

The Anti-Example of the 132nd Primary School of Grava: Post-Truth World and Post-Truth Politics vs. Examples and Anti-Examples of Truth¹

A. Balta, A. Mavrogianni – University of the Peloponnese

Abstract

This study explores the particular educational practices of 132nd Primary School of Grava and the rationale behind them in its effort for a more flexible management of cultural diversity within its school classrooms. 132nd Elementary School of Athens is situated in a downgraded area of the capital and its school population consists primarily of foreigners (21 ethnicities and a percentage of 80% of non-native speakers) and children from poor family backgrounds. Several years ago, it used to be a school with low achievement scores, socially 'stigmatised'. The whole situation changed when a group of progressive teachers went through a successful attempt to organize and implement actions that involved the entire school and local community in order to satisfy both the needs of Greek and immigrant students, using diversity and multiculturalism in a way that benefits all. The on-site research revealed various actions taken (cooperation with other operators for support in their effort (such as KETHEA), afternoon lessons of Greek or native languages, classes for parents, multilingual texts, parents meetings with interpretation, pioneering pedagogical Freinet methods) that managed to create a safe and creative environment, completely irrelevant to the previous situation. The findings revealed an improved cognitive performance of all the students, led to the rapid integration of the children with an immigrant background, the active participation of their parents in the school procedures, as well as the elimination of any violent, xenophobic or racial acts among children and parents. The problematic that arises is the urgent necessity that all these pioneering practices become part of the Greek state mono-cultural classroom in a real effort to eliminate inequalities and exploit the diversity that characterizes modern societies.

Key Words

Multicultural School, Educational Practices, Elimination of Inequalities

¹ If this paper is quoted or referenced, we ask that it be acknowledged as:

Balta & Mavrogianni. (2020) *The Anti-Example of the 132nd Primary School of Grava: Post-Truth World and Post-Truth Politics vs. Examples and Anti-Examples of Truth*. In B. Krzywosz-Rynkiewicz & V. Zorbas (Eds.), *Citizenship at a Crossroads: Rights, Identity, and Education* (pp. 717 - 731). Prague, CZ: Charles University and Children's Identity and Citizenship European Association. ISBN: 978-80-7603-104-3.

Problematics



Martin Shovel cartoon "Truth vs Post Truth" @martinshovel 10 Δεκ. 2016

According to the contents of this symposium, the discussion which took place dissected the dominant conceptions of citizenship and the way that social negotiation of the term and its meaning is affected by extreme opinions and beliefs that become part of the public dialogue as well recognized truths, in a post-truth era, and as a result, bring to the present, reactive ideas and practices, that modern democratic societies claim to have left behind in the past.

Our example of 132nd Primary School of Grava, concerns the implementation of innovative pedagogical methods by a small group of creative and open-minded teachers, in a «stigmatized» from mass media, local community and Greek government primary school due to the high rate of foreign students (today 80%) in its classrooms. The number above was enough to characterize the school as an unsafe environment for local children, whose parents were convinced that its students were condemned to fail. Facing the situation above, some progressive teachers decided to take action and take some radical measures, which were strongly criticized and described as problematic within the domestic Hellenic pedagogical system.

The results and practices, 17 years later, says the opposite and today this school is a pilot school in innovative practices and well known in Greek as in the European academic society, for its good methods and the impact they have in its students, in their personal and academic improvement, but also their social integration.

As research students, of the University of Peloponnese, through Ms Karakatsani's lesson «Education and Social Discrimination», we were glad to visit the 132nd school, meet the teachers and the students and discuss their work. During this research, we arranged an interview with the school's Director, Mr. Haravitsidis, and the observation of a class during the implementation of Freinet's pedagogy's tools and in particular the Class Council.

Direct contact with the school and its work allowed us to become, even temporarily, a part of what is happening there and to get to know, in the most direct and beautiful way, what we had read in our previous research in press reports.

Post-Truth World

The word "post-truth" (the political rhetoric / practice that ignores the truth and is based on a personal, sometimes completely fake, version of reality) was the word of the year 2016, according to the Oxford Dictionaries, echoing today's highly charged political atmosphere, thanks in particular to Donald Trump's election campaign and the Brexit referendum. "It could be one of the defining concepts of our time," said Oxford Dictionaries' Casper Gratwell (*Kathimerini*, 2016).

"It was the year in which the inconceivable became possible, the edges invaded the central scene, and Donald Trump, a real estate tycoon and television broadcaster, became president of the US," writes Lionel Barber in an article in the *Financial Times* entitled "The Year of the Demagogue: how 2016 changed democracy" (Katsounaki, 2017).

The modern world of post-truth, is over-fed by social media, which reproduce unfiltered and biased news. In this world, truth does not really matter, as no one has really the ability, the time or the will to verify the incoming information. So truth and presented facts are measured by feelings rather than proofs and as a result politician and journalists enjoy the least credibility. In this economic and "value" crisis, characterized by continuing deadlocks, the liking answers come from the extremes, who claim to present direct and efficient solutions. The confusion, which exacerbates anger, not only neutralizes but incriminates what we call "common sense". "Rationality was christened cynicism in the face of the only authenticity that is (and has been for years) the "deposit of soul". What if the explosion of emotions manifested the retreat of thought? Whatever was empty of meaning, it filled, supposedly, with emotions" (Katsounaki, 2017).

In the political spectrum, the post truth, as it is natural, is exploited by the forces of populism, deep maintenance and extremes, giving an immoral outlet to the rhetoric of hatred, division, xenophobia and nationalism. Through illusion and underground censure of public opinion, it embodies itself as an "acceptable reality," which would be very difficult to achieve through direct political

confrontation (Papoulias, 2017).

Ari Rabin-Havt (2016) emphasizes that all urban myths in American politics since the 1990s have been based on the creation of post-truth conditions to direct public opinion into erroneous perceptions on specific policy issues such as climate change, public debt, arms possession, gay marriage, the healthcare system for the poorer strata and immigrants. In fact, how to respond to this tactic specifically, he states "the problem is not solved by legislation but by political battle. The political party (democratic in this regard) to move in a transparent way and to claim the same for the opponent and to reveal the feasibility ". He also talks about the persistence of traditional means in creating a "supportive climate" among the nominations, highlighting controversies rather than giving arguments, but also about the new form of online information that is not as pluralistic as it originally appeared, but because of the application of algorithms, leads groups of the public to constantly be informed about news (true or false) concerning the same interests or their own theories (Rabin-Havt, 2016).

Lovers of "post-truth" are usually those who hold the only truth. These new, mythical truths in order to get imposed are based on the inertia of the old ones, their weaknesses and their voids, to denounce them and, in fact, to replicate them. This is a basic function of myths, they construct a reality that is then reproduced as such, without anyone dealing with its core, the constitutive myth. While myths are devised because they have utilitarian political value, at a given moment, they can gain lasting endurance (Karpozilos & Christopoulos, 2018).

It is, however, for sure, of great value to constantly process the existing social and personal certainties and to elaborate the axioms displayed in the public discourse as commonly admitted true.

Post-Truth, Media News, Politics and Education

Declaration by Hellenic Prime Minister Alexis Tsipras (Kathimerini, 2017) on the refugee crisis:

The EU-Turkey agreement is difficult but necessary, helped to put an end to the horror of daily deaths in the Aegean. Today we have received more than 60,000 refugees in mainland Greece living in good conditions with access to health and education. I am proud of that.

The last few decades, as a result of the strong migratory flows that have reached our country, Greek Schools, welcomed a plurality of migrant children, attending primary and secondary schools. The impressions of the strong presence of migrants led to a direct comparison to resent Greek migration, as by the 1970s Greece was basically a starting point for strong migratory flows, both to European countries and to other continents. This mutation of Greece, from a sending country to a migrant host country, has caused strong vibrations on all levels of the Greek society as well as in its educational system, a system of ethnocentric,

centralized and rigid tradition, mainly driven by mono-cultural perceptions and practices. The state's reaction to this new reality, according to the official current rhetoric, was initially the indifference or the attempt to "assimilate" immigrants and their children and later to "integrate" immigrants in the Greek society and the prevention or curtailment of social exclusion.

The living conditions of migrants in Greece and the way in which their children are treated in the Greek educational system, form a framework that easily leads to the school failure of immigrant pupils in Greek schools in all its forms: low performance compared to formal norms, classroom repetition, early abandonment, organic and functional illiteracy, failure to access higher education levels.

The problems mentioned are often added to the negative and reluctant attitude of some teachers, pupils and other actors of the school community towards foreign children, usually affected by the negative climate prevailing in the wider society and widen the extent of the problems they face in the school space. The exclusion experienced by foreign students at school is double: "They are rejected by the school because they do not meet its criteria and are rejected by their classmates as unwanted. Their destiny in social inclusion and development has been clearly specified in elementary school" (Manesi & Mylonas, 2000). These are the so-called "excluded of the interior". A study by Dragona and Frangoudakis (1997) of 910 teachers with teaching experience in foreign or non-native speakers students revealed that a large proportion of Greek teachers are strongly exposed to the dominance of national stereotypes that separate the peoples into "inferior" and clear phobic attitudes towards immigrants living in Greece. Generally, statistics show that very few pupils from immigrant families complete Secondary Education and few continue their studies in Higher Education (Charamis, 2004).

The correlation of the educational level of individuals with their professional and social success has been the subject of many and systematic theoretical approaches and research. What should first be pointed out is that for people with low educational attainment and encountering school failure, social exclusion processes begin at these early stages of their development. The analysis of internalization processes has shown how different expectations of teachers and / or parents towards their students are transformed by them into reduced self-esteem and lead them to frustration and possibly resignation (Charamis, 2004).

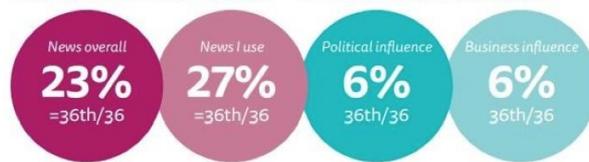
When we say "post-truth" or "post-fact" politics, i.e., politics of truth and post-event, or that we live in the post-truth and post-event period, it is concerned with what is true and what is false, what is a fact and what is not, that we live and act without being interested in this characterization of things. This contempt of truth is a more serious problem than just saying a lot of lies (Kinti, 2017).

In Greece, the phenomenon is strong with Greeks holding the last position in media confidence

TRUST

Greeks have the lowest levels of trust in news media in our survey and the greatest concerns about business and political influence over editorial content. An annual survey of trust in institutions in Greece shows that newspapers and broadcasters faced some of the most severe increases in mistrust compared to other institutions since before the financial crisis (2007).³²

MOST OF THE TIME I TRUST...



THE MEDIA IS FREE FROM...

SOURCES OF NEWS



- In the dock, the former director of the 132nd Primary School of Grava Stella Protonotariou
- The 132nd Elementary School of Grava 'Puts Glasses' in Oreokastro
- The parents of the 132nd School for the existence of migrants and refugees students in school
- 132 Grava School: a school of solidarity

These are some of the newspaper and web page titles mentioning the 132nd Grava School. Constructed news, deliberately, followed the 132nd school, for many years, with a high point of reference, the referral to the courts of his former director.

In 2016 the Minister of Education, chose this particular school, to be present in the beginning of the school year, saying: «We all want such a school, both teachers and parents. A school of equality and quality. And let me tell you, on the occasion of today's meeting, that the school of equality and quality is a wide open environment, for all children, without discrimination of origin, religion or sex».

History and Present of 132nd Primary School of Grava

Since 1999-2000, the situation in this school was already difficult: serious learning problems, frequent absences from the lessons, school leakage phenomena, Greek parents often suspicious and negative to coexistence of their children with so many "foreign" children, migrants parents away from school, serious tensions and aggression among children and parents. In Grava' s Primary School, the majority of the students were, and still are, non-native speakers, with the percentage now exceeding 80%. We do not mean children of a second generation of immigrants, who should not and are no longer considered foreigners (since they have been born and raised here), but children of migrants, who have recently come to the country. Moreover, many children, Greeks and immigrants, come from vulnerable social groups and with the classical educational profile of migrant groups that exist in a state of social marginalization. Children who have enrollment difficulties, incomplete documentation, who have suffered several hardships and experienced rejection, with learning and behavioral problems,

while their parents' communication with the school was non-existent. Many parents held a suspicious attitude towards the school, believing that the education provided to their children was degraded. This school belongs to the school complex of Gravas where there are 22 school complexes with 6,000 students, while it has serious infrastructure problems (Reppas, 2010: 2).

The former director, Stella Protonotariou in cooperation with the teachers and the Parents' Association, tried to address this heterogeneity of the student population in order to reduce the problems and to find a way for the whole community to benefit from this multiculturalism. She began to organize a variety of multicultural actions including students, parents and teachers. Among these were the mentioned above:

- Creation of a reception department in order to support education of pupils who had recently come to Greece,
- Organization of mother tongue courses for foreign pupils,
- Teaching Greek to parents of foreign students, multilingual publication of school announcements,
- The replacement of the dominant Prayer ("Pater Imon-Our Father") with the poem-prayer of Giannis Ritsos "Proino Astro-Morning Star", in order to be more widely understood and accepted by the students, who usually belong to different denominations from that of the Greek Orthodox Church,
- Organization of programs concerning Education about Health, Environment, Olympic Games,
- Also, implementation of a two-year prevention of bad attitudes program, in co-operation with KETHEA (Center for the Treatment of Drug Addicted Individuals), to bring the members of the school community together and develop functional relationships of cooperation between them, a training program to learn pupils to solve conflicts between them and develop responsibility.

The interaction between pupils - both Greeks and immigrants, mainly coming from low economic class - and the school culture, has led children to develop social sensitivity and responsibility and support actions for refugees from Afghanistan and Syria.

This entire endeavor has become the target of conservative attacks in the past. In November 2007, the teacher and school director, Stella Protonotariou was prosecuted and removed from her post, following a complaint by E. Youtlakis, who spoke about "a threat of national purity", because she had organized afternoon Albanian language classes at the school.

"The action I was accused of is the teaching of the mother tongue of children. Specifically, of the Albanian mother tongue, not Arabic, of course, or Greek, for immigrants", she says in an interview (Triantafillou, 2010). The same person, (Mr. Youtlakis), who succeeded her in the post of director at that time argued in court

in 2010 that his action was motivated by the Ministry of Education. He finally asked for his petition to be revoked and disengaged from the case. During the visit of the Greek Ombudsman to the school (2008), Mr. Youtlakis informed him that his role in the school management is "formal" and therefore anyone who would like to be informed about the changes in the school unit would have to turn to the Deputy Minister Likourenzo. The One-Member Court of First Instance of Athens found the teachers Stella Protonotariou and Denka Karkalou, who have been accused of illegal concession of the school, innocent and eventually returned to the school. Throughout the above procedure, the full support given to the Director, by both the student population and the Parents Association, through announcements and interventions, proved really helpful and important. The Parents Association has been continuously supporting the school until nowadays. At this point, we shall present a distinctive announcement on the events in Oraiakastro in September 2016:

Announcement of the Board of Directors of the Association of Parents and Guardians of the 132nd Primary School of Athens:

Our school is one of the first to accept immigrant and refugee children from the late 1990s. Our concerns were not confirmed, as we found that there was no cognitive deficit in our children. Instead they were trained in creative coexistence and experienced co-operation, solidarity and humanity in their everyday lives. Seventeen ethnicities today harmonize the fabric of our school, without disturbing its function. Having this experience, we condemn the announcements of Parents' and Guardian Associations that separate the children into first and second grade students. We firmly believe that all children are entitled to equal treatment and access to education regardless of gender, race or religion

The same multicultural educational approach is being followed today, as described by Petros Haravitsidis, Director of the 132nd Primary School, using the production of educational material for the integration of immigrants, which is used by every single student, such as multilingual textbooks, films produced by students themselves and reveal their culture, national holidays focusing on universal values and many other actions. The excellent children's films can be found at the following link: https://www.youtube.com/playlist?list=PLI9J3KQvpgGcrbnn6NBoxJJ8_xiKfcShS

The vision, the method and the benefits.

"Our vision is a humane, democratic school that will provide knowledge, social skills and equal opportunities to all children. That's what we tried at the 132nd. Each school has its peculiarities and accordingly has to design and implement its actions", says Ms. Protonotariou, (Triantafillou, 2010) "It is a fact that an intercultural and anti-racist education prepares citizens characterized by critical

thinking, capable of communicating, collaborating, participating in decisions that concern them, and successfully managing multiculturalism around them,” and concludes "Civilization is wealth if used properly for people and societies. And our country is now multicultural" (Alipranti, 2016). Ms. Protonatariou, the school's Director for many years, clearly declares the vision of a new type of school, a new educational practice, while putting the reflection on the way that this could be achieved. Starting from the awareness of the problems and having clearly the intention to solve them, the particular school through the Teachers' Association and the Director, sets the objectives of its policy, focusing on a phrase “The school as a link between parents, pupils and teachers” (Protonotariou & Haravitzidis, 2006: 24). The plan drawn up at the level of the Teachers' Association consists of several axes, which are the ones below:

- Recognizing the great importance of the mother tongue of migrant children and their academic development,
- The recognition of their own culture and its effective integration in the educational process.
- The ability of parents to learn the Greek language as a means of social support in their everyday life and work.

Thus, a series of actions are being decided to support both the parental role and the parents in general, as well as the pupils. As it is pointed out, parents are not treated as clients but as a support in the educational process. On the other hand, they are neither treated nor exiled as indifferent to their children's education (Protonotariou & Haravitzidis, 2006: 26-27). Three-language translations in parents' meetings give parents the right to participate in the education of their children and to know the processes of the school. Activities were developed for pupils that addressed their personal and social development through the teaching of their mother tongue, the acceptance of their diversity and their cultural identity. Themes related to themselves, their rights, their limits, their self-esteem, were selected for study leading to a “teaching contract”. The latter functioned as a framework of principles and functions. Insofar as the school actually recognizes the needs and rights of children, communication is essential. This is always achieved through concrete actions (Voulala et al., 2005: 16-21). As Freire (2006) notes, "the identity of the subjects has to do with the fundamental subjects of the curriculum, both with what is hidden, and with what is obvious and of course the issues of teaching and learning" (p. 209). The school decides to integrate the culture of immigrants into its teaching content and practices. "The school must be characterized by a culture of cooperation and by principles and values that will govern its everyday life, such as the respect for culture and civilization that each student brings to the school and the exploitation of this culture for the benefit of all children, Greeks and immigrants. It also promotes the development of cooperation and creativity of all children, based on their abilities as well as to monitor the particular needs and living conditions of each student" (Triantafillou, 2010).

P. Haravitzidis' Interview

The above mentioned were reported in an enthusiastic way by Mr. Haravitsidis during our interview. The current director continues the tradition of the 132nd school, intercultural education and integration of children coming from different linguistic, cultural and social backgrounds. Describing the various problems the teachers who came have faced, Mr. Haravitsidis will say: "It was our strong belief, that for us, multiculturalism is not a problem, but a wealth that can be used in a way to benefit all, Greeks and immigrants and that was our basic principle. We never focused on programs that addressed only immigrants, but every single child. And when I say every child, I refer to the children of immigrants, the children of refugees, the disabled children, the children coming from single parent families, etc."

We did not manage to achieve all this the easy way, he will tell us. Especially in the beginning, "... you felt that you always had to deal with the fear of the locals, about coexisting, and all the rumors spread about the 132nd [school], describing it as a school exclusively for immigrants and a school that does not respect our national identity." The dominant idea of our work, is a holistic approach to education within a framework of equality and acceptance. "We often think that intercultural education means only to accept some cultural elements of the peoples that exist in the school. For example, to celebrate songs from different countries, eat one's food, etc., and that's it. It is not only that for sure, it goes on to the level of human rights. It needs a different level of acceptance to hear a word in Albanian and to teach the Albanian language in school. Another part is that the teacher working in this direction, should have in mind also the cognitive part, the way that they will ensure that children, through these alternative approaches, learn things. Every child, both natives and immigrants, should develop itself, so as the Greek parents also feel that coexistence is a benefit for their kids".

An extremely serious issue is about the State and politics in general: "When the State follows more conservative policies, we can really support that the school is directly affected, consumes energy and forces, and is distracted from doing the "flying to proceeding". Teachers at this school know for sure that the state can stop the evolution of a structure, as shown by the school's recent history. "... Because things are also political, the last two years, we are more calm and focused on the perception we want to characterize our school ... "

Today, the school is open to the community and to wide cooperation "... these actions are not only about the school and our students, but also the community in general. Parents and children living in the area visit us, from other schools, etc., so our work expands beyond the school. This exchange broadens the concept of the school community and neighborhood, and is really helpful, both in terms of the neighborhood's perception of the school and also the perception that parents themselves develop about what is happening here."

School integration policies have influenced children and determined their academic development. The director pointed to a survey that reveals a clear differentiation of the children who have graduated from this school, when it comes to management of diversity, conflict, teamwork, participation, claim, management of anger, etc. It also shows a differentiation in relation to cognition, which is not as obvious though, as it is in terms of behavior and management.

Freinet Methods in the 132nd Primary School: Class Council (third grade)

Apart from its multicultural character, this school, as the Director mentioned in his interview, did not start all of a sudden to apply methods like those of the cooperative class. A series of actions, structures and collaborations in the previous years had already determined its educational reality.

Since the previous year, some classes, namely three, have begun to apply Freinet's methods. Teachers implementing the action, exploit almost all his methodological tools. The school though, was already very close to these methods. Teachers have already gained a lot of experience in innovative practices, finding solutions, using advanced educational material, art and experiential activities. The experience of the past, defines both their intention of implementation and the development of innovative methods itself.

Institutional Pedagogy, with reference to Lobrot, aims at the self-management of the school project. In a methodical way, it tries to analyze the external institutions and determine the margin of autonomy within which the classroom group can manage its function. In this way, he assimilates and broadens the pedagogical relationship, as Freinet perceives it (Karakatsani & Markantes, 2017: 30-31).

We followed the Classroom's Council that is organized by the 3rd grade of the Elementary School weekly, after consulting with the director and the teacher of the class. The choice of this tool for monitoring has been derived from the particular importance Institutional Education has given to the Classroom Council and the way this Freinet technique becomes a tool for the analysis and awareness of the group which is responsible to organize the space and time procedure.

Through a continuous development of the process, the Council has surpassed its primary role of socialization. In the group we could find foreign children, who enrolled in the third grade recently and as a result expressed themselves little through words, but whose intention for active participation, by painting or circling the lottery, was obvious. On the other hand, Institutional Pedagogy, here, is obvious for sure through the group's intention of self-management and self-regulation (elimination from the circle of those who disturbed the session), but also the therapeutic effect of class through the Council, in relation to the interpersonal issues of the students. The Class Council, as explained by the teacher, has begun almost from the beginning of the school year and during this time the team changed several times. This is due to the inclusion or the

withdrawal of pupils, since the school receives constantly a large proportion of immigrant children.

The Anti-Example of 132

This particular school, through its practices, has disputed and eventually crushed the above conclusions, that our societies have accepted as absolute truths and courageously challenged the "myth". It has significantly differentiated itself from the official positions of the state and as a result, its practices were criminalized, by persecuting Director Ms. Protonotariou, as mentioned above.

The state follows what is described as "the harmonious coexistence of a progressive rhetoric with a reactive practice" (Tsiakalos, 2006:87). An approach that moves between the dipole assimilation – separation and as it seems, assimilation prevails. In fact, the goal is to achieve the integration into the culture of the host country, cutting off every cultural element they brought from their country of origin. Through the rejection of pupils' language and culture, we also reject the educational capital of these children, which are thus introduced to the Greek educational system as deficits, creating prerequisites for school failure, already from their first steps in the school environment. Beyond that, dealing with the problem by taking compensatory education measures, is essentially aiming at concealing the causes of the school failure of these children (Reppas, 2010).

The school, within its practices, has highlighted a series of issues concerning education and academic methodology, as well as the reactions from the dominant systems of power. The 132nd school, proposes educational practices, that lead to obvious results, tackle racism and xenophobia and as a result school failure, delinquency. It also changes the school and society's interaction, family and the school's relationships, achieves acceptance of the other, develops critical consciousness and respect for ideas such as citizenship, the group, harmonious coexistence, solidarity. "In this school, we, the teachers, worked "together" as a team, we co-decided about everything and we were co-responsible for the results. There was great feedback from our work "(Reppas, 2010).

Teachers and parents describe the results as very positive, from the very beginning of the change: Children were happy to attend school, developed relationships, improved their self-esteem and self-respect and did not face exclusion and marginalization. All children improved their academic results. Those who attended mother tongue lessons, were helped in their overall performance. Children coming from migrant backgrounds, have become easier and quicker to join the rest of the class. The phenomenon of school abandonment was solved. Also the phenomena of violence, xenophobia and racism between children and parents ceased. A Parents' Association was created, involving Greek and immigrant parents, equally and in collaboration terms. Parents developed a relationship with each other and the teachers and supported the school's initiatives by actively participating in its activities. They felt safe and comfortable

to contact the school for counseling and support. Teachers gained knowledge and methodological tools to exploit the heterogeneity of the student population in their classrooms in a creative way and to solve problems concerning the parents (Mpratsiakou, 2016).

This school opens up a series of critical issues that concern the whole academic procedure, as pedagogical freedom and autonomy, the role of the teacher in today's school and the meaning and limits of intercultural education in today's Greek society. The case of this school is a practical demonstration of the way that political power and administration of education, reveal acceptance of the "other" in the educational process (Reppas, 2010). Today, after nearly 17 years of continuous action (mainly volunteering), the school continues to lead the Greek reality, by retaining all the elements that have made it a pioneer and recognizable in Greece and Europe, as in 2012 it was granted "the best practice in a workplace" award. It can be claimed that the experiment succeeded. "Although there are excellent initiatives by the teachers, we should not exploit their voluntary work, but the state should organize, support and integrate multiculturalism in all schools in a creative way" says Mr Haravitsidis (Alipranti, 2016).

Conclusion

The example of the 132nd school confirms the making of fake news and constructed way of thinking by the media in today's post-truth era. The rumors that claim multicultural schools to be in the margin and its students to be condemned to fail, are best defied in the example above, in a country like Greece (with no central planning but also limited money to support such structures). The dangerous association of Greek children with their immigrant classmates and the disastrous course (as presented in the digital media and the press as far as their cognitive level is concerned), this is dramatically overwhelmed by the words and works of this school community. The lack of social skills as a result of such a coexistence and the degradation of the center of the capital, at the end of the day, seems to be supported only through fake news.

Another conclusion that was drawn from this research is that there is no messianism in education. Every single successful applied practice, in terms of innovation, contains a vision, devotion, faith and hard team work. Moreover, the existing techniques of this unique school are constantly being cultivated in order to be able to respond to new challenges. In terms of team spirit, continuous interaction and selfless offer, the teachers and the school's director continue to experiment in order to benefit the student but also the community.

It can be claimed that the experiment succeeded. It is now time that the state benefit from the results of this individuals' effort and use the conclusions, the difficulties and the advantages of this endeavor to apply similar methods in today's multicultural schools, as the results will be positive. The modern democratic citizen cannot be xenophobic, while free access to education

regardless of origin definitely helps nationals and foreigners in this direction. Also the modern democratic citizen must be able to defend absolute freedom of speech and expression and also transparency in the dissemination and exploitation of news. This is imperative today in a multicultural new world that is constantly changing.

References

Alipranti, T. (2016,09 19). 1320 ΔΗΜΟΤΙΚΟ ΣΧΟΛΕΙΟ ΓΚΡΑΒΑΣ-Ένα σχολείο πρότυπο αλληλεγγύης, I Epochi. Retrieved September 20, 2018 from : <http://epohi.gr/132-gravas-ena-sholeio-protypo-allileggyis/>

Charamis, P. (2004). , Η ένταξη των παιδιών με ειδικές ανάγκες στην εκπαίδευση: Το ζήτημα της αξιολόγησης, στο: Ζώνιου-Σιδέρη, Α. (επιμ.): Σύγχρονες ενταξιακές προσεγγίσεις, τόμ. Β', Athens : Ellinika Grammata.

Dragona, T. & Frangoudaki, A. (1997). «Τι είν' η πατρίδα μας;» - Εθνοκεντρισμός στην εκπαίδευση. Athens : Alexandria.

Freire, P. (2006). Δέκα επιστολές σε εκείνους που τολμούν να διδάσκουν. Athens : Epikentro, p.209.

Η «μετα-αλήθεια», λέξη της χρονιάς (2016, 11 17), Kathimerini. Retrieved September 20, 2018 from : <http://www.kathimerini.gr/883944/article/epikairothta/kosmos/h-meta-alh8eia-lezh-ths-xronias>

Karakatsani, D. & Markantes, G. (2017). Η βιογραφία και το παιδαγωγικό έργο του Celestin Freinet. Στο: Λάχλου, Σ. Μπαλτάς Χ. Καρακατσάνη, Δ. (Επιμ.) Celestin Freinet, Θεσμική και Κριτική Παιδαγωγική, Για ένα ελεύθερο, ανοικτό και δημοκρατικό σχολείο. (pp. 16-37). Athens: Oi ekdoseis ton synadelfon, pp. 30-31.

Karpozilos, K. & Christopoulos, D. (2018), 10+1 ερωτήσεις και απαντήσεις για το Μακεδονικό. Athens : Polis.

Katsounaki, M. (2107,01 01). Καλώς ήρθατε στον κόσμο της «μετα-αλήθειας», Kathimerini. Retrieved September 20, 2018 from : <http://www.kathimerini.gr/889992/opinion/epikairothta/politikh/kalws-hr8ate-ston-kosmo-ths-meta-alh8eias>

Kinti, B. (2017,01 17). Μετα-αλήθεια και μετα-γεγονότα», Το Vima. Retrieved September 20, 2018 from : <https://www.tovima.gr/2017/01/14/opinions/meta-alitheia-kai-meta-gegonota/>

Manesis, N. & Mylonas, T. (2000). Πρακτικά του Κοινωνία των 2/3: Διαστάσεις του σύγχρονου κοινωνικού προβλήματος (international conference), 10-12

Νοεμβρίου 1997, (σσ. 563-578) . Athens : Panteion University. Retrieved September 25, 2018 from : http://pandemos.panteion.gr:8080/saxon/SaxonServlet?source=http://localhost:8080/fedora/objects/iid:5097/datastreams/DC-EXT/content&style=http://localhost//xslt/pandemos_dcext.xslt&clear-stylesheet-cache=yes

Μπρατσιακου, Ι. (2016,09 14). Το Δημοτικό Σχολείο Γκράβας 'βάζει γυαλιά' στο Ωραιόκαστρο, News 247. Retrieved September 25, 2018 from : <https://www.news247.gr/reportaz/to-dimotiko-scholeio-gkravas-vazei-gyalia-sto-oraiokastro.6454832.html>.

Οι γονείς του 132ου Δ/Σ για τη φοίτηση μεταναστών και προσφύγων στα σχολεία (2016,09 19), AlfaVita. Retrieved September 20, 2018 from : <http://www.alfavita.gr/arhron/ekpaideysi/oi-goneis-toy-132oy-ds-gia-ti-foitisi-metanaston-kai-prosfygon-sta-sholeia>

Ραουλιαν, Γ. (2017,12 13). Μελέτη: Το φαινόμενο της "μετά-αλήθειας" ως εργαλείο ενίσχυσης του λαϊκισμού, THE NETWORK-NETWORK for REFORMATION in Greece and Europe. Retrieved October 01, 2018 from : <http://todiktio.eu/index.php/activity/papers-publications/item/804-meleti-to-fainomeno-tis-meta-alitheias-os-ergaleiou-enisxysis-tou-laikismoy>

Protonotariou, S. & Haravitzidis, P. (2006). Για ένα σχολείο που σέβεται τη διαφορετικότητα, Θεωρητικές και εκπαιδευτικές προσεγγίσεις. Ekpedeftiki Koinotita, Vol. 78, pp.24,26-27.

Rabin-Havt, A. (2016). «Lies, Incorporated: The World of Post-Truth Politics», New York : Anchor Books.

Reppas, Χ. (2010). 132ο Δημοτικό Σχολείο Αθηνών, Παιδαγωγική ελευθερία ή διοικητική πειθάρχηση, Χρ. Reppas. Retrieved October 01, 2018 from : <http://chrreppas.blogspot.gr/2010/01/132.html>.

Tsiakalos, G. (2006). Απέναντι στα εργαστήρια του ρατσισμού. Athens : Typothito, pp.87.

Triantafyllou, D. (2010,10 25). Στο 132 Δημοτικό Σχολείο Γκράβας Μια δασκάλα διώκεται γιατί δημιούργησε ένα ανθρώπινο σχολείο, Athens Voice. Retrieved October 01, 2018 from : https://www.athensvoice.gr/9747_sto-132o-dimotiko-sholeio-gkravas

Τσίπρας: Είμαι υπερήφανος για το πώς ζουν οι πρόσφυγες στην Ελλάδα (2017,11 24) Kathimerini. Retrieved September 20, 2018 from : <http://www.kathimerini.gr/936072/article/epikairothta/politikh/tsipras-eimai-yperhfanos-gia-to-pws-zoyn-oi-prosfyges-sthn-ellada>

Voulala, K., et al. (2005). Μετανάστες μαθητές και γονείς : από τη θεωρία στην πράξη , Ekpedeftiki Koinotita, Vol. 73, p.16-21.