

Introduction: narratives of reflexivity and inclusiveness

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This volume came into fruition after rigorous peer reflection amongst selected interculturalists at the 2nd Forum of Intercultural Dialogue and Learning (<http://intercultural.upatras.gr/>). Its main emphasis is to highlight inclusivity and reflexive dialogue as important pillars for raising interculturality and awareness in communities of practice. Intercultural experiences might be better understood through reflexive/intercultural dialogue, reciprocal exchange and collaborative action amongst practitioners who reflect on their actions. Reflection is an essential component of effective (professional) learning and practice and it is much needed when discussing culturally responsive and transformative pedagogy/learning (Arvanitis, 2016). It is a process of collective participation, dialogue and thought, which leads to a self-exploration shifting from a first into a third person perspective.

In this volume, academics and practitioners obtain *agency* to alter their cultural understandings and actions. They renegotiate mechanisms of inclusion that go beyond the traditional binary *us* versus *others* and propose a culturally responsive approach to diversity. By projecting different professional narratives of inclusion, the authors in this volume a) provide a shared *third space* of understanding and reflexive action (Arvanitis, 2014) and b) discuss *interculturality* as the product of effective intercultural learning that permeates the entire range of educational system activities and shape an inclusive sociality for a modern citizenship.

The importance of generating a *collective wisdom* around intercultural education has become apparent for learners and teachers, especially after the influx of refugees and migrants in Greece since 2015. Children constitute a prominent group of moving populations and as a consequence, teachers came under tremendous pressure to deal with the challenge of equitable education as a means for social inclusion. Thus, teachers need to be trained to design appropriate and effective intercultural learning experiences for their students that can enhance their engagement, senses of belonging and performance. This requires that they are aware of their own identity positions, personal narratives and stances and to be able to reflect on the impact this has on others. They and their learners need to become conscious border crossers, reaching out to each other, in order to create inclusive new spaces that allow for safe learning and transformation across the curriculum entailing the use of broader tools of expression, social media, reflexive dialogues and participatory learning projects.

The authors of this volume present intercultural practices and assumptions, which have been challenged and transformed over time. They enter in a collective way of renegotiating assumptions/ideas to adopt a *thinking together* culture and/or *participatory consciousness* (Bohm, 1996). Their aim is to generate new possibilities for intercultural ethos and praxis.

More specifically, Dr Kaloyirou focuses on “Teachers' role in emotion recognition and emotion regulation within the process of intercultural adjustment of migrant children”. She discusses possible ways in which teachers can facilitate emotion recognition and regulation during intercultural adjustment of migrant children. She also asserts certain challenges that may occur. In addition, Chranioti and Arvanitis, discuss “Teachers' intercultural sensitivity in Greek public schools” and their ability to communicate effectively in multicultural contexts. Furthermore, Manavi and Arvanitis, focus on how intercultural activities build trust and reciprocity among Greek teachers. The authors argued that reflective and narrative activities contribute to the improvement of trust when “educating the other”. Moreover, Magos describes how university courses could develop intercultural competence of candidate teachers. He uses an example of communication and cultural exchange between student teachers and young refugees which led to the transformation of students' negative stereotypical perceptions on refugee identity. Finally, Fakiola and Arvanitis adopt narrative inquiry to capture the meaningful story of a public administrator who reflects on practices and systemic failures concerning Roma educational integration efforts and mediation in Greece.

REFERENCES

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