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Measurement of teachers' attitudes and behaviors on applied intercultural education: A case study from Greek public schools

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Abstract

This study's purpose is to examine intercultural education in Greek public schools focusing on educators supporting intercultural proposals. By raising intercultural awareness and acquiring intercultural competence the ultimate goals are achieved for a more inclusive public school. A self-administered questionnaire was applied randomly to collect data from primary and secondary education teachers at public schools in West Attica. A total of 160 teachers having different specialties participated in the study. The results showed a statistically significant relationship between the level of education and the possibility of applying intercultural practices in the classroom. Furthermore, a statistically significant relationship exists between teaching experience and appropriate information on Intercultural Education. All the respondents highlighted the benefits of using intercultural practices in the classroom but they seldom include intercultural practices in their teaching sessions. More than half of the respondents consider that the curricula should be changed and the educational material should be adapted and revised. Public school teachers support for intercultural education, but they consider important a change in the curricula, the teaching material and the teaching methods. Also, a change is required on the methods of training teachers so as they will become a liaison between school and society.

Keywords: Intercultural Education; Multicultural Education; Public School Teachers; Greece

1. Introduction

Multiculturalism refers to diversities such as linguistic, religious or socio-economic elements of ethnic or national culture. Multicultural education aims at acceptance or tolerance on these diversities. Interculturality aims at evolving relations between different cultural groups, based on dialogue and mutual respect. With a broader multicultural approach, intercultural education is creating a pedagogical framework for supporting students' skills and abilities in foreign customs, traditions, ethics and language of instruction. Interculturality refers to the learning environment and other educational processes as school life, teacher education and training, curricula, teaching methods, learning materials and students' interactions.

In particular, through this pedagogical framework, it can be determined the extent to which the engagement of mentoring teachers could influence their multicultural competence. Therefore, multicultural competences are prerequisite for a foreign-civilization teacher's professional competence. Contemporary need for the formation of such foreign-civilization teachers' competence is the improvement in foreign language proficiency and in basic communication skills [1]. Multiculturalism in education adds to the cultural pluralism contributing at the formation of an identity based on multicultural thinking. Both the theories and the pedagogical practices justify the need to develop

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the student as a person in a multicultural education environment [2]. To this end, a better understanding of the conditions of teaching students can support them in living and communicating successfully in the multicultural world. In this respect, modelled courses have been developed to support students' tolerance towards people from different cultural and religious groups, an essential part of the foreign language learning process [3]. The theoretical foundation of ideas referring to multicultural education can be accompanied by specific aims and tasks of elective courses, revealing the approaches and the principles they are based on and scaling up the pedagogical frame from the modelled classroom scale towards the tertiary education targeted to university students. University foreign language teachers should also adopt appropriate educational material [3]. The socio-cultural changes in Greece in the last few decades have changed the educational system and policies adopted. Recently, a change has being initiated in educational policies and school units in their mono-cultural policy. Schools started negotiating the concept of interculturalism with different viewpoints on how intercultural education can be achieved and which subjects might contribute to this direction. Intercultural awareness should lead the educational environment to further communication among students, parents, teachers stemming from different cultural backgrounds [4,5]. This study enhances knowledge about intercultural attitudes of educators who teach in the Greek public primary and secondary schools in West Attica — the following literature review attempts to address the issue of intercultural education in Greece and Europe.

2. Literature Review

Culture is defined as the set of ideas, beliefs, customs, values, knowledge, and material artifacts that are passed from one generation to the next [6]. Culture consists of the beliefs, the norms, the values and the behaviors of a society. There is a close interaction between the natural environment and the society. Culture and education are closely interrelated. Culture shapes the educational content, the educational mode and contexts and creates a reference in the way a society thinks, acts, or feels [7,8]. Education is vital for a culture's survival. Culture may only exist on continual transmission and enrichment through education. School is the center of transmitting knowledge and creating skills and competencies, attitudes and values to empower potential learners [9].

The plethora of different languages result from different historical and collective experiences each society experienced, and represent different value systems. Linguistic diversities reflect cultural diversities. It is estimated that more than 6,000 languages are spoken today and half of them are in danger to disappear [10]. That would implicate the disappearance of associated cultures and knowledge systems. Culture is closely connected to linguistic skills. Linguistic competencies are important to empower the individuals and further open to cultural exchange. Cultural diversity stemming from different religions, faiths and attitudes reflects different human experiences, challenges and values. Intercultural education is important to contain an interfaith component. In 1935 the term "Intercultural Education" was used to describe the work of educators who were "seeking to help students reducing their prejudice and increase their understanding and appreciation of ethnic, racial and religious diversity" [11]. Nowadays, a plethora of scholars [12, 13, 14, 15] have referred to this concept with different attributes: global or international education, peace education, culturally relevant or responsive education, respectively. However, in all cases, intercultural education can be conceived as the education that people from diverse cultural backgrounds receive.

There are numerous definitions in the global bibliography of the term intercultural education. Batelaan & Van Hoof [16] defined intercultural education as "the education which aims to prepare individuals for participation in a democratic, multicultural society". Stephenson, Polechova & Willumsen [17] proposed the following definition: "Intercultural Education for us means education that both in the content and process looks at differences and similarities among the cultures to understand them better, including our own culture. The differences are respected and utilized as an advantage". Intercultural education is a model of promoting cultural diversity in schools. Due to a holistic approach recognize simultaneously contributions of all cultures which are present at the school classes and further promotes collaboration attitudes between students [18]. Another definition describes Intercultural education as "the active dimension of diversity that encourages understanding and respect for all people and cultures, fights racism and xenophobia, promotes equal opportunities for all and is based on human rights" [19]. Intercultural education is a continuous process where all members participate at a process of development learning. At this process participate members from all educational levels and integrator axes, the state, the family and the society. Finally, Intercultural education has been termed as "a task and a component of general education since its objectives are equally relevant for all educational levels" [20]. Based on the above, intercultural education should be termed at a general and multifaceted meaning [21, 22, 23, 24, 25, 26, 27, 28]. Intercultural education is significant in building organizational culture in almost all operational research and management fields of an organization. Effective intercultural education is based on cultural awareness, and acquisition of knowledge, competencies and skills which lead to acquiring intercultural competence [29]. He prioritizes awareness because "it is where it all starts".

According to Hofstede [8], awareness entails more than being aware of diverse cultural backgrounds that might have affected how a person was brought up and, consequently, how s/he behaves and conceives the world. It is about being aware of one's culture and cultural context so that one does not feel superior to the other's culture. Furthermore, the component of awareness implies the ability to relate to other cultures and reflect on the same process of relativity with his /her own culture. Tomalin and Stempleski [30] best illustrated the case with cultural awareness by encompassing three qualities: 1) "awareness of one's own culturally-induced behaviour, 2) awareness of the culturally-induced behaviour of others and 3) ability to explain one's cultural standpoint".

Knowledge follows awareness as it offers the tools to understand other cultures assets, concepts and ideas [11]. Knowledge about culture is significant while learning about other cultures and relate to them. Studying customs and traditions, knowledge of history, and awareness of symbols and rituals, are a small part of the knowledge one should acquire about another culture. Sharing common values may never occur, but at least knowledge would provide adequate acquaintance with differing values. Skills are based on awareness, knowledge, and practice [31]. Skills and capacities exceed all technical and technological parameters [32]. Awareness of diversified cultural values and knowledge about cultural assets should open the path for these values to be applied in practice because awareness and knowledge can provide the necessary foundation and scaffolding for intercultural competence to be achieved. The acquisition of skills and competencies are recognized as a significant pillar of development for a country [33].

Byram [34] additionally referred to the saviors of the intercultural speaker and defined them as behavior, knowledge and skills. Behavior represents the stance that one may have towards the existence and evaluation of different cultural values. In contrast, knowledge, according to Byram [34], offers literal knowledge of national identity principles and markers. Skills, similar to Hofstede's [8], can describe how one chooses to act or interact in problematic situations, that is, in cases of confusion or misunderstanding among people from different cultural backgrounds. At this point, it is essential to refer to Intercultural competence, as it is one of the examined variables of this research. According to Deardorff [35], many definitions of intercultural competence included awareness, personality traits and motivation as "separate dimensions", and in recent years, new approaches included "emotional intelligence and mindfulness".

Intercultural competency refers to the adoption of the appropriate behavior and ways of building effective communication channels between people from different cultural backgrounds [36], and the effective interaction of people belonging at different affective, cognitive, and behavioral orientations [37] and social situations [38].

Spitzberg and Changnon [37] consider intercultural competence a subunit of hyper-cultural and cross-cultural competence, as transcultural and intracultural. Being culturally responsive and appropriate in more than one cultural context, in cross-cultural competence, comments on transcultural and intracultural competence as capabilities that regard differences and dilemmas and their reconciliation as part of making the most out of teamwork and management. They additionally underline the importance of successful communication and collaboration of people based on recognition of differences and mutual respect of these differences. In such an interaction, people recognize, develop and expand some form of competence. This idea is supported by Byram [34] when he writes that intercultural competence has its foundations in communicative competence.

Europe has promoted interculturalism [39] through its institutions and attempted an effective approach among EU member states drawing national educational policies to change their former nationalistic stance, amend and implement aspects of interculturality in their educational systems concerning the curricula, teacher training, lifelong learning and language diversity promotion. The rationale is offering opportunities in education that will support the feeling of "belongingness" [40] within the European cultural and educational community while simultaneously allowing for independence in the culture of origin. The proposed approach can support cultural awareness, cultural competence, interculturality and respect for "the other and the different".

Greece, as an EU member state, undertook some critical changes in the economic, social and cultural life abiding by its accession to the EU. Since the 1980s, immigrants and repatriates have migrated to many European countries [41]. In education there was a curriculum reform from 1980 to 1996 and another one since 2002. Between 1980-1996 the educational reforms did not change the rubric or the actual educational goals [42, 43, 44]). Knowledge was perceived as a fragmented source of information, while every school subject was viewed as detached and isolated from each other. The subjects of language and mathematics were traditionally considered highly important for acquiring the necessary knowledge. The curriculum of a teacher-centered teaching strategy was implemented by using textbooks. at the time textbooks contained ethnocentric views about the superiority of Greekness over the other nationalities. Perceptions of Greeks considered Greek culture as unique [45] and everything about Greek civilization, customs, traditions were considered superiors than others [46, 47]. This attitude emphasized superiority of Greekness over other ethnicities [45, 48]. In the 1990's after the fall of the Soviet Union, there was a wave of repatriation from the former Soviet Union. These

students entered had to attend a monolingual and ethnocentric Greek public school. The Ministry of Education initiated several actions to overcome the difficulties these students faced.

In 1996 the Greek state established 26 intercultural education schools to support students coming from a non-Greek background. The study of Palaiologou and Faas [49] provided evidence from educators and the way they responded to Greek and non-Greek students in Greece. Tsaliki's [50] research also examined teachers and their perceptions of implementing intercultural education within Greece's. He also signified the benefits offered to pupils from diverse cultures participating in reception or intensive classes. Specialists such as sociologists, psychologists and social workers, were hired to work at reception classes and tutoring departments so as to implement effectively intercultural teaching in primary education. Nevertheless, regardless of how well-intended the policies, as mentioned above, were, most still needed to be completed as there was no provision for future inclusion and course planning. Also, there was no provision for older students in secondary education. But still, official documents referred to "foreign" students" and "others" with certain particularities" Hence it could be commented as assimilation and contemplated exclusion from the educational process [50, 51].

An effective pedagogical tool of multicultural education is a model, to organize teacher training courses with contact learning and distance learning. While differentiated instruction should be a feasible solution of modern didactics to the teachers' needs concerning their response to the challenges of the multicultural school, it has also been argued that teacher training seminars can combine cultural diversity issues with e-learning methods, in which the participant teachers were asked to use posters illustrating human and citizenship rights issues in order to create teaching scenarios promoting multicultural education. In such a way, they were expected to meet the challenges of differentiated instruction and be familiar with e-learning approaches [52].

3. Methodology

This study explores the attitudes and behaviors concerning implementing intercultural practices by Greek teachers. The methodological procedure included collecting and analyzing the required data while utilizing a mixed method [53]. In such an analysis, open and closed-ended questions, emerging and pre-determined approaches, and quantitative and qualitative data were deployed [54, 55]. Based on the above, theories and practices of multicultural teaching [56], culturally relevant and culturally responsive teaching [15], and critical race or anti-racist teaching [57, 58] are some of the approaches that have been proposed. Furthermore, educators pinpointed the "new terrain on which to study literacy practices and education policies" [59, 60]. The sample was homogeneous. The participants were teachers to primary and secondary education, teaching at public schools at West Attica. A total of 160 educators of different specialties participated in the present study. The steps that were followed for the quantitative research are defined by Cohen and Manion [61]. In that sense, teachers from public schools (permanent or substitute teachers from primary and secondary education) of West Attica were called to participate in the survey. The questionnaire consisted of 18 questions, closed questions, and four open-ended questions. A six-point Likert Scale was used for the three sections of the questionnaire. The first section included demographic questions such as Teaching Specialty, Permanent job or sort term Substitution, Teaching Experience and Level of Education. The following section contained questions about the applicability of interculturality and beliefs about the principles of intercultural education. The third section examined teachers' convenience and responsibility with the applicability of interculturality. The last section examined through a set of specific questions the form of education that should be applied if interculturality was applied, as well as proposals aiming at introducing intercultural awareness and cultivating intercultural competence. In the present study, random sampling was initially considered essential to be applied by random selection from the teachers' e-mail list.

The questionnaire was formulated as soon as extensive bibliography was examined, which aimed at investigating terms like "intercultural education", "intercultural competence", and "intercultural awareness", as well as how intercultural education is applied in Europe and Greece, specifically. Questionnaires were distributed to 160 randomly selected teachers via e-mail. The relevant questionnaire was pretested to five teachers to ensure they comprehended the questions. The questionnaire results were processed and analyzed with the SPSS v.22.0 program.

4. Results

The demographic characteristics of the sample (n=160 educators) are presented in Table 1.

Table 1 Demographic Data / Characteristics of the Sample

General characteristics	Variables	Percentage (%)
Teaching Specialty	Kindergarten Teachers / Teachers of Primary School	15.0
	Secondary School Teachers	55.0
	Teachers of Foreign Language	30.0
Permanent or Substitute Teachers	Permanent Job	82.5
	Sort Duration Substitute	17.5
Teaching Experience	6 to 10 Years	22.5
	11 to 15 Years	35.0
	16 to 20 Years	42.5
Level of teachers Education	Bachelors's Degree	52.5
	Master's Degree	45.0
	PhD	2.5

In Figure 1, 62.5% of educators answered that they are aware of the principles of Intercultural Education and they claimed that they had been acquainted with these principles by:
personal exposure to some form of occupation, such as reception classes attending some forms of training such as seminars personal engagement in reading about it.
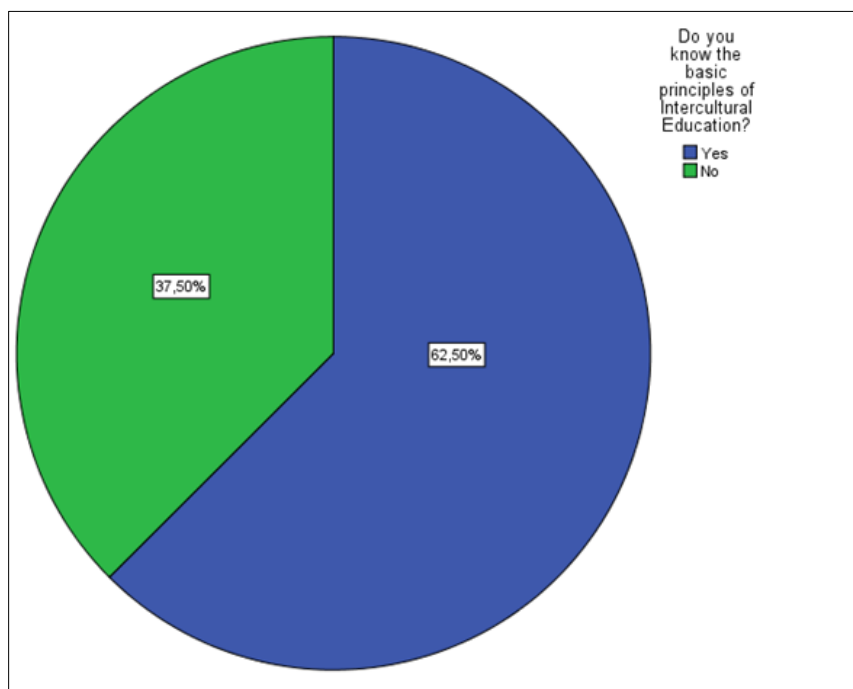

Figure 1 Do you Know the Basic Principles of Intercultural Education?

In addition, Figure 2 present which features prevent the application of interculturality in the Greek public school. According to the results, 45% of teachers believe that the most important feature that prevents the application of

interculturality is the lack of knowledge. Furthermore, 35% of teachers consider that the curricula are preventing interculturality.
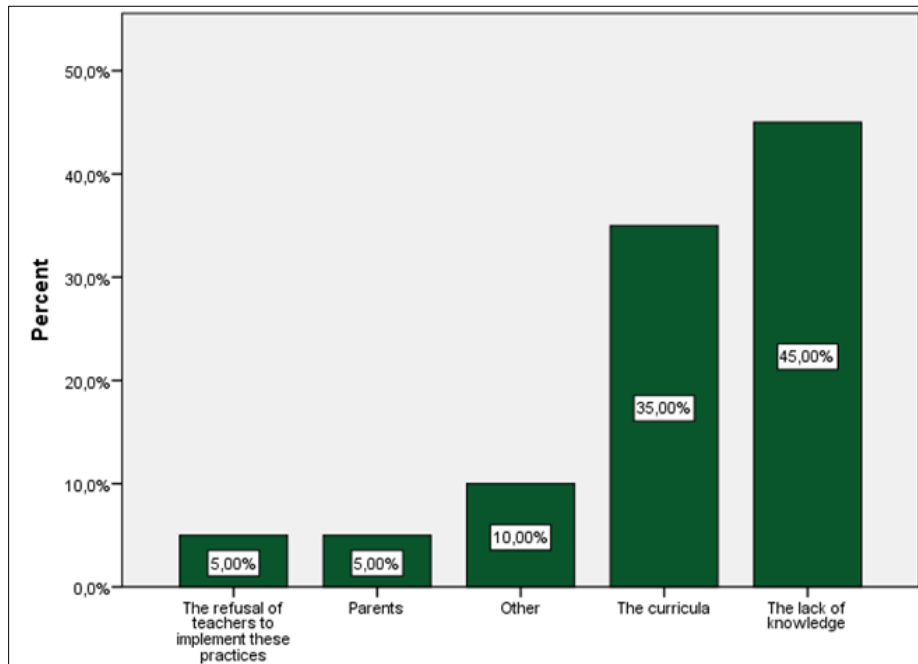

Figure 2 What do you think Hinders the Implementation of Intercultural Education Practices in the Greek Public School?

In Figure 3, most respondents (45%) affirmatively answered that applying intercultural practices facilitates the educational process. In comparison, 30% of them answered that these practices might be connected with the educational process, and 25% of teachers answered this question that "In some cases", these practices would facilitate the educational process.
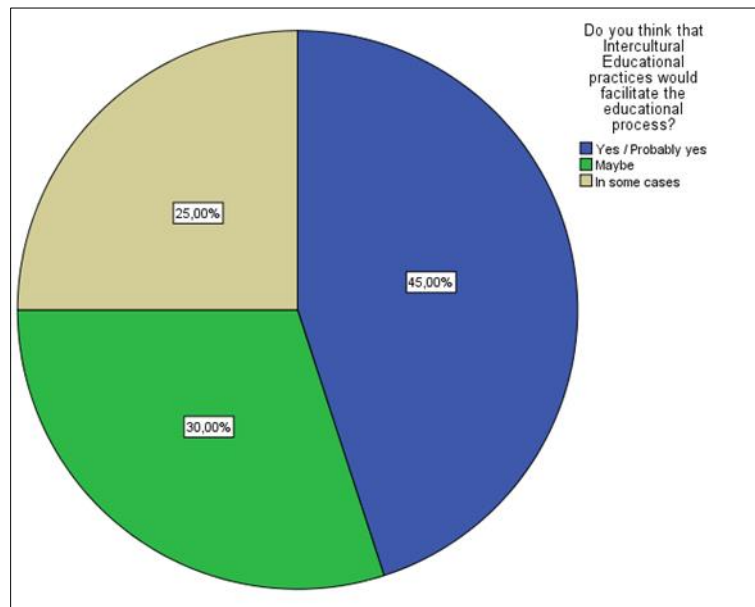

Figure 3 Do you think that Intercultural Educational Practices would Facilitate the Educational Process?

Figure 4 presents the responses on the question of which elements would effectively contribute to implementing Intercultural Education practices. The majority of respondents (62.5%) believe that the choice of educational material is the element which can effectively contribute to the implementation of Intercultural Education practices. In

comparison, very few (22.5%) believe reforming curricula is also essential. However, 15% of the respondents consider that other factors affect Intercultural Education Practices.
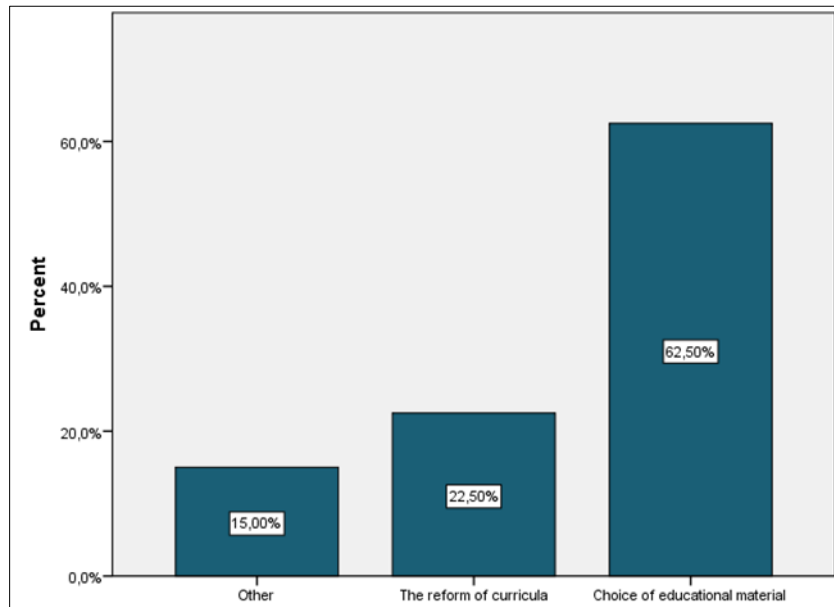

Figure 4 What do you think is the Element that would Effectively Contribute to the Implementation of Intercultural Education Practices?

In Figure 5, teachers were called to express their opinion about who is responsible for applying Intercultural Education Practices. Most of the teachers (60%) believe that the ministry is responsible for this action, 15% consider that there is other that are responsible, and 12,5% of them answered that the teacher is the one that has the responsibility of application of Intercultural Education Practices. Finally, 12.5% of the teachers believe other persons might be responsible for this action.
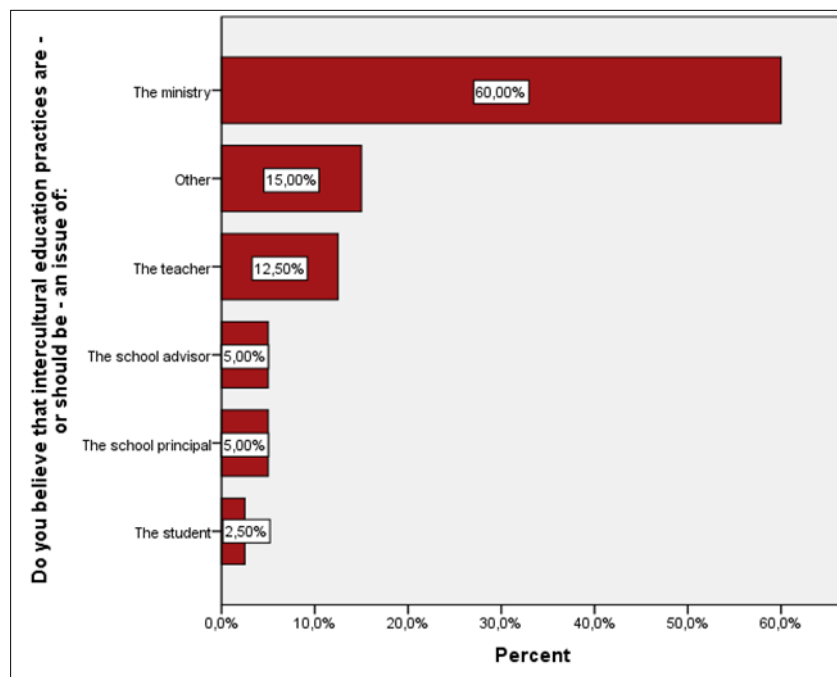

Figure 5 Do you Believe that Intercultural Education Practices are - or should be - an issue of:

Figure 6 shows that 50% of the respondents believe that students, teachers, parents and the educational community would all benefit from applying Intercultural Education, while another 45% of teachers responded positively about the

educational community alone. However, only 5% of teachers considered that using intercultural classroom practices would benefit students.
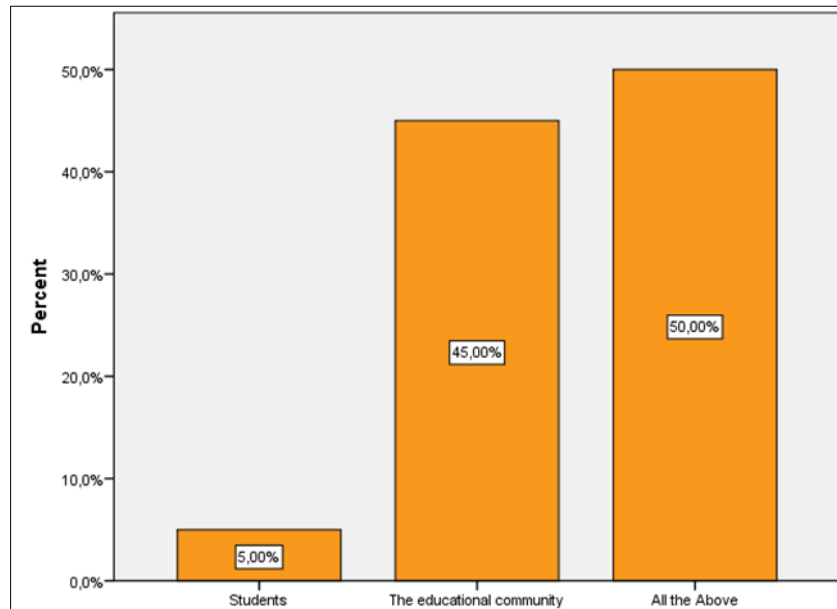
Figure 6 Do you Think that Intercultural Education Practices will Primarily Benefit the...?

Figure 7 revealed that most teachers (40%) consider that the "cultivation of a climate of cooperation and tolerance by educational institutions" is the form of information that Intercultural Education in Greece should take in order to be effective. Experiential Seminars and Lifelong Learning Courses have taken a more minor but essential percentage among the possible responses, respectively (22.5% and 20%), and finally, the other 17.5% in total contained other forms with smaller percentages.
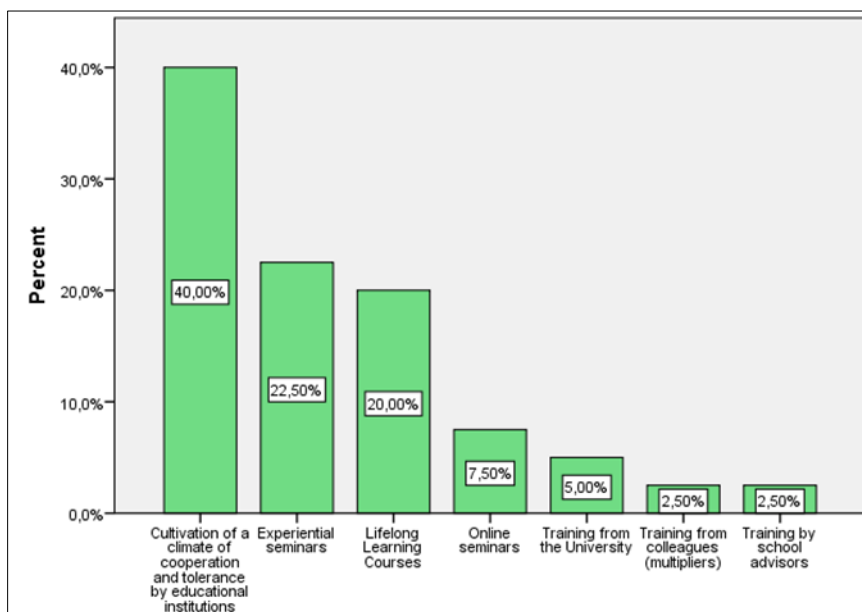
Figure 7 What Form should the Information on Intercultural Education in Greece take in order to be Effective?

Results from questions with a six-point Likert scale shows that: the application of intercultural practices in the classroom ware scored on a scale of 0 to 5 (0=never to 5=always). On a scale of 0 to 3 (never to occasionally), 40% of the respondents have selected very rarely, while only 12.5% have answered that they have never used intercultural practices in their classrooms. However, 15% responded that they apply intercultural practices occasionally, while another 7.5% affirmed that they apply intercultural practices very frequently or consistently (5% and 2.5%,

respectively). The next question concerning the degree of expression of Intercultural Practices in the Greek public school was also scored on a scale of 0 to 5 (0=never to 5=always). Only 2.5% of teachers have never expressed Intercultural Practices in school, 20% answered that these practices have rarely been exercised, and 22.5% have rarely expressed Intercultural Practices.

Teachers also affirmed that sometimes they express intercultural practices in schools (30%), while 25% responded that they used these practices very often or always (20% and 5%, respectively). Finally, the last question about teachers' agreement or convenience with Intercultural Practices was ranked from 0 to 5 (0=strongly disagree to 5=strongly agree). It is shown that no one strongly agrees or shows convenience with Intercultural Practices. However, 15% of the respondents answered that they agree, 35% of teachers somewhat agree, 32.5% neither agree nor disagree, and only 17.5% in total disagree or strongly disagree with this view (5% and 12.5% respectively). At this point, it is essential to note that no teacher feels comfortable or agrees with interculturality.

The reliability statistics factor Cronbach's alpha was 0.793. Given that the variables in the research are classificatory, the use of the Spearman coefficient was justified to affirm any correlations among the variables that show significance regarding the stance of educators towards intercultural practices.

According to the results of Table 2:

- There is a statistically significant association between the level of education with the question about the possibility of application of intercultural practices in the classroom (and $\chi(1) = 44.164$, $p = 0.000$).
- There is a statistically significant association between the level of education with the question about what exactly hinders the implementation of Intercultural Education practices in Greek Public Schools (and $\chi(1) = 15.253$, $p = 0.044$).
- There is a statistically significant association between Teaching Experience and the question about what forms information on Intercultural Education in Greece should take to be effective (and $\chi(1) = 27.167$, $p = 0.007$).

Table 2 Chi-Square Results

Variables / General characteristics	Teaching Specialty		Permanent or Substitute Teachers		Teaching Experience		Level of Education	
	Value	Asymp. Sig. (2-sided)	Value	Asymp. Sig. (2-sided)	Value	Asymp. Sig. 2-sided)	Value	Asymp. Sig. (2-sided)
Do you consider that intercultural education practices can be applied in the classroom?	13.662	0.189	4.185	0.523	6.546	0.767	44.164	0.000
Do you know the basic principles of Intercultural Education?	3.378	0.185	0.104	0.747	0.184	0.912	4.377	0.112
To what extent do you believe that the principles of intercultural education can be expressed and applied in the Greek Public School?	5.909	0.823	1.520	0.911	16.657	0.082	11.265	0.337
What do you think hinders the implementation of Intercultural Education practices in the Greek Public School?	5.942	0.654	3.362	0.499	12.507	0.130	15.253	0.044
Do you think that Intercultural Educational practices would	3.045	0.550	0.866	0.649	4.442	0.349	2.709	0.608

facilitate the educational process?							
What do you think is the element that would effectively contribute to the implementation of Intercultural Education practices?	6.560	0.161	0.366	0.833	4.725	0.317	8.183	0.085
Do you believe that intercultural education practices are - or should be - an issue of:	17.538	0.063	7.677	0.175	10.355	0.410	16.646	0.083
Do you believe that teachers agree or feel comfortable with intercultural education practices?	7.135	0.522	3.074	0.545	6.041	0.643	5.587	0.693
Do you think that Intercultural Education practices will mostly benefit the...?	1.737	0.784	0.519	0.771	5.181	0.269	1.071	0.899
What form should information on Intercultural Education in Greece take in order to be effective?	13.838	0.311	8.446	0.207	27.167	0.007	7.006	0.857

At this point, it is noteworthy that while the survey of our study has been focused on public educational units in a densely populated urban city, West Attica, Greece, the research, as mentioned earlier outcomes could be viewed through the lens of other research that also characterized the discrepancies between public and private education. Therefore, theoretical background and experimental sessions can review the need for more empirical findings, in both qualitative and quantitative research, aiming to examine the causes of the students' massive resort to private supplementary tutoring for learning at private education institutions, despite the fact of curricula running at public institutions.

Using Bourdieu's cultural reproduction theory, it was shown that private supplementary tutoring made the relationship between social class, familial cultural and economic capital, and educational outcomes closer. Subsequently, upper and middle-class students are advantageously positioned since they can move to the labor market with valued educational qualifications that enhance their occupational prospects [60].

5. Discussion

The research findings denoted an urge for the application of intercultural practices as long as the educational community in Greece is ahead of rapid socioeconomic and sociocultural developments. Moreover, all the respondents highlighted the benefits of using intercultural practices in the classroom. It was also found that raising intercultural awareness and acquiring intercultural competence is the ultimate goal for a more inclusive public school. The results of the study have been collectively presented in Table 2. It revealed the need for educational programs to inform teachers in Greece about intercultural practices. One important implication of these results is that the data of this study can be used for educational reasons. In addition, the ministry and its institutions can utilize this investigation to educate better and prepare teachers when they study at universities. In other words, universities may substantiate the implementation of intercultural practices.

Table 3 Valuation Scales of Key-Research Findings

Valuation	Scale	Key Research Findings			
Drivers	**++Advantageous**	**Rising of Intercultural Awareness**	**Cultivation of Intercultural Competence**	**Promoting Interculturality**	**Personal and Professional Self-Development of Teachers**
	+Promising	Teaching Confidence with Intercultural Practices	Applying of Intercultural Practices in the Greek Public School	Multiculturalism at School	E-learning Environment and Online Training Courses
Barriers	-Weak	Treating Linguistic, Racial, Cultural, and Class Differences	Bridging between Culture and Spoken Language in Hosting Countries	-	-
	-Disadvantageous	Research Scaling to Larger and more Representative Sampling	-	-	-

A limitation of this study is that the research has focused on the teachers of West Attica and the applicability of intercultural practices in public schools. Although the current study is based on a small sample of participants, the findings suggested a larger and more representative sample size. The findings constitute a diagnostic tool for further improvement of the whole educational procedure as they can provide reasonable answers about intercultural practices and/or what can be done to become more intercultural. Also, the research findings can be used as an indicator of what needs to be implemented and/or amended in the Greek educational system regarding interculturality and its application. Finally, it can be denoted that second or foreign language education can be located in a pedagogical field where linguistic, racial, cultural, and class differences meet. Learning new intercultural practices imply the bridging between culture and language associated with each other, thus exposing students to diversity and provide them with a new cultural perspective. Intercultural teaching is, thus, often viewed as inherently compatible with multiculturalism However, it cannot be undermined that diversity in intercultural education often reflects multiculturalism [62] and the significance of education when developed within e-learning environments as a method of the production of knowledge [52].

6. Conclusion

According to results, more than half of the respondents observed that the curricula should change or be refreshed, and new educational material should be adapted to meet current educational needs and learning outcomes through content revision. Public school teachers in Greece need to be more confident with intercultural practices, not regularly applying them in their teaching sessions. However, most teachers who participated in this survey claimed they were aware of them. They also exhibited great interest in interculturality and emphasized the significance of the application of intercultural practices in the Greek public school. They urgently alleged the application of such practices, which would benefit Greece's local educational community and the whole educational system and policy planning.

Suggestions

Based on our study, the rising of intercultural awareness and the cultivation of intercultural competence constitute a common ground for insightful remarks. In that sense, seminars by well-informed experts on interculturality are proposed, recommending that school contexts are suitable for organizing programs and activities that promote interculturality. The research outcomes also indicated the competence of Greek teachers on the subject of intercultural education generally, as well as their willingness to personal and professional self-development as educators since they actively attend relevant seminars and vividly consider intercultural practices as a basis for the improvement and facilitation of the educational process.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

Statement of informed consent

Informed consent was obtained from all individual participants included in the study.

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