuels support for using nativist criteria if jobs are scarce.

Conclusions

This study showed that even people who adhere to a civic idea of the nation can exhibit hostility towards foreigners. This can depend on various factors, including perceptions of economic or cultural threats associated with immigration, competition for limited resources such as jobs or public services, or the influence of political and media discourse portraying foreigners negatively. While a civic identity may promote greater openness to social and political inclusion, it is not necessarily a guarantee of complete tolerance towards foreigners, as other social and economic dynamics can influence people's perceptions and attitudes. This showed that one of the reasons for this unexpected relationship is that realistic and symbolic threats could act as legitimating factors in mediating the relationship between national identity and native favoritism. This is consistent with previous similar studies which showed that realistic and symbolic threats act as legitimating factors in mediating the relationship between racism and opposition to immigration (Davidov et al., 2020). Further research is needed to better investigate the topic and explain country differences.

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From “People of the Earth” to Socio-Political Currency: Exploring the Meaning and Application of Autochthony

Sydney Holt

Introduction

The term “autochthonous” is an integral concept in contemporary conversations on citizenship, identity, and belonging. Drawn from the Greek word “autochthon,” meaning “sprung/born from the land itself,” the term “autochthonous” means more than either a description of nationality, ethnicity, or definitions of indigeneity (Blok, 2009, p. 252). The concept appears throughout history and is continually defined and redefined to suit the needs of the moment, be that mythic origin stories in Greece, support for nationalist ideology in Nazi Germany, or something intrinsically linked to nationality and citizenship in contemporary socio-political realms and therefore impacting on memberships and belonging, such as witnessed in some European Union states (Detienne, 2008; Geschiere, 2011). Broadly speaking, these different uses of autochthony can be described as either positive, negative, or a mix of both, outlining the multitude of different situations and contexts in which “autochthonous” can be applied. Keeping in mind the need for a clear understanding of contemporary versions and applications of autochthony, especially in the current world climate of union enlargement, global conflicts, and the evolving meaning of moveability and soft borders, this paper will focus on the change in autochthony from a mythos and land claim mechanism to the legal and socio-political currency it is used as today.

Objectives

My primary goal for this article is to gain a stronger understanding of contemporary uses for autochthony by contextualizing the term and its meanings within the larger historical conversation of its development. Therefore, in this article I outline the historical development of autochthony from ancient times to the contemporary with only a brief look at autochthony’s relevance to policy in one modern and contemporary example to explore the following questions: 1. In what ways are the socio-political themes of autochthony, nationality, citizenship, and belonging related to each other and 2. Are these relationships relevant to conversations of belonging and membership in an example like the European Union? The article will first look at the origin of the word “autochthon,” then trace its meanings and use as a mythical concept with socio-political implications throughout several key moments in history before ending with its contemporary iteration of a socio-political description with legal applications. This discussion will not only trace the historical development of the term, but also prove it continues to serve an integral role in contemporary policy, despite its disappearance from political language in some Western countries (France, Germany, etc.) (Detienne, 2008; Geschiere, 2011). Through this exploration I argue that these relationships can expand the current political discussions on belonging, specifically in regions that might otherwise share soft borders, easy movement, and a sense of shared identity membership, especially as events over the next few years could have far reaching implications on such classifications.

Results

A Brief History of Autochthons

The word *autochthon* comes from the combination of the Greek word for “earth” or “ground/soil” and “auto” meaning “same,” and first appeared in Herodotus’ writings where it was used to describe the native and indigenous peoples of several Greek regions. Even at this early stage it was not only a historical-ethnographic description, but also a political value-term, and by the time of Aristotle, it was being used in political debates and policy decisions (Blok, 2009). The most famous example is in the case of the Athenians, where their autochthony was ultimately defined as a combination of mythical descendancy from an earthborn and a human, and their historical claim as having continually lived on the land without emigrating, a meaning that was also used politically, as in the creation of Pericles’ Citizenship Law during the 4th century. (Blok, 2009). This mix of mythos and historical genealogy then paved the way for autochthony to take on a “sort of primordial form of belonging” that began to in turn rival, support, and join with concepts of citizenship and nationality, marking the start of autochthony’s evolution (Geschiere, 2011, p. 322).

In the first, Greek stage of *autochthony* development, it was viewed positively as a means for justifying territory, land, and community (Marshall-Fratani, 2006). Starting from the 17th and 18th centuries, in middle stage we see the beginning of a positive and negative autochthony where the shift away from kingdoms into sovereignty both birthed the modern sense of democracy *and* established the space where Michel Foucault would eventually set his theories of control hierarchical and biopolitics. Then, the later stage during the 19th century and early 20th century strongly explored the instances where autochthony or the lack of it defined the right to exist in spaces. This fueled nationalism and the shift towards right-wing politics across the world because it called on the idea of autochthony as an ancient, established history and claim that could be used to support wars, genocides, and violence (Geschiere, 2011). Finally, in the current stage, though I would argue we are transitioning between it and the next one as we deal with the “dirty work of boundary maintenance,” autochthony has firmly moved from a mythical concept with socio-political implications to a political concept with legal applications (Yuval-Davis, 2007 p. 563). It is at this stage that we begin to see autochthony as a coveted currency in political rights and social recognition, which I will briefly example in the case of minority rights in Slovenia.

Contemporary Autochthony and the Politics of Belonging

Slovenia’s constitution lists three communities as recognized minorities; these are Italians, Hungarians, and Roma. In this situation, “autochthonous” means something similar to indigenous or having a connection to a homeland, though this is far from a hard rule, as I will show. First, though the many members of Europe’s Roma population do not hail from one homeland, a portion of them who can claim to have lived in Slovenia consistently for one hundred years (returning to an Athenian version of autochthony) receive a portion of socio-political representation, and second, while Croatians have a clear autochthonous status on par with Italians and Hungarians, they and members of other Balkan states living in Slovenia are not classified as ethnic minorities and therefore have no protected rights on the basis of their ethnicity. Rather than on the basis of population numbers, Italians and Hungarians benefit from autochthonous status because Slovenia has maintained a positive relationship between itself and Italy and Hungary for years, illustrating that contemporary autochthony can be a commodity with somewhat arbitrary, loose definitions.

There are clearly levels in benefitting from autochthony in a socio-political system (Marshall-Fratani, 2006). Autochthony then becomes a currency that can either benefit – in the case of majorities, normative bodies, and those in power who access both political power and social acceptance – partially benefit – for minorities that are recognized as ethnic or national minorities and therefore benefit from some degree of political representation and social acceptance – or hinder, either by no claim to autochthony (minorities such as the Roma) or the refusal to acknowledge a communities’ autochthonous claim (minorities who are socially recognized, but lack political representation, such as the Serbs and Croats in Slovenia). While these levels of membership are not new, the current wave of globalization and the pushback seen in conversations

on topics of immigration and global conflicts make clear autochthony will remain a key theme in the years to come.

Conclusion

Events like Brexit and the upcoming promise of required travel visas for those holding US passports along with the potential solidification of previously-soft borders in Europe therefore requires clear, useable ways of measuring access to rights, which has historically promoted autochthony into the realm of policy and law. Autochthony clearly plays a serious role in the construction of belonging and membership, however it also relates to the reciprocal unbelonging, described by Ann-Dorte Christensen as those membership that speak of who “we do not want to resemble, against whom we draw border[s]” (2009, p. 30). This interplay between belonging and unbelonging relates directly to the negative and positive autochthony, and the space where they coincide. Measuring membership continues to utilize systems like autochthony, identity, history, etc., but in this construction autochthony’s everchanging meaning requires consistent review. As such, autochthony can no longer mean simply “of the earth” or even indigenous, because it now also acts as a type of currency with which we are able to buy and trade our way into socio-political membership and representation. It is clear that this is a conversation rooted in history, however with contemporary contexts such as the European Union’s Schengen Area, that established a unified, shared membership, or sense belonging, now being put to the test through decisions like Brexit, the question of immigration – especially in the face of conflicts worldwide – and most importantly the shift throughout Europe away from member states to nation states. Ultimately, this shows that the use and meaning of autochthony is affecting not only those minorities and non-normative bodies it has historically impacted, but also redefining the markers we use to ascribe positive or negative autochthony in ways that will surely have further impacts worldwide.

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Brain Draining as a Socio-Economic Phenomenon

Jarosław Kinal

Introduction

The phenomenon of brain drain, or the mass emigration of skilled and educated individuals from one geographical location to another, often from less developed to more developed regions, represents a critical socio-economic challenge with profound implications on a global scale. This introductory section aims to unpack the multifaceted nature of brain drain, delineating its causes, the trajectories it follows, and its repercussions on both the source and recipient countries.

Historically, the term "brain drain" was first coined to describe the post-war migration of scientists and technologists from Europe to the United States. However, in the contemporary context, this phenomenon has expanded beyond individual professions and geographic confines, encompassing a vast expanse of sectors and impacting nearly every region in the world. Countries like India, Nigeria, and the Philippines witness the continuous outflow of healthcare professionals, engineers, and IT experts—a trend that significantly depletes the human capital necessary for domestic development and growth (Panagiotakopoulos 2020).

The catalysts for brain drain are manifold and complex, often rooted in the quest for better employment opportunities, higher salaries, superior living conditions, and access to advanced technology and research facilities. Political instability, economic stagnation, and lack of professional growth also play pivotal roles in propelling professionals to seek greener pastures abroad. These migratory movements are not merely individual choices but are influenced by structured policies and global economic disparities that favor certain regions over others. (Oliinyk et al.2021)

The impact of brain drain is dual-edged. For destination countries, the influx of skilled workers fuels innovation, strengthens the workforce, and often leads to significant advancements in various fields. Conversely, source countries face not only a depletion of skilled labor but also suffer from weakened economic conditions, reduced innovation capacity, and a slowdown in overall development. Moreover, the societal implications include the aging of the population, a decline in healthcare services, and an imbalance in the professional sector (Okafor and Chimereze 2020).

Objectives

This paper explores the socio-economic dimensions of brain drain, focusing on literature review and discusses potential strategies for mitigating its effects. By understanding the underlying causes and the extensive consequences associated with this phenomenon, stakeholders can develop more effective policies and initiatives aimed at reversing, or at least neutralizing, the adverse effects of brain drain.

Results

There are many reasons behind professionals (including doctors, engineers, scientists, and IT experts) choosing to emigrate. A notable one is the poor salaries and dismal working conditions in their home countries. Most developing nations can scarcely afford to pay decent wages, while the low level of various economic activities in these countries causes employers to dish out wages of about USD 10,000 per year. In some cases, this problem has become extreme, with newly-qualified doctors and engineers taking home wages of less than USD 50 per month. In addition, the working environments are usually dilapidated, which further lowers the attraction of local

workplaces. For professionals living abroad, the lower oppressing of Northern working conditions bolstered by the opportunity for professional advancement and high wages make the diagnosis of an economic exodus easier (Ogaboh et al., 2020; Okafor and Chimereze 2020; Panagiotakopoulos 2020).

Another problem of brain drain on poor nation's economy is the swelling effect on the remaining potential immigrants, since the relevance of their human capital is expected to increase faster than the relative human capital compensation differential in the foreign countries which then attracts extra skilled individuals through regular channels of immigration. Other effects of large-scale permanent or lengthy stays or departure abroad are felt within several activities, including governmental, individual, private and public institutions. Exporting skilled professionals also exacerbates the already difficult issue of financing higher educational systems in poor nations. The emigration of skilled professionals feeds loss in public revenue and retards the growth of fiscal systems since the bulk of higher education, financing rests on public sectors (Koczan et al., 2021; Oliinyk et al.2021; Oliinyk et al.2021; Noushad et al.2022; Uprety, 2020).

One of the primary effects of brain drain is its impact on the growth prospects of poor nations. Improvements in technology and access to education have derailed the destructive spiral of poverty and overpopulation begun in Africa and elsewhere once the world population growth rate reduced. By fostering a large enough core of highly educated citizens, poor nations can take the road pursued for centuries by rich countries whereby each newly turned out engineer will eventually produce the contexts necessary for establishing several other jobs.

Conclusion

In order to mitigate the scientific brain drain, governments, academic institutions, and other stakeholders can develop strategies. The findings of this review highlight the importance of creating a safe, secure, and professional working environment, improving working conditions such as salary, and offering opportunities for career advancement to positively impact the retention of researchers. This review also emphasizes the need for active engagement to attract overseas scientists to return to their home countries. Appropriate strategies should include work-life balance, adequate salaries, job security, and support for family-related concerns, which can ultimately reduce the pressure on scientists to migrate or work abroad. Addressing the scientific brain drain requires continuous monitoring and reassessment by relevant regulatory bodies and academic supervisors in universities and research institutions.

Brain drain is a global phenomenon that affects skilled professionals across various sectors. It can initially disadvantage countries of origin when wealthier nations lure skilled professionals with higher pay and better quality of life. For example, during the COVID-19 pandemic, wealthier members of the Organization for Economic Cooperation and Development (OECD) were in conflict with poorer countries as they attracted a highly skilled workforce with competitive salaries and better working conditions. This study examines the causes and effects of brain drain on countries of origin and provides strategies to not only retain but also attract scientific talent. Policymakers should focus on addressing the migration of skilled professionals by formulating policies that tackle the exodus of researchers. Various strategies should be employed, including active engagement with relevant stakeholders, investment in the academic and research sectors, job security, career advancement opportunities, and fair wages and working conditions.

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Instruments of Youth Public Participation in Poland and Finland: Preliminary Findings from Qualitative Research

Anna Kołomycew ||| Katarzyna Radzik Maruszak ||| Elżbieta Szulc-Wałęcka ||| Pauliina Lehtonen

Introduction

The participation of children and young people in public life has grown in recent decades, gaining popularity in academic discourse and the practice of public life. Their right to active engagement, including influencing public policies and taking part in decision-making, is now widely acknowledged. International institutions like the United Nations and the European Union advocate for young people's involvement. The United Nations Convention on the Rights of the Child (A/RES/44/25), adopted in 1989, affirms children and young people's right to participate. However, youth participation and its role in local governance are often questionable and disappointing, particularly for young people. In this short article, we would like to highlight the problems of children and youth participation, focusing on two instruments applied in both countries. These findings are part of the research project "Silent Witnesses or Active Participants? Patterns of Children and Youth Engagement in Local Governance in Poland and Finland" (project no. 2021/41/B/HS5/02899, funded by the National Science Centre Poland). The project explores various approaches to youth participation and the factors shaping models of youth involvement in public life in both countries.

Objectives of the research

The main scientific goal of our research project is to trace the patterns of children and youth participation in local governance. Young people are often marginalized and excluded from politics since adults are skeptical about their involvement in public matters (Lundy, 2007). The participation of young people requires adequate instruments through which they can engage. However, the process of participatory instrument design can be challenging and may result in the creation of quasi-instruments and apparent tools that are not appealing to young people (Hart, 1992; Juusola, Ågren, & Valtonen, 2023).

In this section of our research, we explore two instruments of youth engagement in Polish and Finnish municipalities: youth councils and youth participatory budgeting. Several reasons are behind the study: 1) Although youth participation instruments are standard in democratic countries, young people are still deprived of actual influence on public issues exclusively reserved for adults; 2) Participatory instruments should not only empower young people but also foster civic competencies, cooperation skills, and responsibility, contributing to future civil society; 3) Poland and Finland represent distinct contexts of youth participation, with Finland leading in youth inclusion and Poland adopting these solutions later. The different models of local governance in these countries influence the approaches to public participation (see: OECD, 2021; OECD, 2021a).

Methods and research procedure

Our research is based on the new institutionalism theory. We use an explanatory approach and a qualitative research strategy. For the empirical research, we have selected six case studies: three municipalities in Poland (Łódź, Lublin, Gdynia) and three in Finland (Oulu, Tampere, and Espoo). The cases have been selected based on the instruments used by children, youth participation, and their experiences in youth activities. Due to the qualitative nature of our study, interviews were crucial, including focus group interviews with experts (FGI) and semi-structured

interviews with various respondents (IDI). FGIs were conducted online with experts from Poland and Finland. In each city, semi-structured interviews were scheduled with five respondent groups: a) local politicians, b) officials responsible for the participatory framework, c) NGO members coordinating youth projects, d) teachers collaborating with youth, and e) young people. A total of 90 semi-structured interviews were planned. The interviews were conducted between 2022 and 2024.

Research results and conclusions

The limited volume of this piece does not allow us to cite excerpts from respondents' statements. Consequently, this section contains only a synthesized overview of the qualitative research.

Youth councils were the first instruments studied for child and youth participation in Poland and Finland. In both countries, the legal basis for creating youth councils is laws on the functioning of local government. In Finland, youth councils have been mandatory since 2015, and local authorities must establish youth representation in a similar group representing youth (Section 26, Local Government Act no. 410/2015). In Poland, legal regulations on youth councils were introduced in 2001 by the Act on municipal self-government (Act of March 8, 1990, Journal of Laws of 2001, no. 142, item 1591). In Finland, youth councils have a specific range of concerns, including "well-being, health, education, living environment, housing or mobility of the municipality's residents and also in other matters that the youth council considers to be significant for children and young people" (Section 26, Local Government Act, no. 410/2015). While in Poland, they are considered consultative and advisory bodies of local authorities on all youth-related issues. Regarding the day-to-day activities of the councils in both countries and their impact on local politics, according to interviews with council members, Finnish youth councils are more proactive. Their members are convinced that they have an impact on public issues. They believe their opinions are taken into account and are treated seriously. Polish members of the youth councils have a different attitude. Young people are disappointed with this formula. They believe that councils are often facade institutions used instrumentally by local politicians. They serve more to promote and enhance the image of the municipality and some local politicians rather than empower young people. Their opinions are not to be considered, and they have limited contact with city council members. In Finland, ties between the youth council and the city council are evident. The mentoring program introduced there involves each youth council member having a mentor (supervisor) from the city council. Moreover, young councilors attend city council committee meetings. In both countries, young people have a pragmatic approach to activity within the youth council. The councils bring together above-average, active young people characterized by a high knowledge of public affairs, including local affairs, with precise plans for a political career.

The youth (school) participatory budgeting is the second of the studied participatory instruments. It has proven to be much more prevalent in Poland, the European leader in the number of municipalities implementing participatory budgeting (Dias et al., 2021). The instrument designed for youth here is patterned on regular participatory budgeting implemented in Polish cities. The research shows that in Poland, the key actors engaged in implementing youth participatory budgeting were schools and teachers cooperating with local authorities and NGOs (Lublin, Łódź) (Radzik-Maruszak & Lehtonen, 2024). This instrument across Polish cities was quite similar, unlike in Finland, where there was considerably greater diversity. In Finland, various participatory budgeting-inspired instruments were implemented in the studied cities, aiming to allocate public funds for initiatives led by children and youth (e.g., Maseista Mahiksia in Tampere, ManiMiitti in Espoo, and Nero in Oulu). These instruments were initiated by the city government and implemented by youth services officials. No NGO was involved in the participatory budget implementation in the studied Finnish cities. In both Polish and Finnish cities, young people can participate in local participatory budgeting alongside other community members. However, the

long and multi-step nature of the process in youth participatory budgets in both countries might have deterred participation. Young participants also required adult support due to the formalities and procedures involved, posing challenges. Additionally, young people often expected immediate solutions, which youth councils and participatory budgets couldn't always provide.

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Uberization of Work: Social Representations and Risk Perception Among App-Based Workers in Southern Brazil

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Demori ||| Timóteo Netto Parnoff ||| Anderson da Silveira

Introduction

The contemporary world of work is characterized by a “new morphology” (Antunes, 2020), which exposes workers to a process of precariousness, flexibilization, deregulation of labour rights, exposure to situations of vulnerability and social risks. It is in this context of the structural precariousness of work activity that the term “uberization of work” emerges as an expression to signify work mediated by apps (Abílio, 2021).

According to Abílio (2021), the “uberization of work” should be understood based on the following characteristics: (1) socio-historical conditions resulting from a scenario of instability and flexibilization of work; (2) management and control of workers through complex algorithms; (3) propagation of the ideology of entrepreneurship as a strategy for subordinate self-management of workers.

The uberization of work is associated with the expropriation of human labor, and has many unhealthy characteristics. Workers are exposed to excessive control of platforms, long working hours, low incomes, continuous exposure to traffic accidents and the lack of aid or insurance (present in formal jobs). By themselves, these characteristics can be considered factors for psychosocial illness (Antunes, 2018).

In this context, the aim of this study was to analyze the social representations of uberization of work and the psychosocial factors related to the health of app delivery drivers who work as “motoboy” for fast food companies in a city in southern Brazil. It should be emphasized that the notion of social representation in this study followed the theoretical elaborations of Moscovici (1961/2012).

Method

This is a mixed-methods study with a non-probabilistic survey design. The study involved the voluntary participation of 55 motoboys from the Greater Florianópolis region, who answered an online questionnaire consisting of 15 items distributed in three blocks: 1) Elements of social representations of work; 2) Health risks arising from professional activity; 3) Health conditions for working.

Data was collected between March and June 2023. Following ethical procedures, the research was submitted to the Ethics and Research Committee of the Universidade do Sul de Santa Catarina and received a favorable opinion of No. 5.784.129.

Results and discussion

The average age of the participants was 30.5 years ($SD=7.4$). Of these, 53 were male and 2 were female. With regard to place of residence, 23 lived in São José, 19 in Florianópolis and 13 in the city of Palhoça. Regarding schooling, 13 participants had studied up to elementary school, 30 up to secondary school, 10 indicated incomplete higher education and only 2 reported having completed higher education. The majority of participants ($n=32$) reported having a family income of up to 3 minimum wages and living in rented accommodation ($n=37$).

It was found that 37 of the 55 motorcycle couriers had been injured at least once during their professional activity, and 18 of them had to take time off work as a result of the accident. More than half of the delivery drivers indicated that they work more than 9 hours a day (n=29). When the chi-square test was used to make an association between the variables "hours worked per day" and "accidents at work", it was not possible to find a statistical relationship ($\chi^2(2) = 0.22$, $p = 0.7$). However, it was possible to see a marginal difference, indicating an increase in the number of accident reports as the number of hours worked increased, as shown in Table 1.

Average hours worked per day	Have you ever had an accident at work?		Total
	No	Yes	
Up to 9 hours	9	16	25
More than 9 hours	9	21	30
Total	18	37	55

Table 2. Work-related risks

The study participants were asked to choose up to two words that summarized their work activity. In this task, the term most often mentioned by delivery workers was "dangerous" (f=41), as shown in Graph 1.

The Political Landscape of Rasa in the Dancer's Body Spectrum: Expanded Choreography Methods in Dan(s)ity's Works 2022–2024

Rahardjo Moelyono

Introduction

In contemporary dance performance, the dancer's body becomes a landscape of discourses. Spectators and dancers' bodies are affected by intangible elements: remembrance, passion, habits, joy, trauma, grief, culture, and tradition. Tradition means local cultural tradition and inherited discipline of practices by family, community, or education (Simatupang, 2013). This notion led to a question, how can multiple traditions be liberated while simultaneously confining and constraining the dancer's body? The spectators interview shows trained eyes effortlessly tracing Ballet/Javanese/Balinese styles in contemporary dance performances. Dancers also confirmed the effect of trained disciplines in styles, added by explorations and exchanges among their communities. Styles and traditions seem to be related and entangled in the dancers' concepts of space. There are several inherent dilemmas in dance (Stevens and Foster in Risner, 2011):

1. writing about embodied art forms,
2. practical dilemma of audience-in-mind versus audience-in-absence,
3. dance spectator research still growing.

This study focuses on Dan(s)ity development in 2022-2024, which are presented as final works or as open rehearsals of progressing works. By involving the spectators as part of the performances, they aimed to gain discussions and this is in line with the expanded choreography ideas.

The Jakarta International Contemporary Dance Festival launched a book, *Expanded Choreography*, in 2022. The book examines the possibilities of expanded choreography in artistic development while showing intertwined connections between dance to others, which then become part of dance itself (Yumni et al., 2022). Four spectrums of dance formed the expanded choreography: 1) urban space, 2) the body, 3) dance and choreography, and 4) the dancer's body (Rahardjo, 2022). The dancer's body is central to producing knowledge, that relates to the political nature of the dance ecosystem, the political attitudes of dancer's bodies, and space in the upbringing of performance. The issues of older-younger generation, traditional-modern, privileged-marginal, formal-institutional to informal-collective contradicted while intermingling among all. Through these relations, comprehension of the political landscape in the dancer's body may be gained.

The three performances featured in *My Beautiful City: Jakarta Side B* (2022) and *Open Rehearsal* (2023, 2024) involved one dancer, Nudiandra Sarasvati (Nudi), who has dedicated herself to dancing since the age of three. Studying ballet in Switzerland, before coming back to Jakarta to work professionally as a dancer, teacher, and choreographer. Her shared experiences in an interview could answer the current political landscape in the dancer's body.

Objectives

This study aimed to understand the dancer's body spectrum in expanded choreography discourse, to gain perspective regarding specific experiences in dance, the relation, and the political landscape. The benefit of this study is to develop an alternative form of knowledge on the relation among body, space, and memory in the context of Jakarta, the melting pot of global citizenship.

Methods and procedures

By qualitative approach, data is collected by: observing performances; noting key ideas and narrative aspects, by drawings or descriptions; discussing with the artist-spectators; and interviewing the dancer. Literature study on dance, aesthetics, and urban art is used to understand the dancer's negotiations in the process of the works.

Results

Dan(s)ity, a dance company, was founded in 2021 by Josh Marcy, Siko Setyanto, and Yola Yulfianti. Diverse backgrounds and urban complexities are used to explore creative processes, techniques, and bodies in contemporary dance settings (Dan(s)ity, 2022). Their diverse backgrounds in artistic practice revolved around: 1) critical readings of body, space, and the dialogue between the two in shaping reality (Josh); 2) internal dialogue on past and emotion, traditional to trance, through local and international communities interaction (Siko); 3) observing the urban Jakarta societal issues and experimental artistic research on the body's response to the city (Yola)

My Beautiful City: Jakarta Side B imagined when Jakarta was no longer the capital city of Indonesia, will Jakarta be a more pleasant city for residents & visitors to survive all together through various limitations? (Dan(s)ity, 2022). Yola choreographed *Inter-FACE*, played by Nudi and Kelvin Julianto. Siko choreographed *Ora Obah Ora Mamah*, as Nudi played one of the central roles. Josh choreographed *Hidden Figures*, solo-played by Nudi. The artistic explorations show: 1) Yola experimented with the smell sensory in exploring body movements and tastes; 2) Siko explored the complexities of basic emotional relations, memories, and collective movements that lead to trance while involving non-dancers in performances; 3) Josh explored the limits of the body's aesthetic movements capabilities, including complex joints movement and the metaphor on how the body reacts in pain on skin removal, as in metamorphosis.

In 2023-2024, they appeared more flexible and specific in artistic practice through dialectics of reflections on process. In *aku selalu merindukanmu*, hanya kamu yang ada di ku, Yola and Litaay performed to show the smell sensory methods development. it triggered the rasa energy as a result of their life event experiences, then manifested as a life celebration. In *The Lovers*, Josh and Nudi performed to show the non-linear form collaging while questioning the un-simultaneous process of materiality-immateriality. The explorations of the body's natural restrictions, by mimicking cult movies to Renaissance paintings, work as mediums to reflect on memories and instincts. In “Bunyi-Bunyi Tumbal”, Siko and Wicastya, using Hulubalang from Kasimyn - Gabber Modus Operandi. It represents Siko's grief at losing a friend, Marich Prakoso. Grief is valued as a chosen sacrifice. Siko invited the spectators to celebrate their grief. Intense pains as an energy source that drives life. In “Laci Merah”, Nudi showed her desire to let go of control due to habits and discipline. Her choreography responds to the attention and energy of the spectators's feelings, manifested as materials to dance. In the discussion, Nudi confessed that instead of letting go, she got more desire to control].

In interviews, Nudi showed that dancer's body disciplined by the urban spectrums, Jakarta and Switzerland. As a dancer, the body is disciplined by traditions in ballet and traditional dance. Embodied experiences blended due to cumulative pleasures, rejections, dedications, discriminations, and privileges in shaping identity. Aesthetic forms, as an intrinsic value, arise from a disciplined body. The performances' intrinsic values are the impact of the dancer's subjective choice in incorporating choreography methods, applying techniques in modules, adhering to *rasa* energy flow, or mixtures of these aspects. To her, lacking *rasa* as shared energies, the aesthetic forms derived from methods, techniques, and discipline offer nothing more to the spectators.

Rehearsals serve as negotiating space for the choreography spectrums and the dancer's body to technically implement methods. Their rehearsal involved choreography modules

exploration in studios or public spaces, and engaged inner reflections through discussions or visual-verbal mediums. Explorations as methods, anchored each choreographer's ideas, concepts, and expertise, evolved into expanded choreography methods. Strategies and modules in methods, interpreted through Nudi's experiences. Their rehearsal served as a means to expand the ideas, to be transformed, trans-mutated, and transvalued from choreographers' and dancers' life experiences, celebrating life through dance. This method becomes an alternative way to liberate the dancer's body by fostering respect and comprehension of one's inner self. The *rasa*.

The negotiations through *rasa*, are seen as critiques of conventional methods that constrained and disciplined dancer's bodies to classify the roots of traditions. During a March 2024 interview, Yola discussed the potential for an established concept regarding dance. Spectating dance performances seem like dreaming. Upon waking up, we often struggle to recall the details but retain a vivid feeling of the dream, *rasa*. The extrinsic and intrinsic values of the dance works seem to be blurred as the *rasa*, an aesthetic state experience that transcends language, is shared between dancers-spectators. In performance, spectrums of the dancer's body, choreography, and spectators are shared, exchanged, produced, embodied, collected, and depicted *rasa*. The dancer's body is the space of collective *rasa* accumulation, the place where the dance political landscape exists, disseminated as embodied identity, across all other spectrums.

Conclusions

Through this study, the dancer's body as a spectrum of expanded choreography bridges the inherent dilemma in dance. Dan(s)ity performance in 2022-2024, show that external and internal factors are influencing dance. Spaces and traditions discipline the dancer's body. Personal life experiences and *rasa*, which are collected and exchanged with spectators, are intertwined.

Rasa emerges from a combination of disciplined bodies and the energy flows in employing methods through the dancer's body, subjectively. The dancer's body spectrum provides a comprehension framework for the contemporary dance political landscape.

This study also illustrates how contemporary dance serves as a form of self-liberation while criticizing the acts of defining or categorizing dancers by traditions. Through their ephemeral and embodied nature, dancers' bodies become collective mediums in negotiating the complexities of traditions, identities, and dance's political nature. *Rasa* which emerged from personal experiences, transcends techniques, creating a space where the dancer's body becomes a site of personal identity, collective identities, and a political landscape.

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New Migrants in Ancient Olbia and Chersonesos: Boost for the Economy, Prejudices for the City

Tetiana Shevchenko

Introduction

Several waves of colonists are traced in Olbia Pontica and Tauric Chersonesos, Ancient Greek centres on the north coast of the Black Sea. Based on epigraphic and archaeological sources, the scholars divide the population of the first colonists who founded the cities and the next groups of immigrants who were equaled in rights only after a certain time and with help of religious reforms.

The vast literature devoted to studies of certain issues of the religious life and social developments of the cities in the Black Sea north region can be assessed in terms of its consecutive stages (end of the 19th/beginning of the 20th century; the 1940s to the 1970s; end of the 1970s/beginning of the 21st century), according to new finds and approaches to their interpretation. At the initial stage, the first generalisations on the nature of cults appeared. The next stage was related to the expansion of excavations in the years after World War II and the emergence of new sources, and from this work scholars were able to widen our knowledge of the polis cults and changes in them. Important reconsiderations of hypotheses appeared in the more recent stages of studies, with more attention paid to generalisations and comparisons with findings from other ancient centres. Comprehensive studies on the religious life in Chersonesos and Olbia, based on the new data, have appeared in the works of scholars such as Rusiaieva, Zubar (Зубарь (ред.) 2005; Русяева 2005), etc.

Objectives

Written sources provide a scarce information on tensions between the old and new settlers for neighbouring Apollonia at the western coast of the Black Sea (Arist. Pol. V. 2. 11). The lack of such evidence on the north Pontic sites in written sources is accomplished by epigraphic and archaeological ones.

Results

In the case of Olbia, found at the edge of the 7th and 6th centuries BC (Буйских 2013) by the Milesians, the new wave of colonists arrived in the third quarter of the 6th century (Русяева 2005 with lit.). This new population were also Greeks, but having arrived later, they didn't share the same rights and privileges as the founders. New settlers usually received unoccupied or reserved undivided land plots which were usually smaller or at the territories worse by their quality or distance from the city. Such economic inequality usually led to the creation of a privileged stratum of aristocracy (Виноградов 1989). Families of the first colonists heroized and worshipped their oikistes, a leader of the city foundation. In Olbia, the new colonists' arrival coincides with the vast settling of the rural vicinity. Olbian *chora* became the largest in the region comparing to other Classical cities and included more than 100 settlements. The harvests from it supported the economy and trade relations of Olbian polis. The Olbians turned to an oracle searching for the resolving the social tension caused by inequality. At least epigraphic evidence mentioning the peace obtained in Olbia and Apollo who was a god of panhellenic oracling sanctuaries at Dydimos and Delphi shows such an action (Русяева 2005). To be mentioned here, each founding of a new colony was preceded by turning for oraclic advice. It is presumed that after the expedition to the sanctuary,

a cult of Apollo Delphinios became supreme following the previous cult of Apollo Ietros; the arrowhead-shaped coins were replaced by dolphin-shaped ones. That was called wise as the inscription provides, and it seems that it was so, together with democratization, political and legislative reforms, for a release of social tensions in the polis.

In case of Chersonesos, with its several hypothesis of the foundation date by the Herakleians mainly, the new wave of migrants came at the second half of the 4th century BC (Зубарь (ред.) 2005). It was a time of settling the vast territory in the north-western part of the Crimea, including both rural, and urban centers. About 100 families simultaneously moved to a distant *chora* in the circumstances of lack of the plots in the vicinity. The division into around 430 plots was traced archaeologically (Ицглов 1978; Зубарь (ред.) 2005). That must have been a result of a reform introduced several generations after the foundation of the polis. It was a solution in the circumstances of the rapidly increasing population of the city which caused the internal contradictions. At that period, the cult of Heracles became the second supreme cult after Parthenos' existence. The mythological role of Herakles in the region was closely connected with territorial occupation. The hero was worshipped in Chersonesos mainly as a *chora* patron. This is mirrored in the increase of the significance of this hero's cult when the *chora* was settled, and its decrease when the agricultural lands were lost. Parthenos was most often believed to protect against barbarians, who posed a continual threat, not only in the limited period when Herakles was worshipped by the whole community. It was from the last quarter of the 4th to the 2nd centuries BC, when Parthenos and Herakles formed the dyad of the supreme god-protectors of Chersonesos. Their functions (as saviours, protectors, patrons, etc.), interchangeable in many details, were so all-embracing that the two often supplanted the rest of the pantheon. After the barbarians' attacks and losses of grand *chora* the cult of Herakles gradually began to lose its importance (Shevchenko 2023 with lit.).

The mother cities of these poleis are believed to be the source for the next waves of migration. The practice of Ancient Greek colonization shows the equal rights in the relations between the mother and daughter cities. This fact explains the very possibility of inflow of new settlers into the daughter cities. Olbia, Chersonesos, and other Pontic poleis maintained connections with their mother cities throughout their history and never forgot their roots. The scholars also presuppose the coming of new settlers from the centres at the western coast of the Black Sea (Зубарь (ред.) 2005 with lit.). However, by the end of the 4th century BC, the material culture of these settlers at Panske I changed towards the Dorian features shared by the Chersonesians.

Thus, allowed inside, the new migrants, received plots of land, but at a distant *chora* which was more disposed to the barbarian hazards quite vividly described in the written and epigraphic sources. In order to defend their lands, they had to adapt the architecture of the dwellings which were always supported by towers. Images and dedications to Heracles were usually placed at such towers. Heracles was depicted on Chersonesian coins of the period not less often than the main goddess, Parthenos (Shevchenko 2023). Moreover, there were different types of rural settlements which evidenced the variety of groups of settlers varying by their status from the full members of the polis. Their status is compared to military settlers who paid the taxes and fulfilled the military duties for land usage. Redivision of land plots and their usage was the base for the rapid economic development of Chersonesos. Later in the century, the city of Kerkinitis situated at this very territory sheltered the expelled from Chersonesos oligarchs which is reflected in the citizens' Oath and the law about amnesty (IOSPE, I², 401; Зубарь (ред.) 2005).

Conclusions

Olbia and Chersonesos were found in different spots of time and by different mother cities; nevertheless, the development of their *chora*, the rapid increase of their economies and introduction of new supreme cults are the features that were in common and happened owing, among other

aesthetic, related to the work of art to build the descriptive perspective, to extra-aesthetic, related to surrounding matters of the work of art to build critical perspective; in relation with the novelty.

During observation in Galur, connections were made with participants organically. In addition to engaging with Bang Manock as main resident figure, connections were also made with the workshop facilitators, Loreina Pidjath and Poppy Parisa, who have dance background, the workshop participants, and the residents who interacted during the program. The participants' data are formal from meetings and work discussions, and informal such as conversations about impressions during and after the citizen space program. Data from the work process and elements are the contents of the body theater workshop and the work “Tubuh-tubuh Galur”.

Results

Qualitative exploration efforts began by questioning how theater arts could grow in Galur. Based on observation, theater activities there utilize spaces such as residents' hall and sport fields. Meanwhile, the closest performance facility is ‘Miss Tjitjih’ arts building in different sub-district. That situation expresses the view that theater arts with elements of movement represents the need to move in Galur—which is limited spatially as an urban village; that doing theater in Galur is how the residents respond to get around their spatial density (Braembussche, 2009:16-17, 22, 64). The action is seen as related to the characteristics of each theaters in Galur. For example, Teater Petra, Teater Sapta, and Teater Kandang Kuda often perform social content and adapted script plays; meanwhile Teater Lorong Junior performs plays about the children's world. Doing theater arts in Galur is the way to be in 'another space' (Leavy, 2015:173).

Those characteristics, however, according to Bang Manock limit Galur theaters' work approach—which requires novelty. The novelty then built through the body theater workshop that contains experimental approach; initially by appointing facilitators who have dance arts background. Workshop participants later received choreography material—such as flexibility exercise and moving by counting; without doing monologue or dialogue, but relies on the body to tell stories. Adapting to Galur context, movements practiced taken from residents' daily activities such as doing sport, going to different places, working, and shopping—which are treated like choreography (Setyanto, *ibid*:5). In workshops break chats, several participants said that initially they had difficulty doing choreography movements, especially by counting. Meanwhile facilitators believe that choreography movements can be performed by actors—because dance also contains acting aspect (Leavy, *ibid*:149).

Workshop results that began to show participants' movements novelty encouraged Bang Manock, program team, and facilitators to formulate a script entitled “Tubuh-tubuh Galur” (bodies of Galur). Its narrative is the daily life in Galur as an urban village—based on aspects of social (interaction between residents) and economic (working for needs). Bang Manock explained that those aspects represent Galur; that interaction is built because houses are close, and there are residents opening businesses in their homes. “Tubuh-tubuh Galur” script consists of three acts. Act 1 features four outstanding actors (according to facilitators) to deliver opening strong impression about the narrative. Act 2 features various ages casts with back and forth choreography about the daily activities. Act 3 features more complex choreography about Galur's space values.

Later a phenomenon appeared that was not visible at the program beginning. Starting with a large number of residents who came to watch “Tubuh-tubuh Galur” practice, they recognized the movements practiced as common in Galur but in different ways. Seeing the residents' enthusiasm, Bang Manock took the initiative to hold the Galur cultural festival—that intended to celebrate Galur as 'theater village' by providing an opportunity for local theaters to perform in their own space. The festival planning then expanded to involve residents to demonstrate other potencies such as culinary and crafts to open Galur for the public. Bang Manock's initiative was then approved by the Ministry because it was in line with PKN 2023 theme (caring for the earth,

caring for the culture). The festival was held on Saturday 28 October 2023; involving residents and elements of administrative and local organizations, and utilizes existing spaces in Galur.

According to its content, "Tubuh-tubuh Galur" performed differently from previous Galur theaters' plays. The stage was not added by decorations and props, and the players' costumes were everyday clothes. After the performance, several residents said that the play was different from what they had ever seen because of the minimal monologue or dialogue and showing more movement. Meanwhile the actors feel they have gained new experience and intend to apply the body theater workshop method in upcoming routine practice.

Conclusions

As the matter of Galur theaters' novelty underlies the problem in this article, the novelty built through the body theater workshop emerged the phenomenon of residents who came to watch "Tubuh-tubuh Galur" practice. The residents feel connected to the work's content which narrates Galur's aspects of social and economic life. The residents' response marks a contextual awareness (refers to Hasbiansyah, 2008:164).

Bang Manock's initiative as the main resident figure to hold Galur's cultural festival is seen as inseparable from residents' response. That the festival implementation then empowers Galur's potencies to a large extent, the festival is seen as the following phenomenon linked to Galur's core potencies (refers to *ibid*:165) based on its aspects of -limited- spatial, residents' social interaction, and temporal that Galur's image as brawl village is not ideal.

The view of social choreography is offered to mark the dynamics in Galur. The potencies mentioned above are manifested through body movements based arts as a way of expression which then expanded to the choreography of residents. Further, that theater is the intrinsic aspect of the arts in Galur, it can be said that later dance trigger the arts novelty there; which is in line with how the citizen space program trigger Galur residents' choreography, initially through its main resident figure who not only stays in but lives in the space. Thus, to build the novelty in Galur, attention is directed back to its context and potencies; which includes involving the residents to care about the complexity of their space and its reality.

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Yesterday with Today

unaccompanied minors. This department handles referrals for accommodation as well as Best Interest Assessment (B.I.A.) forms received from various field actors, primarily from emergency shelters. Through these B.I.A. forms, I have gathered information regarding the reasons behind the minors' immigration, decision-making processes, and other pertinent details

Results

Case study - Experiences Before and During Their Migration

Through the minors' posters, it becomes evident that they have encountered numerous challenges in their countries of origin. Using pictures, children expressed their opposition to gender inequality, early marriage, religious extremism and to war. Some of the images showed children with guns, bombings, money and poor houses. Moreover, they expressed concerns about political and religious violence and the negative effect of the terrorism on their country. Furthermore, they highlighted issues such as the lack of education, the lack of a sustainable health system and the lack of freedom. In addition, they used images to show other problems, such as the lack of clean water and the outbreak of communicable diseases. There were also more positive images, including agricultural scenes, and cultural festivities like Ramadan.

The posters also shed light on the reasons behind these children's migration. Armed conflicts and the consequences of war seemed to be the main reasons behind their migration (Hopkins and Hill, 2008). The threat of forced conscription also played a significant role. Participants stated that the purpose of their migration was to be safe and to seek a better life, with some expressing feelings of hopelessness in their home countries. This leads to a link between aspirations (by minors and their families) and the reasons for migration.

When discussing the dangers of the migration trip, participants have described many problems and hazards that they faced through their migration. In the drawings, most of the minors created images of walking long distances and under adverse conditions. Children remembered that they had been walking for days (and nights), often without food or water. Many children were too tired, their luggage was damaged, their shoes were destroyed and their legs had sores and wounds. In addition, they could not take a break, because the smuggler pushed them violently to continue. Moreover, some of them started their migration with their family or some member(s) of their family and they were separated at a later time. Boys reported that their migration trip they saw hard images (such as the death of people) and they especially afraid the “stage of the boat”.

The physical and emotional well-being of this group of children was an additional area of concern. Examining the results of this and relevant case studies, it is undeniable that these experiences likely had an impact on their emotional stability. Additionally, other data, such as the arrest of a parent and feelings of anger, further highlighted the hypothesis of emotional harm.

Case study - Decision, Future and other data

The next focal topic is the issue of the decision-maker. Findings of this research show that the majority of participants migrated following the decision of their family or the decision which was made by them and their family. However, three children stated that they made the decision to migrate on their own, while two others mentioned that their family disagreed with their decision to migrate.

Through interviews children also shared some thoughts about their future. For example, one child expressed a desire to go “somewhere to be calm and to think”. Some boys expressed a positive attitude towards the idea of working and earning money. Moreover, almost all of the children stated that they wanted to attend school and improve their lives in the future. It could be said that aspirations about their future and education may have affected the decision of unaccompanied minors’ migration.

Regarding the age and birth order of unaccompanied children, there are also some interesting points. The majority of unaccompanied minors were teenage boys not only in this

research, but general in Greece back then. Additionally, most of the participants were the first or the second boy-child of their family, although there were some who did not fit this pattern.

Data of Today

Today the estimated number of unaccompanied minors in Greece is 1.988. The majority of them are adolescent boys (87%), the 13% are girls and only the 7% are children under 14 years old. This indicates a consistent trend where there are significantly more boys than girls, and the vast majority is teenagers aged 14 to 18. Additionally, the nationalities of unaccompanied minors are as following: 31% Egypt, 20% Somalia, 17% Afghanistan, 8% Syria, 6% Pakistan and 18% from other countries.

Talking about the experiences before their migration, poverty seems to be the main reason for children from Egypt, who are rising from November 2023 until today. Other experiences of these children include the lost of family member(s), threats, conflicts ect. These experiences have an impact on their decision for migration. The primary reasons behind the decision of migration for unaccompanied minors are related to the economic problems (especially for Egyptians), various types of vendettas and conflicts existing in their country of origin. There is also an increase in the number of children who make the decision to migrate on their own.

Regarding the hazards of the trip, there are still children who mention misbehavior of smugglers, long-distance walking and lack of food and water. Another common issue in recent times is the “practice” of smugglers to lock many people in storage facilities during their migration journey, usually demanding money. During the period of time that these children spend in these places, they report experiencing violent behavior and not receiving enough food. Moreover, minors who reach Greece by sea still recognize this part of their migration as one of the most terrifying. There are also others traumatic experiences that affect these children, such as the separation from their parents and their anxiety about the future.

The comparison between data from the case study in 2016 and today present differences and similarities, as well as alignment with other research in the field. Firstly, focusing on common points, it appears that the main profile of these children remains stable: teenage boys who are typically the first or second male-child in their family (Hopkins and Hill, 2008). Some of them started the migration journey with family members only to be separated later on. In addition, the vast majority of them encounter various traumatic events (Watters, 2008), experiencing physical and emotional harm before and during their migration. They often endure abusive behavior from smugglers. Moreover, they share similar aspirations for a better life, a sense of “hopeless” in their country of origin and similar needs.

On the other hand, there are also some differences. One of them is related to the country of origin. In 2016, the majority of unaccompanied minors who reached Greece were coming from countries in war or/and armed conflicts. Nowadays, there is a rise in children coming from Egypt (especially after November 2023) and other countries which are not at war. However, there are still children from Syria, Somalia (a group of minors that rose in 2023), Afghanistan and Palestine.

Besides similarities and differences, there are some points which exist both in the past and today but on a different level. A good example here is the issue of poverty and the aspirations of these children to work and receive education. Today the majority of unaccompanied minors aspire to both complete their schooling and engage in employment. However, their need to earn money seems to be a priority for them. This could be correlated with the challenges they encounter when attempting to integrate into the educational system. Furthermore, there has been an increase in the number of children who choose to migrate independently, even against the wishes of their parents.

Conclusion

Summarizing, this short article attempts to assist the better understanding of unaccompanied minors in Greece and contribute to the improvement of services while challenging

negative perceptions. To achieve this, a comparison was made between data gathered from research conducted in 2016 and current data. The main findings underscore the numerous challenges and risks faced by these children, along with their experiences of various traumatic events. They share hopes and aspirations, but also needs and rights. These findings could highlight or/and add knowledge on the field. However, further research in this area would be beneficial, as it could illuminate additional facets of the complex phenomenon of minors' migration.

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Equality of Opportunity for Ethnic Minority Children in Britain

Vasilios Zorbas ||| Georgia Karountzou ||| Fotini Litriivi

Introduction

The concept of equality of opportunity is a key concern in education, closely linked to justice and the complexities of socio-educational contexts. Educational literature often emphasizes inequality, highlighting the need to explore various dimensions of equality of opportunity to foster equitable experiences for all. This paper defines equality of opportunity and examines its socio-educational implications, advocating for a multicultural educational agenda that challenges monocultural norms. By embracing diversity and inclusivity in education, a more equitable society can be achieved.

Objectives

This paper aims to investigate the following key areas regarding equality of opportunity:

- *Equality of Opportunity and Access*
- The concern over educational inequalities among children of different social classes in Britain has been a focal point since the Second World War. The 1944 Education Act emphasized the right to access education, necessitating legislative support to eliminate barriers for underprivileged children.
- *Equality Related to Inputs*
This aspect pertains to resource allocation in education, addressing financial, physical, and personnel resources. Equal access to resources is crucial, yet insufficient, to tackle the multifaceted challenges within the schooling system.
- *Equality of Opportunities Regarding Outcomes*
This dimension focuses on educational outcomes—dropout rates, completion rates, academic achievements, and attitudes. Assessment serves as a measure of success among different social groups.
- *The Concept of Equity of Opportunity*
While equity is often conflated with equality, it emphasizes fairness and justice in educational environments. Educational policymakers must consider qualitative issues to achieve true equity.

Method and Procedure

The complexities in defining equality and equity in education have caused confusion in academic discourse, with literature often prioritizing inequality over equality. This paper examines how these concepts have been central to education in Britain, evaluating their effectiveness in promoting equality of opportunity and social justice. A systematic literature review was conducted using databases like Google Scholar and SAGE journals, focusing on the commonly conflated terms of equity and equality in education. Relevant articles were analyzed for their authors, methodologies, and publication dates.

Results

Recent improvements in the UK regarding the relationship between socioeconomic background and educational performance are noteworthy, but it's too early to determine if the

reforms will have a lasting impact. Current reports highlight both policy successes and ongoing challenges. The coalition has continued the marketization of education initiated by New Labour, liberalizing the school sector to allow non-governmental organizations to establish schools. The main strategy is to enhance performance through inter-school competition, primarily via Ofsted performance tables. Additionally, special programs are needed to encourage successful schools to accept disadvantaged children, thereby improving education and fostering social cohesion.

1. Equality of opportunity and access

Concerns about educational inequalities among children of different social classes in Britain have been central to political discourse since World War II. This led to the 1944 Education Act, which established "equality of opportunity" as the right to access all educational levels and benefits, regardless of social class. Similar legislation has been enacted in Britain and other Western nations to remove legal barriers for underprivileged children in education.

However, if equality of opportunity is viewed only as access, it is a weak concept within a legislative context. Therefore, the other two aspects of this concept need to be clarified to properly address the issue.

2. Equality related to inputs

The second conceptualization of "equality of opportunity" pertains to the allocation of educational resources and the disparities in circumstances. Inputs, as Secada (1989) defines, refer to the resources that a school provides for its students, encompassing financial, physical, and personnel resources distributed either directly to schools or indirectly to the students within those schools. The emphasis on equal access to resources in education is perceived as insufficient and inadequate in addressing the multifaceted challenges within schooling systems, including issues related to social class, gender, and ethnicity (Yates, 1986). Consequently, the notion of equality of opportunity is recognized to be more complex than a mere consideration of resources.

It is crucial to acknowledge that equal distribution of resources and schooling inputs alone cannot ensure equality of opportunity, as highlighted in the scholarly discourse. Moreover, a binary distinction between inputs and outcomes is considered problematic and oversimplified, necessitating a deeper exploration of this issue in the subsequent discussion.

3. Equality of opportunities about outcome

The third dimension of educational opportunity pertains to educational outcomes, which encompass the objectives and results of the educational process. Studied outcomes include student dropout rates, completion rates, academic achievements, and attitudes. These outcomes are perceived as valuable goods distributed by the educational system to its students (Smith, 2010).

This theoretical shift aligns closely with Halsey's perspective on equality of opportunity, highlighting the actual access to schools and qualifications available to children from various social strata, rather than just formal access. The redefinition of "equality" to focus on outcomes signifies a departure from a pure emphasis on equality of opportunity towards equality of outcome (Halsey et al., 1980).

Within this framework, assessment serves as a barometer of achievement, with the level of success attained by different groups—defined by class or ethnicity—indicating the degree of equity achieved (Gillbom, 1990). Consequently, the concept of "underachievement" emerges as a metric for evaluating educational outcomes.

However, contemporary scholarly discourse on educational opportunity often equates equality with equity of opportunity. A succinct delineation of these interconnected yet distinct concepts will be expounded upon in the following section.

4. The concept of “equity of opportunity”

Equity and equality are commonly conflated concepts, lacking precise definitions in educational discourse. The Shorter Oxford Dictionary characterizes equality as the state of being equivalent in quantity, value, dignity, and power, a concept that is not readily apparent in educational settings. In contrast, equity is defined as the quality of being fair and impartial, particularly in the realm of jurisprudence. This distinction emphasizes that formal equity does not automatically translate to substantive equality within the classroom environment. Thus, it is posited that equality and equity should be viewed as complementary rather than mutually exclusive constructs (Arnot, 1985).

Furthermore, Secada posits that educational equity encompasses notions of fairness and justice, aiming to address qualitative concerns related to curriculum design and pedagogical practices. This perspective advocates for classroom environments that acknowledge and respect cultural and gender diversity, accommodating varying learning styles shaped by socialization processes (Secada, 1987).

However, the principle of equality of opportunity primarily focuses on quantitative differences, neglecting the qualitative aspects inherent to the educational experience. It is imperative for educational policymakers to engage with these nuanced qualitative issues when striving to achieve educational equity in practice.

Interpretations of equality of opportunities for ethnic minority children in Britain

There is an evident reluctance to acknowledge the necessity of cultural respect and awareness of racism on a national and global scale. Across all disciplines within the curriculum, there is a notable lack of courage in addressing the historical roots of racism and its enduring repercussions. The humanities, in particular, are culpable in this regard. Amidst the protracted debate regarding the efficacy of anti-racist efforts, it is imperative to recognize that racism is not a neutral or enduring phenomenon; rather, it is a constructed mechanism designed to perpetuate disparities and inequalities (Gotovos, 1996). As such, racism is a learned behavior that can be unlearned through conscientious effort.

The school curriculum, in particular, plays a pivotal role in shaping societal values and attitudes. By valuing all students and their diverse backgrounds equally, profound societal transformations can be affected. A minority of primary schools and virtually no secondary schools can claim to be ethnically homogenous (DfEE, 1999).

Conclusion

The persistence of racism in contemporary British society is exacerbated by a colorblind administrative approach that ignores systemic inequalities, with the education system pathologizing black children instead of addressing root causes of racial disparities. A multicultural educational agenda is essential to prioritize equality of opportunity and challenge mono-cultural norms. Embracing diversity and inclusivity at all educational levels can lead to a more equitable society.

In conclusion, fostering multiculturalism in education is crucial for confronting institutional racism and building an inclusive society where all individuals have equal opportunities to thrive (Jack Straw as quoted in Gillbom-Mirza, 2000). Policymakers and educators must prioritize anti-racist strategies and multicultural frameworks to promote social justice and equality for all.

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The Emotional Intelligence in the Context of Law-Enforcement Officers' Perspective: Some of the Findings from the POL-COM Project

Vaiva Zuzevičiūtė ||| Dileta Jatautaite

Introduction

The *aim* of this paper is to discuss the concepts of Emotional intelligence and to outline the main theoretical considerations on the role and development of Emotional intelligence (EI), with the emphasis on contextualizing the theoretical concepts within the framework of specific empirical data. The data was collected during the 1 quarter of 2024, under the framework of the POL-COM (KA220-VET - Cooperation partnerships in vocational education and training project: A developmental and educational platform and gamified tools for training police officers and similar professionals, with respect to communications) project, where the law enforcement officers shared their perspectives. The *RQ*: What are important, challenging dimensions in everyday activities of law enforcement officers, while performing in high pressure situations and managing them.

Methods of critical analyses of references, theoretical considerations, empiric study, involving respondents – law enforcement officers in Lithuania, Romania and the Czech Republic were used for the development of this paper.

The Emotional intelligence in the context of the law-enforcement officers' perspective.

Emotional intelligence is the ability to perceive, interpret, demonstrate, control, evaluate, and use emotions to communicate with and relate to others effectively and constructively (Goleman et al, 2023). Though the term has been in the intellectual market for at least the last thirty years, today, there are three primary models of EI: the ability model (Mayer & Salovey 1997), mixed models (Bar-On, 2006), and the trait EI model (Petrides et al, 2018). EI as a standard intelligence that utilizes a distinct set of mental abilities that (1) are inter-correlated, (2) relate to other extant intelligence, and (3) develop with age and experience (Mayer et al, 2012). In contrast, both mixed and trait models define and measure EI as a set of perceived abilities, skills, and personality traits.

Though the concept of Emotional Intelligence initially emerged in 1964 (here from Beldoch, Davitz, 1976), however, it gained widespread recognition only following the publication of D. Goleman's bestseller "Emotional Intelligence" in 1995 (here from Goleman et al, 2023). In his book, Goleman defined Emotional Intelligence as a set of abilities and traits that are instrumental in enhancing leadership effectiveness, encompassing abilities such as self-motivation, perseverance in adversity, impulse control, mood regulation, and empathy. Later, he expanded this definition into twenty-five emotional competencies, including political awareness, service orientation, self-assurance, and achievement drive).

Bar-On (1997, here from 2006) described Emotional intelligence as a collection of non-cognitive capabilities influencing one's ability to cope with environmental demands, categorizing it into intrapersonal, interpersonal, adaptability, stress management, and general mood competencies. In contrast to the traditional emphasis on academic intelligence, Bar-On argued that emotional and social intelligence were better indicators of life success.

Contemporary researchers, such as Petrides, Sanchez-Ruiz, Siegling, Saklofske, and Mavroveli (2018) state that individuals with strong emotional competencies tend to exhibit positive psychological adjustment, personal well-being, satisfactory interpersonal relationships, and academic achievement, thus making it evident why Emotional intelligence is so important in the profession of law enforcement, which adds to our interest in contextualization of the Emotional intelligence in police officer's work.

Findings from an empiric study. In order to examine what are important, challenging dimensions in everyday activities of law enforcement officers, while performing in high-pressure situations and managing them, an empirical study was carried out.

In the study three groups of respondents were invited to share their opinions: 1) law enforcement officers, 2) teachers working in the field, and 3) the representatives of the general public. The total number of respondents (adding the respondents from Romania and the Czech Republic) reached almost 300 respondents. Here only the police officers' perspective is analysed.

While the POL-COM international team collaborated on the task nationally and at the project level, the data analysis was completed by Vilma Milašiūnaitė (Lithuania, MRU).

Respondents in each group were asked to share their perspectives in respective questionnaires. In the questionnaires (developed by the Czech Republic team) respondents were asked to elaborate on their opinions in an open-question option); the data only from this part is presented further on due to the limited scope allowed for this paper.

A total of 109 police officers shared their perspectives. Among them, 61.5% (N=67) were from Lithuania, 12.8% (N=14) from the Czech Republic, and 25.7% (N=28) from Romania.

In an open question, officers were asked to describe situations that posed communication challenges for them, such as when providing assistance or dealing with victims or suspects. The data thus presented were analyzed using the Content analysis method (Elo et al, 2014).

Results reveal many situations, where law enforcement officers feel pressure, Fig1.

In summarizing the data on this issue, it is crucial to note that the most challenging communication situations are those that elicit strong negative emotions, thus they necessitate specialized knowledge in psychology, and where errors in speech and reaction can lead to the deployment of special measures. Proficiency in utilizing psychological influence techniques, establishing trust-based relationships with victims or offenders, and persuading them to cooperate is deemed a fundamental aspect of a police officer's competence. Situations that require specific communication tactics often induce stress for officers.

Consequently, the development of communication skills should encompass not only general scenarios (e.g., demonstrating respect, active listening, self-control) but also interactions with specific service recipients who have special needs.

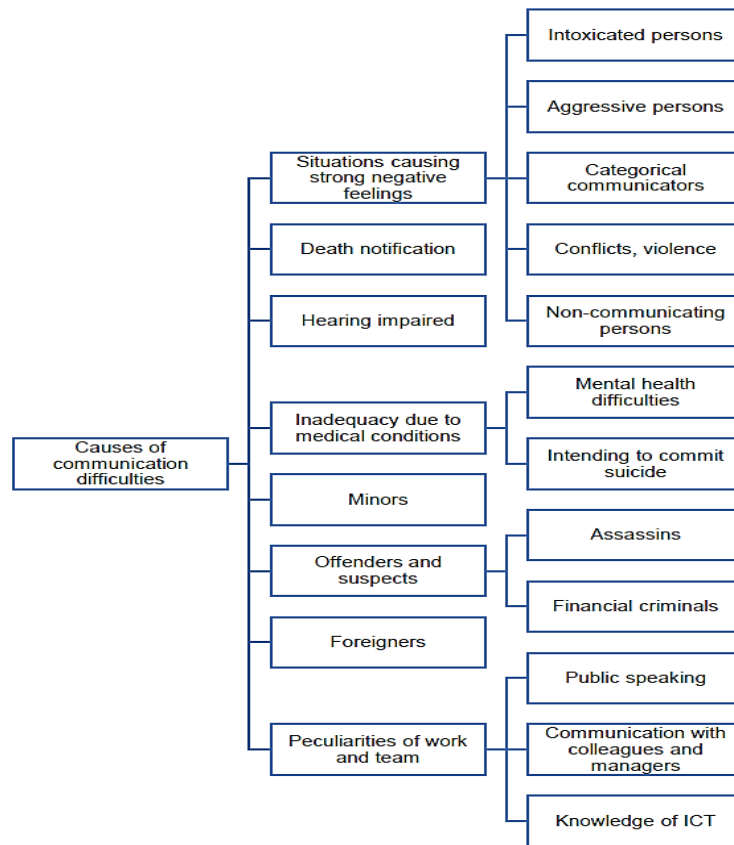


Figure 1. Categorization of Challenging Communication Scenarios, Work in High Pressure Situations

In the study, police officers were also asked to share perspective in an open-ended question on specific communication topics or skills not currently covered in police training that they deemed essential. The responses were analyzed using the content analysis method, resulting in the identification of four main categories and 17 subcategories, Fig.2.

Thus, three areas that emerge as particularly crucial for the education of police officers were identified as follows: (I) *Transferable Skills*: these encompass leadership, self-confidence, respect for others (demonstrated both verbally and non-verbally), empathy, and the application of emotional intelligence in daily activities. These competencies are vital across all professional activities, including team communication, management interactions, assistance provision, prevention, and various other duties inherent to an officer's role.

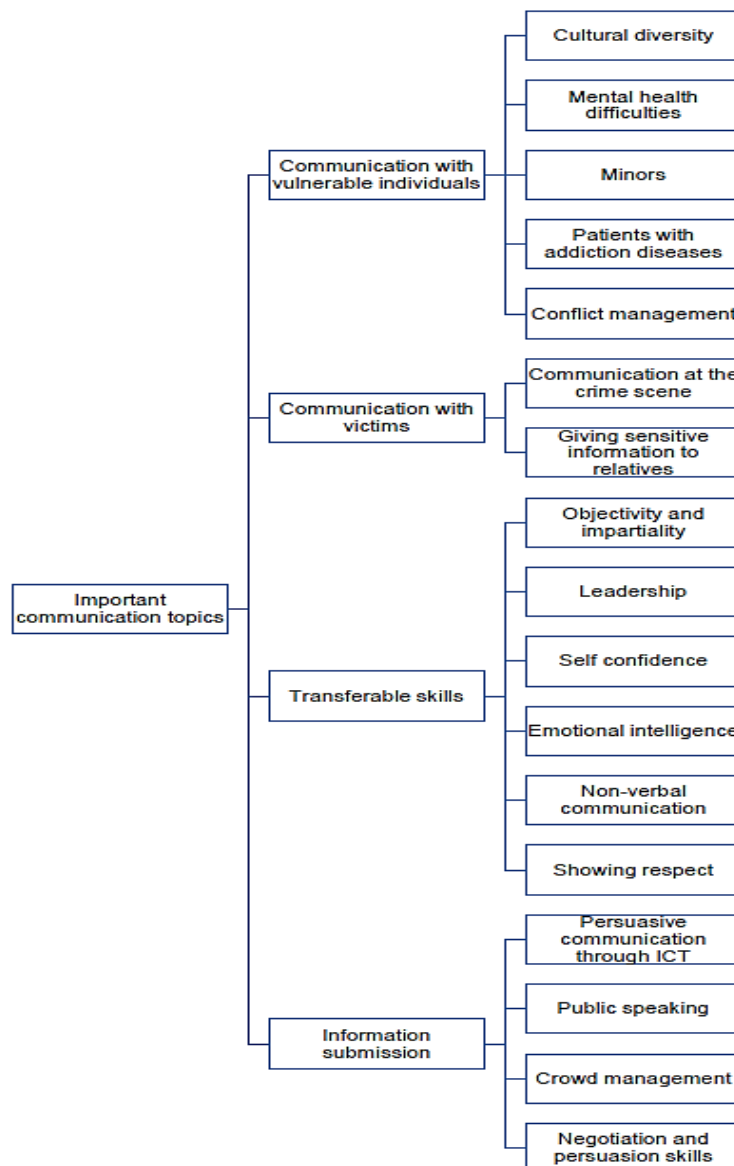


Figure 2. Categorization of Key Topics for Police Officers' Training

Thus, three areas emerging as particularly crucial for the education of police officers were identified as follows: (I) *Transferable Skills*: these encompass leadership, self-confidence, respect for others (demonstrated both verbally and non-verbally), empathy, and the application of emotional intelligence in daily activities. (II) *Communication with Society at Large*: this area covers public speaking, persuasion, and crowd management skills. Essential here is the ability to manage anxiety, convey ideas clearly and coherently, persuade, and maintain constructive dialogue, even in situations where others may be uncooperative or hostile. (III) *Communication with Specific Service Recipients*: this pertains to interactions with individuals who significantly differ from the majority of society, often characterized as inadequate, conflictual, or uncommunicative. These individuals may have unique life experiences, traumas, or be socially vulnerable.

Conclusions

Theoretical considerations lead to the conclusion that Emotional Intelligence is a key component for personal and professional success. Because it provides the basis of mental and emotional health, life satisfaction, and general well-being.

Empirical findings lead to conclusions that the development of communication skills should encompass not only general scenarios (e.g., demonstrating respect, active listening, self-control) but also interactions with specific service recipients who have special needs. Proficiency in utilizing psychological influence techniques, establishing trust-based relationships with victims or offenders, and persuading them to cooperate is a fundamental aspect of a police officer's competence.

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||| HEALTH & WELL-BEING |||

Revealing Intertwined Axes of Oppression: Towards an Intersectional Analysis of Immigrants Living With HIV

Marcos Vinícius Barszcz ||| Andréia Isabel Giacomozzi

Introduction

Human migratory flows have become an ever-growing global issue, demanding social and political action, as well as constituting different forms of representation concerning its subjects. Even though the largest portion of immigration occurs in a safe and regular manner, mainly related to work, misinformation and politicization have taken their toll on the social image of the phenomenon and its subjects (McAuliffe & Oucho, 2024). One can observe varying reactions towards immigrants in the public sphere, whether on social communication, media or political speeches.

Immigration is both a human right and an opportunity for individual, cultural and social development, as immigrants contribute to local economies and provide financial support for their families and territories of origin. However, immigrants are also often portrayed as threats in various ways, such as in discourses that claim them to be stealing job opportunities from native citizens, having no respect for local cultures, or even being inclined towards criminal activities in the countries of destination (Akbar & Abbas, 2019).

According to the latest World Migration Report (McAuliffe & Oucho, 2024), immigrants represented 3.6 percent of the world's population, with 281 million international migrants on a global scale. Regarding displaced people, for reasons that range from armed conflicts, political and/or ethnical-religious persecution, economic crisis, climate changes, there were approximately 117 million in 2022, and 5,4 million asylum seekers (McAuliffe & Oucho, 2024). Given the need to address a wide array of social aspects affecting these populations, the focus in this debate is on immigrants living with HIV within an intersectional approach.

The effects and experiences of being an immigrant have been studied from the perspective of various social markers, such as gender, race/ethnicity, religion, among others. This study examines HIV as a social marker with specific implications in life experiences and social dynamics of immigrants, who often struggle in accessing adequate medical treatment and maintaining legal residence in foreign countries, suffering discrimination due to their serological status. Since immigrants living with HIV are also subjected to other forms of discrimination based on social markers such as social class, race/ethnicity and gender, this phenomenon has an intersectional characteristic, representing overlapping forms of oppression and discrimination in an often invisibilized life experiences.

Working within an intersectional approach means to examine how a given set of characteristics articulate themselves in order to potentialize structural effects of oppression. The effects of such social markers cannot be fully understood if considered isolated from one another, since they operate in an intertwined manner, causing specific discriminatory systems that manifest through different forms of power relations and oppression (Collins & Bilge, 2021).

Through this theoretical discussion, based on an exploratory approach within a non-systematic bibliographic and documental perspective, we aim to draw attention to this population and their life experiences. This theoretical framework can further contribute to scientific debates and social researches, as well as to the development of public health and social policies. The documentary dataset presents data from international reports on immigration and HIV, from the International Organization for Migration – IOM, and from Joint United Nations Programme on HIV/AIDS – UNAIDS, respectively. There is an urge for critical investigations that consider not only immigration or life with HIV, but the often-invisibilized experiences faced by this population

due to different axis of oppression, revealing power relations as well as forms of resistance and social change.

Objectives

- Discuss how immigrants living with HIV can experience specific forms of discrimination and stigma in an intersectional approach.
- Present global data concerning immigration and people living with HIV, in order to present the context of the phenomena.
- Address the thesis that people living with HIV under immigration contexts often experience different forms of oppression intersected with other social markers that remain invisible.

Results

Despite being distant from the fatal image primarily associated with it in its early years, HIV remains a public health challenge in several countries, representing a global issue (Unaid, 2022). Rising infection rates are evident in numerous countries, affecting various specific groups including women, youth and Black communities, as well as individuals facing social vulnerability. UNAIDS (2022) currently identifies social inequalities as the primary obstacle in addressing the epidemic.

In 2022, an estimated 1.3 million people were infected with HIV, with approximately 39 million people currently living with the virus worldwide. Of these, 29.8 million are receiving antiretroviral therapy (ART) (Unaid, 2022). Regions such as Eastern Europe, Central Asia, the Middle East, and North Africa have witnessed an increase in annual rates of new infections. In Latin America, where efforts to combat the epidemic have been successful in the past, infection rates have been rising among young gay men, men who have sex with men (MSM), and other key populations. Despite advancements in prevention and treatment strategies, the global distribution of health services remains unequal, particularly concerning access to ART.

Living with HIV continues to have profound impacts on individuals, potentially affecting interpersonal and intimate relationships, self-image, identity, and social recognition, as it remains a condition associated with stigma. Social markers such as race, ethnicity, gender, and social class have specific effects on these groups, intersecting different axes of oppression. This intersectionality can influence their access to healthcare services, as well as their social recognition and medical treatment, often resulting in experiences of violence, oppression, exclusion, and social invisibility (Hsieh et al, 2022).

Currently, several countries worldwide have travel restrictions for people living with HIV – a rather dangerous political choice in many ways, as it can maintain the representation that immigrants spread diseases worldwide, contributing to exclusion and xenophobia. According to Unaid (2019), 203 countries do not impose restrictions related to entry, stay, or residency based on HIV serological status, while 48 countries do. Of these, 18 have some form of restriction, such as Cuba, Israel, Paraguay, and New Zealand; 11 forbid short or long-term stay based on HIV serological status, including the Dominican Republic, Tunisia, Ukraine, and Indonesia; and finally, 19 countries not only forbid stay but also deport foreigners based on HIV serological status, including Syria, Egypt, Iraq, Russia, Yemen, and Jordan, among others.

There are studies that have already addressed the issue of living with HIV from an intersectional perspective (Hsieh et al, 2022). While these studies focus on a wide array of different dimensions and topics, the correlation between HIV and migration is still an understudied subject when it comes to such intersectional studies. Nevertheless, both conditions are associated with the production of otherness, resulting in social dynamics of exclusion, stigma and oppression.

Investigating social issues from an intersectional point of view is to highlight experiences that remain invisible due to their complexity, posing a challenge not only for scientific investigation,

but also for recognition in the public sphere. Such issues must be addressed regarding various dimensions, given the fact that intertwined axis of oppression operate on structural, cultural, disciplinary and interpersonal domains of power (Collins & Bilge, 2021). This approach can help not only in revealing power relations in social dynamics, exclusionary policies and stigmatized discourses on social communication, but also for the development of social, educational and health policies on global and local scale, promoting human rights and facing inequalities across these different levels and domains regarding populations that still lack such specific attention.

Conclusion

Both HIV and immigration serve as social markers that, despite their extensive historical presence, continue to fuel discrimination and exclusion. Living under these circumstances becomes even more complex when these markers intersect with others such as race/ethnicity, gender, and social class, creating deeper axes of oppression that often go unnoticed or unaddressed. Global and local responses to these issues must strive for more concrete guarantees of human rights for these populations, encompassing not only health and security but also combating stigma and exclusion. Therefore, social sciences play a crucial role in shedding light on these dynamics, as they can contribute to uncovering these phenomena and the development of social, educational and political responses.

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Theoretical Models in Explaining Workplace Incivility

Cătălina Ceban-Muzăcantu

Introduction

Workplace incivility is a term relatively new to the research in organizational psychology and occupational health psychology. The first definition was proposed by Andersson and Pearson in 1999 which describes incivility as *a low intensity deviant behavior with ambiguous intent to harm the target, in violation of workplace norms for mutual respect. Uncivil behaviors are characteristically rude and discourteous displaying a lack of regard for others.* This definition seems to incorporate three main points that differentiate the phenomenon from other organizational behaviors. This definition is circled the most in studies that touch the topic. A relevant study from the United States, published a cross-sectional, correlational research of workplace adjustment, employee emotional state, incivility and physical health, and job satisfaction in a multiethnic population. They were able to present evidence that demographic status, job fit, and affective state predict interpersonal and organizational incivility, which in turn predict employee physical health and job satisfaction (Reio and Ghosh, 2009). That is why we would like to reinforce the fact that a low intensity behavior can have impactful consequences and should not be overlooked.

Our **aim** in this paper is to find the explanatory models proposed in research so it could give us the opportunity to further understand the mechanisms that can cause of the occurrence also the protective and risk factors.

Objectives

1. Literature review in clarifying the explanatory models of workplace incivility;
2. Delimitation of the underlying mechanisms of workplace incivility.

Anderson and Pearson, in 1999, proposed that incivility has the high potential to spiral, from which we have the spiral theory of incivility. It starts the moment that an act was perceived as rude, offensive or unacceptable and as a reaction from the target, it will trigger a negative affect in the person and they would try to „get back”, for example if someone raised their voice at me, I would do the same to them (Loh and Saleh, 2022). Starting from this point we would like to analyze incivility and its specific elements through the lenses of different theoretical models.

Results

Starting from incivility's property to spiral, we can refer to the affective events theory (AET) – the model presents that employees react emotionally to things that happen to them at work, and this reaction influences their job performance and satisfaction. This model suggests that an emotional episode is actually a series of emotional experiences, precipitated by a single event and containing elements of both emotions and mood cycles (Robbins and Judge, 2013). Looking at incivility through the AET model, then an affective reaction that can occur after a strong negative emotion for either being the target or the witness of workplace incivility. Even though this model can cover the perspective of two characters and be plausible in multiple situations we might still need more into the motivation of the instigator, that might not fit into the criteria stated above.

That is why, we also take into account that it appears in groups and it has multiple characters involved. We have the instigator, the target and of course the bystander, and for each incivility can take different forms and/or spiral. A Swedish study explored incivility as a social process, where they included experienced and witnessed incivility from coworkers and supervisors and its

relationship to the instigated incivility (Holm K, et al, 2015). In their study of 2871 participants in the survey, the researchers found that there is a very strong relationship between witnessing incivility for coworkers and acting uncivilized, the same extended to the incivility instigated by supervisors.

Another model that was explored in studies is the social learning theory (Bandura, 1973), in which someone can acquire behaviors by observing others. For social learning theory it is taken into account characteristics such as: high status, power and likability. Using this theory in mind, a Japanese study hypothesized that supervisor incivility should be positively related to coworker incivility. People higher in hierarchy can be more influential and a supervisor manifests incivility, it may contribute to coworker incivility because the subordinates might perceive it as a behavior that can lead to success in the organization (Sakurai, 2021), or it might be a form of coping mechanism to avoid being the target and to conform to incivility. Also, when we talk about supervisor incivility we can also see it through social power theory, where authors like Cortina (2001), mention that incivility can be used as a tool to wield power. As support, the American study conducted by Person and Porah in 2009 where they found that 60% of the incivility that showed up at work, from the target group, was instigated by people with a higher status in the organization and the incivility was directed towards someone with a lower status in the organization (in comparison to the perpetrator) (Tolkerson et al, 2016).

Conclusion

Each of the models presented in the studies show us the layers that workplace incivility has and the many points that it can be looked from. Workplace incivility is a social process and we take into account the characters involved – instigator, target, bystander, the organizational climate, the organizational norms, written or unwritten, some individual traits. There were taken into account models that state the role of social learning and the incivility spiral. A big question remains the ambiguous intent, as it is one of the main points that make this phenomenon different from other organizational behaviors. The intent is ambiguous for the people in exterior (target and witness) or it might be ambiguous even from the perspective of the instigator, the person might not even be aware that they might be uncivil toward someone, this in it's own opens space for future research and exploration of the intent. Another factor that might be taken into account is perception as a process in which individuals organize and interpret their sensory impressions (Robbins and Judge, 2013). Even though our article is a theoretical study, it is of great interest for us how we can integrate theoretical knowledge of incivility in practical applications. So we would like to propose future research on how we can integrate different theoretical models that explain the mechanisms, causes and risk factors of workplace incivility in developing intervention strategies for lowering the incidence of incivility and promotion of organizational well-being.

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Healthcare Inequities as Social Inequalities in Europe

Stamatina Douki ||| Stylianos Ioannis Tzagkarakis

Introduction

According to the World Health Organization (WHO), health is defined as "the state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". Health is a fundamental human right i.e. every person regardless of race, religion, socio-economic status and political beliefs has the right to have the highest possible level of health services (WHO, 2014). Furthermore, according to Drakos, health is also a social good, possessing the characteristics of public goods, it is non-competitive, offered collectively rather than in groups, and provided indiscriminately to all citizens without exclusion (Drakos, 1986). The absence of differences resulting from social stratification ensures equality in health while the existence of justice, ethics and values in the provision of health services ensures parity and the avoidance of health inequalities (OECD, 2019). However, human societies are characterized by the presence of inequalities stemming from social stratification. Inequalities in health and care provision are similarly observed and result from the differentiation of citizens according to their socio-economic characteristics, known as social determinants of health (Pappa, 2020).

Objectives

In the context of the aforementioned particular situation, this specific study aims to explore social inequalities in the field of health through the review and synthesis of contemporary international literature.

Results

Results from international research data indicate that social determinants of health are classified into four major categories (a) social/economic and environmental (family, wider social network, education, work, disposable income, etc.), (b) factors of the immediate environment (food, housing, work, etc.), (c) behavioral factors (lifestyle, smoking, diet, exercise, etc.), and (d) individual/biological factors (gender, age, religion, heredity, etc.) (*Table 1*). According to the findings of international literature, an individual's or population group's health is determined 40%-50% by behavior, 20%-30% by social and economic situations, and 10%-20% by the provision of health services (Dahlgren & Whitehead, 1991).

Table 1. Social determinants of health

Biological	Age, sex
Social	Education, social relations, networks
Environmental	Housing, air pollution, water supply
Geographical	Country, international relations, topographic location within a country
Economics	Income, poverty, distribution of wealth
Cultural	Religion, nationality, immigration, minorities
Health system	Citizen access, availability, political context, level of development, inequalities
Behaviors	Diet, smoking, alcohol, exercise, drugs

The report known as the 'Black Report,' published by the British Ministry of Labor in 1980, essentially founded the theory of social inequalities in health. It stated that mortality in the age group 15-64 was twice as high in the weaker socio-economic classes compared to the stronger

ones. Particularly, the report classified the population into 5 social classes: (a) freelancers (lawyers, doctors), (b) middle professionals (teachers, nurses), (c) trained non-manual professionals (secretaries, sales clerks), (d) trained manual professionals (bus drivers, carpenters), and partially trained (farmers, postmen), and (e) untrained manual workers (laborers, cleaners). Additionally, men were classified by their occupational status, women by their husbands', children by their fathers', and retirees by their previous occupation (Tountas, 2000). In a large research study carried out in 16 European countries, it was shown that the weaker social strata, in addition to higher mortality, also show a worse level of health in comparison to the higher socio-economic strata. In particular, in Western European countries the probability of disease increases 1.5-2.5 times in the lower socio-economic classes, in comparison to the higher ones (Tountas, 2000).

According to other research studies, health disparities and exposure to risk factors were positively associated with vulnerable groups (elderly, children), unemployment, chronic diseases, female sex, low economic income, lack of insurance, low educational level, and factors indicative of an unhealthy lifestyle (Pappa, 2020). Specifically, studies have shown that individuals who did not complete secondary education have a life expectancy that is 6 years shorter (OECD, 2019). Additionally, individuals belonging to weaker socio-economic strata, such as those experiencing poverty, immigration, or belonging to national minorities, often face discrimination and inequalities in accessing health services, including limited access to preventive screening services and specialized medical care (Pappa, 2020; OECD, 2019). However, health inequalities have been found to vary across countries. In countries with greater social cohesion, inequalities are reduced. Indicatively, Sweden shows reduced health inequalities, in contrast to Britain, with regard to the index of infant mortality while health inequalities increase when classified by occupation and work and decrease when classified by income (Tountas, 2000).

Additionally, some countries such as Portugal, Latvia, Spain, and Estonia exhibit increased or moderate correlation between income and health inequalities, while in others, there is not a strong interdependence (e.g., Austria, Ireland, Slovenia). The likelihood of low-income individuals visiting a general practitioner is 5% lower compared to affluent citizens (67% vs. 72%), while the corresponding difference for specialist doctors amounts to 12% (39% versus 51%). In total, 6% of the low-income population has not received timely healthcare, compared to only 2% of the highest social classes. Geographical distance poses a significant obstacle, particularly for individuals with low incomes or residing in rural areas, with the EU average being 4%. While some countries show no income-related differences, in Italy access issues are more pronounced in urban areas than in rural ones (OECD, 2019). Furthermore, social inequalities due to geographical distance may exhibit either a proportional relationship to income or a negative correlation. This trend is observed in countries such as Romania, Bulgaria, Greece, Lithuania, Sweden, Austria, the Netherlands, France, Latvia, Luxembourg, Denmark, the Czech Republic, Spain, Hungary, Germany, Malta, Finland, Poland, Estonia, Slovenia, Portugal, and Italy. Conversely, some countries show no significant differentiation in this regard, including Cyprus, Slovakia, and Ireland (OECD, 2019).

Finally, the greatest inequality due to income is observed in dental care, with rates of 7% for the highest and 23% for the lowest social strata. In comparison, for medical care, the respective rates are 4% and 13%, and for prescription drugs, they are 3% and 13%. Additionally, unmet dental needs are associated with educational level, with the most significant difference observed in Portugal, where the rates are 17.7% and 4.4% for the lowest and highest educational levels, respectively (OECD, 2019).

Conclusions

Health is the most important social good and must be provided universally as an extensive diversion between privileged and unprivileged groups leads to exclusion of economically weaker citizens. Clearly, social inequalities in the field of health are a major problem that needs to be addressed effectively. Health policies and measures to manage the phenomenon worldwide seem

to be insufficient and effective, especially in countries with weaker welfare states and national health systems. The planning and integration of innovative actions in the field of public health and the drawing up of human-centered health policies will significantly contribute to reducing the phenomenon and improve the quality of the provided services.

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Other Ways of Knowing: Exploring Relational Wellbeing Through Art-Based Methods in the Lives of Young Refugees

Fath E Mubeen

Introduction

Unaccompanied asylum-seeking children and youth often encounter great challenges during their journey, sometimes leading to traumatization, loneliness and isolation as they settle in a new country. Their wellbeing, or the lack of it, has received plenty of research interest (Hiitola, 2021; Rehn-Mendoza, 2020). However, wellbeing of unaccompanied minors is analyzed mainly through psychological and economic parameters (Chung et al., 2018), which may leave some dimensions of these youth's experiences in the dark.

In this article, the wellbeing of former unaccompanied minors is examined through a relational lens (White, 2017; Gergen, 2009) by analyzing their narratives. This approach shifts the discussion away from viewing young refugees solely as victims, instead recognizing them as subjects who own their stories. A particular focus is placed on how art-based methodologies (Lenette, 2019) can be applied to explore how young refugees establish and sustain meaningful relationships, which are essential to their wellbeing. Emphasis is placed on the wellbeing of young refugees, rather than solely on their difficulties.

Objectives

The objective is to examine processes of relational wellbeing as experienced by young refugees in their social relationships, both locally and transnationally. The aim is to investigate the connections between social relationships and relational wellbeing and to explore how art-based methods, combining artistic and narrative expression, illuminate young refugees' experiences. This blend of art and research is intended to bring to light perspectives that may otherwise be overlooked with traditional research methods alone.

Methods and procedures

The data was generated involving 17 young refugees (nine male and eight female) in three art workshops focused on their relational wellbeing across three timelines – the present, the future and the past. The participants were 17 young refugees between the ages of 18–30 originating from Afghanistan, Iran, Congo, Pakistan and Somalia. All of them were once unaccompanied minors when they came to Finland. I have followed the same cohort for three years. For each timeline, I asked the participants to create art based on a special object that symbolised a relationship they felt was important to their wellbeing at the time of focus. After each art workshop, individual semi-structured interviews were conducted, each with slightly different foci. This article is focused particularly on data collected in reference to the *present* time.

Many of the participants brought objects (*present*) that were given to them as gifts by close family members and friends. These objects included necklaces given by a mother, a wallet given by a close friend, a grandmother's piece of cloth used during prayer times, a ring of deceased mother, a wrist watch given by a friend, or an angel figurine given by a boyfriend. Other objects included photographs and pictures of family members, a picture of hand weights, a baby shoe belonging to a son, letter given by summer camp friends, a mobile phone, a mobile phone case and a keychain. Memories and thoughts connected to the significance of these objects were both transnational and

transtemporal, as they were related to people and places that were situated both in the past and present.

Based on the young refugees' intimate connection with the objects, they created artworks (*present*) such as pictures, images, collages, and poetry using color pencils, oil paint, water colors, yarn, newspaper cuttings, pieces of tree bark and fabric scraps. At the end of the workshop participants were asked to describe the artwork experience and their relation to the objects. These objects, images and related narrations were then used as the primary data for this article. The second set of data consists of semi-structured individual interviews. The interviews included open-ended questions structured loosely around the themes of relationships and wellbeing. 11 out of 17 interviews were conducted in Finnish and six in English. They were transcribed and thematically analysed by focusing on references to the brought objects and the participants' artwork.

Results

The use of art-based methods yielded a rich, emotional and enjoyable journey for both the researchers and the participants. Using visual art as a medium took the emphasis away from direct talking and allowed art to tell the stories of young participants. Artmaking served as a communicator for what could not be said verbally and assisted in the discovery of finding the right words. It is possible that this process allowed young participants to explore and revisit saddening or sensitive memories and feelings related to important places and people in a less confrontational and straightforward manner compared to a traditional interview setting. As a result, these artworks became a medium where both memories and feelings connected to the wellbeing of the participants could be explored. Art provided a different kind of avenue to delve into meaningful connections that otherwise would have been too raw or personal to reveal, and the imageries and thoughts connected to them would have perhaps been left undiscovered if topics were described only verbally.

Art also facilitated a voice for the participants in the absence of strong common language, as the artworks often consisted of a combination of written language (parts of poems, meaningful sentences, sayings) and visual means. Words written in artworks, in Finnish and English but most often in the participants' own native languages, seemed to complement the meaning of the images, and vice versa. Participants frequently expressed how challenging it was to translate the excerpts accurately. They translated with caution, capturing the true essence and meaning of the original text. These textual components were important and essential parts of the artworks with a great deal of meaning attached to them.

In the narratives of young participants, relationships with close family members were posed as a central theme producing wellbeing. Relationships particularly with parents, and even more precisely with mothers, were considered crucial constituents of wellbeing, regardless of whether these people were physically located in Finland, transnational or deceased. As White (2017) asserts, relationships are a key resource which people nurture, invest in, and seek refuge in, in order to feel connected and well. Although these narratives of young people were exceptionally coherent when it came to wellbeing in the present, there were also traces of their past and future, as if all three timeframes were closely intertwined. As such, the elements producing wellbeing were both transnational and transtemporal. In many cases, the artworks seemed to point to three different directions: to the past, present and the future.

The themes in the artwork were analysed as representing feelings of love, joy and gratitude but also the more difficult aspects of their young lives, such as sadness, loss and longing. Negotiations of past and present aspects of wellbeing, related to both meaningful places and important people, were elementally present in the artistic expressions of the youth. Artworks were also used to communicate the very fundamental needs of the persons, and many basic needs essential to their wellbeing, such as safety, nurture and support, were present in them. Visual means enabled rich discussions around these basic needs, vital yet abstract.

Conclusion

The knowledge generated through artworks prompted a reevaluation of the methodological contributions of artistic approaches in comparison to traditional qualitative methods. Making the artworks was simultaneously doing and thinking (Kalmanowitz & Ho, 2016, p. 59): drawing, coloring, cutting, and gluing while simultaneously processing and organizing thoughts that could later be articulated in interviews. Artmaking and interviews together created a meaningful framework for forming connections between people, places, and wellbeing. It is worth questioning, though impossible to answer definitively, whether such deep and meaningful narratives could have emerged through interviews alone. The knowledge produced through artworks catalyzed a reexamination of the methodological contributions of arts-based methods and their integration with traditional qualitative methods. This dual approach empowered both the young participants as experts in narrating their life experiences and the researchers as recipients, fostering deeper meanings through a dialogic process.

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The Correlation Between Adolescents' Narratives and Social Alienation in Digital Age Storytelling

Nilüfer Pembecioğlu || Seide Omar

Introduction

It can be claimed that the process of perceiving a narrative / film is a complex informational, or more accurately communicative, system that combines the direct spectator perception with the imaginative perception of its writers in its structure (Danina, et.al., 2015). The 21st century is called to be the age of Post Truth. Whereas reality is thought to be everything that occupies space in time and universe, regardless of thought, is real post truth occurs to be a way of manipulation, which is defined as the obscuring of objective reality and influencing public opinion with the personal feelings and various interests of the masses of the people in the face of an objective reality. Similarly, even if reality is defined as the existence of anything without its reality dependent on the human mind, post truth reminds us putting one's emotional and personal beliefs or emotional responses ahead of objective facts. Reality is now transformable and has become a pre-experiential concept in the form of simulation, Structuring – De-structuring – Re-structuring the reality. The resurgence of reality through varying facades and dimensions may give rise to complex challenges and conflicts over the perception of reality, which is subject to change due to media influence (Weimann, 1999). Scientific studies prove that virtual experiences, like real experiences, leave permanent traces in our brains (Giannopulu, 2019). Castronova (2008) claims that the artificial environments that are currently being created by the video game industry are starting to play a significant role in everyday human affairs thus, the borders between our reality and the artificial worlds are blurring. Yet, nowadays, virtual reality is starting to become more robust as a complete alternative to reality as the concept of objective reality starts to fade with the advancement of technology since people are exposed to a different reality through the media including mixed reality, virtual reality, augmented reality, and parallel reality (Daniela, 2020). However, whether age-related or media related, such breaks from the reality and increasingly taking compensation in the media can lead to physiological, biological, sociological, and psychological problems, especially in adolescents since they are in a transition between childhood and adulthood (Romanova, 2020:8).

Objectives

This paper aims to evaluate the teenagers' narratives as a source of their inner lives and worldviews. About 250 adolescent stories were collected and examined with respect to the kinds of realities the writers intend to portray. The seen surface was just a piece of tale or story but underneath there lies their secret world.

Method and Procedure

This work is limited with findings depending upon the analysis of a database containing 250 children's stories. Within the given set of stories, each notion related to loneliness and alienation in the stories was categorized using a set of criteria in a study, and frequency scans were carried out by with each image appeared. Based on the findings of these frequency scans, textual analyses draw conclusions and make pertinent remarks regarding the mental and emotional states of the young writers. The quantitative part of the study consists of questioning whether each

identified image is present in each story. The qualitative part of the study aims to analyze these stories not only for their artistic value but also for their alienation, loneliness, perspectives.

Results

Most of the studies in this field indicate that loneliness first appears in early childhood, just before puberty, and manifests itself as a person's sense of social alienation (Reichmann, 1959). Teens in this circumstance are observed to grow more withdrawn, to concentrate more on media and dreams, and to choose solitude over social interaction. Teens who place a higher value on communication within smaller, more exclusive peer groups than in larger ones are known to spend less time writing and speaking and to choose more spectator and listener roles in conversations. The first presumption of the research is that teenagers prefer anonymity in their interactions, even when it takes the shape of a written story, because they dislike self-disclosure. They pretend to live in a strange or unknown world instead of selecting their heroes and heroines from their own experiences. Upon examining the stories' origins for their heroes and heroines, it was intriguing to observe that 12% of the stories' protagonists were unknown, 32% were foreign characters given non-native names and attributes, and 56% were native characters drawn from actual society and given native characteristics. Even this finding alone could prove that the kids writing these narratives might feel alone in the given society and feel more alienation and loneliness.

It was evident that the youngsters felt isolated when it came to mentioning family members—just 45% of them featured their parents in their stories—aside from the fact that they were heroized and that only half of them were native characters, with the other half consisting of made-up or foreign characters. Within their stories there were also the themes of social alination and feeling of loneliness reaching up to 31%. In their stories there were also traces of the loneliness due to a kind of culture crash (20%), exclusion (20%), as well as a glimps of the regrets, appearing in the text in the form of suicide (6%). In most of the research there seems to be a high correlation between adolescents and suicide rates. Schinka et.al, (2012)'s findings indicated a simultaneous relationship between suicide ideation and conduct at the age of 15 and loneliness.

The kids' restlessness was expressed as a war or struggle between life and death (41%), deprivation or economic hardship (30%), class conflicts, and a hierarchical structure in society (44%). Even if their preference for altruism (54%) over partioism (10%) was evident, it's interesting to note that, in spite of everything, 73% of them were yearning for happy endings for their stories, even when magic was implemented to make sure of it (21%). It was noteworthy to see that only 21% of the total magic (37%) was employed for happy endings; the remaining magic was used to create conflicts, issues, etc.

Conclusions

Main conclusion that might be drawn from the research is that teenagers tend to create unrealistic worlds and they prefer virtual surroundings over real ones as they pursue their own worlds and distance themselves from the real world. Thus, living another world, or metaverse this kind of a “virtual migration” seems to be so natural yet, it also brings the question of degree of alienation. Even if most of the people put the blame on Covid - 19 Ciaunica et.al, (2022) argue that depersonalization is a common dissociative experience characterized by distressing feelings of being detached or 'estranged' from one's self and body and/or the world. This also means the way leading the “Virtual Migration”. This study involves both a qualitative and quantitative approach to the data and limited with stories analyzed, thus, it might be interesting to apply similar research in other communities, in other languages as well.

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Political and Health Crisis: The Science Behind the Actions of Brazilian Health Ministers During the COVID-19 Pandemic

Marieli Mezari Vitali ||| Andreia Isabel Giacomozzi ||| Mauro Sarrica ||| Raquel Bohn Bertoldo

Introduction

In Brazil, Covid-19 highlighted social vulnerabilities and the political and informational polarization of recent years. Political leaders faced challenges in controlling the virus's spread, including expanding frontline workforce and ensuring healthcare professionals' material security and infrastructure (Leite et al., 2021). Within the governmental structure of the country, the Ministry of Health is responsible for organizing and developing public policies aimed at promoting, preventing, and providing healthcare to Brazilians, thus being essential during a pandemic crisis.

However, the country had four different health ministers during a one-year period, mainly due to the defense of scientific arguments in combating the pandemic. These positions were contrary to the stance of the then-president, Jair Bolsonaro, who discouraged virus precautions and promoted the use of hydroxychloroquine, even after other countries suspended its use. Scientific denialism, evident during the pandemic, served political and economic interests by discrediting science. Leite et al. (2021) found federal government actions to combat the virus isolated, superficial, and insufficient.

As highlighted by Bauer and Gaskell (2008), Social Representations Theory (SRT) elucidates the intricate interaction between common sense and science, delineating how common sense dynamics serve as a source of scientific knowledge. Moreover, arguments about science involve the reality experienced and the identity and social context of the speaker.

Due to these failures, a parliamentary inquiry commission (CPI) was initiated on June 30, 2021, to investigate omissions and irresponsibilities that resulted in more than 700,000 deaths from the virus in the country. Approximately 50 people involved in combating the pandemic were heard. Among them were the four health ministers who held the position, namely:

(1) Luiz Henrique Mandetta, an orthopedic surgeon, served until one month after the WHO declared the pandemic; (2) Nelson Teich, an oncologist, minister from April to May 2020; (3) Eduardo Pazuello, an army general, held office for 10 months, from May 2020 to March 2021; (4) Marcelo Queiroga, a cardiologist, assumed office in March 2021 and remained thereafter.

Objectives

The present study is grounded in SRT articulated with discourse studies by Van Dijk (1998) and identity studies by Fani & Reicher (1999). The first considers that social representations arise at the intersections between individuals and society, mediating the relationship with objects, themes, or activities, resulting in an idea that circulates socially (Bauer & Gaskell, 1999; 2008). The second considers that discourses related to social structures, associated with context, express the speaker's position. Additionally, it posits that the general topics of a discourse are organized to present an argument about the theme. Argumentation seeks to make the audience favorable to what is being said. We associate this latter aspect with identity, considering that arguments used in discourses construct social reality around themes and strengthen group identity (Fani & Reicher, 1999). However, discourse can also polarize information and create antagonisms between groups (Van Dijk, 2001). Therefore, the present study aims to: (1) Identify which arguments about science were present in the discourses of health ministers during the CPI; and (2) Understand how the arguments about science used by ministers are associated with identity aspects.

Method and procedure

This is a qualitative and documentary study, conducted with transcripts of the meetings of the CPI, which were broadcast by the Brazilian Senate and also transcribed and made available on the government's website. For this research, the hearings related to each minister were selected, and the initial 15 minutes of discourses made available to the interviewee and the subsequent moment, where the rapporteur asks prepared questions without a pre-established time limit, were analyzed. This second moment tends to provoke debates not only between the rapporteur and the interviewee but among all present deputies.

The contents analyzed were based on critical discourse analysis, where initially the transcripts were read, and relevant excerpts for the study's objective were selected, using the criterion: excerpts that have science as the basis of the argument, whether explicitly or implicitly. Subsequently, the pre-selected excerpts were analyzed considering the local context (properties of discourse and immediate interactions) and the global context (social, political, cultural, and historical structures associated with discourse) (Van Dijk, 2001). To achieve a critical understanding of the discourses, the arguments used, the language strategies employed to present them, and how they are associated with the speaker's identity aspects were analyzed.

Results

When analyzing discourses, the context in which they occur is crucial. A parliamentary inquiry commission implies the investigation of those responsible for the mismanagement of the pandemic. Given the health and sanitary emergency posed by a viral pandemic, Brazilian health ministers were summoned. Discourses in the political sphere are often persuasive, aiming to influence opinions and beliefs. The co-presence of diverse arguments about science, rhetorical strategies to emphasize or diminish its relevance, and persuasive communication (Van Dijk, 1998).

In these hearings, science is represented as either an ongoing process or a shared truth. Debates often point out the essences of the groups, with references to the professional category (medical or military) and political positioning (right, center-right, or unspecified), other categories are not deepened in the study.

Mandetta and Teich (physicians) arguments present science as a process, an investigation involving knowledge. However, they disagree on scientific knowledge about the Covid-19 virus: Mandetta emphasizes existing scientific evidence about viruses, while Teich points to an absence of information.

Pazuello (army general) and Queiroga (physician) mainly represent science as a final truth achieved through institutional consensus. Contradictory stances in their discourses undermine the clarity of the scientific process, implicitly or explicitly, and raise doubts about circulating information.

All hearings confirm the persuasive genre, with science used to position self and relevant groups. Mandetta and Teich employ technical language, presenting their actions as science-based and portraying themselves as experts (I-Doctor) and their ingroup as civil servants (We-Ministry). They use science to criticize "others" (e.g., Bolsonaro, the government) as science-denying.

Pazuello and Queiroga alternate vague and detailed language and gerrymandering, which sparked debate in the committee. Pazuello, positions himself as I-Pazuello and WE-Brazil associating himself with the people, as opposed to vaccine-developing institutions, government sectors, states, municipalities, and other countries. Personal characteristics or group belonging are thus used to differentiate groups, and not scientific evidence.

Queiroga positions himself as a mediator of the conflict between opposing scientific views, he distances the ministry from science, stating it follows legislation rather than scientific societies. He positions himself as I-Science while maintaining his mediator status, facilitating

consensus among diverse voices. Vagueness and uncountable terms (e.g., the doctors) characterize group presentations.

Conclusions

Preliminarily, the present study identified that arguments about science varied. Science is used to persuade the committee and public that actions and decisions were well-positioned, removing individual responsibility for mismanagement. The authority of science is not explicitly questioned, but different representations and discourses were presented by ministers. When science is portrayed as a process, it serves as a guide for positioning individuals and groups. Conversely, science as a final truth based on consensus is accompanied by rhetoric and strategies that create confusion. Decision-makers, awaiting scientific truth, position themselves as mediators of differing voices and cite other sources of authority, such as group belonging—a persuasive strategy typical of populist discourse. Political positions, professional backgrounds (e.g., physician or army general), and personal skills shape these strategies.

Overall, results help to reflect on how in a moment of health crisis, an epistemic and political crisis permeated different governmental spheres, intensifying the vulnerability experienced by the Brazilian people, resulting in the number of deaths due to the virus and the initiation of a CPI to investigate those responsible.

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