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Θέμα:

Intercultural Communication and Humanitarian Assistance: The case of refugees in Greece

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Abstract

Intercultural Communication is an ever-increasingly significant aspect of modern life. It is harmonically connected to language and the way people interact with one another. At the same time, this century is considered the synonym to change of everything people knew as their reality. On these grounds, countless people decide to leave their countries and begin a new life. A great amount of them are refugees and asylum seekers who due to various reasons abandon their homeland and immigrate to Europe. As a result, the need for humanitarian assistance is ever growing. The aim of this dissertation is to present how intercultural communication competence is present in every aspect of modern life and also how it is connected to humanitarian assistance through the comparison of three European countries which accept refugees on a daily basis, Greece, Spain and Denmark. Furthermore, it tries to draw comparisons between the local people and the way each state deals with refugee flows. By interviewing representatives of the aforementioned countries, an interesting presentation of the issue is given. These countries were chosen to provide an example of what is done right and what is done wrong regarding the integration of refugees and asylum seekers. Humanitarian assistance and by extension the universal human rights are more crucial than ever before.

Key words: Intercultural Communication Competence, humanitarian assistance, Greece, Spain, Denmark, refugees, asylum seekers

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Chapter One

Introduction

1.0 Setting the Scene

Intercultural Communication gains more and more ground every day. More and more cultures intersect on a daily basis since more and more people choose not only to travel but also to immigrate in different countries in order to begin a new life. Globalization has changed the way that people interact with each other while technology has reformed and renewed almost every part of modern communication. Globalization has also led to the global integration of people of different nationalities to this one unified and globalized world. Having the so-called intercultural communication competence is not only essential but also definitely necessary in order for those people to fully acquire a sense of belonging in their new country.

On the other hand, major changes take place in the Western World every day. A significant amount of people in the East choose to abandon their homes and countries and move to a new country in the civilized West in order to search for a new life. The reasons behind this decision are various and the people who choose to leave can be categorized based on this. Economic immigrants, refugees and asylum seekers to name just a few. During the past decades, the number of economic immigrants has not only raised but also encouraged especially in the European Union through the freedom of travelling and living in a Member State without the restrictions of the past. Simply with an identity card, someone could very easily apply to a new job and as a result, to a new life in a European country. At the same time, since 2015, the number of refugees and asylum seekers coming from Eastern countries, such as Turkey, Iran, Afghanistan, Pakistan and so on, also increased significantly. Due to the extremely difficult living conditions and the armed conflicts that constantly take place in these places, millions of people choose to abandon their houses and embark on the journey to the so-thought and desirable freedom and peace in a disparate country of the West.

Greece is the closest border to this Western World and as a result, from 2015 onwards, more and more people come to its islands hoping to get an asylum granted and then continue their journey to other European countries. Greece has accepted many refugees and asylum seekers from the Eastern countries in the past five years.

For this reason, intercultural communication has so far played and can play an even more increasing role as far as dealing with these people who are quite different in their customs and traditions compared to the West. Helping others entails being able to listen to their actual needs and try to understand them to the most possible extent. Moving to a country also means accepting help and respecting the place, the same way that people want to be respected.

In essence, intercultural communication is a key element in making this dialogue and this travelling of the refugees to a better life possible. Being able to actively listen to and truly help the ones in need is a particularly significant part of the European civilisation.

This paper puts forward the research questions that will be addressed herein followed by a literature review, which aspires to position this work within an existing knowledge base. Moreover, the methodology and research design proposed for investigation in this research is presented followed by a presentation, an analysis and discussion of results.

1.1 Research Questions and Hypothesis

Through the research questions posed, the aim is to provide significant information on how intercultural communication competence and intercultural sensitivity help the countries deal with the refugees and asylum seekers aiming at understanding their needs. Moreover, the way intercultural communication is connected to humanitarian aid will be presented. Then a comparison of how Greece to Spain and Denmark as far as coping with the refugees is concerned will follow.

This thesis investigates the aforementioned areas of the intercultural communication competences and attempts to answer the following research questions. More specifically, the descriptive research questions are as follow:

1. In what ways does intercultural awareness shape the communication of the local people in specific Greek regions with the foreigners?
2. How do refugees and asylum seekers communicate with Greek people living in the areas of reception?
3. How are refugees regarded and approached by the local people in specific Greek regions compared to regions in Spain and Denmark?

The first question seeks to identify the way the intercultural element is present in daily communication between local people in the areas of reception and the incoming ones. The second question aspires to identify the ways with which local people communicate with the refugees and asylum seekers based on the two indicators of intercultural sensitivity and the means they opt for communicating. The third question surveys the case of Greece compared to Spain and Denmark, based on the responses collected with a questionnaire by people who have been dealing with these issues for the past few years.

The questions put forward are the product of a key hypothesis that underlies this dissertation. The directional hypothesis, therefore, is that intercultural communication competences play a minor role in dealing with the refugees and asylum seekers. This hypothesis is driven by the fact that in the past few years, in Greece, more and more people come from Eastern countries applying for asylum due to Greece's geopolitical position and the fact that it is the first border to Europe. Therefore, intercultural communication competences have not been frequent nor continuously important as Greece did not have a leading position in the intercultural world.

1.2 Significance of the Problem/ Justification for the research

On the one hand, refugees and asylum seekers play an important role in modern societies. They shape the culture in their own way and they change the nature of a country. Researching about the attitudes and the way local people have towards them is nonetheless essential. On the other hand, intercultural communication has an increasingly significant place in people's daily life. Modern societies are far more multicultural than they used to be due to globalization and the amount of people who immigrate in order to search for a better life. As a result, cultures and civilisations cross and meet on a daily basis, something that constitutes intercultural communication an extremely important part of today's societies.

The current study aims to contribute to an existing knowledge base by reporting on a particular aspect of the intercultural communication competences in the globalised world. In other words, this research aspires to provide more depth and qualitatively

determine a) the problems arising when two totally different civilisations intersect b) to prove that trust is a key factor between the two parties and c) to present and compare examples of successful intercultural communication. The findings obtained herein are used to draw conclusions and suggest new ways in order to handle the intercultural problems better as far as the humanitarian assistance is concerned. It is further hoped that people who are in key positions regarding refugees and asylum seekers in Greece will increasingly assist the acquisition of intercultural communication competences in order to help not only the incoming people but also the local ones communicate and interact better.

1.3 Methodology- Research Design

To this day, intercultural communication competences have been measured on empirical scales. Many people in intercultural communication fields claim that it is each one's culture that determines the way people communicate and thus, intercultural communication is defined by the identity of each speaker. As a result, so far, intercultural communication competences have been measured qualitatively with questionnaires and surveys and then the answers were studied in order to come to a conclusion.

As far as the methodology is concerned, the qualitative method is followed. According to Denzin, qualitative research seeks to understand a given research problem or topic from the perspectives of the local population it involves. Thus, it is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations.

For the aforementioned reasons, the qualitative method was selected, since it was considered more appropriate in terms of gathering information and data. In-depth interviews based on questionnaires were conducted, with which factual material was collected.

1.4 Definitions

Definitions chosen by researchers are truly essential in order to understand the points made and the positions taken in this dissertation. The key terms defined here are the following: a) *Intercultural Communication*, b) *Intercultural Sensitivity* and c)

Humanitarian assistance. It is necessary to be made clear that what follows is just a preliminary account of these terms and more detailed attention of them is paid in the following chapter. (Chapter 2).

TERMS

a) Intercultural Communication

Intercultural communication refers to the communication between people from two different cultures. (Chen & Starosta, 1998,28) Intercultural communication is a symbolic, interpretive, transactional, contextual process, in which people from different cultures create shared meanings. (Lustig & Koester, 2007,46)

Intercultural communication refers to the effects on communication behavior, when different cultures interact together. Hence, one way of viewing intercultural communication is as communication that unfolds in symbolic intercultural spaces. (Arasaratnam, 2013,48)

It should also be noted that there are two ways of naming this kind of communication intercultural or cross-cultural. Although there is a distinction between the label intercultural as relating to or involving different cultures, and cross-cultural as combining or contrasting two or more cultures, within the empirical and theoretical literature related to the study of empathy in intercultural settings, there are a number of terms that appear to refer to the same phenomenon. (McAlinden 2012,5)

b) Intercultural Sensitivity

According to Altan (2018,4) intercultural sensitivity is one of the important dimensions for people who work or live in intercultural workplaces where the cultural differences occur. Bennett (1986) argues that intercultural sensitivity is related to interactants' ability to transform themselves not only affectively but also cognitively and behaviorally from denial stage to integration stage in the development process of intercultural communication in order to have empathic ability to accept and adapt cultural differences as pointed out by Chen & Starosta (2000, 4).

c) Humanitarian Assistance

In order to define Humanitarian Assistance, the term humanitarian needs to be clarified first. According to the Cambridge Dictionary ¹ “humanitarian” is (a person who is) involved in or connected with improving people’s lives and reducing suffering. Similarly, in Merriam- Webster ² “humanitarian” is defined as a person promoting human welfare and social reform, a philanthropist.

When considering humanitarian assistance based on the UNHCR Master Glossary of Terms it is the Aid that addresses the immediate needs of individuals affected by crises and is provided mainly by non-governmental and international organizations.³

1.5 Delimitations of Scope of the Study and Key Assumptions

At this point, it is essential to place some delimitations set by the scope of this study in order to define the necessary parameters of the research study. In particular, any results produced by the research refer only to those who took part in it. The stance adopted in this study is that in most cases the targeted conclusions of a study are more general than the actual results found (Richards, 2011). Therefore, any limitations this study may have do not necessarily undermine it as its findings provide an important understanding of the intercultural competence existing in the communication between the local people in reception areas in Greece and the refugees and asylum seekers who come to the islands hoping for an opening to a better life. With this research, it is hoped that an important contribution to intercultural way of communicating between different people is made, aiming at ameliorating its conditions.

1.6 Summary of the Chapter and Concluding Remarks

This chapter presented the basis for this dissertation. More particularly, it introduces the research problem and presented the research questions. The main

¹ <https://dictionary.cambridge.org/dictionary/english/humanitarian>

² <https://www.merriam-webster.com/dictionary/humanitarian>

³ <https://www.refworld.org/docid/42ce7d444.html>

principles of this study were presented and an argumentation for its realization was provided. Furthermore, key term definitions were given noted by a description and justification of the research design. This chapter presented the dissertation outline, too. Finally, the delimitations set by the scope of this study were put up. On these principles, the dissertation can proceed with a detailed description of the research.

Chapter Two

Literature Review

2.0 Introduction

So as to deal with the issue thoroughly, a review of the recent literature referring to intercultural communication competences will be presented in general aiming at seeing how they are related to the particular cultural context. Intercultural sensitivity which plays a vital role in this dissertation will also be set forth in this Chapter. Furthermore, an explanation of the contemporary state of knowledge regarding models of Intercultural Communication will be presented in order to create the suitable framework and provide the theoretical foundations on which this dissertation is based. Following, key elements regarding the humanitarian assistance in Greece but also in the rest of the world will be provided. Finally, examples of how Greek refugees were treated in the previous century in order to compare them with the present situation will be given. Lastly, a presentation of successful intercultural communication between two totally different people will be made in order to further support the notion of the intercultural communication and the humanitarian assistance in all these cases of people applying for asylum in Europe.

2.1 Background to Intercultural Communication Competence

To begin with, in order to fully understand intercultural communication, one must understand culture first. Culture is present everywhere. Culture is any group of people that share a way of life. The phrase “way of life” is one of the most recognizable and memorable phrases associated with culture (Kroeber & Kluckhohn, 1963). Way of life refers to the aspects of a culture that make up the life of its members including language, norms and values, and so forth. Culture is the basic element that distinguishes people of different places and adds different colours to their lives. The way one person behaves is definitely connected and interrelated to his/her cultural upbringing. For instance, people who are raised in Northern countries are different when compared to people who grow up in Southern countries and the opposite.

Yet culture may not be strictly associated with national, religious or racial factors. Culture can also be viewed as socially constructed through and within

particular contexts and cannot be understood as an independent entity- as Pretcielle (2006, 475) points out, culture needs “to be contextualised in terms of social, political and communication-based realities”.

Spradley (1972, 6), defines it as "the acquired knowledge people use to interpret experience and generate behavior", Hall (1959), culture is a set of patterns experienced by individuals as normal ways of acting, feeling, and being. Erickson (1997) claims that the important attributes of culture as it relates to education are both explicit (such as habits of people) and implicit (such as values, assumptions, and beliefs). Overall, in this dissertation, culture is about behaviours, beliefs and values that are deemed important within a social group and can be either socially created or attributed to particular mentalities of a nation or ethnic group.

Culture is connected to intercultural competence and the link between them is crucial. Intercultural competence or interculturality can also be seen as a process connected to changes in people’s beliefs, assumptions, emotional responses and practices through social interaction. Within this conceptualisation interculturality and language are viewed as intertwined, constantly evolving, social practices (Gudykunst, 1998; Kramsch, 1998; Stier, 2006; Zoreda, 1997). The most important factor of this conceptualization is change, as the most desired result of this kind of communication. Intercultural competences function as prerequisites to make communicating between different nations or ethnic groups smoother and better.

In general, it is claimed that when people know more about different cultures and mentalities, the better they will communicate when interacting. By learning more and attempting to understand different cultures, people of all backgrounds, try to be more open to one another and focus on some similarities instead of differences.

Nevertheless, acquiring intercultural communication competences is not easy. Intercultural communication competences can sometimes be acquired through education and language teaching. As Liddicoat (2011, 838) claims it is possible to distinguish in language education two broad orientations to the teaching of culture that reflect views of the nature of the relationship between language and culture.

The first is cultural orientation and the second that follows is intercultural orientation. Liddicoat defines the former as “the development of knowledge about culture that remains external to the learner and is not intended to confront or transform

the learner's existing identity, practices, values, attitudes, beliefs and worldview". (2011, 839)

The latter implies a transformational engagement of the learner in the act of learning. In order to fully acquire intercultural competences, one must actively involve himself/herself into it. One must want to engage and cultivate this ability to attempt to understand how different another person may be but at the same time that this is not a separating factor.

In order to do so, the student must put his/her emphasis on the elements of the other culture and not his/her own. According to Kramsch and Nolden (1994), learners should decentre themselves from their existing linguistic and cultural positionings and develop an intercultural identity as a result of an engagement with another culture.

Language is essentially connected to culture and allows learners to engage themselves with the new point of view which is associated with the different culture. Moreover, teaching language from an intercultural perspective developing a static body of knowledge is not seen as the equivalent of developing an intercultural capability (Zarate, 1983). Rather, the learner needs to engage with language and culture and elements of a meaning-making system that influence and are influenced by each other.

As a result, language learning as a process involves learning the means with which language and culture interact with one another. As a process of developing an intercultural capability, learners consider both their own "intracultural" positioning and how these are shaped by their own language and culture as part of the process of coming to understand the cultural situatedness of the other (Papademetre, 2000). For this reason, learners should detach themselves from their own perspectives, from what they think the other language and culture are about and try to learn objectively what they really are, instead. This process is rather difficult and demanding for both the learners and the teachers. On the other hand, such study of a language reveals to both of them new perspectives of approaching the world.

At the same time, there are cultural practices. They can be of many different kinds like spiritual, religious, artistic, medical and so on and so forth. In this dissertation, the main objective is the educational and learning cultural practices. As previously mentioned, culture is about the way people do things on the basis of their upbringing, their mentality and the social environment in which they socialize. All the

aforementioned elements are reflected in their behaviour and thus, they are defined as cultural practices. As a consequence, in order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights about the way of living in a particular cultural context (Kramsch, 1993; Liddicoat, 1997). This is what makes intercultural learning and teaching particularly laborious.

Refugees are a very important part of the intercultural learning process, since they are the receivers of this kind of learning in the country they have immigrated. Moreover, the needs for intercultural related teaching practices become broader and broader. Refugees and asylum seekers try to adapt in a new quite different environment compared to the one they were used to be. The aforementioned environment is evident both in the social and the academic aspects of the so-called new life of the refugees and asylum seekers. For this reason, the latter are the students in this case.

So as for someone to fully become an intercultural language student the acquisition and development of awareness and knowing both a culture through language can be achieved when experiencing a language and culture in depth simultaneously. When people learn a language, they come across cultural elements of the nation which uses this language. Learners come across with the tradition, the history, the ideas and notions of a people, thus gradually they get to know the its culture. As per Liddicoat, it is through exposure to and engagement with culturally situated text— whether spoken or written, intrapersonal or interpersonal—that the learner comes to appreciate the manifestation of diversity through language as a communicative process. (2011, 840)

In addition, learning interculturality is not a mere reading and knowing procedure. On the contrary, it involves strenuous studying and acting. It can be usually seen and proven through interpreting and expressing meaning across cultural boundaries in dialogue with self and others, drawing on awareness and knowledge gained through previous experience, recognising the possibility of multiple interpretations of messages and the culturally embedded nature of meaning (Liddicoat & Scarino, 2010).

Overall, learning interculturality is the “ability to make the strange familiar and the familiar strange” (Byram, Gribkova & Starkey, 2002) That is for the learner to detach himself/herself from his/her learned perspective and try to understand a totally

new one, while at the same time re-learning and re-approaching what he/she has already learnt during his/her upbringing and formative years.

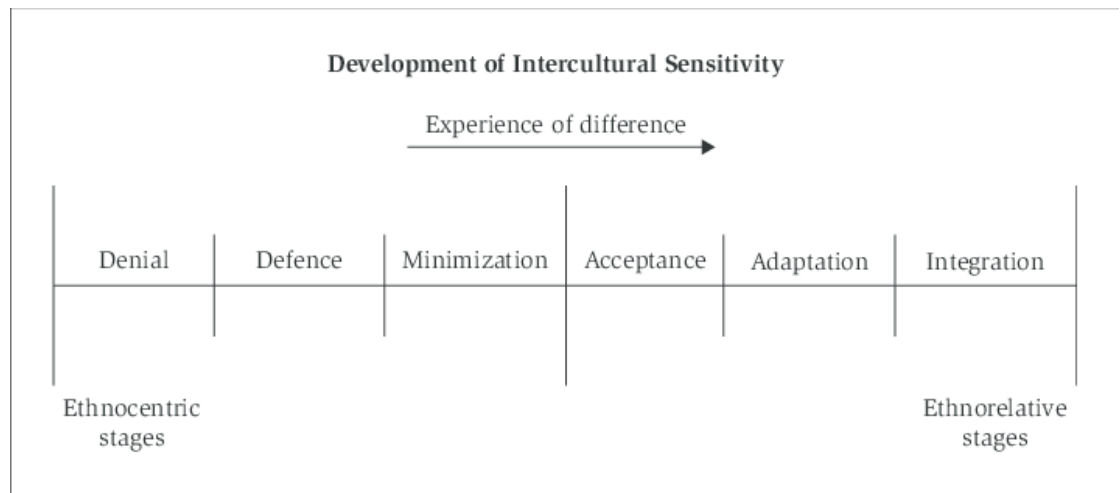
2.2 Intercultural Sensitivity

Based on the aforementioned, culture is connected to intercultural competences. One of them is intercultural sensitivity. As already mentioned in the first Chapter, intercultural sensitivity is one of the important dimensions for people who work or live in intercultural workplaces where the cultural differences occur. Bennett (1986) argues that intercultural sensitivity is related to interactants' ability to transform themselves not only affectively but also cognitively and behaviorally from denial stage to integration stage in the development process of intercultural communication in order to have empathic ability to accept and adapt cultural differences as pointed out by Chen & Starosta (in Dervyn, Moloney and Simpson, 2020,19) For this reason, intercultural sensitivity is a necessary element in order to fully be able to understand the other's perspective and re-learn opinions and attitudes towards a culture or simply learn with an open mind and as objectively as someone may learn.

Cultural sensitivity is essential since it allows people not only to effectively interact and understand people of different cultures but also to respect and see other cultures as equally valuable, something that is crucial in an ever-increasing globalized world where more and more people of different cultures live in the same country or work in the same business. Cultural sensitivity is depicted in the behaviour of every person. Regarding the Intercultural sensitivity, Chen and Starosta (1996) considered 'emotion' as the key word. Chen and Starosta defined Intercultural sensitivity as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behavior in intercultural communication" (Chen & Starosta, 1996).

As someone may easily understand, being able to function in another culture is not only essential but also necessary in today's globalized world where more and more people live in another country and not where they were born or grew up. Bennet created the Developmental Model of Intercultural Sensitivity (1986, 1993, 2004, 2013) as a framework to understand and explain how people experience the cultural differences.

There are some crucial elements in Bennet's model. These are ethnocentrism, to experience one's own culture as "central to reality" to ethnorelativism, to experience one's own and other cultures as "relative to context". This model can be seen in the following figure.



⁴Figure 1: Development of Intercultural Sensitivity- Model by Bennet

Overall, intercultural sensitivity is a significant element in order for someone to fully become interculturally open and to fully acknowledge that being different and having been raised in a different social and cultural environment is not really a reason to be afraid but rather a reason to become better as a person.

2.3 Humanitarian Assistance

This dissertation is based on another aspect, that is humanitarian assistance. Humanitarian assistance is an ever-increasing necessity in modern societies. Humanitarian crises have taken place throughout the course of global history. Every once in a while, some powerful people decide to change the calmness and stability that the world and its people long for. In the past few years, even if the authorities and the United Nations in every part of the world try to maintain this so wanted peace, more and more humanitarian problems occur. In this dissertation, the main problem is the number of refugees and asylum seekers coming from Asian countries, such as Syria,

⁴ https://www.researchgate.net/figure/Bennetts-Developmental-Model-of-Intercultural-Sensitivity-DMIS-Landis-Bennett_fig1_257758994

Iran, Afghanistan, Pakistan and so on and so forth. Since 2015, more and more people appear to be travelling to the Greek borders applying for asylum and asking for help. At the same time, more and more Non-Governmental Organizations (NGOs) and volunteers come to assist them. This kind of help is called Humanitarian Assistance.

In order to define Humanitarian Assistance, the term humanitarian needs to be clarified first. According to the Cambridge Dictionary ⁵ “humanitarian” is (a person who is) involved in or connected with improving people’s lives and reducing suffering. Similarly, in Merriam- Webster ⁶ “humanitarian” is defined as a person promoting human welfare and social reform, a philanthropist. When considering humanitarian assistance based on the United Nations High Commissioner for Refugees (UNHCR) Master Glossary of Terms it is the Aid that addresses the immediate needs of individuals affected by crises and is provided mainly by non-governmental and international organizations.⁷

As stated in the Principles and Good Practice of Humanitarian Donorship endorsed in Stockholm, 17 June 2003 by Germany, Australia, Belgium, Canada, the European Commission, Denmark, the United States, Finland, France, Ireland, Japan, Luxemburg, Norway, the Netherlands, the United Kingdom, Sweden and Switzerland, humanitarian action pertains to the following objectives:

1. The objectives of humanitarian action are to save lives, alleviate suffering and maintain human dignity during and in the aftermath of man-made crises and natural disasters, as well as to prevent and strengthen preparedness for the occurrence of such situations.
2. Humanitarian action should be guided by the humanitarian principles of humanity, meaning the centrality of saving human lives and alleviating suffering wherever it is found; impartiality, meaning the implementation of actions solely on the basis of need, without discrimination between or within affected populations; neutrality, meaning that humanitarian action must not favour any side in an armed conflict or other dispute where such action is carried out; and independence, meaning the autonomy of humanitarian

⁵ <https://dictionary.cambridge.org/dictionary/english/humanitarian>

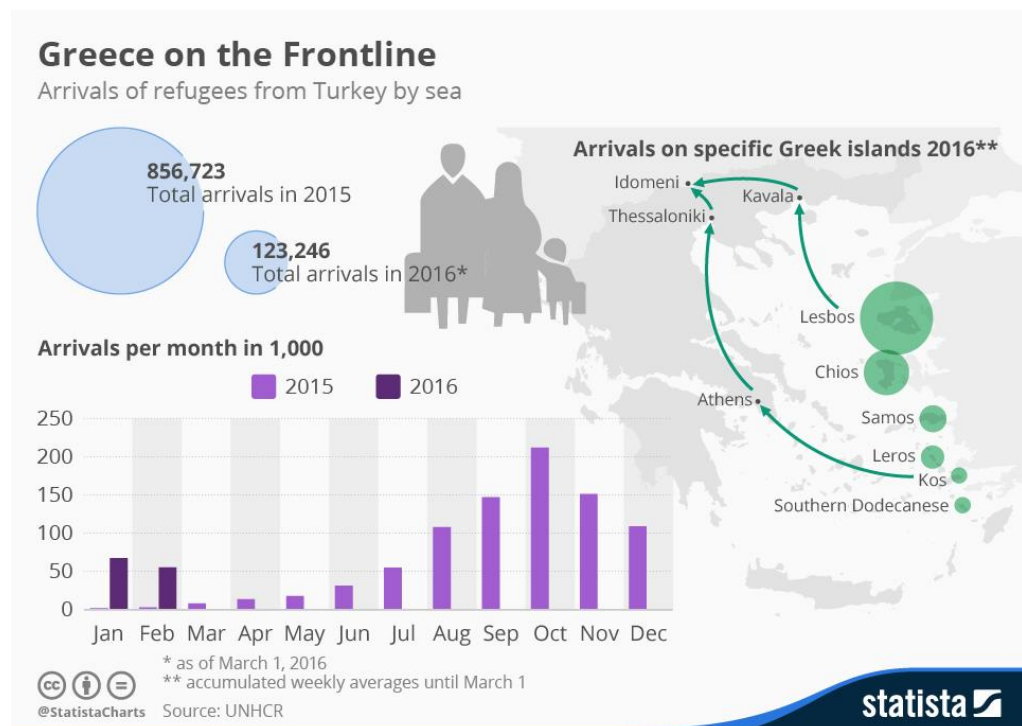
⁶ <https://www.merriam-webster.com/dictionary/humanitarian>

⁷ <https://www.refworld.org/docid/42ce7d444.html>

objectives from the political, economic, military or other objectives that any actor may hold with regard to areas where humanitarian action is being implemented.

3. Humanitarian action includes the protection of civilians and those no longer taking part in hostilities, and the provision of food, water and sanitation, shelter, health services and other items of assistance, undertaken for the benefit of affected people and to facilitate the return to normal lives and livelihoods.⁸

In Greece, there are many different kinds of help that can be provided to refugees, who have been incessantly arriving in its borders since 2015, as shown in the following figure. (figure 2)



⁹ Figure 2: Arrivals of refugees from Turkey by sea

Moving on to how someone can help refugees and become part of this Humanitarian Assistance mentality, these are the following ways. Apart from the

⁸ <https://reliefweb.int/sites/reliefweb.int/files/resources/EN-23-Principles-and-Good-Practice-of-Humanitarian-Donorship.pdf>

⁹ <https://www.statista.com/chart/4446/refugee-crisis-in-greece/>

UNCHR donations, one can choose to participate and volunteer in non-governmental organisations based in different parts in Greece.

To begin with, *Khora*, an Athens-based organization which was founded by a group of people who worked together on the island of Lesbos. There is also, One Happy Family, a community centre on the island of Lesbos and Sea of Solidarity, created in 2015, a non-profit organization aiming at responding to the dire needs of refugees arriving on Lesbos. All these organisations are examples of humanitarian assistance mechanisms that have been created in order to assist the ones in need.

2.4 Defining Identity

Another essential element of this dissertation is identity. Identity has become one of the most frequently employed concepts in the social sciences and humanities (Bendle, 2002) and the fields of education (Gee, 2000). Part of the reason for this popularity can be traced to the term's capacity to provide a conceptual link between seemingly opposed tendencies (Morgan & Clarke, 2011, 817). But what does identity really mean?

To begin with, identity can be defined as “the distinguishing character or personality of an individual, the condition of being the same with something described or asserted” (Merriam- Webster dictionary¹⁰) and “who a person is, or the qualities of a person or group that make them different from others” (Cambridge dictionary¹¹)

According to Sökefeld (1999,417), “Identity was understood as a disposition of basic personality features acquired mostly during childhood and, once integrated, more or less fixed. This identity made a human being a person and an acting individual”. At the same time, identity is also connected with the idea of one's own “self”, how he/she views him/herself and the ones around him/her who have the same or similar characteristics.

Therefore, identity is what makes people different based on how they were brought up, what values they have and how they behave when they come into contact

¹⁰ <https://www.merriam-webster.com/dictionary/identity>

¹¹ <https://dictionary.cambridge.org/dictionary/english/identity>

with other people. Culture is a special characteristic of one's own identity. Identity is totally interrelated with culture.

According to Rocheleau and Nirmal (2016, 50), the popular understanding of culture in mid-twentieth-century America and Europe was arguably the symphony orchestra, the ballet, the art museum, and a "national" white, elite etiquette dictating, and explaining, how people should behave. Since the mid-1960s, there has been the production and recognition of a proliferation of "cultures" and "multiculturalisms" within popular culture and informal political and economic institutions. Current usage is replete with compound cultures: counterculture; pop culture; office culture; indigenous culture; urban culture; peasant culture; global culture; "mainstream" culture; and "other-cultures." Culture is connected to identity in the sense that it conveys what people think and believe through their behaviour and on the basis of the social environment they are.

Identity can also be put in different categories. It can be national, ethnic, gender, corporate, professional and so on and so forth. For the purpose of this dissertation, the term *national identity* will also be defined and used when referring to identity.

National identity is related to national consciousness, which can be traced back to the later Middle Ages, to the wars of the Scots, English and French in the fourteenth century, to Joan of Arc, to Spanish unification under the Catholic monarchs, and certainly to the Elizabethans and the age of Shakespeare. (Smith, 1999, 55).

National Identity can be defined as a source of consciousness that can be found among people who have grown up or have lived in the same nation having the unifying elements of language, tradition and culture. National identity can either unify or divide its people. National identity has often taken the form of nationalism and thus, has caused and created numerous problems to people of different nations throughout the years. Nationalism is responsible for misunderstandings and creating theories of superiority and inferiority in many different nations, whereas the main thing to consider is that people are just all different and this is not necessarily the synonym of inferiority or superiority.

On the other hand, national identity is also a form of collective identity since it refers to a particular group. Collective identity is not naturally generated but socially constructed: it is the intentional or non-intentional consequence of interactions which

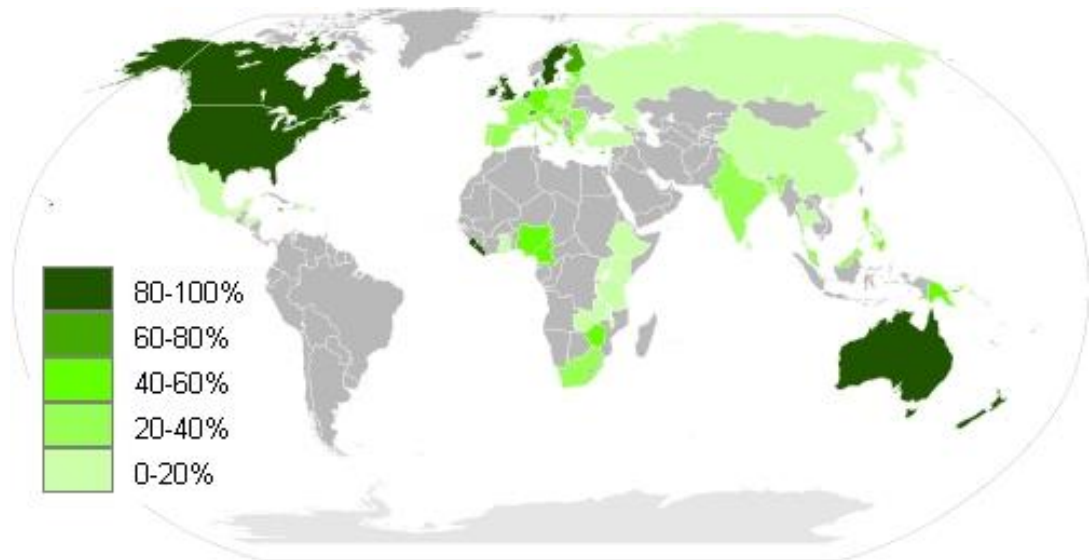
in their turn are socially patterned and structured. Collective identity can also fulfill its 'function' only if the social processes constructing it are kept latent (Eisenstadt and Giesen, 1995, 74).

In addition, it is also worth mentioning that people do not have a merely national identity, as they are influenced by global elements and there is a blending of the national with the international, of the local with the global identity. The national or individual identity is formed by borrowing elements of the global culture and some values that are globally accepted and acknowledged. In modern states, cultures are shaped by both the local and national elements such as language, history, civilization, religion and through global perspectives that are incorporated in the educational systems such as respecting and accepting the otherness, the need to eliminate racism, the contact with other cultures, through the foreign-language study in schools. At the same time, the Internet has become the core of integrating elements of the global identity in every country around the world. However, language is the key element, since it is the vehicle for people to come into contact.

2.5 English as a connecting part of the global identity

Another important factor that is worth considering is English as Lingua Franca. For the past decades, English has been a connecting factor between people of different countries, nationalities and lifestyles. Immigration and free border travelling have created a new way of living and as a result, a new way of communicating. Nowadays, English is present in every aspect of daily life on a global scale. For this reason, it cannot be doubted that English is the lingua Franca in many fields such as business, science, computing, education and entertainment.

As it can be seen in the following figure (figure 3), English is mostly spoken in the so-called developed world, whereas in the Asian countries, where most refugees come from, the number of people who speak this language is rather limited.

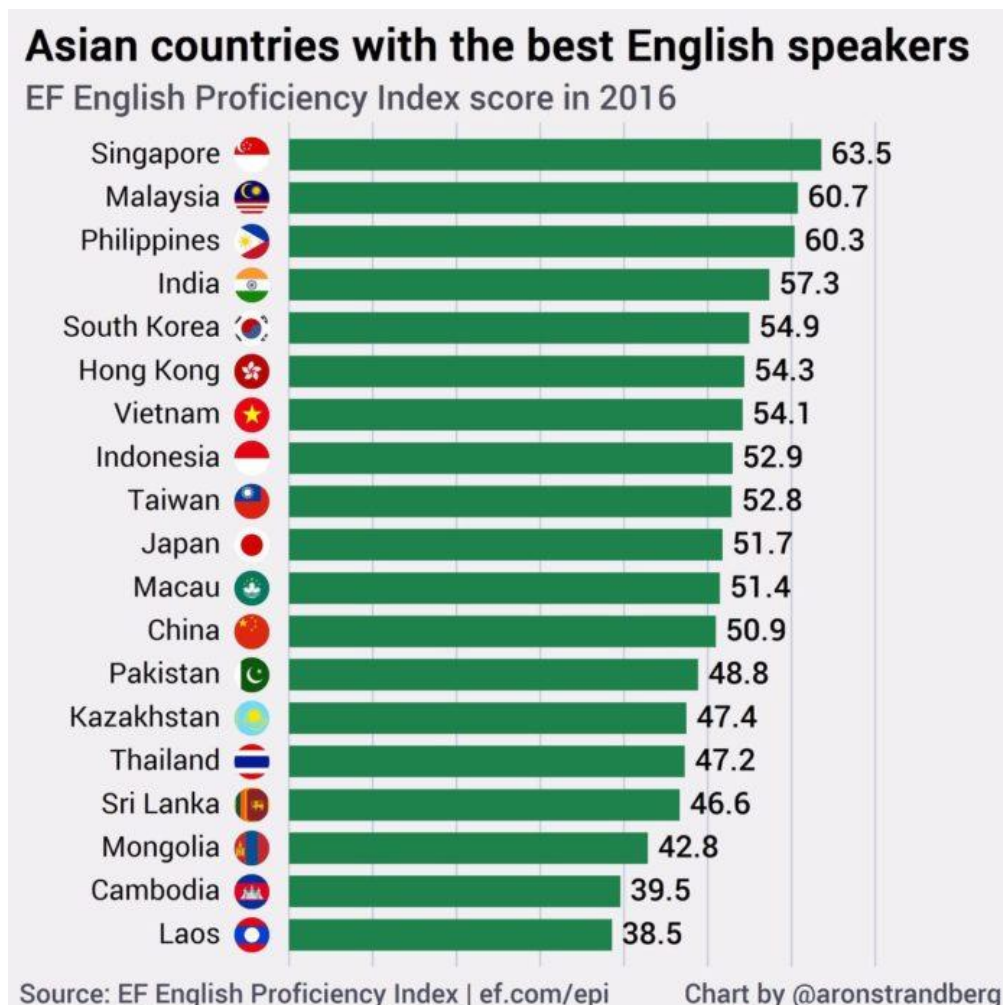


¹² Figure 3: People speaking English around the world. (Mastin, 2011)

A distinction should be made between spoken language and written language. As per Cook, (2011, 148) in spoken language, many accents of English are spoken by native speakers both in the UK and round the world and English vocabulary varies from one place to another. On these grounds, it can be said that people around the world are mostly accustomed to the oral version of English language, rather than the written one.

In the following figure (figure 4), there is a presentation of the amount of people who speak English in Asian countries.

¹² https://www.thehistoryofenglish.com/history_today.html



¹³ Figure 4: Percentages of people who speak English very well in Asian countries, (Strandberg, 2016)

As it can be clearly seen, people of more developed and business-related countries in Asia speak English at a very good level, whereas in countries from which most refugees come such as Pakistan and Kazakhstan, the percentages are lower. Afghanistan and Syria are not even mentioned in the map.

Moreover, it should be mentioned that English is the second most-spoken language around the world after Chinese. About 372 million natives and about a billion non-native speakers are conversant. A lot of countries in Asia recognize English as an official language and a large number of populations use English as a second or third language (Kiprop, 2018).

¹³ <https://goodyfeed.com/theres-best-english-speakers-asian-countries-list-guess-spores-position/>

It should also be mentioned that languages form a particular hierarchy. This makes people around the world more or less accustomed to speaking and/or learning the English language based on how much or less it is used in their countries. According to De Swaan (2001), at the bottom come peripheral languages such as Welsh and Finnish, which are used by native speakers in particular areas. Next come central languages such as German in Germany used not only by native speakers but also by members of communities with other languages living in Germany such as Turkish or Serbian; these languages are used for a range of function both for contacts between minority groups and the majority community and for contact between members of different minority communities. Next come supercentral languages such as Arabic and Japanese used across national boundaries for a limited range of functions, say Arabic for religion or Japanese for karate. Finally come hypercentral languages, which are used everywhere for a broad range of functions, of which there is currently only one example, English. Within Europe other languages have been used in supercentral ways, such as German in the Austro-Hungarian Empire or Russian in the old Soviet Union; Latin in the Middle Ages had a similar role across Europe for the functions of religion and scholarship. (Cook, 2011, 148).

To sum up, English is present everywhere and everyday in people's lives. As a result, English can be used to communicate with refugees and asylum seekers. Not many people in Europe are accustomed to Asian languages and thus, English can be deemed necessary so as to connect and attempt to understand the so-called "other".

2.6 The relationship of Greeks with refugees in previous generations

Another important aspect worth mentioning is the relationship of Greeks with refugees in previous generations as depicted in some novels written by Greek authors of that time. Due to its geographical position throughout its history as a state, Greece has accepted but not always welcomed, countless refugees. Refugees have come to Greek areas again back in the 1920s. These flows of refugees were due to wars and

aggression between the Balkan countries and its peak was the eradication of the Greeks in Asia Minor and Eastern Thrace in 1922. Greeks who fled from Asia Minor after 1922 and their descendants created a refugee identity that they used to cope with the trauma of forced displacement. The number of the incoming refugees was so big that the Greek authorities could not record the exact numbers in the beginning. By the end of 1928, as shown in the following figure (figure 5), 51,3% of the refugees was from Asia Minor in a total amount of 1.221.849 refugees. The way Greeks treated refugees a century ago is very interesting to see since there may be some similarities compared to the way refugees and asylum seekers who immigrate to various Greek regions are treated now.

Table 1

Origin of refugees coming to Greece during the first three decades of the 20th century (National Statistics of Greece)

Region	Number	Percentage
Asia Minor	626.954	51,3%
Eastern Thrace	256.615	21%
Pontus	182.169	14,9%
Constantinople	38.458	3,2%
Turkey (total)	1.104.216	90,4%
Caucasus Mountains	47.091	3,9%
Russia	11.435	0,9%
Russia (total)	58.526	4,8%
Bulgaria	49.027	4%
Serbia	6.057	0,5%
Albania	2.498	0,2%
Other regions (Dodecanese, Romania, Cyprus, Egypt)	1.525	0,1%
Total	1.221.849	100%

¹⁴ Figure 5: Numbers of Refugees in 1928

Most of them were poor people who accepted whatever help was given to them but were also sometimes victims of racism. These people were treated as “others” by the Greeks of mainland due to some cultural differences like the accent or the words they used when speaking. In particular, Greek refugees were treated like Turks. They were called *tourkosporoi* (lit. Turkish seeds), a definitely depreciatory and humiliating term. Similarly, Greeks from Northern Epirus were treated by Greeks in mainland after the opening of the borders with Albania in 1991. They were called “Albanians” in once again depreciatory and humiliating sense.

The experience of being *prosfyges* (lit. fugitives) was devastating for those involved. The Anatolian refugees were mostly women, children, and old men, as men between the ages of 18 and 45 had been forced into labor battalions, marched into the interior of Turkey and put to work rebuilding towns and factories destroyed during the war. The refugees had few resources and little economic opportunity. Impoverished by years of warfare, Greece had a population of just over 5 million at the time; the difficulty of absorbing an estimated 1,2 million Anatolian Greeks, while expelling 356 000 Turks, overwhelmed the economic resources of the country. Malaria, typhoid, and dysentery were epidemic among the refugees. According to a League of Nations source, mortality rates among the new arrivals climbed at one point to 45 percent. (James, 2001)

This horrible reality for the Greek refugees is depicted in many novels of that time. A very important author is Stratis Myrivilis (1890- 1969), who was born in Lesvos and experienced the Balkan wars and the eradication of the Greeks from Asia Minor due to his participation in the Greek army. He first appeared as an author in 1915, with the novel “*Κόκκινες Ιστορίες*” meaning “Red Stories” (Red in the sense of blood Stories)¹⁵. Overall, he has written 26 poetic collections, novels, novellas and collections of short stories. In this dissertation, his novel “*Η Δασκάλα με τα χρυσά μάτια*” (the teacher with the golden eyes)¹⁶ and “*Η Παναγιά η Γοργόνα*” (The Mermaid

¹⁴ Topics of Modern Greek History, 3rd class of high school, pg.147-my translation-

¹⁵ My translation

¹⁶ My translation

Madonna)¹⁷ will be used as a sample of how refugees were treated in the past compared to the present.

“Η Δασκάλα με τα χρυσά μάτια” (the teacher with the golden eyes) is a novel published first in parts in the local newspaper “Kathimerini” in 1931-1932. It is the sequel of “Η Ζωή εν Τάφω” (Life in the Tomb)¹⁸ and describes the consequences of the war for its heroes. The writer emphasizes the horror of the war through its main hero’s memories, while at the same time criticizes communism for deceitful behaviour and cultivating hate between social classes.

“Η Παναγιά η Γοργόνα” (The Mermaid Madonna) is the third and final novel by Stratis Myrivilis. Its main topic is the struggle of Asian Minor refugees to live and plant roots in their new home in the small village of Skala Sykamias in Lesbos. The main characters of this novel are simple villagers, refugees and native people.

Selected instances will be presented in order to put forward the idea of how refugees were treated at that time.

In the first novel, “Η Δασκάλα με τα Χρυσά Μάτια” (The teacher with the golden eyes) there are the following examples:

“There were two barefoot refugee children, who were standing in the shaded part of the podium, afraid of getting caught and sent away by the owner. With nods, the one child encouraged the other to go and talk to the people there. In the end, the younger one took the decision, went closer and pointed with the eyes and the chin the extra delicacies and other leftovers” (pg.141)¹⁹

They started eating hurriedly and greedily and the younger one put her face in a watermelon peeling. She scratched it with her teeth and liquid flew from her chins. With her black eyes, she looked right and left like a hungry wild animal. Mr. Philip pouted to show his repulsion for this bad nurturing. The industrialist gave them a drachma and told them to go home because good children do not walk around at this time. Loulou couldn’t find any coins in her purse and she gave them five drachmas.” (pg. 142)²⁰

¹⁷ It was translated in the English Language with this title in 1959

¹⁸ It was translated and published in the English Language in 1977

¹⁹ My translation

²⁰ My translation

From these two extracts, it is evident that on the one hand, refugees lacked proper food, proper houses and proper clothing. On the other hand, all the local people did not treat them in the same way. For example, in the above extract, Mr. Philip who had more money and power treated them with repulsion whereas, the other people who had probably experienced themselves difficult times, treated them with more mercy and pity.

In the second novel, “Η Παναγιά η Γοργόνα” (The Mermaid Madonna) there are the following examples:

“Suddenly, all these persecuted families found refuge in Skala in Mouria and day by day they fought to take their place with the people, the land and the reality. In the first days, they kept their souls hidden inside them. Like a hunted wild animal, which found refuge in a tree cunt and from there smells and checks with suspicion the outer world. Within their black eyes, you could see the stubbornness and the reservation. They glanced with fear, bended their heads over and talked quietly. You asked them and they were afraid to answer back. They checked you to your fingertips without answering or they lied profoundly with a childish unconsciousness. (pg.34) ²¹

In this extract, the behaviour of refugees is mostly put forward. It is clear that they could not easily trust the local people and they were mostly afraid of opening up to them. Even if they practically had the same origin, they glanced with fear and checked them very attentively. As a result, the local people, the ones who were kinder and treated them with more mercy, understood that these refugees were really strong people and had gone through a lot. Here, it should also be mentioned that the writer characterizes the refugees as “Θαλασσοαλήτες” (pg. 44) (sea badasses) ²²in the same sense, as they had experienced a lot and they could survive almost everything.

It would be a great omission if some extracts from the novel of Kosmas Politis “Στου Χατζηγροβάγκου (1962)” (At Chatzigrafkos)²³ were not added here. Kosmas Politis was a Greek author, one of the most important writers of the 1930 generation.

“Crowds everywhere and more, thousands, in barges, in a row, next to the quay. Refugees who have walked from the interior of Turkey to save themselves. All the

²¹ My translation

²² My translation

²³ My translation

trains were used by the Greek army. They killed people in order to get away. This was life and death.

You see, they thought that the Greek army would save the city, just as the Commission had days earlier assured them with great audacity. And there, they told you, it was sea, port and definitely, the Greek government would have sent ships to save the people.” (pg. 145) ²⁴

Before the war and the great battle, Turkish people respected us. They did not hurt the land. They did not hurt the people of this land. And to tell you the truth, in my opinion, the more I think about it, the barber tells me, homeland is not an abstract idea, is not the former glories and the tombs and the burdened marbles. Homeland is the soil, the land, the fields, the sea and the mountains. Homeland is the actual people and to love the homeland is to want them to be happy. (pg. 146)²⁵

In these two extracts, the way Greek refugees left their homes and their idea of what homeland is, are presented. In their minds, Greek refugees thought that the Greek government and its alliances would save them and they would start a proper life in Greece. However, this plan never really happened and they were treated as foreigners instead. Moreover, a great number of them was killed in their attempt to survive.

It is also interesting to see, how the Turkish people treated them, as they were no different, as they were a big family. They did not hurt them even if their authorities had probably ordered them to kill every “other”.

Lastly, the idea of what homeland is as presented by a simple barber, is a striking example of what always unifies people. “Homeland is the soil, the land, the fields, the sea and the mountains. Homeland is the actual people and to love the homeland is to want them to be happy.” Moreover, the elements of homeland can be related to the elements of national identity in Greece.

Overall, it is worth mentioning that Greeks have gone through many difficulties and accepted many refugees in the past. According to the aforementioned extracts, it is evident that they have not necessarily welcomed them but after a while, they have felt as a whole, connected by their national identity. At the same time, the Greek

²⁴ My translation

²⁵ My translation

refugees have experienced losing their properties and immigrating to the mainland of Greece. This absolute change of life can be seen as parallel to the modern refugees coming from Syria, Afghanistan and so on, so forth.

2.7 Summary of Chapter Two and Concluding Remarks

In this Chapter, a conceptual framework of Intercultural Communication Competences was provided, followed by a presentation of one of its most important components: intercultural sensitivity. Following, the definition of humanitarian assistance was presented, the second and equally significant aspect of this dissertation. In addition, the specific context of identity and national identities was considered, whereas the importance of languages and communication were put forward. English as lingua franca and similarly essential information about other languages were provided.

Up to this point, this dissertation has developed a framework of reference regarding Intercultural Communication Competences in relation to humanitarian assistance to the Greek context regarding the case of refugees and asylum seekers. The remainder of the dissertation discusses the methodological procedures; presents and discusses the findings; and addresses the implications of these findings. In the subsequent chapter (Chapter 3), an elaborate account of the research design is put forward.

Chapter Three

Research Design

3.0 Introduction

The theoretical underpinnings provided in Chapter Two served as a solid basis for this investigation and created the ideal ground for the research. In this chapter, the research design is presented and justified. As stated in the introductory chapter (Chapter 1), the primary goal of this research was to identify the way intercultural communication competence and intercultural sensitivity help the countries deal with the refugees and asylum seekers aiming at understanding their needs. The overall aim was to provide valuable answers to the research questions. More specifically, the research questions explored were formulated as follows:

1. In what ways does intercultural awareness shape the communication of the local people in specific Greek regions with the foreigners?
2. How do refugees and asylum seekers communicate with Greek people living in the areas of reception?
3. How are refugees regarded and approached by the local people in specific Greek regions compared to regions in Spain and Denmark?

As stated in Chapter One, the first question seeks to identify the way intercultural awareness is present in daily communication between local people in the areas of reception and the incoming ones. The second question aspires to identify the ways with which local people communicate with the refugees and asylum seekers based on the two indicators of intercultural sensitivity and the means they opt for communicating. The third question surveys the case of Greece compared to Spain and Denmark, based on the responses collected with the use of a questionnaire answered by people who have been dealing with these issues for the past few years. The strategies of enquiry adopted here provide the direction for the research design employed and the methodological procedure used. These strategies of enquiry are used to seek answers to the above questions and the drawn inferences are presented in detail in this chapter.

More specifically, the tools used for the qualitative (questionnaire) analysis of the study are discussed in detail and justification is provided. In summary, this chapter considers the research design and the methodology employed for this study.

3.1 Research Design

Regarding the research design, in-depth, structured, long, quite informal and intra-view interviews were chosen because it was considered to serve best the questions and the purposes of the study. According to Harklau (2011, 195), the most frequently used methods or techniques for gathering data in qualitative studies have included interviews, observations, audio- and video recordings of interaction, and collection of print artifacts.

Interviews have been by far the most commonly employed research method. There are different types of terms to refer to interviews in general. In this research, the following type of interviews are used:

- Generically without further specification
- “structured”
- “in-depth,”
- “long,”
- “informal,”
- “open format schedule,”
- and “intra view.”

For this dissertation, interviews via skype with the use of a questionnaire (see Appendix) were conducted in order for the participants to be better prepared and give more integrated and complete answers to the discussed topic. The participants were informed about the topic of the dissertation and its aims and they gladly decided to help.

3.2 The Qualitative Method

The qualitative data gathered for this study were analyzed using descriptive statistics, “such as text data from interview transcripts. Unlike quantitative analysis,

which is statistics driven and largely independent of the researcher, qualitative analysis is heavily dependent on the researcher's analytic and integrative skills and personal knowledge of the social context where the data is collected. The emphasis in qualitative analysis is "sense making" or understanding a phenomenon, rather than predicting or explaining. A creative and investigative mindset is needed for qualitative analysis, based on an ethically enlightened and participant-in-context attitude, and a set of analytic strategies." (Bhattacharjee., 2012,117)

Along with the descriptive statistics, a type of qualitative analysis called "hermeneutic analysis" (Bhattacharjee, 2012, 116) was also chosen in order to completely see the similarities and the differences between three different countries dealing with the refugees and asylum seekers but also in order to fully understand and present how intercultural communication is connected with humanitarian assistance. The word "hermeneutic" is derived from the Greek word "ερμηνευτικός/η/ο" and is a special type of content analysis where the researcher attempts to

"interpret" the subjective meaning of a given text within its socio-historic context. Unlike grounded theory or content analysis, which ignores the context and meaning of text documents during the coding process, hermeneutic analysis is a truly interpretive technique for analyzing qualitative data. Therefore, the researcher continually iterates between singular interpretation of the text (the part) and a holistic understanding of the context (the whole) to develop a fuller understanding of the phenomenon in its situated context, which German philosopher Martin Heidegger called the hermeneutic circle. The word hermeneutic (singular) refers to one particular method or strand of interpretation." (Bhattacharjee., 2012, 116)

In depth- interviews were conducted with representatives of two different countries, Spain and Denmark. These two countries were chosen on a variety of factors. On the one hand, Spain is very similar to Greece as far as economy, mentality and lifestyle of its people are concerned. These similarities can be proven by Hofstede's theory on the dimensions of national culture. These six dimensions represent some aspects of each country only in comparison to another country. As a result, Greece is most similar to Spain in the following dimensions: Power Distance Uncertainty Avoidance, Long Term Orientation and Indulgence and a little less similar in terms of

Individualism and Masculinity Dimensions. According to Hofstede Insights²⁶, Greece scores above average in almost all dimensions, similarly to Spain. On the other hand, Denmark is a northern country with a totally different mentality and state organization compared to the Mediterranean countries. According to Hofstede's model, Denmark relies more on Individualism and Indulgence. For this reason, comparing three different countries in the way they handle refugees and asylum seekers was considered clearly beneficial and helpful in order for a new model of accepting and integrating them in a state to be created.

Over the past few years, Greece has been the recipient of countless refugees and asylum seekers originating from Eastern Countries such as Syria, Afghanistan and so on so forth. On this account, in order to fully understand the condition not only the country and the local people are in, but at the same time, the way refugees and asylum seekers feel while being in the process of integration and acceptance in the local schools, the most recently published in late 2019 book “Μετά το Κοντέινερ” (After the Container²⁷) by Lida Stergiou and George Simopoulos was used. The book contains valuable information as far as the way refugees are treated in Greek schools and how the teachers are dealing with this new situation. This book is the main source of information about the refugees who come to the Greek islands, in the Aegean Sea. Moreover, in- depth interviews based on the same questionnaire were conducted with the two authors of the book, as they were the ones who had searched and learnt a lot about the issue.

As far as the questionnaire based on which the interviews were conducted is concerned, the following questions were asked. Firstly, the interviewees were asked to rate the ease of the integration of migrant children in the schools and at the same time, mention a particular example. Secondly, they were asked if the country of origin matters and in case of a positive answer, how it matters in order to understand if it affected the treatment they got. Thirdly, they were asked about the reason of migration. Following, there was a question about their national identity. On what grounds, if any, it matters in their integration. Then, the interviewees were requested to comment on the behavior of migrant children in the new environment to see if there were any instances of marginalization, fear towards the local children and racism, while

²⁶ <https://www.hofstede-insights.com/country-comparison/denmark,greece,spain/>

²⁷ My translation

mentioning particular examples. Moreover, the behavior of local children towards the refugees with specific examples was inquired and then they replied on a broader scale regarding the local people's behavior towards the migrant families. Lastly, the participants were asked to suggest different ways of improving the conditions of the communication between the local people and the migrant ones.

3.3 Setting and Participants

In order to investigate the questions posed, three people were chosen as representatives of the three countries.

George Simopoulos works as a teacher of Greek Language as second/foreign language in the Modern Greek Language Center of the National and Kapodistrian University of Athens, as a Tutor- consultant in the Greek Open University and as an education consultant in UNICEF's office in Greece. He has participated in the design and coordination of programmes for refugees/immigrants and the professional development of teachers along with the development of education material for teaching Greek as a second/foreign language. He has written "After the Container" with Lida Stergiou, based on which, a big part of how refugees and asylum seekers are treated in Greece, is presented here.

As far as Denmark is concerned, Maren Marie Pilegård Andersen, development consultant with coordination, strategic development and planning was chosen. Maren has both the skills to be part of the overall project work as well as the ability to enter into the fruitful dialogue from previous work, education and courses. As a volunteer at Save the Children Youth, Maren has served as both project manager and coordinator on international projects, and the education as a *candidata magisterii* in religious sciences has focused in various ways on the cross-cultural communication and the importance of language in connection with culture and religion.²⁸

Jose Gonzalez Monteagudo is an Associate Professor in the *Teoría e Historia de la Educación y Pedagogía Social* (department of Theory and History of Education and Social Pedagogy)²⁹ in the University of Seville. He deals with courses on

²⁸ <https://www.vifin.dk/index.php/da/medarbejdere/521-maren-marie-pilegard-andersen>

²⁹ My translation

inclusivity through narration and reflexivity along with intercultural communication. He has also written about training and educational practices of secondary schools.

Both Maren Pilegard Andersen and Jose Gonzalez Monteagudo have participated in the QuaMMELOT Multiplier Event, an open seminar which was held in Athens, on 24th January 2020. Having this Event as a basis for this research, all the speakers were contacted and the aforementioned decided to assist in it.

On these grounds, they were chosen as ideal representatives of their countries and along with George Simopoulos, they have provided a clear image of how refugees and asylum seekers are included in schools and societies of all three countries.

3.4 Data Collection Procedure

As already mentioned, an interview (see Appendix) was designed as the main data collection instrument for this study. The aforementioned participants were interviewed in order to elicit clear and relevant information concerning humanitarian assistance and intercultural communication in Greece, Spain and Denmark. Questions relating to the ways local people interact with the refugees and asylum seekers in all three selected countries. Moreover, questions about perceived problems between the two interlocutors (refugees and local people) as well as possible strategies that could be adopted to enhance and improve the relation and the process of adaptation or integration between the foreigners and locals.

A questionnaire (see Appendix) was also designed and used in the study as part of the interview. The content of the instrument was based on the findings of the interview conducted with the aforementioned participants.

The questionnaire is made up of twelve questions which aim to provide a better understanding of how refugees and asylum seekers take their place in the new country where they immigrate.

The interviewees were asked several questions about the ease of integration and how humanely or not local people approach and regard the refugees and asylum seekers. They were also asked to suggest possible ways to improve the conditions of integration between the two parts.

Lastly, it should be mentioned that the questions were selected after reading various articles about the way refugees are treated in Greece. It was considered crucial and necessary to try to find out the most important aspects of the interaction between the foreigners and locals. On these grounds, the aforementioned questions were thought to provide all the essential information. In some questions, a scale from 0 to 5 was used in order to somewhat quantify the answers.

3.5 Summary of the Chapter and Concluding Remarks

This chapter addressed the research methodology used to acquire the essential data to address the research questions. The justification for the use of the particular research tools used was stated to be the acquisition of qualitative (hermeneutic) results. This chapter also provided a detailed account of the participants and the setting. The presentation of the findings combined with the research along with an interpretation and discussion are provided in the following Chapter 4.

Chapter Four

Research Findings

4.0 Introduction

This chapter presents the results referring to the research questions put forward in this thesis. The research questions seek to identify and present the way humanitarian assistance is fundamentally connected with intercultural communication through specific examples of refugees and asylum seekers in three different countries.

In the sections that follow the data of the research are presented and analyzed. Then a comparison of the way three different countries deal with the refugees and asylum seekers is given. However, it should be mentioned that since this field of study is very broad, the following information is only a sample, rather indicative of the specific areas and cannot be generalized. Finally, the way intercultural communication is related to humanitarian assistance is put forward.

4.1 Analysing the data

In order to come to a first conclusion, the data collected is presented here. In the first question, (see the questionnaire in the Appendix), where the interviewees were asked about the ease of integration, both the Danish and the Spanish specialists graded it with '4' (=somewhat possible) on a scale of 0-5 based on its possibility, whereas the Greek specialist graded it with '1' (=difficult), showing from the very first moment the difference between the three countries. In the second question, where asked to mention a particular example. The Danish specialist mentioned that in Denmark, there are a lot of programmes and systems in place to make sure refugee children are well integrated. She also mentioned that migrant girls adopt very well in the Danish schools. She herself volunteers in schools and helps with refugee adults and children. Moreover, she commented shortly on the different types of reception systems like reception classes or smaller teams, where the refugee children until the age of 15, get special teaching to get them up to speed with the Danish children.

According to her, when the children are older and have sometimes lost several years of schooling while being on the run, they are put into special schools for older

children where they sometimes have their own classes for refugees, and sometimes with other Danish children who also need extra hours of teaching in order to be able to adapt to the danish school system. This way of dealing with refugees is recorded in Vejle, in southern Denmark where more refugees usually enter the country.

The older they are, the more difficult it is to catch up with their education, because they have often lost a lot of teaching or they might not have had much schooling before and the older they are, the more difficult it is to adapt to a new system and to go to school.

The Spanish specialist also mentioned the transition classrooms focused on the learning of the language of the host country.

The Greek specialist talked about the triple system of dealing with the refugees and asylum seekers depending on where they are located. He mentioned that they are treated differently and that the school system is quite ambiguous and the difficulties are more when the child has lost one or more years of education. The Greek specialist also referred to the increase of the incoming refugees in Greece at a percentage of around 30-40%, while at the same time, compared the children in the islands to the ones in big cities like Athens and Thessaloniki. The increase of the incoming refugees in Greece is an intertemporal problem since they are mostly excluded and live only with their own people, barely interacting with the locals. He also made a clear distinction between attending classes and being able to enroll and participate in the class like Greek children.

Moving on to the third question, the participants where asked about the country of origin and if it matters to the country of acceptance. The Spanish specialist responded that it matters to the highest degree (5) and he commented that it is more difficult in cases of strong differences in cultures or when coming from a country with a different language of the host country. For example, when families from Afghanistan come to Spain.

The Danish expert mentioned that the country matters in some cases, because the specific circumstances in their personal history might make a difference and the closer their culture and school system is to the Danish one, the easier it is. There might be some cultural differences with the parents that might create some challenges for the teachers. They might experience that the parents have challenges in understanding the

expectations that the school has for them, and the teachers can maybe have difficulties getting respect from the refugee pupils, because the school culture of discipline is very different.

There might be some bullying from the Danish children in relation to their nationality, but this is not the general rule. She also said, that all children can be equally integrated and get a good education if they get a good start and have the right support.

The Greek expert said that the country only matters theoretically, only when they apply for asylum. What really matters is the region of the school they will go to and the social attitudes towards them. For instance, in areas where are mostly middle-class families such as Kallithea, children were treated more humanely compared to areas, such as Kifissia, where higher class families live.

In the fourth question, which referred to the reason of migration, the Danish professional mentioned that the latter does not play an important role when it comes to the integration of children, whereas the Spanish specialist mentioned that it matters to an extent, since it is important to stress the differences between economic immigrants and refugees. On the other hand, the Greek expert mentioned that the concept of identity is not a real issue in schools, rather the presumed with negative connotations identity of a refugee, that is what the students seem to think beforehand. It does not really matter and all refugees are treated the same way, as burden in the society, as “the other”. A small difference occurs when the refugee is a war refugee, since they are treated with more sympathy.

In the fifth question, about the behavior of migrant children in the new environment, the Spanish specialist mentioned that migrant children in Spain adapt very easily to the new school and social environment. Problems occur because many of those children have important inabilities to follow the school schedule. Following, the Danish expert said that their identity somehow matters. She only refereed to the general identity issues that children with different national background have but she pointed out that this is not necessarily related to schooling and from the moment they get permanent residency, they generally identify themselves as Danish, especially when they have Danish friends, thus, supporting their integration. The Greek specialist illustrated his answer with examples. He referred to the Syrian families who had the right of relocation and in the beginning, they imagined that they would soon relocate.

Initially, their wish to integrate with the local people was limited. As the time passed by, they realized what was actually happening and they tried to integrate more. He also mentioned that their origin played an important role on their part. The teachers who were asked to help them thought that they would have problems of integration, whereas the refugee children developed other coping mechanisms.

As far as the behavior of local children towards migrant ones, the Danish expert mentioned that in general they are open and welcoming. The language barrier in the beginning can of course be a problem, but making buddy systems with local children (especially if they speak the English language) is usually a big help.

There are some cases of bullying and racism, which is also related to the general political environment in Denmark and often the views of the parents. Phenomena of racism are often supported by different political parties. But in general, the refugee children that go to regular school are well integrated with the native children.

Schools play a big role in securing a normal integration to the greatest extent in order to make sure that the children are well introduced to the local children.

The Spanish expert mentioned that Spanish children sometimes do behave badly towards migrant children and some examples of racism occur from time to time.

The Greek professional talked about the time that refugee children started going to Greek schools. In 2016, only children who would go to primary school, started going to integration classes in school. The striking example was the ones who were constantly crying because they were not selected to go to school. The selection process is based on where the refugees live. If they live in an apartment or hotel or a building in a city, they can register children aged between six and fifteen years old in educational classes. There is a “Zone of Educational Priorities” (ZEP) programme operated along with reception classes in order to provide additional support, especially for Greek language comprehension. They should also provide a series of documents to enroll in a school.

³⁰For them, the idea of school was similar to the idea of normality, since in their camps, there were only refugees.

More generally, local people in Spain seem to sympathize with migrants by trying to help them and make them feel part of the society according to the Spanish

³⁰ <https://help.unhcr.org/greece/living-in-greece/access-to-education/>

specialist. Almost the same is mentioned by the Danish Specialist. From 2015 onwards, when the number of refugees coming to Denmark was at its highest. Many Danes did a lot to welcome the refugees and there were a lot of volunteer efforts.

However, there are also some examples of negative behavior where they say negative things to the refugees on the street and online. Children could not be an exception. There are also Danish politicians who will say very negative things about refugees, which seems to have an impact on the perception of a lot of Danes. They have had some cases of vandalism of asylum centers and graveyards, but not much in terms of direct assaults.

The Greek expert mentioned here that local children behaved better compared to their parents. Racism was mostly observed by parents and then by teachers. Children did not really care about the origin of children, they just cared about playing together. He also commented that not real examples of aggressiveness or mass bullying were observed.

Finally, the participants were asked to suggest different ways of improving the conditions of the communication between the local people and the migrant people.

The Danish expert mentioned some good examples of projects already in practice, where Danes can sign up to become a contact family or “friends” with refugees, and they get some training and support.

In general, it is often about preconceptions and how much information people have. The people in Denmark who have the most negative view of refugees have never even met one and have only heard negative stories in the news. So, it is about information and positive stories. It is also about meeting people and getting to know them.

The local volunteer organizations do a good job in introducing the refugees to local individuals and the society. The municipality does a lot too, but it is more in terms of the system and understanding society. We also have a lot of culture associations for, for example Palestinians, Afghanis etc. and they do some promotion in terms of cultural understanding.

The Spanish specialist suggested promoting shared activities organized by the schools, for both native and immigrant parents/families and support for association at the local level, integrated by both autochthonous people and immigrants.

The Greek expert recommended better intercultural communication not between refugee families and local families but between the state and the refugees. The Greek school as an institution does not promote or encourage real communication between parents and teachers for the sake of children, the authorities only care about the grades of the latter. He also mentioned that parents and local communities are not really active within school. The actual problem is how to encourage parents to interact with the teachers rather than the ways they interact with the refugees. He also suggested that schools could employ interpreters in order to communicate with the refugees on a consistent basis. Lastly, he underlined the need for a better integration policy in order for refugee families to become part of the local societies, in general.

Overall, it can be understood that all countries deal with similar problems as far as the integration of refugees and asylum seekers in schools and local communities is concerned. At the same time, incidents of racism are often observed in all three countries and the need for a better educational-integration programme is evident. Another important aspect of the integration attempts is the ability or more accurately, the inability between the refugees and the local children to communicate and start building a stable relation of mutual help. Finally, it should be pointed out that there is a lack of adequate state support for these families.

4.2 Summarising the results

Based on the aforementioned data, intercultural communication is a very crucial in helping refugees and asylum seekers interact with the local people and little by little integrate in the local societies. Compared to Denmark and Spain, Greece has not only more refugees to deal with, but also more difficulties to go through. Denmark is in general a more organized country as far as supporting the refugees is concerned. Spain is also prepared and assistive in the refugee and asylum seekers inflow. In Greece, the number of refugees in the past five years has increased beyond what was expected. According to the Greek Council of Refugees, 66,969 applications of

protection status in 2018 were completed. (See Appendix). As a result, dealing with the refugees along with the problems of the local people is an essentially crucial issue.

In countries that welcome refugees, “Phobic attitudes seem to be connected with the fear of cultural alteration, the need of cultural proselytism and the options of separate education for children of refugee origin along with the lower percentages of expertise and training.” (Stergiou & Simopoulos, 2019, 170)

On the other hand, intercultural competences are completely connected to the ability of effective and suitable interaction with people of different cultural origin and they are expressed in four different dimensions: knowledge, attitude, abilities and behaviors. (Stergiou & Simopoulos, 2019, 113)

According to Byram (1997, 2008) and Byram, Nichols and Stevens (2001) as cited in Stergiou & Simopoulos (2019, 110), the most important intercultural competence has to do with the following elements:

- Attitudes of curiosity and readiness to relativize ourselves, in order to eliminate suspicion about other cultures and unwavering faith in our own.
- Knowledge about social groups, their cultural products, their practices and the processes of social and interpersonal interaction.
- Ability to interpret and correlate products on the other hand and the familiar culture.
- Real-world discovery and interaction skills.
- Ability to identify and interpret ethnocentric perspectives, cultural misunderstandings or malfunctions and mediation between opposing interpretations of phenomena.
- Critical cultural awareness-political education: the ability to critique (and on the basis of explicit criteria) evaluation of the perspectives, practices and products of the "familiar" and "other" cultures.

Therefore, it can be easily understood that people need the aforementioned qualities in order to approach the other people in a better, more open way. Humanitarian assistance is the key element to make this world a better place for all those in need. If people acquire the intercultural competences, refugees and asylum seekers will manage to integrate in the countries that can incorporate them.

At this point, it is considered essential to make the following comment: The selected representatives have provided their views on the asked topics based not only on their own knowledge but also on their own research on these issues. All three of them have spent a lot of their time dealing with refugees, asylum seekers and the ways they can be integrated within the societies they apply for asylum or try to build a new life.

4.3 Summary of the Chapter and Concluding Remarks

In this chapter, the findings of the qualitative inquiry were reported. In view of these findings, the results can be put in summary as following; intercultural competences are closely related to the way people approach refugees and asylum seekers. Three different countries, three different approaches to the incoming refugees and asylum seekers. Denmark is the most organized country compared to the two others, Spain comes second and Greece comes third especially due to the number of applicants for protection. In order to handle the cases better, intercultural competences play a vital role.

The results have provided the grounds for a fruitful interpretation and discussion regarding the research questions and hypothesis set at the beginning of this study. They will be provided in the immediate chapter. (Chapter 5).

Chapter Five

Discussion and Conclusion

5.0 Introduction

The purpose of this research was to find out the way intercultural communication and humanitarian assistance are interrelated, based on the case of refugees and asylum seekers in Greece. The research was led by posing three research questions and a key hypothesis stated in Chapter One (see Section 1.1) The findings have given insight into the research questions posed and contradicted this study's original hypothesis. In this chapter a discussion referring to the findings takes place; the significance of the findings is put forward; and practical implications are pointed out. Following, the limitations of the study are presented and a number of proposals for further research are suggested before a final conclusion is drawn.

5.1 Discussion

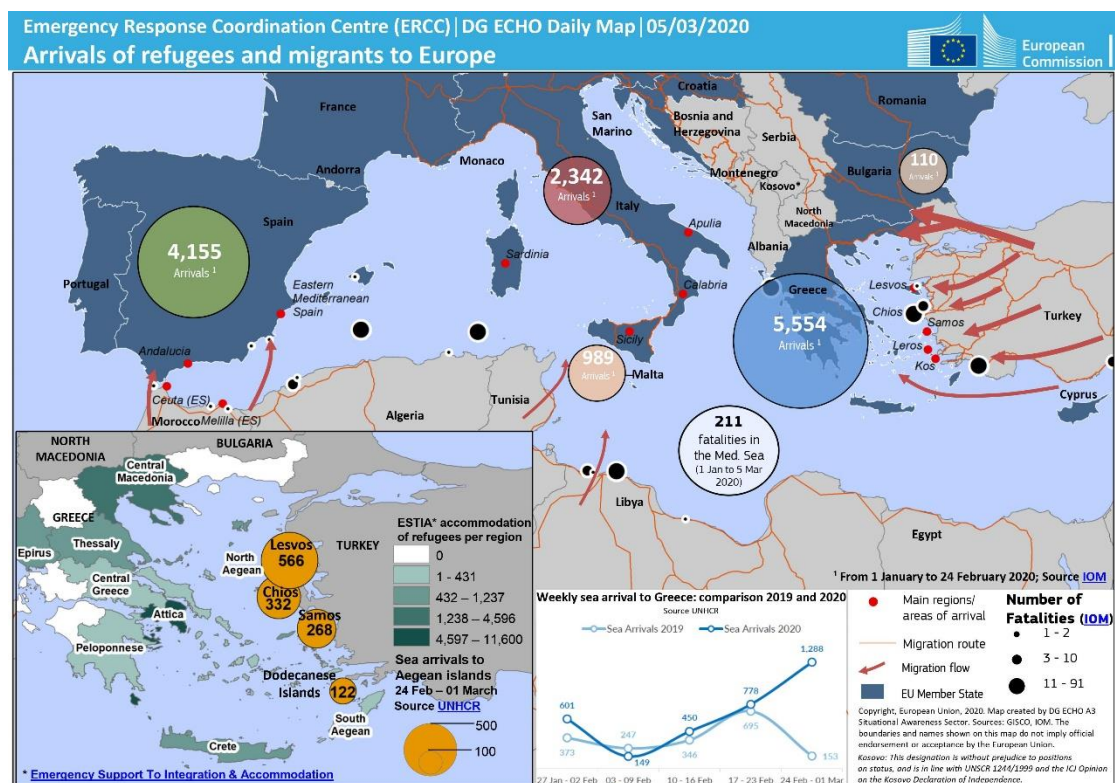
In this part a discussion of the results is put forward. The focus of this part is on the research questions and the hypothesis.

5.1.1 Discussion of Research Question 1

Referring to the first question "In what ways does intercultural awareness shape the communication of the local people in specific Greek regions with the foreigners?" the findings reveal that it plays a crucial role in the way people communicate. Refugees and asylum seekers come from a totally different environment, with different lifestyle, point of view, tradition and experiences. Moving to a new country, without planning it, but in order to survive can easily undermine their needs to be treated as people of a different yet equal community. In order for them to be treated equally, however, many factors are prerequisites. First and foremost, a means to communicate, to be listened to and understood by the people of their new even if temporary country. Travelling and applying for asylum is not only a complicated but also a painful procedure. Language is the means of culture according to Mukalel (as cited in Pennington & Hoekje 2014), or an important channel of cultural information (Steers, Sacher-Runde and Nardon, 2010) and thus, the means to communicate and exchange valuable information between people of different origins in order for them to find a new place to live safely.

In addition, the crucial role of intercultural communication and the way it shapes human interaction is globalization. More and more people from different cultures interact with one another on a daily basis. More and more people choose to move to another country in order to begin a new life. More and more people interact and communicate in different languages, borrowing elements from different cultures. In modern days, it has become easier and easier for people to learn a foreign language and cultivate their intercultural abilities. Here, it should also be mentioned the way the Internet encourages people to interact on a global scale. Given the progress of technology, people can communicate at any time with any person around the world. Technology has also solved or at least has tried to provide solutions to the language barriers between people through various applications and translating sites such as Google Translate and so on.

In order to see how many people immigrate to new countries in Europe the following figure is used. It proves the need for more interaction and communication between different people. (figure 6)



³¹Figure 6: Numbers of refugees arriving in Greece, Italy and Spain

³¹ <https://reliefweb.int/map/greece/arrivals-refugees-and-migrants-europe-dg-echo-daily-map-05032020>

5.1.2 Discussion of Research Question 2

As far as the second research question is concerned “How do refugees and asylum seekers communicate with Greek people living in the areas of reception?”, the findings indicate the importance of intercultural communication on the one hand, but on the other hand, the need to broaden the horizons between people of different cultures. When coming to Greece, refugees and asylum seekers get through different problems based on the different language and nationality, mainly prejudice which sometimes turns into hostility, racism and bullying. The most difficult side to change is the sense of belonging in order to provide all people with the much-needed balance and wellness. According to various sources, thousands of people fleeing from violence and conflict are constantly arriving in Greece and almost 40,000 people live in reception centers.³² Local people in the reception areas tend to take care of the refugees and in most cases, they welcome them. At the same time, many well-known and established international organizations and NGOs are active in helping refugees and migrants. The United Nations Refugee High Commission (UNRHC) is active in Greece. The organization Doctors of the World/ Giatroi tou Kosmou, is particularly active in the health sector and maintains inter alia an "open practice" for migrants, refugees and the socially disadvantaged, a homeless shelter, offers medical care and a mobile dental office. Furthermore, referring to the second part of this research question, among other things, there are many types of technological applications or dictionaries that attempt to assist the communication between two or more people who do not speak the same language. For example, there is a Lexica assisting translation for refugees in Greece in the languages Greek, Arabic, English, French, Sorani, Kurmanji and Urdu established with the assistance of Switzerland and UNHC.

It is also necessary to mention the different ways with which, an individual negotiates their multidimensional identities in a multicultural environment. According to Corin et al, (Bibeau 1997, 17), there are three basic levels of individual identity:

- a) Root identity, which is constructed on the basis of fundamental experiences acquired by the person in the society of origin, in which he/she has socialized.

³² <https://www.rescue.org/country/greece>

b) Citizenship identity, which is based on the procedure of acquiring civil rights and legalizing of his/her social participation in the society of reception.

c) Reconstructed identity, which is formed as an answer not only to the disassociation of the culture of origin, but also to the immigration and settlement in the reception country or generally speaking, the exposure of the individual to other, foreign cultures.

At this point, it is obvious that the treatment and interaction of the refugees and asylum seekers with the local people is definitely an issue of two different cultures interacting with one another. At the same time, it is also an issue of blending and accepting the “other” as a complex entity.

5.1.3 Discussion of Research Question 3

Lastly, as far as the final question is concerned “How are refugees regarded and approached by the local people in specific Greek regions compared to regions in Spain and Denmark?”, the data collected with the in-depth interviews indicate that the problems refugees and asylum seekers face are practically the same in every country of reception. What makes everything different, -is how well- prepared a country is to accept the numbers of immigrants and how ready it is to help them integrate and interact with its citizens within a normal and balanced life framework. More and more refugees and asylum seekers choose to abandon their countries and search for a different, new life. Taking into consideration, the numbers of them, the lack of proper organizing and planning for integration is understandable. Little by little, however, all states should be in condition of accepting and helping the ones in need. By providing them with scaffolds, such as interpreters and allowing them to be part of the local communities starting with school, refugees and asylum seekers will be able to live properly and enjoy whatever they can. Denmark has set a good example for every country to imitate as far as the management of the refugees and asylum seekers is concerned. At the same time, intercultural elements, such as intercultural sensitivity, play an ever-increasing role in communicating, understanding and helping different people interact with one another.

5.1.4 Discussion of Hypothesis

In the first chapter the following research hypothesis was presented: “Intercultural communication competence plays a minor role in dealing with the refugees and asylum seekers.” Based on the aforementioned analysis, we see that the results of this study did not support it. On the contrary, the hypothesis was refuted and intercultural communication competence plays a major role in dealing with the refugees and asylum seekers.

The research findings may lead to the assumption that intercultural communication competence plays a vital role in understanding, communicating and accepting the differences of migrant people. Greek people do not always possess this competence and there is still a long way to go in order for them to become fully aware of the “other’s” needs and understand how difficult it is to survive without knowing the language of the place they live.

5.2 Importance of Findings and Practical Implications

The findings of this research contribute to the knowledge of Intercultural Communication Competence within the framework of humanitarian assistance. While the results cannot be absolute, the findings given here, have provided an indication of some common problems and have highlighted the reasons behind them, while at the same time, have quite proven the importance of intercultural Communication Competence in the management of refugees and asylum seekers. Because of the focus of this study on humanitarian assistance, it is quite unique as no other research to date has investigated Intercultural Communication Competence in relation to humanitarian assistance. This study has shed some light to the extensive and diverse field of Intercultural Communication and its interaction with humanitarian assistance. Therefore, scholars and journalists may wish to use the data presented here to further investigate the way Intercultural Communication can help refugees and asylum seekers.

This study also provides fruitful ground for some implications. First of all, the results given here can be used to make the integration process better for the people in need. At the same time, they set the ground for creating a new framework so as to help the refugees and asylum seekers adapt and integrate in their countries of reception. By providing the example of successful integration made in Denmark and Spain, Greece can develop a new basis and a new mechanism to accept and help refugees, immigrants and asylum seekers who stay in the country until they can relocate to another one. As the studies and the statistics have shown, the time to relocate is often more than expected lasting about two to five or more years.

Moreover, it may function as an advantage to the change of attitudes people have towards refugees and asylum seekers and the opposite. It is of crucial significance to respect and be respected. By showing understanding and accepting the so-called “other”, humanitarian assistance in Greece will probably go a step further. By showing respect to refugees, they will show respect to the local people in the reception areas, too.

Finally, this study could function as a new ingredient for the school systems in Greece to adapt better to the incoming and constant changes that the country faces due to major refugee flows. It will probably meet the demands of a multinational school environment in a globalized world.

5.3 Limitations of the study

Any new study conducted has its limitations. As a result, attention is always necessary when making generalizations or drawing conclusions from particular observations presented here on the basis of the aforementioned results. Generalizations are not really the aim of the study.

Another point worth mentioning is that measuring such variables is at least difficult and cannot be always correct. At the same time, the results presented in this study cannot be applied without consideration to every research aspect of humanitarian assistance.

Lastly, the questionnaire based on which the in-depth interviews were made cannot be considered the only means to get information about the way intercultural communication and humanitarian assistance intercross. In addition, the answers of the

three participants cannot be considered as totally representing a whole country and its practices regarding refugees and asylum seekers.

5.4 Directions for further research

Multiple issues originating from this research can be explored in the future and thus, some suggestions for directions for further study are provided here. Intercultural The need of communication is increasingly present in the globalized world since people need to have a sense of belonging to a greater community. Issues that have to do with racism, bullying and so on are also increasingly present. At the same time, more and more people are in dire need of changing their lifestyles, moving to a new country, often left without any choice. Refugee and asylum seekers become a part of modern societies and the need of integration seems yawning. Therefore, some suggestions for further investigation are put forward. These in turn can lead to an improvement of human lives of refugees and asylum seekers within the reception countries.

First of all, more empirical studies using qualitative instruments such as personal observations, written facts and in-depth interviews may be carried out. Collecting more and more qualitative data may provide a deeper understanding of not only the refugees and asylum seekers but also the local people's feelings, attitudes and beliefs about issues that are connected to everyday life and coexistence.

A further recommendation has to do with the intercultural communication competence and how it can be cultivated when people interact with each other. It is of absolute importance for people to understand the meaning of intercultural communication and the way it can help different people understand each other. As a result, both sides would be benefitted since proper acceptance and integration requires mutual understanding and respect.

Another suggestion is to carry out a study comparing the treatment of refugees and asylum seekers on a multinational level. The way they are treated when applying for asylum, the ways they try to integrate in the societies. Such a study would shed more light on the reasons of immigration along with the grounds of choosing a country to immigrate. Moreover, it would also help people acquire better knowledge about the importance of being open to difference and acceptance without judging.

In any case, the line of enquiry is expected to remain a top priority since intercultural communication and humanitarian assistance are interrelated and more and more refugees and asylum seekers come to Europe every month or so. Scholarship should also be constantly reexamining and discussing major issues such as human lives and how they can be saved.

5.5 Conclusion

Globalization has created a totally new environment for people to live in. English has become the most widely spoken language around the world. People choose to move to another country for a variety of reasons. Most importantly, however, many people do not choose to leave their countries, rather they are forced to abandon their life due to the ongoing humanitarian crisis. Therefore, people are constantly trying to adapt to an ever-changing world. Even though, more and more languages are spoken, the world seems like a modern Babel, with people trying to understand each other. At the same time, people and non- governmental organizations attempt to help the ones in need by providing any kind of possible humanitarian assistance.

Nonetheless, as everything progresses, so do the means to communicate and help the ones in need. Intercultural communication is a constantly developing and improving field widening the variety of options regarding interaction between different people of different cultures. It appears that the need to be able to communicate interculturally not only increases but also seems absolutely necessary for the globalized world.

Specifically, in Greece, where more and more refugee flows come every year, the expansion of intercultural skills is deemed completely important. Intercultural communication competence is connected to the way people approach other people and the way they interact with each other. Humanitarian assistance is equally necessary in a time where individual good is considered more important than the common collective good. As a result, people need to broaden their horizons and skills in order to be more open minded and tolerant to multi- culturalism.

Although Intercultural communication competence and humanitarian assistance are multidimensional and with many different and complex aspects, it is

hoped that this study has provided more to the body of literature referring to Intercultural Communication in the context of humanitarian assistance not only in general, but also in particular, in the way Greek authorities and people deal with the refugees. Moreover, it is hoped that the foundation for further investigation and exploration of its complex dynamics to the benefit of both the field of intercultural communication and humanitarian assistance has been provided.

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Appendix

Questionnaire

- a. How would you rate the ease of integration of migrant children in the schools?
On a scale from 1-5, where 1=difficult 2= somewhat difficult 3=neutral 4=somewhat possible 5=possible
- b. Can you mention a particular example?
- c. Does the country of origin matter? On a scale from 1-5, where 1=difficult 2=somewhat difficult 3=neutral 4=somewhat possible 5=possible
- d. If yes, how?
- e. Does the reason of migration matter?
- f. If yes, how?
- g. Does their identity matter?
- h. If yes, how?
- i. How do migrant children behave in the new environment? Mention particular examples.
- j. How do the local children behave towards them? (any examples of racism etc.)
- k. How do the local people behave towards the migrant families in general?
- l. Can you suggest different ways of improving the conditions of the communication between the local people and the migrant people?