

**Bodies of contention: How dark, queer and disabled bodies
are negotiated within Greek pedagogical praxis.**

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Abstract

The constitution of queer, disabled and racialised bodies as different – that is, as deviant – and hence, their pathologisation and exclusion from the normative Greek school status quo has already been documented in previous research (Gogonas, 2010; Giavrimis, 2019) in the field of education. The present study, however, complements this research by demonstrating how narratives of ability, gender, race and sexuality interweave to create “figures of otherness” within Greek school spaces (Garland -Thomson, 2017, p. 6). Thus, the current thesis explores how contentious bodies, such as disabled, queer and racialised bodies, are negotiated through pedagogy in Greek mainstream school settings.

In doing so, the present study raises and further advances the discussion around the ways students' bodily diversity is encountered within the rigid and normative Greek school status quo. Most importantly, the current thesis sheds light on issues of power covertly involved in the configuration of students' subjectivities and institutional realities. The disclosure of such issues is attained by making clear that the hierarchical ranking of bodily traits - based on ability, gender, sexuality and race - through which diverse forms of embodiment obtain meaning, tends to regulate which bodies' narratives, experiences and lived realities are acknowledged, valued as well as rendered visible within the dominant school pedagogy.

Conceptual tools from Erevelles (2011), Butler (2004b), Ahmed (2005), bell hooks (1994) and Foucault (1979, 1980) as well as Giroux (2005) - namely tools from feminism, black feminism, poststructuralism and critical pedagogy - are put together to elucidate how narratives of gender, race and ability interweave to create "figures of otherness" (Garland -Thomson, 2017, p. 6) based on bodily diversity within an educational system that still considers students' diversity a threat to "life as we know it" (Ahmed, 2014, p.144) Thus, the human body is viewed as the space of cultural and political activities in school settings within the present thesis (Erevelles, 2000).

The aims of the current research in combination with its explorative character indicated that a qualitative and interpretive approach would be more compatible with the “messiness” (Oakley, 1984 cited in Roberts, 2014, p.4) of parents' views related to their children's bodily realities and experiences within Greek schooling. In keeping with the researcher's feminist stances, interview methods, namely semi-structured interviews with parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children, were considered the most appropriate to shed light on the school lived realities of those students.

However, the core data collection method had to be digitalised as face to face interviews were rendered unfeasible due to the Covid-19 pandemic and the subsequent strict lockdown imposed by the Greek Government (Abdul Rahman et al., 2021, p. 1). Thus, fifteen (15) out of eighteen (18) interviews - namely, only three (3) face to face interviews were carried out - with parents of disabled/ L.G.B.T.Q.I+/ refugee or asylum-seeking children were virtually conducted. Moreover, recruiting

research participants amidst the pandemic turned out to be quite a challenging experience. As such, snowball sampling as a data accessing method was adopted in the researcher's attempt to overcome recruitment challenges and obtain "a population pool" of possible participants (Edmond, 2019, p.1). In total, eighteen (18) parents participated in the current research. Thus, six (6) parents from each of the three (3) groups were interviewed, that is, six (6) parents from the disability/L.G.B.T.Q.I+/ refugee or asylum-seeking group.

Following a thematic analysis approach, identified as the most proper for this project, the subsequent two (2) key themes were identified: "Institutionalised schooling spaces and diverse forms of embodiment" and "Parents' and Students' bodies within the normative school status quo". The presented themes were transferable across the three (3) groups.

The findings of the study indicate that contentious bodies like disabled, dark and queer bodies - constituted as posing a threat to the rigid and normative school practices and being at risk of failure - are mostly dislocated and "quarantined" in segregated spaces either inside or outside mainstream Greek schools. Within the narratives of the parents - particularly coming from the disability and the refugee or asylum-seeking group - it is clearly indicated that there is an established trend regarding how the authoritarian Greek school mantra usually secludes deviant bodies in special schools, or "inclusive" as well as reception classes within ordinary schools. Therefore, the present thesis highlights that disabled and dark bodies tend to be enclosed in these segregated spaces as their teachers seemed to be too "frightened" to teach them.

Furthermore, this study points out the need for focusing attention on the institutional invisibility and exclusion of deviant bodies' bodily experiences and lived realities from dominant pedagogies and normative school cultures within a seemingly inclusive Greek schooling. At the same time the reductionist approach of inclusion promoting the pathologisation of queer, dark and disabled bodies should be replaced by an institutionalised perspective promoting the disruption of power injustices and exclusive regimes that produce inferior forms of embodiment.

Glossary

Ableism

Drawing on Campbell (2001, p. 44), ableism is regarded as a system of beliefs, procedures and practices fabricating a specific form of embodiment - namely the bodily norm - that is presented as the ideal, "species-typical" and hence, "fully human".

Able-bodiedness/ Able-bodied

Drawing on McRuer (2013, p.371), compulsory able-bodiedness, like compulsory heterosexuality under the guise of choice, is regarded as operating to cover up a system in which there is no choice. The aforementioned queer theorist uses the term able-bodied/disabled identity.

Dark and disabled bodies

Within the current study, the terms "dark" and "disabled" bodies are not considered "linguistic tropes" utilised to define difference (Erevelles, 2014, p.87). Drawing on the usage of the terms "black and disabled bodies" by Erevelles (2014, p.87), dark and disabled bodies are mainly considered "historical materialist" fabrications overlapped by the unscrupulous conditions of global capitalism.

Deficient bodies

Various Feminist scholars argue that to be disabled means "to be less than" (Campbell, 2008 p.151) or that disabled people tend to be found "lacking incompetent, inferior, in need, incapable....." (Siebers, 2010 cited in Erevelles 2014, p.83). The usage of the term "deficient" - utilised by Erevelles (2014) in her article "Thinking with Disability Studies" - is linked to normative discourses associating disability with "an aesthetics of human disqualification" (Siebers, 2010 cited in Erevelles 2014, p.83).

Deviant bodies

Drawing on Erevelles (2011, p. 30) theoretical work, bodies failing to materialise the norm of the white, able-bodied, heterosexual, male body are established as deviant.

Deviance

According to Erevelles (2011, p. 30), the deviance of those bodies, that fail to meet the standard of the white able-bodied heterosexual male body, is hierarchically structured through the social construction of the various axes of difference - such as race, ability, gender and sexuality- and legitimated based on "observable biological facts".

Docile bodies

According to Foucault (1997, p.136), the human subject is observed, classified, categorised and manipulated through institutionalised disciplinary technologies which transform the human subject into a docile body that can be utilised, altered and ameliorated.

EmbodimentS

Drawing on feminism, the term embodimentS refers to the multiple forms of embodiment other than the normative one, that is, the white, able-bodied, heterosexual male body.

KnowledgeS and realitiesS :

Within postmodern feminism the existence of conflicting knowledgeS and multiple realities has been highlighted. Such 'knowledgeS' are treated as narratives or as small pieces of reality challenging each other within an epistemological context that arbitrates constantly between them (Stanley & Wise, 1994, p.8). It is also essential to point out that a group of disabled feminists -such as Morris (1993) - have struggled for the embracement of the diverse realities embedded in living with an impairment.

They/their/them:

Within the current thesis the specific pronouns are used for those children, or teenagers who self-identify as queer or non-binary – such as Rinio's intersex child – based on their parents' narratives.

Unruly bodies

Drawing on Erevelles (2000, p.34), bodies are constituted as unruly if their "physiological excesses" are considered a threat to the "disciplined control" of schooling.

1. Introduction

1.1 The scope of this study

Within current enactments of inclusive education, ableist, sexist and racist assumptions continue to be incorporated, mainly reproducing normativity and maintaining "life as we know it" (Ahmed, 2014, p.144). Thus, despite a shift towards a more inclusive rhetoric in political proclamations - for example, during the financial crisis the Greek Ministry of Education and Religious Affairs stated that "The right of equal access of all children.....is a high priority goal..." (Ministry of Education And Religious Affairs, 2018 cited in Nteropoulou-Nterou & Slee, 2019) - the pathologisation and subsequent stigmatisation and exclusion of queer dark and disabled bodies are often highlighted by relevant research conducted in Greece. More specifically, scholars - such as Giavrimis (2019) - claim that the dominance of discourses around normalcy reinforces the categorisation and hierarchical ranking of bodily traits and hence the stigmatisation of disabled bodies is "legitimated" within Greek schooling.

Additionally, Gogonas (2010, p. 6) points out that migrant students - not to mention refugee and asylum-seeking students - continue to be subjected to assimilation within an educational system exclusively reproducing the identity of the Greek Orthodox Citizen and presenting "Others" as a threat to the cultural, religious, or ethnic "purity" of the Greek nation. Therefore, those students' diverse religious and cultural backgrounds as well as their mother tongue are rendered invisible within the educational process.

On the other hand, the current thesis complements and further develops the aforementioned academic work by demonstrating how narratives of gender, sexuality, race and ability interweave to create "figures of otherness" based on bodily diversity within Greek school contexts (Garland-Thomson, 2017, p.6). Such an analysis is presumed to promote an understanding of the institutionalised educational processes through which all forms of diverse embodiment obtain their meaning based on a ranking of bodily features. This hierarchical ranking tends not only to regulate the allocation of rights and power but also to rule which forms of embodiment are rendered visible within the official school pedagogy in Greece (Garland-Thomson, 2017; Erevelles, 2011).

Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), the overall aim of this study is to explore how the gendered, the racialised and the disabled body are negotiated through pedagogy in Greek mainstream school spaces.

To achieve this, the study formulated the following research aims:

1. to explore and analyse parents' perceptions of how their children have experienced the prevailing narratives - that is, the authorised school discourses structuring the bodily experiences as well as the lived realities of students', whose bodies might either conform to or deviate from those discourses - concerning bodily diversity in their Greek mainstream school settings.

2. to understand parents' views of their children's' experiences connected with pedagogical praxes which uphold the preservation of these dominant narratives in their Greek mainstream school contexts.

3. to explore the ways parents resisted to the dominant school narratives connected with their children's bodily diversity.

The focus of my study has been placed within a theoretical framework which conceives the body as the space on which understandings of "identity, difference...knowledge..." and social value are opposed and assimilated (Erevelles, 2000, p.33). Therefore, the body is viewed as the space of cultural and political activities in school settings within the present study. (Erevelles, 2000).

In accordance with the above theoretical background, my thesis is grounded on epistemological stances from the feminist and postmodernist ways of knowing and their corresponding interest in the cultural formation of various forms of knowledge and discourse and the relations of power entrenched in them (McDowell, 1992 cited in Kustatscher, 2015). As such, the concepts of disability, gender, sexuality and race are perceived as social constructs since data are analysed and interpreted through feminist theoretical lenses. Put another way, these concepts are regarded as an output of cultural rules related to what bodies can be or do within the normative school status quo rather than as features of the specific bodies (Garland-Thomson, 2017).

On the other hand, the aims of the current research in combination with its explorative and qualitative character - since it has mainly been interested in the ways people interpret their world and their experiences in it – have indicated that a qualitative approach would be more compatible with the 'messiness' and the 'openness' (Oakley, 1984 cited in Roberts, 2014, p.4) of parents' views related to their children's bodily realities, experiences and stories within the normative Greek school status quo. In keeping with my feminist and postmodernist stances, interview methods, namely semi-structured interviews with parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children, have been considered the most appropriate to shed light on the lived school realities, stories and experiences of children who are usually disempowered and excluded from mainstream schools due to their deviant embodiment.

In the next sub-chapter, the specific field of the current study is defined and its key contribution is emphasised.

1.1.1 Defining the field of research and highlighting its key contribution

Within the current study, bodies are viewed as bearing the marks of the struggles among differing power dynamics since embodiment is considered the key space in which such struggles occur. Moreover, diverse forms of embodiment are differently marked. The concepts of gender, race, sexuality and ability, as constructed within specific socio - cultural contexts, are presumed to dictate which bodies - and in what ways - are marked. However, the corporeality of body narratives tends to be largely

silenced in the institutionalised education policy discourses. This silence is linked to the perception of such narratives as taboo, as posing a threat to "life as we know it" (Ahmed, 2014, p.144). Thus, body narratives are institutionally excluded from the official policy (Pillow, 2003).

Consequently, the present study emphasises the critical importance of foregrounding the role of bodies in Greek education policies to enable embodied analysis. This type of analysis is presumed to recognise and incorporate the tricky and intricate body narratives within official education policies. An embodied analysis is considered essential for including "messy body talk" since it focuses attention on the structures of power that are not only masked within institutionalised practices but also embedded in the discourses of Greek educational policies (Pillow, 2003, p. 145). Drawing attention to bodies, to power relations and narratives fosters a mode of policy analysis that questions and disrupts already established perceptions of bodies transgressing the normative boundaries of schooling (Pillow, 2003). Shifting focus to these parameters is understood as creating spaces where diverse forms of embodiment and practices are legitimated to operate. Within such spaces, radical questions are raised like whose authority it is to set up normative standards, and how do disciplinary techniques establish some bodies as normal while rendering other forms of embodiment unruly or deviant (Erevelles, 2011)

The above analysis clearly demonstrates that the current research is positioned at the intersection of educational research, sociology, feminist and gender studies, critical studies, and inclusive education. Moreover, its principal contribution lies in emphasising the body, power interplays and dominant narratives, thereby fostering an approach to educational policy analysis that challenges and overturns established norms and practices.

In the following sub-chapter, the distinct characteristics of the Greek educational system are examined, along with the forms of "inclusive education", specifically the types of compensatory education officially established to address students' diversity and promote their inclusion in mainstream schooling.

1.2 The Greek educational system

The Greek educational system is distinguished by its rigid hierarchy as well as its high centralisation. Educational policy is formed by the Ministry of Education and Religious Affairs while most of the decisions upon educational issues are taken by the aforementioned Ministry. In other words, the Ministry of Education and Religious Affairs is mainly authorised to manage and control staff recruitment, funding and curriculum content (Eurydice, 2023).

In this context, national curricula, textbooks and teaching materials for all educational levels as well as issues regarding teachers' professional development and the restructuring of education are planned and recommended to the Ministry of Education and Religious Affairs by the Institute of Educational Policy - IEP - (Chiou & Sideri, 2022). The IEP is authorised to support and make suggestions to the

aforementioned Ministry, since Greek Governments are mainly legitimated to form their own educational policies and hence, the reformation of school curricula.

According to Kazamias and Roussakis (2003, p. 7) the prevalent narratives about Greek education are dominated by "perceived crises" and concurrent state attempts to reshape and restructure the educational system. More specifically, after the restoration of parliamentary democracy in 1974, tendencies towards the democratisation and modernisation of education centring on "Europeanisation" - for Zambeta (2019, p. 372), Greek education has been indirectly ruled through the "EU funding mechanisms", which have played a fundamental role in the setup of educational policy since 1990 - are deemed to exist together with an obsolete political culture promoting "individualism", "political clientelism" as well as opaque processes of decision-making (Zambeta, 2019, p. 369). It is essential to clarify here that clientelism, as Zambeta (2019, p. 382) cites, is a form of political structure grounded on relations "...of patronage". The political systems of South Europe tend to be characterised by clientelism.

In the case of Greece, this outdated culture in combination with an inflexibly centralised and rigidly controlled educational sector - mostly endorsing uniformity and promoting formalism as well as abstract academic learning - is presumed to have led many state attempts at reforming education to a dead end. Thus, despite the official political rhetoric about the "decentralisation" and the "modernisation" of the educational sector, the structure of governance, management and policy making has continued to be reminiscent of a "hierarchical, bureaucratic and cumbersome" system (Kazamias & Roussakis, 2003, p.7). Therefore, the Greek educational system tends to be described as a rigid system and hence, unsusceptible to change and innovation (Kazamias & Roussakis, 2003). As a result, education reform in Greece continues to be seen as a hot political topic or as some scholars call it "a Modern Greek Sisyphus" (Kazamias & Zambeta, 200, p. 81)

On the other hand, the enduring characteristics of the Greek political system - within this particular system "clientelism" and "familialism" are promoted - are blamed for the constitution of social solidarity on a traditional and non-institutionalised basis (Zambeta with the assistance of Kolofousi, 2014, p.72). In other words, the prevalence of an outdated system is viewed as hindering the establishment of a transparent public sector as well as the development of a strong welfare system. The substantial deficit in the development of the Greek welfare system is reflected in the limited public funding provided for key areas of social policy, such as education. Based on the Greek Constitution, education is provided free of charge - as it is considered a "public good" (Zambeta with the assistance of Kolofousi, 2014, p.74) - at all three educational levels - that is primary, secondary and higher education - and is funded through the budget of the state as well as resources of the Ministry of Education and Religious Affairs. According to Zambeta with the assistance of Kolofousi (2014), public spending on education have always been extremely limited in comparison to other E.U. countries. However, the notably low expenditure on public education is partly "substituted" by the greater expenses on private educational services mainly burdening the Greek family budget (Zambeta with the assistance of Kolofousi, 2014, p.74). The enormous development of shadow education in Greece is mostly attributed to the fact that Greek families are presumed

to be rather sceptical of the institutionalised form of schooling. Such an assumption is deemed to clearly highlight the educational route of students as well as the educational processes of Greek families (Zambeta with the assistance of Kolofousi, 2014).

The above analysis indicates that despite the growth of welfare policies having taken place during the last decades - particularly in the period (1974 - 1990) - in the sector of education, the deficits in educational policy linger on. In fact, the tenacity of those deficits is reflected on the maintenance of Greek families' ancillary role.

During the economic crisis, which started in 2010, the Greek welfare system was euphemistically "reconstituted" - however, it was actually dismantled - through the austerity policies enforced by the Greek Government and "Troika", that is, the European Central Bank, the European Commission and the International Monetary Fund (Zambeta with the assistance of Kolofousi, 2014, p. 76). Thus, education - a sector already known for its deficiencies - was drastically affected since public education expenditure was severely cut. As a result, the merging or abolition of school units was triggered (Deropoulou & Slee, 2019). The shrinkage of the public budget for education is also considered to have led to the restriction of appointments in the public sector and hence, teachers' appointments in schools.

In other words, the era of austerity measures and economic recession was characterised by an extensive attack on the Greek welfare state as well as profound changes in "...the mission, vision and goals..." of public education (Gounari & Grollios, 2012, p.303). Within such a framework, a political discourse on the "restructure" of a "dysfunctional" and "mediocre" educational system with "intrinsic pathologies" was constituted (Gounari & Grollios, 2012, p.304, 306). Thus, attention was drawn to the imperative need for reforming primary and secondary education. At the same time a counter narrative grounded on the notions of "quality", "excellence", "effectiveness" and "skills acquisition" was developed (Gounari & Grollios, 2012, p. 308).

Therefore, the reform of primary and secondary education - which was entitled "New School: students come first" and was implemented amidst the Greek economic crisis - is viewed as attempting to connect education with economy. This view is justified by the fact that the particular reform is presumed to embrace a neoliberal doctrine reducing education to training and transforming schools into training spaces. Furthermore, knowledge is changed into a "commodity" while students are turned into "clients" (Gounari & Grollios, 2012, p.305). Strict and inflexible practices of assessment, such as "high-stakes testing", were also placed at the heart of the educational process. (Giroux, 2016, p. 57). Thus, within the specific educational reform, emphasis is placed on effectiveness while the importance of motivating students to become "critically engaged citizens", conscious of significant social issues, is mainly devalued (Giroux, 2016, p.57).

In the following sub-chapter, the development of Greek education in conjunction with the historical, cultural and political context of modern Greece is explored. Moreover, a brief analysis of the reasons Greece, despite being an official member of the

European Union (E.U.) since 1981, has to a great extent failed to introduce and implement the educational reforms required by the E.U., is provided.

1.2.1 Greek education in the historical, cultural and political context of modern Greece

As discussed earlier (see sub-chapter 1.2), the history of Greek education is primarily characterised by recognised crises and their subsequent reforms. Although education reforms have been shaped by "a historically situated" array of forces in specific socio-economic and historico-political contexts, a remarkable consistency in the key features of the reform policies has been identified (Kazamias & Roussakis, 2003, p. 7). These policies have also been characterised by an alignment of ideologies regardless of the political coalitions promoting them. Additionally, all the reform endeavours have been predominantly shaped, introduced and implemented by the same state agencies at the central government level (Kazamias & Roussakis, 2003)

Thus, educational reforms, mainly focusing on the democratisation and modernisation of an educational system perceived as highly centralised, anachronistic, financially inefficient, socially exclusive and pedagogically inflexible, are viewed as "hot political issue[s]" within the Greek socio-political context (Kazamias & Roussakis, 2003, p.8). This orientation of Greek education towards "reformist reforms" - namely changes made within the existing educational system without fundamentally altering its structure - was considered important in the 1990s due to the commitment of Greece to "the new European ideal" and the creation of "a European space" (Kazamias & Roussakis, 2003, p. 8).

The challenges and fluctuations of Greek educational reforms as well as the current educational status quo can only be understood through a brief examination of the key historical conjunctures in the evolution of the modern Greek nation-state and its national education system. For Kazamias and Roussakis (2003, p. 8), both the contemporary Greek educational framework and the "Greek paideia" have been shaped and evolved in tandem with the creation, establishment and modernisation of the Greek nation-state. Put another way, Greek education is structured and developed in relation to the Greek state and for that reason, Kazamias and Roussakis (2003, p. 9) characteristically mention that in Greece, "as with the state, so with education," and "as with education, so with the state."

It is essential to highlight here that education is not only perceived as an amalgam of meanings and interpretations but also as the predominant agent of ensuring the continuity of the Greek language and the maintenance of the Greek Orthodox religion. In fact, the Greek language in conjunction with the Orthodox Christian religion are considered the "strongholds" of the national identity since a significant part of the Greek society still views - as Zambeta (2000, p.148) argues - Orthodoxy as an innate characteristic of "Hellenism". Within the Greek cultural and political context, the term "Greek-Christian" civilisation is utilised to place emphasis on the essence of Greek identity and its uniqueness compared to the Turks as well as the Balkan ethnic groups - namely, its neighbours - and Europe, (Zambeta, 2000, p. 148).

In accordance with the 1997 O.E.C.D. report, Greek education has played a crucial role in the preservation and transmission of the main values defining Greek civilisation through the ages. The strong desire of Greek society to safeguard its national identity - that is, the Greek, Christian - Orthodox citizen who is deemed conscious of belonging to a "noble civilisation" (Zambeta, 2000, p. 1) and a chosen nation (Persianis, 2021) to which Europe is indebted for its cultural identity - is strongly associated with concern about the corrosion of its identity, especially after the gradual unification of Greece with Europe. These concerns are presumed to have mainly ruled the direction, the content as well as the pedagogical practices of Greek schooling. Additionally, anxiety about the consolidation of Greek national identity has been accused of inflaming disagreement as well as inciting mistrust amongst the two poles which have completely opposing views about the historically appropriate cultural future of the newly established Greek nation. After the formation of an independent Greek state, these two poles are also deemed to have had differing views about the increasing cultural divide between a highly educated elite and the majority of impoverished, uneducated people sustained by unequal and change-resistant educational arrangements. For Persianis (2021), the two conflicting poles were initially - namely, in the last seventy years of the Ottoman domination (1750-1821) - cultural but they have mostly shifted into social and political after the formation of the Greek state in 1829.

According to some Greek scholars, like Dimaras (1964) and Persianis (2021) the main challenge has been whether Greece should be established as a Balkan nation just like its neighbouring countries, or whether Greece - as the acknowledged inheritor of Ancient Greek civilisation - has been entitled to evolve into a modernised European state through adopting the educational system and the culture of Europe as well as its current legal system. Put another way, the "transfer of Europe's lights" has been considered essential for the immediate socio-cultural advancement of Greece and its "europeanisation" (Dimaras, 1964 cited in Persianis, 2021, p. 4).

As discussed earlier, history is considered to have played a crucial role in the formation, evolution and operation of the independent Greek state established after the Greek War of Independence (1821-1829), namely the struggle against the Ottoman rule to which Greece had been subjected for four centuries. The establishment of the independent Greek state is presumed to have resulted in the undermining of the effective local governance prevailing in the Ottoman dominion (Persianis, 2003). On the other hand, the newly formed state is deemed to have employed civil services to construct a consolidated and homogenous state which hardly allowed any regional difference. Thus, the Greek state was rendered highly centralised and bureaucratised, placing emphasis on legalism and structure rather than promoting agency and individual initiative. Under the influence of the European Enlightenment, the developing nation is also considered a "nationalistic" and "ethnocentric" nation state (Roussakis & Kazamias, 2003, p. 10).

Within such a systemic political context, centralisation and uniformity have also been the dominant features of the Greek educational system in all its aspects from the allocation of funds and school management to school textbooks, curricula and assessment. Put another way, education has been instrumentalised to deconstruct political and "cultural localism" leaving little or no space for local or individual initiative

since educational reforms can only be decided and enacted by the Ministry of Education and Religious Affairs (Persianis, 2003, p.50). Consequently, the national education system is still characterised by legislative complexities as well as systemic and institutional constraints while the belief that the enactment of an educational law ensures the implementation of an education policy is regarded as prevalent within the Greek educational context (O.E.C.D., 1995 cited in Persianis, 2021).

Moreover, education has also been utilised to forge a distinct national identity - specifically that of the Greek Orthodox citizen - and promote the idea that Greek cultural identity is inseparable from national identity. Consequently, the fabricated narrative of a constant, eternal and consolidated Greek national identity is even nowadays reproduced and maintained through national education (Persianis, 2021). Additionally, the myth about the legacy of Greek Antiquity and Byzantium along with the fake perception of Greece as a "chosen nation"- as Dertilis (1999 cited in Persianis, 2021, p. 5) argues - continue to be sustained through Greek schooling, thereby further boosting Greeks' paranoid megalomania.

Kazamias and Roussakis (2003) contend that although Greek education and *paideia* have been attempted to be modernised, Greek *paideia* can still be characterised as monocultural and deeply ethnocentric despite the vastly diverse cultural, ethnic and religious backgrounds of the population.

It is important to highlight that Greece was initially involved in a conflict with the Ottoman Empire and later caught up in the turmoil of Europe and the Balkans. Therefore, the relatively unstable Greek state is presumed to have found itself in an "imbroglio" which placed its viability and consolidation at risk (Kazamias & Roussakis, 2003, p. 10). Such geopolitical interplays are considered to have led to the redefining of the nation's territorial boundaries and hence, the integration of ethnically and culturally diverse populations into its expanded independent region. Consequently, the fabricated narrative about the homogeneity of the Greek nation-state regarding culture, religion and ethnicity, which continues to prevail within the Greek society, is rendered false. For Gogonas (2010), the specific narrative enhances the perception of diversity as a threat to the cultural, social, ethnic, or religious "purity" of the particular nation (Gogonas, 2010, p. 6). Thus, the Greek State still resists recognising even the existence of ethnic minorities within its territory, such as the Pomaces or the Roma (Gogonas, 2010).

For Persianis (2003), political interplays have also played a major role in the development and establishment of the modern Greek state alongside historical factors. In particular, the Greek nation state has been situated in a state of legitimacy crisis from its early formation to the present day. Some scholars, like Kazamias and Roussakis (2003), point out that the significant lack of legitimacy characterising the Greek state has substantially impacted the management and direction of Greek schooling. The state's prime national objective has been the aspiration for the expansion of its borders - the newly established Greek state mainly consisted of Peloponnese and Sterea Ellada - to incorporate all previously Greek regions that hadn't been liberated from the Ottoman occupation throughout the entirety of the nineteenth and the two first decades of the twentieth century (Persianis, 2023). However, the more the state has been considered deficient in materialising the so

called "Great Idea" - namely the aspiration for the expansion of the Greek nation-state's borders - the more it has been situated in a state of legitimacy crisis (Persianis, 2003, p.51). Consequently, the state has instrumentalised education to secure the legitimacy required.

The two key educational measures adopted by the Greek state for the materialisation of this purpose have been the institutionalisation of a strongly over-centralised patronage system and the democratisation of Greek *paideia*. Within such a system, the state is, on one hand, required to improve the status of its citizens, while on the other, it must respond to civil demands to bolster its legitimacy. In other words, the Greek state has been expected to ensure public employment - especially in a country where employment in the civil services has been the primary career path for the educated – by continuously expanding the public sector and upholding meritocracy as well as fair treatment. The state, in turn, is presumed to have valued this power since it provides the means for maintaining its legitimacy (Persianis, 2003). Therefore, delegating these powers to local or regional administration has been inconceivable, as it would deprive the central government of a crucial tool for managing its “legitimacy deficits” (Persianis, 2003, p.52).

Another significant measure taken by the state, as previously mentioned, has been the democratisation of education. This step is considered crucial within the Greek social context where education is regarded as the most efficient means of social mobility (Persianis, 2003). The democratisation of education has been sought through expanding educational provisions and enforcing homogeneity. Academic restraints amongst primary and secondary education as well as between secondary and higher education have been eased while the number of places in secondary and higher education have been steadily raised (Persianis, 2003). As such, parents have been appreciative of the state for providing, through education, valuable opportunities for the socio-economic advancement of their "offspring" (Persianis, 2003, p.52).

Persianis (2000, cited in Didaskalou, 2002) argues that within the mentality of Greek parents, there is a strong link between school knowledge, achieving high scores in state exams for university entry, and future career prospects. Consequently, parents remain skeptical of educational reforms if perceived as disruptive to this process. Yet, Greek parents' mentality is presumed to be in strong contradiction with the educational aims officially declared in Greek educational policies, which should be aligned with the educational goals and requirements of the European Union (Didaskalou, 2002). In fact, the development and implementation of an extensive variety of educational activities - ranging from operational projects aimed at particular social groups, such as refugees, to various interventions in mainstream schools - are often co-funded by Greece and the E.U. (Zambeta, 2019). Therefore, these co-funded projects are closely monitored throughout their conduct.

In other words, Greek policymakers and state bureaucrats find themselves caught between “Scylla and Charybdis” – as Didaskalou (2002, p. 478) argues - expected to serve “two masters”. On the one hand, the Greek state continues to seek social and political consensus to pursue education reforms. On the other hand, the state must

adhere to the European Union's (E.U.'s) "prescriptions" for educational development (Didaskalou, 2002, p. 478).

Therefore, education policymakers as well as the bureaucrats of the Ministry of Education and Religious Affairs are often "coerced" into finding ways to satisfy all sides involved. In particular, these state agents tend to resort to rhetorical proclamations and the public advocacy of educational reforms - namely, those suggested and funded by the E.U. but seen as provoking discontent among the political clientele of Greece - within public and institutional discourses rather than ensuring their actual and substantive implementation (Gerouki, 2007). Put another way, the Ministry of Education and Religious Affairs, along with the Institute of Educational Policy, is presumed to avoid the official promotion of such reforms, instead adopting "a see no evil, speak no evil, hear no evil" approach (Gerouki, 2007, p. 94).

In the following sub-chapter, the ways in which inclusive education is manifested within the Greek educational context is explored.

1.2.2 Inclusive education as special education

The reform of Greek education under the guidance of neoliberalism in combination with the financial crisis is deemed to have adversely impacted inclusive education. It is essential to clarify that within the present thesis, the concept of inclusive education is perceived as a celebration of difference, as an "Education for All" students (United Nations, 2016 cited in Cologon, 2022, p.395) rather than as a disciplinary technique for managing and controlling deviant bodies, namely diverse forms of embodiment such as disabled, dark and queer bodies.

Within the dominant political discourse in Greece, inclusive education is featured as the new institutionalised structure of special education. Yet, Greek governments tend to proclaim that more progress towards the attainment of the goals and provisions of the United Nations Convention on the Rights of Persons with Disability and Optional Protocol is being made (United Nations, 2006 cited in Cologon, 2022, p.395). For Nteropoulou-Nterou and Slee (2019), a detailed analysis of the proclamations of consecutive educational policies discloses an unwillingness to abandon the practices and presuppositions of an outdated special education. Put another way, the statements of those policies are "photoshopped" to rhetorically construct an agenda of inclusive educational reform (Nteropoulou-Nterou and Slee, 2019, p. 892). However, inclusive education is literally turned into a "conditional assimilation" of difference within Greek schooling (Cologon, 2022, p.398). Perceiving inclusion as assimilation is seen as making disabled students and their parents experience a constant and derogatory "question mark" over those students' human right to "be included" into education (Cologon, 2013a cited in Cologon, 2022, p. 398)

As stated in the Greek educational legislation governing issues regarding inclusion, the degree and nature of students' disabilities or special educational needs - for Nteropoulou-Nterou and Slee (2019, p. 895, 898) indicative examples of such legislation are the Ministerial Decision, 1319/2002 and Law 3699/2008, Article 6,

paragraph 1- are considered the key criteria - that is, rigidly clinical criteria - for these students' attendance in either a mainstream classroom or (and) an inclusive setting. Thus, these pieces of legislation are deemed to exactly specify which students are bound to attend an inclusive setting and which are legitimated to attend a mainstream class. The former are withdrawn from their mainstream classes a few hours per day or the entire day to attend the so-called inclusive settings. An ordinary or specialised curriculum with a special education teacher is followed in these settings. However, scholars such as Zoniou-Sideri (2004) as well as Nteropoulou-Nterou and Slee (2019) claim that neither special schools nor inclusive settings possess an official curriculum.

In other words, inclusive settings are regarded as segregated special education classes - that is, "quarantined" spaces - within mainstream schools. Although both the establishment and the preservation of those "inclusive" classes have been scripted as "an act of modernisation", this form of segregated schooling is mainly seen as a disciplinary technique for managing and controlling deviant bodies, like the bodies of disabled students (Nteropoulou-Nterou & Slee, 2019, p. 898). On the other hand, disabled students whose "deficiencies" are considered to disallow their attendance at regular schools are bound to attend special education schools.

According to Nteropoulou-Nterou and Slee (2019), the practices of an individualistic, medical approach tend to be promoted within the Greek legislation governing issues around inclusion. Thus, attention is drawn to students' deficits and therefore, emphasis is placed on disabled students' bodily categorisation and normalisation, so that these "deficient" bodies are "fixed" - namely, transformed- and turned into docile bodies fitting into the normative school status quo. Put another way, the processes of special education are reproduced and established in mainstream education ensuring the fixed function of the former through categorising, labelling and stigmatising students' bodies (Slee, 2018 cited in Nteropoulou-Nterou & Slee, 2019). Thus, diagnostic substructures have been instituted since 2000 (Law 2817/2000, Article 1, paragraph 5; Ministerial Decision 1503/2001a, Article 2, paragraph cited in Nteropoulou-Nterou & Slee, 2019, p.896). Under the guidance of the Ministry of Education and Religious Affairs, these infrastructures - these diagnostic centres nowadays designated as KEDASY or the Centres of Interdisciplinary Assessment and Counselling Support (Law 4823/2021, Article 11 cited in Eurydice, 2024) - are authorised to certify students' special educational needs or disabilities and hence to place those students in the most appropriate learning environment. Therefore, inclusive education is mainly turned into a "euphemism" or a "mask" for special education within Greek mainstream schooling (Nteropoulou-Nterou and Slee, 2019, p.902).

1.2.3 Inclusive education as compensatory education

In accordance with Eurydice (2023) - a network which aims at describing how educational systems are structured in Europe and how these systems are assumed to function - the Greek inclusion policy is strongly linked to reduction of the early school dropout of school populations coming from either vulnerable and

disadvantaged social groups or groups with diverse cultural and religious backgrounds. It is however essential to highlight here that the discourses on school dropout are presumed to draw attention to the particular features of those students who do not manage to remain in the school system as well as to the ways the specific students' educational paths are affected. Therefore, a "social phenomenon" is degraded to "individual practices" leading to the depoliticisation of the political agenda (Zambeta, 2019, p. 374)

However, the above analysis indicates clearly that inclusive education is manifested as compensatory education within the Greek educational system since special focus is placed on transforming the individual student rather than on reforming the educational context. Such an attitude is mainly laid at the heart of approaches in which "disciplinary" techniques for "normalising" students are indicated as the "key" to effect "inclusion" (Cologon, 2022, p.398). Furthermore, the illusionary concept of the "ideal" student - that is, the Greek, Orthodox, white, able-bodied, heteronormative, preferably male student - who has managed to materialise the established forms of human embodiment - and hence, to fit in with the normative school status quo - is theoretically aligned with the aforementioned approaches in which inclusion is actually identified with assimilation (Cologon, 2022).

Within the specific educational system, intercultural education is strongly connected with structuring the relations amongst diverse cultural groups. According to Law 4415/2016 (cited in Giavrimis & Dimitriadou, 2023, p.74), the main objective of intercultural education is the dismantling of social inequities as well as the deconstruction of social exclusion and marginalisation. The aforementioned objective is primarily pursued through enrolment of students with diverse cultural backgrounds in regular schools as well as promotion of the democratic operation of schools and the fighting against discriminatory attitudes due to racism and xenophobia.

Nevertheless, the constitution and establishment of compensatory and supportive structures - such as, intercultural schools, initially established in 1996, reception classes functioning as "parallel classes" within mainstream school for "minority ethnic students" (Palaiologou & Faas, 2012, p. 567) instituted in 1999 (Presidential Decree Φ10/20/Γ1/708, 1999 cited in Palaiologou & Faas, 2012, p. 567) and the Zones of Educational Priority (ZEP) which were set up in 2010 (Law 3879/2010 cited in Giavrimis & Dimitriadou, 2023, p.74) - promoting the educational and social inclusion of students with diverse cultural backgrounds, are considered essential prerequisites for the implementation of intercultural education.

The recent influx of refugees in Greece is presumed to have necessitated the setup of supplementary structures to better accommodate the "special" educational needs of refugee students. Therefore, "Reception School Annexes for Refugee Education" - RSARE, *taxeis ypodocheis* - (Zambeta et al., 2017, p. 33) were constituted in mainstream schools located close to refugee camps. For scholars, such as Zambeta, Askouni et al. (2017, p.33), the RSAREs constituted "special" educational structures with the aim of easing the transition from life in a refugee camp to school through functioning as a "bridge". Subjects like Greek as "a second/foreign language" Maths, English and IT were taught in these afternoons reception classes (Kalerante, 2020, p. 98) - working from 14.00 to 18.00 - while the respective curricula as well as the

teaching material were formulated by the Institute of Education Policy (Manoli et al., 2021). Although the RSAREs were instituted as a non-permanent solution, they turned out to operate alongside more formal educational structures, like morning classes and reception classes ZEP (Zones of Educational Priority) within public schools (Skleparis, 2018).

The operation of these afternoon classes has been characterised as quite malfunctioning due to the constant change of the teaching staff, the dearth of teachers' knowledge about inclusive pedagogy as well as the unstable rate of school attendance and various administrative issues (Scientific Committee in Support of Refugee Children, 2017 cited in Manoli et al., 2021). Most importantly, these reception classes for refugee students might have been instituted within existing schools, yet they usually operate with a different timetable, curriculum and teaching material. Additionally, the relationship amongst regular schools and RSAREs is seen as vague and complicated since within policy documents, the specific annexes - as well as the reception classes ZEP (Zones of Educational Priority) - are presented as "distinct parts" of the school units as far as administration and pedagogy (Zambeta, Askouni et al., 2017, p. 63). Therefore, both the RSAREs and the ZEPs are deemed to have ended up operating as "ghettos" rather than as authentic "intercultural learning spaces" celebrating diversity and advocating for refugee students' human and legal right to inclusive education (Palaiologou & Faas, 2012, p. 567). As a result, the segregation and stigmatisation of those students as well as their construction as "Others"- similarly to the case of migrant students in the nineties - has been promoted.

The above analysis clearly highlights - as many Greek scholars argue (Manoli et al., 2021; Matheoudakis et al., 2017) - that despite various legislative actions and the dominant rhetorical discourse around the social and educational inclusion of refugee and migrant students, no radical changes have been carried out to the ways diversity has been negotiated within the normative Greek schooling. Hence, students' diversity continues to be perceived as a deficiency rather than as an enrichment of the educational process within the rigid school status quo.

In fact, race amongst other axes of difference, such as gender and sexuality, is mainly rendered invisible within the Greek normative school mantra. Moreover, the representation of racialised Others tends to be evaded especially within school textbooks and teaching materials, strictly supervised and officially approved by the Greek state, namely the Institute of Educational Policy (IEP) and the Ministry of Education and Religious Affairs (Moschopoulos, 2023). The state's rigid control over the creation of school textbooks is seen as aiming to promote homogeneity as well as to establish an absolute truth about Greeks' national identity. Thus, the official discourse around the essentialness, the fixity and the intactness of the Greek national identity is - it is important to highlight here that the particular identity is regarded as remaining flawless and perfect throughout its travelling from ancient Greece to the present-day - being successfully reproduced, established and maintained (Moschopoulos, 2023). The made-up narrative about the superiority and the uniqueness of the Greek race as well as the institutionally fabricated perception of Greece as a chosen nation - that is, Greeks are assumed to view themselves as different from the Turks and the Balkans, their neighbours - are also legitimated and

preserved through the state's strict control over school curricula, school textbooks as well as teaching materials (Persianis, 2021).

The rigorous surveillance of the Greek educational system is strongly connected with the state's concerns about the protection and conservation of the "values", that is, the normative rules (Persianis, 2021), based on which the dominant discourse about "Greekness" is constituted and legitimated (Kompatsiaris, 2016, p. 362). The "essence" of Greekness - as a category - is mainly defined by language and culture lineally travelling through ages (Kompatsiaris, 2016, p. 362). The prevalence though of such a discourse is considered to institutionally authorise the nation's desire to politically align with the scientific narratives of Enlightenment (Kompatsiaris, 2016). Within these narratives, the European, white, male, heterosexual, able-bodied body has been established as the "normative standard" against which "other" bodies should be compared. According to Erevelles (2011, p. 30), Enlightenment intellectuals have employed the "objective scientific gaze" and resorted to the "scientific examination" of the corporeal body in order to deal with the contradictions of the predominant inequities - on the basis of race, gender and class - and their very own adherence to the "universality" of human rights.

The newly established nation is considered to have embraced the normalising discourses of Enlightenment promoting the construction of bodies that fail to materialise the norms of human embodiment - namely the white, European, able-bodied heterosexual male - as "deviant" or "inferior". The deviancy of those bodies used to be hierarchically arranged through the cultural fabrications of race, ability, sexuality, gender and class (Erevelles, 2011). The legitimacy of these scientific allegations has been validated by apparent "biological facts" which could be simply proved through the adoption of an "objective scientific gaze" (Erevelles, 2011, p.30). According to Erevelles (2011, p. 30), the submission of human embodiment to the "secular scientific gaze" - mainly after the eighteenth (18th) century - has institutionally rendered human bodies as "natural site[s] of difference". Thus, the normative discourses of the Enlightenment - in which the fabrication of the categories of race, gender, sexuality, ability and class has been mainly based on bodily traits - have been strongly criticised by various feminist scholars for commonly bringing into play "biological or physiological" assertions to legitimise the stigmatisation, exclusion and disempowerment of particular bodies, like dark, queer and disabled bodies (Erevelles, 2011, p. 30).

For Kompatsiaris (2017, p. 365), the practice of "whitening" Greece was implemented subsequent to the recognition and establishment of Greece as an independent nation in 1830. The role of the German royal family, ruling Greece at that time (Jockey, 2013 cited in Kompatsiaris, 2017), was viewed as prominent in the process of "whitening" the newly established nation (Kompatsiaris, 2017, p. 365). In fact, Athens was simply reconstituted as "a white city" - more specifically, the newly constructed state buildings were built up from white marble, while colours were removed from Acropolis and the neighbouring monuments - so that the notion of "a white antiquity" could be fabricated and established (Kompatsiaris, 2017, p. 365). The constructed notion of "a white Greece" was embedded in the grand narratives of European modernity. Such narratives were grounded on a functional binary system of "either/or" thinking (Corker & Shakespeare, 2002, p. 2) Therefore, the narratives of

"blackness" and "whiteness" were structured on the basis of the aforementioned system (Kompatsiaris, 2017, p. 365).

Moreover, within the orientalist discourses of the Enlightenment, dark bodies were both marked as monstrous and presented as "sexualised Other[s]" (Kompatsiaris, 2017, p. 361). As such, those bodies were considered inferior and hostile to the "advanced" and more "progressive" Western civilisation. Considering that the Greek legend - that is, the emblematic value of an "eternal" Greece which was authenticated as the "cradle" of democracy and philosophy (Tsoukalas, 1999, p.8) - was fabricated by European modernity as well as that the identity of the modern Greek nation was created by the main colonial powers of Europe, some Greek scholars - like Kompatsiaris (2016) - stress that the newly established Greek nation was "encouraged" to endorse the predominant colonial discourses of the eighteenth (18th) and nineteenth (19th) century about race. These discourses are considered to have mainly focused on skin colour and aesthetics (Kompatsiaris, 2016).

In other words, the authorisation and establishment of the "whitewashed" Greek national discourse - namely, the appeal to Greek antiquity so that white supremacy could be reinforced - is deeply rooted in the perception of ancient Greece as the "progenitor" of the European civilisation (Kompatsiaris, 2017, p. 360). For Tsoukalas (1999, p. 8), ancient Greece has not only been idealised by Enlightenment intellectuals but also Europeans used to "flatter" themselves through locating their own glorified "cultural ancestors" in Greek antiquity.

In fact, "Hellenolatry" has been employed as a powerful tool for the legitimisation of the made-up discourse around the superiority of a "proto-European civilisation" as well as the inferiority and the barbarism of the so called "Third World", that is the Asian and African ancient civilisations (Tsoukalas, 1999, p. 8). Put another way, the overestimated value of Greek antiquity has been utilised to enhance the expansion of European dominance.

On the other hand, Greece has neither experienced the Enlightenment in the same way as Western European countries nor has it ever been a colonial power. However, adopting the normative narratives of the Enlightenment, diverse forms of human embodiment, especially dark bodies, tend to be read as a threat to the cultural, social, ethnic, or religious "purity" of the Greek nation (Gogonas, 2010, p. 6). Put another way, bodies failing to meet the normative standard of the Greek, white, Orthodox Christian, heterosexual able-bodied male are constructed as deviant and hence, in need of being fixed.

Thus, in theoretical alignment with feminist scholars, like Erevelles (2011) and Garland - Thomson (2017), the current thesis sheds light on how narratives of race, gender, ability and sexuality interweave to institutionally construct and establish the deviancy of those students' bodies which do not "manage" to materialise the norm of human embodiment - that is, the Greek, white, Orthodox Christian, heterosexual able-bodied male student - authorised within the Greek school mantra. As discussed earlier, the deviancy of queer, dark and disabled bodies is hierarchically structured through the cultural constructions of race, gender, sexuality and ability.

Within the current thesis, the structural constitution of diverse forms of embodiment as deviant is considered to mainly aim at the stigmatisation and disempowerment of those students' bodies transgressing the boundaries of the normative Greek school status quo. Moreover, the institutionalised recognition of students' bodily diversity as deviancy is seen as promoting the systemic exclusion of "deviant" bodies from mainstream schooling as well as their enclosure in segregated spaces either outside mainstream schools - namely, in special schools which are regarded as quite efficient in rendering their residents invisible (Erevelles, 2011) - or inside mainstream schools in the so-called inclusive classes for disabled students - in fact, these classes are considered a disciplinary technique for keeping disabled students' deviant bodies under constant surveillance (Nteropoulou-Nterou & Slee, 2019) - or in reception classes ZEP (Zones of Educational Priority) for racialised bodies which have mainly ended up operating as "ghettos" rather than as authentic "intercultural learning spaces" celebrating diversity (Palaiologou & Faas, 2012, p. 567)

As discussed earlier, the Greek educational system is not only defined as intensely centralised and bureaucratised but also characterised as an extremely "monolithic" system (Giavrimis & Dimitriadou, 2023, p.74). Thus, within the Greek school curricula a "monocultural and monolingual" (Giavrimis & Dimitriadou, 2023, p.74) approach - since the imperative need for teaching the native languages of refugee students has not still been acknowledged while the culture of the predominant cultural group has continued to rule the educational process - is mainly adopted in spite of a liberal and progressive rhetoric about diversity promoted in various legislative actions, such as the Cross Curricular Thematic Framework (Government Gazette, 2003, B303-304).

According to Giavrimis and Dimitriadou (2023), the key barrier to refugee students' inclusion in the educational process is their bilingualism which is supposed to have a negative impact on teachers' attitudes towards those students. Such attitudes are strongly connected with the prevalent "Hellenocentric" narratives dominating Greek education (Zambeta, 2000, p. 151).

According to Palaiologou and Fass (2012), there appears to be a wide consensus that intercultural education is often bound to assimilation since emphasis is placed on the exclusive learning of the Greek language as well as culture. Thus, these scholars argue that the Ministry of Education bureaucrats still struggle to find a balance between celebrating diversity and securing social cohesion, since refugees tend to be perceived as a threat to the "purity" of the nation by a major part of the Greek society (Palaiologou and Fass, 2012). Put another way, policymakers as well as education stakeholders are deemed to still conceive students' bodily diversity - namely, bodies failing to materialise the norm of the white, Greek, Orthodox, able-bodied heterosexual body - as a "problem" in need of being "fixed" through various "normalising" techniques, euphemistically called "special educational approaches", so that those bodies can be normalised and fit in with the normative school status quo (Palaiologou and Fass, 2012, p. 580).

It is significant to highlight here that the dominance of "clientelist networks" - the prevalence of such non-transparent networks is considered an enduring feature of the Greek social context, rooted in the nineteenth (19th) century Greek political system - is seen as cultivating a distinct type of social consensus, mainly grounded

on non-legitimated modes of "social transaction" (Zambeta with the assistance of Kolofousi, 2014, p. 72, 73). Thus, the implementation of institutionalised educational policies continues to be ruled by the notion that governments are expected to have both the political and the public consensus to authorise any educational reforms. As such, policymakers are regarded as rather unwilling to pursue any educational reform that would provoke the dissatisfaction of their political clientele and endanger their relationship with them (Gerouki, 2007).

On the other hand, Greek Governments are expected to adapt and comply with the educational goals and requirements of the European Union (E.U.), as the development and implementation of an extensive variety of educational activities - varying from operational projects aiming at particular social groups, such as refugees, to various interventions in mainstream schools - are often co-funded by Greece and the E.U. (Zambeta, 2019). However, such co-funded projects are closely monitored throughout their conduct. In other words, Greek politicians have to satisfy "two masters" (Didaskalou, 2000 cited in Gerouki, 2007, p.94).

Therefore, education policymakers as well as the bureaucrats of the Ministry of Education and Religious Affairs are often "coerced" to find ways to keep all the sides involved satisfied. In particular, these state agents are resorted to rhetorically proclaim as well as make highly prominent those educational reforms - namely, these reforms which are suggested and funded by the E.U., yet they are seen as provoking the discontent of the political clientele in Greece - within public and institutional discourses rather than their actual and substantial implementation (Gerouki, 2007). Put another way, the Ministry of Education and Religious Affairs as well as the Institute of Educational Policy are presumed to avoid the official promotion of such reforms, further adopting "a see no evil, speak no evil, hear no evil" line of action (Gerouki, 2007, p. 94).

1.2.4 Sexuality in inclusive education

Scholars, such as Erevelles (2011), highlight that the ideological presumptions underpinning institutionalised curricular practices are seen as evading scrutiny due to inclusive education's unwavering focus on space. In other words, the ideological discourses dominating the official school curricula are considered to buttress the constitution of particular bodies as "dangerous" and thus, legitimate their exclusion, even if such bodies tend to "enjoy spatial inclusion" (Erevelles, 2011, p.2157). For Erevelles (2011, p. 2157), established discourses of sexuality are mainly grounded on the concept of the "normate" - this concept is deemed to describe the "Cultural Self" whose bounds are defined by its "opposing twin" (Erevelles, 2014, p. 89) - and as such, they serve to stigmatise, exclude and "dehumanise" - or even to render invisible - those queer bodies transgressing the boundaries of the normative school status quo.

Acknowledging that the Greek educational system is formed on a non-secular basis and is still focused on reproducing the norm of the "ideal student" - that is, the Greek, Orthodox, heteronormative able-bodied male student - discussions around sexuality

continue to be considered "a taboo subject" within Greek school spaces (Erevelles, 2011, p. 73). Thus, the Greek Ministry of Education and Religious Affairs is seen as having been quite unwilling to include Sexuality and Gender Relationships in the official school curricula, although narratives of sexuality tend to proliferate in school settings (Gerouki, 2007).

Still, issues related to sexuality and gender relations were included in the education reform of 2001 as a "thematic unit" in the nonmandatory Health Education for primary and a few years earlier for secondary schools (Gerouki, 2009, p. 50). In particular, Sexuality and Gender Relationships Education constituted one of the seven thematic units - such as nutrition, physical exercise, prevention of road accidents, dental hygiene, addictions, mental health, and sex and relationships education - of Health Education which according to the Ministry of Education and Religious Affairs aimed at protecting and upholding students' mental, physical and social well-being by enhancing the development of their social skills as well as their critical thinking (Gerouki, 2009, p. 50). Primary teachers keen on Health Education had to dedicate up to four hours a week to relevant activities.

Although Health Education was presented as part of a series of "innovative activities" promoting a cross thematic perspective to learning, the materialisation of sexuality and relationship education as a thematic unit of Health Education was considered problematic (Gerouki, 2009, p. 50). Scholars, such as Gerouki (2009), argue that the Ministry of Education and Religious Affairs might have produced a textbook and two CD-ROMs, but neither were the created materials age appropriate for primary students nor were the teachers properly informed and thus, aware of their existence. Such a phenomenon was seen as provoking further ambiguity and confusion around a "sensitive" topic, like sexual education, still considered a "taboo" within a rigid school status quo. Therefore, primary educators, as Gerouki (2009) points out, felt that they were left alone to find out how to materialise the "innovative" thematic unit of Sexuality and Gender Relationships Education, create their own educational material and handle any problems connected with its implementation. Put another way, no previous training, extra support or clear guidance was provided by the Ministry of Education and Religious Affairs for the materialisation of Sexuality and Gender Relationships Education (Gerouki, 2009). Yet, within an educational context characterised as highly centralised and bureaucratised, educators are used to expecting specific guidelines, teaching materials and time frameworks to teach. Therefore, the lack of political will to enhance and promote the substantial implementation of Sexuality and Relationships Education as well as the adoption of an unclear course of action by the specific Ministry are presumed to still legitimate and uphold the "invisibility" of sexual education within the Greek educational system (Gerouki, 2007, p. 94).

Another effort to integrate sexual education in the official school curricula was made during the school year 2016-2017. More specifically, the Ministry of Education and Religious Affairs introduced the "Thematic Week" in the lower secondary education. Thus, during spring term the ordinary school routine had to be interrupted for a week so that various activities on topics such as "nutrition and health" "prevention of addictions" as well as "gender identity" could be organised. Within the thematic unit of "gender identity", topics related to gendered stereotypes, sexual orientation,

gender roles as well as gender identity were expected to be discussed and analysed (Gerouki, 2021). However, the axis concerning this thematic unit raised serious concerns and led to heated public discussions as well as negative reactions. According to Gerouki (2021) the topics linked to "Gender Identity" were met with great scepticism by some teacher unions and especially by the Greek Orthodox Church.

In conclusion, it is essential to mention that most of the parents of L.G.B.T.Q.+ children participating in the current study were extremely vocal about the fact that the Ministry of Education and Religious Affairs continues not to provide any official guidance on issues of sexuality and gender identity (see sub-chapter 5.2.1).

Before embarking on the review of the literature, an outline of the structure of the thesis is provided.

1.4 Structure of the thesis

In this introductory chapter, I have briefly introduced the theoretical framework on which this study is based. Furthermore, the main aims of the current thesis as well as the research questions explored by the study have been presented and explained. A short overview of the Greek educational system, its features as well as the ways inclusive education is manifested within the Greek educational context has been provided too. A glossary of the key terms utilised in this thesis has also been included.

The present thesis is organised in six chapters arranged as follows.

Chapter 2 explores relevant literature within the field, contextualises the present study and situates it in theoretical debates. First, I review relevant literature on how legitimated narratives of ability, gender and race interweave to create unintelligible bodies deprived of their legal rights and protection. Then, I explore the institutionalised practices through which diverse forms of embodiment obtain their meaning based on a hierarchical ranking of bodily features regulating which bodies' knowledgeS and experiences are rendered visible within the official school pedagogy. A brief overview of the most fundamental and relevant theoretical paradigms - that is the Foucauldian analytical paradigm as well as the theory of Butler, Ahmed and Puar - in which the body is acknowledged as "a site of power" is also presented (Diamond and Quinby, 1988, p. x). In the current chapter, I also problematise the model of the ideal childhood, which is mainly based on rules and standards that are culturally and historically subject to social priorities of the Developed World. Furthermore, I analyse how the merging of childhood innocence and normalcy "as operant" within the dominant narratives disallows the shelter of innocence to queer, black and disabled children's bodies which are designated as dangerous (Walton, 2021, p.338). This section continues with a review of the complex nature of inclusive education, highlighting the need for a working definition to pave the way for future discussion within the present thesis. In the last section attention is drawn to the structures of rigid categorisation and restricted ways of identification characterising the dominant school pedagogy. Overall, this chapter

presents key theoretical debates, and highlights key gaps in the literature in relation to students' bodily diversity and the official school pedagogy in Greek mainstream schools.

Chapter 3 discusses the methodological approach adopted in this study. In this chapter I describe the design of the research, the data collection methods as well as the process of data analysis. I also reflect on my theoretical and epistemological stances and the impact they had upon the design of the current study. At the same time, I present the ethical issues and the ways those issues are encountered within this study. An analytical description of the six phases model of thematic analysis as well as the reasons the specific method of data analysis is viewed as appropriate to highlight the connections between the research questions and the underpinning theoretical framework, are provided.

Chapter 4 and 5 present and discuss the findings of the current study.

Chapter 4 presents and discusses the findings associated with how parents perceive their children's bodily experiences in relation to the pedagogical and disciplinary praxes adopted within diverse school spaces.

Chapter 5 presents and analyses the findings associated with how parents perceive their children's experiences in relation to the discourses around bodily diversity prevalent within the normative school status quo.

Finally, chapter 6 concludes the thesis; it summarises the findings of the present study and outlines how each research question has been addressed. Then the implications that arise from the findings of this research for debates in the literature, for policy, and for future research are discussed.

2. Literature Review

2.1 Introduction

In this chapter a review of theories and research is provided regarding the underlying concepts of the present thesis, which are: human embodiment, power, dominant discourses and bodily diversity, recognition, biopolitical management of the body, childhood(s) and innocence, inclusive education and pedagogy. More specifically, the current chapter aims at providing a brief and clear picture of the diverse research that has been developed within the field of embodiment and pedagogy, before exploring themes that have guided this study as well as reflect my theoretical interests and stances.

Thus, this chapter begins by exploring how established narratives of ability, gender, race and sexuality interweave to create unrecognisable bodies constantly living at risk, since such bodies tend to be deprived of their legal rights and protection. Moreover, attention is drawn to the institutionalised practices through which diverse forms of embodiment obtain their meaning based on a hierarchical ranking of bodily features regulating which bodies' knowledgeS and experiences are rendered visible within the official school pedagogy. Then, it provides a short overview of the most fundamental and relevant theoretical paradigms - that is, the Foucauldian analytical paradigm as well as the theory of Butler, Ahmed and Puar - in which the body is acknowledged as "a site of power" (Diamond & Quinby, p. x). Particular emphasis is placed on the notion of recognition considered central to how political theorists, like Butler and Ahmed, grapple with issues around identity and diversity. Significant attention is also drawn to the theoretical work of Mbembe and Puar, which extends Foucault's notion of biopolitics. It is important to highlight that within the Foucauldian paradigm, biopolitics is defined as a particular form of power that not only "infuses life" but also promotes the establishment, maintenance, and reproduction of life (Foucault, 1976 cited in Islekel, 2017, p.339).

In the second part of this chapter (that is, sub-chapters 2.5 and 2.5.1) the model of the ideal childhood - mainly based on rules and standards that are culturally and historically subject to social priorities of the "developed" world - is problematised. It is also analysed how the merging of childhood innocence and normalcy "as operant" within the dominant narratives of white supremacy, heteropatriarchy and able-bodiedness disallows the shelter of innocence to queer, black and disabled children's bodies which are designated as dangerous (Walton, 2021, p.338).

In the last section of the current chapter a review of the complex and controversial nature of inclusive education is provided through emphasising its conceptual diversity as well as the need for a working definition to pave the way for future discussion within the present thesis. In this section, attention is also drawn to the institutionalised practices of rigid categorisation and restricted ways of identification still dominating the official school pedagogy and therefore, to the imperative need for a pedagogy structured around new narratives.

2.2 Human Embodiment

2.2.1 Racialised and Disabled Bodies

The human body is regarded as the most “fetishised commodity” in current capitalist societies (Erevelles, 2011, p. 29). Humans are literally swamped with images illustrating the body as a commodity in such societies. In other words, images delineating what the perfect body should look like, how such a body should present itself and what services this ideal body should offer to establish its efficiency and productivity in the market tend to prevail within late capitalist cultures. For Fox (1994 cited in Erevelles, 2011, p.29) human bodies have grown into the most debated, contested and controlled spaces in the ordinary world.

Based on the Marxist labour theory of value, the primary reason for human bodies' participation in labour is to cater for those needs requisite for their daily survival. Thus, the specific form of labour is recognised as bearing a "use value", namely "being of use to someone" (Erevelles, 2011, p. 61). Simultaneously, labour itself is assumed to turn into a commodity within the culture of capitalism, which is mostly regarded as "economy of exchange" (Erevelles, 2011, p. 61). In other words, an exchange value is granted to commodity labour in the markets, since the worth of such labour is counterbalanced by payment. Following the Marxist theory of surplus value, labour power - namely the bodies' ability for work which is purchased by employers - tends to generate more value than it is reimbursed. Thus, surplus value is created "...in the form of profits" exploited by the capitalists (Erevelles, 2011, p.61). Consequently, commodity labour is in fact productive labour which is considered to have greater financial value within the context of capitalism.

Feminist scholars, such as Erevelles (2011) stress that Marx's labour theory of value shows that the concepts of effectiveness and productivity are historical creations. These historical constructs are strongly connected with the processes of production through which surplus value can be extracted from bodies' commodity labour power in capitalist societies. According to Erevelles (2011), Young's suggestion that race should be analysed as a fetish commodity, where prominence is given to the use value of race as commodity, is in alignment with the Marxist theoretical framework. More specifically, Young (2009 cited in Erevelles, 2011) stresses that race should be viewed in a way that the use value of racialised bodies mainly functions in regard to its exchange value within the harsh context of capitalist production.

Thus, Young (2009 cited in Erevelles, 2011, p.62) proposes that if racialised bodies mean "less than" on the point of production, then the unequal allocation of resources is theoretically and ethically legitimated. Therefore, the difference of racialised embodiment is presumed to enhance the increase of surplus value and as a result it supports the key principle of capitalism: "accumulation" (Young, 2009 cited in Erevelles, 2011, p.62). For Erevelles (2011), in an intriguing turn this particular scholar alleged that race is a commodity fetish and not merely a commodity. Adopting the Marxist notion of commodity fetish - the specific term refers to the presentation of labouring bodies' relation to the products of their own labour as a societal relationship existing amongst these products rather than between those bodies – Young (2009 cited in Erevelles, 2011) highlights that the use value of racialised bodies fetishises humans' perception of the societal preventing

them from acknowledging the historical features of social relationships. As such, race - I would also add the other axes of difference like gender, class, ability, sexuality - is constructed out of "the calculus of its exchange value" (Erevelles, 2011, p.62)

On the other hand, Erevelles (2011, p.38) highlights that disabled bodies just like "dark" bodies grow into a commodity that bears a use value as well as an exchange value, both of which are ceded for profit in the global markets. However, neither is disability viewed as like race, nor is race seen as like disability. In fact, Erevelles (2011, p. 39) argues that within the conditions of transnational capitalism the becoming of dark and disabled bodies - rather than the condition of being disabled or racialised - is certainly an "intracorporeal phenomenon" that shows a destructive hierarchic context. For the aforementioned feminist scholar, this violent context of global markets has never been analysed or even taken into consideration by various scholars of difference (Erevelles, 2011). Thus, particular emphasis is placed on the disabled bodies' theorisation within the wider political and social context of transnational capitalism. Yet, this emphasis on studying the condition of becoming disabled in global spaces is assumed to be in contradiction to poststructuralist stances (Erevelles, 2011). It is important to clarify here that within the post structuralist theoretical framework, attention is aimed at theorising disabled bodies in local cultural and political contexts.

Erevelles (2011, p. 28) in theoretical alignment with other disability scholars - such as Shildrick (2009) and Titchkosky (2007) - conceives disability as a condition of "becoming in the world". The term "becoming" is perceived as implying a procedure that constantly switches and flows similarly to the alterations and conversions bodies are subjected to (Shildrick, 2009, cited in Erevelles, 2011, p. 28). However, the theorisation of disabled bodies in the material transnational contexts, namely the existing societal and financial conditions that have an impact on disabled bodies' realities, is of high prominence for Erevelles (2011) unlike the aforementioned scholars.

Additionally dominant accounts of embodiment are not currently perceived as innocent because what is presented as "natural" is not affected by "what is cultural or what is learnt" resulting in the de-racialisation, de-nationalisation, or de-gendering of bodies (Nath, 2008, cited in Hawkesworth, 2019, p.66). Thus, allegations regarding the universality of embodiment are solely viewed as a reflection of the predominant.

Erevelles (2011, p. 28) places critical significance on the historical global spaces in which social relationships amongst disabled bodies and others take place in the unstable and constantly uncompleted process of becoming in the world. Attention is centred on considering how disabled bodies, racialised and gendered bodies should be construed within the social relationships of production and consumption of global capitalism. At the same time, the consequences these financial and societal structures have in rendering particular bodies visible while others invisible or even non-existent are highlighted (Erevelles, 2011).

The theoretical background of historical materialism, as illustrated by Eberts (1996, cited in Erevelles, 2011) is an analytical approach which delves into the unuttered, the silenced or even into what is obscured. As such, the specific approach aims at unveiling not only the hidden processes of power but also the social and financial relationships significantly affecting the representation of human bodies and of their lived realities. Historical

materialism is presumed to challenge "life as it is" to interpret how the axes of social difference - namely gender, race, sexuality, disability (mainly added by Erevelles) - are methodically creating radical KnowledgeS (Erevelles, 2011, p. 7).

Disability studies highlight the oppression of ableism. For Campbell (2017), a scholar of disability studies, ableism is a structure of causative relationships authorising not only the allocation of rights and power to certain bodies but also those bodies' inclusion within society. Here, ableism is perceived as an apparatus of separative practices legitimating the objectification and categorisation of human bodies. Additionally, ableist systems are assumed to entail the diversification and classification as well as the denial and prioritising of "sentient life" (Campbell, 2017, p.287-288). Therefore, Campbell (2008) argues that ableism is a deep-seated mode of thinking about the diversity of human embodiment. Thus, ableism is implanted intensely and subconsciously within culture while the institutionalisation of the norm is presumed to be its - namely ableism's - main aim.

Although the word "ableism" is utilised correspondingly to the word "disablism", these two terms are regarded as illustrating completely different perceptions of disabled bodies' status in relation to the standards of normalcy (Campbell, 2008, p. 152). More specifically, bodies "failing" to materialise the norm - namely the white, heterosexual, abled, male body - are compared against the "normative standard" of embodiment and defined as "deviant" (Erevelles, 2011, p. 30). These bodies' "deviance" is arranged in a hierarchical order through the constructs of race, ability, gender, class and sexuality (Erevelles, 2011, p. 30). Additionally, the legitimacy of their allegations is substantiated based on "observable biological facts" validated by the scientific gaze to which human bodies were subjected after the eighteenth century (Erevelles, 2011, p. 30).

As such, Campbell (2008, p. 151) points out that the term "disablism" concerns the creation of disability and is theoretically aligned with a social constructionist perception of disability. In fact, disablism is defined as an assemblage of practices and beliefs upholding the distinct and inequitable treatment of disabled bodies by virtue of assumed or existing disabilities (Campbell, 2008). Thus, attention is focused on the formation as well as the processes of disablism through considering those perspectives and hindrances enhancing disabled bodies' subjection within the disability studies framework. In this framework, the main stances promoting disabled bodies' emancipation and empowerment are associated with reforming "negative attitudes" towards such bodies as well as establishing compensative policies for the so-called vulnerable groups, like disabled people or refugees (Campbell, 2019, p.146). Moreover, the positions upholding liberatory change are also connected with disabled bodies' assimilation to the standards of normalcy, namely the standard of the white, heterosexual, abled, male body. Thus, disabled bodies are not only forced to construct "who they are" but also to endorse attitudes and behaviours "additional to self" to fit in with the ableist social status quo (Campbell, 2008, p. 157). Put another way, disabled bodies are compelled to "embrace", namely, to adopt an identity different from their own (Campbell, 2008, p.157). At the same time, the specific bodies are constantly reminded of their temporary identity by the authorised ableist discourses as well as by those bodies who are perceived as materialising the norm. Therefore, reform is viewed as mainly occurring at the transitional level of arrangements, processes and functions of civic society as well as of altering values in the cultural sphere. However, Campbell (2017, p. 147) argues that ableism is "a trajectory of [bodily] perfection" rather than an issue of indifference or unfavourable beliefs towards disability.

In fact, ableism is strongly connected with "able-ness"- a neologism created by Campbell - namely the "perfectible body" (Campbell, 2008, p.153). Thus, disability is conceived as a "falling away" from able-ness (Campbell, 2008, p. 153). Therefore, shifting attention from disabled bodies to the in-depth analysis of "the epistemologies and ontologies of ableism" is presumed to promote the formulation of differing research questions as well as the creation of sites of innovative research (Campbell, 2019, p.148).

As well as attempting to form a theory about how these bodies live in a society governed by ableism, Campbell (2008) has turned to Critical Race Theory to explore its potential contribution to analysing the practices, structures as well as the effects of ableism. The concept of race as an enduring and fixed categorisation of human embodiment has been questioned within the framework of Critical Race Theory. Moreover, the review of race as a "subjectifying practice" within this framework is presumed to enhance the development of internalised racism studies (Campbell, 2008, p.151). Following Critical Race Theory, the perception of internalised racism entails a process through which "black" bodies (Erevelles, 2014, p.87) or people of colour (Campbell, 2008, p.154) incorporate and internalise facets of racism. According to Kovel (1970 cited in Campbell, 2008, p.154) the buildup of negative representations offers to dark bodies one immense and detrimental choice: either to loathe themselves, as culture methodically and consistently demands, or not to have a self anyway, "to be nothing".

Recognising that racism, like sexism and ableism, is a form of oppression and a forced response to oppression deriving outside from groups whose members fail to meet the normative standards of embodiment, bodies belonging to those groups are induced to detest themselves or other members of their own group as well as to criticise themselves for their suppression instead of understanding that such beliefs are set up in them by the dominant socio-political and financial structures (Rosenwasser, 2001 cited in Campbell, 2008, p. 158) .

Erevelles (2014, p. 89) highlights that ableism is applied to the body through the "normate". The theoretical concept of " the normate" - coined by Garland-Thompson (2017) and characterised as fundamental by feminist and queer theorists - describes the "Cultural Self" whose bounds are defined by its "opposing twin". However, binary oppositions - in which one term is granted a more favoured position than its contrary - are viewed as typical of those theoretical perspectives misleading individuals to appreciate one side of the dichotomy more than the other. Thus, such perspectives tend to be characterised as "deceiving" because neither side of these dichotomies can really exist without its other (Derrida, 1976, 1978 cited in Corker, 1999, p.638). As such, Derrida (1976, 1978 cited in Corker, 1999) argues that both what is thought of a particular phenomenon and what is likely to be absent - namely to have been excluded or omitted- should be regarded as essential parts of a study. In this way, ideologies promoting binary oppositions are foreseen to be challenged and disrupted.

According to Corker (1999), the modernist approach inculcates humans to perceive the body as inferior to the mind as well as to value reasoning over emotion. Thus grand-narratives or meta-theories and totalising narratives are construed as stories - for example, Christianity is viewed as a grand-narrative - forming humans' sense of themselves in the world (Lyotard, 1984). In other words, grand-narratives are assumed to interpret key theories of morality, knowledge or aesthetics which have played a crucial role in the

legitimation of existing knowledge as well as the establishment of contemporary culture (Corker & Shakespeare, 2002). Such narratives are grounded on a functional binary system of "either/or" thinking and are perceived as pivotal to modernism (Corker & Shakespeare, 2002, p.2) Therefore, the perception and categorisation of disabled bodies in the context of a meta-theory of deficiency, imperfection and deviance are typical of the knowledgeS produced by modernism. Additionally, the dominant rationale behind disabled bodies' segregation and those bodies' determination as inferior to "normal" bodies is inextricably linked to the epistemologies established by modernism. In essence, the values of the Enlightenment are regarded as being at the core of modernism (Corker & Shakespeare, 2002).

Therefore, the myth of human sovereignty, which conceives the rational subject as competent for autonomously creating itself and ruling nature, is authorised within modernist thought. In accordance with modernity, the mind/body dichotomy - as discussed earlier, modernism is characterised by the dominance of dualism as well as the prevalence of universal all-encompassing narratives - grants primacy to reason rather than the body which is downgraded to a "dubitable shell" (Hawkesworth, 2019, p.63). The mind/body dualism is pertinently expressed in the Cartesian dictum "I think therefore I am." (Erevelles, 2011, p.156). An emphasis is also placed on rational thinking as well as on the attainability of "objective knowledge" which is however, detached from its historical, cultural and social context. Moreover, the existence of an absolute truth regarding reality is advocated within the framework of modernism. As such social or cultural phenomena are interpreted without acknowledging the diversity of human experience and the multiplicity of lived realities (Fine, 1994). According to Corker and Shakespeare (2002), many people continue to bear oppression within modernism, especially those who are conceived as failing to meet the standards of the "sovereign", autonomous subject.

In addition, Erevelles (2011, p. 30) points out that with the advent of Enlightenment - as mentioned before, the values of the Enlightenment are at the heart of modernism - intellectuals employed the "secular objective gaze of science" and resorted to the systematic observation of the physical/corporeal body. In fact, those thinkers are assumed to have turned to examination of the corporeal body in their attempt to deal with the contradictions amongst their adherence to the recognition of human rights and the dominant inequalities of the certain era, mainly based on the axes of gender, race and class.

Once the white, heteronormative, abled, male body was constructed and established as the standard norm of human embodiment against which "different" bodies are compared, scientists initially began to elaborate on the differences amongst female and male bodies (Erevelles, 2011). The elaboration on the differences amongst those bodies resulted in designating male bodies' biological differences as superior features. Thus, bodies departing from the normative standard of embodiment were conceived as "deviant" (Erevelles, 2011, p. 30). Their deviating from the norm is not only hierarchically arranged through the constructs of gender, race, ability, sexuality and class but also legitimated via "biological observations" being validated by an "objective" science (Foucault, 1980, cited in Erevelles, 2011, p. 30).

According to Hawkesworth (2019), European intellectuals envisaged the flourishing of rational thinking as white male bodies' exclusive attainment through designating gender and race as subordinate forms of embodiment. This unique achievement was deemed to warrant the allocation of specific privileges, such as sovereignty and autonomy, solely to those bodies. Most importantly, white male bodies' right to subjugate "inferior" bodies - namely, the feminine bodies in their families as well the racialised bodies of the lands colonised - was authorised (Hawkesworth, 2019, p. 72). As such, race is viewed as an indicative example of how "biology is politics by other means" (Fausto-Sterling, 2000 cited in Hawkesworth, 2019, p.66). More specifically, race is conceived as a "political division", as a structure of controlling human bodies that ranks them in a hierarchical order on the grounds of assumed biological differences (Roberts, 2011 cited in Hawkesworth, 2019, p.66).

Under the veil of the "naturalness" of the body and the "natural" hierarchical ranking of queer and racialised bodies, recognised thinkers are presumed to have established the notions of "gender dimorphism", procreative heterosexuality and racial downgrading (Hawkesworth, 2019, p.87). As a result, various forms of "coerced embodiment" have been maintained. In fact, white male supremacy has been permitted to disguise itself as a naturally given form of embodiment as well as to cover up "racialised biologism" with its allegations about emancipation, equity and rational thinking (Hawkesworth, 2019, p.87).

However, feminist and disability scholars, following the post-structuralist model, have been strongly opposed to the formerly prevalent conception of sex and impairment as biological concepts as well as to the constitution of gender and disability as their cultural expressions. The differentiation amongst the social and the biological is perceived as ambiguous and complex since the revelation of the biological is deemed to promptly bring into play a linguistic rule (Tremain, 2001). Thus, the politics of the social is subsequently exerted.

Queer scholars have also attempted to deconstruct the misconception of the societal body as being layered on the biological one, which is arranged by nature (Sedgwick, 2003 cited in Hawkesworth, 2019). In fact, this myth has been shattered through challenging the limited rationale promoting binary thinking. Thus, queer theorists are considered to have striven for both dismantlement and reconstruction of gender rules created by maleness yet presented as established by nature (Hawkesworth, 2019).

It is important to highlight here that within the current thesis, disability/ability is attempted to be constantly brought into the equation of the intertwined systems of oppression - such as sexism and racism - since studying disability is regarded as upholding our in-depth understanding of human embodiment(S), gender and sexuality, race as well as of dependence, autonomy, or bodily integrity (Garland - Thomson, 2002). According to Garland-Thomson (2002), incorporating disability into feminist thought makes clear how a group of systems - that is, race, sexuality, gender, ability and class - not only function jointly, yet clearly, to buttress a fabricated norm but also form the relationships granting entitlements, dominance and prestige to that norm.

Thus, in the following sub-chapter, the powerful connection amongst queerness and disability will be explored. Furthermore, the ways in which heterosexual and able-bodied bodies are presumed to establish normality - hence implying that what have been defined are the aberrations from it, namely, queer and disabled bodies - will be analysed.

2.2.2 Queer and Disabled Bodies

Within the queer and feminist paradigm, heterosexuality - especially for women - and femininity or masculinity have been recognised and defined as forced identities masked with the form of choice (McRuer, 2004). As such, homonormative and female or male bodies are governed by the established rules of a compulsory identity, leaving no room for choices. On the contrary, compulsory identities, such as "compulsory femininity" and "compulsory masculinity" as well as "compulsory heterosexuality" are presumed to respectively ensure patriarchy and heterosexuality (McRuer, 2004, p.50). For McRuer (2013), the origination of the heterosexual/homosexual identity is nowadays concealed, so that compulsory heterosexuality serves as a structure of deviant bodies' management and control. This disciplinary structure is presented as ostensibly arising from "everywhere and nowhere" (McRuer, 2013, p. 371).

In the attempt to enter ability/disability into the equation of the intertwined systems of oppression, McRuer (2013, p. 370) stresses that the system of "compulsory able-bodiedness" - which constructs disabled bodies like compulsory heterosexuality creates queer bodies - is deeply intertwined with the disciplinary structure of compulsory heterosexuality. As such, the origination of the able-bodied/disabled identity is also veiled, authorising the politics of normalcy to band together to a system of compulsory able-bodiedness which likewise emerges from everywhere and nowhere. McRuer (2006, p. 1) also highlights that the able-bodied identity, more so than heterosexuality, continues not only to be masked as a non-identity but also to be authorised as the "the natural order of things".

It is significant to point out that the powerful connection amongst the concepts of queerness and disability is mainly disclosed through the above analysis (Lars, 2008). This view is foremost grounded on the assumption that heterosexual and able-bodied bodies - namely the forms of embodiment from which queer and disabled bodies are considered to deviate - establish "normality", which implies that what have been defined are the aberrations from it (Davis, 2013, p. 1). As a result, the concepts of ability and heterosexuality are illustrated as being rather complex to be defined.

Heterosexuality's fierce desire to remain invisible has long been identified and highlighted. More specifically, Sedgwick (1993, p.10-11) argues that the historical visibility of heterosexuality is rather challenging to be carried out, since under its institutionalised aliases - such as "...Marriage, Dynasty, Family..." - heterosexuality has been authorised to disguise so perfectly as "History itself". Within the Foucauldian perspective, heterosexuality is also regarded as by no means talking for itself so as to ask for its legality or its naturalness to be recognised (Foucault, cited in McRuer, 2006). As such, heterosexuality tends to be established as "universal love" and familiarity coextensive not with a particular formation of "opposite-sex eros but with humanity itself" (McRuer, 2006, p.1).

On the other hand, queer theorists are accustomed to adopting as an analytical practice the acknowledgement and disclosure of heterosexuality's presupposed invisibility. For queer scholars, it was the threat of homosexuality which was defined and incarnated as the normalcy of heterosexuality was consolidated during the 20th century. Thus, the normative standard of heterosexuality is viewed as having managed to escape scrutiny due to the subsequent surveillance and seclusion of the "homosexual menace" (McRuer, 2006, p.1).

However, McRuer (2006), a queer theorist as well, argues that there has been a critical shift in the relations of visibility prevailing within the system of compulsory heterosexuality - that creates queerness - and compulsory able-bodiedness - that creates disability - as well as homosexuality and disability. Visibility and invisibility are conceived as fluid and uncertain features, temporarily assigned to any form of embodiment or identity within the McRuerian analysis. Thus, the aforementioned shift has been ascribed to the changeable socio-political and cultural conditions at the outset of the new millennium. As such, the rather lengthy era, throughout which heterosexuality and able-bodiedness have been intertwined yet invisible, has been substituted by a new epoch (McRuer, 2006).

In the neoliberal capitalist era, both the dominant and the de-pathologised, "uncommon" forms of embodiment are presumed to be more visible and occasionally "fabulous" (McRuer, 2013, p. 374). This new period is also characterised by farther global inequity and harsh exploitation, but by less severity in respect of how oppression is recreated and established. McRuer (2006) views neoliberal capitalism as the prevalent socio-economic context in which and against which homosexual as well as disabled bodies are culturally constructed and subjugated. Taking into consideration the rise of diverse social movements - like the disability rights movement and the gay rights movement in the 70's - bodily diversity can be valued and even celebrated within the neoliberalist project. As such, "more flexible" heteronormative and able-bodied bodies have emerged that have neither been acknowledged by queer theory or disability studies (McRuer, 2006, p.3).

More specifically, McRuer (2006, p.18) argues that the "successful" heterosexual and able-bodied bodies manage to incorporate lots of the messages of the radical social movements. Certainly, such movements are presumed to put those forms of embodiment into crisis. However, those successful bodies are expected to show appropriate tolerance towards the marginal forms of embodiment. Oppositely to a remaining model portraying queer and disabled bodies as unruly and threatening, current prevalent and arising models of heteronormative and able-bodied bodies - similarly to the vision statements of companies like Hewlett-Packard in which the upholding of their people's diversity is promoted - are viewed as clearly placing an emphasis on working closely with disabled and queer bodies (McRuer, 2006).

For McRuer (2006, p.18), however, a critical reading of those "more tolerant" forms of embodiment unveils that queer and disabled bodies might no longer be constituted as unruly and deviant, but they continue to be culturally and narratively disempowered. Put another way, heterosexual and able-bodied bodies are culturally presented as working with queer and disabled bodies. Yet, in fact the aforementioned normative forms of embodiment are presumed to be "flexibly contracting" and developing while the latter to be flexibly conforming (McRuer, 2006, p.18). Within a context of rhetoric tolerance, which appreciates and takes advantage of diversity, heteronormative as well as able-bodied bodies - the neoliberal socio-economic rationale manufacturing those bodies should also be taken into consideration - are considered to disregard the extent to which the flourishing of both able-bodiedness and heteronormativity relies on submissive queer and disabled bodies (McRuer, 2006).

Therefore, a queer/disabled outlook - a perspective of colour should also be acknowledged, since the axes of difference are intertwined - would be presumed to oppose to the dominant normative culture promising a substantive, yet illusory, ideal of

embodiment. It is essential to mention here that queer and especially feminist scholars are presumed to have played a key role in revealing the deeply political character of human embodiment since human bodies used to be considered stable biological entities. However, nowadays increasingly scholars have arrived at regarding human embodiment as historically and culturally negotiated. Thus, feminist theory is featured as a "cultural critique" exploring both how culture permeates bodily features with meanings as well as those meanings' impacts on human bodies (Garland-Thompson, 2002, p. 3). Moreover, within feminism, the prevalent perception of human history as a fixed heritage of masculine men and feminine women biologically forced to build "nuclear families" focusing on reproduction has been deconstructed (Weismantel, 2013 cited in Hawkesworth, 2019, p.85). In fact, the specific perception has been unmasked as the misconstrued and created "artifice that it is" (Weismantel, 2013 cited in Hawkesworth, 2019, p.85)

However, feminism's key role in the evolution of a "political" realisation of the body is scarcely recognised by male poststructuralist scholars (Bordo, 1992, p.166). In fact, the conception of "the politics of the body" is quite often assigned to Foucault, a poststructuralist theorist (Bordo, 1992, p.167). Thus, feminist scholars' relationship with poststructuralist intellectuals is on the one hand featured as reciprocal and on the other as conflicting. According to Bordo (1992), the most notable contribution of post structural thinking - in its more Foucauldian account - is the recognition of the fact that institutionalised structures of power are not by any means smoothly continuous, but constantly produce fresh models of subjectivity and new modes of resistance to existent relationships. Most importantly, knowledge and power are strongly interconnected within the Foucauldian perspective. As such, the existence of "pure" and "transparent" knowledge is assumed to be infeasible (Bordo, 1992).

As previously mentioned, some feminist scholars have not only been occupied with employing Foucault's theory but also with further developing it. Acknowledging that significant congruities amongst feminism and the Foucauldian perspective have been discerned, the review of Foucault's theory as far as the formation of the subject and the conceptualisation of power is assumed to be essential in the following sub-chapter.

2.3. Human Embodiment through the theoretical lenses of Foucault, Butler, Ahmed, Mbembe and Puar

2.3.1. The Foucauldian paradigm

As discussed earlier (see sub-chapter 2.2.2), various feminist scholars, such as Diamond and Quinby (1988), have identified significant congruities between the Foucauldian and the feminist analytical paradigm. According to these scholars, a striking theoretical alignment amongst those frameworks is the recognition of the body as a "site of power", namely as the locale of dominance through which bodily conformity is attained and subjectivity is formed and legitimated (Diamond and Quinby, 1988, p. x).

The in-depth understanding of power is regarded as a prerequisite to comprehending the Foucauldian theorisation of subjectivity. For Foucault, modern power, in opposition to "sovereign power", is not a body of techniques of denial, segregation and elimination (Bordo, 1993, p.190). On the contrary, power is interpreted as efficiently constructive within

the Foucauldian framework. Power is assumed to create right down to humans themselves. Therefore, humans' individual identity is presumed to be an output of power.

Bordo (1993, p.190), a feminist scholar, argues that Foucault has re-envisioned "modern power" through disavowing the illustration of power as oppression and claiming that power might also be positive and constructive. Within the Foucauldian analysis, power is mainly featured as non-domineering, non-covert and non-arranged. As such, juridical perceptions of power, wherein the subject is constructed as complying with this one-sided and rigid power, are entirely rejected.

An essential prerequisite for comprehending the modes in which modern power functions is firstly deemed to be the deconstruction of power's conception as the ownership of particular groups or individuals. Instead, power should be perceived as a relationship exerted amongst human beings rather than something that is "held" by an individual or a few human beings (Bordo, 1993, p.191). In other words, power is not viewed as either being under someone's control or being misappropriated as a "commodity" or as richness (Foucault, 1980, p.98). Therefore, power, in its Foucauldian dimension, is conceived as something being exercised as well as being existent solely in action.

On the other hand, Foucault suggests that power should be explored as something operating in the shape of a chain. In fact, power should be studied as an interrelated system of "non-centralised forces" (Bordo, 1993, p.191). Such forces are not acknowledged as arbitrary and accidental since they are established to take specific historical forms, for example the "mechanisation" and afterwards the "scientisation of man" (Bordo, 1993, p.191). It is significant to stress here that the perception of history as a smooth and continual process is challenged in a very powerful way within Foucault's work. Put another way, a particular system of thinking is seen as the outcome of unforeseen "turns of history" (Garland, 2014, p. 374). Thus, various existing discourses of power affecting the marking and delineating of human embodiment are required to be historically situated and analysed. Additionally, the structures of knowledge and thought - the "discursive formations" under the Foucauldian terminology - are dictated by rules which designate a system of conceptual potential regulating the limits of thinking in a specific historical period (Carlson, 2005, p.135). According to Foucault (1972 cited in Carlson, 2005), discursive formations are sites of various disagreements and controversies whose function and range should be further examined. These formations are also viewed as operating underneath the awareness of subjects (Foucault, 1972 cited in Carlson, 2005).

As such, the prevalence of specific historical forms - as previously mentioned, non-centralised forces are constructed to assume certain historical forms - is not legitimated via an institutionally authorised rule but rather through various processes originating from multiple sources and being locally dispersed. These processes are also deemed to rule the most common and insignificant features of the creation of space, time, and embodiment (Foucault, 1979 cited in Bordo, 1993).

Within the Foucauldian paradigm, a thorough analysis of the technologies of power is presumed to be provided through exploring how power functions in space. Foucault (1979, p.139) highlights that spatialised power functions as an "art of distributions". This art is being spatially manifested in four disciplinary practices, such as the practice of enclosure and partitioning as well as the technique of functioning sites and ranking. The specific

techniques are perceived as having important features shared. This perception is justified by the fact that all the disciplinary practices are characterised as thorough and precise. Foucault (1979, p. 139) also claims that those practices outline a particular form of a meticulous "political investment" of the body. Featuring the disciplines as a "political anatomy of detail" in which every detail is viewed as significant, the aforementioned philosopher asserts the omnipresence of disciplinary power as it is undergone through "meticulous precision" (Foucault, 1979, p. 139, 140). This specific aspect is reflected in the capillary form of modern power which functions through insignificant spaces and has expansive scope. As a result, a "capillary power" arrangement is regarded as being capable of covering the whole societal body (Foucault, 1979, p. 139).

Moreover, Foucault (1979) points out that in any society there are multiple and complex power relationships pervading, defining, and forming the societal body. Such relations though are featured as incapable either of being authorised and reinforced or carried out without the creation, the aggregation as well as the dissemination and the operation of a specific discourse. For this particular scholar, the discourses and processes of power do not only exist in the established and authorised structures of power but also in the micro practices and functions of power in everyday life. As such, humans are mainly viewed as the major outcome of power rather than the owners of power.

The Foucauldian analysis is deemed to both focus on the ways the self is being formed and how the self can be re-formed in another way rather than draw attention to examining the rules and the establishments - financial, political, or lingual - creating inequity and oppression. A key objective of the specific analysis is also presumed to be the development of processes and techniques enabling the investigation of "the nature of the present" (Foucault, 1988a cited in Youdell, 2006, p. 512). Such an investigation is viewed as aiming at revealing the relation amongst "the subject, truth, and the constitution of experience" (Foucault, 1988b cited in Youdell, 2006, p.512). According to Youdell (2006), these attempts are thoroughly political, since they centre on those features of the present which are characterised by Foucault as unbearable. In the attempt to acquire a better understanding of the ways the present is formed and thus, how it can be de-formed Foucault is regarded to go after "the lines of fragility" in the present, namely the paths which might permit individuals to comprehend "why and how that-which-is might no longer be that-which-is" (Foucault, 1988b cited in Youdell, 2006, p. 512).

Foucault's analytical work regarding the examination of the nature of the present is viewed as being further evolved by Butler (Youdell, 2006). Within the Butlerian paradigm, a "performative politics" is posited in which discourses acquire new meanings and spread in spaces from which they have been banned or in which they have been interpreted as obscure and perplexing. According to Butler (1997a cited in Youdell, 2006, p.512), this significant shift is attained, as performative subjects employ a "deconstructive politics" that challenges predominant meanings.

For Foucault (1979 cited in Carlson, 2005) a method of critical analysis is mainly required, so that what is established as obvious, ordinary and mundane as well as essential - in relation to institutions, processes and categorisations of human embodiment - is put under scrutiny. Such an analysis, namely a genealogical analysis using Foucault's terminology, is deemed to detect the ways in which specific practices and institutions have come out of disputes, affiliations and operations of power, a great number of which are commonly

overlooked (Garland, 2014). As such, a genealogist is enabled to propose that those institutional establishments and structures, appreciated and taken for granted nowadays, should be regarded as more complicated and less "innocent" than they seem to be. The specific suggestion can be grounded through highlighting a set of problematic "associations and lineages" (Garland, 2014, p. 372). Thus, genealogy is perceived as a form of analysis redefining the subject, history, power and political discourse.

According to Garland (2014, p. 372), genealogy, for Foucault, was a means of writing "critical history", namely a technique of employing historical texts to accomplish the "revaluing of values" in current times. Put another way, the specific method is seen as providing a context not only for disengaging from what humans assume they know but also for detecting how they come to know it. Following Foucault, such knowledge is always entrenched in power.

As discussed earlier, power, in its Foucauldian perspective, is also speculated as functioning as a "productive force" while its processes and discourses are presumed to operate in the "micro-levels of experience" too (Christensen, 2023, p.6). Moreover, power - as previously mentioned - should be conceived and examined as an unfixed network of processes suggesting that "where there is power there is always resistance too" (Foucault, 1990 cited in Zembylas, 2021, p. 214). Resistance is perceived as intrinsic to power relationships and their underlying forces, since there is no centre of resistance - just as there is no centre of power - someplace out of it (Foucault, 1976 cited in Zembylas, 2021).

Foucault (1978, 2003 cited in Zembylas, 2021, p. 6) highlights that the fierce sovereign power - a structure of power historically founded on violence - has been partially displaced by "biopower", a form of power exercising a constructive influence on life. Within the Foucauldian paradigm, biopower is utilised as an "umbrella term" merging two diverse still overlying tools of modern power, such as the discipline of the individual body which aims at the incorporation of that body into a structure of financial productivity as well as the "regulatory controls" of biopolitics that intend to rule and manage the populace so that it conforms with the socio-economic processes (Schuller, 2018, p. 14).

For Foucault (1975 cited in Schwan & Shapiro, 2011, p.98), the invention of the individual body as an "object" of power - with the advent of the Enlightenment, the individual body was discovered as an "object and target" of power - which on the one hand becomes skilled and boosts its forces and on the other can be structured, trained and controlled "tends" to function via the following two registries. The "anatomico-metaphysical" registry is cited as pursuing to thoroughly describe the functioning of the body (Foucault, 1975 cited in Schwan & Shapiro, 2011, p.98). On the other hand, the "technico-political" registry, which makes use of computations and measurements collected from institutions, such as schools or hospitals, is viewed as seeking to render the body manageable and compliant (Foucault, 1975 cited in Schwan & Shapiro, 2011, p.98). Those two registries of the body as topic of study - namely on the one hand the body that can be analysed and on the other the body that can be manipulated and managed - are presumed to merge in order to set up "the project of docility" (Foucault, 1975 cited in Schwan & Shapiro, 2011, p.98). More specifically, the project of docility is implemented into two phases since a body should firstly be rendered subservient and docile in advance of being subjected, utilised, amended and improved.

Foucault (1975 cited in Schwan & Shapiro, 2011, p. 101) describes the projects of docility as the rise of a new "political anatomy" working at the small-scale of individuals and focusing on rendering the individual body subservient, effective and competent through training. Within this new anatomy, a process of constant surveillance is established. As such, bodies are presumed to encounter a continuous and steady duress - according to Foucault "coercion" - through a fresh management of "time, space and movement" (Foucault, 1975 cited in Schwan & Shapiro, 2011, p. 99). The aforementioned techniques - such as concentrating on the individual body, rendering the body productive and controlling its time, space and movement - are deemed to come together to create what is named as "discipline" within the Foucauldian analysis (Foucault, 1975 cited in Schwan & Shapiro, 2011, p. 99).

Discipline is construed as a fresh "art of the human body" forming a relationship in which submissiveness and productivity are jointly established (Foucault, 1975 cited in Schwan & Shapiro, 2011, p. 100). On the one hand discipline is deemed to advance the "forces of the body" - in terms of economic profitability - and on the other, to shrink those same forces but in terms of political submissiveness (Foucault, 1975 cited in Schwan & Shapiro, 2011, p. 100). Put another way, bodies are not only forced to produce more but also the process of acquiring more appropriate labour is rendered less complicated to control. For Foucault (1975 cited in Schwan & Shapiro, 2011), there is a structural relation amongst discipline and capitalism since discipline is a pivotal - although mostly overlooked - feature of the growth of capitalism.

As discussed earlier, the emphasis of the Foucauldian project is placed on the generation of methods and techniques for exploring the "nature of the present", an exploration - as previously mentioned - which pursues to unveil the relationship between the subject, the truth and the makeup of human experience (Foucault, 1988a cited in Youdell, 2006, p. 512). It is important to highlight again that Foucault's theoretical work on the examination of the nature of the present has been further evolved by Butler (Youdell, 2006.). As such, the Butlerian conceptual framework of the discursively formed subject is going to be explored in the next subchapter.

2.3.2. The Butlerian subject and the scene of recognition

2.3.2.1. The subject and the scene of recognition

Within the Butlerian theoretical framework, subjectivity is formed through social discourse and it is perceived as a field of perpetual receptivity and re-interpretation. At the same time the socially discursive character of the subject is not seen as resulting in the subject's regulation by the specific discourse. On the contrary, the subject's character is regarded as the exact prerequisite of its agency. For Butler (1995, cited in Magnus, 2006) the subject's creation through social discourse leads mainly to the reinterpretation of its own agency. Additionally, the term "agency" should not be interpreted in relation to self-determination and choice since these terms are linked to structures of social and political support (Magnus, 2006, p. 83). As such, concepts like autonomy or choice cannot function as the foundational basis of subjectivity. Consequently, Butler (1995 cited in Magnus, 2006) introduces the notion of agency in connection with the process of re-interpretation.

Following Butler's analysis, the discursively formed subject can function by enunciating words in social contexts while infusing these words with new meaning. Via such semantic practices the subject is presented as competent to challenge the established rules which tend to delineate and at the same time to infiltrate the subject's very existence (Magnus, 2006).

Sara Salih (2003) highlights that throughout her academic career, Butler has circumscribed the subject as obscure and unfamiliar to itself. More specifically the subject is characterised by opacity and an intolerable relationality to otherness. At the same time this inconsistent and opaque subject is regarded as depending on the recognition of the other. In other words, a human being is viewed as being from the very beginning ethically involved in the lives of others. Within the Butlerian paradigm, the acceptance of the subject's opacity and incoherence should be perceived as a theory of subject-creation rather than as a recognition of ethical failing. Salih (2003) among other scholars, argues that Butler has attempted to analyse in-depth one of the most fundamental questions within the Hegelian philosophy: the mode in which any subjectivity needs otherness for its own being and its own formation.

Regarding Hegel's theoretical framework of recognition, Butler (2003 cited in Magnus, 2006) makes clear that the subject is not created by a vague philosophical rule or law. On the contrary, the subject comes into being through its real and existing relations to others. Moreover, Butler (2003 cited in Magnus, 2006) stresses that the procedure of recognition is invested with totally new meaning as soon as the subject accepts its incompetence to understand in depth its own self. In other words, it is the subject's opaqueness to itself which allows the subject to grant a specific type of recognition to the Other. After being acknowledged that thorough understanding of the self or the others cannot be accomplished, a necessity emerges to cease judgment... The disruption of judgment is assumed to authorise the subject "...to experience the other in the first place" (Butler, 2003 cited in Magnus, 2006, p.95).

In her article "The Unaccountable Subject: Judith Butler and the Social Conditions of Intersubjective agency", Kathy Dow Magnus stresses that Butler analyses the scene of recognition in a post-Hegelian way. As a result, a significantly different encounter with alterity is being followed. An encounter which transcends sameness. According to Magnus (2006), Butler takes a step forward by arguing that the Hegelian subject does not ever go back to itself the same as it has been before its encounter with the Other. For Butler (2003 cited in Magnus, 2006), the subject is inevitably and irreversibly altered during its journeys, while the dynamics of recognition guides the re-disclosure of the subject's self as other than before.

Moreover, Sara Salih (2003, p.46) argues that Butler calls for the Other's approximation in a spirit of open-mindedness and doubting. At the same time the question "Who are you?" should be continuously posed to the Other without the expectation of a definite or final answer. Alterity can never be fully understood by the subject, since the Other may continue to be changing among the cases in which the question "who are you" is being posed (Salih, 2003, p.46). According to Salih (2003), this analysis refers to Butler's Hegelian review of the scene of recognition as an ethical issue, in which recognition stays unfulfilled.

However, based on Butler's Post-Hegelian analysis of recognition, the Other should not be assimilated for the sake of the self. Otherness should rather be allowed to live in its alterity accepting that self-cohesion will be disrupted by the difference someone endorses. Furthermore, the question "Who are you?" is perceived as pivotal to the "encounter of the two consciousnesses" while recognition should be thought of in terms of the subject approximating and experiencing the Other (Butler, 2003 cited in Magnus, 2006, p.96).

Magnus (2006) highlights that although Butler places an emphasis on the intersubjective formation of the subject, she still gives priority to the subject's creation through social discourse within her analysis. Additionally, Butler is assumed to give precedence to the dominating rules shaping the scene of recognition despite her increased attention to the question "who are you". Butler (2003 cited in Magnus, 2006) alleges that the encounter amongst the subject and the Other occurs in a societal context as it is set in a frame of language. Thus, these two consciousnesses are not a "dyad" living in a vacuum, as their interaction is being defined by language, established rules and the impeachment of norms (Butler, 2003 cited in Magnus, 2006, p. 97). As such, recognition is granted based on cultural, societal and linguistic rules which not only pave the way for the act of recognition but also demarcate it. Put another way, the effects of the encounter between the subject and the Other are regulated by the dominating rules of interaction rather than by the singularity of those consciousnesses. For Butler (2003, cited in Magnus, 2006, p.98), the dialectic of self-knowledge is more a matter of the rules regulating the "choices" of the Other than a question concerning whether or in what ways the Other decides to see the subject.

2.3.2.2 Critique and the scene of recognition

"Recognition" is a key concept of the Hegelian philosophy and central to how political theorists grapple with issues around identity and diversity (Stark, 2014, p. 90). Analysing how Butler theorises recognition is essential in research projects that focus on embodiment, diversity and subjectivity as it questions the terms by which human subjectivities are formed, defined and delineated (Stark, 2014)

According to Butler (Willig interviewing Butler, 2012), there are regimes of recognition establishing who will or will not be perceived as a subject deserving recognition. The scene of recognition is regulated by prevailing norms designating the regime of the "humanly intelligible" (Butler, 2004b, p. 37). The subject is assumed to function depending on what is legitimised as the object of recognition. This differentiation in the allocation of the ability to be recognised as a subject is named "differential distribution of recognisability" (Willig interviewing Butler, 2012, p.140). As such, questions of power and equality are acknowledged as pivotal to the analysis of any scene of recognition. Moreover, the lack or negation of recognition is perceived as depriving "unrecognised lives" of their legal rights and protection (Willig interviewing Butler, 2012, p. 141) At the same time lives lacking an authorised structure of recognition are assumed to be ousted from discourses of political representation. The strife for recognition is featured as inherent to the strife for life and death since "unrecognised lives" are constantly at risk (Willig interviewing Butler, 2012, p. 141). Therefore, Butler argues that the regimes of recognition should be thoroughly analysed and critically evaluated through questions such as: Which acts of power trigger

the systems ruling and allocating "recognisability" and make them work or in what ways might those forms of inequity and authorised status of "non-being" be critically explored? (Willig interviewing Butler, 2012, p. 141).

Butler (2004b) also argues that people are quite often invited to narrate a story concerning their lives or they are even asked to give an account of their actions when someone feels hurt by them. When people have difficulty in producing such a story, they tend to resort to the cultural rules and conventions which render them recognisable to others. She explains that humans are born into a world in which such rules have already been established and put into operation. At the same time, humans set foot into the regime of cultural conventions without a strong sensation of choice. As a result, these people are called to deal with specific dilemmas, such as whenever they make recourse to the norms establishing human subjects as "recognisable" do they really outline themselves or do they attempt to present themselves compatible with the existing norms (Butler, 2004b, p.31). Additionally which part of their narrative can be characterised as accordant with the dominant rules and conventions and which part can be featured as descriptive of who they are (Willig interviewing Butler, 2012).

Hence, within the Butlerian analytical framework, critique entails adopting a reflective stance upon the scene of recognition. At the same time critique involves attempting to denaturalise any unforeseen and exclusionary practices prevalent in the aforementioned scene. Another aspect of critique though has been viewed as strongly connected with an intervention which sheds light on the ramifications that such practices might have for diverse populations' disparate chances of living or dying. As such, critique is perceived as a tool for questioning the exclusion of reality or as Butler has called it "...a way of challenging the foreclosure of reality" (Willig interviewing Butler, 2012, p. 142).

Butler also suggests that people should be familiar with the rules defining what counts as human so that their acts contribute to the preservation of what is prescribed as "human life" (Willig interviewing Butler, 2012, p. 142). However, the prescribed categories of the human are doubted within the Butlerian theoretical framework. More specifically, these categories are criticised for the brutal social exclusion of those subjects who are perceived as not complying with heteronormative rules. At the same time questions are posed relating to whether people have ever managed to know the "human", or whether an absolute knowing of the "human" can be characterised as alarming (Willig interviewing Butler, 2012, p. 142). Based on the above analysis, taking the sphere of the human for granted precludes the exploration of how the human is being created, recreated and uncreated.

Sara Ahmed (2014, p.144; Ahmed, 2002, p. 3), a queer feminist scholar, argues that the re-creation of life itself - where life is amalgamated with a social standard, such as "life as we know it" - is usually depicted as endangered by the existence of "strangers", namely queer, dark, disabled, or other Othered bodies. Yet, such strangers - like the figures of queer or dark bodies - are not perceived as unknown or unrecognised. They are rather seen as somebodies that normative bodies "know as not knowing" or are recognised as strangers (Ahmed, 2000, p. 49). For Ahmed (2002), strangers are created by power relations and social oppositions through the designation of spaces, bodies and areas of knowledge. Thus, the following sub-chapter will be focused on "unpacking" the relationship amongst strangers, human embodiment and community through employing Ahmed's theoretical lenses.

2.3.3. The recognition of Strangers and human embodiment

In the former sociological interpretation of strangers, the stranger has been either perceived as someone constantly coming closer to the space of dwelling - the specific analysis has been provided by Schutz (1944 cited in Ahmed, 2002) - or as somebody being here and there (this analysis has been offered by Simmel, 1991 cited in Ahmed, 2002). According to Marotta (2017 cited in Marotta, 2021, p. 2) both scholars have construed the stranger as someone "who comes today and stays tomorrow". In other words, strangers tend to be bodily close, yet culturally aloof.

On the other hand, Ahmed's narrative - although this specific theorist has critically turned to Schutz's and Simmel's work on strangers - is regarded to unveil how the constitution of social spaces as well as conceptions of belonging are created through procedures diversifying the strangers from the neighbours (Marotta, 2021). Therefore, the perception of the stranger as someone unknown within the prior accounts is viewed as promoting a Westernised heterosexual male outlook. Such interpretations though are deemed to disconnect the figure of the stranger from the wider historical uneven power relations that render some strangers as stranger than others. For Ahmed (2000 cited in Marotta, 2021, p. 2), the repudiation or the disregard of those differences encourages the "fetishisation of the stranger". Elaborating on Marx's commodity fetishism, the aforementioned scholar is engaged in how the figure of the stranger is manufactured as a "discursive and embodied figure" through being detached from the particular historical procedures of its creation (Bilge, 2021, p. 26).

More specifically, the term "stranger fetishism" - coined and defined by Ahmed (2000, p. 5) as "a fetishism of the figures" - is theorised as the investment of the stranger's figure with "a life of its own", since it is "cut off" from the cultural and material relationships ruling its own being (Ahmed, 2000, p.5). Thus, stranger fetishism is conceived as emerging from both a procedure of recognition and repression, namely a process via which somebody is comparatively recognised as a "stranger" whilst the societal relationships supporting this recognition are obscured. Through covering up those relationships which construct strangers, the latter can be grown into "an ontology or fetish", therefore their existence is presented "as a given in the world" (Bilge, 2021, p.25). As such, Ahmed's main contribution is summed up as an opposition to "ontologising" the stranger in such a way that the figure of the stranger is presented as having a life of its own (Ombagi, 2016, p. 149).

Diverging from the claims that a stranger is construed as someone who is ruled out of practices of belonging and identity - especially within the narratives of "nationhood" - Ahmed (2000, p.99) highlights that such arguments seek to obscure differences within given communities of "familiar and familial spaces", where some bodies are marked as stranger "than other others" (Ahmed, 2000, p. 6). As a result, dealing with the political procedures in diverse forms of embodiment is rendered infeasible (Ombagi, 2016, p. 149; Ahmed, 2000 cited in Ombagi, 2016, p.149).

For Ahmed (2000, p. 3), what is at issue in the uncertainty of the relationships amongst the "humans" - namely the "we" - and the strangers - the "aliens" - is how strangers operate to authorise and designate the border of who "we" are in their very closeness, in the very familiarity between "slime" (aliens) and "skin" (humans). This particular scholar stresses that to be a stranger implies to "hesitate" at another border (Ahmed, 2000, p.3). In other

words, the stranger is perceived as both a non-belonging figure in a community's space as well as institutionally legitimised as such by the Law. Therefore, the stranger is established as a category within a particular community of subjects, undertaking a spatial function, namely forming the relations of "proximity and distance" within the "home(land)" (Ahmed, 2000, p. 20). Thus, strangers are deemed to establish the delimitation of areas of belonging. Put another way, the need for keeping under surveillance the borders of liveable and intelligible spaces is founded by the figure of the stranger coming closer to the dwelling.

Attempting to question the presumption that the stranger is viewed as the one who is not exactly the "object of knowledge", Ahmed (2000, p. 55) poses questions like "how do you know a stranger" or "how do you know the difference between a stranger and a friend". Such questions are considered to present knowledge as constitutive both of what is previously known as well as what is strange or who is the stranger. As previously discussed, Ahmed (2000, p. 55) conceptualises the "stranger" as "some-body" who has already been known as a "stranger" as a "body out of place" through bodily encounters - for this particular scholar, encounters are "face to face meetings" (Ahmed, 2000, p. 7) - shaped in power relations. Therefore, the stranger is created as a category within knowledge rather than coming into existence in the dearth of knowledge. The significance of reconsidering the relation amongst knowledge and the strangers is highlighted as quite substantial since it implies that knowledge is inextricably involved in the construction of a community, namely with the construction of a "we" that "knows through" - instead of "against" - the "stranger" (Ahmed, 2000, p.55).

More specifically, Ahmed (2000, p. 23) contends that through the dichotomising of "Us" and "Them", such differences and fabrications of the strangers do structure "our" - namely the "hosts' " - perception of the world. The hosts' lived experiences are not only inherently intertwined with the stranger but also follow their encounters with them. Therefore, strangers are perceived as fitting in the subject's "cognitive, moral and aesthetic map" (Bauman, 1997 cited in Ahmed, 2000, p. 24). In fact, strangers are viewed as being vital to the subject's particular map. According to Ahmed (2000), the stranger occurs to be encountered as a mode of recognition, since somebody is recognised as a stranger rather than failing to be recognised. Within the specific theoretical paradigm, "to recognise" signifies to "know again" (Ahmed, 2000, p. 22). As a result, the following question is raised "How do we know the stranger again" (Ahmed, 2000, p. 22). The strangers' recognisability is established in the societal delimitation of places of belonging. Thus, the stranger is "known again" as the figure who has already infected those spaces (Ahmed, 2000, p. 22). In other words, this "knowing again" of the stranger is presumed to designate the strangers as endangering the pure living of "the good citizen", the pure community space as well as the child's pure body (Ahmed, 2000, p.37). More importantly, this knowing again of strangers as a threat of the unknowable is viewed as a mode whereby the "we" of the community is structured, authorised and legalised (Ahmed, 2000, p.37)

Drawing on Althusser's (1971 cited in Ahmed, 2000, p.23) contention that all human beings are turned into subjects through the "ideological function of interpellation", which is conceived as an ordinary daily "police hailing", Ahmed (2000, p. 24) moves further and argues that the "lawful subject" - namely the subject who is entitled to dwell in the community space, while the stranger is designated as the "unlawful entry" - is not solely created through being recognised by the other. On the contrary, Ahmed (2000) asserts that

the key to the formation of the subject is the recognition of others. In fact, the process via which the subject is differentiated between others is the exact time that the subject is brought to dwell in the world. Therefore, the subject is not just differentiated from the other (Ahmed, 2000). Instead, subjects are viewed as coming into existence through understanding how to distinguish between others. Such recognition is regarded to function as "a visual economy", that is, manners of perceiving the difference amongst familiar and strange figures as they are indicated to the subject (Ahmed, 2000, p. 24).

Scholars, like Bilge (2021, p. 29), argue that Ahmed does not only reshape the notion of interpellation by diverging from Althusser's dominant analysis but also adopts the Fanonian attitude to "racial interpellation". More specifically, Ahmed (2000, p. 51) claims that it is through a complicated gliding of "signifiers and bodies" that the roach - namely the "object of abjection" - comes to be the black body and the black body comes to be the boundary which therefore is turned into an "object of abjection". Thus, black bodies - as Fanon contends - are locked into that oppressive "objecthood" (Fanon, 1975 cited in Ahmed, 2000, p. 51).

Moreover Ahmed (2000, p. 52) alleges that the construction of strange bodies as objects is ruled by the "border" since those strange bodies are regarded as threatening to cross the borders that structure the "pure body" of the white, heteronormative, able-bodied subject. The operation as well as the outcome of the border are viewed as the factors permitting humans to reflect on how the "bodily exchange" amongst subjects reinstate the narratives of encounter, that both legitimate and subdue strange bodies (Ahmed, 2000, p. 52). For Ahmed (2000), it is rather crucial to explore how bodies are diversified through these bodies being metonymically connected with the border that perplexes identity.

It is significant to note here that Ahmed (2000) turns to the Butlerian analysis of how abjection serves to create a sphere of "unthinkable" and "unliveable bodies", that is, a sphere of abject beings who are presumed to dwell in the "uninhabitable" and "unliveable" domains of social life (Butler, 1993 cited in Ahmed, 2000, p. 52). Such spheres are, concurrently, massively inhabited by those who don't "enjoy the status of the subject" (Butler, 1993 cited in Ahmed, 2000, p. 52). Ahmed however highlights that the marking out of the border which designates the subject is the process via which the subject may come into existence. The specific subject is featured as the subject who rules the forming of "home" - the space someone dwells in as "liveable" - and whose entitlement to subjectivity is established through "being at home" - namely the space from which other others are banished (Ahmed, 2000, p. 52). In other words, the subject's - the white, masculine, heterosexual able-bodied subject's - authorisation to function and move in the world is legitimated through displacing those particular bodies from the regime of "the living" (Ahmed, 2000, p. 52). As such, "abject" bodies are considered to exactly be these bodies which are not populated, which are perceived as "unliveable as such" (Ahmed, 2000, p. 52).

For Ahmed (2000, p. 52), to give reason for strange bodies is to give reason for the "historical determination of his, white..." heteronormative, able-bodied body that "...becomes home", that is, the body materialised through other bodies' depreciation.

It is also essential to highlight that within Ahmed's theoretical paradigm - more specifically, in this specific scholar's book entitled "The Promise of Happiness" (Ahmed, 2010) -

emphasis is placed on how acts of aberrancy become attached to specific forms of embodiment which are constituted as provoking unhappiness and endangering "life as we know it" (Ahmed, 2014, p.144). Thus, happiness is rendered a moral mandate which provides personal and "social correctives" in order to re-establish the ordinary "goodness" of the heteronormative family or nation (Weems, 2012, p. 229). Hence, happiness is limited to those bodies materialising the established norms of human embodiment within heteronormative societies. Functioning as a disciplinary technique - in the Foucauldian terms as Weems (2012, p.230) argues - happiness is afforded as "a promise of the future" to those bodies orientating themselves towards the legitimated, "object choice", such as a feeling, a narrative or a fantasy.

For Puar (2017), a queer postcolonial feminist scholar, life has to be preserved through "a logic of debilitation" (Allouche, 2018, p. 237) - the concept of debilitation, which refers to the systematised and "slow wearing down of populations", is considered central to Puar's (2017, p. xiv) analysis of biopolitics and state power - which keeps bodies under constant surveillance, so that the sustenance of capitalism can be ensured. Thus, within Puar's work, capitalism - as Allouche (2018, p. 237) argues - is not only considered to arise alongside but also to depend on the "pitfalls" of what Ahmed (2010, p. 33) calls the "promise of happiness". Within the Ahmedian paradigm, the promise of happiness describes a fabricated narrative which points out the racialised, queer and disabled exclusionary practices legitimating false perceptions of what "the good life" consists of (Allouche, 2018, p.237)

In the following sub-chapter, the theoretical work of Achille Mbembe (2003), Jasbir Puar (2007, 2017) as well as of Judith Butler - mainly Butler's more recent theoretical work on precarity - is seen as essential to be discussed and analysed since their work is considered an expansion on Foucault's biopolitics.

2.3.4. Foucault's Biopolitics, Mbembe's Necropolitics, Butler's notion of Precariousness and Puar's Queer Necropolitics

As discussed earlier (see sub-chapter 2.3.1), Foucault (1978, 2003 cited in Zembylas, 2021, p. 6) highlights that the fierce sovereign power - a structure of power historically founded on violence - has been partially displaced by "biopower", a form of power exercising a constructive influence on life. Around the eighteenth (18th) century the prime technique of power is seen as having ceased to invest in death - which was the main feature of sovereignty - and started to work over life, namely people's life. Thus, the particular form of power, called biopolitics, is deemed to "infuse life" and focus on establishing, maintaining as well as reproducing life (Foucault, 1976 cited in Islekel, 2017, p.339). In other words, biopolitics tends to operate through institutionalised structures and processes, as Foucault (1976) contends, while sovereignty functions at a legal level through the established rules of the state. Biopolitics is also considered to work at the intersection of ruling practices, normative standards as well as "economics" (Foucault, 1976 cited in Islekel, 2017, p.339). For Foucault (1976 cited in Islekel, 2017, p.339), biopolitics utilises "dispersed techniques" which not only focus on individual bodies - like the close monitoring and control of particular bodies - but also aim at the entire population.

However, the argument that the form of power prevailing in current politics has as an objective to optimise life has been strongly criticised by scholars like Mbembe (2003) and Puar (2007). According to Mbembe (2003, p.12), the concept of biopolitics does not seem to be adequate enough to give reason for the modes in which modern politics under the guise of "war, of resistance or of fights against terror" renders the death of its enemies its main and prime goal. Mbembe (2003, p.39) also asserts the existence of another structural mechanism, called "Necropolitics", which combines with biopolitics. Necropolitics is assumed to grapple with both the generation and management of death through the creation of "death worlds" (Mbembe, 2003, p. 39). Diverse types of armament are employed in the interest of the elimination of vast human populations and the production of these "death worlds" (Mbembe, 2003, p.39). Put another way, the creation of those worlds - namely new and distinctive types of societal existence in which huge human populations are submitted to living conditions that attribute the "status of the living dead" to them - is accomplished through the deployment of Necropolitics (Mbembe, 2003, p. 40).

The above analysis shows that Mbembe's concept of Necropolitics - which draws both on the Foucauldian paradigm as well as on a decolonial approach influenced by Fanon's theoretical work - further analyses and expands Foucault's notion of biopolitics since Necropolitics is regarded as the institutionalised formation of spaces and bodies in an "in-between of life and death" (Pele, 2020, paragraph 2). In other words, the notion of Necropolitics is presumed to entail the "subjugation of life to death" (Pele, 2020, paragraph 3). For Mbembe (2003), diverse necropolitical processes have been generated and established within the space of the colony and the slavery plantation, mainly promoted by white supremacy.

It is essential to stress the importance of the emphasis placed on life and death within Butler's more recent theoretical work on precarity especially in the 2000s-era writings. Such an emphasis is strongly correlated with the Foucauldian notion of biopolitics, that is, the "emergence of life" as the primary interest of the modern political rule (Watson, 2012, p.3). In the title "Precarious Life" and the sub-title "When is Life Grievable", Butler is considered to utilise the concept of life - in theoretical alignment with Foucault's definition of life - as both "biological existence" as well as the prime necessities, as the "concrete essence" of humankind (Foucault, 1986 cited in Watson, 2012, p.3). Within the Foucauldian paradigm, the idea of a fixed concrete essence of humankind has been challenged since the understanding of the concept of life or human essence is often shaped by intricate and deeply hidden power structures.

As discussed earlier (see sub-chapter 2.3.2), great emphasis is placed on the structure, the establishment and perpetuation of unintelligible bodies' marginalisation within the Butlerian theory. Although Butler's interest in marginality is constant and uninterrupted, her focus is supposed to have shifted from bodies' marginalisation entrenched in the normative standards of gender and sexuality to the exclusion of bodies rooted in the norms of liberal democracies in the Western world. Therefore, Butler's analysis is presumed to have been extended from the "psycho-social scene of interpellation" to the globalised arena of geopolitics (Watson, 2012, p.1). Additionally, this scholar's work on subjectivity has been expanded to encompass further types of political and societal marginalisation. For Watson (2012), Butler has preferred to form her own theory on precarity rather than turn to the theory of performativity to analyse how impoverished, racialised and pathologised bodies are constructed as aberrant and subhuman based on the norms of liberal Western

societies. Thus, the notions of "precariousness" and "precarity" are introduced and described in connection with life and death (Watson, 2012, p. 1). A fine distinction is drawn between precariousness mainly referring to the bodily vulnerability shared by all human beings - including the elite and the powerful ones - and precarity strongly connected with the vulnerability imposed on disempowered, impoverished and powerless human bodies (Watson, 2012).

Within the Butlerian paradigm, "all social existence" is characterised by an intrinsic vulnerability (McNeilly, 2016, paragraph 2). As such, human life is precarious since all human lives can be either accidentally or willingly annihilated. Thus, the perseverance of those lives can't be ensured. For Butler, precariousness constitutes an element of human nature that can't be erased based on the fact that all human lives are susceptible to suffering and annihilation (McNeilly, 2016). It is important to highlight here that within Butler's theory, precariousness is promoted as "a social condition" from which political claims and orders arise rather than as an "existential condition" (McNeilly, 2016, paragraph 2).

Experiencing "enhanced precariousness" produced by power interplays, like that created by the narrative dominating America in the post-9/11 era is what Butler terms as precarity (McNeilly, 2016, paragraph 4). More specifically, precarity is designated as a politically produced condition in which specific bodies - such as queer, dark or disabled bodies - are read as failing to establish socio-economic structures of support and thus, such bodies become unevenly exposed to danger, suffering and death. For Butler, as McNeilly (2012) contends, the amplified state of precarity that particular bodies encounter in opposition to others should advance the critical analysis of the conditions under which a life can be understood as precarious. The exploration of how precarity can be decreased should also be promoted so that the perseverance as well as the growth of life can be attained. Within the Butlerian paradigm, emphasis is mainly placed on financial and "labour precarity" since these forms are viewed as essential for the maintenance of "viable life" (Watson, 2012, p. 1).

The concept of viable life is linked to Butler's discussions on "livability" and precariousness (McNeilly, 2016, paragraph 2). Although all of Butler's work is characterised by the emphasis placed on both what makes life "livable" and the "drive" to fight against the restricting conditions rendering life "unlivable", the notion of "livability" is more and more encountered in Butler's recent work (McNeilly, 2016, paragraph 1). In fact, livability - the specific term is seen as referring to the capacity to maintain "a viable social life" in conditions of intrinsic precariousness and systemic functioning of precarity - is presumed to stem from Butler's wider concern of "how can we have more viable and livable lives" (McNeilly, 2016, paragraph 5). Thus, focusing on the notion of livability is deemed to entail the critical questioning of which human lives are viable and thriving in specific cultural and political contexts (Watson, 2012). As such, the engagement with such a concept is seen as an essentially "political activity" and one which, as Butler (2009 cited in McNeilly, 2016, paragraph 2) argues, has the potential to lead to fundamental social changes.

The above analysis shows that Butler's engagement with precariousness as an unavoidable condition of human life draws attention to the conditions sustaining life which either reinforce or minimise its precariousness in a specific context at a specific time (McNeilly, 2016). More specifically, Butler (2009 cited in McNeilly, 2016, paragraph 5)

highlights that "there is no life without the conditions" which maintain life. Therefore, the potential for "a livable life" is influenced by socio-economic factors which determine access to essential resources - such as food shelter, health care and education - and thus, they can either support or hinder the flourishing of human life (McNeilly, 2016, paragraph 5). The possibility for such a life is also affected by the normative standards of social intelligibility regulating which bodies are entitled to live "a life that counts" in differing socio-political contexts (McNeilly, 2016, paragraph 5). For Butler (2009 cited in McNeilly, 2016, paragraph 5), when the question "what makes life livable" is posed, emphasis is placed on the particular socio-cultural norms which should be materialised so that "life ...become[s] life" .

In fact, the notion of livability and the subsequent analysis of the conditions maintaining life have been employed by Butler in various ways to question the predominant socio-cultural narratives about life including the prevalent discourses on racialised, dark and Palestinian lives. Therefore, Butler is considered to further the broader discussion on biopolitics from the perspective of injured and lost lives disenfranchised and segregated by the existing global geopolitical order (Watson, 2012).

On the other hand, Puar - a queer postcolonial feminist, as mentioned earlier - is presumed to have not only furthered the discussion on biopolitics and Necropolitics but also to have introduced the concept of "Queer Necropolitics" as an extension of Foucault's biopolitics (Puar, 2011 cited in Tucker, 2016, p. 130). Puar's "Queer Necropolitics" is seen as a means for the in-depth understanding of the dynamics ruling life and death as well as their linkage to the "transnational flow" of capitalism, of militarism and terrorism (Tucker, 2016, p. 130).

Puar (2015) argues that except for the analysis of why and how Foucault eschewed to incorporate a theory of colonial regimes in the formation of biopolitics, what the notion of biopolitics means at the end of the twenty first (21st) century should be particularly explored. Drawing on the theoretical work of various scholars, such as Weheliye (2014 cited in Puar 2015) and Chen (2012 cited in Puar 2015), Puar highlights the analytical issues around the constitution of race within the theoretical framework of biopolitics. Although within the Foucauldian paradigm "the cut of race" is acknowledged as enhancing biopolitical discriminations, the detachment of colonial regimes from the sovereign state racism is seen as downgrading race to an inferior status (Puar, 2015, p. 6). Put another way, the politics of race has never been thoroughly interpreted through the lens of colonialism. In fact, significant emphasis has been placed on race within Foucault's work once its political dynamics crossed the threshold of European state control (Weheliye, 2014 cited in Puar, 2015). As such, the framework of biopolitics is characterised as fundamentally "flawed" (Weheliye, 2014 cited in Puar, 2015, p. 6). Additionally, Puar (2015) contends that various scholars' analysis – like Weheliye (2014); Wolfe (2006) - of Foucault's work brings to light the absence of theorising the biopolitics of settler colonialism as a structural arrangement rather than an occurrence.

It is significant to note here that for Foucault, the death operation of biopolitics is implemented by state racism. Put another way, the particular type of racism is mainly viewed as a mode of establishing a rupture into the "domain of life", namely a break amongst what is entitled to live and what is entitled to die (Foucault, 1997 cited in Islekel, 2017, p.340). Thus, state racism is presumed to form a positive relation amongst the right

to kill and "the assurance of life" creating an intersection of sovereign power and biopolitics in the discourses around "the fight against terror" (Foucault, 1997, cited in Islekel, 2017, p. 340). Within the particular discourses, state racism is deemed to say, "the more you kill, the more you will live" (Foucault, 1997, cited in Islekel, 2017, p. 340). Thus, the deaths and lives involved "... testify to such racism of a state" against its own people aiming at "biological warfare" which is considered to function on whole populations (Islekel, 2017, p. 340). This represents a particular type of "cleansing operation" attempted by the state (Islekel, 2017, p. 340).

Drawing on and expanding on Foucault's theories of power, Puar offers a synthesised analysis of concepts linked to human rights, justness and equity as well as community in relation to the formation of identity, namely of terms that refer to the law and liberalism (Coviello & Yapp, 2018). In charting the relation "articulated across" neoliberalism with whiteness and especially, state violence, Puar is considered to provide a constant re-examination of societies functioning under the regime of biopolitical control, their bounds as well as the ambiguous ways in which they function (Coviello & Yapp, 2018, paragraph, 2). Following Chow's argument that biopolitics unquestioningly concerns the "ascendancy of whiteness" - this concept, coined by Rey Chow, is seen as implying the numerous ways that the status of being white and being entitled to enjoy the often nationalist advantages of that whiteness is formed to appear "neutral" as well as embracing and inclusive of racialised, queer disabled bodies and other Others (Arvin et al., 2013, p. 10) – Puar (2007, p. 200) claims that the dynamics of whiteness transgress the boundaries of racial recognition or "phenotype" and expands to the "capacity for the capacity", namely the capacity to create life, to preserve life as well as to advance life. Therefore "race and sex" are not discarded as analytical categories (Puar, 2007, p.200). On the contrary these categories are enriched through their re-conception as the capacity to recreate identity categories cooperating with forms of "statistical racism" that constitutes specific populations as deserving for life and others as being destined to die (Puar, 2007, p. 200). Advancing human bodies is seen as involving the vibration amongst the "subject of rehabilitation", an already "cohered subject" that should be presented and reproductive populations which seem to have the capacity for capacity (Puar, 2007, p. 200). The concept of capacity is strongly connected with queer and racialised bodies' ability to flourish within as well as promote the biopolitics of life. For Puar (2007, p. 200), the particular bodies' thriving is attained through their capability of featuring "potential as futurity", one clue of which is carried out via dark and queer bodies' subjection to digitalised technologies - such as various biometric processes - of biopolitical management. These technologies of surveillance are considered to construct the "body-as-information" (Puar, 2007, p. 199). The "data body" or the body as information, as Puar (2007, p. 199) names it, is rendered cohered through digitised pieces.

Within this sight regime, the competency to "see" the terrorist body - focusing attention on the United States' war on terror especially after the 9/11 era, Puar (2007, p. 200) contends that narratives of race and sexuality tie in with narratives of "militarism and securitisation" to generate nationalist homonormative bodies of rights against illegitimately racialised and racially illegitimate terrorist bodies - is not seen as depending on scrutinising the whole body. On the contrary, securitisation - which focuses on rendering something visible to assure its conception - is considered contingent upon "an assemblage of sub individual capacities" (Puar, 2007, p. 200). Thus, race and sex are re-considered not only through the

authoritative queer body but also through the normalisation of this re-objectification of the body.

According to Puar (2007), constructs of race, gender, class, sexuality and ethnicity are restructured in relation to current dominant discourses of nationalism, securitisation and terrorism. Attention is also centred on exploring the ways specific queer bodies are appreciated and brought into the fold of the nation-state within the regime of liberalism. As such, "queers" are shifted from their manufacture as "figures of death" to bodies bound to notions of life and creativity (Puar, 2007, xx).

Put another way, the specific form of liberal power - called homonationalism, a term coined by Puar (2007) - is regarded as providing for some queer bodies the potential to be innocuously included into life. Thus, the ostracism of those bodies from the "status of the good citizen" (Puar, 2013, p.180) - queer bodies entitled to such a status are viewed as getting along with the "imperative to be proper to the eyes of the state", namely to create life, to find a proper job as well as to restructure their diverse forms of embodiment in accordance with the nation's "aspiration for.....property [and] wealth." - is halted by the homonormative nation-state apparatus (Aizura, 2006 cited in Puar, 2017, p. 35).

However, this "innocuous inclusion" - which in fact leads the so-called surplus populations, such as the Palestinians, to death - is considered contingent upon the authorised representation of a normalised homosexuality "cut along lines of race, class and citizenship" to enhance the U.S.A's or any other nation-state's imperialistic plans (Puar, 2017 cited in Coviello & Yapp, 2018, paragraph 3). Drawing attention to the intersection amongst queer politics and institutionalised nationalism, Puar (2007 cited in Farris, 2018, paragraph 1) theorises the state as the "master signifier" of the recent fabrication of "male Others" as "misogynistic" and "xenophobic" terrorists of the western world. In other words, the promotion and preservation of a normative heterosexuality is shaped through Orientalist conceptions of "Muslim sexuality", "polygamy" and the brutality of the terrorist body, which always happens to be male (Puar, 2007, p. 4). These conceptions combined with a presupposed Islamic sexual oppression is theorised as serving to constitute the western culture as more advanced and tolerant.

According to Puar (2017, p. 39), actions of choosy inclusion - like the incorporation of specific queer bodies into the civil, biological and consumerist life - mainly function as a justification of a neoliberal power consistent with colonial unbalance, "racialised hierarchy" and biopolitical optimisation as well as the process of "value extraction" from disposable and disenfranchised bodies such as trans bodies of colour (Stryker & Aizura, 2013 cited in Puar 2017, p.34). In particular, the stances of such bodies - as Snorton and Haritaworn (2013 cited in Puar, 2017, p.34) contend - are considered "barely conceivable" in relation to the uneven legitimisation of politics linked to queer, trans and feminine bodies. Snorton and Haritaworn (2013 cited in Puar, 2017, p.34) emphasise the necessity to explore how the unequal legitimisation of queer, trans and women's politics construct a "transnormative subject" whose global path of acknowledgement, materialisation and perceptibility continues to evade scrutiny of its collusion with racist, biomedical and colonial projects.

Within Puar's theoretical paradigm, the inclusion of racialised bodies and particularly of trans bodies of colour as well as their recognition within the human rights discourse in the current era of neoliberalism is considered an enigma. In fact, Puar (2017) openly questions

the efficiency of advocating for the inclusion and the legitimization of such bodies within institutionalised structures of recognition. Following this specific scholar, the "inconceivability" of trans of colour stances should be certainly utilised to criticise as well as to overturn that which have been established as "conceivable" (Puar, 2017, p. 34). Thus, utilising the inconceivability of these stances is considered to render the "trans of colour positions" conceivable within the discourses of the nation-state (Puar, 2017, p.34).

Drawing on Stryker's and Aizura's theory of the "production of transgender whiteness" (Stryker & Aizura, 2013 cited in Puar, 2017, p. 34) - the specific term is delineated as an institutionalised practice of "value extraction" from racialised bodies taking place both at a local and global level – Puar (2017) highlights that the understanding of this racial interplay as a practice of value extraction renders infeasible the encompassment of trans of colour stances into human rights discourses. The impossibility of those stances to be included into such discourses is associated with their bare inconceivability which is not only seen as a prerequisite for the creation of the human rights agenda but also as essential to both its formation and incorporation into the intelligibility of the state apparatus.

Adding biopolitical capacity to the picture is considered to render the recognisability of trans bodies as well as their visibility within national discourses contingent upon meeting the neoliberal imperative to be productive and capacitated. In other words, trans bodies - alongside other othered and disenfranchised bodies - are "expected" to regenerate an "able" body not only in connection with gender and sexuality but also in connection with financial potency and the economic advancement of the nation-state (Puar, 2017, p. 35). Puar (2017, p. 34) highlights that "trans(homo)nationalism" is strongly connected with a set of narrative tactics that segregate national queer bodies both from other sexually diverse forms of embodiment and racialised bodies. These tactics are considered to bring to the forefront an intrigue amongst homonormativity and "American nationalism," shaped by established nationalistic discourses as well as by gay and queer bodies themselves (Puar, 2017, p.34). Therefore, trans(homo)nationalism is legitimated, or even compelled by those bodies rendered unintelligible or degraded due to their inability to meet the racial and gendered norms of human embodiment. This form of homonationalism is also authorised by the attendant labelling of those unintelligible bodies - Puar calls such bodies "abjected" - as "debilitated" (Puar, 2017, p.35). Thus, the practices of debilitation and abjection are seen as interconnected and mutually reinforcing.

Within the neoliberal regime, great emphasis is placed on corporeal capacity as well as the "profitability of debility" since both are deemed to operate as the main paths through which monetary capital attempts to preserve life (Puar, 2013, p.180). Considering this new perception of gender diversity through nationalism, Puar (2017) contends that the connection between trans and disability has been thwarted, particularly for trans bodies who might fear that the stigmatisation they once experienced could resurface through an affiliation with disabled bodies. However, the specific relation is considered to also entail the recruitment of trans bodies - along other forms of embodiment - for the alteration of capacitated bodies to bodies meeting the standards and the expectations of the neoliberal state apparatus. Turning to the concept of "crip nationalism" – crip nationalism, a concept introduced by Markotic and McRuer (2012 cited in Puar, 2017, p.38), is defined as the recognition of particular disabled bodies as socially constructive for state economies, however such recognition is regarded as leading to other disabled bodies' further stigmatisation and exclusion - Puar (2017, p. 39) points out that the acceptance of

disabilities is mediated through the body's management along other "normative registers of sameness". Considering the theoretical work of Snyder and Mitchell (2010 cited in Puar, 2017, p.39) on ablenationalism – these particular scholars construe ablenationalism as the tacit presumption that minimal levels of bodily, mental and sensory competency in tandem with subjective views on physical appearance are expected of bodies pursuing to have access to the advantages of "good life" – Puar (2017, p.39) also highlights that ablenationalism is strongly connected with crip nationalism since the former manages to shift "the pathos and the stigma" of disability to other categories of corporeal unruliness and deficiency, in this case that of gender conformity. Thus, those forms of trans embodiment, considered inappropriately racialised and classed, are read and established as "too disabled" to be "fixed up" so as to meet the normative standards of ability and productivity (Puar, 2017, p. 40). In other words, such bodies are constituted as "too disabled" to fold into life within the contours of neoliberalism. In fact, ablenationalism is designated as the originator of crip nationalism (Puar, 2017).

For Puar (2013), capacity and debility appear to be exact opposites created by highly challenging formations of health, agency and choice within the neoliberal regime. These formations are considered not only to generate "biotechnologies and bioinformatics" but also institutionalised categories of populations (Puar, 2013, p. 180). Therefore, the populations enfolded into life are perceived as more "capacious" while those destined for "slow death" - turning to Berlant's description of "slow death" (Berlant, 2007 cited in Puar, 2017, p. 11) as the exhausting continuity of institutionalised inequity and pain, Puar (2017, p. 12) argues that "slow death" is more related to the perseverance of living, namely to the typical "...work of living on" - are established as debility (Puar, 2013, p. 180). However, such an analysis - as this particular scholar claims - puts forward the question which bodies are forced to pay the price for the economic progress of the neoliberal state or in other words which debilitated bodies can or cannot be revitalised for neoliberalism.

It is significant to highlight once again that within Puar's theoretical paradigm, the relation between trans and disabled bodies is described as historically baffling. Thus, the possible political collaborations between transness and disability are mainly regarded through the lens of either "the transdisabled" or the "disabledtrans" body, primarily through the lenses of intersectionality (Puar, 2014, p.78). The recognition of transness and disability as "intersectional coordinates" is deemed to ask for exceptionalising both the trans and the disabled body so that the debility of that unruly body is transformed into any type of sociocultural capacity (Puar, 2014, p. 77). This capacity might be situated in capitalist economies, political recognition, the "medical-industrial" structure - the term "medical-industrial complex" is utilised by Puar (2017, p.42) to both highlight and critique the interrelatedness amongst medical institutions, healthcare policies and pharmaceutical companies which often prioritise their financial and political interests over the care and wellbeing of "abnormal" bodies - social positioning or all the above. For Puar (2014), both trans and disability studies are subjected to the dominance of whiteness. Put another way, these studies are seen as struggling with the sovereignty of the legitimated perceptible body.

In particular, the disabled body is considered a form of embodiment with a corporeal "impairment" while in forms of trans embodiment, mainly referring to bodies experiencing the transitioning from female to male (FTM), emphasis has been predominantly placed on the access of white male trans bodies - for example, such an emphasis has not been

placed on the access of trans bodies of colour - to "hormones, surgical processes and prosthetics" (Puar, 2017, p. 42). Thus, the visibility of trans bodies as well as their access to proper medical care during transitioning are apparently shaped and structured by the intersecting axes of difference such as race, gender and sexuality.

According to Puar (2017, p. 42), whilst disabled bodies have been required to redefine their debilities to highlight - or "to exceptionalise" using Puar's terminology - their acts of resistance and survival, trans normative bodies are regarded as seeing their form of embodiment as constantly available for hormone therapies and surgical interventions. In other words, a "transnormative" body is not only subjected to constant manipulation but also is placed into a state of endless becoming, namely "a body producing" towards the normative standards of human embodiment (Puar, 2017, p. 42). Moreover the term transgender is not viewed as aligning with traditional notions of disability as it is neither recognised as a physical, neurological or mental "impairment" nor as a long lasting disease (Puar, 2017, p. 42).

Acknowledging the work of Clare (2013 cited in Puar, 2017, p. 42) - a white, disabled, genderqueer activist - on the conceptual dilemmas over the "trans disabled" or the "disabled trans" body as well as the desired intersectional analysis provided by the particular activist - more specifically, emphasis is placed on trans bodies' perception of their "trans-ness" as a "birth defect" as well as those bodies' keenness on fixing the defect, a conception mainly promoting ableism and endangering any future coalitions - Puar moves further and highlights the need for acknowledging and dismantling the structures of oppression adversely affecting unruly bodies. In particular, the aforementioned scholar critiques the perfunctory and seeming approach to intersectionality, which tends to elide the rigorous and in-depth analysis of systems of oppression, like white supremacy, heteronormativity and ableism, as well as the ways human bodies are implicated into such systems. For Puar (2014, p. 78) the "tokenisation" of "intersectional bodies" - which entails the surface inclusion or the highlighting of those bodies in ways that deeper accountability and systemic change is evaded - not only discourages enhancement of genuine solidarity but also hinders from addressing systemic problems. Put another way, focusing on the intersectional tokenised body is considered to allow institutions or individuals to claim that they have managed to meet the mandates for bodily diversity without being engaged in meaningful intersectional research concentrating on the root causes of inequity and oppression.

However, Puar (2014) contends that intersectionality offers just one mode of considering the relation amongst trans and disabled bodies. As such, this particular scholar draws on assemblage theory – Puar turns to the "DeleuzoGuttarian" philosophical notion of assemblage which develops and promotes the perception of how diverse forms of existence, like "the biological....the discursive" and the financial come together and function as an entity to create a specific interpretation, act or whole (Feely, 2016, p. 874) - to explore what types of assemblages exist "before and beyond intersectionality" that might acknowledge trans and disability as co-constituted and interconnected "conceptual entities" rather than as isolated and unique theoretical constructions (Puar, 2014, p. 78). In other words, the refusal to isolate trans and disability as discreet entities is considered to enhance the exploration of the ways these forms of human embodiment are mutually constituted. In particular, Puar (2014, p. 78) draws attention to the types of future academic and political coalitions that might be enhanced when trans and disabled bodies start

recognising their shared conditions - understanding the "more generalised conditions" affecting those bodies' lives is presumed to entail the exploration of broader systems of oppression like capitalism, colonialism or heteronormativity - and struggles generating genealogies that acknowledge both entities as deeply involved in similar "assemblages of power" rather than as simply intersecting. For Puar (2014), there is a significant history describing how trans and disability have been conceptually and legally separated, namely a long history which extends the enactment of the 1990 Americans with Disabilities Act (ADA) to the current recognition of trans identities by the U.S. state. This history is considered to call for rethinking in ways that they don't only reassemble diverse forms of human embodiment, but they also emphasise their common reliance on "broader material processes" (Puar, 2014, p.79).

In the following sub-chapter, the institutionalised depreciation of "particular" childhood(s), namely racialised, disabled and queer childhoods, is explored and analysed.

2.4 The Northern Universal Childhood or Childhood(s)

In current cultural theory, the figure of the child is turned into a space of profound political dispute. In fact, questions, like "What a child is" or "What a child should be", are featured as rather obscure and complicated (Stockton, 2009 cited in Walton, 2021, p. 334). However, for Walton (2021, p. 334) such questions of childhood ontology could be employed to inaugurate the discussion around "the traction" that has been given to child development and the restraining "linearity" it reinforces. More specifically, children's development and evolution have long been established conforming to developmental narratives. Thus, children are solely rendered visible in relation to their advancement along "the pathway to adulthood" (Moran-Ellis, 2010 cited in Walton, 2021, p.334).

The pathway to adulthood is established as the sole "well-trodden" pathway (Walton, 2021, p. 334). Children are seen as striding along this pathway being orientated and acquiring knowledge of orientating themselves following a standardised developmental trajectory. Such a trajectory is regarded as leading to the evolution of children into the authorised type of adult, namely the white able-bodied heteronormative male (Walton, 2021). In other words, children are assumed to stride of their own free will the pathway of adulthood, yet the route is predetermined.

However, the ratification of the 1989 United Nations Convention on Children's Rights (U.N.C.R.C.) is featured as having jump-started the growth of childhood studies in social sciences, especially in Western Europe (Burman & Stacey, 2010). As such, questions related to children's agencies as well as their stances and viewpoints are lately brought up into the political and academic terrain. Within the fresh sociology of childhood, the slogan of the child as "competent social actor" has been invented to resist deficiency and helplessness models, mostly promoted by developmental psychology (James & Prout, 1990 cited in Burman & Stacey, 2010, p. 230). The specific slogan is also viewed as having inaugurated a surge of research, that has been methodologically innovative, yet theoretically vague and dubious (Burman & Stacey, 2010).

It is significant to highlight here that within the feminist paradigm, discourses of rights have been greatly criticised for recapitulating the Northern, middle-class, "culturally masculine

subject" (Burman & Stacey, 2010, p. 229). The specific critique is considered to stay just as useful for children as for comprehending barriers in the existing conceptions of the universal "economics" of family relations (Nieuwenhuys, 2007, 2008 cited in Burman & Stacey, 2010, p. 229).

Within the current children's rights thinking, the ideal childhood is designated as a protected, untroubled and content stage of human life (Boyden, 1997). The rules and standards, on which the aforementioned ideal is built, are culturally and historically subject to social priorities and fixations of European and North American capitalist countries. Under capitalism, children's lives have been adversely affected by urban sprawl and the mechanisation of production in Northern Europe. More specifically, industrialised production has been extensively criticised for contributing to a significant increase in the exploitation of child labour, particularly in its initial stages (Boyden, 1997). However, the need to nurture financially profitable and effective individuals to provide a skilful and diversified labour force has also been emphasised through the industrialisation of production. For Boyden (1997), both the existing forms of and authorised discourses around the 'perfect' childhood have been greatly enhanced by the development of capitalism.

Throughout the twentieth (20th) century, stereotypical and normative conceptions of childhood, such as of the purified, vulnerable body of the North-European "innocent" child on one side and on the other the "feral" and unruly child's body - living mainly in the streets and hence, being involved in criminal activities - have been exported from the industrialised world to the "developing" South (Boyden, 1997, p. 173). In fact, street life - particularly in the poorest neighbourhoods - has been strongly connected with a subculture of criminality in Northern Europe. However, in the Mediterranean countries the street has been perceived as a space appropriate for various cultural and mercantile activities (Boyden, 1997).

According to Boyden (1997), these standardised and extremely selective perceptions of childhood have served as a focal point for the creation of both children's human rights legislation at a global level as well as social policy at domestic level. As such, figures of childhood authorised and established in the "developed" North are viewed as dominating the global children's rights legislation. The consideration that childhood is a universal and fixed notion mainly ruled by "biological and psychological facts" - instead of cultural and social factors - is presumed to be rather obvious in the specific legislation (Freeman, 1983 cited in Boyden, 1997, p.178).

Drawing on diverse analyses of the 1989 United Nations Convention on Children's Rights, theoretical restraints of a switch from generalisation to naturalisation is discerned (Burman, 1996, p. 45). These restraints are regarded as concluding in the globalisation of childhood. Therefore, an ideal of a childhood development that can be universally applied as well as the idea of universal needs, such as the "need for rehabilitation", is assumed to be promoted under the regime of the international children's rights legislation (Pupavac, 2001, p.101).

Moreover, serious concerns have been raised about normative interpretations of psychological development, which claims to children's rights are presumed to call upon and preserve. Pupavac (2001, p. 95) stresses that the implementation of children's rights is

followed by the creation of psycho-social projects to aid and "fix" the "child victim". Thus, the so-called paradigm of "psycho-social rehabilitation" is assumed to disclose a preoccupation with aberrance (Pupavac, 2001, p.95).

For Pupavac (2001, p. 103), a move towards an "elite therapeutic politics" can also be identified within the international children's rights regime. For example, in Article 39 of the Convention on the Rights of the Child it is declared that relevant action will be taken by State Parties so that the bodily and psychological recuperation as well as the social "re-integration" of the "child victim" will be upheld (Pupavac, 2001, p. 103). However, such politics is viewed as establishing its hegemony in "therapeutic terms" and legitimating psycho-social intervention as the new type of global mastery, termed as "therapeutic governance" (Pupavac, 2001, p. 103; Pupavac, 2001, p.358).

Put another way, the predominant Northern "social risk-management" paradigm of child development - which is institutionalised and generalised in the international children's rights charters - is featured as mainly focusing on individualised causes as well as on experts' intervention, rather than on the impact of the broader political, financial and cultural conditions prevalent within diverse settings (Boyden, 1990; King, 1997a; Lewis, 1998; Parton, 1985 cited in Pupavac, 2001, p. 101).

As discussed earlier, the universal guidelines of the Convention on the Rights of the Child are designated as being deeply entrenched in a clear Northern conception of childhood. Pupavac (2001) claims that the importance of legitimating such a model of childhood is not merely an issue of appositeness to the lived realities and narratives of the children living in the "developing" world. On the contrary, establishing as a standard the Northern concept of childhood - and as a result authorising the theories of development linked to it - is seen as erasing the lived realities of Southern childhoods from the global perspective.

The institutionalisation of the Northern childhood model is also considered to render the particular model a standard through which Southern societies are criticised (Pupavac, 2001). Within the children's rights narratives, the "plight" of Southern childhoods is envisaged as adults' fault (Pupavac, 2001, p. 102). Additionally, adults are delineated as child abusers since their children's experiences are highlighted as deviating from the normative standard of Northern childhood. However, the "pathologisation" of the South is seen as concluding in the dissociation of children's lived realities from the wider political, financial and cultural conditions prevalent within diverse contexts (Pupavac, 2001, p.101).

On the other hand, setting up a universal standard of childhood might result in the control and castigation of "poor" childhoods or even their criminalisation. The punishment of those childhoods is legitimated as "justified", since "poor families" are usually the ones - certainly, due to unemployment, extreme poverty, or other socio-economic factors - who are incapable of meeting the established standard (Pupavac, 2001).

To sum up, the prevalent discourse of children's rights is presumed to enhance the institutionalisation of standardised and homogenised judgements regarding "what children are" and "what they should be like" (Burman, 1996, p. 49). As discussed earlier, the establishment of such normative judgements is being materialised through the intervention of experts, namely psychologists, and is presented as culturally "innocent" (Burman, 1996). However, international development policies for children are ruled by specific cultural, class

and gender values. In fact, such policies are viewed as authorising and reproducing "life as we know it" since the normative ideal of the white, heterosexual, able-bodied, middle-class childhood, which is additionally culturally masculine, is advocated by those policies (Ahmed, 2014, p. 144).

More specifically, the Developmentally Appropriate Practice - D.A.P is viewed as a pedagogical frame mainly ruled by Anglo-American theoretical perspectives and widely intertwined with childhood studies, teachers' training and practice across the world (Janmohamed, 2010) - is considered pivotal to the education objectives of designating practice, assessing quality and promoting the universality of a uniform Northern assumption of childhood to such an extent that a narrative of a unilateral way of knowing is institutionalised. However, such a discourse is presumed to establish Developmentally Appropriate Practice as the "absolute truth" in childhood studies (Janmohamed, 2010, p.306). For Canella (1997 cited in Janmohamed, 2010, p.306), pedagogical methods displayed as the most effective or appropriate for a particular group of people are usually based on the supposition that there are "universal truths" regarding pedagogy which can be discovered and outcomes can be preordained. The aforementioned scholar argues that this "pedagogical determinism" is in theoretical alignment with the positivist approach advocating that "human truth" can be unveiled through science (Canella, 1997 cited in Janmohamed, 2010, p.307).

Furthermore, serious concerns have been raised regarding the ways Developmentally Appropriate Practice addresses the complicatedness of diversity as well as how "queer childhood" - Dyer (2014 cited in Walton, 2021, p.336) argues that the term "queer childhood" refers to any childhood that transgresses the rigid boundaries of normativity - is rendered invisible within the specific pedagogical framework.

More specifically, predominant narratives of childhood innocence and compulsory heteronormativity are constantly promoted in the allegory of the natural innocent childhood which is included in the pedagogical framework of Developmentally Appropriate Practice (D.A.P) as well as re-established as a fundamental "premise of age-appropriate sequence and order" (Taylor & Richardson, 2005 cited in Janmohamed, 2010, p. 306).

However, such a framework is viewed as institutionalising the lived reality, the narratives and the culture of the predominant group as the prevalent form of a liveable life since "notions of universality", as previously mentioned, are being authorised through D.A.P. (Janmohamed, 2010, p. 309). According to Battiste (2004 cited Janmohamed, 2010, p. 309), universality tends to support and maintain "cultural and cognitive imperialism".

On the other hand, Dyer (2017, p. 291) stresses that the hegemony of developmentalism - that is to say, a complex prevalent discourse in childhood studies, provided by developmental psychology, within which childhood is portrayed as a biologically defined stage along the way to adulthood (James & Prout, 2015) - and its subsequent model of Developmentally Appropriate Practice (D.A.P.) might be disastrous to any children's social and creative competencies when not tuned to their potential "queer presents and futures".

The following sub-chapter analyses how the merging of innocence and normalcy "as operant" within the dominant narratives of white supremacy, heteropatriarchy and able-

bodiedness is deemed to disallow the "shelter of innocence" to queer, black and disabled children's bodies which are designated as "risky" (Walton, 2021, p. 338)

2.4.1. Racialised, Queer and Disabled Childhoods and the myths of Childhood Innocence

Many scholars, such as Walton (2021), Dyer (2017), have extensively criticised childhood studies for maintaining biologically fabricated discourses of childhood development. Within such discourses, children's growth is – as previously mentioned - structured under a predetermined, linear and heterosexual rule. Thus, childhood is conceived as a "temporality of anticipation" namely as a "waiting period" orientated to create future "chrononormative" bodies (Pitts-Taylor, 2022, p. 480). According to Pitts-Taylor (2022, p. 480), medicalised as well as ordinary and mundane perceptions of gender non-conforming bodies draw attention to those bodies' "timeliness and untimeliness". In the current context of trans - as well as queer- bodies' socio-political and clinical recognition, the division of gender variant bodies into bodies who are authorised as recognisable and thus liveable and into those who are not, is temporally ruled. In other words, gender non-conformity is kept under surveillance and controlled using time stratification in the "hierarchising" schemes of gender politics (Stryker, 2014 cited in Pitts-Taylor, 2022, p. 480).

Feminist scholars, like Pitts-Taylor (2022, p. 480), highlight that in some contentious research studies - for example a study published by Littman in 2018 - "measures of time, timing and pace" have been used to outline youth's particular transgender identifications as hurried, abnormal and pathologic. These studies in combination with the medicalised narratives around R.O.D.G., that is, a "quasi-diagnosis" called "rapid-onset gender dysphoria", are seen as not only constructing a new "epidemic" spreading fast amongst the most "vulnerable" groups of youth but also as raising doubts about trans youngsters' allegations regarding their gender identity (Pitts-Taylor, 2022, p. 480). Thus, the clinical fabrication of R.O.D.G. is considered to result in constituting a distinct category of difference transgressing both heteronormative and "transnormative" intelligibility (Pitts-Taylor, 2022, p. 480). In fact, gender is mainly constructed as fixed and naturally established within the clinical discourses of R.O.D.G. since trans youth's diverse and vigorous experiences or multiple realities are not either acknowledged or explored.

It is significant to highlight here that for Butler (1990 cited in Robinson, 2005, p. 21), it is the dominant "discursive/epistemic" paradigm of gender legibility which presupposes that for bodies to "cohere" and be intelligible there must be a fixed sex expressed through a fixed gender which is "oppositionally and hierarchically" designated through the "compulsory practice of heterosexuality". Put another way, the epistemological rule of "presumptive heterosexuality" is considered to guide human bodies' separation into feminine and masculine and as such, it is this rule deemed to form human's understanding of biology (Alsop, Fitzsimmons & Lennon, 2002 cited in Robinson, 2005, p. 21). Thus, in the Butlerian paradigm, this assumption of heterosexuality is considered to render bodies gendered rather than the established views advocating that the ordinary and mundane division of bodies into masculine and feminine implies the normalcy and naturalness of heterosexuality (Robinson, 2005).

In the dominant sociopolitical period, multiple discursive fabrications of queer childhood(s) are noticed. Walton (2021, p. 334) points out that the transgender child notably prevails within such fabrications, coming up not only as a domain of theoretical reflection but also as a site from which transphobia and moral panic derive, mainly masqueraded as "child protection and safeguarding". In fact, animosity and resentment are viewed as ruling the locus on which the normative standard of childhood - that is, the natural white, heteronormative, able-bodied, middle-class, "culturally masculine", childhood (Burman & Stacey, 2010, p. 230) - is blended with queerness (Walton, 2021).

Within the discourses - as mentioned in the previous sub-chapter - governed by the standardised "developmental trajectory" from dependency to autonomy, children are conceived as freely walking along the pathway to adulthood (Kofsky Scholnick, 2000; Burman, 2008b cited in Burman & Stacey, 2010, p. 230). However, children are expected to learn to orientate themselves conforming to the rules of this rigid trajectory that results in their evolving into the proper type of adult. Thus, children are majorly conceived as "adults - in- the-making" (Castaneda, 2002, cited in Burman & Stacey, 2010, p. 231).

For Castaneda (2002 cited in Burman & Stacey, 2010, p. 231), the image of the child is defined by its changeable potentiality which mainly expresses competitive "adult desires and projections". The specific scholar contends that the child is always incomplete in itself and its metamorphosis is an established necessity (Castaneda, 2002, cited in Burman & Stacey, 2010). Therefore, it is precisely this lack of completeness and its following unsteadiness that is considered to render the child so appropriate for reshaping (Castaneda, 2002 cited in Burman & Stacey, 2010). According to Castaneda (2002 cited in Burman & Stacey, 2010, p. 231), "the child is not only in the making but is also malleable - and so can be made".

However, scholars, like Burman (1998) and Castaneda (2002), are deemed to locate the potentiality ascribed to children within the convergency of numerous developmental narratives - such as financial, scientific and psychological - refusing their "teleological" hegemony and their "genealogical" rationale in projects of globalisation (Burman & Stacey, 2010, p. 231). Both scholars are considered to denounce the linearity and normativity prevalent within the institutionalised discourses of children's "progressive becoming" (Burman & Stacey, 2010, p. 231).

Taking into consideration Castaneda's (Castaneda, 2002 cited in Walton, 2021, p. 335) critical reflection on children's "mutable potentiality", Walton (2021, p. 335) asserts that indeed children's bodies, similarly to "...clay on a potter's wheel...", might seem available to be structured and managed. However, as soon as these bodies are forced to conform to the hegemonic rules of heteronormativity, queer bodies might break or crack just like clay (Walton, 2021).

Although childhood might be perceived as a "waiting period" orientated to create future "chrononormative" bodies, the outcome of such patience might prove to be quite tricky (Walton, 2021, p.335). The temporal emplacement of queerness is featured as complicated since it might be derogatorily construed as a "phase" and as a result, children's own experiences of their sexuality may be disregarded and their control over their own bodies may be obstructed (Walton, 2021, p.335).

On the other hand, queerness might be recognised as something that is future orientated. Queerness is also kept beyond children's reach, since children are seen as "too young" bodily, mentally and psychologically to make sense of sexuality. In other words, handling sexuality with children is mainly viewed as "developmentally inappropriate" due to its establishment as a feature of adult life - in which children are not only illustrated as defenceless but also as needing protection - and thus, as an "adults only" topic (Robinson, 2005, p.22).

According to Robinson (2005, p.19), the hegemony of teleological perceptions of childhood development in combination with the fabrication of children's bodies as clean, "innocent" and "asexual" are presumed to render sexuality unrelated to children's lives. Consequently, the ways children tend to grow into "sexualised subjects" are profoundly silenced and rejected (Robinson, 2005, p.19).

Within such a discursive context – in which children are either structured as "asexual" or as "unnatural beings" if they are aware of sexual topics (Robinson, 2005, p.23) - the queer child is illustrated as a phantom - namely, as a "ghostly" child (Stockton, 2016 cited in Walton, 2021, p. 335) - selectively perceived and existent on a temporal level that is immediately formed by as well as in contradiction to the linearity of normative development. In other words, queer childhood is viewed as disrupting the standardised narrations and temporal emplacements of what is defined as growing up. These normalising temporalities of development are precisely seen as rendering queerness unbearable (Dyer, 2020, cited in Walton, 2021)

For Dyer (2017, p. 294), queer development might not regularly guarantee the security of normative childhood growth, still might take pleasure in deferring the finiteness and "predictable foreclosures" of the stages of the child's progressive becoming. Drawing on Stockton's (2009 cited in Dyer 2017, p. 294) analysis of queer childhood, this scholar highlights that both the dismissal of children's sexuality as well as the implicit – yet, legitimated - notion that children should be growing up towards heteronormativity are legitimated in multiple depictions of the child. Thus, queer childhood is situated out of the "normative" childhood realm and is seen as challenging prevalent presumptions that children have never indulged in queer fantasies. Put another way, queerness is illustrated as the exact opposite of the child. (Walton, 2021).

In the present days, the most relevant and to the point disavowal of childhood queerness can be discovered in discourses regarding the transgender child. Within these narratives - for example, Brunskell-Evans' and Moore's (2018 cited in Walton, 2021) collection of essays is an indicative example of such narrations - "transness" is disparaged as a diverse form of gendered embodiment (Walton, 2021, p.335). Additionally, trans children's bodily experiences as well as their multiple lived realities are radically erased, calling into question those children's very own existence.

In fact, "the transgender child" is constituted as a threatening materialised form of embodiment, employed to legitimise a plan designated as politically regressive and medically risky for children (Brunskell-Evans and Moore's, 2018 cited in Walton, 2021, p. 336). However, the refusal of trans children's bodily experiences is regarded as ensuring the safeguarding of the "real" child, who is fabricated as innocent and inactive as well as being in danger of abuse and medically legalised mistreatment (Walton, 2021, p.336).

Therefore, the complex question of how so much emphasis has been placed on childhood that the impetus to its protection is viewed as authorising almost any argumentative claim, is rendered more pertinent than ever. For Walton (2021), there is also an essential need to analyse how these calls in their attempt to maintain the predominance of the discursive context of childhood innocence and vulnerability tend to operate as camouflaged transphobia, yet in a weak way.

To sum up, the rhetorical fabrications that normalise children as "innocent and proto-cisheterosexual" are castigated for both depreciating children's sexuality and denying their recognition as "active and knowing agents" of their own lives and bodies (Walton, 2021, p.336; Robinson, 2005, p. 19). Such fabrications are also assumed to secure that the figure of the "traumatised child" is rarely skipped from any cultural constructions of homonormativity (Dyer, 2017, p. 295). Yet, the simple reduction of children's sexuality to trauma interpretations is deemed to preclude the critical analysis of children's agentic relation to queer and perverted sexuality (Kincaid, 1998; Bruhm & Hurley, 2004 cited in Dyer, 2017). For Dyer (2017, p. 295), children can be harmed by the narratives of "precious innocence" which penalise curiousness and presume their "status as victim[s]". The aforementioned scholar also contends that this analysis aims at revealing - rather than concealing or disputing the psycho-social harm provoked by children's sexual abuse - how the establishment of children's sexuality as a "taboo" topic is a way to safeguard children's presupposed "proto-heterosexuality" (Dyer, 2017, p.295)

Therefore, quite a few scholars highlight that queer theory due to its productive and liberal power allows queer childhood(s) - that is, any type of childhood transgressing and opposing the rigid boundaries of teleological development (Dyer, 2014 cited in Walton 2021) - to develop sidelong through the usurpation of developmental and temporal rules (Stockton, 2009 cited in Walton, 2021). The enhancement of sidelong growth is deemed to acknowledge children as "knowing agent[s] in their own right", that is, sidelong growth is presumed to preserve the living and "queerness of the corporeal child" (Walton, 2021, p. 336).

For Goodley and Runswick-Cole (2010, p. 274), queer theory creates "fugitive knowledges" to signify what it involves being a "transgressive subject". Within this theoretical framework, disabled children are seen as queer children in relation to their potential to resist, disrupt and disestablish segregating, exclusive and ableist practices, rather than in relation to the fact that some disabled children identify themselves as queer and vice versa. The overlay between queerness and disability - in cases where children self-identify as queer and disabled - is viewed as reflecting an add-on model of identity in which an identity is added on to the other, yet those identities are supposed to be experientially and analytically different (Sherry, 2004, p. 770). Thus, attention should be drawn to the processes that on the one side medicalise bodily diversity and on the other side disrupt the rules of heteronormativity.

More specifically, the clinical fabrication of R.O.D.G. - namely, a "quasi-diagnosis" called "rapid-onset gender dysphoria" seen as constructing a new "epidemic" spreading fast amongst the most "vulnerable" groups of youth - is presumed to result in constituting a distinct category of difference transgressing both the heteronormative and "transnormative" intelligibility (Pitts-Taylor, 2022, p. 480). Additionally, homosexuality was initially

constructed as a "mental" or "psychiatric" disability, within the medical model of disability (Sherry, 2004, p. 780).

It is important to note that within the medical model the "problem" is situated in the individual child and consequently, an "individual tragedy view of disability" is produced as well as established (Oliver, 1990; Oliver & Sapey, 1999 cited in Curran et al., 2013, p. 125). The aforementioned view of disability is seen as continuing to dominate the interpretation of disability in Western societies, whilst the prevalent discourses around the linear and normative child development - mainly authorised through bio-power techniques of normalisation - are presumed to fail in accounting for the development of unruly bodies (Oliver & Sapey, 1999 cited in Curran et al., 2013, p. 125). However, the fabrication of queer embodiment - within the present thesis the term "queer" is not only used to convey the potential desire for homonormative relations but also to encompass any form of embodiment deviating from the rules of normalcy (Dyer, 2017) - as an institutionalised categorisation of disability might be currently perceived as weird, yet not as 'innocent' (Sherry, 2004).

Attempting to further develop an argument made by Bayton (2001 cited in Sherry, 2004) concerning race and sexuality, Sherry (2004) claims that the ways queer bodies are still controlled through their medicalisation and their subsequent subjection to multiple disciplinary technologies - since those bodies need to be "fixed"- are viewed as depicting the omnipresence of disability in the constitution of queerness. In most cases, in which various entitlements were disputed and deconstructed, disability was called for interpreting and designating which bodies are or are not authorised to have access to specific entitlements, such as the rights to citizenship (Bayton 2001 cited in Sherry, 2004).

As discussed earlier, attention should be focused on the practices which on the one hand pathologise children's bodily diversity and on the other hand disrupt the rules of heteronormativity since those practices tend to denote the "queering" of children's disabled bodies. In fact, such bodies tend to be "queered" through the cultural practices of "enfreakment" - humans, whose "exotic and non-Western" features were seen as "appropriate" for being presented to the audiences of the "developed" world as particularities, are described as "cultural freaks", yet those bodies' public showing is viewed as enhancing the constitution of cultural differences as "natural" (Martin, 1998, p. 963) - especially through those that construct the disabled body as weak and defenceless (Sherry, 2004, p.781). Thus, such practices are presumed to legitimate "...notions of asexuality, vulnerability and exoticism" (Sherry, 2004, p.781).

Historically different perceptions of children as "innocent", "vulnerable" or "asexual" are united together as requiring education. However, education was mainly provided for the elite, while children of working families were "entitled" to child labour (Clarke, 2010 cited in Curran & Runswick-Cole, 2013). Therefore, the "standard child"- that is the Apollonian child, designated by Jenks (1996 cited in Walton, 2021, p.344) as pure, innocent, untouched by the adult world, characterised by "natural goodness and as such, it should be celebrated as "the source of all that is best in the human nature" - perceived as a constituent part of the Western hegemony of colonisation (Curran & Runswick-Cole, 2013, p. 125) . Moreover, the cultivation of the Apollonian child as well as its "authorities" are conceived as the structure of colonial ruling (Curran & Runswick-Cole, 2013, p. 125).

Prevalent discourses about the in-peril childhood innocence are criticised for both concealing the socially created character of childhood as well as disguising its actual positioning within practices and discourses upholding diverse forms of oppression, such as white supremacy, racism, sexism and ableism.

According to Giroux (1999, p.194), both innocence and childhood are interpreted as jointly revealing aspects of a "natural status" detached from the commands of society, history and politics. Therefore, the "social myth" of childhood innocence - as Garlen (2019, p. 54) defines the cultural fabrication of innocence which authorises children's entitlements as well as their position in society - is proved to be incapable of comprehending childhood as a socio-political as well as historical creation entangled in power relations. Children are on the one hand veiled with an "aura of innocence" and protectiveness and on the other they are deprived of a sense of agency and sovereignty (Giroux, 1999, p. 194).

Within the context of critical theory, innocence is conceptualised as a culturally fabricated category regulated by power interplays - rather than as an ordinary and mundane status of being to which all children are entitled to have access - that mainly allows White, Male, Able-bodied, namely Colonial, adults to establish themselves as predominant. As Kincaid (1992 cited in Ramjewan & Garlen, 2020) stresses, innocence is not either discovered or cultivated. On the contrary, innocence is deemed to be bestowed as well as imposed (Kincaid, 1992 cited in Ramjewan & Garlen, 2020). Put another way, a worrying inequity is established both in the way innocence is granted and negated in humans' thoughts as well as the form of the child that this invokes (Walton, 2021). The child, as a concept, is probably perceived as being white and middle-class. According to Stockton (2009, cited in Walton, 2021, p. 337), the need to be safeguarded and sheltered, that is, to "have a childhood" - for example, disabled childhood(s) is not perceived as childhood in cases that the normality of disabled children's development is not perceived and acknowledged - is an afforded entitlement. Most importantly, "Whiteness and middle-classness" have long been legitimated as the very embodiment of humanness (Walton, 2021, p. 337). However, childhood has not either been excepted from this institutionalised inequity (Walton, 2021, p. 337). As such, the ideal of the "Apollonian child" is not only employed in the authoritarian and rigid management of queer embodiment but also developed in accordance with "racialised" narratives regarding "what it means to be human" (Dyer, 2014 cited in Walton, 2021, p. 337). For Dyer (2014 cited in Walton, 2021, p. 337), childhood has long been functioning in narratives of "what it means to be human" and such narratives tend to be strongly connected with historical and existing practices of "racialisation".

Considering the late nineteenth (19th) century perceptions of white children as "angelic" and "Black" children as "unfeeling, non-innocent, nonchildren", attention should be focused on the unequal recognition of childhood innocence (Bernstein, 2011, p. 33). Bernstein (2011, p. 4) contends that by the mid-nineteenth century childhood had been completely interwoven with innocence and as such, childhood was seen as the very embodiment of innocence rather than as its emblem. This fresh ideal of childhood is regarded as having served the interests of white supremacy at a time that the morals of human enslavement could no longer be legitimated. Furthermore, the emphasis placed on childhood innocence is viewed as having strengthened the prevalence of white patriarchy, which was threatened to be disrupted by the suffragettes' movement (Garlen, 2019).

The merging of innocence and normalcy "as operant" within the dominant narratives of white supremacy and patriarchy is deemed to disallow the shield of innocence to queer, black and disabled children's bodies which are designated as "risky" (Walton, 2021, p. 338). The ground of childhood innocence is viewed as bumpy and dissimilar. As such, the uncritical discussion of innocence is seen as resulting in the dismissal of the constructional and interpretive patterns which establish the "risky" child as "suspect" (Walton, 2021, p. 338). Scholars, such as Kamali (2012) and Bernstein (2011), argue that "Black" children's bodies are constituted as intrinsically subordinate, hazardous and alike to black adults' bodies. In other words, black childhood(s) is not granted the same "presumption of innocence" as white childhood(s), especially in crucial situations (Patton, 2014 cited in Walton, 2021, p.338).

In fact, as soon as black children are "adultified" - for Kamali (2012 cited in Walton, 2021, p. 338), "adultification" is a practice that voids the distinction amongst children and adults - the category of childhood is directly obliterated by the dominant narratives of race. The institutionalised rule of "innocent until proven guilty" might be revered for the white bodies, but for the black ones the opposite is proved to be true (Kamali, 2012 cited in Walton, 2021, p. 338). Put another way, the process of "adultification" is regarded as legitimating unruly bodies' subjection to rougher disciplinary techniques and thus, even justifying those bodies' annihilation (Kamali, 2012 cited in Walton, 2021, p.338).

Concluding, it is significant to highlight that - as Garlen (2019) contends - what is really required is a notion of childhood based on justice and equity rather than on innocence. In the next sub-chapters, the conceptual diversity of inclusion is going to be explored as well as how unruly forms of embodiment are negotiated through pedagogy.

2.5 Inclusive education and its conceptual diversity

Inclusive education is currently regarded as a globally legitimated policy, designating all students' right to have access to quality education. Such an access is ensured through adopting as well as implementing participatory and liberatory pedagogical praxes to respond to students' diversity (Liasidou, 2012). At the same time discourses around inclusive education are lately considered to occupy a prominent position in political proclamations and education policies (Slee, 2005). The central position of inclusion in the political agendas has been significantly enhanced after the recognition of inclusive schooling as the most potent tool to combat exclusion and discrimination within the Salamanca Statement and Framework for Action on Special Needs Education (UNESCO,1994). This policy boom though is assumed to smooth over the liberatory force of educational inclusion and alter it into an "empty signifier" used in diverse ways to different results by politicians, academics and educators (Barton & Armstrong, 2008, p.5). For Slee (2005, p.147), some special education professionals, who are quite resistant to inclusive schooling but cognisant of the current education policy trend, resort to "linguistic alchemy", so that their narratives gain the look of inclusion. Additionally, political and educational discourses around inclusion tend to be loaded with words such as "participation", "diversity" "community" just to veil the institutional structures and processes which create and maintain exclusions (Armstrong, 2003).

On the other hand, Rogers (2007, p.57) highlights that "inclusion" is being carried out in mainstream school settings, like in England and Wales, as well as being proclaimed as non-exclusive, namely as "anti-exclusionary". However, "actual inclusion"- entailing that students experience inclusion in their daily lived realities within mainstream school spaces - is viewed as not being essentially implemented (Rogers, 2007, p.57). For this particular scholar, education is failing a large number of students (Rogers, 2013). Consequently, mainstream schooling is required to be thoroughly scrutinised and that is "everybody's business" (Rogers, 2013, p.989).

As such, the assertion that inclusion means different things to different people or even worse it often results in meaning everything and nothing at the same time is assumed to be a common cliché (Liasidou, 2012). More precisely, in the developing countries inclusive education aims at combating illiteracy and ensuring access to both free and quality primary education as it is estimated that approximately 110 million children have never attended school. In developed countries educational inclusion is established as a policy imperative that advocates disabled students' right to have access to mainstream education along with their peers (Liasidou, 2012). However, within the dirty politics of schooling, inclusive education is considered to end up being a default vocabulary referring to the spatial inclusion of disabled students within mainstream schools. According to Erevelles (2011), inclusive education focuses mainly its attention on the spatial placement of deviant bodies. At the same time the conceptual and ideological presuppositions that underpin pedagogical praxes and are employed to render certain forms of embodiment abnormal, troublesome and dangerous tend to be disregarded.

Furthermore, educational inclusion is lately regarded as an institutionally authorised practice to keep under constant surveillance and control those indocile bodies posing a threat to the normative school status quo. Erevelles (2011) in alignment with disability scholars, such as Barton and Armstrong (2008), cites that inclusive education is lately diverted from the liberatory idea it was supposed to be. In fact, mainstream schools most often claim that they implement some form of inclusion in which disabled students are included, namely placed, in the "least restrictive environments" that serve best their individual education needs (Erevelles, 2011, p. 2.158). Moreover, the discussion on inclusive education within schools tends to be mainly stuck around the significance of placing disabled students in school spaces in which their diverse embodiment is not overemphasised, or it is assumed that the specific students will flourish academically. Thus, equipped with the most complex assessment processes and recent "radical" pedagogical practices, the prevalent impetus of inclusive education is viewed as advocating and enhancing the stigmatisation, disempowerment and exclusion of disabled, queer and dark bodies.

For Erevelles (2011), the recent rhetoric of inclusion evades scrutiny of how students failing to materialise the institutionally authorised rules of embodiment are thoroughly excluded or tentatively included within the authoritarian education status quo. At the same time the inquiry into the pedagogical praxes upholding and reproducing dominant school narratives around normalcy is impeded by the belittlement and reformation of inclusion to a spatial issue (Erevelles, 2011). According to Graham and Slee (2008 cited in Erevelles, 2011, p. 2.158), the word "to include" does not certainly imply "to be inclusive", particularly when students have to encounter an overwhelming number of regulative requirements to conform to the white, heteronormative, able-bodied, male stereotype.

The constitution of this specific form of embodiment as the normative standard based on which all other embodimentS are hierarchically ranked is assumed to regulate the allocation of rights and power. The bodily ranking on the grounds of race, gender ability sexuality and other axes of difference is also presumed to rule which bodies are rendered visible within the official school pedagogy (Garland -Thomson, 2017; Erevelles, 2011). For that reason, the importance of inquiring into how discourses of race, gender, disability and sexuality interweave to create "figures of otherness" has been highlighted by feminist as well as disability scholars (Garland -Thomson, 2017, p. 6; Erevelles, 2011).

The above analysis highlights that inclusive education has ceased being a radical praxis upholding and promoting processes that maximise students' participation in ordinary schools' curricula and pedagogy (Booth, 1996 cited in Barton, 1997). This implies that inclusive education is mostly utilised to explicate, support and preserve the current status quo. Consequently, inclusion is regarded to operate as a panoptic mechanism through practices which permit the allocation to each student of his/her/their "true" name, body or space (Foucault, 1977 cited in Erevelles, 2011, p. 2159)

Taking into consideration the complex and controversial nature of inclusion, a working definition is required to pave the way for the discussion following. Within this thesis, inclusive education does not only imply recognising and celebrating diversity but also promoting the visibility of marginalised discourses and realities within school curricula and pedagogy. For Barton (1997) amongst other disability scholars, inclusive education incorporates a human rights approach to schooling. The goals and principles implicated in the concept of inclusion are presumed to constitute an essential part of the democratic society aimed to be formed and the education valued in the specific society. Accordingly, an inclusive education agenda entails primarily a constant striving to adopt more fair and impartial forms of pedagogical thinking and praxis in order to construct schools and societies that endorse and value human diversity. Therefore, the concept of inclusive education refers to the "...how, where why and with what consequences we educate All students" within this study (Barton, 1997, p. 234).

2.5.1 Inclusive education meets diversity and pedagogy.

Inclusive education has been a global response to the systematic exclusion and marginalisation of the school populations which have been perceived as "deviant" and labelled as "faulty" or in need of being "fixed" and "cured". Disability scholars, such as Booth and Ainscow, (2000) as well as Slee (1997) stress that inclusive schooling entails the fundamental restructuring of pedagogy, curriculum and organisation of schools in order to respond to students' diversity on the basis of ability, gender, race and class. Put another way, inclusive schooling is regarded as incorporating the struggle to express the wide range of human variety in school cultures which are negotiated through the curriculum and pedagogy (Slee, 1997). Thus, adopting more equitable means of pedagogical thinking as well as acting with the objective of constructing schools and societies that celebrate human diversity are presumed to promote the formation of an inclusive reform agenda.

For Liasidou (2012), inclusive education focuses on disrupting the manners in which education systems recreate and maintain social inequities across the axes of difference,

namely gender, ability, sexuality, race and class. This scholar also argues that the liberatory and transformational roles of schools, as spaces of power interplays, are emplaced at the centre of the struggles for educational change, setting out the conceptual background against which matters of segregation and marginalisation are debated and interpreted. Attention is also drawn to the political and cultural structures against which presumptions of "need" "pathology" and "cure" are created, established and preserved in predominant discourses of education and pedagogy. As such, the liberatory potentiality of schooling is presumed to involve the surpassing of fabrications and compromises regarding the authorised model of the "ideal student" included within Eurocentric and neoliberal productions of pedagogical narratives (Liasidou, 2012, p.168). Moreover, the investigation and dismantling of predominant education narratives of pathologising students' deviant bodies - like the discourse of the individualistic model of disability, which focuses on disabled bodies' pathology and the aetiology of the "disorder" to describe children's experiences and lived realities - are regarded as closely connected with the emancipatory potential of schooling since such narratives tend to provoke and legitimate the construction of the "non-ideal student" (Liasidou, 2012, p.168) .

hooks (1994), a feminist scholar and activist, also contends that education - this deep "human transaction" named teaching and learning (hooks, 2003, p. 22) - is about freedom, emancipation and evolution rather than gathering information or finding a job. Being influenced by the Freirean pedagogy which conceives education as a praxis of freedom, hooks (1994) claims that classrooms remain one of the most progressive spaces. Thus, innovative teaching practices can be celebrated and new visions can be formed in such radical spaces. For hooks (1994), education as a praxis of freedom is a mode of teaching moving against and beyond the rigid boundaries which restrain students' learning to the consumption and memorisation of information. Such a type of teaching is considered to focus on looking after the students' souls by preparing them to live in the world. Students are mainly perceived as "whole human beings" (hooks, 1994, p. 13) with complicated lives and diverse experiences.

Drawing on the Freirean notion of "praxis" - praxis is a process of "dialogue and reflection" inducing change through acting, intervening and political shifting (Freire, 1973 cited in Specia & Osman, 2015, p. 197) - hooks highlights that praxis, as a combination of "action and reflection", is both expected from students and teachers within the educational process (Specia & Osman, 2015, p. 197). Thus, schooling should be shifted from a space where students are brainwashed to endorse the predominant ideology - such as white supremacy or patriarchy (hooks, 2003) - to a site where learners are encouraged to deploy praxis, a creative mode of life that promotes critical reflection and mindful actions, so that the world can be transformed. In such a process, learners are viewed as being changed too (Encyclopaedia of the social and cultural foundations of education, 2008 cited in Specia & Osman, 2015).

Some feminist scholars, like Mohanty (1989-1990), claim that educational institutions as well as classrooms are more than simple sites of instruction. Put another way, educational settings are mainly viewed as cultural and political locations, where disputes over power, knowledge and authority take place. As hooks (1989) argues, classrooms are intrinsically spaces of struggle and controversy like the world lying outside school spaces. Therefore, the recognition of a classroom as a neutral space as well as of education as a neutral process is negated. Consequently, the ideal perception of a safe and nurturing school

space is not aligned with the interplays of power and struggle deeply rooted within such spaces (hooks, 1989). At the same time smoothing out issues of power and controversy is considered to hinder pedagogy's main objective to prepare students to live and operate in the real world. Thus, attention should be drawn - instead of the curriculum guidelines - to the conflicting narratives of dominance, to power interplays as well as making visible marginalised people's knowledgeS, experiences and narratives within school spaces (Mohanty, 1989-1990).

It is significant to highlight here that within the feminist paradigm, the key issue - in fact, the trickier issue - is mainly how diverse forms of embodiment are conceived and defined in schooling, rather than the mere recognition and celebration of human diversity. The form of diversity, acknowledged in a specific educational setting, is considered to play a major role in the deconstruction of rigid pedagogical practices regulated by the rules of normalcy (Mohanty, 1989-1990). As such, questions like is diversity conceptualised as a benevolent human variation and integrated into a discourse of 'harmony in diversity' or is it defined as non-symmetrical, unequal and unfair cultural spheres placed between 'hierarchies of domination and resistance', should be posed (Mohanty, 1989-1990, p.181). For Mohanty (1989-1990, p.195), all students own distinct and equitably valued spaces within school contexts ruled by discourses of 'cultural pluralism'. However, students' bodily experiences are defined in terms of an individual as a representative of a cultural group. As a result, cultural pluralism is presumed not only to lead to the depoliticisation of the concept of culture but also to enhance the absolute control of human variation in the name of harmony and collaboration (Mohanty, 1989-1990, p.195). Attempting to conceptualise diversity as 'a harmonious ensemble of benign cultural spheres' is assumed to be a typical neoliberal paradigm of multiculturalism (McLaren cited in hooks, 1994, p.31). However, such a paradigm tends to disregard that knowledge is formed in the sites of social antagonism.

Although most of the current research centres on understanding the modes schools operate in their attempt to legitimate specific types of knowledge and adjust pedagogical practices to the narratives of the ruling society, critical theorists highlight the urgent need for reconstructing knowledge as an accumulated capital model of education. At the same time focus should be shifted to the relationship between the historical formation of social structures and the mode they function subjectively (Giroux, 1988). This matter of subjectivity is deemed to indicate an understanding of the fact that who students are, how they operate, what they believe and what stories they tell, become more understandable within a theoretical framework that acknowledges the existence of dominant narratives (Mohanty, 1989-1990).

Acknowledging that the official school pedagogy is characterised by structures of rigid categorisation and restricted ways of identification, radical educators have attempted to interpret the education regime applying different theoretical lenses. Thus, schooling is perceived as being involved in the fabrication and legitimation of social structures and subjectivities as they are formed within relations of power and meaning. These relations are viewed as designating the potential of human bodies to be recognised and empowered (Giroux, 2005). As Butler (Willig interviewing Butler, 2012, p. 141) points out, "unrecognised lives" - that is, lives lacking an authorised structure of recognition - are deprived of their legal rights and protection. Such lives are also ousted from discourses of political representation.

For Giroux (2016, p. 57), "pedagogies of repression" - namely dominant pedagogies which endorse the narratives of the ruling society and promote uniformity – not only designate students by their flaws and weaknesses but also depreciate or even overlook dark, queer and disabled bodies' experiences of exclusion and marginalisation. Devaluing or ignoring such experiences is strongly linked to the shrinkage of society's democratic principles and processes within the current context of market relations. As the state is in close alignment with the capital and political spaces are regulated by the market, the dominant pedagogy is considered to legitimate principles that generate a "Darwinian world" (Giroux, 2005, p. 6).

Within such schooling, the cultures of subjugated bodies are presumed to press against and transgress the so-called unambiguous borders of the heteronormative, white, able-bodied school status quo. Therefore, a pedagogy which acknowledges the diverse, complex and often conflicting positions bodies seize within multiple cultural, political and institutional spaces, is required. Such a pedagogy is deemed to provide the prerequisite conditions so that social equity and human diversity can co-exist with participatory democracy (Giroux, 2005).

Within the realm of "border pedagogy" - as Giroux (2005, p.14) terms the pedagogy that shifts the focus of attention on what really occurs within school spaces - educators are required to become "border crossers" (Giroux, 2005, p.14). More specifically, educators are involved in the creation of alternative cultural zones which will enable them to alter the narratives, the social practices and the languages securing specific types of hegemony (Giroux, 2005). Students are also perceived as border crossers, as people moving in and out of borders structured around 'coordinates of difference and authority' (Giroux, 2005, p. 22). For Giroux (2005), these borders are cultural borders, socially constructed and historically formulated within regulative discourses, aiming at confining and buttressing specific identities, abilities and social structures. Within such context, schooling is viewed as being inevitably connected with the changing parameters of identity, place, narratives and power (Giroux, 2005, p. 22). Therefore, the main objective of border pedagogy is regarded as being the exploration of the ways in which knowledge can be reshaped and resituated in the interests of rewriting the borders and the coordinates of an opposing cultural politics (Giroux, 2005, p. 22).

According to Erevelles (2000), the critical re-interpretation of the term "border" acknowledges the structures of transgression in which existing dominant borders have been fabricated. The aforementioned scholar also contends that such an interpretation could unsettle these borders which have been historically utilised to silence and marginalise specific student populations (Erevelles, 2000)

2.6. Chapter Summary

In this chapter, I have explored relevant literature in the field and provided a review of the underlying concepts that shape the conceptual and interpretive framework of the current research. First, I have reviewed relevant literature on how legitimated narratives of ability, gender and race interweave to create unintelligible bodies constantly living at risk, since such bodies tend to be deprived of their legal rights and protection. I have also explored the institutionalised practices through which diverse forms of embodiment obtain their

meaning based on a hierarchical ranking of bodily features regulating which bodies' knowledgeS and experiences are rendered visible within the official school pedagogy.

Subsequently, I have provided a short overview of the most fundamental and relevant theoretical paradigms - that is the Foucauldian analytical paradigm as well as the theory of Butler, Ahmed and Puar - in which the body is acknowledged as "a site of power" (Diamond and Quinby, 1988, p. x). More specifically, prominence has been given to the analysis of the notion of recognition, which is regarded as being central to how political theorists, like Butler and Ahmed, grapple with issues around identity and diversity.

In the current chapter, I have also problematised the model of the ideal childhood, which is mainly based on rules and standards that are culturally and historically subject to social priorities of the "developed" world. Furthermore, I have analysed how the merging of childhood innocence and normalcy "as operant" within the dominant narratives of white supremacy, heteropatriarchy and abled-bodiedness disallows the shelter of innocence to queer, black and disabled children's bodies which are designated as dangerous (Walton, 2021, p.338). I have continued this section with a review of the complex and controversial nature of inclusive education, highlighting not only its conceptual diversity but also the need for a working definition to pave the way for future discussion within the present thesis.

In the final section of this chapter, attention has been drawn to the fact that dominant school pedagogy is characterised by structures of rigid categorisation and restricted ways of identification and as such, a pedagogy structured around new narratives is requested.

Based on the literature review, I have identified theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015). Taking into consideration the specific gaps, I have decided that the current study aims at exploring how the gendered, the racialised and the disabled body is negotiated through pedagogy in Greek mainstream school spaces. To achieve this, the study has formulated the following research aims:

1. to explore and analyse parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek mainstream school settings.
2. to understand parents' views of their children's experiences connected with pedagogical praxes which uphold the preservation of these dominant narratives in their Greek mainstream school contexts
3. to explore the ways parents resisted the dominant school narratives connected with their children's bodily diversity

In the following chapter, I discuss the methodological approach that was adopted in the present thesis

3. Methodology

This chapter outlines the methodology of my study. Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), I have decided that this study aims at exploring how the queer, the racialised and the disabled body is negotiated through pedagogy in Greek mainstream school spaces. To achieve this, the study has formulated the following research aims:

1. to explore and analyse parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek mainstream school settings.
2. to understand parents' views of their children's experiences connected with pedagogical praxes which uphold the preservation of these dominant narratives in their Greek mainstream school contexts
3. to explore the ways parents resisted the dominant school narratives connected with their children's bodily diversity

Many education scholars stress that researchers' epistemological and ontological stances deeply affect the research design and the choice of methods (Gallagher, 2009). Being inspired by the postmodern and feminist perspectives, I adopt an epistemological and ontological stance which negates the existence of an absolute truth - especially of a developmental truth regarding childhood - and accepts the complicatedness and manifoldness of realities and knowledgeS. In line with the current paradigm of childhood, this study regards children not only as "knowing subjects" (Children's International Rights, 2005 cited in James, 2007, p. 261) and co-creators of knowledge but also as research participants (Gallagher & Gallagher, 2008) and citizens with human rights (James, 2007).

It is significant to point out here that in alignment with my epistemological and ontological stances, this study initially aimed at:

1. exploring and analysing the prevailing narratives concerning students' diverse forms of embodiment in a mainstream pre-school context in Greece and Bahrain.
2. understanding the pedagogical praxes teachers adopt to enhance the deconstruction of dominant narratives relating to students' bodies in these education contexts.
3. examining the practices and processes students utilise to resist the dominant narratives concerning bodily diversity within the specific educational settings.

Based on the initial design of my research, I viewed an ethnographic approach as the most appropriate for my study. This point of view was upheld by the fact that the specific approach is regarded as allowing children to have voice and participate in producing sociological data (James & Prout, 2017). Participant observation would be the main method in my study as it facilitates the researcher's active participation in the children's social world and the reflection on the outputs of this participation (Hammersley & Atkinson, 2007, cited in Konstantoni & Kustatscher, 2016). I was also thinking of conducting interviews with the educational staff of the school and the children in order to explore their views regarding bodily diversity. I was supposed to start conducting my research in

October 2021. However, I was forced to re-design my study in order to comply with the restrictions imposed in Europe due to the pandemic.

In the following sub-chapters, my theoretical stances and how they have influenced my methodological choices are analytically explored. Moreover, the chosen methods for collecting and analysing data are described as well as issues of trustworthiness and rigor.

3.2. Some Epistemological and Ontological Reflections

Schools are mainly viewed as neutral educational contexts aiming at providing students with the knowledge and skills needed for their successful performance in society. Concepts such as power, conflict and resistance are either belittled or overlooked in the prevalent educational theory and practice (Giroux, 2001). Within the established institutional narratives, legitimated social structures, ideologies and discourses of normalcy are not still perceived as ambiguous and tricky. Therefore, they are assumed to evade scrutiny. At the same time a troubling silence is viewed as dominating the ways schools might be affected and configured by groups interested in sustaining deeply rooted forms of oppression such as sexism, racism and ableism (Giroux, 2001). Moreover, current research in education studies is to a great extent based on what is called the 'paradigm of regulatory modernity' (Dahlberg & Moss, 2005 cited in Moss, 2016, p.96). Amongst the basic features of this regulatory approach are the belief in grand narratives and the clarity of language as well as the value of objectivity and the predominance of a universal truth (Dahlberg & Moss, 2005 cited in Moss, 2016).

Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), I have already clarified that this study aims at exploring how the queer, the racialised and the disabled body is negotiated through pedagogy. The focus of my study is placed within a theoretical framework which conceives the body as the space on which understandings of "identity, difference, desire, knowledge..." and social value are opposed and assimilated (Erevelles, 2000, p.33). More specifically, the body is viewed as the space of cultural and political activities in school settings (Erevelles, 2000).

In accordance with the above theoretical background, my thesis is based on epistemological stances from the feminist and postmodernist ways of knowing and their corresponding interest in the cultural formation of various forms of knowledge and discourse and the relations of power entrenched in them (McDowell, 1992 cited in Kustatscher, 2015). Each of these theoretical concepts relate to complicated discourses and diverse approaches which cannot be interpreted through a single definition (Kustatscher, 2015). As a result, in this section I intend to specify which ideas from the epistemological stances of feminism and postmodernism have influenced my study.

It is widely recognised that the prevalent "masculinist" discourses around women's social marginalisation are based on a universal theoretical interpretation which attributes women's degraded social position, regardless their ethnicity, religion, race, sexuality or class, to a single reason (Yuval-Davis & Stoetzler, M. 2002, p.315). The diverse social, historical, or cultural contexts in which women live or the ways their lives might be influenced by the various axes of difference, such as race, gender, sexuality, class, and

their intersections are not acknowledged. Therefore, within grand narratives social or cultural phenomena are interpreted without acknowledging the diversity of human experience and the multiplicity of lived realities (Stanley & Wise, 1992). As such, reality is presumed to be seamless and existing "out there", ready to be analysed and interpreted as it "really" is by scientists (Stanley & Wise, 1992, p. 345). Additionally, the researcher's values and attitudes are considered to remain out of the research process, mainly though in the "context of justification" (Harding, 1993, p.73). As a result, research objectivity is not assumed to be influenced by the researcher's stances or values. However, Harding (1993, p. 70) strongly criticises this positivist notion of objectivity for disregarding to which degree the researcher's principles enter the "context of discovery". According to the aforementioned scholar, this context refers to the part of the research process in which questions are posed and the research hypotheses are configured (Harding, 1993).

Postmodern feminists also opposed strongly to the perspective of an absolute truth regarding reality. The world is perceived as a set of narratives or texts endorsing the dominion of normalcy as well as the maintenance of diverse forms of oppression such as sexism, racism and ableism. At the same time human subjectivities are created to fit in with the authoritarian and normative social status quo (Hawkesworth, 1989). Within postmodern feminism, knowledge is perceived as socially and historically situated, thoroughly subjective and power permeated. This partial knowledge, which views the world as an 'earth-wide network' of relations and subjective truths, is termed as "situated knowledge" (Haraway, 1988, p.580, 583).

The existence of conflicting knowledgeS and multiple realities has also been pointed out. Such 'knowledgeS' are presumed to be treated as narratives or as small pieces of reality challenging each other within an epistemological context that arbitrates constantly between them (Haraway, 1988, p.580). As previously mentioned, a group of disabled feminists, have struggled for embracement of the diverse realities embedded in living with an impairment. The scholars have also criticised the social model of disability for creating a grand theory which disregards significant aspects of disabled children's and adults' subjective experiences and knowledges (Barnes, 2012). Furthermore, declarations like "women are oppressed" are viewed as camouflaging the diversity of women's lives as well as the modes in which differently positioned women resist or manage to gain control over their lives (Stanley & Wise, 1992).

Within the theoretical framework of feminism, the modernist binary ways of dichotomising experience and theory are disputed, while experience is viewed as being constantly negotiated. For example, when the research participants narrate their children's experiences of embodiment, they give an account of their children's lived realities based on their perceptions and interpretations (Thomas, 1999). Moreover, the final report of data analysis is created through further negotiations amongst the researchers' personal experiences as well as their situated and privileged knowledgeS. Therefore, researchers' main objective should be the perception of meanings and interpretations in operation since the relationships between truth, knowledge and experience are assumed to be quite ambiguous and complicated within the framework of feminism (Thomas, 1999)

It is also significant to note that feminist scholars have challenged the gendered essence of the emotion/reason dichotomy. Based on their views, this binary is utilised to pathologise and exclude diverse forms of embodiment from the creation of authoritative knowledge

since the concept of rationality is strongly connected with the white, heterosexual masculine normative standard (Pedwell & Whitehead, 2012).

On the other hand, the key role of affects and emotions in the production of "objective" knowledge is significantly stressed by feminist scholars. Critical scholars as well as feminist ones, like Zembylas (2021) and Ahmed (2014), have been interested in exploring the relationship amongst affect knowledge, power and resistance. Their interest is based on the consideration that emotions are spaces of regulation and as such, they can also be spaces of political resistance triggering radical transformations (Boler, 1999 cited in Pedwell & Whitehead, 2012). Thus, the concept of affect is assumed to be a constructive groundwork for exploring and analysing radical changes, potentialities and unforeseen connections amongst bodies.

It is argued that the theoretical stances of feminism are quite resonant with the principles of childhood studies (Kustatscher, 2015). There is a consensus amongst sociologists that childhood is a social creation which differs amongst cultures. Therefore, children should not be regarded as a homogenous group whose experiences can be generalised. Additionally, childhood as a factor of social study should not be segregated from other factors such as class, gender, race, ethnicity, sexuality and ability (James & Prout, 2003). Cross-cultural analysis has disclosed a variation of childhoods rather than "a single and universal phenomenon" (James & Prout, 2003, p.4)

As discussed earlier, in keeping with the postmodern and feminist perspectives, I adopt a theoretical stance which negates the existence of an absolute truth and especially of a developmental truth regarding childhood and as a result it accepts the complicatedness and manifoldness of realities and knowledges. The current study recognises subjectivity as well as contradiction and aims at challenging authoritative discourses concerning binaries such as adult-child, heterosexual/homosexual or able-bodied/disabled etc. In line with the current paradigm of childhood, this study regards children not only as "knowing subjects" (Children's International Rights, 2005 cited in James, 2007, p. 261) but also as co-creators of knowledge (James, 2007)

3.3 Adopting an interpretivist paradigm.

Recent discussions on educational theory are considered to place significant emphasis on the relationship between knowledge and power. Such emphasis is seen as leading to the exploration of key issues like who is in possession of a truth, how individuals or groups have got to this truth, or which are the most significant questions to be posed and in which ways they can be best answered. Additionally, these discussions are centred on questions of proper and applicable theoretical perspectives since the selection of the appropriate theoretical paradigm plays a key role in forming the research questions and shaping how the research is conducted.

As discussed earlier, the current study is mainly influenced by the epistemological and ontological stances of feminism. This implies that within this specific research, participants' experiences and stories are presumed to be configured through particular social, cultural or historical circumstances, specific ideologies and power dynamics. Each of the above parameters are viewed as affecting the ways participants voiced their views of their

children's bodily experiences and lived realities within Greek schooling. However, studies following the positivist paradigm are aligned with the notion of a simple and unambiguous relation between experience and social or institutional reality (MacDonald et al., 2012).

Thus, taking into consideration the research aims and the exploratory nature of this study as well as my epistemological stances, I viewed the interpretivist approach as the most appropriate to be adopted for my research. This consideration was grounded on the perception of the specific perspective as allowing the researcher to see the world through the participants' views, experiences, realities situated in specific historical, social and cultural contexts.

The essential questions posed within an interpretivist paradigm are "What is taking place here?" and "What do these incidents mean to the people involved in them?" (MacDonald et al., 2002). Thus, this paradigm is mainly adopted when the importance and the order of specific social phenomena are attempted to be highlighted. Put another way, attention is drawn to what is taking place in this particular space, at that particular time and why (MacDonald et al., 2002). Questions apt to the interpretive approach are regarded as enabling the researcher to contextualise participants' acts and understandings in time and space in such ways that quite penetrative interpretations of phenomena might be offered. As such, a series of alternate actions being rendered invisible by other research approaches might be unveiled. It is also important to note that within this value-laden research paradigm, researchers are expected to utilise their own presumptions and attempt to clarify the meaning to the reader (Denzin and Lincoln, 2005c).

The adoption of an interpretive perspective assisted the current study. Emphasis was given to framing participants' (namely parents of L.G.B.T.Q.I+, disabled and refugee or asylum-seeking children) understanding of their children's bodily experiences, stories and lived realities within the Greek normative school status quo. Attention was also focused on the authorised pedagogical praxes and the dominant bodily narratives promoting discourses of normalcy and as a result, rendering specific bodies invisible within school pedagogy.

The use of an interpretive framework also helped me to highlight the socially created nature of students' embodimentS based on which the concepts of race, gender, disability and sexuality are an output of cultural rules related to what bodies can be or do within the normative school status quo rather than as features of the specific bodies (Garland-Thomson, 2017). Most importantly, the usage of this framework upheld my attempt to stress the socially constituted character of reality as well as the existence of multiple realities, knowledgeS, childhoods, all situated in specific historical, social and cultural contexts.

These assumptions could not be explored adopting a value-free positivist approach. In particular, the present study did not aim to capture the observable and verifiable phenomena of the reality (Denzin and Lincoln, 2005c), namely a research paradigm that does not pay attention to subjective phenomena (Gillham, 2000).

Also, the objective of the current research was not to place emphasis on experimental methods and the generation of results that are value-neutral and produce generalisable models (Comstock, 1982 cited in Lather, 1986))

The interpretivist framework of this study should be viewed in the light of feminist as well as postmodern epistemology as described in the previous sub-chapter.

3.4 Using qualitative methodology and methods within an interpretivist paradigm

As discussed earlier, the current thesis focuses on studying how the disabled, the queer and the racialised body is being negotiated through pedagogy in mainstream school spaces in Greece. The research aims of this study are based on the identified gaps in knowledge and the researcher's epistemological and ontological stances. Simultaneously it is taken into consideration that parents tend to be viewed as the negotiators amongst their children's' intellectual, psychological or personal experiences and the social institutes' wider lens of surveillance (Meadow, 2011). So, the specific research aims at:

1. Exploring and analysing parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek ordinary schools.
2. Understanding parents' views of their children's' experiences connected with pedagogical praxes which uphold the preservation of these dominant narratives in their Greek mainstream school contexts.
3. Exploring the ways parents resisted the dominant school narratives connected with their children's bodily diversity

The above aims indicate that this study tends to focus on the research subjects' 'voices' and experiences rather than on the collection of anonymous standardised data (Ragin, 1994 cited in Roberts, 2014, p.3). It has a more explorative and qualitative character as it is mainly interested in the ways people interpret their world and their experiences in it. A qualitative approach is also assumed to be more compatible with the 'messiness' and the 'openness' (Oakley, 1984 cited in Roberts, 2014, p.4) of social reality which unavoidably influences the respondents' views and attitudes in their everyday lives.

More specifically, qualitative research not only focuses attention on understanding the socially constructed aspects of reality but also attempts to find answers to questions related to how social experience is shaped and given meaning (Denzin and Lincoln, 1998). This implies that qualitative research occurs in a natural context and is situated in people's lived experiences (Aruldoss, 2013). Within such a context, the researcher is assumed to be a tool of data collection (Aruldoss, 2013).

On the other hand, quantitative research, which is entrenched in the positivist philosophy, is majorly criticised for restraining reality to what can be 'empirically known' (Fletcher, 2017, p. 182). Therefore, such research is assumed to advocate the belief that 'reality is out there' (Aruldoss, 2013, p. 64) and the researcher should study it by collecting a plethora of standardised data.

Following the above analysis, choosing a qualitative approach for my study enhances my understanding of how subjectivities are formed through the experiences of living out the prevailing authoritative discourses. By this I mean, how students' bodies are gendered, disabled or racialised through prevalent normative narratives and how their experiences connected with this process have been perceived by their parents. Thus, after taking into

careful consideration all the methodological possibilities, I decided to adopt a qualitative approach which has an interpretive perspective.

However, it is important to point out that my research can also be regarded as feminist research since my personal experiences are vigorously integrated in the research process. Put another way, my situated knowledgeS as well as my experiences and lived realities have directed me to explore the specific research topic namely how is the queer, the racialised and the disabled body negotiated through pedagogy in the Greek education context. My 'gendered lens', in other words my ways of viewing and perceiving the world, has also affected the questions I posed as well as how I collected, analysed and interpreted the research data.

Thus, my interest in the concept of inclusion as a constant battle against the exclusion and marginalisation of deviant and unruly bodies is deeply rooted in my father's 'disablement', due to a brain stroke. This interest was strengthened when my best friend's son was labelled as "severely handicapped" due to a chronic illness and as a result, he was excluded from mainstream education. The experience of my friend's struggle against the Bahraini Ministry of Education to advocate for her son's human right to have access to mainstream education, have changed my attitude towards students' embodimentS. It has also made me realise that students' bodies constitute contested spaces.

3.5 Data collection

The data collection took place between October 2020 and April 2021. Taking into consideration the nature of the current study, I concluded that the most appropriate method for collecting my data was to conduct semi-structured interviews. As discussed earlier, the current research has a more explorative and qualitative character as it mainly focuses on the research participants' voices and their perceptions of how their children experienced their diverse forms of embodiment within Greek school spaces.

3.5.1 Semi-Structured interviews

For Mason (2002), the selection of semi-structured interviews as the core method of data collection in a study is mostly related to the researcher's ontological and epistemological position.

In keeping with my feminist and postmodernist stances, interview methods were the most proper to shed light on the lived school realitieS, stories and experiences of children who tend to be disempowered, marginalised and excluded from mainstream schools due to their unruly and deviant embodiment. According to DeVault and Gross (2012 cited in Linabary & Hamel, 2017, p.99), qualitative interviewing is acknowledged as a potent and effective tool by those feminist researchers who are keen on the "self-identified" and contextualised experiences of women as well as of marginalised groups. Qualitative interview methods are also considered to question to a certain degree the researcher's established power since research participants can describe their experiences in their own

words. In other words, participants are not confined to use the researcher's terminology in order to narrate their stories (Reinharz, 1992, cited in Linabary & Hamel, 2017).

However, within the conduct of the interview, researchers and participants are presumed to function as "co-participants" in the process of creating meaning and knowledge (Briggs, 1986; Hesse-Biber, 2014 cited in Linabary & Hamel, 2017, p. 99). As such, attention should be drawn to the role of the researcher in the specific process. However, the role of the researcher in conducting qualitative interviews will be further discussed and analysed in the following sub-chapter (see sub-chapter 3.6. Reflexivity).

One of the main advantages of adopting semi-structured interviews as the key method of data collection within a study is that the data created are regarded as profound, rich and meaningful as well as nuanced (Rubin and Rubin 1995, cited in Aruldos, 2013, p. 83). This format of qualitative interviewing also authorises the researcher to explore and analyse the shared meanings that people construct in their everyday lives. In cases that additional information on a certain topic is required, conducting semi-structured interviews is viewed as the most appropriate method as it offers flexibility and fluidity during the interview process (Aruldos, 2013). The aforementioned format of interviewing entails that the interviewer initially introduces the topic and then guides the discussion by posing open-ended questions based on the interview guide. Semi - structured interviews tend to start with general questions and move towards the main subject (s) of the interview.

As the interviewer, I attempted to have a focused yet more relaxed and interactive pattern of communication with the interviewees which allowed me to enrich the interview with questions and follow-ups related to the participants' own responses (Linabary & Hamel, 2017). I also believe that this pattern of communication encouraged some of the interviewees to ask for an extra online meeting in order to enrich their narratives with additional pieces of information or more detailed descriptions of specific incidents connected with their children's diverse forms of embodiment. These interviewees, namely two parents of asylum-seeking children as well as 2 parents of L.G.B.T.Q.+ children, claimed that they had either forgotten or underestimated the importance of mentioning or describing in detail these incidents.

For the current study, it was initially planned that thirty-six (36) interviews would be conducted with parents of disabled children, L.G.B.T.Q.+ children and refugee or asylum-seeking children. More specifically, it was decided that twelve (12) interviews would be conducted with parents belonging to each of the three (3) aforementioned groups, namely parents of L.G.T.B.Q. I+ children, parents of refugee and asylum-seeking children as well as parents or carers of disabled children.

Within the current study, deciding the sample size beforehand is regarded as intrinsically problematic. The specific view is justified by the fact that in this qualitative study not only is an interpretivist approach adopted but also Reflexive Thematic Analysis (see sub-chapter 3.7.1) is used as the key method of analysing data. For Braun and Clarke (2019, p. 210), discussions around the sample size in Thematic Analysis demonstrate the "lingering presence" of positivist stances. Moreover, these scholars argue that deciding the sample in advance is mainly enforced by practical needs such as submitting a research proposal or applying for funding. Following the Braun and Clark model of data analysis, I, as the researcher, took into consideration the focus and range of the research questions, the

method adopted for data collection, the aims and the scope of the research as well as the restraints of the study and "guesstimated a provisional" size of sample (namely conducting thirty-six (36) interviews with parents of disabled/ L.G.B.T.Q.I+/ refugee or asylum seeking children) for my Ethics Application (Braun & Clarke, 2019, p. 211). This temporary sample size was "guesstimated" that it would produce the prerequisite data to narrate a vigorous, intricate and many-sided story about patterns connected with the phenomena on which the present study focuses (Braun & Clarke, 2019, p. 211).

It was also determined that parents participating in the current study would be approached through various organisations promoting Disabled People's Rights, like ESAMEA, through different Non-Governmental Organisations fighting for L.G.T.B.Q.I+ children's rights, such as "Proud Parents" or "Rainbow Families," as well as various communities supporting refugees or asylum-seekers, like the "Afghan Community of Migrants and Refugees in Greece". Additionally, it was agreed that these parents would be racially, socially and geographically diverse and have at least one pre-school aged child (4 to 6 and a half years old). Emphasis was placed on the pre-school age range as it is considered that this is the time when most children start to develop an understanding of their bodily diversity (Kane, 2006).

Letters - the so called "Participant Information Sheet for Parents" (see Appendix 1) - with general information regarding the aims of the current study as well as what the participants were expected to do in the project would be forwarded to parents through the aforementioned organisations. The Participant Information Sheet for Parents was determined to be written in English and then translated in Greek. Acknowledging the harsh and segregated realities parents of refugee or asylum-seeking children are compelled to confront, especially in refugee camps, we (namely my supervisors and I) agreed that it would be unethical to prevent them once again from voicing their stories using as an excuse their difficulty or their inability to communicate in Greek. Thus, we concluded that interviews should be conducted either in English or in Greek so that none of the parents would be marginalised due to language barriers. Semi-structured interviews with parents would be recorded using a small tape-recorder. The specific interviews would take place in a quiet and private setting in which the research participants would feel relaxed and safe to discuss any sensitive issues that might arise. The transcription as well as the translation of each interview would take place just after being conducted. An interview guide (see Appendix 1) including demographic information and the topics to be addressed during the interview was determined to be prepared. The topics initially decided to be addressed in the interviews were the following:

- a. parents' perceptions of how their children experienced the prevailing narratives concerning bodily diversity in their Greek pre-school settings.
- b. parents' views of their children's experiences connected with pedagogical practices which enhance the deconstruction of these dominant narratives in their Greek pre-school contexts.
- c. parents' perceptions of their children's experiences concerning their ways of resisting the prevailing school narratives connected with their bodies.

It was also initially planned that semi-structured interviews would be conducted with a young L.G.B.T.Q. I+ person, a young Disabled person and a young Refugee or Asylum-Seeking person. These interviews sought to explore how these young people experienced their diverse forms of embodiment within their pre-school settings. For ethical reasons, it

was agreed that young people participating in the current study had to be above 18, namely, to be adults. An interview guide (see Appendix 1) was decided to be prepared including demographic information as well as the topic to be addressed during the interview which was the following:

- a. young people's experiences concerning bodily diversity in their Greek pre-school settings.

3.5.2. Researching in the COVID-19 pandemic

However, the outbreak of the COVID-19 pandemic induced the enforcement of exceptional social distancing measures leading to the restriction of social interaction. As a result, qualitative studies around the world, like the current one, had to adjust to the new reality and surpass unprecedented challenges. Within the current research, the key challenge was the conduct of face-to-face semi-structured interviews since in mid-October 2021 the Greek Government imposed a strict lockdown restricting social interaction to the minimum. It is important to note here that only three (3) out of the total eighteen (18) semi-structured interviews with parents were conducted face to face. Discussing and taking into consideration my supervisors' suggestions, I understood quite soon that the response to researching in crisis requires what it is termed as "research resilience" so that the research is not halted (Abdul Rahman et al., 2021, p. 1). Therefore, I had not only to comply with the mandatory rules of the imposed lockdown but also to move on working in digital environments. This implied that I needed to digitalise my research methods - namely conducting semi-structured interviews with parents, which was the core data collection method - to secure the continuance of my research (Abdul Rahman et al., 2021, p. 1).

Thus, with face-to-face interviews being unfeasible, I decided to switch to conducting virtual interviews. Part of the process of digitalising semi-structured interviews is also considered to be reflection over the following two key issues. Firstly, how conducting virtual interviews influenced the rigor and continuity of the current research and secondly, how the research participants were affected by the switch to virtual interviews (Abdul Rahman et al., 2021).

One of the challenges I confronted while conducting virtual interviews was that parents, especially mothers, participating in the research were easily distracted either by their responsibilities mainly related to childcare or by work issues, such as emails. For example, Amanda, a mother of a disabled child, had to pick up her crying baby from his cot and comfort him while describing the challenges, she had faced in her attempt to ensure her daughter's access to mainstream education. However, such distractions are assumed to disrupt the flow of the interview and as a result to adversely affect its quality.

According to literature, research participants may be annoyed or troubled by seeing themselves on screen. This may clarify why specific interviewees, mostly mothers belonging to the refugee or asylum-seeking group, preferred to turn their video operation off throughout the interview process. However, these parents' decision might be strongly connected with particular cultural or religious notions. On the other hand, switching the video function off affected adversely my ability, namely the researcher's ability, to build

rapport with these interviewees since there was no possibility to engage with them through physical actions like sustaining eye contact (Abdul Rahman et al., 2021, p. 5).

However, the main challenge I encountered while conducting a qualitative study in crisis, namely the COVID-19 pandemic, was recruiting participants for the current research. As soon as my research received ethical approval from the School of Education's Ethics Committee, I attempted to contact via email ESAMEA, an Organisation promoting the Rights of Persons with Disabilities, "Proud Parents" and "Rainbow Families" two (2) well-known Non-Governmental Organisations fighting for L.G.T.B.Q.I+ children's rights, as well as various Communities supporting refugees or asylum seekers, such as the "Afghan Community of Immigrants and Refugees in Greece", aiming at obtaining written consent to conduct interviews with parents/caregivers or guardians who were members of the aforementioned Organisations and Communities. More specifically, these emails were sent to the Representatives responsible for the sector of Development and Research, namely the "Gatekeepers" of these Organisations and Communities, explaining the purpose of the research, their role in the research as well as providing information about the data collection method (see Appendix 1). My attempts though to contact the specific "Gatekeepers" via email or by phone proved to be fruitless, due probably to the strict lockdown imposed by the Greek Government in early October 2021. It was clear to me that I had to show what was previously cited as "research resilience" in order to continue conducting my research amid crisis (Abdul Rahman et al., 2021, p. 1). Thus, I concluded that I had to find an alternative means of recruiting participants, primarily through my own social networks (Yu, 2009). Nevertheless, following one final attempt to contact the certain Organisations and Communities by phone and via email, I turned to my social network of friends and former colleagues to recruit participants and begin data collection.

3.5.3 Recruiting participants

As discussed earlier (see subchapter 3.5.2), recruiting research participants in the era of the Covid-19 pandemic turned out to be more challenging than it was initially expected. My decision though to use my social network for the recruitment of participants belonging to the disability group proved to be quite beneficial.

On the contrary, gaining access to "hard-to-reach" populations, such as parents of L.G.B.T.Q.I+ and refugee or asylum-seeking children, rendered the whole process of recruitment extra tricky (Ellard-Gray et al., 2015, p.1). According to Ellard-Gray et al. (2015), populations might be designated as "hard-to-reach" due to their social or geographical position, but also because they are stigmatised, discriminated, and therefore, disempowered. There are also populations presumed to be hidden and as a result, they are hard to be reached since no account of their experiences and lived realities exists. Sometimes specific populations might be simultaneously located in all three classifications (Ellard-Gray et al., 2015).

Within the current study, parents of refugee or asylum-seeking were perceived as a hard-to-reach population because of being enclosed to refugee camps during the pandemic and at the same time as a vulnerable group, due to their children's segregation and disempowerment.

On the other hand, parents of L.G.B.T.Q.+ children were viewed as a hidden population since their children's experiences and realities are rendered invisible within Greek society and simultaneously as a vulnerable group due to the ab-normalisation of their children's embodiment and its subsequent stigmatisation. More specifically, Rinio, an activist and mother of an intersex child, mentioned the following during our discussion:

"Parents of L.G.B.T.Q.+ children in Greece tend to be afraid of sharing their children's experiences and lived realities within Greek schooling since their children might be subjected to further bullying if their experiences are identified".

The aforementioned view made clear to me that the population I was attempting to reach was probably a closed and protected community. Additionally, when I contacted by phone B. - an activist fighting for the rights of L.G.B.T.Q. + families - to recommend me some potential participants, she pointed out:

"You know, parents are not willing to talk. Only a few parents who have accepted their children's diversity and have decided to act as their children's advocates. But even those parents are tired of being interviewed again and again, since they are the only ones who are not afraid of talking."

Thus, conducting research during crisis and at the same time encountering serious recruitment challenges, such as rejection or opposition, made me feel as if I were on my own. It is significant to note here that in my effort to gain access to parents of L.G.B.T.Q. + children, I encountered strong opposition from medical professionals, like psychiatrists. These professionals were authorised as the Gatekeepers of various Greek Non-Governmental Organisations "promoting" the rights of L.G.B.T.Q. + children. However, their high expertise on measuring and ranking human bodies based on the established norm of the white, able-bodied, heteronormative male, has long been accused of upholding in a way the stigmatisation and segregation of disabled and queer students' bodies. As discussed earlier, the hierarchical ranking of bodily features tends not only to regulate the allocation of rights and power but also to rule which forms of embodiment are rendered visible within the official school pedagogy (Garland-Thomson, 2017; Erevelles, 2011).

On the other hand, conducting a research project of this nature - namely research about students' diverse forms of embodiment within a culture which still perceives diversity as a threat to the cultural, social, ethnic, or religious "purity" of the Greek nation (Gogonas, 2010, p. 6) - didn't provide a "blueprint to follow" (Edmonds, 2019, p. 4). Discussing with my supervisors encouraged me to understand that I had to show resilience (see sub-chapter 3.5.2) and flexibility to keep going with my research. Therefore, snowball sampling as a data accessing method was adopted in my attempt to confront recruitment challenges as well as balance the reality of finishing my thesis. Although snowball sampling is characterised as a slow and time-consuming procedure, I was rather confident that this method would provide me "a population pool" of possible participants (Edmond, 2019, p.1). I also took into consideration that snowball sampling tends to be established as a particularly effective tool in getting information about as well as gaining access to hard-to-reach populations (Noy, 2008).

Thus, I started approaching various activists advocating for the rights of the L.G.B.T.Q.+ community or working with refugees and asylum-seekers mainly through the social media. I used to text them on messenger describing the aims of the current study and asking for their assistance. As soon as they responded, I would e-mail them back the prerequisite papers, namely the Participant Information Sheet, the Consent Form and the Interview

Guide for Parents (see Appendix 1) if someone asked for it. Although waiting for their response was a rather tedious and laborious process, it proved to be worthwhile. At the end, suggestions and information - namely demographic information such as age, race, ethnic origin, educational level, professional training, marital status, geographical region, political affiliation - concerning parents to interview started to flow. Reviewing parents' demographic information made me realise that I was not interested in a homogenous and typical sample representing the common and ordinary parents' views of their disabled/L.G.B.T.Q.I.+ refugee or asylum-seeking children's experiences within Greek schooling.

On the contrary, the current study aimed at portraying the features as well as the diversity of parents belonging to these three (3) groups. Put another way, the present study wished to place emphasis on the thorough understanding of particular cases, namely on "rich information" cases (Merriam & Tisdall, 2016, p.96). Such cases are presumed to provide crucial information about issues of great significance in terms of the aims of the research. Therefore, a purposeful sampling strategy known as maximum variation sampling was utilised in the attempt to recruit participants. The main idea of this method is that the diversity in the research participants' backgrounds tends to ensure the rigor and trustworthiness of the research. More specifically, trustworthiness is insured due to the variety in the views and perspectives on the key concepts being explored. Furthermore, any prevalent patterns produced through maximum variation are presumed to be of great interest in capturing the main experiences and fundamental aspects of the phenomenon being studied. As a result, maximum variation sampling of parents belonging to the aforementioned groups entailed defining as well as searching for and finding those parents who reflect the broadest possible scope of the features of importance for the research. So the final sample resulted in six (6) parents for each of the three (3) groups. The demographics of the participants are shown in Table 3.1. (see page)

3.6 Ethical issues

Ethics is viewed as a vital element of research and is particularly emphasised in feminist studies. Ethics is strongly connected with applying a whole of moral rules to avoid hurting or mistreating others, to be respectful and to be impartial (Sieber, 1993 cited in Morrow, 2008, p. 52). Ethical considerations in such studies are mainly engaged with issues around informed consent, ethical reflexivity, anonymity and confidentiality.

The current study was guided by the University of Strathclyde Ethics Committee Codes of Practice (www.strath.ac.uk/ethics). Ethical approval for this research was sought and received by the School of Education Ethics Committee (see Appendix 1). To ensure ethical protocols were adhered to, the following ethical issues were addressed:

- * All participants were given information clearly outlining that they were invited to take part on a voluntary basis. Parents from all three (3) groups were also requested to complete a consent form, which protected their right to privacy or to withdraw at any time from the study. The nature and purpose of the study was highlighted in the Participant Information Sheet for Parents (Appendix 1).

* Participants coming from all three (3) groups were reassured that their identifying details would not be revealed in any written or oral publication, so that there would not be any chance of being identified. More specifically, pseudonyms were employed to replace the original names anytime translated texts were used in quotes, since confidentiality is acknowledged as the "hallmark" of ethical research. Additionally, all the data were anonymised at the point of transcription and safely stored on a password protected and encrypted laptop. Informational leaflets – namely the Participant Information Sheet for Parents - were issued to the research participants prior to the conduct of the interviews informing them that any data gathered by the researcher throughout the interviews would be kept confidential and remain so. This message was also repeated to the participants before carrying out each interview.

3. 7. Justifying the data analysis method

Qualitative research is more and more acknowledged as a valued research approach. However, the complicatedness surrounding the specific paradigm is considered to prerequisite the methodical and rigorous conduct of qualitative studies (Braun & Clarke, 2006). At the same time data analysis, characterised as the most complicated phase of qualitative research, can also be clearly and unambiguously communicated, where and insofar as it is systematically and meticulously executed. According to Braun and Clarke (2013, p.173), qualitative analysis includes a wide range of approaches from more “exploratory” and “descriptive” to more deeply “theorised” “interpretive” ones. More specifically, descriptive analysis is assumed to focus on shedding light and reflecting upon topics and issues institutionally established as insignificant or meaningless and as a result largely unknown.

On the other hand, an analysis with interpretative objectives is inclined to pose questions such as "what is happening here" or 'how can we perceive these narratives' (Braun and Clarke, 2013, p.174). As such, interpretative analysis is concerned with the in-depth understanding of the data. It is also preoccupied with exploring underneath the surface of the data as if it were supposed to perceive both the ways and the reasons that these narratives were constructed. Put another way, it is as if interpretative analysis were assumed to create a conceptional account of the data and/or some form of theorisation around them (Braun & Clarke, 2013). Therefore, such an analysis is viewed as going even further than the descriptive one. The above analysis indicates that each qualitative research paradigm is characterised by specific methods for carrying out, reporting and assessing the procedures of data analysis. On the other hand, researchers are bound to describe thoroughly and in detail the data analysis procedures as well as acknowledge their active role in creating and explicating realities from meanings. By this means, they are expected to insure the rigor and trustworthiness of their research (Braun & Clarke, 2013). It is important to note here that researchers are considered to become the tools for data analysis within qualitative research, such as the current one, since they generate codes, identify and develop themes, decontextualise as well as recontextualise data. Thus, researchers are expected to acknowledge their own epistemological and ontological positions as well as values in each phase of the qualitative study. For that reason, "an account of themes emerging or being discovered" is perceived as a "passive" account of the analysis process as it renounces the researchers' active role in identifying themes and

Table 3.1

The demographics of participants

Pseudonym	Age range	Race	Ethnic origin	Educational Level	Professional Training	Marital status	Geographical region	Political Affiliation
Giota	30-40	White	Greek	University	P.E. teacher	Married 3 kids	Athens	Communist
Anna	40-50	White	Greek	High School	-----	Married 4 kids	Naxos	Conservative
Liani	50-60	White	Greek	Primary School	Hairdresser	Married Carer	Naxos	Conservative/ Religious
Amanda	30-40	White	Greek	University	Reporter	Married 2 kids	Center of Athens	Leftist
Elda	40-50	Non-white	Albanian	High School	Housemaid	Married 2 kids	Wider area of Attica	Communist
Stephanie	50-60	White	French	University	Tourist Guide	Married 2 kids	Sifnos	No political affiliation
Rinio	50-60	White	Greek	College	Jobless Activist	Re-married 2 kids	Syros	Radical Leftist
Simos	60-70	White male	Greek	University	Businessman	Married 2 kids	Northern Suburbs of Athens	Leftist
Andreas	60-70	White male	Greek	University	Pensioner/ Activist	Divorced with 1 kid	Piraeus	Radical Leftist
Elen	50-60	White	Greek	University	Teacher	Married with 1 kid	Centre of Athens	Leftist
Maria	50-60	White	Greek	College	Artist	Married with 2 kids	Northern Suburbs of Athens	Leftist
Elena	40-50	White	Greek	High School	Civil Servant	Divorced with 1 kid	Patra	Conservative
Amna	30-40	Non-White	Pakistani Asylum-Seeker	Finished School in Pakistan	-----	Married with 4 kids	Centre of Athens	Very religious No political affiliation
Mahdi	20-30	Non-White male	Hazari Asylum-Seeker	Finished school in Afghanistan	Volunteer	Married with 2 kids	Centre of Athens	Open-minded No political affiliation
Rawan	20-30	Non-White	Egyptian Asylum-Seeker	High School in Egypt	-----	Married with 2 kids	Centre of Athens	Open-minded No political affiliation
Rajdeep	30-40	Non-White	Indian Asylum-Seeker	-----	-----	Married with 2 kids	Peloponnese	Sikh No political affiliation
Komal	30-40	Non-White	Afghani Refugee	Finished school	-----	Married with 3 kids	In a refugee camp away from Athens	No political or religious affiliation
Dilara	20-30	White	Afghani Refugee	Finished school	-----	Married with 2 kids	In a refugee camp away from Athens	No political or religious affiliation

deciding which are of any interest to present them to the readers (Taylor & Ussher, 2001 cited in Braun & Clarke, 2006, p. 80).

For Miles, Huberman and Saldana (2020) the relationship between what is being researched and how data analysis is being conducted should be explicated in qualitative research. With that in mind, I acknowledged it was essential to select the data analysis approach which fitted best with my theoretical stances as well as the focus of my study (Braun and Clarke, 2006). Likewise, I took into consideration the advice offered by scholars, such as Miles and Huberman (1994), that the reduction of data into trustworthy conclusions is dependent on the researchers' skill to be rigorous and systematic in analysis.

In selecting the most proper method of data analysis, I saw it as important to be open to diverse approaches. So initially I presumed that constructed ground theory would be the best fitted method with my theoretical positions since it is featured as compatible with postmodern and feminist epistemologies (Wuest, 1995). This method is also regarded as allowing researchers to refine their data through constructing and reconstructing them. Therefore, it is claimed that constructed ground theory enhances the researcher's in-depth understanding of what is happening with their data (Charmaz, 2006). However, the moment I transcribed the pilot interviews and started getting familiar with my data it became clear to me that I was interested in producing a rigorous and "thick description" or account of the phenomena I was studying rather than in creating theory (Charmaz, 2006, p. 14). It is fair to say that the coding process applied to grounded theory is very much like to that of thematic analysis. The main differences amongst these methods are the adoption of a spiral type of data collection and the continuous comparison of data leading eventually to the creation of theory in grounded theory. It is significant to point out that the data for this study were collected at the peak of the Covid-19 pandemic. As a result, it was rendered infeasible to go back and forth to collect additional data. So the adoption of grounded theory as a method of data collection was discounted.

Being cognisant of the researcher's key role in the creation of knowledge, I decided that "Reflexive Thematic Analysis" would be the most appropriate method of data analysis for the current study (Braun & Clarke, 2019, p. 594). This term was coined by Braun and Clark (2019) in order to best capture what is unique about their approach in comparison to other forms of Thematic Analysis. For Braun and Clark, thematic analysis has been recently recognised as a distinctive method, yet it is the most widely utilised qualitative method of data analysis.

In the next section, I describe some key features of reflexive thematic analysis and outline how I used it to code the data corpus.

3.7.1. Thematic Analysis

As previously mentioned, thematic analysis is characterised as an inadequately delimited and hardly recognised method of data analysis, while extensively used. Thematic analysis has also been recently acknowledged as a method in its own right. Before 2006, the specific analytic method was rather perceived as a technique, or a process applied to support researchers in analysis. This specific view has been particularly disputed by

scholars, such as Braun and Clarke (2006). Put another way, the aforementioned scholars have established thematic analysis as a distinctive method with a clearly defined number of processes for social sciences.

On the other hand, there is a convergence on thinking around the flexibility that thematic analysis is considered to provide to the researcher. Braun and Clarke (2006) argue that thematic analysis is a qualitative method which can be broadly applied across a variety of epistemological and ontological stances as well as research questions. Thus, it is a method for recognising, describing, or interpreting, analysing, arranging and presenting themes developed within the data set. However, what is viewed as particularly significant is that the adopted theoretical framework and the selected methods of analysis are compatible with what the researcher wishes to know. It is also highlighted as important that the researchers should be aware of the decisions they took regarding their analytic methods as well as recognise them as their decisions (Braun & Clarke, 2006).

Keeping that in mind, I concluded that both the flexibility of thematic analysis and its potential to generate trustworthy and insightful findings, if it is rigorously conducted, were pertinent aspects for this study.

In line with the postmodern and feminist perspectives - as discussed earlier in sub-chapter 3.2. - I adopted an epistemological stance which negates the existence of an absolute truth as well as of a seamless reality ready to be analysed and interpreted as it 'really' is by scientists. Thus, within the current study, it is acknowledged that the researchers' epistemological and ontological positions as well as their values influence the process of data analysis. Additionally, the researcher's role in knowledge creation is a key aspect of this study. Taking into consideration the above parameters, I decided that reflexive thematic analysis was best fitted with the exploratory nature as well as the focus my research.

For Braun and Clarke (2006), data analysis is the output of the researchers' lengthy and deep involvement with the data as well as their skill to be knowing and reflective over their own philosophical assumptions which inform their usage of reflexive thematic analysis. Thus, the process of data analysis is featured as vigorous and productive.

In other words, reflexive thematic analysis is related to the researchers' perceptive and introspective involvement with the data as well the process of analysis rather than with their insistence on following rigid coding processes correctly (Braun & Clarke, 2006). Therefore, this analytic approach is regarded as a meticulous and methodical approach and at the same time as flexible and iterative, focusing attention on the researcher's subjectivity. Within the framework of reflexive thematic analysis, the coding process is characterised by the researcher's constant doubts and queries as far as the presumptions made in analysing and coding data. Themes are viewed as analytical products created through and by the researchers' productive "labour of [their] coding" (Braun & Clarke, 2019, p.594). As such, themes do not reside in the data waiting for retrieval. On the contrary, themes are explanatory and descriptive narratives about the data. Themes are constructed through and from the researchers' analytic tools and competences, their ideological assumptions as well as the data themselves (Braun & Clarke, 2019).

For Braun and Clarke (2019), reflexive thematic analysis is a method of analysis offering an adventure to the researcher rather than a recipe. Both scholars claim that they have been interested in providing flexibility for the researchers regarding the theory framing the usage of thematic analysis, namely the researchers followed a constructionist or a positivist framework. The flexibility provided is also concerned with how rigorously the researchers implemented thematic analysis, that is to say they applied semantic or latent coding and they adopted an inductive or deductive stance (Braun & Clarke, 2006).

To sum up, reflexive thematic analysis is engaged in looking thoroughly through a set of data to find "repeated patterns of meaning" (Braun & Clarke, 2006, p.86). As indicated earlier, the type of thematic analysis adopted as well as its outcome is presumed to vary. Therefore, it is considered essential that questions in terms of what approaches of reflexive thematic analysis were followed, namely an inductive approach or a deductive one, or what is perceived as a theme as well as at which level themes were identified should be explicitly acknowledged and discussed before the beginning of data analysis. More importantly, researchers should be engaged in a continuous "reflexive dialogue" with themselves concerning these issues throughout the process of analysis (Braun & Clarke, 2006, p. 82).

As a researcher, I was particularly interested in presenting the participants' views and perceptions of their children's experiences and their lived realities in relation to their diverse forms of embodiment within Greek school contexts. Thus, I was not intent on being constrained by either a coding process, in which I would have to fit the data into a pre-determined coding framework, or by my theoretical assumptions. As a result, I decided to follow an inductive analytic approach or a "bottom up" type of analysis in which the themes generated are majorly related to the data (Braun & Clarke, 2006, p. 83). Therefore, inductive analysis contrary to the deductive one is perceived as data driven.

However, it has been argued that data are not coded in a theoretical vacuum since researchers cannot set themselves free from their epistemological positions. Thus, I was expected to acknowledge that my many years' experience of Greek schooling and my worldview as well as a solid grasp of related theory would indeed influence data analysis. To counter this, I believed I had to find the right balance between an inductive and deductive approach.

Another essential decision refers to the level at which themes are to be constructed. According to Braun and Clarke (2019) reflexive thematic analysis mostly concentrates just on one level. More specifically, this specific approach can focus on the semantic level at which data are generated within the direct and apparent meanings. On the other hand, reflexive thematic analysis may as well centre on the latent level at which analysis is presumed to go further than surface meanings and explore hidden assumptions, ideas or preconceptions (Braun & Clarke, 2006).

These underlying conceptualisations are theorised while forming the "semantic content" of the data (Braun & Clarke, 2006, p.84) Therefore, latent thematic analysis is considered to implicate "interpretative work" to produce themes (Braun & Clarke, 2006, p.84). Consequently, the analysis generated is perceived as going beyond description since it is earlier theorised.

As discussed earlier, the current study aimed at exploring and analysing parents' perceptions of their children's experiences related to their unruly embodimentS within the normative Greek schooling. Thus, as a researcher, I was mainly concerned with identifying and examining the opinions, ideas or assumptions underlying parents' stories rather than with describing what they merely said. In sum, I sought to discover how factors - such as the authorised school discourses around embodiment, or the concepts, of race, ability, sexuality and gender - were institutionally established within the specific education context, gave specific form and meaning to parents' narratives. As such, I decided that I should adopt a latent reflexive thematic analysis in which the production of themes themselves implicates explanatory work.

Amongst the issues that should be acknowledged and discussed even before the phase of data analysis, is the question of what is regarded as a theme. According to Braun and Clarke (2006, p. 82), a theme records a key aspect of the data in relation to the research questions and shows "a level of patterned response or meaning" in the data. Within the current study, the significance of a theme was not mainly established on the basis of quantitative criteria but rather on whether it highlighted something pivotal in relation to the general research question. Therefore, the two (2) identified key themes - namely the following: **"Institutionalised schooling spaces and diverse forms of embodiment"** and **"Parents' and Students' bodies within the normative school status quo"** - especially captured significant aspects of how unruly and deviant bodies are being mediated through school pedagogy within schooling spaces still ruled by discourses of normalcy.

To sum up, I concluded that reflexive thematic analysis was the most well-suited analytic method to the nature, the epistemological stances as well as the aims of the current research. At the same time, I considered that this method would also offer a well-structured yet flexible approach, which included making clear how exactly I conducted my analysis, a step considered to be often omitted by qualitative researchers (Attride-Stirling, 2001).

Braun and Clarke (2006) offer a six phases model of data analysis which I applied in a flexible way so as to be compatible with the research questions and the data of my study. This data analysis model worked for me as a guide throughout the process of identifying codes, seeking and delineating themes as well as naming themes and creating the report. It is significant to point out that although this six phases model of analysis might be perceived as "linear", reflexive thematic analysis is a rather "recursive" procedure implying a continuous moving back and forth throughout the phases (Braun & Clarke, 2006, p. 86).

Researchers are inclined to use computer software such as NVivo and Computer Aided Qualitative Data Analysis Software (CAQDAS), especially when they are expected to deal with a large volume of data (Saldana, 2016, p. 28). Such software packages are also considered to help researchers in categorising, retrieving and counting the frequency of events. However, I thought that such small-scale research, like the current one, did not deserve the amount of time required to input the data corpus. This is certainly not to undervalue how time consuming the transcription, translation and the manual coding of data was.

For Braun and Clarke (2006), the transcription of verbal data, like interviews, into written form by the researchers themselves is a great way for them to start becoming acquainted with their data. Saldana (2016) also highlights how pivotal it is for the researchers to get a

feeling for the data at a very early stage of data analysis. Taking into consideration these scholars' views, I concluded that the only way to start familiarising myself with the data would be to physically handle the data corpus. I accept that there are well-documented advantages of utilising software packages as a data management tool which can swiftly retrieve data, yet it is widely known that such packages cannot interpret findings.

3.8. Applying the six phases model of Reflexive Thematic Analysis

In this section, I present the steps I took in completing the data analysis following Braun's and Clarke's guide. As discussed earlier, Braun and Clarke (2006, p.87) point out that researchers should immerse themselves in the data to the point that they become familiar with "the depth and the breadth of the content". For these scholars, being immersed with the data implies that researchers are actively involved in the repetitive reading of the data, seeking meanings and patterns. Thus, the first phase of data analysis, as per Braun's and Clarke's paradigm, involves the researchers' familiarisation with the data corpus (Braun & Clarke, 2006).

3.8.1 Familiarising myself with my research data

As the researcher, I came to the analysis phase with some prior knowledge regarding the data as well as some primary thoughts. Such thoughts or interpretations were consistently recorded in a reflective journal throughout the phase of data collection since they are presumed to indicate the start of data analysis. After each semi-structured interview with parents, I used to listen to the audiotaped responses several times over and keep notes on the commonalities and differences of parents' responses. Although it was a rather frustrating and exceptionally time-consuming process, I decided to personally transcribe the entire data corpus and avoid using a professional transcriber. This decision was made taking into consideration that transcription is acknowledged not only as a pivotal phase of data analysis but also as a significant "interpretive act" (Braun & Clarke, 2006, p. 87). As such, personally transcribing the data of the current study would aid me in familiarising myself with my research data as well as in creating my initial meanings, explanations or interpretations about them. (Braun & Clarke, 2006, p.87).

So, the first phase of data analysis mainly referred to data transcription, thorough reading and re-reading of data as well as recording my primary thoughts and ideas. In the following subchapter, I focus on describing how I transcribed my verbal data into written form and the challenges I faced.

3.8.1.2 Transcription of research data

Although transcribing data was expected to be an unambiguous procedure as well as a simple technical matter, it proved to be a quite confusing and messy process (Braun & Clarke, 2013). Put another way, my attempt to transcribe the first semi-structured interview was an eye-opening experience since it made me cognisant of how vague and unintelligible spoken language can be relative to the written one. While listening to the first participant's audiotaped narrative concerning her disabled child's bodily experiences in school, I understood that her speech was often varied in intonation, pace, or volume, as she was speaking. Additionally, my attempt to transcribe the specific audiotaped narrative made me realise that data transcription is more than a "technical concern" (Braun & Clarke,

2013, p. 211). This view is based on acknowledging that data transcription entails choices regarding what is “translated” from verbal discussions and vocal sounds to written texts as well as how they are “translated” (Braun & Clarke, 2013, p. 211). Therefore, transcription is undoubtedly considered a complicated and deeply theoretically laden procedure which converts data “both in form and function” (Lambert, 1997 cited in Halai, 2007, p. 345).

It should also be noted that within this study a transcript of audio data is perceived as the outcome of the interaction amongst the data coming from the semi-structured interviews conducted with parents of disabled, L.G.B.T.Q.+ and refugee or asylum-seeking children and the transcriber (namely me, as in the current study the researcher undertook the role of the transcriber too), who listened to the audio-taped recordings and selected what it should be maintained and how it should be represented. Therefore, such a transcript is mainly viewed as a representation, that is, a choosy, yet meticulous understanding created for the aims of data analysis.

For the current study, verbatim transcription was chosen. Adopting this specific type meant that the participants' stories, comments and declarations as well as non-verbal sounds like “mmm” or “eeeeh” were recorded in written form so that what the participants had articulated was reproduced as precisely as possible (Braun & Clarke, 2013). In qualitative analysis, the thoroughness as well as the quality level of transcripts are acknowledged as quite pivotal since the initial audio recordings are mostly not utilised in data analysis. Braun and Clarke (2013, p. 113) stress that participants' verbal utterances should not be subjected to any type of editing, refining, or “cleaning up” as the researchers' main objective should be to produce as unambiguous and thorough a rendition of what was articulated as possible. Therefore, the previously mentioned scholars regard the conduct of interviews in a second language as a major issue.

However, scholars, such as Halai (2007) or Gonzalez y Gonzalez & Lincoln (2006), cite that education research has been lately called to deal with an increase in the use of bilingual data due to both the internationalisation of academia and the globalisation of the world. More specifically, Gonzalez y Gonzalez and Lincoln (2006) claim that studies carried out by international researchers accommodating the needs of non-Western or indigenous people might enhance the decolonisation of academia.

On the other hand, Halai (2007, p. 353), stresses that in the researchers' attempt to convert their data into text, there might be a loss of the “richness, meaning and cultural flavour” in translation. The aforementioned scholar also refers to the hindrances that researchers handling bilingual data might have to overcome (Halai, 2007). In particular, the preparation of bilingual data for analysis should be considered an essential part of the methodology. Therefore, it should be extensively discussed.

In the next sub-chapter, I intend to describe the challenges I experienced and the practices I adopted while working with bilingual data.

3.8.1.3 Translation of data

My main objective in this sub-chapter is to describe the processes I followed as the researcher in my attempt to arrive at the research texts. More specifically, I plan to discuss

and analyse both the methodological and theoretical matters emerging from the conversion of data in Greek and English into research texts.

Although researchers do not usually draw attention to the specific issues, scholars, such as Gonzalez y Gonzalez & Lincoln (2006), stress that collecting data in a localised language and presenting the research findings in a second one constitutes a significant issue to be regarded. This view is justified by the fact that there is not a recipe for "translating culture" (Gonzalez y Gonzalez & Lincoln, 2006, p.1). Put another way a "cultural decoding" (Torop, 2002 cited in Halai, 2007, p. 344) - namely, a thorough understanding of the context in which the research takes place - alongside a lingual translation is required since any knowledge produced is culturally situated. Therefore, presenting the data analysis and the research findings in a second language is regarded as a huge venture for those researchers who wish to ensure that their translations will be understandable to their target readers as well as their general ones (Halai, 2007).

The recognition of interviews as discussions around a social situation situated in a specific cultural and social context, entailed that as the researcher I had to bear in mind the target social group/reader while translating. In the current study, I was privileged to have an in-depth understanding of the Greek education context in which my study took place since I am Greek. Thus, according to Halai (2007), I did not need to translate for the culture. However, I did keep in mind my future reading audience – namely, the examiners in my Viva - the whole time, who might be from the U.K. or any other part of the world and as a result, I had to make my translations comprehensible for them. Although I did not conduct my research in a cultural context alien to me, the cultural parameter was involved, since my future readers could come from any part of the world. Similar to Halai (2007), I faced the following dilemma, namely if I indulged too much to the target culture, I would endanger my trustworthiness to the source culture. Therefore, it was rather challenging for me to attain balance.

As the researcher, I had to face another great challenge since my research took place in Greece and most of the semi-structured interviews with parents were conducted in Greek. Being aware of the harsh and segregated realities parents of refugee or asylum-seeking children are compelled to confront, especially in refugee camps, I presumed that it would be unethical to prevent them once again from voicing their stories using as an excuse their difficulty or their inability to communicate in Greek. Thus, I concluded that interviews should be conducted either in English or in Greek so that none of the parents would be marginalised due to language barriers. The power to select in which language participants felt more confident to share their stories was highlighted in the research participants information sheet. Additionally at the beginning of each interview, I was intent on clarifying to parents that they were free to use either of these two languages in order to narrate their stories, regardless of which of the three (3) groups parents belonged to. During our discussion, parents were also encouraged to resort to speaking in English if they had difficulty in articulating a particular thought in Greek or if they were unable to remember the Greek idiomatic expression they wanted to use. According to Bashiruddin (2013), research participants should be permitted to use any language as long as they can narrate their stories or experiences, make meaning out of them and feel comfortable to speak in a second language without perceiving themselves as less bright or less sure (Murray and Wynne, 2001 cited in Bashiruddin, 2013).

As I am reflecting over the entire process of data translation from Greek to English, I perceive it as a rather complicated, ambiguous and multi-faceted procedure (Bashirrudin, 2013). My initial perception that data translation would be a straightforward process in which my role as the translator would be mainly technical was disproved as soon as I got involved in it (Hyndman and Walton-Roberts, 2000 cited in Bashirrudin, 2013). I managed to recognise rather early that the entanglement of translation within a qualitative study tends to create dilemmas requiring to be explored and resolved. More specifically, crucial questions such as the following ones had to be addressed:

- a) Should the "act of translation" be pinpointed or not (Temple & Young, 2010, p. 161)?
- b) Would it matter if the researcher had diverse roles that is of the transcriber/translator/interpreter (Temple & Young, 2010)?
- c) What did I "lose in translation" as far as translating data from Greek to English, producing data and situating parents' narratives in the Greek societal context (Bashiruddin, 2013, p. 357)?

For Temple and Young (2010) these questions are not the only commonly raised questions, yet, as the researcher, I kept reflecting on them because addressing them is intrinsically engaged with key concerns, such as the researcher's epistemologies, language hierarchies, contextualised language, issues of power as well as of representing people's voices who are perceived as Others.

It is pivotal to clarify here that the language in which most of the data was collected is Greek, namely my native language since I am Greek. However, conducting a "cross language" research in the researcher's first language is perceived as rather unusual (Temple & Young, 2010, p. 161). It is also of great importance to highlight that I performed diverse roles in the current study, specifically, that of a researcher, transcriber, translator, interpreter and author, which I see as an advantage since I didn't only manage to immerse into the data but also to familiarise myself with them. In keeping with my feminist, postmodernist and interpretivist epistemological stances I decided that I should identify and discuss the act of translation as well as my role as translator. As discussed earlier, the specific epistemologies highlight that the researcher's position in the social world affects the way they perceive the world. Therefore, both my role as a researcher and translator constitutes part of the procedure of knowledge creation. As such, translating from an impartial position is assumed to be infeasible as "language is power" (Temple & Young, 2010, p. 164). This can be easily perceived by people who are unable to speak the prevalent language and as a result, to voice their needs and desires. Thus, they are forced to depend on those who are fluent in the particular language to speak on behalf of them (Temple & Young, 2010).

On the other hand, my status as an "insider/outsider" was not quite aligned with a tradition of cross-cultural inquiry in which research is conducted in a new and unknown context (Temple & Young, 2010, p. 168). According to Temple and Young (2010), the insider/outsider status reshapes the meaning rendered to the two-fold researcher/translator role by the researcher's socio-cultural positionality and is successively connected with how the trustworthiness of the study itself is manufactured. However, in my case there was a major difference. Firstly, I belonged to the same country in which the research was conducted and secondly, I could speak Greek fluently contrary to the outsiders researching in a setting alien to them. Additionally, I used to work as a teacher in Greece for many

years, so I was aware of the pros and cons of the Greek education system. For example, most of the parents participating in the research expressed their opposition to the authoritarian pedagogical regime dominating the Greek education space. As a teacher, I was rather cognisant of parents' beliefs about the pedagogical practices often adopted within Greek schools. It was a hot topic often discussed with other colleagues or in education conferences and seminars. Most importantly, belonging to the same country helped me as the researcher not only to interpret the participants' contexts but also to situate their narratives accordingly. However, I would not assert that I was a "total insider" since I am not a parent myself and I am not the "product" of the same social and cultural group (Bashiruddin, 2013, p.361).

My method of verifying if I had translated the stories narrated by the parents was to carry out a member check. As discussed earlier, most of the interviews with the parents were conducted online (either via skype or zoom) due to the pandemic and the subsequent lockdown. So during the interviews I used to agree with the participants how they preferred the translated texts to be sent to them by email or on skype. When the whole process of translating the parents' stories and sending the translated texts back to them was completed, we would arrange to meet online and conduct a member check.

Conducting a member check aimed mainly at verifying if particular words or phrases parents utilised were translated without having their meaning been distorted. For instance, I sensed that if the participants made a specific lingual choice, these words should be translated verbatim. Thus, the precise aspect of the language would be thoroughly examined (Bashiruddin, 2013). For example, Giota, a mother of a disabled child mentioned that her son was often asked to sit on " ...the chair of consequences..." since the teacher could not "...run after..." him. The lexical choices made by the specific participant entailed a "formal aspect" of the language that had to be considered carefully (Bashiruddin, 2013, p.361). For that reason, the above-mentioned phrases were translated verbatim. In such a way concerns around translating bilingual data were eased at a practical level.

On the other hand, there were various words in Greek that did not have a direct counterpart in English. For Finnegan and Matveev (2002), the lack of equivalent translation of specific words is the simplest stage of what is termed as "problems of equivalence" (Jowell, 1998 cited in Finnegan and Matveev, 2002, p. 16). However, such a lack created a constant problem regarding grasping and representing the meaning of the stories that the parents narrated. For example, the mother of an L.G.B.T.Q.+ child used the word "χλιαρός» (hliaros translated as lukewarm in English) to describe the fruitless pedagogical practices adopted by her child's teacher for deconstructing gender stereotypes. Nevertheless, that particular adjective did not have a close equivalent in English. Therefore, a profound lingual concern was raised around translating the bilingual data of the current study, as significant aspects of the local culture (namely the Greek culture) in which research took place are not encountered in other cultures.

Moreover, a plethora of social situations and conceptions are mainly viewed as locally, historically and culturally situated. At the same time such concepts and phenomena do bear emotive nuances that "direct equivalents" in other languages might not have (Temple, 1997, cited in Gonzalez y Gonzalez & Lincoln, 2006, p. 2). For example, the notion of "θρησκεία" (thriskia translated as religion in English), "πατρίδα" (patrida translated as homeland in English) or "πατριωτισμός" (patriotismos translated as patriotism in English)

- the specific words were mainly used by participants belonging to the L.G.B.T.Q.+ group in their attempt to outline the features of Greek schooling and the values promoted by it - do carry particular emotional connotations within the Greek culture. Such connotations are not only strongly associated with the history of the nation but also with the fundamental role of "Eastern Orthodox Christianity" and the Orthodox Church in the cultural and political life of Greece (Roudometof, 2011, p. 96). According to Roudometof (2011), Orthodox Christianity has been utilised as one of the major constitutive cultural markers for the formation of the national Greek identity since the emergence of the Modern Greek State. Put another way, up until recent times Eastern Orthodox Christianity, namely religion, has been established as a key category for providing the ability to individual bodies to be recognised as subjects and be included within the culturally homogenised Greek population. Therefore, religion is employed to draw the cultural boundaries of the Greek nation and as a result to designate which bodies fit within those boundaries and which transgress them. It is significant to note here that Greece is assumed to follow mainly the social, cultural and financial path of the countries situated on the periphery of South-Eastern Europe rather than the developed Western European ones.

Thus, the above analysis indicates that the context plays a key role in data analysis and interpretation since participants' knowledgeS as well as their understandingS, views and perceptions are contextually situated and permeated by their realities (Gonzales y Gonzalez & Lincoln, 2006). For that reason, scholars such as Finnegan and Matveev (2002, p. 17) argue that without detailed knowledge of the target culture, researchers might be misled by the dearth of "conceptual equivalences".

Following this reasoning, authors like Andalzua (1987 cited in Gonzales y Gonzalez & Lincoln, 2006) advocate that data should be both presented in the language they were collected as well as in more than one language. For Gonzalez y Gonzalez and Lincoln (2006, p. 4) the specific rationale discloses the social situation of diverse cultures bordering on each other and encourages the reading audience to perceive "the language of the border" where bilingual texts display immense power. The impact of language in data analysis should be acknowledged since the main operation of human language is perceived as being the creation and establishment of human bonds within diverse cultures and societies.

Within the current study, it was decided that data would mainly be presented in one language, English. This decision was taken considering that my target readers, the Viva examiners, would be examining in one medium, English. However, in cases where idiomatic expressions or proverbs were used by parents during our discussions, I did my best to translate them into English as closely as possible. It became clear to me right from the start that attempting to precisely translate "sociocultural data", such as idioms or proverbs which have their origin in the Greek language, would be pointless (Bashiruddin, 2013, p.364). For example, during a provocative discussion around discursive violence against racialised bodies within Greek schools a mother of four (4) asylum-seeking children shared her daughter's experience with me. The Greek proverb the specific participant utilised can be best translated as "...No matter how often you wash a person of black origin, you just waste your soap...". However, the "transmuted text" - as Halai (2007, p.344) terms the material submitted to translation which mirrors the initial one, yet it has been regenerated - neither did it convey the poignancy of the initial statement, nor did it disclose the political and cultural connotations that specific words like Arapis (Αράπης) carry in

Greek. Hence, it was agreed to cite the Greek proverb in brackets next to the transmuted text. Put another way, these data were presented in English as well as in the language they were collected, namely in Greek, but the latter were put in brackets. Thus, the text was structured in the following way: "...he told her out of the blue that no matter how often you wash a person of black origin, you just waste your soap (Greek proverb: Τον αράπη και αν τον πλένεις το σαπούνι σου χαλάς meaning that no matter what you do, you cannot change human nature).

To sum up, the technique of quoting words, idiomatic expressions, or proverbs in Greek next to the transmuted material was eventually adopted for parents' lexical choices which did defy translation as there was no direct equivalent in English.

3.8.1.4. Moving to the next phase of data analysis

As discussed earlier, my decision to personally transcribe and translate the entire data corpus of the current study, induced me to read the data repeatedly. This reading enabled me to become familiarised with the research data and as a result to shape ideas as well as identify potential patterns quite early. Put another way, being actively and constantly engaged with the data encouraged me to start seeking for patterns and meanings. The repeated reading of the interview transcripts made it easier for me, for example, to discern that the issue of space and how it is used for unruly bodies within Greek mainstream education kept coming up quite often in the narratives of the parents belonging mostly to the group of the refugee or asylum-seeking children and the disabled ones. I was also stimulated to shape and record some initial thoughts in my reflective journal about how educational space is utilised as a structural tool to manage and control indocile bodies.

As such, I moved to the second phase of data analysis having a good perception of what was in the data and what was intriguing about them. At the same time, I had already formed and noted down some ideas for coding to which I went back in the following stages. Thus, in the next sub-chapter, I intend to outline the process I followed to generate codes from the data.

3.8.2 Generating codes

The second phase of data analysis following the Braun and Clarke (2006) model involves the creation of initial codes. For Miles and Huberman (1994), coding is part of the analysis process, since researchers arrange their data into significant groups. Coding is also considered to be reliant on whether the themes are more "theory driven" or "data driven" (Braun & Clarke, 2006, p.88). As the researcher, I was not interested in a coding process in which I would have to fit the research data into a predetermined coding model. I also decided to do coding manually. Thus, my coding journey started by writing down notes on the texts I was analysing and using highlighters to point out possible patterns. Then I assigned primary codes to chunks of texts of differing size in the data corpus. Such a journey entailed reflecting on as well as interacting with the data. Therefore, I kept revisiting the research data to discern any previously unnoticed codes or related phrases

as well as opposing views. An extra round of reading added more codes to the list, which became far too long and had to be checked for any recurring regularities.

Next, I coded the data in the interview transcripts line by line using process coding. More specifically, I manually assigned a process code, namely gerund, to a key word(s), phrase(s) or sentence(s) (see Appendix 2). According to Saldana (2016), process coding utilises gerund to convey action within the data. Within the current study, the particular form of data codification was chosen as it is considered the most appropriate one for those qualitative studies investigating human practices and routines.

At times, a process code was attached to a parent's narrative directly connected with the phrasing of the semi-structured interview questions as well as relevant to the research questions and the theoretical framework. For example, for "Code 10 - Resisting teacher's authority" I was seeking for precise examples of parental acts of resistance to exclusive or stigmatising teachers' pedagogical praxes.

"There are strict rules that children should follow like "We don't laugh in class" or "We keep quiet in class". If students don't follow these rules, they stay in class during break time. **We are talking about practices which are alien to the modern theory of pedagogy. We are also talking about very young children (P. C. 10 Parents resisting to the teacher's authority).**

At other times, the assigned code was directly linked to other aspects of the data, such as the practices used in schools - considered to be social institutions - to monitor and categorise unruly bodies. Put another way, Code 2 was associated with the "Institutionalised practices of managing/disciplining bodies". It is illustrated in the following extract:

On the other hand, my youngest son was assessed when he was in kindergarten. **(P. C. 2 Assessing bodies or Monitoring and classifying bodies and later Institutionalised Practices of disciplining/managing bodies).** His teachers insisted that he should go through an assessment in the local Centre of Educational and Consulting Support (in Greek: Κέντρο Εκπαιδευτικής και Συμβουλευτικής Υποστήριξης). **(P.C. 2 Assessing bodies or Monitoring/ Classifying bodies later Institutionalised Practices of disciplining/managing bodies).** Thus, I asked his teachers to prepare the prerequisite report (this specific report is an official document called «Descriptive Report of the Psycho-social Adjustment of students») for him, since I knew the process needing to be followed from my eldest son **(P.C. 2 Preparing the report or Monitoring/ Classifying bodies or Institutionalised Practices of disciplining/managing bodies).**

It is also important to stress that I created a coding manual to establish and maintain a consistent approach to coding (see Appendix 3) and therefore, to ensure the trustworthiness of my data analysis process (Nowell et al., 2017). Detailed and clear code definitions as well as sample text excerpts were included in this manual (see Appendix 5).

Additionally reflexive journaling, namely keeping notes about the coding process in a reflexive journal, is presumed to be "auditable evidence" to uphold the trustworthiness of a study (Lincoln & Cuba, 1985 cited in Nowell et al., 2017, p. 7). As such, I started to document my thoughts in a series of memos in a reflexive journal which captured my inmost thoughts and reflections over the data collected (see Appendix 4). Reflexive writing assisted me in monitoring my ideas regarding what the data signified and how they correlated to each other (Nowell et al., 2017). It also allowed me to think more clearly about the coding choices created by the data corpus.

3.8.3. Searching for themes

As soon as I managed to code and collate all my data as well as to generate a list of diverse codes identified across the data corpus, I moved on to the third (3rd) stage of data analysis involving the search for themes. Themes are regarded as conceptual entities that give meaning and identity to recurring experiences and their various aspects (De Santis and Ugarriza 2000 cited in Nowel et al., 2017). Therefore, themes tend to both imprint and unite the nature of a particular experience into a "meaningful whole" (De Santis and Ugarriza 2000 cited in Nowel et al., 2017, p. 8).

Essentially, phase three (3) entailed arranging different codes into possible themes and collating all the relevant codified data excerpts within the themes defined. As such, I started not only to review and analyse my codes but also to explore how various ones could integrate into an "overarching theme" (Braun & Clarke, 2008, p.89). For example, it was obvious that Process Code six (6) "Bodies refusing to adjust to the school routine" and Process Code eight (8) "Being an unruly body" represented similar aspects of parents' views about how their children experienced their bodily diversity within Greek schools. Thus, Process Codes six (6) and eight (8) were combined to construct an encompassing theme named as "Bodies transgressing the boundaries of the Greek, Orthodox, heteronormative, ableist school status quo". It is important to note that the similarities amongst the definitions of these codes led the researcher to the specific conclusion.

The previous analysis indicates that my aim in phase three (3) was to draw out a group of potential or "candidate" themes - as Braun and Clarke (2006, p. 90) calls them - through condensing the recurrent and overlapping codes. In my attempt to attain this, I had to revisit several times the process codes identified across the data corpus and reflect upon the relationship amongst these codes and amongst the potential themes. So I used separate pieces of paper in which I wrote the name of each code with a short definition (see Appendix 5). Then I started playing around with arranging the process codes into "theme-piles" (Braun & Clarke, 2006, p.89). This to and from venture of segmenting, unravelling or fragmenting data is presumed to be a pivotal part of the data analysis process (Boeije, 2010). Ultimately, five (5) candidate themes and a subtheme were created through narrowing the repeating and overlapping process codes. This reassembling process not only made clearer the relationship between the identified codes and the themes developed but also affirmed the relevance of the specific themes. At the same time the strong interrelationship amongst the candidate themes and the underlying theoretical framework was disclosed.

The five (5) themes generated were the following:

1. Institutionalised school practices of disciplining bodies
 - 1.a The use of spaces as structural tools in managing students' bodies (sub-theme)
2. Exclusive pedagogical praxes within mainstream schools
3. Bodies transgressing the boundaries of the Greek, Orthodox, heteronormative and ableist school status quo
4. Parents' resistance to the school status quo

5. Schools as unsafe spaces

Within the current study, the significance of a theme was not established on the basis of quantitative criteria but rather on whether it highlighted something pivotal in relation to the general research question. As the researcher, I came to this decision considering that a theme records a key aspect of the data in relation to the research questions and shows "a level of patterned response or meaning" in the data (Braun and Clarke, 2006, p. 82). Additionally, the themes created were strongly associated with the data themselves since an inductive approach was adopted.

3.8.4. Reviewing themes

Just after developing my candidate themes, I proceeded to phase four (4) of data analysis. This phase had to do with reconsidering and perfecting the themes developed. In my attempt to accomplish this, I had to return several times to the codified excerpts and review them all. In other words, I had to read all the excerpts affixed to each theme and check if they seemed to produce a consistent and meaningful pattern. Revisiting all the data forced me to challenge earlier decisions that I had made around potential themes. As a result of taking a closer look to the coded data and the themes developed, I realised that there were just two (2) key themes. The first key theme, **"School spaces and diverse forms of embodiment"**, represented parents' views of how their children experienced their unruly embodiment in relation to the pedagogical and disciplinary praxes adopted within various school spaces. More specifically, the first theme concerned the interplay amongst diverse schooling spaces, like mainstream school spaces and segregated school spaces within or out of ordinary schools, the pedagogical praxes adopted within such spaces as well as students' unruly or indocile bodies which need to be controlled and disciplined before they are altered and formed into docile ones.

The specific theme included the following sub-themes:

- a) Dominant pedagogies and exclusive pedagogical praxes within mainstream school spaces
- b) Segregated school spaces as institutional tools for disciplining unruly bodies
- c) Schools as unsafe spaces

The second key theme, **"Bodies within the normative school status quo"**, described parents' perceptions of how their children experienced the discourses around bodily diversity prevailing within the normative school status quo. In other words, the second theme was mainly involved with bodies and the institutional silence imposed on those bodies whose bodily narratives, experiences and multiple realities do not fit within the normative school status quo.

This theme included the following sub-themes:

- a) Bodies transgressing the boundaries of the school status quo
- b) Parents resisting the normative school status quo

It is important to clarify here that the first sub-theme "Dominant pedagogies and exclusive pedagogical praxes within mainstream school spaces" was developed through combining the following prior candidate themes:

- a) The first (1st) candidate theme called "Institutionalised school practices of disciplining bodies"
- b) The second (2nd) candidate theme called "Exclusive pedagogical praxes within mainstream schools"

The acknowledgement that the exclusion and segregation of racialised, disabled and queer bodies are being promoted within the authoritarian regime of dominant pedagogy, incited the researcher, namely me, to take the specific decision. In other words, the creation of an overarching sub-theme named "Dominant pedagogies and exclusive pedagogical praxes within mainstream school spaces" was theoretically aligned with radical educators' views, such as Giroux (2006). For Giroux (2005, p. 5), prevalent pedagogy tends to legitimate the principles of a "Darwinian world" as it is characterised by structures of rigid categorisation and restricted ways of identification. Clarifying how the first sub-theme was created and why it was named in such a way shows the strong connection to the theoretical framework and the research questions.

As soon as I felt rather confident that my potential themes captured the essence of the codified data, - namely once I had a candidate thematic map - I was ready to continue to the next level of this phase. Following the Braun and Clarke guide of thematic analysis, I needed to review the trustworthiness of individual themes in respect to the data corpus (Braun & Clarke, 2006). This means that I had to further check my candidate themes through revisiting and reading again all the pieces of data in order to secure that the certain themes convey the essence of the data corpus with regard to my research questions. I also needed to examine if the potential thematic map "accurately" mirrored the meanings apparent in the entire dataset (Braun & Clarke, 2006, p. 91). For Braun and Clarke (2006, p.91), what is seen as "accurate representation" depends to a large extent on the researcher's theoretical stance.

Re-examining candidate themes is considered the main phase in which a back-and-forth activity amongst data and generating analysis occurs. In other words, this is the phase in which candidate themes are affirmed, amended, or dismissed. As far as the current study is concerned, this stage of analysis further affirmed and strengthened the connection to the research questions and the theoretical framework. The importance of feminist theory on embodiment as one of the key tenants of the theoretical framework is strongly associated with both themes, namely theme one **"School spaces and diverse forms of embodiment"** and theme two **"Bodies within the normative school status quo"**.

As discussed earlier (in sub-chapter 3.2), the focus of this study is placed within a theoretical context which conceives the body as the space on which understandings of knowledge, identity, difference and social value is opposed and assimilated (Erevelles, 2000, p.33). In other words, the body is viewed as the space of cultural and political activities in school settings (Erevelles, 2009). Additionally feminist scholars, such as Garland-Thomson (2017) and Erevelles (2011), highlight the need for developing a collective understanding of the structural procedures through which all forms of diverse embodiment obtain their meaning based on "a ranking" of bodily features (Garland-Thomson, 2017, p.6). This hierarchical ranking tends not only to regulate the allocation of

rights and power but also to rule which forms of embodiment as well as which bodily narratives or experiences are included or excluded from the official school pedagogy (Garland-Thomson, 2017; Erevelles, 2011).

However, the exclusion of particular bodies' stories and realities from the dominant pedagogy is perceived as an institutionalised disciplinary technique. As such, education and school pedagogy are mainly regarded as political and ethical processes deeply intertwined with power relations (Giroux, 2016). For critical scholars, like Giroux (2016, p.60) pedagogy should shed light on the relations amongst "knowledge, authority and power" instead of being reduced to a structural method. Thus, the focus of attention should be shifted on what occurs within school spaces by posing questions such as what forms of knowledge are mostly valued within schooling or how white heteronormative able-bodied bodies are established as the norm and their bodily experiences are legitimated within the official pedagogy. Critical theories of education have long been acknowledged as providing a strong political manifesto for both perceiving and promoting the evolutionary power of pedagogy in generating inclusive and equitable education spaces for all (Giroux, 2016).

Therefore, the first (1st) theme – that is, "School spaces and diverse forms of embodiment"- and especially its first (1st) sub-theme – that is, "Dominant pedagogies and exclusive pedagogical praxes within mainstream school spaces"- confirmed and strengthened the strong connection with the other key tenant of the theoretical framework, critical pedagogy. As a result, the aforementioned theme and its sub-theme affirmed and reinforced the appropriateness of this blended framework.

The above analysis shows that at the end of phase four (4), I was aware of which are my themes, and their subthemes, what is the story they tell about the data and how they fit together (Braun and Clarke, 2006)

3.8.5. Defining and naming themes

In my attempt to complete data analysis, I had to precisely describe what is distinctive and special about each of the themes and their sub-themes. In other words, I needed to specify which aspects of the data each theme captured. Thus, I revisited the collated data excerpts and arranged them into a meaningful account. Then I worked towards perceiving the story each theme narrated. In my attempt to escape overlapping amongst the themes, I focused on exploring how the specific story of every individual theme fitted in the wider overall story about the data. Put another way, it was essential not only to review the themes themselves but also to reevaluate them in respect to the others.

In this phase of "defining and refining" themes (Braun & Clarke, 2006, p. 92) I thought it was crucial to carry out and write a short but to the point analysis for each theme and sub-theme. Although I had given "working titles" to both my themes and sub-themes, I had to think of the names that I would give them for the final analysis as part of that phase (Braun & Clarke, 2006, p. 93). According to Braun and Clarke (2006), these names should be descriptive and explanatory and at the same time short and to the point. More specifically, the first key theme "**School spaces and diverse forms of embodiment**" was renamed to "**Institutionalised schooling spaces and diverse forms of embodiment**". As the researcher, I considered that the word "institutionalised" would highlight and at the same

time stress the covert role of power in the formation of human subjectivities and hierarchical institutional realities, such as schools' realities (Liasidou, 2015). Put another way, the addition of the specific adjective before the phrase "schooling spaces" connoted that schools might not be neutral spaces aiming at providing students with the knowledge and skills needed for their successful performance in society. Schools might be institutional spaces through which children's bodies might also be disciplined and ruled by adults. Therefore, using the word "institutionalised" lent a more explanatory character to the name of the first (1st) key theme. As a result, the reader was going to be better prepared for what the first (1st) theme might be about.

Working towards naming my themes for the final analysis, I concluded that the second (2nd) key theme, "Bodies within the normative school status quo", also needed to be reviewed. Acknowledging that the names of themes should be informative, the word "bodies" seemed to be rather vague and general. Perceiving the body as the space of cultural and political activities within school spaces, made clear that further clarification was required as far as which bodies were recognised as fitting within or transgressing the boundaries of the normative school status. Thus, the inclusion of the words parents and students in the title of this theme - namely the second theme was renamed to **"Parents' and Students' bodies within the normative school status quo"** - specified to which bodies this theme referred and as a result strengthened the clarity and precision of the new title.

I believe that it is appropriate to cite the review (see Tables 3.2 and 3.3) of the "essence" of the two (2) key themes, **"Institutionalised schooling spaces and diverse forms of embodiment"** and **"Parents' and Students' bodies within the normative school status quo"** (Braun and Clarke, 2012, p. 66).

By the end of this phase, I, as the researcher, had to be capable of precisely delineating what each of my themes is and what it is not (Braun and Clarke, 2006). The most appropriate way to verify my ability to define what my themes are, as mentioned before, was to see if I could summarise the "essence" of each theme in a few sentences (see Tables 3.2 and 3.3). The short but to the point description of the key themes presented in these tables shows that these themes directly respond to the research questions of the current study. For example, the first(1st) key theme, "Institutionalised schooling spaces and diverse forms of embodiment" addresses the second research question of this study related to understanding parents' views of their children's' experiences connected with the pedagogical praxes which uphold the preservation of the dominant narratives around embodiment in their Greek mainstream school contexts. The description also indicates that the key themes are interrelated, but they do not overlap. More specifically, themes and subthemes might elaborate on and develop previous ones, but they are not repetitious. At the same time the analysis demonstrated in Table 3.2 and Table 3.3 proves that each theme has a clear focal point and a specific objective. It is significant to note here that for Braun and Clarke (2006, p. 94) these exactly are the characteristics of what they cite as "good thematic analysis".

3.8.6. Producing the report

After having a group of thoroughly worked up themes and subthemes, I moved on to the next and last phase of thematic analysis. Based on the Braun and Clarke's model, the sixth (6th) phase concerns the final analysis and the generation of the report. However, in qualitative research the process of analysing data as well as writing up the report is perceived as deeply intertwined. Put another way, as the researcher, I started keeping notes of my initial thoughts or interpretations about my data in my reflexive journal even in the initial phase of my attempt to familiarise myself with the data. Moreover, I started my coding journey - as mentioned earlier in sub-chapter 3.6.2 - my coding journey by writing down notes on the texts I was analysing. As such, the writing up phase did not start after data analysis had been completed within the current study. For Braun and Clarke (2012, p. 69), writing up the findings report should aim at presenting a "compelling" and coherent story about the data based on the researcher's analysis. Taking into consideration the specific view, I tried my story about the research data - presented in chapters four (4) and five (5) - to be persuasive as well as rational, understandable and precise, yet sophisticated and deeply rooted in my theoretical stances.

3.9 Reflexivity

Feminist scholars have long highlighted and explored the power disparities emerging within the conduct of qualitative interviewing due to cultural constructions of gender, race, sexuality, ability, or social class (Parameswaran, 2001). In other words, the relationship amongst the researcher and the researched is structured by culturally constituted perceptions of similarity and difference. As a result, research relations are strongly related to issues of power and resistance (Linabary & Hamel, 2017).

Acknowledging that research relations tend to be complicated encounters fraught with power hierarchies, feminist researchers have utilised reflexivity as a pivotal tool for examining the researchers' influence, assessing the research process as well as facilitating empowerment through the evolution of critical awareness (Linabary & Hamel, 2017). Thus, reflexivity is mainly associated with an ongoing process of "self-analysis and political awareness" achieved through discussing with others and critically analysing research relationships (Callaway, 1992 cited in Linabary & Hamel, 2017, p. 99).

In alignment with my feminist epistemological stances, the current study was primarily a reflexive procedure. Thus, reflexivity was mainly perceived as a "holistic" procedure seeking to unveil and challenge power throughout the entire research process (Hesse-Biber & Piatelli, 2007, p.496). As such, it was quite evident that it would not be adequate for me, as the researcher, to simply recognise my privileged position as a Greek, Christian Orthodox, able-bodied, heterosexual female educator, who was neither "enclosed" in a refugee camp in the COVID-19 era nor struggled to survive during the pandemic due to lack of medical care or food shortage. Therefore, the process of reflection started even before my entering the field. The recognition of reflexivity as a "self-critical" process - namely, as a process empowering the researcher to understand that the world is mediated by the self and as such it can solely be known through someone's personal experiences - induced me to examine how my personal histories and multiple realities in combination with my theoretical stances shaped what I decided to study as well as the means to studying it (Hesse-Biber & Piatelli, 2007, p.496).

Table 3.2

Definition and Title for the first (1st) identified theme

Theme 1: "Institutionalised schooling spaces and diverse forms of embodiment"

This theme maps parents' views of how their children experienced their deviant embodiment in relation to the pedagogical praxes and disciplinary practices adopted within Greek school spaces. As discussed earlier, the first theme focuses on the interplay amongst diverse school spaces - such as mainstream classroom spaces and segregated or alternate schooling spaces - the pedagogical praxes adopted within those diverse spaces as well as students' unruly bodies.

Parents articulated their opposition to the authoritarian pedagogical regime dominating Greek schooling spaces. At the same time, they expressed their fears and concerns regarding the pedagogical praxes adopted within mainstream schools. Based on the participants' views these practices promote either the exclusion and segregation of those bodies who do not fit in the normative school status quo or the omission of the particular bodies from school pedagogy and curriculum. Participants also voiced their strong dissatisfaction with the dominant discourses around unruly bodies within the normative school status quo, based on which the intimidation or terrorisation of unruly bodies is perceived as legitimate.

My attempt to sum up the essence of the first (1st) theme shows that there was an "overarching pattern" within the data (Braun & Clarke, 2012, p. 66). Yet this pattern "played out" in different ways. In other words, the main pattern concerned the dominant pedagogical praxes adopted within mainstream Greek schools, namely praxes promoting the authorisation and reproduction of the current normative and rigid social status quo. However, this pattern, as mentioned above, was materialised in three (3) diverse ways, such as through promoting the omission of unruly bodies' experiences, narratives and realities from the school curriculum and pedagogy, through upholding those bodies' dislocation and quarantine in alternate school spaces and at the same time through authorising prevalent discourses around bodily norms based on which the intimidation of deviant bodies is "legitimated". In such cases, Braun and Clarke (2012) claims that the development of sub-themes is appropriate. Therefore, three (3) sub-themes were identified within the first (1st) key theme, "**Institutionalised schooling spaces and diverse forms of embodiment**".

These sub-themes, as discussed in sub-chapter 3.6.4, are the following:

- a. Dominant pedagogies and exclusive pedagogical praxes**
- b. Segregated school spaces as structural tools for disciplining unruly students' bodies**
- c. Schools as unsafe spaces**

Table 3.3

Definition and Title for the second (2nd) identified theme

Theme 2: "Parents' and Students' bodies within the normative school status quo".

This theme maps parents' perceptions of how their children experienced the discourses around bodily diversity prevailing within the normative school status quo. More specifically, parents expressed their strong disagreement with the institutional silence, or the "active silence" (Erevelles (2011, p.75) around their children's bodily narratives, experiences or desires. According to their views, this silence resulted in rendering their children invisible within school spaces and making them feel discriminated against and excluded. Thus, participants attempted to unveil and highlight through their narratives the isolation imposed on those bodies which fail to materialise the authorised norms, namely unruly bodies, like their children's bodies.

Parents also described in detail their struggles against the discourses around bodily diversity dominating Greek schooling. The specific parents also highlighted the great need for resisting the institutionalised school narratives around embodiment so that unruly bodies' - that is, queer, dark and disabled bodies - inclusion and empowerment could be ensured within mainstream schools. At the same time, participants talked extensively about how they resisted the authoritarian Greek school status quo and advocated for their children's human rights. Some parents, (like the mother of a disabled child whose access to a mainstream school was being obstructed by diverse school leaders) revealed that they even resorted to using oblique and unauthorised ways, such as turning to personal or political acquaintances, in their attempt to support their children. Therefore, the second (2nd) key theme also outlines the ways parents resisted authorised discourses around embodiment as well as structural barriers.

Acknowledging that the theme "Parents' and Students' bodies within the normative school status quo" was rather complicated – as it entailed issues regarding diverse forms of embodiment and the accompanying authorised discourses as well as matters related to power and resistance - the researcher decided that the identification of sub-themes would give structure to such a complex and large theme. Thus, two (2) sub-themes were identified within the second (2nd) key theme, **"Parents' and Students' bodies within the normative school status quo"**. These sub-themes, as discussed in sub-chapter 3.6.4, are the following:

- a) Bodies transgressing the boundaries of the school status quo
- b) Parents resisting the normative school status quo

However, reviewing the titles of my sub-themes as part of the "defining" and "refining" themes process, clearly showed me that those names had to be changed (Braun & Clarke, 2006, p. 92, 91). Simultaneously, shorter and more precise titles had to be conceived.

So the aforementioned sub-themes were renamed to:

- a. Bodies transgressing boundaries**
- b. Parental Resistance**

More specifically, my interest in exploring how unruly bodies tend to be marginalised and excluded from society has been deeply rooted in my father's "disablement" due to a brain stroke. At the same time, my best friend's continuous struggle to advocate for her disabled son's inclusion and empowerment within mainstream schooling has intensified this interest.

Besides examining my theoretical stances as well as my biography, I also needed to reflexively consider the constantly "shifting nature" of my role in the field (Hesse-Biber & Piatelli, 2007, p. 499). Put another way, I had to continuously interrogate my positionality as the researcher, namely that of the "insider/outsider" (Acker, 2000 cited in Hesse-Biber & Piatelli, 2007, p. 498). This continual interrogation of my positionality encouraged me to be rather sceptical about perceiving myself as an "authentic insider" since I conducted my research in my own country (Parameswaran, 2001, p. 93). Such a perception would empower me to view myself as capable of creating knowledge which represents the participants' realities and multiple truths in a more authentic way. However, claims concerning the trustworthiness of the knowledge created by an "authentic insider", such as me, would be featured as rather problematic since in such cases authority is conferred based on "biological essentialism" (Parameswaran, 2001, p. 93). Additionally representational authority is attributed to the so called "authentic insider" in the sense of "speaking for silenced subjects" (Parameswaran, 2001, p. 93). Put another way, power is legitimated as a clear and straightforward mode through which the voices of silenced and marginalised subjects can become heard.

On the other hand, adopting an outsider status through maintaining distance with the research participants would enhance the reproduction of issues related to power, which I desired to dismantle. Thus, I followed a reflexive procedure which entailed not only the exploration of my social position and its impact on the field, but also the mediation of my multiple positionalities due to the fluid nature of power relations from site to site (Hesse-Biber & Piatelli, 2007). Within such a process, dichotomous perceptions of categories, such as insider/outsider or Self/Other, were challenged. As a result, there were instances throughout the interviews with parents in which I experienced that a switch of roles occurred, namely the researcher became the participant and vice versa. For example, I felt multiple times that my role as the researcher was switched to a participant's one, especially during our discussions with Rinio, an activist and mother of an intersex child. Listening in a reflexive way and being involved in a dialogical relation with this particular mother assisted me to bring into light my assumptions. At the same time, what I knew about intersex people as well as the way I knew - intersex children are particularly targeted within the Greek society as well as subjected to medicalised discourses of normalisation since birth - were dramatically changed.

In other words, permitting myself to acknowledge and experience the shifting nature of my positionality throughout the research process, enhanced my awareness of my own partialities and presuppositions. Acknowledging "insiderness" and "outsiderness" (Naples, 2004 cited in Mendez & Wolf, 2007, p. 654) as fluid and constantly evolving social positions, rather than as established and steady locations, facilitated the uncovering of my preconceived notions about the connection between age - perceived as an axis of difference - and teachers' adopted disciplinary practices. Being a middle-aged female teacher myself, I always believed that the older teachers become, the more experienced

and inclusive they are. As such, I never expected that age might be considered a vital determinant in the adoption of exclusionary and rigid disciplinary techniques. However, parents, especially those coming from the L.G.B.T.Q.I. group, highlighted age as a decisive factor in the endorsement of authoritarian and rigid pedagogical practices. An indicative example is the following excerpt from Eleni's narrative, a mother of a trans teenager:

There was a teacher who was quite young and she was very supportive of N. However, other teachers, mainly older ones, often used the wrong pronoun or the wrong name when talking to her, although we had informed them that there was no need to use the specific name in oral communication.

Additionally, allowing myself to experience the shifting nature of my positionality encouraged me to examine the commonalities and differences amongst my research participants - namely the parents of disabled/L.G.B.T.Q.I+/refugee and asylum-seeking children - and myself. According to Hesse-Biber and Piatelli (2007, p.499), insider/outsider positionalities tend to become less straightforward and simple as researchers get involved in relations across difference, since a group of "interlocking identities" like race, sexuality, gender and ability, deeply affect the research process. In accordance with my feminist epistemological stances, presuming similarity based on one aspect of identity would be destructive to the venture of disrupting power relations and co-creating knowledge. Therefore, the assumption that there were commonalities amongst the research participants - that is, parents of disabled/ L.G.B.T.Q.I+/ refugee or asylum-seeking children- and the researcher, namely me, on the basis of gender, ethnic origin or age - which mainly entailed shared experiences of the Greek education system in the post-Junta era - would not only be unbeneficial for minimising "power differentials" but also for building "...rapport across difference" (Hesse-Biber and Piatelli, 2007, p.499-500). Thus, I, as the researcher, had to recognise difference.

I also had to acknowledge that my privilege as a white, Greek, heteronormative, female teacher and researcher situated me to a differing "structural position" in respect of ethnic origin, race, sexuality, and most importantly parenting experiences since I have no children (Hesse-Biber and Piatelli, 2007, p.499-500). It is also significant to note here that a teacher is often seen as an agent of the state, the state that is mostly imbued with heteronormative, patriarchal and ableist principles. Additionally, teaching is seen as one of the state's fundamental structural tools aiming at reproducing and securing "life as we know it" (Ahmed, 2014, p.144). Therefore, my position as a middle-aged Greek female teacher could in fact transform me to an institutionalised state agent upholding the maintenance of the current rigid and normative status quo. Consequently, research participants might easily assume that I, as a middle-aged female teacher, used to adopt the same exclusive and authoritarian pedagogical praxes as their children's teachers. As discussed earlier, the parameter of age should be particularly highlighted, as quite a few parents from the L.G.B.T.Q.I+ group, claimed that age was strongly associated with the pedagogical praxes as well as the disciplinary practices that their children's teachers adopted. The following excerpt upholds my view:

"You know Ph. was subjected to physical violence by one of their teachers in Grade 5.... The specific teacher slapped Ph.in the face...Of course, the teacher's outdated pedagogical practices were in perfect match with his age... as you can imagine, he was in his mid-fifties...." (Simos, a father of a non-binary teenager)

Thus, the recognition of difference rather than of commonality in our experiences - that is, the research participants' experiences and mine - in combination with the continuous interrogation of my privilege as a Greek, white, heteronormative, female

teacher/researcher and its impact on my relationship with the research participants made my entrance into the field a bit smoother. Building rapport with my research participants was also facilitated by the factors mentioned above. Moreover, adopting a less typical methodological approach facilitated my involvement in clear and dialogic discussions with the interviewees, exchanging and co-creating knowledge through sharing personal information, lived experiences, political views and even disclosing research interests.

According to Rhodes (1994 cited in Hesse-Biber & Piatelli, 2007, p.500), acknowledging difference entails realising that there is a facet of lived experiences and realities which is "unseen" by those who are not equipped with either the language or the cultural means to comprehend these experiences or realities. For that reason, researchers should not only reflexively examine their positionality but also get actively involved in the shared process of transgressing boundaries and establishing a commonplace for creating knowledge (Hesse-Biber & Piatelli, 2007)

3.10 Trustworthiness

Qualitative research is widely acknowledged as a valuable form of inquiry gradually gaining more recognition. However, the specific research paradigm is necessitated to be conducted in a rigorous and methodical mode, due to the complicatedness and messiness surrounding it as well as its exploratory character. For Braun & Clarke (2013) there are not any exact criteria, such as validity or reliability, for evaluating qualitative inquiry. However, qualitative researchers, like me, are expected to ensure that their research is trustworthy.

Within the current study, trustworthiness is perceived as the overall idea of quality connected with the research venture (Rose & Johnson, 2020). As this particular qualitative research involved rather messy and complex situations, which might not be easily replicated, the trustworthiness of the research method as well as of the findings generated was of great importance. Therefore, in my attempt to achieve trustworthiness by minimising threats to credibility, transferability, dependability, and confirmability the strategies of reflexivity (see sub-chapter 3.9), member checking and maximum variation were adopted to ensure that this study was conducted with integrity and reflected my ethical and epistemological stances as a researcher (Merriam, 2009).

Member Checking

I conducted member checks wherein I sought feedback on the findings produced in this study from the parents of disabled/L.G.B.T.Q.I+/refugee or asylum-seeking children, namely parents belonging to all the three (3) groups. Carrying out member checking facilitated the prevention of distorting or misrepresenting the essence of participants' perceptions and understandings related to their children's experiences and lived realities within the rigid and normative Greek school status quo. Furthermore, the specific strategy facilitated and promoted the acknowledgment of my own biases as well as the identification of any misunderstandings in terms of what was said or took place in the field. It is also significant to mention here that member checking allowed me to both collect and explore the scope of parents' probable perspectives. In other words, this technique enabled me to identify the diverse views and perceptions within a sole individual as well as between a group of individuals (Alston, 2014).

The process of member checking or respondent validation, as it is also named, entailed sending back by email (due to the Covid-19 pandemic and its subsequent restrictions on social interactions) to some of the research participants my primary attempt to interpretively analyse my data, in the form of a draft report. This process also involved requesting from the specific informants to consider whether they could recognise in my initial analysis their own perceptions of how their children experienced their diverse embodimentS within Greek schools. Furthermore, participants were encouraged to write any comments or suggestions especially in the cases that they thought fine-tuning was required in order for their views to be more rigorously captured.

As discussed earlier (see sub-chapter 3.8.1.3), the strategy of member checking was also adopted within the current study to ensure that the meaning of specific words or phrases as well as the essence of Greek idiomatic expressions and proverbs, used by parents, were not distorted, or lost in translation.

It is significant to highlight once again that my feminist epistemological stances authorised me to acknowledge my interviewees as "co-participants" in the process of knowledge and meaning construction (Hesse-Biber, 2014 cited in Linabary & Hamel, 2017, p. 99). Thus, in alignment with my theoretical positions, I needed to offer my research participants the opportunity of considering the transmuted texts as well as my initial analysis. Additionally, I had to empower my interviewees to provide constructive feedback on the translation of their narratives as well as the interpretation and representation of their views and understandings related to their children's experiences within Greek schooling.

Maximum Variation

Within the current study, maximum variation was engaged as a sampling technique to enhance transferability (see sub-chapter 3.5.3). Therefore, diversity was purposefully sought in the selected sample of the current research to permit a greater scope of "application of the findings by readers or consumers" of this research (Merriam, & Tisdall, 2016, p. 257)

3.11 Chapter Summary

In this chapter, I described the design of the research, the data collection methods as well as the process of data analysis. I also reflected on my theoretical and epistemological stances and the impact they had upon the design of the present study. At the same time, I presented the ethical issues and the ways those issues were encountered within this study. The use of the six phases model of thematic analysis highlighted the connections between the research questions and the underpinning theoretical framework. Furthermore, two (2) key themes were generated through applying this particular method of data analysis. In the following two (2) chapters the main findings related to the three research questions are presented.

4. Findings

4.1 Introduction

The aim of this chapter is to present the findings indicated from data analysis. As has been previously mentioned in chapter three (3), schools are often viewed as neutral education spaces which aim at providing for students the skills and credentials prerequisite to assure their pathway to a job (Giroux, 2016, p.57). Concepts such as power, conflict and resistance are either belittled or overlooked in the aforementioned ideological framework (Giroux, 2001). Additionally, institutionalised social structures and legitimated discourses of normalcy based on a culture of measurement and rigid categorisation tend to be perceived as explicit and obvious. Therefore, the specific structures and narratives manage to evade scrutiny.

Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), the current study had the following objectives:

1. to understand parents' views of their children's' experiences connected with pedagogical practices which uphold the preservation of these dominant narratives in their Greek mainstream school contexts
2. to explore and analyse parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek mainstream school settings.
3. to explore the ways parents resisted the dominant school narratives connected with their children's bodily diversity.

The above aims indicate that this study had a more explorative and qualitative character as it was mainly interested in how students' bodies are gendered, disabled or racialised through pedagogy and how their school experiences had been perceived by their parents.

Following a thematic analysis approach, identified as the most appropriate for the specific project, data were collected through conducting semi - structured interviews with parents from the following groups:

- a. parents/carers of disabled students
- b. parents of L.G.B.T.Q.I+ students
- c. parents of refugee or asylum-seeking students

However, it is significant to note here that the data collected from these three (3) distinct groups were explored, analysed and interpreted as a whole. This decision was based on the fact that there were commonalities amongst these groups as far as the ways their children's bodily diversity was being negotiated through school pedagogy within the heteronormative, ableist, Greek, Orthodox status quo. Additionally based on the aims of this study, it was viewed as more appropriate to

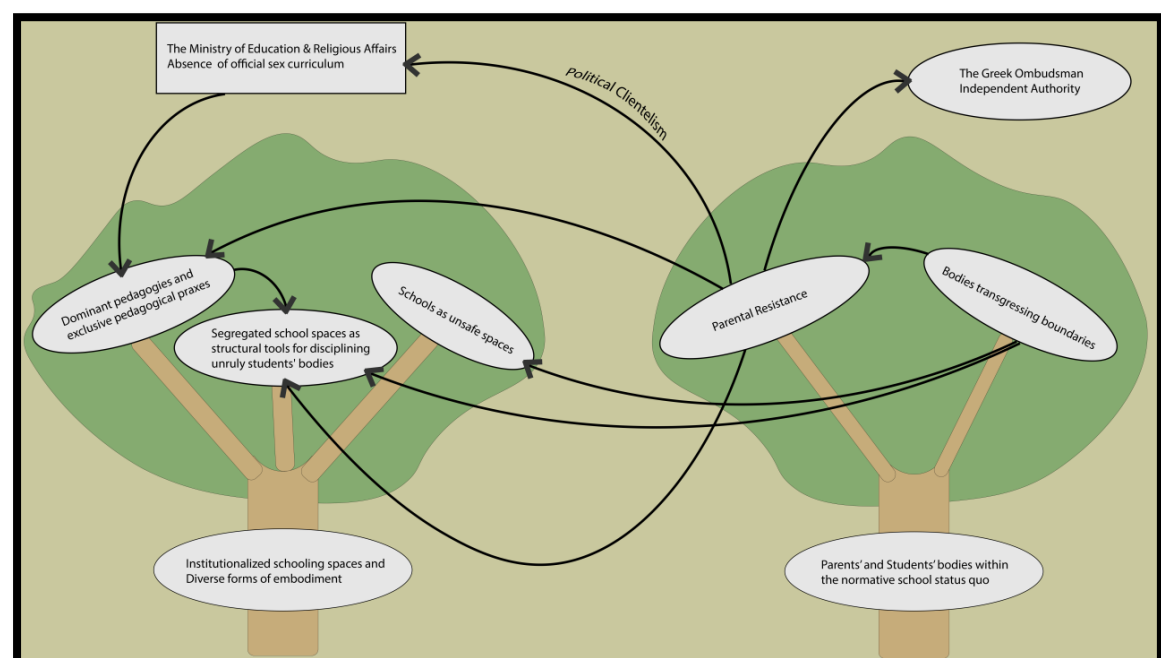
take the three (3) groups as a whole and show how they react to the established and institutionalised school structures.

It should also be clarified that the concepts of disability, gender and race are perceived as social constructs since data were analysed and interpreted through feminist theoretical lenses. Thus, within the present study these concepts are viewed as an output of cultural rules related to what bodies can be or do within the normative school status quo rather than as features of the specific bodies (Garland-Thomson, 2017).

Many feminist and disability scholars, such as Garland-Thomson (2017, p.6), highlight the importance of exploring and analysing how narratives of gender, race, sexuality and disability interweave to create "figures of otherness" based on bodily diversity. Following their views, this analysis promotes collective understanding of the institutionalised procedures through which all forms of diverse embodiment obtain their meaning based on a ranking of bodily features. This hierarchical ranking tends not only to regulate the allocation of rights and power but also to rule which forms of embodiment are rendered visible within the official school pedagogy (Garland-Thomson, 2017; Erevelles, 2011).

During data analysis two (2) key themes were identified (See Figure 4.1). These themes represent the views of the participants, namely parents or carers of disabled/ L.G.B.T.Q.I+/refugee or asylum-seeking children, regarding how their children experienced their diverse embodiment within the normative Greek school status quo. The presented themes are transferable across the three (3) groups. It is acknowledged though that the selection of the particular themes was a process influenced by the nature of the research questions, which could be designated as rather exploratory and interpretive, in combination with the researcher's epistemological stances.

Figure 4.1: Updated Thematic Map



In this chapter, I will be discussing the following key themes and its sub-themes. The first (1st) key theme, **“Institutionalised schooling spaces and diverse forms of embodiment”**, represents the parents' views of how their children experienced their bodily diversity in relation to the pedagogical and disciplinary praxes adopted within diverse school spaces.

Theoretical approaches evolved in the field of cultural geography regarding the constructed, institutionalised and fundamental nature of space have also been used in the field of education (Collins & Coleman, 2008). The specific approaches have been adopted to explore the interaction between space, educational practices and unruly bodies. Within the context of this study, the word "unruly" refers to those bodies which transgress the boundaries of the white, heteronormative and ableist school status quo.

The aforementioned theme includes the following sub-themes:

a. Dominant pedagogies and exclusive pedagogical praxes

b. Segregated school spaces as structural tools for disciplining unruly students' bodies,

c. Schools as unsafe spaces

Participants articulated their opposition to the authoritarian pedagogical regime dominating Greek schooling spaces. At the same time, they expressed their fears and concerns regarding the pedagogical praxes adopted within mainstream schools. Based on the participants' views the adopted practices promote either the exclusion and segregation of those bodies which do not fit in the normative school status quo or their omission from the dominant school pedagogy and official curricula. Participants also voiced their strong dissatisfaction with the dominant discourses around unruly bodies within the normative school status quo, based on which the intimidation and terrorisation of such bodies are perceived as legitimate.

4.2. Institutionalised schooling spaces and diverse forms of embodiment

In this chapter, I present the findings associated with how parents perceived their children's bodily experiences in relation to the pedagogical and disciplinary praxes adopted within diverse school spaces.

4.2.1 Dominant pedagogies and exclusive pedagogical praxes

The first (1st) sub-theme identified from parents' interviews is related to the pedagogical praxes adopted by educators mostly enhancing the maintenance of the school status quo. Based on data analysis, most of the parents from all three groups (15 parents out of 18) clearly expressed their opposition to the authoritarian pedagogical regime dominating the Greek education space. Within the specific regime, pedagogical praxis is perceived as a set of practices designed to structure teaching and learning in institutional spaces.

In the quote below Maria, a mother of a non-binary teenager, attempted to describe the aims of the authorised pedagogy within Greek education spaces. Maria stated:

"I would not say that the Greek school is supportive, please allow me to use an English word, or open-minded in a sense that it broadens students' horizons and enhances students' understanding of the world. I think that after kindergarten the main aim is a strict and consistent abidance of the National Curriculum and the completion of the relevant textbooks and other teaching materials. Students just have to memorise what they have been taught.

Giroux (2016, p.57) points out that dominant pedagogies or "pedagogies of repression" endorse the narratives of the ruling society and promote uniformity. Such pedagogies are also considered to focus mainly on testing and teaching to the test since they conceive education as a type of training. Therefore, pedagogies of repression are featured as masking the fact that both education and pedagogy play a significant role in political and social transformation (Giroux, 2016). At the same time the interplays of power and politics are assumed to be smoothed over, even though education and pedagogy tend to be strongly associated with those interplays.

On the other hand, Gabel (2002) stresses that there are multiple discourses around the notion of pedagogy and its function in society. As a result, a great amount of theoretical work has been produced in the attempt to explore and analyse the specific notion. For that reason, it is significant to note here that within this study, pedagogy is mainly viewed through the theoretical lenses of critical pedagogy and feminism.

Within the theoretical framework of critical pedagogy, the focus of attention is shifted to what really occurs within school spaces. Recognising pedagogy as educators' continuous struggle to affect the forms of knowledge and embodiment generated in diverse encounters is presumed to result in exploring issues, such as what types of knowledge are being legitimated within the curriculum or how learning is related to social transformation (Giroux, 2016).

Based on the aforementioned framework, education and pedagogical praxis are mainly political and ethical processes strongly connected with issues of power. As such, neither pedagogy nor education can be detached from how specific bodies are rendered invisible within the pedagogical praxis or how particular bodily experiences are authorised while others are not (Giroux, 2016).

During the interviews, quite a few parents of L.G.B.T.Q.I+ children (5 parents out of 6) pointed out that their children's bodily experiences were mainly rendered invisible within educators' pedagogical praxes. These parents also stated that their children's diverse embodiment tend to transgress the rigid and heteronormative boundaries of the school mantra. Based on the specific parents' narratives, queer forms of embodiment are neither recognised nor legitimated within Greek school spaces.

More specifically Rinio, a mother of an intersex child stated the following:

"The Greek curriculum doesn't (pause) include (pause) anywhere (pause) issues related to gender. Of course, it is the Ministry's fault... not the school's...Th. (the child's name) really suffered from the gendered stereotypes especially in Grade 1 in which such stereotypes become even more intense. When Th. was in kindergarten, they preferred mainly to play with the girls as Th. avoided participating in boys' play themes like fighting.... Ph. had nothing to do with such stuff shoooo, shoooo (Greek idiom: ξου ξου)....So Th. ended up being aloneThe boys used to tell Th. that Th. was not strong

enough to play with them since Th. was playing like a girl. On the other hand, the girls used to tell Th. that they can't play with them as he was a boy.....I think that the teachers' pedagogical practices were not purely inclusive. ...For me, teachers should have included activities aiming at dismantling gendered stereotypes within their daily curriculum. Teachers should have clearly said to the students that all girls or all boys are not the same. They used to play games with the students in which the students had the opportunity of expressing what they liked or disliked playing but....I do think that their pedagogical interventions were a bit lukewarm (Greek idiom: χλιαρός). So Th. continued to feel excluded. Th. also started complaining that he had a stomach-ache every morning before going to school".

Rinio highlighted that gender issues have not still been included within the official Greek curricula right from the start of our discussion. In her attempt to emphasise this matter, Rinio decided to pause for a bit amongst the words of the phrase "...doesn't (pause) include (pause) anywhere (pause) issues..." and then to raise the tone of her voice. At the same time, she chose to segment the word "anywhere" into syllables to underline the complete exclusion of such matters from the school curricula.

During our discussion, Rinio also attempted to express her strong disappointment as far as the teachers' pedagogical practices through characterising them as "lukewarm", namely indifferent, and "not purely inclusive". She also used specific verbs and adjectives such as "suffered" "excluded", "alone", "started complaining" to describe vividly the adverse effects these pedagogical practices had on her child. It is significant to note here that the implementation of a sexist curriculum - entrenched in the hegemonic discourses of "compulsory heterosexuality" (Ahmed, 2014, p. 145) - in combination with the adoption of "pedagogies of repression" (Giroux, 2016, p. 57) - mainly promoting and reproducing the patriarchal and heteronormative Greek school mantra - are deemed to render specific bodies invisible within the educational process. However, the impacts of invisibility are considered quite destructive since the "invisible Other" is being perceived as not existing (Erevelles, 2011, p. 122).

Erevelles (2011, p. 76) uses the phrase "active silence" to name the quietness that takes place when the people designated to support queer bodies compel these bodies' desires into silence. For this particular scholar, it is the very presence of the active silence in both the curriculum and the pedagogy which is regarded as the most dangerous issue. Thus, Erevelles (2011, p. 76) argues that this "active silence" around issues of students' subjectivity and embodiment portrays the institutional effort to defend the borders of the normative school status quo. At the same time, the bodies included within these borders are allegedly protected.

Based on data analysis, it appears that other parents of L.G.B.T.Q.I.+ children shared similar experiences to Rinio's, as far as the inclusion of their children's bodily diversity within the teachers' pedagogical praxes. In the quote below Andreas, a father of a trans boy, shared how his child's gender identity had neither been included nor "accepted" within school pedagogy. The specific father attributed the invisibility of his child's embodiment to the lack of official guidelines regarding gender issues. For Andreas, such lack might even put teachers in serious trouble. Moreover, the aforementioned parent seemed to be less critical of the teachers' pedagogical practices than Rinio.

Andreas highlighted the following:

"Our son expressed his gender identity when he was 9 nine years old. In primary school our child's bodily diversity was not accepted. He looked like a little girl with long hair. To be honest, there is no formal guidance or legal framework regarding gender issues. Thus, the student's gender identity is not officially expected to be accepted within school. I would say that if you are a teacher, you might even get in serious trouble.....Our son loved playing his flute and sewing the clothes for his theatrical performances at home. He was never a typical boy. He was rather artistic in nature. His artistic side was never valued or supported within school. He was just asked to play the flute in one of his school performances."

Andreas was a teacher himself in a mainstream high school. So he appeared to be rather disappointed by the fact that his child's artistic nature had been depreciated, overlooked and discouraged by his teachers' pedagogical praxes.

It is significant to note here that other participants from the L.G.B.T.Q.I+ group also pointed out that their children's' experiences, inclinations and desires were not acknowledged, valued and included within the pedagogical process. Simos, a father of a non-binary teenager, was one of these participants. Initially, Simos referred to the type of learning and the values being promoted by school pedagogy and how F. (the child's name) "came into conflict" with the established pedagogical praxes. Then Simos attempted to highlight the fact that his child's concerns regarding environmental crisis or social justice issues in combination with his inclination to writing and self-expression had not been acknowledged, appreciated and upheld by teachers' pedagogical praxis.

Simos mentioned:

"As you know, pedagogy in Greek schools seems to uphold conservatism..... let's say that pedagogy tends to promote traditional values such as patria (homeland), religion, family and a type of discipline which is an essential element (Greek idiom: συστατικό στοιχείο) of this tradition. Students are expected to absorb specific knowledge no matter what their personal views are, how they assess this knowledge or what they are interested in..... On the other hand, F. was very sensitive towards environmental issues or social inequalities. F. used to show empathy with vulnerable people. As you understand F. came into conflict with this authoritarian and conservative pedagogy through expressing their views, sharing their thoughts and trying to present what they really thought or felt, even questioning the school status quo.....trying to secure their diversity. F. loved getting dressed up and acting out short plays which F. used to write on their own. When F. was in Grade 5, they wrote a short theatrical play and asked their teacher if they could prepare with their fellow students a theatrical performance.....The performance never took place..."

During our discussion Simos seemed to be quite concerned about those queer bodies, which feature the requisite abilities to think, question and even resist a pedagogical regime which endorses conformity and restrains imagination (Giroux, 2016). He also appeared to expect that such bodies tend to be silenced or rendered invisible since the commitments, passions and experiences they bring to the pedagogical process might pose a threat to the 'banking system' of education (Freire, 1968 cited in hooks, 1994, p. 14). The expression "banking system", coined by Freire (1968), refers to a mode of learning which views students as consumers of the information fed to them by teachers (hooks, 1994, p.14).

Being influenced by the Freirean pedagogy which conceives education as a praxis of freedom, hooks (1994) claims that classrooms still remain one of the most progressive spaces. Thus, innovative teaching practices can be celebrated and new visions can be formed in such radical spaces. For hooks (1994), education as a praxis of freedom is a mode of teaching moving against and beyond the rigid

boundaries which restrain students' learning to the consumption and memorisation of information. The specific form of teaching is considered to aim at looking after the students' souls by preparing them to live in the world and perceiving them as "whole human beings" (hooks, 1994, p. 13) with complicated lives and diverse experiences.

Data analysis suggested that half of the parents (3 parents out of 6) belonging to the disability group articulated their dissatisfaction or even their strong disagreement with teachers' pedagogical praxes. In the following quote Giota, a mother of a child with A.D.H.D. and a teacher herself, not only thoroughly described the teaching practices adopted by her son's class teacher but also clearly expressed her opposition to them. More specifically, Giota pointed out how her son's teacher used to focus mainly on finishing the requisite syllabus on time and overloading students with extra homework. Based on Giota's narrative, the specific teacher's pedagogical practices appeared to aim at teaching and testing for pre-specified "standardised skills" (Giroux, 2016, p.59) without showing any care for her students' souls (hooks, 1994)

Giota highlighted:

"My son's teacher seems to be extremely vigilant as far as the completion of the required syllabus let's say that it is ok.... she also gives to the children too much homework like extra worksheets, extra books to read, extra photocopies with math exercises....she overloads these children with so much work and what is the point of all this homework....It is as if our children are on the 2nd year of their studies in the University . To be honest for a child like my little one who has ants on his bottom (Greek idiom: δεν μπορεί να καθίσει στα αυγά του meaning can't stand still) is extremely difficult. He usually reacts and refuses to finish his homework.... My son loves art and music classes. You know why? Because at least for a short period of time he manages to stay away from this authoritarian pedagogical model of "Sit down and write!" or "Why are you so noisy? Be quiet!" or "It is time for working not for chit-chat". There are strict rules that children should follow like "We don't laugh in class" or "We keep quiet in class". If students don't follow these rules, they stay in class during break time. We are talking about practices which are alien to the modern theory of pedagogy. We are also talking about very young children. You know, my son keeps telling me that their teacher does not sing any songs with them like she used to...."

The above quote clearly indicates Giota's critical stance towards the pedagogical practices adopted by her younger son's class teacher. Giota brought specific examples of the teachers' practices and she also used descriptive adjectives, like "alien to", "strict" or "authoritarian", to point out the fact that such pedagogical praxes are not in alignment with more liberal discourses around school pedagogy. At the same time, Giota seemed to be aware of but also quite concerned about the consequences such strict and inflexible disciplinary practices might have on students and especially on younger ones like her son. During our discussion about the amount of homework sent home, Giota referred to the fact that her son's bodily diversity, namely his ability to sit and work for a long time, had not been acknowledged by his teacher. So for Giota, her son had been "forced" to sit, to focus and finish his homework no matter that "...for a child like {her} little one who has ants on his bottom (Greek idiom: δεν μπορεί να καθίσει στα αυγά του meaning can't stand still) is extremely difficult". Before completing our discussion around school pedagogy, Giota highlighted that her younger son constantly mentioned the fact that his teacher stopped singing with them.

Excitement, for example caused by singing a song with the students in class, is usually viewed as disrupting the ambience of seriousness considered fundamental to the learning process within dominant pedagogies (hooks, 1994). However, hooks

(1994) argues that the reflection on her own experiences as a student in monotonous classrooms, incited her to think that classrooms could be inspiring spaces while excitement could contribute to "serious intellectual and/or academic engagement" (hooks, 1994, p.7). Within "engaged pedagogy", as it is coined by hooks (1994, p.13), the classroom is seen as a community. The ability of both teachers and students to produce excitement is being influenced by their focus on appreciating everyone's presence and empowering each member of the community to voice his/her/their experiences and stories (hooks, 1994). For hooks (1994), there must be a constant recognition that each member of the community affects the classroom power interplays and at the same time contributes to them. Such an acknowledgment is regarded to enhance the recreation of classroom spaces to "open learning communities" (hooks, 1994, p. 8).

The following quote though indicates that the presence of particular forms of embodiment are neither valued nor acknowledged within classroom spaces in which pedagogies of repression are dominant. More specifically, Liani, a carer of a disabled child, presented her own views regarding the pedagogical practices adopted by V.'s (the name of her disabled godchild) teachers in a mainstream school. Based on her narrative, Liani appeared to embrace discourses perceiving disability as a deficit and as an individual pathology which needs "special" treatment in order to be fixed.

During our discussion, Liani mentioned:

"V. went to a mainstream school but unfortunately there was not a special teacher in this school. The specific child needed a special teacher in order to make progress.....We decided to enrol V. to the school in our village since V. knew the children and the children knew her too.....Her teachers did not really encourage her to complete her work in class or finish her homework. They were very aware of the fact that V. couldn't make any progress in school since she was not getting extra help at home. Sometimes I think that her teachers didn't know how to handle a child such as V. On the other hand, her teachers could not just focus on V. and leave the rest of the class... It was a bit difficult. They were trying to give her some worksheets in class, but I don't think they were even interested...."

Thus, on one hand Liani tried to come up with different excuses, such as the lack of "specialised" knowledge or "expertise", in order to explain the teacher's inability to enhance V's learning. This attempt seemed to be associated with the fact that she had adopted the dominant and deeply entrenched medical discourses promoting the pathologisation of disability. On the other hand, Liani did reflect critically on the teachers' "inefficient" teaching practices when she stated that "I don't think they were even interested". She avoided though to clarify in what she thought that the teachers had not been interested in.

However, the above analysis leads to a very crucial point that disabled bodies amongst other forms of embodiment tend to be rendered invisible within school pedagogy. Based on Liani's narrative the pedagogical praxes adopted by V's teachers were firstly the educators' acknowledgement that V. could not make any progress since she didn't have any support at home and secondly their attempt to give V. some worksheets to complete them. However, the lack of disabled bodies' visibility in the school pedagogy and curriculum is viewed as a disciplinary technique. According to Erevelles (2011, p. 126), disabled bodies tend to evoke intense attention due to "the difference that disability embodies".

On the other hand, Giroux (2016) suggests that pedagogical praxis should be designated as attentive to the particularities of diverse education spaces and the different situations or issues emerging in these spaces. As such, pedagogy should be reshaped to an uncertain practice liable to continuous scrutiny and critique (Giroux, 2016).

4.2.2. Segregated school spaces as institutional tools for disciplining students' bodies

In this section, I present the findings associated with how participants perceived their children's educational experiences related to the use of segregated or alternate school spaces as a prevalent pedagogical practice of managing students' bodily diversity. Perceiving the body as the space of cultural and political activities in school settings (Erevelles, 2000) was intentionally selected as a focus for this study. This decision was based on the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities.

Schools are viewed as institutional spaces through which children are disciplined and ruled by adults. At the same time the role of formal education is mainly presumed to be the authorisation and reproduction of the social status quo. Liasidou (2012, p. 168) highlights that light should be shed on the political, institutional and structural modes against which notions of "need" and "disadvantage" are produced, authorised and maintained within school spaces.

To better understand the connection among the creation of segregated or alternate schooling spaces for specific purposes and the procedures concerning the exclusion/inclusion of students' bodies living mainly on the interstices of race and ability I draw upon Foucault's theory.

For Foucault (1979 cited in Simmons, 2010), modern power is entrenched and promoted through a set of techniques and practices aiming at producing docile bodies. These disciplinary technologies are defined as "objectifying practices" (Cannella, 2000, p. 40), namely practices which construct human bodies as objects to be formed. Bodies have to be rendered obedient and docile before they can be utilised, altered and improved so as to become useful and productive. Thus, disciplinary technologies are perceived as establishing a subtle type of power, namely a type of power which forms individuals as bodies to be ruled in a discreet or even sometimes in a coercive way (Cannella, 2000).

On the other hand, space is characterised as a fundamental aspect of disciplinary technologies due to the focus of attention on which bodies are absent or present within controlled spaces (Cannella, 2000). Based on the Foucauldian theory, each body "has a space and each space has its bodies" (Foucault, 1979 cited in Canella, 2000, p. 40). Thus, I turn to Foucault, to shed light on the "disciplinary power relationships" (Simmons, 2010, p. 55) as they function in school spaces ruling students' bodies and structuring their daily school routines.

Based on data analysis, half of the parents coming from the disability and the refugee/asylum-seeking group (3 parents from each group out of 6) expressed their discontent with the fact that their children's unruly embodiment was "pathologised" and perceived as needing to be fixed in order to fit within the rigid and normative boundaries of the school status quo. However, such bodies tend to be either displaced from ordinary schools or often pulled out from their classrooms so that specialised support is provided for them based on those bodies' "needs" and "deficits". So according to the parents' narratives, disabled bodies were segregated to special schools or sent to inclusive classes while refugee or asylum-seeking bodies were expected to attend daily the so-called Reception Classes Zones of Educational Priorities (ZEP).

The following quote indicates exactly how disabled bodies are rendered invisible within the ableist Greek school status quo. They are usually dislocated and confined within what Fanon calls "internal colonies" (Fanon, 1965 cited in Erevelles, 2011, p.122). The notion of "internal colonisation" (Erevelles, 2011, p.122) has been broadened by Erevelles' initiative to encompass disabled bodies. Thus, these deviant bodies - which tend to evoke intense attention due to the diversity that disability encompasses - are displaced and restrained in institutional spaces. Such segregated spaces, like special schools or reception classes, are characterised as rather efficient in making their residents invisible (Erevelles, 2011). For that reason, special schools, such as the one mentioned in the following quote, are mainly located at the outskirts of the cities (Armstrong 2003).

Anna, a mother of a disabled child, stated:

"We enrolled K. (the child's name) to a mainstream kindergarten close to our home. I informed K's teacher right from the start that K. had some issues with learning. I also asked her teacher if she could help her a bit. Imagine that the specific teacher was one of my closest friends. So one day I went to pick up my daughter from schoolmmm...It must have been in the middle of October. Her teacher told me in front of the other parents that my daughter should go to the school in Saint Th....just like that (Greek idiom: Ετσι τωκ μπαμ). As I was leaving, I turned around and told her that she should be ashamed of herself. Instead of suggesting me to take K. to a special school, she should have tried to help her.Finally we decided to enrol K. to the Special School in Saint Th. when she was in Grade 1 since she could not cope with reading and writing. Unfortunately, there were severe cases in that school, children with cerebral palsy and mental retardation.... I used to call this special school the "School for the Lepers". Do you remember the drama serial on TV called "The Island"? I used to say Saint Th. is the "Island for the Lepers".

Following Anna's narrative, within the "dirty politics of schooling" (Paperson, 2010 cited in Erevelles, 2011, p.69) deficient bodies featured as posing a threat to the institutionalised school practices and being at risk of failure, are usually "quarantined" in special schools. Such bodies are usually secluded in segregated school spaces as their teachers seemed to be too "frightened" to teach them. Therefore, these spaces tend to become the "dumping ground" (Erevelles, 2011, p. 69) of bodies being categorised and labelled based on the severity and the type of their impairment, as Anna mentioned. The aforementioned analysis is mainly justified by the phrases Anna used to describe in detail how her daughter's diverse embodiment was rendered invisible within the rigid ableist school status quo. For example, the phrase "the school for the Lepers" implies this sense of being quarantined, of being forced to be isolated, of being in a secluded space which is kept under constant surveillance so

that those bodies fitting into the normative school status quo can be protected from those unruly bodies posing a threat to it (Erevelles, 2011).

Moreover Anna, like two (2) other parents belonging to the disability group, seemed to be rather critical of the authorised and legitimate pedagogical practice based on which deficient bodies tend to be excluded from the ordinary classrooms and dislocated in special schools. The specific parent also appeared to be rather shocked by the teacher's unprofessional behaviour in sharing sensitive information concerning a child in front of other parents. At the same time, Anna was quite angry at the fact that although the specific teacher was one of her closest friends, she didn't even make the effort to help her daughter. This view can be justified by the words Anna chose to describe the specific incident -- for example "imagine" or "just like that" - and the change in the tone of her voice while talking about her daughter's teacher.

However, segregating bodies constituted as idle and unproductive or unable to "...cope with reading and writing" has been a fundamental disciplinary technique in many societies. Disciplinary technologies, as discussed earlier, are practices to produce submissive and docile bodies and then construe them as objects to be used, improved and controlled.

In the quote below Amanda, a mother of a disabled child, referred to another institutionally authorised type of "internal colonisation" (Erevelles, 2011, p. 122) within the ordinary school spaces. According to this type of colonisation, deviant and idle bodies, like her daughter's body, tend to be pulled out of their classroom on a regular basis and sent to the "inclusive class". Based on Amanda's narrative, these classes aim at providing specialised help so that the deviant bodies' deficiency or pathology can be fixed. It is significant to note that in the case of Amanda's daughter the diagnosed "pathology" was dysgraphia. Amanda also attempted to highlight some important issues associated with how well organised and structured these classes are and how stigmatised or excluded these bodies might feel each time they are pulled out from their ordinary classes.

Amanda shared the following:

"In Grade one, the inclusive class had to do with writing since my daughter had dysgraphia. Finally, she managed to write and the teacher of the inclusive class focused on drawing, tracing and writing the letters of the alphabet.....Last year though the inclusive class had to do with a bit of drawing and a bit of literature or something like literature... I think that the inclusive classes don't have a specific structure.... they are not well-organised. My daughter didn't want to go. She was feeling in an inferior position. She was pulled out of her class during history or P. E lessons which are her favourite ones....she was once with a grade one student in the same class..... So I am wondering if there is any meaning in all this as it segregates the child from his/her friends and tells him/her: "You are different and you can't be with your friends".

It is quite clear from the previous excerpt that Amanda was highly critical of the fact that inclusive classes tend to be deprived of clear structure and proper organisation. Amanda described vividly and in detail with what exactly her daughter used to be engaged in the inclusive class. This particular parent also seemed to be rather disappointed with the adverse impact the practice of being pulled out of the class had on her daughter's self-esteem and empowerment. Consequently, Amanda ended by even questioning the role and the significance of the particular classes.

According to Tomlinson (1982), special schools map out an exoticised and segregating space in which diverse pedagogical practices and curricula are authorised. Nteropoulou-Nterou and Slee (2019) also refer that within the Greek education context, both special schools and inclusive classes, which function as segregated spaces within the ordinary school, do not follow an authorised curriculum since they do not have one.

It is significant to note here that the concept of inclusion has ended up being "a euphemism for special schooling" within the Greek education context (Nteropoulou-Nterou & Slee, 2019, p.895). Even in the newly published "School Guide for the parents and the custodians of the students in Government Kindergartens and Primary Schools" (Ministry of Education, Research and Religion, 2019 cited in Nteropoulou-Nterou & Slee, 2019) it is clearly stated that students with disabilities or special educational needs will be enrolled either in a school unit of Special Education - if attending a mainstream school is extremely difficult for them - or in specially organised inclusive classes.

On the other hand, data analysis suggests that half of the parents (3 parents out of 6) belonging to the refugee or asylum-seeking group also described a quite similar and officially established type of "internal colonisation" within mainstream school spaces (Erevelles, 20011, p. 122). According to these parents' narratives, their children's non-Greek bodies were daily pulled out of their ordinary classes and sent to the reception classes Zones of Educational Priorities (ZEP). In the following quote, Komal - a mother of an asylum-seeking teenager- described vividly how her daughter experienced her bodily diversity within the secluded space of the reception class as well as within the space of the ordinary classroom.

Komal stated:

"There is a class for foreigners, for refugees every day. It usually lasts for 3 school periods. The teachers are so nice..... I can't say anything more because they are teaching my daughter something and she is learning something with other refugee kids. They are learning how to write, how to read, how to speak and understand the words. When this class finishes, they have to go to their own class. The teacher there teaches Greek students subjects, such as language, math, history ,... but my daughter can't understand the language, she can't speak or do the exercises. She has to go to this class otherwise they will put absent. So, she sits there and she draws or does her homework for the other class".

Komal seemed to be rather satisfied with the fact that her daughter was daily dislocated to the reception class since D. (her daughter's name) had the opportunity of learning how to read and write in Greek within this secluded space. Komal also appeared to be extremely happy as she could sense that her daughter along with other refugee or asylum-seeking teenagers was feeling included in the pedagogical process and therefore empowered within the reception class. The aforementioned parent characterised D's teachers as "nice" because they were probably "willing" to be engaged with her daughter's learning and to teach her "something". On the other hand, Komal's facial expression and the tone of her voice changed completely when she started talking about the teachers D. had in the ordinary classroom. Based on Komal's narrative, it seemed that D. was mainly rendered invisible within the specific class. None seemed to acknowledge and value her presence. D was just "forced" to be there probably for legal or administrative reasons.

For Foucault (cited in Youdell, 2006, p. 512) humans become subjects – that is, they are “subjectivated” - through the development of discourses and the implementation of disciplinary technologies. Subjects are subjected to relations of power as they are categorised, ranked and characterised by their own individuality. Therefore, such techniques are perceived as technologies of subjection within institutional contexts since specific discourses and concurrent disciplinary technologies are produced and disseminated "rendering subjects in relations of power" (Youdell, 2006, p. 518). Thus, unruly bodies' management and control is regarded as being achieved through their distribution in segregated school spaces, namely their enclosure in specific places, heterogeneous to all others.

In summary, data analysis indicates that there is an established trend regarding how the normative school status quo tends to dislocate and “quarantine” disabled and racialised bodies in segregated spaces either inside or outside mainstream schools.

4.2.3 Schools as unsafe spaces

In this sub-chapter, I intend to introduce my third (3rd) sub-theme which is related to the perception of schools as unsafe spaces. According to Flensner and Von der Lippe (2019) incidents of verbal harassment, intimidation, hate speech, physical violence or even the discussion of issues featured as "sensitive" or threatening, such as religion or sexuality within schools tend to jeopardise the creation of an educational environment characterised by respect and safety.

The notion of safety is cited as a key element within feminist pedagogy. Moreover, an understanding of safe spaces as strongly connected with keeping unruly and indocile bodies free from bodily and emotional harassment, has been promoted within feminist and queer movements. This understanding has been based on the belief that safe spaces can be ensured in a way that they are freed from "struggle and discomfort" (Boostrom, 1998 cited in Ludlow, 2004, p. 43).

Even though such a model is perceived as emancipatory, some feminist scholars, like hooks (1989), Fisher (2001), are critical of the focus placed on safe spaces within feminist pedagogy. For hooks (1989 cited in Ludlow, 2004, p 44), students should be encouraged to "come to voice" in spaces where they might feel being scared or being at risk as they will be required to think up practices and techniques for negotiating an undoubtedly unsafe world. Thus, the feminist model of safe spaces may propose that women ".... best come to voice in an atmosphere of safety", yet students should be incited to "come to voice" in "an atmosphere of risk" (hooks, 1989 cited in Ludlow, 2004, p 44).

It is also significant to highlight here that within the current thesis, the notion of "safe" or "unsafe" spaces is acknowledged as socio-culturally and historically contextualised as well as quite ambiguous and unsteady. As such, safe spaces are by no means viewed as completely safe since cultural spaces are ruled by interplays of power and control (Rosenfeld & Noterman, 2014).

Parents from all three (3) groups, namely parents of disabled, L.G.B.T.Q.I+ and refugee/asylum-seeking children, reported quite a few instances in which their children have experienced intimidation, verbal harassment or estrangement. Data analysis has shown that all the parents (6 out of 6) from the L.G.B.T.Q. I+ group mentioned at least one case in which their children have been subjected to bullying and verbal or even physical violence.

In fact, two (2) parents (out of all the parents participating in this research) belonging to the L.G.B.T.Q.I+ group - namely Maria, a mother of a queer teenager and Simos, a father of a non-binary teenager - described thoroughly instances in which their children's queer bodies were subjected to verbal abuse and emotional violence - such as in Ph's case (Ph. is the name of Maria's teenager) - or physical abuse - like in F's case (F is the name of Simos' teenager) - within their school settings. Most importantly, the specific types of violence that those queers and hence, unruly bodies experienced were mainly exercised by school stakeholders, such as the school principal and the schoolteachers.

However, school stakeholders, as state agents, are bound to ensure the reproduction of "life as we know it" which is often depicted as endangered by "other others", like queer bodies (Ahmed, 2014, p. 144). In other words, heteronormative school gatekeepers are recognised as part of the hegemonic group which is expected to assist in defining which forms of human embodiment are established as "natural" and which as "aberrant" as well as managing and controlling abnormal and indocile bodies (Robinson, 2005).

In the next quote, Maria, a mother of a queer teenager, referred to the verbal abuse - that is, as the certain parent stated - to which Ph's queer body was subjected. The specific type of abuse was imposed on Ph's body by a teacher who probably construed this teenager's "gender performance" as transgressing the rigid boundaries of the established "gender performances of masculinity", which are "heterosexualised" (Robinson, 2005, p.20).

More specifically, Maria shared the following:

"To be honest, when Ph. started making more radical choices regarding his/their clothing, namely wearing baggy and flashy pants at school or putting on bright coloured accessories like scarves, Ph. constantly received negative, offensive and even derogatory comments. There was a specific teacher who used to focus and comment on Ph's clothing choices on a regular basis. Although Ph. was going to a private primary school, the values promoted and endorsed by the specific school were in strong alignment with the normative Greek Orthodox discourses.....just like the Greek public schools. So eeehhh.....I could say that Ph's school was quite strict.

Maria paused for a while as if she was trying to remember something. Then she frowned and shook her head. Maria resorted to body language to express vividly how concerned and frustrated she was. Her frustration was strongly connected with the fact that the same gendered normative and rigid religious narratives have been dominating the Greek educational reality for the last 40 years. During our discussion, Maria quite often characterised the school principal's as well as specific teachers' "actions" - namely their pedagogical practices - as "violent or very violent". Maria made specific references to the era of the Greek Junta, in her attempt to describe vividly

the authoritarian and harsh practices that were adopted within Ph's school setting, so that non-conforming bodies were transformed into docile ones.

The following excerpt highlight this point:

"One of Ph's teacher used to grab the students from their hands, twist their arms and throw them out of the class because they were naughty, because he just didn't like their faces (Greek idiom in slang: Δεν του άρεσε η φάτσα τους) or the clothes they were wearing.....being different sometimes had negative consequences....I really don't know what to say.... these practices remind us of another Greek schooling era (Greek expression: Μας θυμίζει μια άλλη Ελλάδα) which we all experienced in its wake..... On the other hand, the School Principal deemed that circulating a scrap book at break times which included questions regarding students' sexuality was indecent.....So whatever was overcoming the boundaries of school and the school's tolerance could be confiscated and torn"

It is essential to clarify here that the wake of the era to which Maria referred was just before the downfall of the Greek Military Dictatorship. In fact, Maria was the only participant who flagged an era of significant importance to the socio-political and cultural realms of the Greek nation (namely *ethnos-έθνος* in Greek). As such, Maria's narrative about the school stakeholders' harsh disciplinary techniques and the junta regime cannot be presumed to represent most of the research participants. However, within the specific narrative an indirect reference to the main qualities of the Greek education system appears to be made. More specifically, the strict conservatism still ruling Greek schooling – for example Maria stated: "... whatever was overcoming the boundaries of the school and the school's tolerance was confiscated..." - as well as the rigidity and the traditionalism characterising the official school curricula - for example Maria said: "... questions regarding students' sexuality were indecent..." are clearly highlighted in the previous quote. It is significant to note here that Simos the father of a non-binary teenager also pointed out the conservatism still governing the Greek education system through claiming that traditional values, like patriotism and Orthodoxy, are being promoted within schools. Additionally, that parent alleged that the disciplinary practices commonly adopted within the Greek educational context are also linked to "... the values of the Greek Orthodox nation, such as family, religion and homeland (*patrida* in Greek)"

For scholars, such as Zambeta (2000), Greek schooling has not been cultivated on a secular basis and at the same time a distinct separation amongst the Greek State and the Greek Orthodox Church has not been carried out. These parameters are seen as legitimating the right of the Greek Church to officially comment on as well as regulate school knowledge. Therefore, religious education - the specific subject has been set up as compulsory by the Ministry of Education and Religious Affairs, while the imperative need for including sexuality education in the school curricula has been overlooked by the aforementioned Ministry - is perceived as "a form of socialisation" aiming at producing submissive and docile bodies within the conservative Greek schooling (Zambeta, 2003 cited in Efstathiou et al., 2008, p.328). Such bodies are considered to obediently comply with the rules and the principles - based on which queer bodies are construed as aberrant and impure - of the Orthodox Church and hence, they are regarded as facilitating the reproduction and preservation of the Greek cultural and ideological status quo. In other words, the identity of the Greek Orthodox citizen is being stringently developed and reproduced within the Greek educational system, promoting the exclusion of "other others" (Zambeta, 2000; Ahmed, 2014, p. 144)

Throughout our discussion, Maria made quite a few references to the junta regime - as in the following quote - to draw a parallel between the violent disciplinary practices applied to unruly bodies in Ph's school space and the inhuman torture techniques against queer and feminine bodies utilised during the Military Dictatorship. Within the specific regime, a system of political incarceration and torture was established so that feminine indocile bodies - that is, feminine bodies marked as posing a threat to the Greek Orthodox values of the nation - could be "legitimately" eliminated (Stefatos, 2012). Thus, the Greek nation (ethnos in Greek) would be purified from these "incorrigible" bodies (Stefatos, 2012, p. 182).

Maria shared the following:

"..... As far as the School Principal, he wasss I am sure he would really have a brilliant career in the era of the Greek junta.... ...P. (the name of a "famous" Greek military officer which is particularly connected with the dictatorial regime) You know the School Principal deemed that circulating a scrap book at break times which included questions regarding students' sexuality was indecent..... So whatever was overcoming the boundaries of the school and the school's tolerance could be confiscated and torn".

In the previous quote Maria seemed to be rather certain that Ph's body was subjected to violence due to Ph's queer embodiment. Put another way, Ph's unruly body was marked as transgressing the rigid boundaries of the Greek, Orthodox, heteronormative school status quo. Therefore, the specific form of embodiment was designated as posing a threat to "the reproduction of life itself", where life is merged with the ideal of "life as we know it", namely an ideal which is often presented as being put in jeopardy by otherness (Ahmed, 2014, p. 144). Consequently, Ph's queer body was defined as in need of strict discipline and constant surveillance so that it could be "fixed" and altered into a "normal" body fitting within the normative school mantra.

The richness of the following excerpt shows clearly that the terrorisation and intimidation of queer bodies - akin to the terrorisation of those bodies which failed to meet the standard of the heteronormative Greek Orthodox feminine body during the dictatorship - are rendered legitimate within the current school status quo which is still dominated by the narratives of "compulsory heterosexuality" (Ahmed, 2014, p. 145). For Ahmed (2014, p. 145), compulsory heterosexuality - interpreted as "the accumulative effect" of the reiteration of the discourse of heterosexuality as "an ideal coupling" - structures what it is feasible for bodies to do.

It is important to highlight here that Maria's vivid description of the terrorisation of Ph's queer body due to the circulation of a scrapbook at breaktimes raises questions, such as for which bodies are school spaces rendered unsafe, or what are the parameters that render school spaces unsafe. As discussed earlier, within the current thesis the critical development of safe spaces as locations for mediating difference and dismantling oppression is promoted rather than the understanding of safe spaces through fixed and decontextualised notions of "safe" or "unsafe" (Rosenfeld & Noterman, 2014, p 1346).

"When Ph. was in Grade 6, Ph. started to keep a diary with their friends. In that diary there were questions concerning specific topics. Ph's friends were invited to answer these questions based on their personal views and experiences. However, a few of the questions included in Ph's diary referred to issues connected with sexuality. To be honest the relevant questions were not simple and required deeper interpretation and analysis.... I mean.... a few of Ph's friends even wrote some comments

regarding a girl from their class.... I should mention that the diary was circulated hand by hand at break times. The students used to take the diary home, answer the questions and return it back to Ph. However, the School Principal found out that a diary was circulated at break times. He also managed to discover what kind of questions were included in the diary. Thus, the Principal perceived such an act as rather indecent. According to his opinion, a diary's circulation within school was not aligned with the values and principles of the normative Greek Orthodox school system.....On the contrary, I would say that it mainly overcame its rigid boundaries.....So the Principal decided that it would be a good idea to confiscate and tear the diary in an ostentatious way so as to teach Ph. and the students a lesson (Greek idiom: να δώσει ένα ηχηρό μάθημα στα παιδιά)..... to show them that such behaviour was not accepted at school. Of course, he didn't respect the fact that a diary is something personal while what is included in it can be regarded as personal data. I strongly believe that he could have handled the whole situation in a different way..... “

(Maria, mother of a queer teenager)

Maria's narrative account highlights that the circulation of a scrapbook including questions related to sexuality was designated as transgressing the rigid boundaries of the conservative Greek, Orthodox school status quo and hence, threatening "life as we know it" (Ahmed, 2014, p.144). In other words, Maria's story indicates clearly that sexuality is established as "a private state affairs" irrelevant and unimportant to schooling (Robinson and Ferfolja, 2001 cited in Gerouki, 2010, p. 343). Scholars, such as Gerouki (2010, p. 343), cite that although schools are viewed as public spaces, teachers participating in studies regarding L.G.B.T.Q.I. issues in Greek schools often claim that within those public spaces, a "very private domain" is situated.

Within an educational context that one of the main objectives of education is considered - based on the Greek Constitution (1975 cited in Efstathiou et al., 2008, p. 327) – to be the cultivation of "national and religious consciousness", indocile bodies seem to be legitimately subjected to harsh disciplinary practices by school gatekeepers. These gatekeepers, like the aforementioned School Principal, are authorised - due to their status as state agents - to justify their intimidating behaviour as a required technique so as to rule and control unruly bodies. Most importantly, such stakeholders are allowed to draw attention away from their "unacceptable behaviour" (McEvoy, 2005 cited in James et al., 2008, p.169). However, based on Maria's story, the School Principal resorted to the usage of quite violent disciplinary techniques - probably like the harsh disciplinary techniques used within the dictatorial regime - in order to discipline Ph.'s queer body and at the same time instil fear in other unruly and indocile bodies challenging the normative school status quo.

According to James et al. (2008), the intimidation or terrorisation of an unruly body - like Ph.'s body - by a school gatekeeper tends to occur in front of an audience. Therefore, the degradation of a body, such as Ph.'s queer body, is boosted while at the same time a message is delivered that such a body is not worthy of being better treated. Consequently, the vulnerability of an unruly body is enhanced and hence, the foundations of its further abuse are laid (James et al., 2008).

On the other hand, an unruly body's - like the gender non-conforming bodies of Ph. and F. (see the following quote) - failing to orientate itself "towards" the authorised as "ideal" - in reference to the prevalent narratives of compulsory heterosexuality - sexual object is considered to have an impact on the ways those bodies live in the world (Ahmed, 2014, p.145). This impact can be easily read as "a failure to reproduce" as well as a challenge to the social structure of "life itself" (Ahmed, 2014,

p.145). For Ahmed (2014), bodies' refusal to align with the discourses of compulsory heterosexuality do not imply that those specific bodies are not still influenced by those discourses. On the contrary, such narratives are deemed to work towards scripting the orientation of bodies, like the bodies of Ph and F (see following quote), as a type of "disobedience" (Ahmed, 2014, p.146). The impacts of not conforming to the rules of compulsory heterosexuality are presumed to be various.

In the next excerpt, Simos, a father of a non-binary teenager, referred to the harsh and rigid - not to mention violent - disciplinary practices adopted by "some teachers" in their attempt to control as well as reform indocile bodies, such as F's (F is the name of Simos non-binary teenager). More specifically, Simos highlighted the enduring impact, as Ahmed (2014) argues, that had on F's disobedient body - namely its "legitimated" subjugation to harsh corrective techniques - the refusal to comply with the rules of compulsory heterosexuality. As aforementioned, Simos was one of the two (2) parents belonging to the L.G.B.T.Q. I+ group, who pointed out that the unruly bodies of their teenagers were subjected to violence - emotional or physical - by school stakeholders.

More specifically, Simos narrated the following:

"The Greek school tends to promote values related to patriotism and the Greek Orthodox religion and a type of discipline which is strongly connected with the values of the Greek Orthodox nation, such as family, religion and homeland (patrida). I would say that both my children, especially F. who was rather determined to show and defend what they felt they were or thought they were, came into conflict with this rigid and stereotypical system. As F. was growing up, they used to express their diversity through the language they used, their clothing choices, or their looks. During Carnival time, F. would choose extremely unusual and groundbreaking costumes or outfits... as you can understand, there were some teachers who didn't see positively F's inclination to express their diversity.... So one of these teachers slapped him.... F. didn't tell us anything. We found out about this incident by accident".

It becomes clear from the previous detailed excerpts that the perception of school spaces as safe is rather fictional. Such consideration is justified by the fact that the notion of safe space is regarded as socially constructed and dependent on established and rigidly regimented forms of surveillance and domination, as in both Ph's and F's cases (Thompson, 2007 cited in Stengel & Weems, 2010). The seriousness with which educators and parents invoke the notion of safe space is perceived as implying that there are in fact education arenas in which students are set free from intimidation, violence or estrangement. However, Andalzua (2002 cited in Stengel, 2010, p. 524) points out that such spaces are non-existent since safe spaces are deemed to address the heteronormative, patriarchal and binary "imaginary constructions of safety". Based on the above analysis, the queer bodies of these two (2) teenagers did not really fit within the established constructions of safety. For that reason, those bodies' terrorisation was "institutionally" authorised.

On the other hand, Thompson (2007 cited in Stengel & Weems, 2010) suggests that it would be more appropriate to interpret the imaginary with regards to what is brought into play as essential, important and possible. For this particular scholar, educators' omniscience is particularly underlined within school spaces providing a sense of reassurance that "you are in safe hands here" (Thompson, 2007 cited in Stengel & Weems, 2010, p.505). This feeling of comfort is mainly considered to address the masculine, white, able-bodied and heteronormative students' bodies. However, this sense of reassurance for students' bodies transgressing the

hegemonic norm might be seen as a refusal to explore what might be really happening in the class. In such a case, teachers' omnificence might be used as a shield against recognising the hard to recognise othered bodies such as queer, disabled and dark bodies.

According to Stengel and Weems (2010), diverse forms of violence are feasible and often performed in the scope of the emotional and psychological framing of students' experiences. Within the current thesis, attention is also drawn to the instances in which unruly bodies - like the body of Rinio's intersex child (see the following quote) - are submitted to discursive violence by their classmates or other members of the school community. It is significant to stress here that children are seen as "active and Knowing agents" in the process of "gender construction" and hence, as actively involved in controlling and regulating the "gender performances" - for Robinson (2005) gender performances are constructed through power interplays and incorporate normative patterns of behaviour - of their schoolmates (Robinson, 2005, p.19).

In the following quote, Rinio, a mother of an intersex child, depicted that students' school experiences and daily realities – "...teachers should have designed specific activities in order to deconstruct gender stereotypes." as Rinio stated - are deeply entrenched into the prevalent "heteronormalised" discourses of femininity and masculinity (Robinson, 2005, p.19). However, such discourses are presumed to promote the reproduction and legitimisation of "gendered polarity" (Wilton, 1996 cited in Robinson, 2005, p.21). Moreover, children are expected to "repetitively perform their masculinity and femininity" so that they manage "to do it right" in front of their friends and fellow students (Butler, 1990 cited in Robinson, 2005, p. 20). Therefore, Th.'s - Th. is the name of Rinio's intersex child - gender non-conforming body which failed to materialise the norms - namely of the masculine, heteronormative, able-bodied body - in front of the other students was "legitimately" subjected to discursive violence.

Rinio stated the following:

Th. used to attend ballet classes, modern dancing classes and Capoeira classes when they were in kindergarten.... Some girls from Th.'s class started making fun of Th. and commenting that boys don't attend ballet classes, girls do. On the other hand, the boys used to make comments regarding Th's hair and tell them that they were a girl since Th. had long hair or because Th. had a thin voice. To be honest XXY children have very thin voices. Another boy used to tell Th. that they were such a beautiful girl that he wanted to get married to Th. The teachers' attitude was not inclusive...teachers should have designed specific activities aiming at deconstructing gender stereotypes."

The above quote clearly shows that the viability of neutral or safe school spaces is strongly connected with authoritative and hegemonic narratives. However, such narratives are mainly linked to the Greek, Orthodox, heteronormative and able-bodied bodies. Additionally, the safety of students' bodies, in this case discursive safety, can be predominantly secured from privileged and authoritarian positions (Ludlow, 2004).

According to hooks (1989 cited in Ludlow, 2004), bodies queering the norms – such as Th's intersex body - often challenge the authorised school narratives and disrupt privileged students' safety. Hence, those bodies are construed as offenders since they are presumed to deconstruct the concept of schools as safe spaces and render

them unsafe. For hooks (1989 cited in Ludlow, 2004), this is exactly a sign of the coloniser's point of view which makes clear the connection between safety and privilege.

Moreover, this scholar contends that many racialised bodies tend to feel rather unsafe even in spaces perceived as neutral, in which competitiveness and discomfort have been disrupted (hooks, 1989 cited in Ludlow, 2004). Consequently, the widely adopted phrase "schools as safe spaces" is being strongly criticised for appropriating inequality and enforcing a cultural hegemonic stance securing and preserving the normative school status quo.

This crucial point is highlighted in the quote below. More specifically Amna, a mother of four (4) asylum-seeking children, narrated how her eldest daughter had experienced an incident of discursive violence during break time.

"Although my daughter's school was multicultural, since there were students from North Macedonia, Syria, Albania and Pakistan, there was a weird mentality which was well established and it could be easily perceived by the students of non-Greek origin. Based on the dominant mentality, migrant, refugee or asylum-seeking children had to hang out together at break times while students of Greek origin were supposed to play together. As you understand, my daughter didn't have any Greek friends initially.....I do remember now..... my daughter must have been in Grade 4. During break time, she was sitting on a bench in the school yard. An older boy approached her and he told her out of the blue that no matter how often you wash the nigger, you just waste your bubble bath (Greek proverb: Τον απάτη και αν τον πλένεις το σππούνι σου χαλάς meaning that no matter what you do, you cannot change human nature). He kept having a racist attitude towards my daughter until he found out that I was friends with his auntie."

Amna seemed to realise that less privileged bodies like racialised ones, like a "nigger's" body, tend to be subjected to discursive violence. Additionally, this parent appeared to recognise that violence exercised upon non-white feminine bodies is in a way legitimated and authorised within the white, patriarchal, Greek Orthodox school status quo. The specific interpretative analysis is based on the fact that Amna was not surprised by the schoolteachers' lack of initiative to stop or prevent instances of physical or discursive violence. At the same time, she seemed to regard the schoolteachers' attitude as expected and "natural". Amna was rather calm while talking about the teachers' response to the specific incident, as her facial expression and her tone voice did not change in the slightest.

Amna stated:

"Yeap, the teachers were aware of what was happening but they didn't do anything....they didn't want to do anything or they could not do anything"

Thus, Amna decided to take things in hand. She managed to protect her daughter's feminine and racialised body from being submitted to the violence produced by the narratives of institutionalised whiteness and authoritative masculine supremacy prevalent within Greek schools. However, Amna attained her goal using unofficial ways, namely her friendships and acquaintances.

According to Ludlow (2004), less privileged and marginalised students tend to acknowledge that their bodies' subjection to diverse forms of violence is weaved with aspects of power and privilege. Moreover, these students are deemed to recognise that safety is so strongly connected with privilege that safety itself ends up being a privilege. To the extent though that safety is conceived as a "... privilege and a safe

space is a privileged space' (Ludlow, 2004, p.45) a safe school space is viewed as authorising and reproducing the current education status quo. For that reason, more liberal perceptions of safe space are inclined to designate safety based on the unruly and marginalised bodies' realities and experiences (Stengel & Weems, 2010).

It is significant to note here that most of the interviewees (4 interviewees out of 6), who were parents of refugee or asylum-seeking children, referred to instances in which their children had predominantly experienced discursive violence. In the following quote Dilara, an Afghani mother of two refugee children, described how her daughter had experienced such an instance within school.

"One bad experience.... eeeeelet me think. Yeap. I remember now.... I think someone from my daughter's class wrote a bad word on her desk. The following day, my daughter saw the word on her desk. It was written in Greek, so she copied it on her notebook. When she came back from school that day, she ran to her room and searched the specific word in google. She found out that it was a very bad word. My daughter didn't really like her fellow students' behaviour. But she didn't say anything to her teachers. She believed that there was no point in complaining to her teachers as the other students would comment that she acted like a baby."--

K. (the name of Dilara's daughter) experienced discursive violence in a different and more complicated way than Amna's daughter, since K was not cognisant of who wrote such a word on her desk. Moreover, the bad word might be intentionally written in Greek so as to render the whole experience more disparaging and stigmatising. The other students knew that K. had to attend segregated morning reception classes, called Zones of Educational Priorities (ZEP), so as to learn Greek. Thus, her Afghani, Non-Greek, feminine body was perceived even by her fellow students as a threat to the preservation of "life as we know it" (Ahmed, 2014, p. 144) since it was transgressing the rigid boundaries of the Greek school status quo. Therefore, subjecting K's refugee body to violence was conceived as "legitimate". Based on Dilara's narration, her daughter avoided reporting the incident to her teachers as she was mindful that such an act might provoke the raise of similar violent occurrences.

According to Stengel (2010), the perception of safe space should involve deconstructing the fear of the bodies which do not quite live in the norms. Additionally, this perception should entail dismantling the negative social representations of difference which secure and preserve a world based on separation and exclusion (Stengel. 2010)

Conceiving safe space in a radical way is considered to allow space for bodily diversity and complexity within school settings (hooks, 1989 cited in Ludlow, 2004). Providing though space for diverse embodimentS within schools, is seen as recognising that there are no places free from sovereignty or danger (hooks,1989 cited in Ludlow, 2004). At the same time, such recognition is presumed to enable teachers and students to effectively explore how issues of power and diversity turn out to be within school spaces and the broader political domain.

This crucial point is highlighted within the following excerpt. Liani, a carer of a disabled child, referred to a specific instance in which her godchild experienced physical or discursive violence within her mainstream school space. It should be noted that Liani avoided stating clearly the type of violence to which V. (name of her godchild) had been subjected. Liani shared the following:

"V was going to an ordinary primary school in the village we used to live. The problems started when she was in Grade 5. To be honest two new students were enrolled in the school at that time. These students had to change school as they had been bullied in their previous one. Thus, they did us the honour (Greek idiom which was used to express irony: "Μας καταδεχθήκαν") to come to our school because they were spoilt brats.... and that's why they were bullied.... So whatever the students in their previous school used to do to them, they started doing it to V. because she was the weakest link and she didn't react to protect herself....If you can't bring up a child properly and teach him/her to treat people humanely and yes he/she remains a brute (Greek expression: "παράμενει ζωο") then what's the point.....So at the end V. was wandering in the village. She would leave for school, but she would go to her mum's or pay a visit to some neighbours. Thank God the teacher called us and informed us."

Based on the above quote, Liani seemed to perceive her disabled godchild as vulnerable and unable to prevent such violent occurrences from happening and protect herself. Thus, V. is depicted as a passive victim who needs adults' protection. During our conversation Liani stated:

"I told V. that I should go to school and talk to these children, but she refused. So I sent another child's mum to talk to them but without success.

Moreover, Liani did not appear to be surprised by the fact that the class teacher called and informed her only about V's absence from school. Following Liani's narration, the class teacher neither took responsibility to address these violent occurrences and protect V. nor asked V's carer to go to school and try to sort out the issue together. The teacher's attitude towards a feminine and disabled body's intimidation could be perceived as ambiguous and problematically relaxed. It might also be argued that the teacher's absence throughout the narration reflects the dominance of racist, ableist and patriarchal discourses within schooling and thus, physical or discursive violence against unruly and deviant bodies is considered to be "legitimated".

On the other hand, based on the data analysis, Liani appeared to mainly attribute the terrorisation of V's deviant body to V's passivity and weakness. Liani's perception of her godchild as a passive victim is strongly connected with the so called ableist medical discourses. Medical narratives concerning disability are criticised for avoiding the in-depth investigation of the cultural setting within which experiences of social separation, exclusion and low self-perception have been lived out (Davis, 2012). Therefore, disabled childhood is mainly represented as a universal and homogenous concept. Simultaneously approaches advocating the pathologisation of disability are criticised for ignoring the fact that disabled children's social or emotional problems might not only be caused by their impairment (Morris, 1997, cited in Davis, 2012). They might be strongly associated with the lack of interaction, security and affection that all children need and to which disabled children might not have access. As a result, connecting disabled children's behavioural or communicational issues with their impairment contributes to their further disablement as their real experiences are not being acknowledged (Morris, 1997 cited in Davis, 2012).

5. Findings

5.1 Introduction

In this chapter, I will be discussing the following key theme and its sub-themes. The second (2) key theme, **Parents' and Students' bodies within the normative school status quo**, includes parents' perceptions of how their children experienced the discourses around bodily diversity prevailing within the normative school status quo.

The specific theme includes the following sub-themes:

a. Bodies transgressing boundaries

b. Parental Resistance

Participants expressed their strong disagreement with the institutional silence, or the "active silence" (Erevelles (2011, p. 76) around their children's bodily narratives, experiences, or desires. According to the participants' views, this silence resulted in rendering their children invisible within school spaces and making them feel disempowered and excluded. Moreover, participants described in detail their struggles against the narratives prevailing within the normative school status quo in order to advocate for their children's rights and empowerment.

5.2. Parents' and Students' bodies within the normative school status quo

In this chapter, I intend to present the findings associated with how parents perceived their children's experiences in relation to the discourses around bodily diversity prevalent within the normative school status quo.

5.2.1. Bodies transgressing boundaries

In this section, I intend to present my findings linked to parents' perceptions of how their children experienced the dominant school narratives concerning bodily diversity. In other words, the experiences and lived realities of students' bodies transgressing the borders of the normative Greek school status quo are going to be explored and analysed based on their parents' narratives.

Drawing from Giroux (2005, p.20), the concept of "border" - the term "border pedagogy", coined by the aforementioned scholar, refers to a form of pedagogy that acknowledges the complex and often conflicting positions bodies seize within multiple social and cultural spaces - was adopted for exploring the school experiences of queer, dark and disabled bodies within the current thesis. Using the concept of border is presumed to promote the understanding of the intermingling or even the struggling amongst diverse bodies, cultures and narratives (Giroux, 2005). The specific concept is also deemed to indicate various forms of transgression in which institutionalised borders can be disputed and reconfigured.

According to radical educators, such as Giroux (2005), the cultures of subjugated bodies - that is, queer, racialised and disabled bodies - press against and transgress the fixed borders of the normative school status quo. Therefore, the interpretation of parents' perceptions regarding how their children experienced the dominant school narratives concerning bodily diversity might be regarded as a hot topic within an educational context still cultivating and reproducing the identity of the Greek Orthodox citizen as the dominant identity and hence, excluding "other others" (Ahmed, 2014, p.144)

Most of the participants (12 out of 16) highlighted instances in which their children's unruly bodies had to transgress the strict borders of the Greek school status quo. More specifically, four (4) parents out of six (6) from each of the three (3) groups mentioned such instances.

In the following extract, Rinio, a mother of an intersex child, vividly described the school principal's strong - if not extremely violent - reaction. According to Rinio's narrative, the principal banged her hand on the table in response to Th.'s (Th is the name of Rinio's child) inquisitiveness about why they could not wear a skirt to school, just as their girlfriends could wear trousers. Rinio shared the following:

"Needless to say, that when my child was in Grade 1, we informed the school principal that Th. keeps wondering why Th.'s girlfriends can wear a blouse with Spiderman on and a pair of trousers and go to school while Th. can't wear a skirt and go to school. The principal banged her hand on the table and said that she would not allow anarchy and chaos to prevail in the school. She also accused us of being very open-minded parents and as a result we push our child to diversity".

Rinio's narrative account shows clearly that Th.'s unruly body which "failed" to conform to the prevalent discourses of heterosexuality was mainly construed as transgressing - namely, as not fitting within - the boundaries of the Greek Orthodox heterosexual masculine status quo. Most importantly, Th's aberrant body was mainly designated as challenging and posing a threat to the values securing and maintaining the survival of "life as we know it", and hence, as even questioning the "reproduction of life itself (Ahmed, 2014, p.144). Within an educational system still ruled by compulsory heterosexuality - for Ahmed (2014, p. 145), compulsory heterosexuality defines "what is possible for bodies to do" - the failure of Th's body to materialise the norms of human embodiment was not only regarded as putting in danger the institutionalised practices of school but also as creating the need for protecting these practices from unruly bodies, like Th's body.

For Ahmed (2014), the fear that various institutional structures are being decomposed and degenerated is produced by the closeness of those bodies which queer the norms. Furthermore, discourses about the fear of preserving the current status quo is regarded to situate this fear within particular bodies, that is, bodies acknowledged as objects of fear.

Therefore, the school principal - as a state agent and a legitimated school gatekeeper bound to secure the establishment and the reproduction of normativity within schooling - was probably occupied by this fear. Thus, the specific school gatekeeper resorted to blaming Th.'s unruly body for provoking "...anarchy and chaos."

as well as his parents for "being very open-minded". Put another way, Th's aberrant body was defined as an object of fear.

Being an activist and advocate for the rights of intersex children, Rinio was quite eager to share other occurrences in which Th's unruly body was construed as posing a threat to the normative school mantra and hence, the specific body was rendered invisible. It is significant to highlight here that bodies failing to materialise the norms - like Th.'s body - are presumed to provoke further anxiety, since those bodies might be formed in unforeseen ways and their difference might not be easily discerned. Consequently, the need for instituting structures with the aim of keeping under surveillance queer and unruly bodies is created. According to Ahmed (2014), the creation and preservation of such structures is generated by fear and anxiety for the future, while the techniques of surveillance tend to justify the obliteration of those bodies which queer the norms.

In the next extract, Rinio communicated an incident, in which Th.'s strong desire to talk about their diverse form of embodiment - that is, "...what it means to be intersex..." - and share their bodily experiences with the rest of the class was overlooked and ignored by Th.'s class teacher in a diplomatic and oblique way. More specifically, Rinio mentioned:

"Very interesting question indeed. Now you have raised (or touched) a sensitive matter (Greek idiom: εφτάσες στο μεγάλο μας αγκάθι). Th. has kept on expressing their desire to inform their fellow students what it means to be intersex since Th. was in Grade 1. When Th. was in Grade 3, he decided that they wanted to explain to the rest of the class what it means to be intersex. At the same time, Th. wanted to tell them that they had met other intersex people in D. and they did exist. Th. also wished to say that they were one of them. So Th. took with them the intersex flag we brought back from our trip to D. and went to school. When Th. asked for the teacher's help in order to talk to the rest of the class regarding what it means to be intersex, the teacher panicked. Although she had done various activities regarding gender stereotypes, she told Ph. that they would do it next year. When we talked on the phone, she said that she did not know if such discussion could take place in the class as Th. might be targeted.... The discussion never took place".

Rinio's narrative clearly depicts her anger and disappointment with the teacher's disregard for Th's wish to make their unruly body visible within the class. The specific narrative account also indicates Rinio's strong dissatisfaction with the specific teacher's adopted "disciplinary techniques" rendering unruly bodies - namely, those bodies which fail to materialise the bodily norms - non-existent. In fact, Th's intersex body probably instigated fear and anxiety in this teacher since the institutionalised structure of school was threatened. Thus, Th.'s educator resorted to a technique of surveillance that upheld the invisibility of Th's unruly body within schooling. Put another way, Th.'s teacher avoided the discussion around Th's bodily diversity within the school space by acting deceitfully, that is, by falsely promising that the specific discussion would be addressed the following year.

According to Erevelles (2011), there are officially as well as unofficially established school practices preventing the bodily experiences and narratives of unruly bodies from being formally acknowledged and affirmed within schooling. Most importantly, queer bodies are intentionally rendered invisible as their "...very existence is a taboo" (Erevelles, 2011, p.70).

Eleni, a mother of a trans teenager, also narrated how N.'s (N. is the name of Eleni's trans daughter) diverse form of embodiment was construed as transgressing the

strict borders of the current school status quo. Thus, N.'s bodily experiences and lived realities were omitted from the dominant school culture promoting the discourses of "ideal heterosexuality" (Ahmed, 2014, p. 146). However, such an omission is presumed to have sometimes destructive or even "deadly consequences" (Erevelles, 2011, p. 97) for the bodies failing to materialise the norms.

In the following quote, Eleni highlighted how N.'s unruly body experienced the prevalent narratives about bodily diversity within Greek schooling. During our discussion, Eleni stated:

"N. was not a stereotypical child and she was not playing with stereotypical toys. She used to go mountain climbing and play board games. The problems started when she went to high school. She made us clear that she would drop out of school if her gender identity was not being recognised in school. There was a teacher who was quite young and she was very supportive to N. Other teachers though, mainly older ones, were using the wrong pronoun or the wrong name when talking to her although we had told them that there was no need to use the specific name in oral communication.....Based on our discussions I am sure she often had to take over her self-protection and self-support".

Eleni's narrative account clearly depicts N's continuous struggle to negotiate her fluid and transgressing form of embodiment within schooling and hence, render her aberrant body visible within the educational process. Put another way, N's non-conforming body appeared to actively challenge and disrupt the rigid boundaries of bodily norms prevalent within Greek schooling. Moreover, N's constant strive for the recognition of her gender identity - through the usage of the appropriate name and the respective pronouns - by the school stakeholders is especially highlighted within the previous quote. In particular, the acknowledgement of gender pronouns is presumed to be a process that does not only unveil and rupture the normalisation of gender binaries (McGlashan and Fitzpatrick, 2018) - within the current thesis, gender and sexuality are seen as changeable and unstable as well as being involved in interplays of power (Robinson, 2005) - but also thwarts the predominant narrative of heterosexuality as "an ideal coupling" (Ahmed, 2014, p.145). Therefore, unruly bodies, such as N's body, are authorised to undermine "gendered categories" and materialise unfixed and transgressing forms of embodiment (McGlashan and Fitzpatrick, 2018, p. 2).

However, schools - as state institutions - are authorised to reproduce and establish the wider sociopolitical narratives in force, including those that endorse the fabricated "superiority of heterosexuality" (Ferfolja, 2008 cited in McGlashan & Fitzpatrick, 2018, p.5). Hence, a transgressive body's denial to be coerced by the discourses of "ideal heterosexuality" might be scripted as "a form of disobedience" since such a body - like N's transgressive body - is construed as threatening the social structure of life itself (Ahmed, 2014, p.146). For Ahmed (2014, p. 146), the "negative affects" of not conforming to the rules of heterosexuality might be diverse. In fact, those adverse "affects" might entail "psychic as well as... social costs" (Ahmed, 2014, p. 146).

In the following quote, Eleni described to a certain extent what might be the "cost" incurred by those bodies which do not follow the scripts of heterosexuality within Greek schooling.

In short, the aforementioned parent mentioned the following:

"Schools have neither the Ministry's guidance nor the legal coverage regarding gender identity issues. The Ministry of Education and Religious Affairs still stays deaf. If schools became more open and inclusive so as to state clearly which policy is being followed, the lack of political equilibrium would have been counterbalanced..... The legal framework should be changed. Young people are struggling for their lives. What would have happened to N. if we had not been so supportive parents?"

The previous excerpt highlights the lack of existing educational policies or official guidelines which advocate for queer bodies' fundamental human right to inclusive education, namely those bodies' right to an education for all. Based on Eleni's narrative, the absence of such policies and guidelines does not also ensure unruly bodies' - like N's trans body - protection from the authoritarian and rigid pedagogical practices adopted within a homophobic school climate endorsed by a "pseudo moral zeal" (Erevelles, 2011, p.70). Even in more liberal educational contexts, bodies transgressing the borders of the educational mantra tend to be pathologised and hence, to be displaced from the formal curricula and the normative school culture.

For Erevelles (2011, p. 76), the very presence of "active silence" - a term coined by the specific scholar to describe the quiet taking place when those adults authorised to advocate for queer bodies compel their desires to silence - in sexuality education constitutes a major issue since such silence portrays the institutional effort to defend the rigid borders of the normative school status quo.

Put another way, various disciplinary techniques and practices - such as rendering unruly bodies invisible within schooling or imposing an active silence around issues of students' agency and their diverse forms of embodiment - are developed and utilised against "fearsome" bodies - namely bodies failing to materialise the norms, such as N.'s trans body or in the following quote E.'s disabled body - so that the heteronormative, racist and ableist school reality continues to be reproduced and hence, maintained (Zembylas, 2009, p.193).

According to Garland-Thomson (2002), disabled, queer and dark bodies are portrayed as either defective and incomplete or immoral and corrupted. As a result, these "fearsome Others" who pose a threat to "life as we know it", should be controlled, regulated and "fixed" to fit within the normative school culture (Ahmed, 2014, p.144; Zembylas, 2009, p. 193).

Elda, a mother of a child with Rett Syndrome, referred to an instance in which E. – E. is the name of Elda's disabled daughter - experienced the "destructive" or even "deadly consequences" of being rendered invisible within the educational process due to her deviant and indocile body (Erevelles, 2011, p. 97). For Erevelles (2011), the impacts of invisibility are quite destructive since the Invisible Other is perceived as not existing. In fact, the attempt to recognise the existence of this Other is considered to provoke intense fear. Such fear though is bound to require "... a desperate looking away" and an imperativeness to hide the traces of the Invisible Other's existence (Erevelles, 2011, p.122). Therefore, E.'s disabled body had to be initially confined in a segregated space within the mainstream class and then displaced into a special primary school, namely into a state institution designated as rather efficient in making its residents invisible.

Elda narrated the following:

"I faced most of the problems in this kindergarten. All the children were normal children.... At the beginning, things were very difficult. Every day there was a new complaint about my daughter. For example, E. pulled another student's hair, or she ate someone else's lunch. Every day there was a problem.... E. was not going to change. So one day I went to pick my daughter up from school. I found her to be restricted on a chair, tied with a belt and with a small table in front of her. They were teaching her how to eat on her own. All the other children were sitting together in the circle.... They kept her in a corner. I felt so bad when I experienced this... Now my daughter goes to a special school and there are no complaints...."

The above excerpt clearly indicates that within an educational context ruled by ableist assumptions and deficit-oriented discourses, E.'s disabled body was pathologised and hence, othered. Put another way, E.'s deviant body seemed to have been construed as infringing the predominant normative rules and expectations of schooling as the particular body appeared to be incapable of meeting the established patterns of socialisation and school behaviour. Thus, emphasis was mainly placed on E.'s deficit body rather than on the inflexible and exclusionary school practices or the socio-cultural norms and expectations. As a result, E.'s mother probably started feeling pressure – although Elda, E.'s mother, knew that "...E. was not going to change..." - to "fix" E.'s disabled body so as to "fit" within the ableist school status quo. However, within "the dirty politics of schooling" (La Paperson, 2010 cited in Erevelles, 2011, p. 68), deviant bodies - namely, bodies, like E.'s body, which are considered a threat to the established school processes and most teachers are frightened to teach them - tend to be dislocated and quarantined within secluded spaces. Such spaces are easily kept under constant surveillance and hence, they are considered appropriate for protecting the "...outside from those on the inside" (Erevelles, 2011, p. 68). The shift to those secluded spaces or "alternative spaces", as Erevelles (2011, p. 72) names them, is deemed to utilise interpretations of disability as "intransigent pathology" so that the segregation of disabled, queer and dark bodies is permitted, in the guise of special education (Erevelles, 2011, p. 72).

Giota - a mother of a child with A.D.H.D. - described how her son's aberrant body experienced the predominant discourses around bodily diversity within the current rigid and normative school status quo. The aforementioned mother stated:

"My younger son has been diagnosed with attention deficit and hyperactivity disorder. He is a very active boy just like "Dennis the Menace". In Kindergarten, his best friend was V. because she was just like him. They were both struggling to follow the morning routine of the school.... especially after break they could not sit and participate in a group activity... My son would be outside running and playing on the swings, or they would be both running around within the class. The kindergarten teacher was complaining that she could not run after them. So, she would ask my son to sit on "the chair of the consequences". He was sitting quite often on this chair. The teacher would also put a board next to him and she would draw stars if he was sitting quietly."

Giota's narrative clearly indicates that her younger son's unruly body was pathologised and othered, as soon as A.'s - A. is the name of Giota's disabled son - body was considered incapable of meeting the normative standards and socio-cultural expectations of schooling (such as, being able to sit still or to focus on his work). Similarly to E.'s unruly body - Elda's disabled daughter's body - A.'s body was constructed as deviant and thus, in need of being disciplined and reformed to "fit" within the normative Greek school mantra. On the other hand, dominant ableist assumptions reproducing normativity in schooling, along with inflexible school practices deeply entrenched in "deficit-oriented" narratives that construct disabled

bodies as aberrant, manage to evade scrutiny (Reeves et al., 2020, p. 631). These practices are further reinforced by established socio-cultural school norms.

As discussed earlier, bodies that transgress the rigid boundaries of the current status quo are construed as challenging and disrupting "life as we know it" (Ahmed, 2014, p.144). Therefore, such unruly bodies – such as E.'s and A.'s bodies - tend to be dislocated into so-called "alternative spaces" in schools. Based on Giota's narrative, A's aberrant body - characterised as "Dennis the Menace" - was dislocated and quarantined in an alternative space within the mainstream class, named "the chair of consequences". In other words, A's aberrant body was unauthorised to move or even "exist" outside the institutionalised space designated by a state agent, namely the class teacher. For Erevelles (2011, p. 71), the shift to alternative spaces is a consciously planned action of dislocation by the school system and not "an accident of discrimination."

On the other hand, scholars like Zembylas (2009, p.187) draw attention to a disregarded expression of "the culture of fear", namely "the fear of the Other", and the relationship between power dynamics and fear within schooling. Put another way, emphasis is placed on how narratives of fear shape particular educational contexts - such as the Greek educational system, where diversity is still perceived as a threat to the cultural, social, ethnic or religious "purity" of the Greek nation (Gogonas, 2010, p. 6) - and on how these narratives demarcate the boundaries between intelligible and unintelligible bodies, such as A.'s or E.'s disabled bodies, which were dislocated into alternative spaces. Hence, those forms of embodiment materialising the norm are counted as "in" while those queering the norms are considered "out" (Zembylas, 2009, p.188).

More specifically, the racialised and covered body of Amna's daughter (see next quote), which transgressed the boundaries of the normative Greek and Orthodox school status quo, was recognised as unintelligible and counted as "out". In fact, such a body was scripted as a "threat" to the uniformity - "...The specific teacher answered that wearing a hijab ruptures the harmony that should prevail in the school parade..." as Amna stated - required by the celebration of National Independence. Consequently, S.'s (S. is the name of Amna's daughter) racialised and covered body was deterred from participating in the students' parade.

It is significant to note here that within the politics of fear, the key role of power relations - for example, S.'s body was established as a dark, covered, refugee body within the Greek, Orthodox school status quo, while the teacher's body was acknowledged as the white, Greek, Orthodox body, representing a member of the dominant national group - and cultural norms, such as wearing a hijab, are recognised in the process of constructing "others as fearsome" (Zembylas, 2009, p. 188). In fact, these Others - that is, dark, queer and disabled bodies - are legitimated as fearsome, like S.'s refugee body, as they are manufactured as a threat to the "very existence" of the dominant national group, as seen in the case of Amna's daughter (Zembylas, 2009, p. 188).

As mentioned above, Amna, a mother of four (4) refugee children, highlighted the exclusion and disempowerment her eldest daughter experienced when she was

deterred from participating in the students' parade for the celebration of National Independence.

Amna shared the following:

"When my eldest daughter was in Grade 5, she decided to cover her head and wear the Muslim scarf, called hijab. A month before the celebration of Greek Independence Day, S. (S. is the name of Amna's daughter) expressed her desire to take part in the students' parade. Thus, she asked the P. E. teacher if she could participate. The specific teacher answered that wearing a hijab ruptures the harmony that should prevail in the school parade... My daughter felt as if she was deprived of her right to participate in the school celebration for National Independence."

Amna's narrative account sheds light on how the "affective politics of fear" - as Ahmed (2004 cited in Zembylas, 2009, p.188) terms "the intersection of affect, fear and politics" - is utilised to constitute borders between what normative bodies are - more specifically, the teacher's Greek white, Orthodox body - and "that which they are not", namely the dark covered refugee body, like S.'s body (Ahmed, 2004, p. 127). Put another way, fear is presumed to create borders by establishing bodies from which the subject in fear can differentiate themselves. Such bodies - like the racialised, Muslim body of Amna's daughter - are constructed as "the not" from which the white Greek Orthodox bodies seem to escape (Ahmed, 2004, p. 128).

Within the previous quote, it becomes apparent that the borders created between the "pure" normative bodies (Ahmed, 2004, p.118) – namely the white, Greek, Orthodox bodies of the school community - and those considered a threat, like S's body, to the normative bodies' purity are structured through "affective processes" deeply entrenched in ordinary and mundane school practices, like national celebrations (Zembylas, 2009, p. 192). Such processes are also tied to the language utilised in reference to Others as well as the school practices for regenerating the "apartness" from those "impure" Others (Zembylas, 2009, p.192).

Thus, within an educational context governed by narratives of fear, the dark, covered, Pakistani body of Amna's daughter was likely established as the "inappropriate" Other - similar to the racialised, Indian, Sikh, asylum-seeking body of Raji's daughter (see the following quote) - who was perceived as attempting to invade the "body" of the white Greek Orthodox school community (Ahmed, 2004, p.192,119). Consequently, the apartness from U.'s (U. is the name of Raji's daughter) inappropriate body appeared to have been reproduced through its exclusion from the school parade.

It is essential to highlight here that fear, "as an affective politics", is not construed as an emotion originating from an individual and oriented towards others (Zembylas, 2009, p. 189). On the contrary, fear is deemed to pursue the alignment of corporeal spaces with social spaces, or - as Ahmed (2004, p.119) argues - the alignment of "individuals with communities" through the tension of their "attachments". As far as emotions like fear, attention should be drawn to the specific and distinct ways these emotions function to negotiate the relation between "the individual and the collective" (Ahmed, 2004, p.119). In particular, emphasis should be placed on how fear operates "by sticking" bodies together, namely this sticking process leads to the construction and establishment of "a collective". As such, the white, Greek Orthodox body of the teacher was stuck with the "pure" normative bodies of the school

community creating "the very effect of a collective" in reference to the racialised bodies of both Amna's and Raji's (see following quote) daughters (Ahmed, 2004, p.119). Thus, fear is seen as operating to "bind [bodies] together" (Ahmed, 2004, p.119).

In the following quote, Raji, a mother of an asylum - seeking child, referred to her daughter's experience of the school celebration for Independence Day. The aforementioned parent shared the following:

"When my daughter was in high school, she was supposed to carry the Greek flag during the students' parade since her academic performance was the highest in her school. However, there were negative reactions because she was not Greek....she was Indian. Thus, a Greek student had to carry it".

Based on the previous narrative, U.'s dark, Indian, Sikh body was constituted as "inappropriate" to become the flag bearer in the school parade. In other words, U.'s racialised, asylum-seeking body was perceived as a threat to the "purity" of Greek white Orthodox bodies and was therefore prevented from carrying the Greek flag, namely a patriotic symbol connoting love for the Greek nation (in Greek, *patrida* (πατρίδα). Most importantly, such a symbol has implications regarding the demonstration of "whiteness" wherein the Greek white Orthodox body of a student is "with the others" - namely, the normative school community - and "against the other others" such as, U.'s "impure" body (Ahmed, 2004, p.130).

5.2.2. Parental resistance

The second sub-theme identified from parents' interviews concerned parents' resistance to the rigid boundaries of the normative Greek school status quo. Many parents (13 out of 18) participating in the present study highlighted the need to resist the dominant discourses around bodily diversity and advocate for their children's inclusion and empowerment within school.

It is significant to point out that resistance is acknowledged as a key concept - and hence, extensively used - within feminist, critical and post-structural studies. Within the current research, the point of departure is Foucault's notion that " ... wherever there is power there is resistance and consequently this resistance is never in a position of exteriority in relation to power" (Foucault, 1990 cited in Zembylas, 2021, p. 214). Foucault's observation is characterised as being quite valuable since it theorises the acts of resistance as multiple and sprawled over time and space in diverse frequency. Thus, power and resistance are perceived as engaged in a complicated interaction in which a whole range of attitudes, reactions and negotiations exist (Zembylas, 2021).

For Foucault (1990 cited in Zembylas, 2021, p. 214), "counter - conduct" - the term adopted to describe the diverse modes of resistance - aims at buttressing the upbuild of new practices facilitating the deconstruction of established and "normative expectations" of behaviour (Foucault, 2009, cited in Zembylas, 2021, p. 214). Therefore, the conceptualisation of resistance through counter-conduct is regarded as shifting the focus of attention to ordinary everyday practices through which human bodies such as parents' bodies resist power formation at the micro-level.

Based on the data analysis, parents of disabled children seem to be more determined to intervene and act as advocates for their children. This assertion is justified by the fact that all the parents of disabled children (6 out of 6) mentioned at least one instance in which they felt they had to resist the normative school status quo.

Giota, a mother of a child with A.D.H.D., described the following incident:

"The label of "Dennis the Menace" was imposed on my son during kindergarten and unfortunately, he still carries the same label even now in primary school. He is constantly reprimanded for not concentrating on his work and having ants on his bottom (Greek idiom meaning not being able to sit still). This is troubling, because you know, he is a very sensitive and clever boy. He understands that he is labelled as naughty. Thus, he does describe himself as extremely naughty ...On the other hand, his teacher persistently complains that she finds it difficult to accommodate A.'s (A. is the name of Giota's son) needs, without even trying to include him in the educational process.... Let's be honest. His teacher won't try to include him in the educational process. She is a very firm and rigid person (Greek expression: μονοκόμματος άνθρωπος). Thus, whenever she voices her complaints about A., I just find myself turning away, not knowing what else to do. What should I do about her? For heaven's sake, she is responsible for a small group of just 13 children and she keeps on complaining"

Giota's narrative depicts her strong opposition to the authoritarian and stigmatising labelling of her disabled son as "Dennis the Menace". The very practice of labelling A.'s disabled body - namely the label of "Dennis the Menace", which was imposed on A.'s body - as well as the continuing application of such a label - in her quote Giota mentions that A. "...still carries the same label even now in primary school. He is constantly reprimanded for not concentrating on his work...." - is perceived by this parent as a problematic and inefficient "pedagogical" method. Being a teacher herself, Giota appears to understand that marking and othering her son's disabled body would neither facilitate A.'s inclusion into the educational process nor make him feel like a valued member of his class community. On the contrary, Giota seems to view the labelling of A.'s body as "deviant" - that is, as "Dennis the Menace" - as strongly connected with his disabled body's failure to conform to the socio-cultural norms of schooling.

Scholars like Robinson and Goodey (2018, cited in Cologon, 2022, p.396) argue that labels might be interpreted as "arbitrary", yet they are still used to mark those human beings who are subjected to existent discrimination. Those humans are presumed to be the students - such as Giota's disabled son - whose presence is not only devalued in mainstream settings but also before whom an institutionalised adherence to the principles of inclusive education is deemed to collapse (Robinson and Goodey, 2018, cited in Cologon, 2022, p.396).

Witnessing the stigmatisation and disempowerment of her son, Giota tried to both express her frustration as well as her strong disapproval of her son's labelling as "Dennis the Menace" through stating: "...This is troubling because...". This quote in combination with the change in Giota's facial expression – Giota's face became frowned and serious - show that this parent was probably knowledgeable of as well as rather concerned about the subsequent adverse impact - mainly emotional, as indicated in Giota's narrative "...he is a very sensitive...boy. He understands that he is labelled as naughty. Thus, he does describe himself as extremely naughty " - that such practices might have on her disabled son.

However, in this excerpt Giota probably highlights a "disabling situation" derived from the teacher's exclusionary and stigmatising disciplinary techniques - that is, the marking and casting of A.'s unruly body as deviant and hence, as of lesser value in relation to those bodies that managed to materialise the normative rules of embodiment - deeply rooted in ableist assumptions, which mainly promote and reproduce normativity (Reeves et al., 2020, p. 504). In fact, disability is being simply accepted rather than welcomed as a valued form of human diversity within ableist narratives (Campbell, 2008, p.151). Based on Giota's story, A. seemed to have begun to capture, accumulate as well as unconsciously incorporate as his own and reproduce the dominant ableist discourses since A. used to describe himself as "extremely naughty" (Campbell, 2008).

Therefore, Giota seemed to be rather determined to protect A. from often experiencing diverse types of "ontological violence" - that is, a form of violence against the very existence of unruly forms of embodiment (Goodley & Runswick Cole, 2011 cited in Reeves et al., 2022, p.629) - which tends to be provoked by the continuous confrontation of A.'s body with its "Otherness" (Reeves et al., 2022, p.629). The specific parent also appeared to be tired of and strongly displeased with the teacher's reluctance, as highlighted in Giota's narrative: "Let's be honest. His teacher won't try to include him in the educational process. She is a very firm and rigid person (Greek expression: μονοκόμματος άνθρωπος)" - to include A's disabled body in the educational process.

Throughout our discussion, Giota used the words "authoritarian", "strict" or "firm and rigid person" (Greek expression: μονοκόμματος άνθρωπος) a couple of times (namely four (4) times) to describe A.'s teacher. In other words, Giota was capable of discerning that her son's teacher was trying to cover up her inflexible practices and ableist assumptions under a rhetoric of incapacity. Constituting A's body as "Other" entailed that such a body needed to be "fixed" so as to be assimilated into the rigid and normative socio-cultural expectations of schooling. As such, the micro-exclusion to which A's body was subjected "forced" Giota into actively resisting the teacher's ableist and deficit-oriented narratives promoting and reproducing normativity. Thus, Giota deliberately chose to refrain from getting into a discussion with A.'s teacher, each time the specific educator used to complain about being unable to accommodate the needs of A's deviant body.

The aforementioned parent also used to avoid making eye contact with A.'s teacher throughout such discussions. Put another way, Giota decided to fight beside her son for his essential human rights - such as to be a valued member of his school community and be included rather than assimilated into the educational process - through discreetly refusing to participate in discussions entrenched in ableist beliefs and deficit-oriented narratives. In fact, Giota resorted to a form of "everyday resistance" to advocate for the inclusion and empowerment of A's unruly body within the mainstream school space. This type of resistance - which Scott (1985 cited in Johansson & Vinthagen, 2016, p. 417) called "infrapolitics" - is designated as unofficial and noninstitutionalised. At the same time, such common and ordinary acts of resistance - like Giota's deliberate refusal to respond to the teacher's complaints - are presumed to remain unnoticed or ignored by the "powerful" (Choi, 2017, p. 486). Within Scott's theoretical work, high prominence is given to the "individually

deliberated acts" of resistance - like Giota's - which are often veiled as something else and materialised in a more discreet way (Choi, 2017, p. 486).

In the following extract, Amanda - a mother of a disabled child too - shared her intense struggle to counter the strongly depreciating and prejudiced attitudes towards disabled bodies still dominating the normative Greek school status quo and achieve her daughter's enrolment in an accessible mainstream primary school. More specifically, Amanda stated:

"When A. completed the cycle of early intervention in ELEPAP (Rehabilitation for the Disabled) it was decided that she would attend an ordinary primary school close to our house. Unfortunately, we had great difficulty in finding a school located in the centre of Athens with a principal willing to support us. To be honest this was mainly our issue. We went through 3 different schools in which we had to face the principals' exclusive attitudes and comments such as "This school is not for your daughter", "Your daughter will not be able to cope with the school requirements" or "During break the boys will hit her with the ball".

Amanda seemed to be quite annoyed by as well as strongly disappointed with the school principals' discriminatory and devaluing attitudes, which mainly promoted the stigmatisation and the subsequent exclusion of A.'s (A. is the name of Amanda's daughter) unruly body from mainstream school settings. Amanda's annoyance was illustrated through ironically smiling and raising the tone of her voice.

The school principals' ableist assumptions legitimating the normative rules of embodiment as well as their rigid and exclusionary attitudes are deeply embedded into the individualistic/medical discourses of disability. Within such discourses, the pathologisation of disabled bodies is endorsed while disability is construed as a deficit within the individual which needs to be 'fixed' in order to "fit" within the ableist, sexist and racist socio-cultural status quo. Therefore, unruly bodies, like A.'s disabled body, are often constituted as vulnerable, fragile and in need of protection - "...During the break the boys will hit her with the ball..", as Amanda mentioned - or deficient - "...Your daughter will not be able to cope with the school requirements..." , as Amada stated - in meeting the socio-cultural norms and the educational expectations of the rigid Greek schooling. Put it another way, bodies failing to materialise the established norm of the able-bodied, heteronormative, white, male student, that is, the "typical" student, are usually "Othered" (Reeves et al., 2022, p.627). So, unruly forms of embodiment - like A.'s disabled body - are mainly blamed and problematised. However, the rigid socio-cultural expectations of schooling tend to evade scrutiny (Reeves et al., 2022, p.627).

It is significant to note here that Amanda's reference to the school principal's discriminatory and stigmatising comment - that is, "This school is not for your daughter"- constitutes a characteristic example of how "inclusion" is often perceived and implemented within the Greek educational context at a structural as well as an interpersonal level. This comment rather indicates that inclusive education is still interpreted by some authorised gatekeepers as "conditional" or as an "option" rather than as a basic human right (Cologon, 2022, p. 397; Cologon, 2014b cited in Cologon, 2022, p. 409). The specific parent's thorough description of the school principals' disabling narratives also sheds light on what inclusive education signifies in the lived experience.

Experiencing the challenge of encountering as well as overcoming institutional barriers - namely a form of structural gatekeeping intertwined with a sense of othering and subsequent exclusion - during the process of enrolment, Amanda was suddenly "forced" into realising that a continuous "question mark" is situated over unruly bodies' right to be "included" in mainstream schooling (Cologon, 2013a cited in Cologon, 2022, p. 398).

Consequently, this parent became strongly committed to fight alongside her disabled daughter and advocate for the inclusion and empowerment of A.'s unruly body within a mainstream school setting. In listening to Amanda's story, it became apparent that the role of the advocate was not a role that the particular parent either expected or should have had to fulfil given the universal recognition of inclusive education as a fundamental human right. On the contrary, it seems it was a role that Amanda was forced into undertaking when the aforementioned parent was confronted with structural and interpersonal barriers leading to the "obscene violation" of A.'s fundamental right to "an inclusive education" as outlined in Article 24 of the "Convention on the Rights of Persons with Disabilities" (United Nations, 2006 cited in Cologon, 2022, p. 395).

Amanda was rather keen to analytically describe the "actions" that she had to take, in her attempt to resist the ableist narratives and the devaluing attitudes of the school principals - these principals, as agents of the state, aimed at reproducing and maintaining the normative Greek school status through stigmatising and excluding A.'s disabled body which posed a threat to the institutionalised school practices - and ensure her daughter's inclusion in a mainstream school setting. Amanda narrated the following:

Finally, I decided that I had to go personally to the Ministry of Education and Religious Affairs. Thus, I called a friend in Brussels "... to inform me who was the Minister's secretary. I dressed up rather formally.... I arrived at the Ministry and I said that I had an appointment with Mr. (the secretary's name). I was lucky because we had the same surname with the Minister's secretary. So, they let me go up to his office. As soon as I sat down, I explained to him that I was not going to leave unless he managed to find a school for my daughter. Then the Manager of Special Education called the school principal and told her that she had to accept my daughter's enrolment in her school.....The following day the school principal was really polite (Greek idiom: ήταν με το σεϊς και με το σας). She asked me if I wanted a cup of coffee and she reassured me that she would do anything to help us since we had acquaintances in the Ministry."

Amanda seemed to be knowledgeable of the particularities featuring the Greek political context which affect the construction of an inclusive education regime in an adverse way. This awareness is reflected on the following statements:

"I am narrating all these to you so that you can understand the intrigue I had to set up, in order to ensure my daughter's enrolment in an accessible primary school in the centre of Athens."

Then she added:

"My daughter is in 5th Grade now. Next year we will have to face the same issues...we will have to sort out the same problems since we will have to find a mainstream high school in the centre of Athens."

According to Zambeta (with the assistance of Kolofousi, 2014, p. 70), the Greek State is characterised by "clientelism" since it tends to treat its populace as potential clients. Additionally, a State promoting clientelism tends to hinder the establishment of social consensus through the in-depth analysis of societal needs, interests and

social care policies, such as education policies. Thus, both the creation of a transparent public sphere and the development of a strong welfare system are obstructed (Zambeta with the assistance of Kolofousi, 2014).

Within such a political framework, the formation of political legality is still based on the gratification of individual interests while the traditional modes of providing social solidarity remain prevalent. Consequently, the Greek welfare regime is not only characterised by ambiguity and "political clientelism" but also by "familialism" since family's supplementary role in the provision of social care still co - exists with the state's role (Zambeta with the assistance of Kolofousi, 2014, p. 69-70). These characteristics are considered to adversely affect the Greek State's efficiency regarding the generation of a strong welfare system, such as the education or the health system (Zambeta with the assistance of Kolofousi, 2014).

On the other hand, Amanda was also cognisant of the heteronormative rules that she was expected to follow while violating the boundaries of a space, governed mainly by white masculine bodies. In her struggle to advocate for her daughter's right to inclusive education, Amanda subjugated her feminine body to the dominant gender stereotypes. More specifically, she decided to adapt her gender expression, mainly through her clothing choices, to the regulative norms of patriarchy. Amanda clearly highlighted this point:

"I don't know if all these are relevant to your research, but I think I need to tell you... I dressed up rather formally to go to the Ministry of Education and Religious Affairs. I put on a suit, namely a jacket and a skirt and I took my briefcase with me".

What was really enlightening in Amanda's previous statements was that her unwavering focus on as well as her strong belief in attaining her objective - that is, the inclusion and empowerment of her daughter's disabled body within a mainstream school setting - were clearly depicted. This was achieved through specific words – like the word "intrigue" - that Amanda chose to utilise to describe her constant struggle with the exclusionary attitudes of the particular school gatekeepers as well as the actions the aforementioned parent had to take to overcome them. As soon as Amanda realised that her daughter's unruly body was marked as "vulnerable" and unable to "fit within" the rigid school status quo and therefore, "unwanted", this parent was determined to turn to political and personal acquaintances and seek support. Thus, Amanda was quite willing to use oblique and unauthorised means in her struggle to resist the normative and ableist school boundaries and overcome the structural barriers hindering her daughter's access to mainstream education.

The above analysis shows that Amanda, exactly like Giota, adopted a type of ordinary and mundane resistance, which is designated as "invisible" and hence, disregarded by the "powerful" (Choi, 2017, p.485-486). According to Death (2016 cited in Choi, 2017, p. 485), acts of every day resistance are found at the "micro-level", since these acts are viewed as using the features of the ruling system. As a result, forms of resistance, like the ones used by Giota and Amanda, are presumed to remain "invisible" to the "powerful" (Choi, 2017, p.485-486). It is significant to stress here that although acts of everyday resistance are carried out within the governing structure, these acts are considered to eventually disavow the power of or the submissiveness to those who rule (Lorenzini, 2016 cited in Choi, 2017).

In the next extract, Stephanie, a mother of two disabled boys, referred to her intense struggle to share with her younger son's teacher her concerns about the recognition and appreciation of T's (T. is the name of Stephanie's younger son) unruly body within the school community as well as T.'s active participation in the educational process. The teacher's great reluctance to communicate, share information and collaborate with Stephanie forced the aforementioned parent into firmly opposing the teacher's institutionalised authority. As such, Stephanie was compelled to adopt oblique and even "unauthorised" practices to invisibly resist and overcome structural barriers at a micro-level.

Stephanie shared the following:

"When my youngest son went to kindergarten, I noticed that he changed a lot.....He seemed to be in his own bubble constantly (Greek idiom: he was in his bubble) and he did not speak to anyone.... I shared my concerns with his teacher, but she said, "It's fine. He's just shy. That's all." I couldn't get a clear answer from his teacher... I had no communication with her whatsoever.... I used to go and pick him up from school, but his teacher used to draw the curtains and the parents couldn't see what was happening inside the class. I managed to see my son only once. It was breaktime....he was sitting alone in the schoolyard..... To be honest, I was not allowed to sit with my son, who was crying, even on the first day of school. His teacher kept telling me "Go now, Go...". She didn't even allow me to say bye to him. She really broke my heart..."

In the above quote, Stephanie's deep concern about her younger son's inclusion and empowerment within his mainstream school setting is clearly depicted. It becomes apparent - based on the specific narrative - that Stephanie was mainly worried with her disabled son feeling valued by his school community, being welcomed by his peers and celebrated, rather than tolerated, for his diverse form of embodiment. In other words, the specific parent did not seem to be quite anxious with either her son's academic attainment or his ability to materialise the established bodily norms of the ableist school status quo. Being probably a radical person - as Freire (1970, cited in Cologon, 2022, p. 408) names the person who does not get imprisoned into "a circle of certainty", namely a circle within which reality is also confined - Stephanie did not seem to have really been persuaded by the teacher's reassurance that everything was fine. This interpretation is justified by the specific parent's assertion that she could not "... get a clear answer from his teacher..."

Put another way, Stephanie, was evidently prepared to look the harsh school reality, which her younger son often faced, square in the eye since the specific parent was strongly determined to fight for the recognition, appreciation and empowerment of her son's deviant body in the school context. For Freire (1970, cited in Cologon, 2022, p. 408), being the radical person strongly committed to human emancipation implies that such a person is not hesitant to face the raw reality and become properly prepared to transform it. Thus, Stephanie could sense that the teacher tried to cover up the inflexible and exclusionary practices adopted and implemented within the class through evading to give her a straight answer regarding T's change as well as showing unwillingness to cooperate closely with her. It is important to highlight here that Stephanie's frustration and weariness, which were caused by the ongoing need to strive for the inclusion - as a celebration of human diversity (Cologon, 2022) - of T's disabled body within the mainstream school setting was echoed throughout the aforementioned parent's narrative.

Stephanie seemed to be quite eager to continue her narration and added the following:

I think all this happened because we are on an island and parents are silent... Thus, I was silent too.... yet I convinced my husband to take our son from this kindergarten and enrol him in the kindergarten that my eldest son used to go. Of course, my husband had to lie. He had to come up with a fake excuse, as we live in another village and we are not entitled to send our son there. I came up with the perfect excuse.... ha, ha laughing...thus, he said that it would be easier for mum to pick both kids up from school at the same time and guess what....our youngest son is now going to this school where teachers come from Athens and have new ideas".

Stephanie's narrative account depicts her strong determination to fight at her younger son's side to ensure his fundamental right to "an inclusive education" (United Nations, 2006 cited in Cologon, 2022, p. 395). In other words, Stephanie was not deterred by either the lack of communication and cooperation with T's teacher or by the teacher's established authority within the school as well as within the local community to firmly oppose to her rigid practices. Although parents' constant struggle against educators' exclusionary and devaluing attitudes - deeply entrenched in ableist assumptions - is featured as laborious and exhausting, Stephanie was strongly committed to achieve her son's enrolment in an inclusive mainstream kindergarten in which T's bodily diversity would be recognised, valued and celebrated. Therefore, the specific parent was "forced" into resorting to rather indirect and unofficial practices to overcome institutional barriers and ensure her son's access to an inclusive educational setting.

During our interview Stephanie stated:

"My husband is from here and he kept telling me "Oh what are you talking about? She is a good teacher. Everybody knows her here". But when the speech therapist, who is a professional commented that the things taking place in this teacher's class were unbelievable, you start to believe that you are not exaggerating".

Stephanie acknowledged that she had to overcome additional hurdles in her struggle to advocate for her son as she was French and she did not share the same educational, social and cultural background as the other parents. During our discussion, Stephanie specifically mentioned that her husband advised her ".... not to expect things to be done in a French way".

For Goss (2019), teachers, as agents of the state, tend to respond less favourably to parents of colour who do not share the same cultural experiences as the dominant culture of White middle-class families. Although Stephanie was not a parent of colour, she still did not share the same cultural capital or experiences as the dominant Greek Orthodox school culture. During our conversation, Stephanie appeared to struggle with speaking Greek fluently. Consequently, she chose to speak in English each time she felt she could not express herself in Greek. Thus, she must have faced language barriers too.

Despite the hurdles Stephanie had to overcome, she decided to resist and advocate for her son in an invisible and rather unofficial way. According to Scott (1989 cited in Zembylas, 2021, p.215), Stephanie's decision has come out of "prudent awareness of the balance of power". The aforementioned scholar also argues that everyday acts of resistance, such as fake innocence or false conformity like in Stephanie's case - she kept quiet like the rest of the parents - are authorised, veiled efforts to perform a

"low-profile" resistance (Scott, 1989 cited in Zembylas, 2021, p.215). Such acts of resistance are chosen in cases in which open confrontation might not be feasible or might implicate dangers.

The previous analysis shows that disabled children's parents were mainly inclined to oppose the exclusive education practices and ableist discourses dominating schooling.

On the other hand, the majority of the L.G.B.T.Q.I+ parents also expressed strong beliefs about the need to resist the heteronormative Greek education status quo and act as advocates for their children. More specifically, five (5) out of six (6) parents mentioned instances in which they felt they had to advocate for their children's visibility and empowerment within school.

Simos, a non-binary teenager's father described thoroughly the school principal's reaction to F's (the teenager's name) decision to be exempted from the religion class. However, neither the established religious narratives prevalent within Greek schooling nor the dominion of the Greek Orthodox Church over secular issues deterred Simos from strongly resisting the school principal's judgmental comments. As the extract below shows, Simos was strongly determined to advocate for his child's decision:

"To tell you the truth, both my children used to participate in all the school activities when they were in primary school. I did not want to impose on them my own beliefs and views. When F. went to high school, they didn't want to take part in the morning school prayer. Thus, F. used to go to school later. After a while, F. expressed their wish to be exempted from the religion class. F.'s teacher was really displeased."

Simos paused for a few minutes and then he continued:

"Oh, I just remembered the school principal's reaction when I articulated my son's wish. Although the school principal belonged politically to Syriza (the Greek left political party), she asked me why I wanted my child to be differentiated from the rest of the class (Greek idiom: μέσος όρος = average of the class?). Then she commented that my decision to ask for F.'s exemption from the religion class was rather elitist. I tried to explain to her that F. did not share the same beliefs and values as the Greek Orthodox religion. Thus, F. felt really uncomfortable during the specific class. But the school principal wondered why F. should be allowed to openly express their disagreement and differentiate themselves from their fellow students. To cut the story short, I managed to overcome the principal's objections and F. got exempted from the specific class".

Regarding gender as a parameter affecting parental involvement within schools, mothers are mainly considered to oversee their children's education more intimately (Zachos, 2016). The specific view is strongly linked to the authorised discourses and institutional structures prevailing in a patriarchal and heteronormative society. On the other hand, women tend to be overshadowed by their male partners when they get involved in school governance or in decision-making processes (Mncube, 2009 cited in Zachos, 2016). Quite a few mothers participating in this study highlighted that they had to ask for their partners' involvement in their struggle against the rigid normative school status quo. These mothers (4 out of 6) came mainly from the disability group's participants. The following extract highlights this point:

"....I kept quiet ...but I convinced my husband to take our son from the specific kindergarten and send him to the one my elder son used to go. Of course, my husband had to lie, he had to find a false excuse as we live in another village and we are not entitled to send our son there. I came up with the perfect excuse....." (Stephanie, mother of a boy with A.D.H.D.)

Schools are mainly perceived as neutral institutional spaces which reflect the values of equal opportunities. However, Giroux (2016) points out that schools are spaces where knowledge and power embark on relationships that outline battles being wrestled in the broader society. Moreover, school administrators and teachers are viewed as agents of the state, a state that is imbued with heteronormative and patriarchal principles. Additionally, teaching is theorised as one of the state's fundamental structural tools aiming at reproducing and securing "life as we know it" (Ahmed, 2014).

On the other hand, teaching is also characterised as a "gendered profession" (Goss, 2019, p.600) since it mainly consists of women. According to Goss (2019), teaching functions as an authoritarian structure over (female) parents which defines the types of (female) parents' behaviour regarded as legitimate and accepted within school spaces. Therefore, Stephanie's decision to "keep quiet" is justified as feminine bodies should be kept quiet within patriarchal and heteronormative spaces, such as schools.

Nevertheless Zachos (2016) argues that parents emanating from higher or middle socio-economic backgrounds seem to feel more comfortable within school contexts as they share the same "language" and objectives with typical schooling. Furthermore, they feel confident enough to apply the knowledge acquired by the schooling they received. Therefore, such parents are quite willing to communicate with teachers so as to solve academic issues, share their worries and concerns regarding the school operation or advocate for their children's inclusion and visibility within schools.

One such example is Rinio, an intersex child's mother and an activist for intersex rights in Greece. During our conversation, Rinio referred extensively to her struggles against the rigid heteronormative and patriarchal education status quo in a small Greek island. Rinio highlighted the essential need to support and act as an advocate for her son's decisions related to his gender identity and expression, particularly since gender issues are not still being included within the official Greek school curricula.

Rinio stated:

"One morning, we found Th. (the child's name) crying and cutting their curls with a pair of scissors before going to school. Thus, I tried to call Th.'s kindergarten teacher."

Suddenly Rinio paused, she took a deep breath and continued:

"I should mention here that when Th.'s school friends told Th. that they really liked their hair, Th. answered back that they really liked their long hair. Th. justified their decision to cut their hair by saying that they just wanted the rest of the class to stop making fun of them. The kindergarten teacher called me back and she seemed really terrified. The following dialogue took place amongst us:

Teacher: "My God what have we done!

Me: "I have already warned you. I thought you had taken action".

Teacher:" I am really sorry, but I haven't done anything"

Me: "Then let's take action immediately so that we don't have the same issues with the ballet classes since Th. adores them"

Finally, the teacher took the whole class to attend a ballet performance in which Th. was the protagonist in order children to understand that boys dance too. We managed to save the ballet but not the hair".

The thick description in combination with the in-depth explanation of the chosen practices of resistance reflects Rinio's perseverance and determination to endorse her intersex child's inclusion and empowerment within school. Although Rinio acknowledged that the responsibility for the invisibility of gender issues within official school curricula lay with the Ministry of Education and Religious Affairs rather than the teachers, she continued to fight for her son's inclusion. Rinio mentioned:

"I had to ask for the convocation of the School Teachers' Association three times within the last 3 years since there were not issues only with one teacher. For example, the P.E. teacher used to split students in his class based on gender. Thus, Th. would stand in the middle asking where intersex children should go. So, I had to call the P.E. teacher and remind him that he has an intersex child in his class. I also suggested that he could split the class into groups based on other bodily characteristics, such as the colour of their eyes. Like my friend (Greek idiom: Πε εσύ) THINKKKK!"

Rinio really raised her voice while saying "THINK". She also made a specific Greek gesture which means think in body language.

The findings created from the interviews with the parents of L.G.B.T.Q.I.+ children shed light on the following parameters. Firstly, the specific findings highlight the parents' recognition that their children's queer embodiment is perceived as a threat against the normative school status quo. Such an acknowledgement forced these parents to be conscious of the need to establish their presence within school and overcome structural boundaries. Additionally, they had to find institutionalised ways to make their voices visible and advocate for their children's inclusion. During our discussion, Eleni, a trans teenager's mother, illustrated this point:

"I knew that my child was perceived as different. I had to be present. I had to be there for N. I was scared. I was sure that she had probably faced offensive comments or weird looks.....Schools don't have either guidance or legal coverage regarding gender identity issues. The Ministry of Education and Religious Affairs remains deaf..... We had to act...The Greek Ombudsman for children was called in school. The Greek Ombudsman supported us in our strive for the recognition of N.'s gender identity within school".

Eleni was a teacher and an activist like Rinio. She was also one of the founding members of a community supporting trans children's and teenagers' rights. As it has been previously mentioned, school administrators and teachers tend to respond more favourably to white, middle-class parents sharing the same linguistic and cultural capital as the monolingual and homogenous Greek Orthodox school culture. Additionally, Baquedano-Lopez et al. (2013) argue that institutionalised practices of parental involvement tend to exclude and marginalise parents of lower socio-economic status as well as racialised parents like immigrants, refugees or parents coming from racial minorities. On the other hand, such practices are considered to endorse white middle class parents' ability to be actively involved in their children's schools. For Baquedano-Lopez et al. (2013), racialised parents' significant forms of resistance and advocacy are usually ignored or even met with insensitivity by school administrators who perceive them as threatening or doubting their status of authority and expertise (Goss, 2019).

In fact, institutionalised practices of parental involvement are presumed to promote white, middle class parents' capability of being actively involved in their children's schools (Baquedano-Lopez et al., 2013). On the contrary these practices are viewed

as enhancing the exclusion and marginalisation of racialised parents - that is, immigrants, parents coming from racial minorities and refugees - since authorised practices of parental involvement are mainly entrenched in deficit-oriented discourses. Within dominant narratives, racialised parents - like Mahdi, a Hazari parent belonging to the refugee/asylum seeking research group - are defined as "passive", disinterested in their children's education, deficient in parenting and hence, belittled as incapable of enacting change. Such stereotyped and negative representations of refugee or asylum-seeking parents in conjunction with those parents' different religious, linguistic, cultural and racial backgrounds from the predominant group are seen as facilitating their emplacement into "subordinated locations of status and power" (Graff & Vasquez, 2014, p.82). Hence, racialised parents' significant forms of resistance and advocacy are usually ignored or even met with insensitivity by school administrators, who perceive them as threatening or doubting their status of authority and expertise (Goss, 2019).

The following incident - which Mahdi, a Hazari parent of 2 asylum-seeking children shared with me during our discussion - seems to be rather indicative of what often occurs when racialised parents, such as Mahdi, are "forced" into fighting for ensuring their children's fundamental human right to an inclusive education within the rigid white, Greek, Orthodox school status quo. It is significant to highlight again that the conception of Greece as a homogenous nation in relation to culture, religion and ethnicity is still presumed to be prevalent within the Greek society (Gogonas, 2010). As such, racialised forms of human embodiment - like refugee and asylum-seeking bodies - are acknowledged as a threat to the cultural, social, ethnic, or religious "purity" of the particular nation (Gogonas, 2010, p. 6).

In the following quote, Mahdi shared with me his experience of attempting to advocate for his younger son's active participation in the educational process as well as the recognition, appreciation and celebration of his son's deviant body from the school community. In other words, Mahdi tried to fight for his younger son's legitimated entitlement to inclusive education.

Mahdi narrated the following:

"Nowadays my son works online due to the pandemic. Thus, I can see that my younger son turns on his microphone and asks his teacher if he can ask a question. The teacher ignores him. Then my son asks her again and again. She keeps on ignoring him. At the end my son gets bored of trying and turns off his microphone. My younger son had the same teacher last year too. I can see that he hasn't made much progress as far as his reading and writing skills. Therefore, I thought that it should be the teacher's fault. So, I decided to request from the school principal to move my son to another class. He answered back to me in an abrupt way and clarified to me that such things do not happen here."

Mahdi's narrative account illustrates his heightened interest in his children's education as well as his strong desire to provide especially for his younger son the best educational opportunities. In fact, this parent seemed to be willing to make the sacrifices required to facilitate both children's smooth inclusion in schooling. More specifically, Mahdi decided to act "behind and around" institutionalised practices rather than make a big fuss about the fact that home-school communication was expected to be carried out in Greek - namely in the language used by the predominant group - within an educational reality ruled by "monolingualism" (Gkaintartzi et al., 2020, p. 387). Thus, the aforementioned parent's "Greek friends", as

Mahdi called them, became responsible for communicating with the school regarding school trips or other school activities and at the same time they undertook the translator's role for him. More specifically, Mahdi mentioned:

"As far as school trips or other activities, the school principal used to call my Greek friends as he knew that I wouldn't understand. Thus, when I returned home from work in the evening, my friends used to call me and explain to me why the school principal had called them."

The previous extract highlights that within the Greek educational system, the "multilingual and translingual realities" of refugee or asylum-seeking parents tend to be disregarded (Gkaintartzi et al., 2020, p. 386). As a result, those parents' involvement in their children's schooling is rendered complicated. However, Mahdi appeared to be strongly committed to overcoming any barriers hindering his son's inclusion and empowerment within the school community.

Being probably a radical person, like Stephanie, Mahdi avoided being imprisoned within "a circle of certainty", in which reality is also presumed to be confined (Freire, 1970 cited in Cologon, 2020, p. 408). As such, this parent could sense that his son's unruly body was not only disregarded and devalued - "...The teacher ignores him..." Mahdi stated - but also it was rendered invisible within the educational process. In other words, neither his younger son's diverse cultural background nor his multilingual reality was acknowledged and rendered visible within schooling. However, the impacts of invisibility are assumed to be quite destructive, since the Invisible Other is perceived as not existing (Erevelles, 2011).

Mahdi sounded rather concerned and disappointed with the teacher's exclusionary and stigmatising practices as well as her devaluing and inflexible attitudes. Therefore, the specific parent was quite certain that the onus for his younger son's poor achievement in school - more specifically, his incapacity to improve his reading and writing skills in Greek - should be on the teacher's non inclusive pedagogical practices rather than on his son's racialised body.

In listening to Mahdi's story, it became apparent that the specific parent was forced into actively resisting the daily exclusion and disempowerment of his younger son as well as advocating for the recognition, appreciation and celebration of his son's unruly body within the educational process. Thus, Mahdi turned to the school principal - namely to a state agent and authorised gatekeeper of the school whose role is mainly presumed to be the protection of the rigid school status quo from those bodies featured as posing a threat to "life as we know it" (Ahmed, 2014, p. 144) - to ask for support in order to achieve his son's inclusion. Most importantly, the specific parent, as a radical person, "dared" to challenge and defy the teacher's institutionalised authority - that is, his younger son's teacher- through asking for his son to be moved to another class. Put another way, Mahdi's agency empowered him to oppose to the normative Greek schooling and fight alongside his younger son for rendering his unruly body visible within the educational process.

However, within the deficit-oriented Greek educational context, the strengths of refugee or asylum-seeking parents as well as the significant ways these parents - such as Mahdi - take part in their children's schooling are disregarded and devalued (Graff & Vasquez, 2014, p. 84). In other words, racialised bodies - namely bodies

which fail to meet the "ideal" of the Greek, Orthodox, white, heteronormative, able-bodied masculine body - are consistently excluded and disempowered within Greek society through institutional rules upholding and reproducing the illusory concept of a "unique, distinct" and unaltered in space and time national identity (Frangoudaki & Dragonas, 1997, cited in Zambeta, 2000, p.148). This particular identity is constructed with elements of the past, such as "Hellenism and Orthodoxy" and is regarded as promoting the exclusion of the "Other" (Efstathiou et al., 2008, p. 329). In fact, the disempowerment of this "Other" is presumed to be a legitimate institutional practice enhancing protection of the Greek Orthodox values. Therefore, racialised parents, such as Mahdi, are defined as "strangers", namely as non-belonging bodies in a community's space - like school spaces - and are institutionally legitimised as such by the Law (Ahmed, 2000). Consequently, Mahdi's opposition to the exclusionary pedagogical practices of a Greek teacher was likely perceived as a threat to the institutionalised order of the school, rather than as a potential source of transformative change. According to Androulidakis et al., (2017 cited in Gkaintartzi et al., 2020), the notion of parental involvement as far as refugee or asylum-seeking parents is quite complicated since it is ideologically laden and culturally orientated. At the same time the domination of a mono-lingual and mono-cultural educational reality results in further disempowering these parents, namely silencing their voices and rendering their bodies invisible.

However, in the next quote Mahdi seemed to be strongly determined not to become a victim of the structural factors underestimating the significance of his role as a parent. This parent's first attempt to advocate for his son's inclusion was probably perceived - based on the school principal's adverse reaction to Mahdi's request - as an action against "the expectations and norms" of what means to be a parent actively involved at a Greek school, yet Mahdi did not give up (Graff & Vasquez, 2014, p. 82).

Mahdi shared the following:

"One day, my wife went to pick up our younger son from school. She met the school cleaner whom we knew her. The school cleaner asked my wife how school was going. My wife explained her that our younger son was struggling with writing in Greek. Then the school cleaner took her to the school principal's office. Both the school cleaner and my wife told him that our younger son needed extra support. Since then, my son has started working on his writing with a teacher assistant twice a week after school hours."

The previous narrative account highlights that Mahdi's and his wife's agency as well as their desire to advocate for their younger son's visibility and empowerment in school probably enabled them to find the best alternative to "negotiate" the situation they had to face and achieve their goal. Thus, both parents appeared to have gladly accepted the cleaner's support and intervention, which played a rather crucial role in making those parents' voices heard and rendering their bodies visible within the school context. In other words, the involvement of the Greek Orthodox white woman - namely the cleaner, who was a representative of the dominant cultural group - was probably the essential prerequisite for both Mahdi's and his wife's recognition as authorised participants in their younger son's schooling.

6. Discussion

6.1. Introduction

The purpose of this chapter is to present and discuss the key findings of the present thesis as they relate to the research questions which guided this study. It is significant to highlight that the theoretical significance of the present study is demonstrated through the connection of its findings to existing research on students' diverse forms of embodiment. The chapter continues by discussing the implications for practice and for future research and ends with some concluding reflections.

6.2. Dominant pedagogical praxes and unruly bodies

The analysis in chapter four (4) showed that Greek schooling was still dominated by a rigid and authoritarian education regime in which school pedagogy was perceived as a set of institutionalised practices designed to structure teaching and learning. Based on parents' views, the established school pedagogy used to authorise pedagogical praxes focusing mostly on teaching pre-specified standardised skills. Within the prevalent education regime, students were expected to consume, store and memorise the information fed to them by their teachers. The parents from all three (3) groups also argued that the pedagogy prevalent within the Greek school settings predominantly endorsed the narratives of the ruling society around embodiment, namely the white, able-bodied, heteronormative Orthodox Greek male. Thus, the homogeneity of student population tends to be promoted and upheld.

It is essential to mention here that the constitution of dark, queer and disabled bodies as deviant as well as their subsequent pathologisation and exclusion from the normative boundaries of the Greek school status quo have already been identified in previous research in the field of education.

More specifically, Gogonas (2010) claims that Greek society continues to regard Greece as a homogenous nation in relation to culture, religion and ethnicity. However, the specific view is considered to enhance the perception of diversity as a threat to the cultural, social, ethnic, or religious "purity" of the particular nation (Gogonas, 2010, p. 6). Thus, the Greek State still resists recognising even the existence of ethnic minorities within its territory, such as the Pomaces or the Roma (Gogonas, 2010).

In the current study, parents belonging to the refugee or asylum-seeking group alleged that the presence of their children's dark, non-Greek and non-Christian bodies were neither acknowledged nor valued within ordinary classroom spaces. In fact, those bodies - like queer and disabled bodies - were perceived as posing a threat to the normative Greek schooling and hence, their bodily experiences as well as their lived realities were rendered invisible within the official school pedagogy.

On the other hand, Giavrimis (2019) claims that the establishment of normalcy narratives enforcing the categorisation and hierarchical ranking of bodily traits legitimates disabled bodies stigmatisation within Greek schooling. The specific

scholar also stresses that stigmatising such bodies is de facto authorised due to these individuals' bodily differences.

Based on the narratives of parents coming from the disability group, their children's unruly bodies were established as deficient in meeting the norms and the socio-cultural expectations of the Greek school status quo and hence, considered a threat to the institutionalised school practices. Thus, such bodies tend to be rendered invisible within the dominant school pedagogy mainly dominated by the rules of normalcy. As such, the current study complements the specific research by demonstrating how narratives of gender, race, sexuality and ability interweave to create "figures of otherness" based on bodily diversity within Greek school contexts.

Acknowledging the fact that the prevalent school pedagogy is characterised by structures of rigid categorisation and restricted ways of identification, radical educators highlight that the cultures of subjugated bodies press against and transgress the so-called unambiguous borders of the heteronormative, white and ableist school status quo. Therefore, a pedagogy structured around new narratives is required. For Giroux (2005), this pedagogy tends to acknowledge the diverse, complex and often conflicting positions bodies seize within multiple cultural social and institutional spaces. Thus, border pedagogy, as Giroux (2005) terms it, aims at establishing a democratic and inclusive philosophy within school spaces and at the same time celebrating the notion of difference.

In alignment with Giroux's theoretical views on subjugated bodies' cultures and dominant pedagogies, this thesis sets up and promotes the discussion around how disabled, queer and racialised bodies' experiences are negotiated through the pedagogy established and authorised within Greek school settings. However, exploring and analysing the school experiences of bodies transgressing the rigid boundaries of the Greek school status quo seems to be a hot topic within an education regime which continues to uphold and ratify discourses of normalcy and homogeneity. On the contrary, this particular topic has not really been discussed or analysed within Greek literature related to education and students' embodiment.

Thus, the present study not only establishes the discussion around students' bodily diversity but also sheds light on issues of power covertly involved in the configuration of students' subjectivities (Liasidou, 2015). More specifically, my thesis attains the disclosure of such issues by showing that the hierarchical ranking of bodily traits, through which diverse forms of embodiment obtain meaning, tends to regulate which bodies' narratives and experiences are valued, authorised and rendered visible within the dominant school pedagogy.

Parents from all three (3) groups articulated vividly their worries about these diverse bodies which feature the requisite abilities to think divergently, to question the current education status quo and at the same time to resist it. These parents also highlighted that their children's diverse bodily experiences, voices, histories, inclinations and desires did not fit within the grand narrative of a monolithic school pedagogy. As a result, these stories and experiences were not either acknowledged and valued or rendered visible within the educators' authoritarian pedagogical practices since they were perceived as a threat to the Greek Orthodox, ableist and heteronormative

school mantra. Put another way, the analysis in chapter four (4) showed that the narratives and experiences of subjugated bodies, namely disabled, queer and dark bodies, were omitted or excluded from the monolithic and uniform school pedagogy in Greek education settings.

Thus, the present thesis sheds light on the raw reality of Greek schooling in which the lived experiences and stories of subjugated bodies are mainly rendered invisible within the official school curricula as well as the established pedagogical practices. Therefore, despite a shift towards a more inclusive rhetoric within political proclamations - for example, during the financial crisis the Ministry of Education and Religious Affairs stated that "The right of equal access of all children.....is a high priority goal..." (Ministry of Education And Religious Affairs, 2018 cited in Nteropoulou-Nterou & Slee, 2019) - dominant school pedagogies and formal curricula continue to be deeply entrenched in ableist, sexist and racist assumptions reproducing normativity and maintaining "life as we know it" within Greek school settings (Ahmed, 2014, p. 144).

It is significant to note that this key finding supports critical pedagogy literature which claims that those bodies' experiences of oppression and exclusion are being depreciated and ignored within pedagogical regimes ruled by market values or relations. Additionally, Giroux (2005), a prominent scholar of critical pedagogy, suggests that educators should create new pedagogical borders in which diverse discourses, histories and experiences of embodiment can be heard, valued and recognised as lived experiences. Within such borders diversity "... becomes the intersection of new forms of culture and identity" (Giroux, 2005, p. 25).

Most importantly, the finding related to the exclusion of specific bodies' stories and experiences from the dominant school pedagogy is also aligned with the feminist literature on embodiment. For Erevelles (2011), such an exclusion constitutes an institutionalised disciplinary technique. Moreover, the impacts of subjugated bodies' invisibility within dominant pedagogy are viewed as quite destructive since the Invisible Other is perceived as not existing (Erevelles, 2011). Based on the specific scenario, the recognition of the Invisible Other's existence is deemed to provoke intense fear; such fear requires "... a desperate looking away" and an imperativeness to hide the traces of the Invisible Other's existence (Erevelles, 2011, p.122).

The specific finding points out that education and school pedagogy are mainly political and ethical processes deeply intertwined with power relations (Giroux, 2011). Therefore, both pedagogy and education cannot be disconnected from how specific types of embodiment are rendered invisible within the normative pedagogical mantra or how heteronormative ableist white bodily experiences are legitimated while others are not. So the focus of attention should be shifted to what really takes places within Greek school spaces by posing questions such as what forms of knowledge are mostly valued within Greek schooling or what is the connection between learning and political change. For Giroux (2016, p. 60) pedagogy should shed light on the relations amongst "power, authority and knowledge" instead of being trivialised to a structural method.

On the other hand, parents coming especially from the L.G.B.T.Q.I+ group highlighted both the absence of a non-sexist curriculum officially authorised by the

Greek Ministry of Education and Religious Affairs and the omission of gender issues, such as gender identity and gender expression, from the legitimated school pedagogy. Based on their views, the lack of such a curriculum in combination with the established pedagogical praxes upholding deeply entrenched gender norms within the authoritarian school mantra led queer bodies to be rendered invisible in Greek education contexts.

According to Erevelles (2011, p.70), there are scarcely any policies supporting LGBTQI+ students' bodies from the structural violence administered in a homophobic school climate endorsed by a "pseudo-moral zeal". Even in more progressive educational systems, such bodies are inclined to be pathologised. Erevelles (2011) argues that within the rigid heteronormative school borders, narratives of sexuality are based on the concept of the "normate" (Garland-Thomson, 2017, p. xii). The term "normate" delineates the social figure defined by "the array of deviant others" whose distinct embodiment secures and maintains the boundaries of the normate (Garland-Thomson, 2017, p. xii). For Erevelles (2011), the prevalence of this particular concept within discourses of sexuality upholds the exclusion, isolation and subjugation of those bodies which transgress the borders of normativity. Moreover, their sexuality is being perceived as the individual's problem and as a private matter. On the other hand, the authorised knowledge regarding the curriculum of sexuality education is strictly limited to topics related to health education. Thus, queer bodies are being displaced from the formal curriculum and the normative school culture.

As discussed earlier, Erevelles (2011, p. 76) uses the phrase "active silence" to name the quiet that takes place when the people designated to support queer bodies compel their desires into silence. For the aforementioned scholar, it is the very presence of the active silence in the sex curriculum which is regarded as the most dangerous issue.

The analysis in chapter four (4) also revealed that unruly and deviant students' bodies are often subjected to discursive and physical violence or intimidation within school contexts. Parents, coming mostly from the L.G.B.T.Q. I+ group, flagged out that the same sexist and oppressive religious discourses have been dominating Greek schooling since the Greek Military Dictatorship. Parents' reference to the junta regime is of high relevance within the Greek education context. During the dictatorial rule, institutionalised patriarchal and nationalist discourses enhanced the authorisation of structural violence against queer and feminine bodies. According to Stefatos (2012), such bodies were perceived as a threat to the Orthodox values of the Greek nation, the so called "ethnos". Therefore, the terrorisation of such bodies was automatically legitimated since the Greek ethnos had to be purified from these indocile and undisciplined bodies. Based on parents' narratives, teachers used to adopt rigid, strict and even violent disciplinary techniques in their attempt to control their children's unruly bodies and alter them to docile ones. Participants also pointed out that bodies marked as posing a threat to the school norms, namely queer, dark and disabled bodies, were often subjected to discursive violence within Greek school spaces.

Thus, this thesis concludes that the perception of school spaces as safe is fictional. This is in line with scholarly arguments which conceives the notion of "safe space" as

socially constructed and dependent on established and rigidly regimented forms of surveillance and domination (Thompson, 2007 cited in Stengel & Weems, 2010). The seriousness with which educators and parents invoke this particular notion is perceived as implying that there are actually education arenas in which students are set free from intimidation, violence or estrangement. However, Andalzua (2002 cited in Stengel & Weems, 2010) points out that such spaces are non-existent since safe spaces are deemed to address the heteronormative, patriarchal and binary "imaginary constructions of safety" (Stengel, 2010, p.524). Based on the above analysis, the disabled, queer and refugee or asylum-seeking students' bodies of the present study did not really fit within the specific fictional constructions of safety. Therefore, these bodies' terrorisation was "institutionally" authorised.

The present thesis also concludes that there is an established trend regarding how the authoritarian Greek school status quo tends to dislocate and "quarantine" disabled and racialised bodies in segregated spaces either inside or outside mainstream schools. Within the "dirty politics of schooling" (Paperson, 2010 cited in Erevelles, 2011, p.69), deviant bodies featured as threatening the normative school practices and being at risk of failure, are usually "quarantined" in special schools or "inclusive" and reception classes within ordinary schools. Disabled and racialised bodies are usually secluded in these segregated spaces as their teachers seem to be too "frightened" to teach them. Therefore, such spaces tend to become the "dumping ground" (Erevelles, 2011, p.69) of bodies being categorised based on the severity of their impairment or their additional language needs.

The specific conclusion is in alignment with Foucauldian theory. For Foucault (cited in Simmons, 2010), modern power is entrenched and promoted through a set of techniques and practices aiming at producing docile bodies. These disciplinary technologies are defined as "objectifying practices" (Canella, 1999, p. 40), namely practices which construct human bodies as objects to be formed. Bodies must be rendered obedient before they can be utilised, altered and improved so as to become useful and productive. Therefore, unruly and deviant bodies tend to be dislocated and enclosed in spaces heterogeneous to all others in order to be controlled, disciplined and rendered docile.

6.3. Prevalent school narratives around embodiment and unruly bodies

My study advances current thinking on students' bodily diversity in connection with the dominant Greek school narratives around embodiment, by unveiling the isolation imposed on those bodies which fail to materialise the authorised norms. More specifically, the analysis in chapter five (5) indicated that queer, dark and disabled bodies tend to be marked as unruly corrupted and immoral or defective and incomplete. As a result, these bodies are often subjected to enforced isolation or quarantine in mainstream classroom spaces that can be easily monitored and guarded (Erevelles, 2011). Within the dirty politics of schooling, quarantined spaces are considered to protect the typical able-bodied heteronormative white bodies from those ones secluded in such spaces. Moreover, a status of both being and not being is constructed for these unruly bodies (Erevelles, 2011).

Therefore, this thesis sheds light on the institutionalised detachedness amongst the bodies fitting in the rigid normative boundaries of the Greek school status quo and the ones challenging the notion of the "ideal student" (Liasidou, 2012, p. 168). The concept of the perfect student is regarded as prevalent within Eurocentric and neoliberal forms of pedagogical narratives.

However, recognising the isolation and remoteness of disabled, dark and queer bodies within mainstream classrooms shifts the gaze from students' embodiment, which is portrayed as deviant, corrupted, or unruly within dominant school discourses of normalcy (Liasidou, 2012). As a result, the prevalent school practice of silencing the fact that gender, disability, sexuality and race are social constructs closely connected with political, socio-cultural and contextual features is disrupted (Liasidou, 2012). Moreover, the acknowledgement of specific bodies' isolation within ordinary classrooms is seen as allowing rather critical questions to be raised (Erevelles, 2005). For example: how are diverse bodily narratives and lived experiences interweaved and hierarchically arranged or why are these histories and experiences arranged in a hierarchical way and what would occur if different social structures challenging hierarchies were established? Moreover, in this differentiated context, how would queer, disabled and dark bodies' experiences change if those bodies exited the spaces in which they were isolated so as to be truly included in their school community (Erevelles, 2005) ?

In chapter five (5), parents coming from all the three (3) groups referenced instances in which their children had experienced the detrimental impacts of being perceived as not existing, since the recognition of the "invisible Other's" existence tends to provoke intense fear (Erevelles, 2011, p.122). These parents pointed out that their children's histories and their lived realities related to their diverse embodiment were rendered invisible within the institutionalised school discourses around diversity. However, the invisibility of unruly bodies in the authorised school narratives is not perceived as implying that those typical white, able-bodied, heteronormative bodies are unable to notice them. On the contrary, disabled, queer and dark bodies tend to be featured as "hyper-visible" and at the same time as provoking a feeling of uneasiness (Erevelles, 2005, p.429).

Thus, the term "invisibility" is utilised to describe the relation amongst disabled, dark, or queer bodies and the ones fitting within the normative Greek school status quo. However, such a relation is mainly characterised by normal bodies' refusal to really see those deviant ones (Ellison, 1952 cited in Erevelles, 2005).

It is significant to note here that the above analysis is in alignment with Erevelles' theoretical framework regarding the invisibility and isolation experienced by disabled bodies. As discussed earlier (see chapter five), the concepts of disability, gender, sexuality and race are perceived as social constructs within this study. These specific notions are also viewed as an output of cultural rules that dictate what bodies can be or do within the normative school status quo rather than as inherent features of the bodies themselves (Garland-Thomson, 2017). As such, the three (3) groups were taken as a whole since there were strong commonalities amongst them. Taking into consideration these parameters, it was considered that Erevelles' (2005) analysis could be broadened to encompass queer and dark bodies.

Additionally, parents, particularly those from the LGBTQI+ group, clearly voiced their concerns regarding the absence of inclusive policies officially authorised by the Greek Ministry of Education and Religious Affairs. Furthermore, these parents, along with the parents from the disability group, expressed their worries about the lack of an inclusive philosophy within mainstream school settings. This key finding supports feminist literature which claims that currently inclusive education tends to mainly focus on providing education spaces, usually called “the least restrictive environments” (Erevelles, 2011, p. 2.158) in which deviant bodies' differences would not be maximised. According to Erevelles (2011), such focus results in overlooking the normative assumptions that undergird the formal and the hidden curricula along with other education policies. On the other hand, the quietness around students' embodiment within the official curricula or the dominant school narratives - as mentioned in chapters four (4), five (5) and six (6) - constitutes an authorised disciplinary practice used to prevent unruly bodies' stories and realities from being acknowledged within the dominant school discourses (Erevelles, 2011).

The data analysis in chapter five (5) also revealed that the dominant narratives around inclusive education within the Greek school context, refer mainly to “reductionist versions” of inclusion (Liasidou, 2012, p.171). However, such versions are considered to uphold the pathologisation and as a result, the normalisation of those bodies which transgress the boundaries of the normative education mantra (Liasidou, 2012). For Erevelles (2011), the rhetoric of inclusion in fashion often avoids critically and thorough examining how these Invisible Others are excluded by the normalising discourses of schooling. Based on parents' narratives, the form of “inclusion” their children experienced was not only associated with spatial issues (Erevelles, 2011). On the contrary, in such cases inclusion tends to be perceived as a deeply political and philosophical stance which refuses to explore the procedures through which dominant school discourses control and exclude queer, dark and disabled bodies (Erevelles 2011). Thus, Erevelles (2011, p. 2.158) claims that inclusive education has currently been deprived of its transformational function since its main imperative has become to render unruly bodies “less intrusive” rather than to make schools more inclusive.

On the other hand, Foucault (1977 cited in Erevelles, 2011, p. 2.159) claims that inclusion tends to operate as a “panoptic mechanism” which permits the allocation to each body its “true name...” and its “.... true place....”.

Based on the above analysis, this thesis concludes that queer, disabled and dark bodies are featured as deviating from what is perceived as the authorised forms of embodiment according to the dominant discourses of normalcy. As a result, those bodies are considered to pose a threat to the norms and endanger the survival of “life as we know it” (Ahmed, 2014, p. 144). Thus, within the current school system, unruly bodies - such as dark, queer and disabled bodies - are mainly rendered invisible, or quarantined in classroom spaces that are easily kept under surveillance, ensuring these bodies can be controlled, disciplined and turned into docile ones.

6.4. Parents' resistance to their children's systemic exclusion and oppression

The analysis in chapter five (5) highlighted parents' decisiveness to resist the rigid heteronormative, ableist, Greek, Orthodox school status quo. Additionally, parents coming from all three (3) groups voiced strong beliefs about the imperative need to oppose the "legitimated" school narratives around students' embodiment aiming at ensuring as well as maintaining "life as we know it" (Ahmed, 2014, p. 144). According to these parents' views, such narratives are normally promoted by the so-called institutional "gatekeepers" or agents of the Greek state, such as school principals, teachers, or school administrators. A characteristic example is an incident narrated by Rinio, a mother of an intersex child, in which the school principal banged her hand on the table and claimed that she would not "... allow anarchy and chaos to prevail in the school" just after Rinio asked her why her intersex child could not wear a skirt and go to school.

It is important to highlight here that the present thesis - theoretically aligned with critical studies - introduces as well as furthers the perception of students' bodies as corporeal spaces of political struggles. In other words, bodies are viewed as spaces on which multiple stories of pedagogical praxis are written that either allow or restrict those bodies' authority (Stenberg, 2002). This particular conception of the body is grounded on the assumption that education is not restricted to the mind. More specifically, for Fay (1987, cited in McLaren, 1988, p.60), the process of learning is not only a cognitive procedure but also a corporeal one, in which the traces of oppression are both left in humans' minds and in their skeletons.

In listening to the parents of queer, dark and disabled children, it became clear that most of those parents had experienced an incident in which they were forced to actively resist the stigmatising and exclusive pedagogical praxes of schoolteachers or their derogatory narratives concerning their children. These pedagogical praxes and discourses seemed in a way to be institutionally legitimated since unruly bodies are characterised as posing a threat to the normative Greek school status quo.

Furthermore, parents participating in the current study pointed out that the multiple forms of daily exclusion and oppression imposed on their children due to their unruly embodiment, forced them - namely the parents of disabled/L.G.B.T.Q.I+/refugee or asylum-seeking children - to act as advocates for their children. Parents' decision to fulfil such a role was also influenced by the barriers they had to overcome at an institutional and interpersonal level in their attempt to ensure their children's recognition as equally valued members of the learning community. For example, Eleni, a mother of a trans teenager claimed that she had to be there for N. (the name of her child) since she was cognisant of her child's bodily diversity and the lack of official guidance in schools regarding gender issues.

Therefore, the present study highlights that parents of disabled/L.G.B.T.Q.I+ and refugee or asylum-seeking children found themselves playing a role - namely the role of the advocate for their children - that they did not expect or arrange to play since every child's right to inclusive education is universally legitimated. In other words, the specific parents were compelled to fight alongside their children against the normative institutionalised discourses around embodiment which still dominate Greek

schooling and authorise the stigmatisation and devaluation or even the enclosure of those bodies failing to materialise the norm in segregated school spaces. As such, the present thesis reveals that the role of the advocate was rather a role that parents of queer, dark and disabled children found themselves compelled to fulfil in the face of their children's systemic exclusion and oppression.

On the other hand, the current study in theoretical alignment with critical educators indicates that these parents found themselves in the position of playing a role analogous to what Freire (1970 cited in Cologon, 2022, p. 408) defines as the "Radical". According to Freire (1970 cited in Cologon, 2022, p. 408), the "Radical" is dedicated to upholding the emancipation of the oppressed by fighting beside them. Such an individual is also featured as not scared of opposing as well as disrupting the normative and rigid boundaries "of life as we know it" (Ahmed, 2014, p. 144). In accordance with Freire's definition, the Radical refuses to be confined to "the circle of certainty", within which reality is enclosed and restrained too (Freire, 1970 cited in Cologon, 2022, p. 408).

Considering the dominance of patriarchal, ableist and white supremacist values in the Greek society and the educational institutions' prominent role in societal and cultural reproduction, the present thesis draws attention to the fact that different forms of embodiment based on race, ability, sexuality and gender are usually endorsed within the current school status quo only if difference can be hidden, controlled or amended. According to Mitchell & Snyder (2000, p. 6), in such cases difference is "prostheticised". More specifically, prosthesis is defined as a tool which creates the illusion of allowing indocile bodies to fit within the school status quo and manages to minimise their difference so that these bodies are authorised to go back to a "state of imagined normativity" (Mitchell & Snyder, 2000, p.3). Therefore, Greek school spaces, particularly imbued with rigid and normative discourses on embodiment, compel deviant bodies to adopt "prosthetic practices" that enable such bodies to go by concealing their deviance. In cases that those bodies fail to "hide" their unruliness, they are usually subjected to disempowerment, exclusion and segregation (Mitchell & Snyder, 2000, p. 92). As a result, students' unruly embodiment becomes the main rationale used by institutional school gatekeepers as the "master trope" to authorise the depreciation and exclusion of queer, dark and disabled bodies (Mitchell & Snyder, 2000, p.3).

Thus, the stories narrated by the parents from all three (3) groups mainly unveiled their constant struggle to ensure their children's inclusion and empowerment within Greek school spaces which continue not only to promote the myth of the "ideal" and "normal" student but also to emphasise the inclusion of those bodies which fit within the heteronormative, ableist, Greek, Orthodox school status quo (Cologon, 2022). Put another way, parents, particularly those of disabled children, appeared to be determined and persistent in advocating for their children's fundamental human rights, such as their legitimate right to be educated alongside peers in mainstream spaces that promote liberatory pedagogical practices while endorsing and celebrating human diversity. For example, Amanda's struggle to ensure her disabled daughter's inclusion in an accessible mainstream school close to her house sheds light on the fact that parents – especially parents of disabled children – often experience a

continual and disparaging "question mark" over those children's right to be included (Cologon, 2013a cited in Cologon, 2022, p. 398).

Within the current study, the placement of disabled, dark bodies either in segregated spaces - such as the "inclusive" or the reception classes Zones of Educational Priorities (ZEP) - within a mainstream setting, or in an ordinary class in which "pedagogies of repression" are adopted, does not constitute inclusive education (Giroux, 2016, p.57). It is important to highlight here that queer bodies are also situated rather than included in ordinary classes since their bodily experiences, lived realities and desires are rendered invisible. Their unruly embodiment is viewed as posing a threat to the heteronormative school status quo. Thus, perceiving education for all as mere integration - in other words, education for all is simply defined as placing unruly bodies in mainstream settings - implies that educational opportunities are neither structured in such a way that all students' inclusion and participation in the education process are promoted nor that all students are recognised as equally valued members of the learning community, irrespective of their unruly forms of embodiment. Consequently, inclusive education is understood as a "privilege", a permit to be present, rather than a fundamental human right and a celebration of human diversity (Cologon, 2022, p. 398).

The present study discloses that within the Greek educational reality, inclusive education is frequently construed as "conditional" despite its universal declaration and acceptance as a pivotal human right (Cologon, 2022, p. 398). As a result, deviant bodies are rendered invisible or quarantined within segregated spaces inside and outside mainstream settings so that the normative school status quo is shielded and maintained.

As discussed earlier, parents participating in this study were 'forced' to resist the rigid, heteronormative, ableist, Greek, Orthodox school status quo due to the daily systemic exclusion and disempowerment imposed on their children's unruly bodies. More specifically, parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children were even willing to use oblique or unofficial ways in their ongoing battle to ensure the recognition and visibility, namely the inclusion, of their children's bodily narratives, experiences and realities in mainstream schooling.

In essence, this thesis opens and advances the discussion around the concept of resistance which is viewed as a key notion in feminist, critical studies and post-structural studies. Although this specific concept is widely acknowledged as "acts of opposition", it is often used in multiple and even conflicting ways (Choi, 2017, p.484; Zembylas, 2021). Adopting Foucault's theoretical lenses, the present thesis aims at shifting the focus of attention from the visible and collective acts of parents' resistance - such as parents' demonstrations organised by various Parents Associations - to the more typical everyday parents' routines of resistance which tend to go by unnoticed or to be ignored by the institutional "gatekeepers" ruling students' bodies within mainstream school spaces (Choi, 2017). An indicative example of a "mundane ordinary" act of resistance was Amanda's decision - Amanda was a mother of a disabled child - to turn to political and personal acquaintances to seek help in her struggle to overcome the systemic barriers impeding her daughter's inclusion in an accessible mainstream school setting (Choi, 2017, p.485).

On the other hand, Foucault's observation (1978, cited in Choi, 2017, p. 485) about resistance - that "there is no single locus of great Refusal, no soul of revolt ... Instead, there is a plurality of resistances...." - made me realise that I should explore the ordinary routines of parents for acts of resistance. These included actions such as parents' communication with their children's teachers, or their ostensibly innocent comments or complaints to schoolteachers or principals. Put another way, I focused on parents' acts which might not be interpreted as absolute resistance and arise in various points of insignificant-looking decisions. For example, Giota, a mother of a disabled child, chose to refrain from engaging in discussions with her son's teacher each time this particular educator complained about being unable to accommodate the needs of A.'s (A. is the name of Giota's son) deviant body.

Thus, the current thesis in theoretical agreement with the Foucauldian perspective draws attention to a particular form of resistance, that is, "...the docile and diffuse and subdued" resistance exercised through everyday practices within the border of governance (Foucault, 2007, cited in Choi, 2017, p. 485). Put another way, this specific type of resistance is located at the "micro-level" and is carried out within a ruling system (Death, 2016, cited in Choi, 2017, p. 485). As such, the authority of those who govern as well as the submissiveness to them are eventually disrupted and dismantled. This implies that resistance, namely parents' acts of resistance, is rendered invisible to the "powerful" institutional school gatekeepers since resistance uses the elements of the governance system (Choi, 2017, p. 485).

6.5 Contribution to knowledge

Based upon the analysis conducted for this study, it was identified that dominant school pedagogy upholds and maintains the discourses of the ruling society within the Greek education context. At the same time uniformity is being promoted and preserved through the prevalent pedagogical narratives. Within the specific context, the understanding of pedagogy is featured as restricted since it is grounded in practical and narrow definitions. As such, pedagogical praxis refers mainly to practices where students acquire "ready-made" knowledge as well as those modes of thinking required to fit within an authoritarian and unequal school status quo. Thus, students are expected to be silent and passive consumers of the information being fed to them by their educators.

On the other hand, teachers, as agents of the Greek state, are expected to provide the authorised body of knowledge prerequisite for their students' smooth incorporation into the established social hierarchy of embodiment. Therefore, Greek schooling is considered to have acquired a rather normalising role as it is strongly connected with the "banking concept of education" (hooks, 1994, p. 14). This specific concept is characterised by the dominance of rigid, authoritarian pedagogical practices resulting in queer, dark and disabled bodies' disempowerment and exclusion. However, such bodies do not only experience invisibility and oppression within the Greek education context. Disabled, queer and dark bodies are also "trained" to passively accept and even reproduce the space allocated to them in the social hierarchy related to embodiment (hooks, 1994, p. 144). Data analysis indicated

that in some cases the principles of the banking concept of education might even train these bodies to endorse the techniques which tend to create their inferiority and subjection. More specifically, quite a few parents of disabled children stated that their children did not experience any "exclusion" once they were enrolled in special schools.

Accordingly, the current study is distinctive since it highlights the gap amongst the Greek education policy rhetoric around inclusive education and the stigmatisation, segregation and exclusion that queer, black and disabled bodies continue to experience daily within Greek schooling. However, it is significant to note here that the attempt to analyse and interpret the concept of inclusive education is a rather ambiguous and complex venture since inclusion should be comprehended in relation to exclusion. For Slee (2013), concentrating on the definition of inclusion might divert attention from the real struggle which is the necessity to identify, understand and deconstruct exclusion as it occurs within education contexts.

Taking into consideration the complex and controversial nature of inclusion, a working definition is required to pave the way for the discussion following. Within this thesis, inclusive education is assumed to entail processes of maximising students' participation within the official curricula and the school pedagogy (Booth, 1996 cited in Barton, 1997). Simultaneously procedures of limiting pressures fostering specific bodies' exclusion and marginalisation are also encompassed (Booth, 1996 cited in Barton, 1997). However, by drawing attention to participation, concerns arise about all students' right to be valued, included and empowered within mainstream schooling. At the same time issues are raised around the acknowledgement that exclusion entails specific bodies' invisibility, silence and disenfranchisement within school settings. Thus, inclusive education not only implies recognising and celebrating diversity but also promoting the visibility of marginalised discourses and realities within school curricula and pedagogy. For Barton (1997), amongst other disability scholars, inclusive education incorporates a human rights approach to schooling. The goals and principles implicated in the concept of inclusion are presumed to constitute an essential part of the democratic society being formed and the education valued within that society. Accordingly, an inclusive education agenda primarily entails a constant struggle to adopt fairer and more impartial forms of pedagogical thinking and praxis in order to construct schools and societies that endorse and value human diversity.

Therefore, within this thesis, the concept of inclusive education refers to the "...how, where why and with what consequences we educate All students" (Barton, 1997, p. 234). On the other hand, the present study - as previously mentioned - foregrounds the gap between political proclamations or legislative regulations that ostensibly promote inclusive education, but in fact uphold and maintain the exclusion that unruly bodies usually experience within Greek schooling.

Although a legislative shift towards inclusive education has taken place since 1985 and onwards in Greece and successive Governments have presented political activity "upholding" inclusive education, there are still major concerns about whether and to what extent Greek schooling has become more inclusive in practice. It is significant to note here that this thesis also shares such concerns since according to

parents' narratives, their children's lived realities continue to be ruled by sexism, ableism and racism, the three main forms of oppression. For Watson (2001 cited in Liasidou, 2008, p.483), inclusive education has been subjected to the misleading effects of the "policy-borrowing" procedure in Greece as the politics of inclusion have been uncritically adopted as an international policy. Although the peculiarities of local features and contextual dynamics are assumed to affect the policy-making procedure, these specific factors have not really been taken into consideration (Liasidou, 2008, p.483). Thus, inclusion has eventually become a "portmanteau" word in Greece, incorporating a huge variety of interpretations and practices (Liasidou, 2008, p. 483). In fact, inclusive education usually functions as an institutional disciplinary technique aimed at managing, controlling and integrating unruly bodies within Greek schooling. Scholars - such as Nteropoulou-Nterou and Slee (2019, p.891) - argue that inclusive education within the Greek school context is not conceptually and theoretically aligned with the "broad" UNESCO (1998) Education for All. On the other hand, policy documents supposedly promoting an inclusive education reform agenda are based on normalcy assumptions as well as subjected to the imperatives of special education (Graham & Slee, 2008 cited in Erevelles, 2011).

Therefore, the current study sheds light on the discontinuities amongst the political discourses around inclusive education and the pedagogical normative narratives and exclusive practices adopted within Greek schooling. Additionally, this thesis highlights the urgent need for new theoretical coalitions so that fresh aspects of the issues being discussed would be brought to the table. Such a theoretical openness would also provide a variety of analytic tools to explore and interpret the complexity and ambiguity concerning the forms of embodiment failing to materialise the norms. At the same time attention should be drawn to the ways an inclusive education reform agenda can be advanced following the theoretical frameworks of feminism and critical pedagogy. Based on the above analysis, a shift from a reductionist approach deeply entrenched in discourses of normalcy to a theoretically pluralistic perspective is required so that the undeniably political nature of unruly bodies' experiences and lived realities is unveiled and highlighted. For Liasidou (2015), the latter approach enhances the focus on how the diverse axes of difference related to race, ability, gender and sexuality are undoubtedly interconnected. Such an analysis is regarded as pivotal to the envisioning of their alternate pedagogical narratives as well as of different enacted education policies.

Discourses around equity, social justice and all students' inclusion within the school community regardless of their gender, race, sexuality or ability are considered to rule inclusive education policies and practices. However, the necessity of dismantling the structures legitimating and maintaining racism, sexism and ableism within Greek schooling is silenced. At the same time, the need for exploring and deconstructing the ways Greek schooling mainly recognises and values white, Orthodox, heteronormative, able-bodied bodies is also masked in legislative regulations around inclusion.

It is worthwhile to note that this study is the first to shed light on queer bodies' invisibility and those bodies' consequent perception as Non-Existing Others within official education policies and dominant school pedagogies. This was conducted

through enabling parents of L.G.B.T.Q.I + children to voice their concerns regarding the devaluation and exclusion of their children's experiences, histories and sexualities from the state's education policies and school pedagogies. However, Erevelles (2011, p.70) argue that queer bodies are intentionally rendered invisible within schooling as their "...very existence is a taboo". As a result, such bodies are configured as posing a threat to the education system and featured as non-deserving to speak or even live (Erevelles, 2011). Additionally, the current research points out that disabled and dark bodies' lived experiences and narratives are also rendered invisible, particularly within the official school curricula.

On the other hand, it is also important to stress herein that this thesis unmasks for the first time the official institutional tendency to displace disabled and racialised bodies in "quarantined" spaces either inside or outside mainstream schools. Within the "dirty politics of schooling" (Paperson, 2010 cited in Erevelles, 2011, p.69), dark and disabled bodies, featured as being at risk of failure, are usually segregated in special schools or "quarantined" in inclusive settings and reception classes within ordinary schools. The disclosure of the state's tendency was materialised through empowering parents of refugee or asylum-seeking and disabled children to voice their scepticism as far as the structure and the organisation of such spaces. More importantly, the research highlights the urgent need to shift away from policies endorsing reductionist versions of inclusion that promote the pathologisation of unruly bodies and place emphasis on those bodies' need to be "fixed" in order to fit within the normative school status quo.

6.6. Reflections for Pedagogical Praxis

As discussed earlier, Greek education policies are considered to proclaim the state's commitment to secure students' inclusion and equity within mainstream schools regardless of their differences. At the same time the reforms introduced by these policies are assumed to require teachers', school leaders' and administrators' "accountability" in order to respond to the imperatives of "inclusivity" (Liasidou, 2015, p. 148). This specific notion is framed as a form of inclusion within the wider neoliberal discourses around efficiency, performativity and other values of the market ruling schooling nowadays. However, education policies and legislative acts regarding inclusive education reforms fail to acknowledge the marginalised bodies - those considered deviant, indocile, and uncontrollable - that lie behind these declarations.

Therefore, I would suggest that there are some important implications that need to be considered and which link to each other. First, there is a necessity of shifting the focus from the normative school standards and test results to the messy and unruly bodies that take those tests and attempt to meet those rigid standards or even resist these disciplinary practices of schooling. Policies are strongly involved with bodies, even if those bodies are constituted as Non-Existent, as invisible Others or they are pictured in a romanticised way. Bodies are also designated as cultural artefacts. As a result, cultural rules, legitimated discourses and power interplays are imprinted into students' bodies.

Within the specific study, students' bodies are regarded as carrying the marks of the struggles amongst differing power structures since embodiment is presumed to be the key space in which such struggles occur. Moreover, diverse forms of embodiment are deemed to be differently marked. The way in which the concepts of gender, race, sexuality and ability are constructed within particular socio - cultural contexts is assumed to rule which bodies as well as how these bodies are going to be marked. However, the corporeality of body narratives tends to be rather silenced in the institutionalised education policy discourses. This specific silence is linked to the perception of such narratives as taboo, as posing a threat to life as we know it and consequently, they should be outlawed and institutionally excluded from the official policy (Pillow, 2003). Accordingly, the present study suggests that the role of bodies should be continuously foregrounded in Greek education policies so that an embodied analysis is enabled. Such form of analysis is presumed to recognise and incorporate the tricky and intricate body narratives within official education policies. An embodied analysis is also considered to attain the inclusion of "messy body talk" through focusing attention on the structures of power masked in the institutionalised practices as well as in the discourses of the Greek educational policies (Pillow, 2003, p. 145). For Pillow (2003), drawing attention to bodies, to power relations and narratives enables a form of policy analysis questioning and invalidating what is already established as known about bodies transgressing the normative boundaries of schooling. Shifting the focus to these parameters is regarded as creating spaces in which diverse forms of embodiment and practices are authorised to operate. In such spaces, radical and differing questions are also enabled to be raised, namely questions such as whose authority it is to set up normative standards or how do such disciplinary techniques render some bodies as normal and others as unruly and deviant (Erevelles, 2011).

On the other hand, the current study highlights the need to pay special attention to the institutional invisibility and exclusion of deviant bodies' experiences and lived realities from dominant pedagogies and normative school cultures within a seemingly inclusive Greek schooling. As already mentioned, the reductionist approach of inclusion endorsing unruly bodies' pathologisation as well as their subjection to normalisation processes should be dismantled. At the same time this specific approach should be replaced by an "institutional pathology" outlook concentrating on the disruption of power injustices and exclusive regimes that produce inferior forms of embodiment (Liasidou, 2015, p.37). Such a perspective would also foster the creation of a radical and tenable inclusive education reform agenda mainly promoting fairer and more impartial forms of pedagogical discourses and practices. For Barton (1997, p.235), establishing an inclusive education system is the forerunner for constructing an inclusive society in which "...social, political and civil rights of citizenship..." are impartially and democratically recognised by all individuals. Additionally, Liasidou (2015) argues that the transformation of schools implies bringing into play wider alterations to structure more equitable and democratic societies. However, such extensive changes are viewed as quite grandiose and hardly achievable (Bringhouse, 2010 cited in Liasidou, 2015).

For that reason, this thesis advocates that schools should be identified as critical spaces for questioning, scrutinising and disrupting the current authoritarian and

normative school status. Being recognised as a microcosm of society, schools could play a crucial role not only in driving contextualised struggles against the school status quo but also in facilitating wider transformational change. As discussed earlier, within the framework of inclusive education, schools are considered pivotal in addressing power inequities that result in the exclusion and segregation of queer, dark and disabled bodies. As such, the struggle for inclusive schooling should be acknowledged as the foundation for building an inclusive society, that is, a society that respects and celebrates diversity.

The transformational and emancipatory power of schooling in the struggle for constructing fairer and more participative school communities for all students, has already been acknowledged by critical scholars (Liasidou, 2015). Critical education theories are believed to focus attention as well as to shed light on the relations amongst knowledge, power and authority in school spaces (Giroux, 2016). Although critical theories tend to be criticised for dismissing disability from their ideological agendas, they are still viewed as providing a strong political manifesto in order to unravel the liberatory potential of pedagogy. For critical scholars - such as Giroux (2003) - education is affiliated with the requirements of political agency and social responsibility. Thus, radical pedagogy is viewed as a practice of resistance not only against the established perception of education as a form of training but also against the institutional degradation of learning to a process of storing received information.

Accordingly, education is perceived as a structure of political mediation having the potential to set up the prerequisite conditions for social change. On the other hand, learning is deemed to aim at the transformation of knowledge as part of a wider struggle for social justice and participatory democracy. As a result, any feasible form of pedagogy and resistance should be related to the ways official knowledge, dominant school discourses and social relations are involved in power interplays. Pedagogy should also be engaged with how such recognition could be educationally and politically utilised by students so that the imperatives of democracy would be further expanded. Based on Giroux (2003, p. 11), the main struggle for radical educators is to create opportunities for students to understand how knowledge is implicated in the right to “self-definition and social agency”. Pivotal to this struggle is equipping students with the prerequisite skills and knowledge to inquire into and act upon such implications.

The above analysis indicates that there are theoretical connections between critical education theories and inclusive education since both camps emphasise the transformative capacity of pedagogy (Liasidou, 2015). These two theoretical camps are also concerned with uncovering how the allocation of rights and authority to diverse forms of embodiment is intricately linked to power relations embedded in theoretical and structural frameworks. Therefore, this thesis suggests that theoretical coalitions between critical and inclusive pedagogy would bring to the table new dimensions to the issues under discussion. As discussed earlier, such theoretical openness would also provide a variety of analytic tools for examining and interpreting the ways in which power and control shape the structure of institutionalised truths and the formation of human subjectivities.

6.7. Research limitations.

Although this study was meticulously planned and rigorously conducted, its findings should be carefully interpreted considering some study limitations. As discussed earlier, the researcher's intention was to conduct an exploratory and as a result, a qualitative study aiming at highlighting unruly bodies' multiple realities, histories and experiences, as represented through their parents' narratives. However, the adoption of an interpretivist approach, implied from the very start that the generalisation of findings to the wider population would not be possible.

It is significant to point out here that the Greek education system is featured as immensely centralised and rigorously regulated by the state. Education policies are mainly formulated and enforced by the Ministry of Education and Religious Affairs. These policies are uniformly applied across the Greek territory by the local education authorities. As a result, all Greek schools are forced to adopt a common school policy, adhere to rigid academically oriented national curricula as well as to follow the same teaching guidelines, textbooks and nearly identical school timetables.

Within such a highly centralised and bureaucratised educational system, educators are used to expecting specific guidelines, teaching materials and time frameworks to teach. Put another way, Greek teachers are often perceived as either unwilling or feeling "unprepared" to adopt and implement an educational "innovation" - for Rogers (1983 cited in Gerouki (2009, p. 50), such innovations are strongly connected with adapting educational systems to the requirements of globalised societies - unless previous training, extra support or clear guidance has been provided by the Ministry of Education and Religious Affairs (Gerouki, 2009). An indicative example of an "innovation" on-hold", as Gerouki (2009, p. 50) claims, is the implementation of Sexuality and Gender Relations Education as a thematic unit of Health Education due to the adoption of an unclear course of action by the Ministry of Education and Religious Affairs and the teachers' unwillingness or lack of ability to implement the specific innovation.

More specifically, most of the parents of L.G.B.T.Q.I+ children participating in the current study were extremely vocal about the fact that the Ministry of Education and Religious Affairs continues not to provide any official guidance on issues of sexuality and gender identity (see sub-chapter 5.2.1). For example, Eleni, a mother of a trans teenager, mentioned the following:

"Schools have neither the Ministry's guidance nor the legal coverage regarding gender identity issues. The Ministry of Education and Religious Affairs still stays deaf. If schools became more open and inclusive so as to state clearly which policy is being followed, the lack of political equilibrium would have been counterbalanced..... "

Therefore, the previous analysis clearly highlights that the strict institutional homogeneity - regarding school management, curriculum content, teaching instructions and school resources - dominating Greek schooling in combination with the educators' "unwillingness" (or the "unwillingness" of the schools, as Eleni claimed) to "state clearly which policy is being followed" are presumed to disallow locally contextualised variation related to education policies and provisions. Consequently, this disallowance has somehow obstructed the current study from providing a holistic picture - based on the researcher's feminist epistemological stances - of multiple

structural school realities, conflicting institutional knowledgeS and dominant discourses in diverse school spaces due to the rigid systemic homogeneity.

On the other hand, the structural uniformity dominating the Greek education context is often assumed to secure the generalisability of the research findings although the research participants might be mostly drawn from a particular geographical region. However, the fact that the parents participating in this study were mainly drawn from the wider area of Athens and a few islands belonging to Cyclades is regarded as reducing the ability to generalise the findings. Extending the research to geographically isolated regions in the northern part of Greece or distant islands was decided to be unfeasible since Greece was in a lockdown due to the Covid-19 pandemic while the research was being conducted.

As discussed earlier (see sub-chapter 3.5.3), accessing "hard-to-reach" populations - such as the parents of L.G.B.T.Q.I+ as well as of refugee or asylum-seeking children - especially during the pandemic era, rendered the whole process of recruiting participants rather challenging (Ellard-Gray et al., 2015, p.1). Thus, snowball sampling was adopted since it is considered the sole method facilitating the obtainment of "a reasonably representative" sample of hard-to-reach populations without the requirement of constructing a sampling frame, that is, a listing of the members of the populace to be studied (Sedgwick, 2013, p. 1). However, the adoption of this specific method reduced the ability to generalise findings as the lack of a sampling frame is deemed to imply that the persons "in the population of interest" have less probability - than those "in a random sample"- to be included in the final sample (Kirchherr & Charles, 2018, p. 3).

In conclusion, even though this research only involved parents of disabled/L.G.B.T.Q.I+/ refugee or asylum - seeking children, it partially reflects some of the other parties which play a significant role in the formation of school pedagogy and the construction of students' subjectivities, that is, the state gatekeepers such as school principals, teachers and equally the students. Nevertheless, the perspectives of state agents and particularly the students' perceptions of their daily lived realities in school spaces were neither explored nor analysed. This appears to be one of the main limitations of the study, one which narrows its ability to render a broader and more holistic understanding of deviant and unruly bodies' histories and experiences within the strict and normative Greek school status quo.

It is significant to point out here that there was not enough time to extend the research and capture primarily students' views of how their diverse forms of embodiment were being negotiated through school pedagogy. However, the lack of time should be mainly seen as an adverse effect of the lockdown imposed on Greek society due to the pandemic. Although a surprisingly large amount of data was collected from a relatively small number of participants, approaching and recruiting these participants was a real struggle since it took place at the peak of the pandemic.

As discussed earlier (see chapter 3), the entire process of conducting this research, namely from its design to data collection, was adversely affected by the pandemic. Initially an ethnographic approach was deemed to be the most appropriate option. This decision was made since the current study was expected to focus on the

thorough and explorative analysis of students' daily lives and experiences in Greek school spaces as well as those students' views and understandings of the dominant school narratives related to embodiment. An ethnographic approach would also advocate a perception of children as "competent interpreters of the social world" (James, 2007, p.246), as it allows a shift from children being the objects of study to becoming active research participants (Kustatscher, 2015; Gallagher & Gallagher, 2008). Thus, participant observation was decided to be the main method of data collection in this research alongside with conducting semi-structured interviews with parents and teachers. However, this research design had to be completely altered as schools remained closed in Greece due to the pandemic and the education process was taking place online. Even the semi-structured interviews with the parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children were conducted via zoom or skype.

Above all, approaching and conducting research with children having experienced great physical, psychological and emotional suffering - such as refugee or asylum-seeking children - was expected to provoke the Ethics Committee's strong reactions as major concerns would be raised regarding the ethics of the study. Although Article 12 of the United Nations Convention on the Rights of the Child (UNCRC 1989 cited in Konstantoni & Emejulu, 2017)) upholds children's right to openly express their opinions and be involved in public life, its materialisation is assumed to encounter many problems (Konstantoni & Emejulu, 2017). Additionally, children are perceived as "...competent and knowing agents." (Lansdown 2004 cited in Konstantoni & Emejulu, 2017, p.29). However, within radical childhood studies, children's meaningful involvement continues to be shaped by power dynamics and institutional structures which may either promote or restrict children's agency (Desmet et al 2015 cited in Konstantoni & Emejulu, 2017).

On the other hand, having worked as a pre-school teacher in Greece for many years, the researcher was also aware of the challenges she would face to obtain informed consent from the Greek Ministry of Education and Religious Affairs in order to gain access to school spaces and conduct her research. This consideration was affirmed when the researcher contacted the Ministry's Directorate of Special Education and asked for its support and permission to approach and recruit participants for this research through the local school authorities.

6.8 Strengths of the research

As a qualitative study based on feminist and critical epistemological stances, the present research aims at creating socially and historically situated knowledge through conducting semi-structured interviews with parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children. This implies that the findings of this study can't be easily generalised to diverse cultural or social contexts. Nevertheless, they provide some insights on how unruly bodies are negotiated through pedagogy within school contexts dominated by discourses of normalcy. In fact, the findings of the present thesis give an idea of how diversity is both perceived and managed within a society which continues to view Greece as a homogenous nation (Gogonas, 2010).

This assumption results in the conception of diversity as a threat to the cultural, social as well as ethnic and religious "purity" of *patrída* namely the Greek nation (Gogonas, 2010, p. 6).

Therefore, a major strength to be considered is that the current thesis sets up and establishes the discussion around students' diverse bodily histories and experiences within Greek school spaces, as they were articulated by their parents. This is achieved through giving voice to the parents of dark, queer and disabled students to narrate their children's silenced stories as well as encouraging them to share their concerns regarding how institutional structures and authorised school discourses uphold unruly bodies' disempowerment and exclusion.

Another key strength of the specific research is assumed to be the disruption of the established discourses around the fake category of a uniform childhood through communicating the stories of complicated and diverse childhoods. "Being a child" and "having a childhood" is regarded as signifying diverse things to diverse children. As such, dominant notions of what it means to be a child are challenged by situating children to specific school spaces and education contexts formed by particular institutional dynamics.

It is significant to mention that the present study displays one more prominent strength since it turns the focus from the indocile body transgressing the boundaries of the normative school status quo to the normal body, namely the body which fits within the prevalent school narratives around embodiment. This is achieved through shedding light on how the categorisation and hierarchical ranking of bodily traits regulate which bodies' stories, experiences as well as presence are recognised and valued within dominant school pedagogy. Thus, this study moves further than simply identifying unruly bodies' disempowerment and exclusion from Greek schooling since it discloses how dominant school narratives of gender, ability, sexuality and race interweave to create figures of otherness.

Last but not least, a further strength of my thesis to be considered is that it criticises the ways diverse forms of embodiment are negotiated through the prevalent school narratives and the dominant pedagogical praxes adopted within mainstream school spaces. According to Foucault, critique not only involves identifying the kind of dominant beliefs and legitimate knowledges but also illustrating the unchallenged forms of prevalent thinking that underpin institutional practices. Consequently, criticism is intrinsically tied to the process of unveiling and deconstructing institutionalised thinking while simultaneously seeking to transform such entrenched forms of thought.

For Butler (Willig interviewing Butler, 2012, p. 142), critique has more to do with its moral momentum to widen the normative rules authorising "humans" to acquire a liveable life in the cultural public zones. More specifically, Butler claims that the impetus to form a concept of critique is justified by the existence of diverse and sometimes opposing notions of the "human" (Willig interviewing Butler, 2012, p. 142). Questions should be posed regarding who is entitled to be included into the taxonomy of the human and who is labelled as deviant and monstrous. Such questions are considered essential since they are strongly connected with the modes

in which "the human" functions within any regime of power (Willig interviewing Butler, 2012, p. 142).

On the one hand, answers to pivotal questions - such as what it means to be human or what is characterised as a human subject - are assumed to be widely known. On the other hand, this presumption is seen as justifying the prevalence of a dangerous narrow-mindedness. According to Butler (Willig interviewing Butler, 2012), the acknowledgement of an individual's semantic perspective as the ultimate semantic framework tends to restrain people from being impartial towards diversity.

6.9. Further research

The present study has managed to pave the way for the discussion around students' diverse forms of embodiment within a rigidly homogenous and mainly academically oriented Greek school status quo. Furthermore, it has illustrated how students' unruly embodiment is negotiated through school pedagogy based on the narratives of the parents. This thesis has also shed light on the disciplinary practices adopted and implemented by institutional structures, such as the Ministry's long-lasting and persistent inertia about the lack of official instructional guidelines as far as sex education and gender identity issues. On the other hand, teachers as agents of a state dominated by normative rules are demanded to reproduce and secure life as "we know it" mainly through teaching (Ahmed, 2014, p. 144). Taking into consideration that schools are not neutral institutional spaces, teaching is regarded as one of the state's fundamental structural tools for the maintenance of the current social status quo. These covertly authorised techniques have mostly as an objective to control and discipline as well as fix those deviant bodies posing a threat to the authoritarian school status quo. Therefore, the present research has highlighted the urgent need to shift away from school policies and pedagogical praxes that advocate the pathologisation and accordingly the enclosure of deviant bodies in "quarantined" spaces. At the same time attention should be focused on exploring and analysing how dominant school discourses around gender, race, sexuality and ability interweave to construct "figures of otherness" based on students' bodily diversity (Garland-Thomson, 2017, p.7).

Thus, drawing on the findings of this thesis, on the theoretical gaps in literature related to education and embodiment as well as current education research in Greece, future research directions have been identified. Firstly, there is a need to further explore how teachers' perceptions and attitudes towards inclusive education affect their pedagogical praxes within Greek schooling. As discussed earlier (see sub-chapter 6.5), inclusive education has become a "portmanteau" word in Greece entailing multiple meanings and diverse practices (Liasidou, 2008, p. 483). Thus, inclusion has become an institutionalised disciplinary technique aimed at controlling, disciplining and correcting students' deviant bodies so as to fit within the normative school status quo. A well covered yet a significant aspect of inclusive education in Greece appears to be the appearance and reproduction of special education's practices and routines in mainstream school spaces, due to the adoption of a reductionist approach to inclusion (Zoniou-Sideris & Vlachou, 2006). However,

inclusive education is engaged with the pursuit of social justice, the removal of discrimination and as a result, all students' participation in school curricula and pedagogical praxes.

Therefore, examining and analysing how teachers' stances and views of inclusive education affect their pedagogical praxes would be rather illuminative for the adoption and implementation of inclusive school policies. At the same time further guidance would be provided regarding diverse forms of inclusive pedagogical praxes through conducting such a study. Most importantly, this research would shift the focus from the pathologisation of students' indocile bodies to the study and analysis of school structures, dominant pedagogies and the official curricula. Such a shift in focus would facilitate not only the identification but also the elimination of barriers to students' participation in the educational process.

Another dimension in relation to the key findings of this study would be to explore how disabled, queer and dark bodies' histories, realities and experiences are included and presented within Greek school curricula. According to Erevelles (2011, p. 2155), great emphasis is currently placed on students' "spatial inclusion". At the same time beliefs and principles prevailing within formal school curricula and aiming at constructing particular bodies as deviant and unruly tend to escape scrutiny. However, by designating specific bodies as indocile and dangerous their exclusion and segregation is justified.

A significant aspect which is missing from this study is the adoption of intersectional lenses of analysis which would allow the researcher to place students' age in an incorporated and relational framework with other axes of difference such as gender, race, ability and sexuality. By doing so, the dynamics of race, gender and other categories of difference that form the ways in which children perceive themselves and experience their social worlds would be smoothly lime-lighted. Thus, future research could focus on how the dynamics of gender, race, ability and sexuality shape students' subjectivities and their daily realities within Greek school spaces. Such research would mainly include children's perspectives. It would also be designed and conducted in accordance with participatory methods that are increasingly used by childhood researchers.

6.10. A review of the journey

Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), the overall aim of this study - as discussed earlier- was to explore how the queer, the racialised and the disabled body is being negotiated through pedagogy in Greek mainstream school spaces. To achieve this, the study formulated the following research aims:

1. to explore and analyse parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek mainstream school settings.

2. to understand parents' views of their children's' experiences connected with pedagogical praxes which uphold the preservation of these dominant narratives in their Greek mainstream school contexts

3. to explore the ways parents resisted the dominant school narratives connected with their children's bodily diversity

The focus of my study was placed within a theoretical framework which conceives the body as the space on which understandings of knowledge, identity, difference and social value are opposed and assimilated (Erevelles, 2000, p.33). Therefore, the body was viewed as the space of cultural and political activities in school settings within the present study. (Erevelles, 2000).

In accordance with the above theoretical background, my thesis was based on epistemological stances from the feminist and postmodernist ways of knowing and their corresponding interest in the cultural formation of various forms of knowledge and discourse as well as the relations of power entrenched in them (McDowell, 1992 cited in Kustatscher, 2015). As such, the concepts of sexuality, disability, gender and race were perceived as social constructs since data were analysed and interpreted through feminist theoretical lenses. Put another way, these specific concepts were regarded as an output of cultural rules related to what bodies can be or do within the normative school status quo rather than as features of those bodies (Garland-Thomson, 2017).

On the other hand, the aims of the current research in combination with its explorative and qualitative character - since it was mainly interested in the ways people interpret their world and their experiences in it - indicated that a qualitative approach would be more compatible with the 'messiness' and the 'openness' (Oakley, 1984 cited in Roberts, 2014, p.4) of parents' views related to their children's bodily realities, experiences and stories within the normative Greek school status quo. In keeping with my feminist and postmodernist stances, interview methods, namely semi-structured interviews with parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children, were the most proper to shed light on the lived school realities, stories and experiences of children who are usually disempowered and excluded from mainstream schools due to their deviant embodiment.

Following a thematic analysis approach, identified as the most appropriate for the specific project, the subsequent two key themes were identified: "Institutionalised schooling spaces and diverse forms of embodiment" and "Parents' and Students' bodies within the normative school status quo". These themes represented the views of the participants, namely parents or carers of disabled/ L.G.B.T.Q.I+ refugee or asylum-seeking children, regarding how their children experienced their diverse embodiment within the normative Greek school status quo. The presented themes were transferable across the three (3) groups.

The data analysis indicated that queer, disabled and dark bodies were featured as deviating from what is assumed to be the authorised forms of embodiment according to the dominant discourses of normalcy. In other words, those bodies were perceived as posing a threat to the norms as well as endangering the survival of "life as we

know it" (Ahmed, 2014, p.144). Within the "dirty politics of schooling" (Paperson, 2010 cited in Erevelles, 2011, p.69), deviant bodies featured as threatening the normative school practices and being at risk of failure, were usually "quarantined" in special schools or "inclusive" and reception classes within ordinary schools.

At the same time subjugated bodies' - namely disabled, dark and especially queer bodies' - diverse experiences, voices and histories were not either acknowledged and valued or rendered visible within the educators' authoritarian pedagogical praxes, as they posed a threat to the Greek Orthodox, ableist and hetero-normative school mantra. As such, within the Greek education reality, inclusive education tends to be interpreted as "conditional" despite its universal declaration and acceptance as a pivotal human right (Cologon, 2022, p. 398). Parents of disabled, L.G.B.T.Q.I+ and refugee or asylum-seeking children were forced to resist their children's daily systemic exclusion and oppression within Greek mainstream school spaces. In their attempt to overcome barriers at a structural or interpersonal level they often used unofficial or oblique ways, such as turning to personal or political acquaintances to seek support. These mundane and ordinary acts of resistance used to become invisible to the institutional "gatekeepers" ruling students' bodies within mainstream school spaces.

In conclusion, the present thesis raises and further advances the discussion around students' diverse bodily histories, experiences as well as multiple lived realities within Greek mainstream schools, as they were articulated by their parents. Most importantly, this study highlights how bodies failing to materialise the normative rules of embodiment are being pathologised, othered and presented as in need of being fixed in order to fit within the rigid and strict Greek school status quo. Under the guise of inclusion, bodies considered a threat to the normative standard of the Greek Orthodox, white, able-bodied, heteronormative, male student are kept under constant surveillance, controlled as well as normalised through various institutionalised disciplinary techniques. Therefore, within a monolithic and non-secular educational system still reproducing the illusionary notion of a unique and firm identity - that of the white Greek Orthodox citizen - Otherness is systematically marginalised and excluded. The following excerpt is quite indicative of how bodily diversity is being negotiated within a school system which continues to perceive religion as an "intrinsic part" of Greek culture as well as the crucial element based on which the distinction amongst "Hellenism" and the "Others" has been constituted (Zambeta, 2000, p.152).

"Thus the Principal perceived such an act as rather indecent. According to his opinion, a diary's circulation within school was not aligned with the values and principles of the normative Greek Orthodox school system..... On the contrary I would say that it mainly overcame its rigid boundaries.....So the Principal decided that it would be a good idea to confiscate and tear the diary in an ostentatious way so as to teach Ph. and the students a lesson (Greek idiom: να δώσει ένα ηχηρό μάθημα στα παιδιά)....."

(Maria, mother of a queer teenager)

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Appendices

Appendix 1

Ethics Application Form

Please answer all questions

1. Title of the investigation

How is the gendered, the racialised and the disabled body being negotiated through pedagogy in Greek preschool settings?

Please state the title on the PIS and Consent Form, if different:

How is bodily diversity being negotiated through pedagogy in Greek preschool settings?

2. Chief Investigator (must be at least a Grade 7 member of staff or equivalent)

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☐ Reader

☐ Senior Lecturer

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4. Non-Strathclyde collaborating investigator(s) (where applicable)

Name:

Status (e.g. lecturer, post-/undergraduate):

Department/Institution:

If student(s), name of supervisor:

Telephone:

E-mail:

Please provide details for all investigators involved in the study:

5. Overseas Supervisor(s) (where applicable)

Name(s):

Status:

Department/Institution:
 Telephone:
 Email:
 I can confirm that the local supervisor has obtained a copy of the Code of Practice: Yes ☐
 No ☐
 Please provide details for all supervisors involved in the study:

6. Location of the investigation
 At what place(s) will the investigation be conducted
 Semi-structured interviews will take place across the following 3 sites:
 a) The Greek Rainbow Families which is an NGO located in Athens Greece
 b) The National Confederation of Disabled people (E.S.A.meA.) which is located in the centre of Athens
 c) The Greek Forum of Migrants/Refugees which is located in the centre of Athens
 Semi-structured interviews will take place on the above mentioned sites in order to accommodate the needs of participants.
 If this is not on University of Strathclyde premises, how have you satisfied yourself that adequate Health and Safety arrangements are in place to prevent injury or harm?
 All organizations involved in the research have current and existing Health and Safety policies and provisions which will be observed and adhered to throughout the research project.

7. Duration of the investigation
 Duration(years/months) : 10 months
 Start date (expected): 10 / 10/ 2020 Completion date (expected): 10 / 08 / 2021

8. Sponsor
 Please note that this is not the funder; refer to Section C and Annexes 1 and 3 of the Code of Practice for a definition and the key responsibilities of the sponsor.
 Will the sponsor be the University of Strathclyde: Yes ☒ No ☐
 If not, please specify who is the sponsor:

9. Funding body or proposed funding body (if applicable)
 Name of funding body:
 Status of proposal – if seeking funding (please click appropriate box):
☐ In preparation
☐ Submitted
☐ Accepted
 Date of submission of proposal: / / Date of start of funding: / /

10. Ethical issues
 Describe the main ethical issues and how you propose to address them:
Obtaining Informed Consent
 Once permission is granted by the board, I will contact the following participants via email - as groups or individuals - not only to outline the research but also to detail the expectations of participants in the study and seek their involvement through the Participant Information Sheets (PIS) and consent forms.

It has been widely acknowledged that refugees are vulnerable groups since most of them have experienced great physical, psychological and emotional suffering (Kabranian-Melkonian, 2015). Therefore, they may distrust the information provided to them about the research and the ways this information might be used. In my attempt to mitigate such effects and enhance the development of trust and rapport between the refugee participants and the researcher (me), I intend to use an “iterative model” of consent (Mackenzie et al., 2007, p.312). It has been claimed that such a model aims at equalising power differences amongst participants and researchers while at the same time it enhances refugee participants’ autonomy.

Additionally, some participants may be concerned about signing a consent form as their names will be recorded in the research process. Such concerns relate to issues of confidentiality and vulnerability (Obijiofor et al., 2018). In such cases audio-recorded consents are preferred to be carried out.

All the research participants will be able to opt out at any stage of the research process and this is detailed in the PIS forms attached. Reasonable adjustments will also be made to PIS and consent forms to accommodate the needs of individuals, if necessary.

a) The Greek Rainbow Families Approval

This will be the first stage in the process of obtaining consent as the above Greek N.G.O., which focuses on parents of L.G.B.T.Q.I+ children, will determine the participation of parents and a young L.G.B.T.Q. person (meaning 18+) in the research. The manager responsible for development and research in the above N.G.O. will give written consent for the study to be conducted with parents and a young L.G.B.T.Q.I+ person who are members of the Greek Rainbow Families. More specifically, consent will be sought from the N.G.O.’s manager through the use of the **Greek Rainbow Families** Participant Information Sheet.

b) The National Confederation of Disabled people (E.S.A.meA.) Approval

This will be the first stage in the process of obtaining consent as the Greek Confederation of Disabled People will determine the participation of parents and a young disabled person (meaning 18+) in the research. The manager responsible for development and research in the above confederation will give written consent for the study to be conducted with parents and a young disabled person who are members of E.S.A.meA. More specifically, consent will be sought from the E.S.A.meA.’s manager through the use of the E.S.A.meA Participant Information Sheet.

c) The Greek Forum of Migrants/Refugees Approval

This will be the first stage in the process of obtaining consent as the Greek Forum of Migrants/Refugees will determine the participation of parents/carers/guardians and a young refugee (meaning 18+) in the research. The manager responsible for development and research in the above Forum will give written consent for the study to be conducted with parents/carers/guardians and a young refugee who are members of the Greek Forum. More specifically, consent will be sought from the representative through the use of the Greek Forum of Migrants/Refugees Participant Information Sheet.

d) Parents/guardians/carers consent

Parents interested in being involved in the study will be fully informed through the PIS and consent form. No participation will take place without full, voluntary informed consent. The consent for the data gathering method, which will be semi-structured interviews, will be detailed in the consent form and the PIS.

Parents/guardians/carers, who require additional information may contact me directly or speak to the Chief Investigator, Professor Ian Rivers.

e) A Young L.G.B.T.Q.I.+ person/A Young Disabled person/A Young Refugee consent

Young people (meaning 18+) interested in being involved in the study will be fully informed through the PIS and consent form. No participation will take place without full, voluntary informed consent. The consent for the data gathering method, which will be semi-structured interviews, will be detailed in the consent form and the PIS. Young people who require additional information may contact me directly or speak to the Chief Investigator, Professor Ian Rivers

Ethical Reflexivity

The term “ethics in practice” or “micro-ethics” is considered to be connected with the situations, comments or even moments of discomfort which disturb the planned research process (Block et al., 2013, p. 71). It has also been stressed that ethics in practice can be achieved through ethical reflexivity which expects researchers to subject their actions and roles in the research process to the same constant critical scrutiny as the rest of their data (Block et al., 2013). According to feminist scholars’ views, the subject who produces knowledge should be situated on the “same critical, causal plane as the objects of knowledge” (Harding, 1993, p.69).

Based on the above analysis, I am going to keep a reflective journal which I will complete after each interview. This will allow me to explore and reflect on my thoughts and emotions in relation to what has been discussed. Moreover, I am going to adopt a worksheet technique by which the participants’ words will be outlined in one column and my reactions, thoughts and interpretations will be outlined in an adjoining column (Mauthner & Doucet, 2013). The above technique will allow me to explore where and in what ways my personal beliefs and my epistemological stances have influenced my analysis of the participants’ words. Moreover, this technique is based on the theoretical view that researchers gain a better understanding of the vague boundaries amongst

their respondents' narratives and their own interpretations through situating themselves socially, culturally, ethnically and emotionally in relation to their participants (Mauthner & Doucet, 2013).

Honesty and Transparency

*A full and open statement of what is involved in the research will be provided to participants. This will include their role in the study.

*All documentation relating to participant consent will state that data will be securely stored. This will be on Strathcloud and personal information will be stored for no longer than is necessary for the purpose of the study. Electronic files will be securely deleted when my research is complete.

*Participants will be made aware of how their involvement contributes to the research with a full disclosure of intent in relation to the use of the data and participant access to the information. Findings will be published for participants to view and participants will be invited to provide their feedback in relation to the completed work.

Confidentiality and Privacy

*No Forums/ Confederations/ NGOs will be named in the study, nor will participant details be released to any other organisation. Participants and Forums/Confederations/ N.G.Os will not be identified in any reports or publications arising from the study.

*Parents' and young people's identity and participation in the semi-structured interviews will be protected through anonymity and confidentiality. Audio recording of semi-structured interviews will be made clear on all PIS forms. If interview participants are uncomfortable with audio recording note taking will be offered as an alternative. *

Deleted as all the semi-structured interviews will take place in the premises of the 3 Organisations

* The use of results will be made clear within all the participant information sheets and in discussions with those involved in the study.

* The participant information forms will outline the steps taken to store data securely on the Strathcloud institutional storage platform.

* Interview transcripts with pseudo-names will be securely stored for the duration of the project in Strathcloud and then securely destroyed when my research is complete.

Sensitivity

While it is important to create space for participants to engage with the research and its questions, it is equally necessary to establish expectations of conduct when addressing sensitive topics. The agreed-upon ground rules for discussing such topics will be set at the beginning of each interview.

* During semi-structured interviews I will be reading both verbal and non-verbal cues to monitor how comfortable participants are and ensure that parents or the young people taking part in the research are comfortable to do so.

Possible Coercion

*There will be no incentives or inducements used to encourage participants to take part as they will be recruited by various organisations

* It will be made clear to all participants, through the PIS, that they can opt out of having their data used at any time, however the final date for opting out will be just prior to the write up which should commence August 2021.

References

Block, K., Warr, D., Gibbs, L. & Riggs, E. (2013). Addressing Ethical and Methodological Challenges in Research with Refugee-background Young People: Reflections from the Field. *Journal of Refugee Studies*, 26(1), 69-87.

Harding, S. (1993). Rethinking Standpoint Epistemology: What is "strong objectivity?". In L. Alcoff & E. Potter (Eds). *Feminist Epistemology* (1st ed., pp.49-80). London, England: Routledge.

Kabranian-Melkonian, S. (2015). Ethical Concerns With Refugee Research. *Journal of Human Behavior in the Social Environment*, 25(7), 714-722.

Mackenzie, C., McDowell, Ch. & Pittaway, E. (2007). Beyond 'Do No Harm': The Challenge of Constructing

Ethical Relationships in Refugee Research. *Journal of Refugee Studies*, 20(2), 299-319.

Mauthner, N.S. & Doucet, A. (2013). Reflexive Accounts and Accounts of Reflexivity in Qualitative Data Analysis. *Sociology*, 37(3), 413-431.

Obijiofor, L., Colic-Peisker, V. & Hebbani, A. (2018). Ethical Challenges in Partnering for Refugee Research: Evidence From Two Australian Studies. *Journal of Immigrant & Refugee Studies*, 16(3), 217-234,

h11. Objectives of investigation (including the academic rationale and justification for the investigation) Please use plain English.

It has been acknowledged that schools are usually viewed as neutral educational contexts aiming at providing students with the knowledge and skills needed for their successful performance in society. Concepts such as power, conflict and resistance have been either belittled or overlooked in the conventional educational theory and practice (Giroux, 2001). Within the traditional theoretical framework, dominant social structures, ideologies and discourses of normalcy have not been perceived as ambiguous and tricky. Therefore, they have managed to evade scrutiny. Additionally, a troubling silence has prevailed regarding the ways schools might have been affected and configured by groups interested in sustaining deep-rooted gender, racial and other forms of inequality (Giroux, 2001). Moreover, many theorists have claimed that research in early childhood has been majorly based on what is called the 'paradigm of regulatory modernity' (Dahlberg & Moss, 2005, p.96). Amongst the basic features of the regulatory approach are the belief in grand narratives, the clarity of language and the value of objectivity and universal truth (Dahlberg & Moss, 2005).

Moreover, some feminist scholars claim that educational institutions and classrooms themselves are more than simple sites of instruction (Mohanty, 1989-1990). School contexts are mainly viewed as cultural and political localities where struggles and disputes over knowledge and power relations take place. These scholars have also highlighted that the main questions, which are nowadays at stake in educational institutions, are connected with issues of power, shared knowledge of marginalised people and opposing narratives of dominance and conflict (Mohanty, 1989-1990). Based on this theoretical framework, curriculum guidelines are less significant than questions of power, self-identity and histories, for the very act of knowing is mainly connected with the power of self-definition (Mohanty, 1989-1990, p.184).

Taking into consideration the theoretical gaps regarding the covert role of power and dominance in the formation of human subjectivities and hierarchical institutional realities (Liasidou, 2015), this study aims at exploring how the gendered, the racialised and the disabled body is being negotiated through pedagogy in Greek preschool settings. Moreover, it seeks to unveil the ways in which power and dominance are covertly involved in the configuration of human subjectivities (Liasidou, 2015). The focus of my study has been placed within a theoretical framework which conceives the body as the space on which understandings of knowledge, identity, difference and social value is opposed and assimilated (Erevelles, 2000, p.33). More specifically, the human body is viewed as the space of cultural and political activities in school settings (Erevelles, 2000).

I believe that my research is a timely study as it links directly with the theoretical principles of inclusive education. In recent decades, inclusive education has been of high prominence in the socio-political and educational agenda around the world. Additionally inclusive schooling is considered to incorporate the struggle to express the wide range of human diversity in school cultures which is negotiated through pedagogy (Slee, 1997). It is also expected that this research will shed light on refugee, disabled and L.G.B.T.Q.I+ children's experiences and multiple realities which are still undervalued or eliminated in an attempt to create a fake category of a uniform childhood.

References

- Dahlberg, G. & Moss, P. (2005). *Ethics and Politics in Early Childhood Education*. Oxfordshire: Routledge Falmer
- Erevelles, N. (2000). Educating unruly bodies: critical pedagogy, disability studies, and the politics of schooling. *Educational Theory*, 50(1), 25–47.
- Giroux, H. (2001). *Theory and Resistance in Education. A pedagogy for the opposition*. London, England: Heinemann International Educational Books.
- Liasidou, A. (2015). *Inclusive Education and the Issue of Change. Theory, Policy and Pedagogy*. Hampshire, England: Palgrave Macmillan.
- Mohanty, Ch. (1989-1990). On Race and Voice: Challenges for Liberal Education in the 1990s. *Cultural Critique*, 108(14), 179-208.
- Slee, R. (1997). Inclusion or Assimilation? Sociological Explorations of the Foundations of Theories of Special Education. *The Journal of Educational Foundations*, 11(1), 55-71.

12. Participants

Please detail the nature of the participants:

The nature of the participants will be the following:

- a) Parents of L.G.B.T.Q. I+ children
- b) Parents of disabled children
- c) Parents/guardians/carers of refugee children

For the case study:

- a) A young L.G.B.T.Q.I+ person
- b) A young disabled person
- c) A young refugee

Summarise the number and age (range) of each group of participants:

*Approximately 12 parents from each group, in total 36 (age 30-40)

It has been claimed that determining sample size a priori is not compatible with the theoretical and methodological perceptions connected with qualitative research (Sima et al., 2018). According to grounded theory, researchers stop collecting data when their theoretical categories are saturated (Charmaz, 2006). Therefore, the sample size mentioned above is rather indicative.

*One young person from each group (age above 18+- 23)

Please detail any inclusion/exclusion criteria and any further screening procedures to be used:

Inclusion Criteria

* Parents should have pre-school children (age 4-6 and a half)

* The young people should be above 18+

Exclusion Criteria

*Children and young people under the age of 18 years.

References

Charmaz, K. (2006). *Constructing Grounded theory. A Practical Guide through Qualitative Analysis*. London, England: Sage

Sima, J., Saundersa, B., Waterfieldb, J. & Kingstonea, T. (2018). Can sample size in qualitative research be determined priori? *International Journal of Social Research Methodology*, 21(5), 619-634.

13. Nature of the participants

Please note that investigations governed by the Code of Practice that involve any of the types of participants listed in B1(b) must be submitted to the University Ethics Committee (UEC) rather than DEC/SEC for approval.

Do any of the participants fall into a category listed in Section B1(b) (participant considerations) applicable in this investigation?: Yes ☐ No ☒

If yes, please detail which category (and submit this application to the UEC):

14. Method of recruitment

Describe the method of recruitment (see section B4 of the Code of Practice), providing information on any payments, expenses or other incentives.

Initial contact will be made with the manager for development and research of the following organisations:

- a) The Greek Rainbow Families
- b) The National Confederation of Disabled people (E.S.A.meA.)
- c) The Greek Forum Of Migrants/ Refugees

Thereafter the method of recruitment will be via email contact with parents and young people.

No payments, expenses or other incentives are applicable.

15. Participant consent

Please state the groups from whom consent/assent will be sought (please refer to the Guidance Document).

The PIS and Consent Form(s) to be used should be attached to this application form.

Consent will be sought from the official representatives of the previously mentioned organisations, the parents and young people wishing to participate in the study. Participant consent will be sought through the Consent Form which is attached to the Participant Information Sheet below

16. Methodology

Investigations governed by the Code of Practice which involve any of the types of projects listed in B1(a) must be submitted to the University Ethics Committee rather than DEC/SEC for approval.

Are any of the categories mentioned in the Code of Practice Section B1(a) (project considerations) applicable in this investigation? ☐ Yes ☒ No

If 'yes' please detail:

Describe the research methodology and procedure, providing a timeline of activities where possible. Please use plain English

It has been argued that researchers' stances affect deeply the research design and the choice of methods (Tisdall et.al, 2009). Being inspired by the postmodern and feminist perspectives, I adopt an epistemological stance which negates the existence of an absolute truth and especially of a developmental truth regarding childhood, accepts the complicatedness and manifoldness of realities and knowledges, recognizes subjectivity and contradiction, and aims at challenging authoritative discourses concerning binaries such as abled/ disabled, heterosexual/ homosexual etc. Within the above epistemological framework, knowledge is considered socially and historically dependent and views the world as an 'earth-wide network' of relations and subjective truths (Haraway, 1988, p.580).

Recognising that knowledge "bears the fingerprints" (Harding, 1993, p.57) of the societies they create them, the researcher will have to acknowledge that the Greek society still perceives Greece as a homogenous country in relation to culture and ethnicity (Gogonas, 2010). Moreover, Greece still resists to recognize the existence of ethnic minorities such as the Pomaces or the Roma within its territory. Therefore, whoever is non-Greek origin is viewed as a threat to the Greek nation's ethnic, cultural or even religious "purity" (Gogonas, 2010, p. 6).

The research aims of this study have been based on the identified gaps in knowledge and the researcher's epistemological stances. Simultaneously it has been taken into consideration that parents tend to be viewed as negotiators amongst their children's intellectual, psychological or personal experiences and the social institutes' wider lens of surveillance (Meadow,

2011). Thus, the specific research aims at:

1. Exploring and analysing parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek pre-school settings.
2. Understanding parents' views of their children's' experiences connected with pedagogical practices which enhance the deconstruction of these dominant narratives in their Greek pre-school contexts
3. Exploring parents' perceptions of their children's experiences concerning their ways of resistance to the prevailing school narratives connected with their bodies.
4. Exploring young people's experiences concerning bodily diversity in their Greek pre-school settings.

The above aims indicate that this study has a more explorative and qualitative character as it is mainly interested in the ways people interpret their world and their experiences in it. Choosing a qualitative approach for my study enhances my understanding of how subjectivities are formed through the experiences of living out the prevailing authoritative discourses. By this I mean, how students' bodies are gendered, disabled or racialized through existing cultural discourses and how their experiences connected with this process have been perceived by their parents. Based on the above analysis this study will have a qualitative, feminist, interpretive approach. However, the term "qualitative research" is considered to involve a wide spectrum of research approaches which vary as far as their theoretical views, their perception of what should be researched and their focus on methodology (Flick et al., 2004). Being interested in how a young disabled person, a young refugee and a young L.G.B.T.Q.I+ person have experienced their bodily diversity in Greek pre-school settings has led me to choose a case study approach for my research.

Data collection

Taking into consideration the nature of my research aims, I have decided to conduct qualitative semi-structured interviews as they are considered to offer a "first-order understanding" through detailed description (Brinkman, 2018, p.1004). Additionally semi-structured interviews are seen as providing more freedom for following up on whichever aspects are viewed as important by the interview participant (Brinkman, 2018). Constructed grounded theory will be adopted for data collection and analysis as it is considered compatible with postmodern and feminist epistemology (Wuest, 1995). Moreover, it has been argued that constructed grounded theory allows researchers to refine their data by constructing and reconstructing them. Therefore, it enhances researchers' deeper understanding of what is happening with their data (Charmaz, 2006). Data will be collected through semi-structured interviews with 12 Parents of L.G.B.T.Q.I+ children, 12 Parents of disabled children and 12 Parents/Carers/Guardians of Refugee children. As discussed earlier, within a constructed grounded theory framework, researchers stop collecting data when their theoretical categories are saturated (Charmaz, 2006). Therefore, the sample size mentioned above is rather indicative. Parents will be racially, socially and geographically diverse but they all should have at least one pre-school aged child (4 to 6 and a half years old). Emphasis is being given to the pre-school age range as it is considered that this is the time when most children start to develop an understanding of their bodily diversity (Kane, 2006). An interview guide will be prepared which will include demographic information and the topics to be addressed during the interview which will be the following:

- a) the parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek pre-school settings.
- b) the parents' views of their children's' experiences connected with pedagogical practices which enhance the deconstruction of these dominant narratives in their Greek pre-school contexts.
- c) the parents' perceptions of their children's experiences concerning their ways of resistance to the prevailing school narratives connected with their bodies.

Data will also be collected through semi-structured interviews with a young L.G.B.T.Q person, a young Disabled person and a young Refugee. An interview guide will be prepared which will include demographic information as well as the topic to be addressed during the interview which will be the following:

1. Exploring young people's experiences concerning bodily diversity in their Greek pre-school settings.
2. Data will also be collected through analysing the policies of the three (3) Organizations' concerning bodily diversity.

Data Analysis

As discussed earlier, constructed grounded theory will also be adopted for data analysis. These are the steps followed for data analysis within constructed grounded theory framework:

- * Transcribing data from semi structured interviews with parents and young people
- * Coding: a. Initial coding: analysing data line by line
b. Focused coding: analysing large amounts of data
- * Memo writing: Defining ideas that best interpret data.
- * Theoretical Sampling: a. Defining and developing the features of my theoretical categories
b. Exploring diversity within themes
c. Delineating any existing gaps amongst them

- d. Conducting new interviews and gathering more data related to the specific category and its features so that theoretical gaps are filled.

References

- Brinkman, S. (2018). The Interview. In K.N. Denzin & Y.S. Lincoln (Eds.). *The Sage Handbook of Qualitative Research* (5th ed., pp. 997-1038). Los Angeles, U.S.A.: Sage.
- Charmaz, K. (2006). *Constructing Grounded Theory. A practical guide through Qualitative Analysis*. London, England: Sage Publications Ltd.
- Flick, U., Kardorff, E. V. & Steinke, I. (2004.) What is Qualitative Research? An Introduction to the Field. In U. Flick, E.V. Kardorff & I. Steinke (eds.). *A Companion to Qualitative Research* (1st ed., pp.3-13). London, England: Sage Publications Ltd.
- Gogonas, N. (2010). *Bilingualism and Multiculturalism in Greek education: Investigating Ethnic Language Maintenance among Pupils of Albanian and Egyptian Origin in Athens*. Newcastle upon Tyne, England: Cambridge Scholars Publishing.
- Kane, E. (2006). 'No way my boys are going to be like that!' Parents' responses to children's gender non-conformity. *Gender & Society*, 20(2), 149–176.
- Meadow, T. (2011). Deep down where the music plays. How parents account for childhood gender variance. *Sexualities*, 14(6), 725–747.
- Tisdall, E.K.M., Davis, J.M. & Gallagher, M. (2009). *Researching with Children and Young people. Research Design, Methods and Analysis*. London, England: Sage Publications Ltd.
- Wuest, J. (1995). Feminist Grounded Theory: An exploration of the congruency and tensions between two traditions in knowledge discovery. *Qualitative Health Research*, 5(1), 125-137.

Proposed timeline

August 2020	Submission of Ethics Application
September – October 2020	Contacting by e-mail the 3 Organisations and recruiting participants
November 2020	Pilot semi-structured interview with Parents and a young person who are members of one of the three Organisations Starting Documentary analysis of the of these Organisations' policies concerning bodily diversity
December 2020	Familiarisation and analysis of data Review of pilot study
January-March 2021	First round of data gathering Semi structured interviews with parents Semi structured interviews with the 3 young people Start transcribing interviews and analysing data
April-June 2021	Second round of data gathering if needed Continue transcribing interviews and analysing data
July-August 2021	Completion of all data analysis

While this represents an ideal timeline, I fully acknowledge the need for flexibility should the plan not proceed as outlined above. I will remain attentive to the needs of the participants and if the timeline requires adjustment, I will maintain open communication with them. This will ensure that the research project can be adapted to accommodate changes and unforeseen events within the organisations identified for the study

What specific techniques will be employed and what exactly is asked of the participants? Please identify any non-validated scale or measure and include any scale and measures charts as an Appendix to this application. Please include questionnaires, interview schedules or any other non-standardised method of data collection as appendices to this application.

An interview guide will be prepared for the semi-structured interviews with parents. It will include demographic information and the topics to be addressed during the interview which will be the following:

1. the parents' perceptions of how their children have experienced the prevailing narratives concerning bodily diversity in their Greek preschool settings.
2. the parents' views of their children's' experiences connected with pedagogical practices which enhance the deconstruction of these dominant narratives in their Greek preschool contexts.
3. the parents' perceptions of their children's experiences concerning their ways of resistance to the prevailing school narratives connected with their bodies.

This guide will be used during the initial interviews so that it can be checked and redefined if needed.

Data will also be collected through. An interview guide will be prepared for the semi-structured interviews with a young L.G.B.T.Q.I.+ person, a young Disabled person and a young Refugee. It will include demographic information and the topic to be addressed during the interview which will be the following:

1. Exploring young people's experiences concerning bodily diversity in their Greek pre-school settings.

This guide will be used during the initial interviews so that it can be checked and redefined if needed.

Where an independent reviewer is not used, then the UEC, DEC or SEC reserves the right to scrutinise the methodology.

Has this methodology been subject to independent scrutiny? Yes ☐ No ☒

If yes, please provide the name and contact details of the independent reviewer:

17. Previous experience of the investigator(s) with the procedures involved. Experience should demonstrate an ability to carry out the proposed research in accordance with the written methodology.

Ian Rivers (First Supervisor)

Professor Ian Rivers is currently a Professor of Education for Social Change at the University of Strathclyde. He has held various posts at the University of Strathclyde, such as the Head of the School of Education or Senior Vice-Dean for the Faculty of Humanities and Social Sciences. Professor Rivers is a developmental psychologist specializing in the study of bullying behaviour and its psychological impact. He has conducted the early studies in homophobic bullying in the U.K. and has continued speaking about the specific topic all over the world. He is considered an expert on homophobic and transphobic bullying and its potential harm to L.G.B.T.Q.I.+ children.

Carmen-Laura Lovin (Second Supervisor)

Dr. Carmen-Laura Lovin is a Senior Research Fellow in the School of Education at the University of Strathclyde. Her areas of specialization include contemporary feminist theories, cultural politics and policy, and Eastern European feminisms. Dr Lovin is currently working on a Leverhulme funded project which focuses on the educational experiences of young immigrants from Eastern Europe and refugees from Syria as they arrive in Glasgow. The specific project aims at exploring how immigrant youth re-imagine citizenship practices within transnational fields constituting their lives.

Despoina Karpouzi (P.h.D. student)

Despoina is a preschool teacher. She got her Bachelor's degree in Preschool Education from the Department of Educational Sciences and Early Childhood Education of the University of Patras in 1991. Further to a career in preschool education, Despoina returned to study gaining a P.G.C.E in Special Education from the University of Birmingham in 2008. She continued her studies in Special Education at the National and Kapodistrian University of Athens, gaining a Master's Degree in 2011. The title of her Dissertation was "The implementation and differentiation of the Greek National Curriculum in a Greek mainstream preschool context". It was case study research focusing on a preschool educational setting and attempting to examine how the Greek National Curriculum was handled and implemented in it. A combination of methodological tools such as semi-structured interviews and questionnaires was used to collect data. Semi-structured interviews were conducted with the head teacher and the teaching staff of the school. The interviews sought to explore the head teacher's and the staff's views regarding inclusive education and the Greek National Curriculum. Additionally, questionnaires were handed out to students' parents. The questionnaires aimed at exploring issues related to the implementation of the National Curriculum in the specific educational setting.

Despoina has substantial professional experience. She started working as a preschool teacher in 1992. She has worked in preschool educational settings in Greece and Bahrain.

18. Data collection, storage and security

How and where are data handled? Please specify whether it will be fully anonymous (i.e. the identity unknown even to the researchers) or pseudo-anonymised (i.e. the raw data is anonymised and given a code name, with the key for code names being stored in a separate location from the raw data) - if neither please justify.

Semi-Structured Interviews

With full participant consent, audio recordings of interviews will be made and securely stored on Strathcloud. Data will be anonymised with pseudonyms agreed with the research participants and will only be accessible to the researcher and the participant. Transcriptions of interviews will be typed up and securely stored on Strathcloud.

Documentary Analysis

Copies of the 3 Organisations' policies on bodily diversity will be obtained, anonymised, saved as electronic copies and stored in Strathcloud. Electronic files will only be saved or stored on Strathcloud.

Explain how and where it will be stored, who has access to it, how long it will be stored and whether it will be securely destroyed after use:

As previously mentioned, all data will be securely stored on Strathcloud. No data will be shared/transferred by unsecure methods, including in e-mails and in minutes of meetings. After interviews have been conducted, recordings will be removed from the recorder to the researcher's account on Strathcloud, the centralised institutional storage platform of Strathclyde University.

Only the investigator will have access to this information via Strathcloud and this will be password protected.

The supervisors (Pr. Ian Rivers & Dr. Carmen-Laura Lovin) will also have access to the data via the researcher.

Participants directly involved in providing data for semi-structured interviews will be able to access their contributions to the research via the researcher (D. Karpouzi).

When the data is no longer required, it will be disposed of appropriately. Electronic data recorded will be deleted with the help of the Faculty Information Services and hard copy material will be shredded confidentially and securely.

Will anyone other than the named investigators have access to the data? Yes ☐ No ☒

If 'yes' please explain:

9. Potential risks or hazards

Briefly describe the potential Occupational Health and Safety (OHS) hazards and risks associated with the investigation:

All organisations involved in the research have current and existing Health and Safety policies and provisions which will be observed and adhered to throughout the research project.

All aspects of the research will take place at the previously mentioned Organisations' premises therefore health and safety procedures in relation to evacuation are in line with these Organisations procedures.

Please attach a complete eRisk Assessment for the research. Further Guidance on Risk Assessment and Form can be obtained on [Occupational Health, Safety and Wellbeing's webpages](#)

20. What method will you use to communicate the outcomes and any additional relevant details of the study to the participants?

A summary of the research will be made available to participants unless they choose not to receive it. Additionally, participants may request a copy of the completed written thesis, which their data will contribute to, or access the thesis online once it is published. As the final product of the research process, the thesis will clearly demonstrate how the participant data informed the conclusions.

21. How will the outcomes of the study be disseminated (e.g. will you seek to publish the results and, if relevant, how will you protect the identities of your participants in said dissemination)?

The research outcome will contribute to the completion of a thesis to fulfill the requirements of a Ph.D. program at the University of Strathclyde. Any data concerning participants will be

anonymised using pseudonyms agreed upon with them. This anonymised data may be included in the Ph.D. thesis and, if appropriate, used in conference papers, academic journals, or other publications arising from the study. The same approach will apply to any data from the previously mentioned Organisations

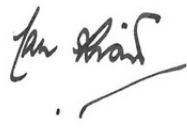
Checklist	Enclosed	N/A
Participant Information Sheet(s)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Consent Form(s)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Sample questionnaire(s)	<input type="checkbox"/>	<input type="checkbox"/>
Sample interview format(s)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Sample advertisement(s)	<input type="checkbox"/>	<input type="checkbox"/>
OHS Risk Assessment (S20)	<input type="checkbox"/>	
Any other documents (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>

22. Chief Investigator and Head of Department Declaration

Please note that unsigned applications will not be accepted and both signatures are required

I have read the University's Code of Practice on Investigations involving Human Beings and have completed this application accordingly. By signing below, I acknowledge that I am aware of and accept my responsibilities as Chief Investigator under Clauses 3.11 – 3.13 of the [Research Governance Framework](#) and that this investigation cannot proceed before all approvals required have been obtained.

Signature of Chief Investigator



Please also type name here:

Ian Rivers

I confirm I have read this application, I am happy that the study is consistent with departmental strategy, that the staff and/or students involved have the appropriate expertise to undertake the study and that adequate arrangements are in place to supervise any students that might be acting as investigators, that the study has access to the resources needed to conduct the proposed research successfully, and that there are no other departmental-specific issues relating to the study of which I am aware.

Signature of Head of Department



Please also type name here

Date:

/ /

23. Only for University sponsored projects under the remit of the DEC/SEC, with no external funding and no NHS involvement

Head of Department statement on Sponsorship

This application requires the University to sponsor the investigation. This is done by the Head of Department for all DEC applications with exception of those that are externally funded and those which are connected to the NHS (those exceptions should be submitted to R&KES). I am aware of the implications of University sponsorship of the investigation and have assessed this investigation with respect to sponsorship and management risk. As this particular investigation is within the remit of the DEC and has no external funding and no NHS involvement, I agree on behalf of the University that the University is the appropriate sponsor of the investigation and there are no management risks posed by the investigation.

If not applicable, tick here ☐

Signature of Head of Department



Please also type name here

Date: / /

Date: _____ / _____ / _____

For applications to the University Ethics Committee, the completed form should be sent to ethics@strath.ac.uk with the relevant electronic signatures.

24. Insurance

The questionnaire below must be completed and included in your submission to the UEC/DEC/SEC:

Is the proposed research an investigation or series of investigations conducted on any person for a Medicinal Purpose? Medicinal Purpose means: <ul style="list-style-type: none">▪ treating or preventing disease or diagnosing disease or▪ ascertaining the existence degree of or extent of a physiological condition or▪ assisting with or altering in any way the process of conception or▪ investigating or participating in methods of contraception or▪ inducing anaesthesia or▪ otherwise preventing or interfering with the normal operation of a physiological function or▪ altering the administration of prescribed medication.	Yes / No
---	-----------------

If “**Yes**” please go to **Section A (Clinical Trials)** – all questions must be completed

If “**No**” please go to **Section B (Public Liability)** – all questions must be completed

Section A (Clinical Trials)

Does the proposed research involve subjects who are either: <ul style="list-style-type: none">i. under the age of 5 years at the time of the trial;ii. known to be pregnant at the time of the trial	Yes / No
---	-----------------

If “**Yes**” the UEC should refer to Finance

Is the proposed research limited to: <ul style="list-style-type: none">iii. Questionnaires, interviews, psychological activity including CBT;iv. Venepuncture (withdrawal of blood);v. Muscle biopsy;vi. Measurements or monitoring of physiological processes including scanning;vii. Collections of body secretions by non-invasive methods;viii. Intake of foods or nutrients or variation of diet (excluding administration of drugs).	Yes / No
---	-----------------

If “**No**” the UEC should refer to Finance

Will the proposed research take place within the UK?	Yes / No
--	-----------------

If “**No**” the UEC should refer to Finance

Title of Research		
Chief Investigator		
Sponsoring Organisation		
Does the proposed research involve:		
a) investigating or participating in methods of contraception?	Yes /	No
b) assisting with or altering the process of conception?	Yes /	No
c) the use of drugs?	Yes /	No
d) the use of surgery (other than biopsy)?	Yes /	No
e) genetic engineering?	Yes /	No
f) participants under 5 years of age (other than activities i-vi above)?	Yes /	No
g) participants known to be pregnant (other than activities i-vi above)?	Yes /	No
h) pharmaceutical product/appliance designed or manufactured by the institution?	Yes /	No
i) work outside the United Kingdom?	Yes /	No

If **“YES”** to **any** of the questions a-i please also complete the **Employee Activity Form** (attached).

If **“YES”** to **any** of the questions a-i, and this is a follow-on phase, please provide details of SUSARs on a separate sheet.

If **“Yes”** to any of the questions a-i then the UEC/DEC/SEC should refer to Finance (insurance-services@strath.ac.uk).

Section B (Public Liability)		
Does the proposed research involve :		
a) aircraft or any aerial device	Yes /	No
b) hovercraft or any water borne craft	Yes /	No
c) ionising radiation	Yes /	No
d) asbestos	Yes /	No
e) participants under 5 years of age	Yes /	No
f) participants known to be pregnant	Yes /	No
g) pharmaceutical product/appliance designed or manufactured by the institution?	Yes /	No
h) work outside the United Kingdom?	Yes /	No

If **“YES”** to any of the questions the UEC/DEC/SEC should refer to Finance (insurance-services@strath.ac.uk).

For NHS applications only - Employee Activity Form

Has NHS Indemnity been provided?	Yes / No
Are Medical Practitioners involved in the project?	Yes / No
If YES, will Medical Practitioners be covered by the MDU or other body?	Yes / No

This section aims to identify the staff involved, their employment contract and the extent of their involvement in the research (in some cases it may be more appropriate to refer to a group of persons rather than individuals).

Chief Investigator		
Name	Employer	NHS Honorary Contract?
		Yes / No
Others		
Name	Employer	NHS Honorary Contract?
		Yes / No
		Yes / No
		Yes / No
		Yes / No

Please provide any further relevant information here:

Participant Information Sheet for the Manager of the Greek Rainbow Families/ of E.S.A.meA. / of the Greek Forum of Migrants/Refugees

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

Introduction

My name is Despoina Karpouzi and I am a P.h.D. student in the School of Education at the University of Strathclyde. Under the supervision of Professor Ian Rivers and Dr. Carmen-Laura Lovin, I will be researching the above question. I would welcome your consent to assist me with my research.

What is the purpose of this research?

The purpose of the research is to establish how bodily diversity is being negotiated through pedagogy in Greek pre-school contexts. More specifically, the study aims at exploring and analysing parents' views of their children's experiences connected with pedagogical practices which enhance the deconstruction of dominant narratives concerning bodily diversity in Greek pre-school settings. Additionally, the study intends to explore parents' perceptions of their children's experiences concerning their ways of resistance to the prevailing school narratives connected with their bodies. I also hope to find out how young people themselves have experienced their bodily diversity in their Greek pre-school settings.

Do you have to take part

Participation of parents and a young refugee/ a young disabled person /a young L.G.B.T.Q. person who are members of the Greek Forum/ of E.S.A.meA./ of the Greek Rainbow Families is entirely voluntary and you are free to decline. Should you decide to participate and change your mind later then you are to opt out to the date of writing up which will be August 2021.

What will you do in the project?

During the research 12 parents who are members of the Greek Forum/ of E.S.A.meA./of the Greek Rainbow Families and have pre-school children will be asked to participate in semi-structured interviews. The session will cover three (3) questions regarding parents' perceptions of how their children have experienced bodily diversity in their Greek preschool settings. The session will last no more than an hour and a half. Moreover, a young person (meaning above 18+) who is also a member of your organization will be asked to participate in a semi-structured interview. The session will cover one (1) question regarding how this young person has experienced bodily diversity in a Greek pre-school setting. The session will last no more than 50 minutes. Although you will have no direct involvement in the research it is important that your permission is gained as the participants will be recruited through your organisation. All aspects of the research, regarding gathering participants' views, will be conducted at your premises.

Why have you been invited to take part?

As the manager of the Greek Rainbow Families, E.S.A.meA, or the Greek Forum of Migrants/Refugees with an overview of research, I am seeking your permission to approach the members of the specific organisation to explore how bodily diversity is negotiated through pedagogy in Greek pre-school settings. Therefore, you have been asked to grant permission specifically because of your professional role in relation to the research and its connection with the participants.

What information is being collected in the project, who will have access to the information, where will the information be stored and how long will it be kept for?

During the project I will be gathering information from semi-structured interviews and documentary analysis. Data from semi-structured interviews will be anonymised using pseudonyms agreed upon with the research participants. No personal data will be used, and all participants' identities will remain anonymous. Quotes from the interviews may be included in my thesis, but they will be fully anonymised concerning the organisations, parents, and young people.

The information gathered from participants will be used to contribute to a thesis I am due to complete in 2022. I, along with my supervisors, will have access to the information collected during the research project. All information will be securely stored for the duration of the project in Strathcloud and then securely destroyed when my research is completed.

The University of Strathclyde is registered with the Information Commissioner's Office which oversees the Data Protection Act 1998. All personal data related to participants will be processed in compliance with the provisions of the Data Protection Act 1998.

What happens next?

If you are willing to allow me to contact parents and young people who are members of your organisation to determine their interest in participating in the research project, I kindly ask that you complete the attached consent form and return it to me at your earliest convenience.

Should you choose not to be involved, no further action is required, and I sincerely thank you for taking the time to review this information.

Researcher contact details:

Should you require any further information about my research please feel free to contact me directly. My e-mail is despoina.karpouzi@strath.ac.uk

Chief Investigator details:

As principal supervisor for this research, Professor Ian Rivers can be directly contacted at:

The University of Strathclyde
The Lord Hope Building (LH340c)
141 St James Road
GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk



This research was granted ethical approval by the HaSS Ethics Committee.

If you have any questions/concerns, during or after the research, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

Secretary to the University Ethics Committee
Research & Knowledge Exchange Services
University of Strathclyde
Graham Hills Building
50 George Street
Glasgow
G1 1QE

Telephone: 0141 548 3707

Email: ethics@strath.ac.uk

Consent Form for the Manager of the Greek Rainbow Families/ of E.S.A.meA. / of the Greek Forum of Migrants/Refugees

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

- I confirm that I have read and understood the Participant Information Sheet for the above project and the researcher has addressed all queries to my satisfaction.
- I confirm that I have read and understood the Privacy Notice for Participants in Research Projects and understand how my personal information will be used, stored and for how long).
- I, as the manager of the organisation, acknowledge that the participation of the organisation's members is entirely voluntary. Members are free to withdraw from the project at any time before the writing-up stage, scheduled for August 2021, without providing a reason or facing any consequences.
- I understand that I may request the withdrawal of certain personal data from the study and that researchers will comply with such requests whenever possible. This includes the following personal data:
 - audio recordings of interviews that identify me;
 - my personal information from transcripts.
- I understand that anonymised data (i.e. data that do not identify organisations or participants) cannot be withdrawn once they have been incorporated into the study.
- I understand that all information recorded during the research will remain confidential and no details that identify me will be made publicly available.
- I, as the manager of the organisation, consent to the members of the organisation participating in this project and grant permission to be contacted regarding the research described above.
- I, as the manager of the organisation, consent to the members of the organisation being audio recorded as part of this project.

Do you agree with the above statements? YES / NO (Please circle)

(PRINT NAME)	
Signature of Participant:	Date:

Participant Information Sheet for Parents

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

Introduction

My name is Despoina Karpouzi and I am a Ph.D. student in the School of Education at the University of Strathclyde. Under the supervision of Professor Ian Rivers and Dr. Carmen-Laura Lovin, I will be conducting research on the aforementioned question. I would greatly appreciate your consent and assistance with my study.

What is the purpose of this research?

The purpose of this research is to examine how students' bodily diversity is negotiated through pedagogy in Greek pre-school contexts. More specifically, the study aims to explore parents' perceptions of how their children have experienced educational practices that promote the recognition of and responsiveness to students' bodily diversity in Greek kindergartens. Additionally, the research seeks to analyse parents' views on how their children have resisted school discourses related to their bodies. Simultaneously, the study intends to investigate how young children themselves perceive and experience their bodily diversity within Greek pre-school settings.

Do you have to take part ?

Participation in this research is entirely voluntary, and you are free to decline. Should you choose to participate, you may withdraw at any time before the writing-up stage, which is scheduled for August 2021.

What will you do in the project?

As part of the research, you will be invited to participate in a semi-structured interview, which can be conducted in either Greek or English. The session will focus on three questions regarding your perceptions of your child's experiences with bodily diversity in their pre-school setting. The interview will last no longer than an hour and a half and will take place on the premises of the Organisation through which you have been recruited.

Why have you been invited to take part?

I am eager to gain insights into parents' perceptions of their children's experiences with bodily diversity within their pre-school setting. You have been specifically invited to participate in this study due to your role as the parent of a preschooler.

What information is being collected in the project, who will have access to the information, where will the information be stored and how long will it be kept for?

During this project, information will be gathered through semi-structured interviews and documentary analysis. Data from the semi-structured interviews will be anonymised using pseudonyms agreed upon with you. No personal data will be used, and all participant identities will remain strictly confidential. Quotes from these interviews may be included in my thesis; however, they will be fully anonymised to ensure that neither the organizations, the parents, nor the young people involved can be identified.

The information gathered will contribute to the completion of my thesis, which is due in 2022. Access to the collected data will be limited to myself and my supervisors. All information will be securely stored in Strathcloud for the duration of the project and permanently destroyed upon the research's conclusion. The University of Strathclyde is registered with the Information Commissioner's Office and complies with the Data Protection Act 1998. All personal data will be processed in accordance with the provisions outlined in the act.

What happens next?

If you are willing to participate in this research project, I kindly ask that you complete the attached consent form and return it to me at your earliest convenience. If you do not wish to participate, no further action is required, and I sincerely thank you for taking the time to review this information.

Upon completion of the project, you are welcome to request a copy of my thesis, including the relevant sections within.

Researcher contact details:

Should you require any further information about my research please feel free to contact me directly. My e-mail is despoina.karpouzi@strath.ac.uk

Chief Investigator details:

As principal supervisor for this research, Professor Ian Rivers can be directly contacted at:

The University of Strathclyde
The Lord Hope Building (LH340c)
141 St James Road
GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk

Consent Form for Parents

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

- I confirm that I have read and understood the Participant Information Sheet for the above project and the researcher has addressed any queries to my satisfaction.
- I confirm that I have read and understood the Privacy Notice for Participants in Research Projects including how my personal information will be used, stored and for how long.
- I understand that my participation is entirely voluntary and that I may withdraw from the project at any time, up to the writing-up stage which scheduled for August 2021, without providing a reason or facing any consequences.
- I understand that I may request the withdrawal of specific personal data from the study and that the researcher will accommodate this request whenever possible. This includes the following personal data:
 - audio recordings of interviews that identify me;
 - my personal information from transcripts.
- I understand that anonymised data (i.e. data that do not identify me personally) cannot be withdrawn once they have been incorporated into the study.
- I understand that all information recorded during the research will remain confidential and no identifying details about me will be made publicly available.
- I provide my consent to participate in the project.
- I provide my consent to be audio recorded as part of this project.

Do you agree with the above statements? YES / NO (Please circle)

(PRINT NAME)	
Signature of Participant:	Date:

Participant Information Sheet for Young People

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

Introduction

My name is Despoina Karpouzi and I am a Ph.D. student in the School of Education at the University of Strathclyde. Under the supervision of Professor Ian Rivers and Dr. Carmen-Laura Lovin, I will be conducting research on the aforementioned question. I would greatly appreciate your consent and assistance with my study.

What is the purpose of this research?

The purpose of this research is to examine how students' bodily diversity is negotiated through pedagogy in Greek pre-school contexts. More specifically, the study aims to explore parents' perceptions of how their children have experienced educational practices that promote the recognition of and responsiveness to students' bodily diversity in Greek kindergartens. Additionally, the research seeks to analyse parents' views on how their children have resisted school discourses related to their bodies. Simultaneously, the study intends to investigate how young children themselves perceive and experience their bodily diversity within Greek pre-school settings.

Do you have to take part?

Participation is entirely voluntary and you are free to decline. Should you choose to participate, you may withdraw at any time before the writing-up stage, which is scheduled for August 2021.

What will you do in the project?

During the research, you will be invited to participate in a semi-structured interview, which can be conducted in either Greek or English. The session will focus on one question addressing your experiences with bodily diversity in the pre-school setting you have attended. The interview will last no longer than 50 minutes and will take place on the premises of the Organization through which you have been recruited.

Why have you been invited to take part?

I am eager to explore how young people (ages 18+ – 23) have experienced bodily diversity in their Greek pre-school settings. You have been invited to participate specifically because of your age, which aligns with the focus of this study.

What information is being collected in the project, who will have access to the information, where will the information be stored and how long will it be kept for?

During this project, I will gather information through semi-structured interviews and documentary analysis. Data from the semi-structured interviews will be anonymised using pseudonyms agreed upon with you. No personal data will be used, and all participant identities will remain strictly confidential. Quotes from the interviews may be included in my thesis; however, they will be fully anonymised to ensure that neither the organisations, the parents, nor the young people can be identified.

The information collected will contribute to the completion of my thesis, which is scheduled for 2022. Access to the data will be limited to myself and my supervisors. All information will be securely stored in Strathcloud for the duration of the project and permanently destroyed upon its conclusion.

The University of Strathclyde is registered with the Information Commissioner's Office and complies with the Data Protection Act 1998. All personal data will be processed in accordance with the provisions outlined in the act.

What happens next?

If you are willing to participate in this research project, I kindly request that you complete the attached consent form and return it to me at your earliest convenience. If you choose not to participate, no further action is required, and I sincerely thank you for taking the time to review this information.

Upon completion of the project, you are welcome to request a copy of my thesis, including the relevant sections within.

Researcher contact details:

Should you require any further information about my research please feel free to contact me directly. My e-mail is despoina.karpouzi@strath.ac.uk

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As principal supervisor for this research, Professor Ian Rivers can be directly contacted at:

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GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk

Consent Form for Young People

Name of department: School of Education

Title of the study: How is bodily diversity being negotiated through pedagogy in Greek pre-school contexts

- I confirm that I have read and understood the Participant Information Sheet for the above project and the researcher has addressed any queries to my satisfaction.
- I confirm that I have read and understood the Privacy Notice for Participants in Research Projects including how my personal information will be used, stored and for how long.
- I understand that my participation is entirely voluntary and that I may withdraw from the project at any time, up to the writing-up stage which scheduled for August 2021, without providing a reason or facing any consequences.
- I understand that I may request the withdrawal of specific personal data from the study and that the researcher will accommodate this request whenever possible. This includes the following personal data:

- audio recordings of interviews that identify me;
- my personal information from transcripts.

- I understand that anonymised data (i.e. data that do not identify me personally) cannot be withdrawn once they have been incorporated into the study.
- I understand that all information recorded during the research will remain confidential and no identifying details about me will be made publicly available.
- I provide my consent to participate in the project.
- I provide my consent to be audio recorded as part of the project.

Do you agree with the above statements? YES / NO (Please circle)

(PRINT NAME)	
Signature of Participant:	Date:

Interview Guide Questions for Parents

How do you think your child has experienced the common educational discourses regarding bodily diversity in his/her/their pre-school setting?

- a) How does your child define herself/ himself/themselves?
- b) Could you please describe to me some of your child's experiences in kindergarten?
- c) Could you please describe to me any difficulties that your child has faced?

How do you think your child has experienced educational practices which promote the acknowledgement of and the responsiveness to students' bodily diversity in her/his/their preschool setting?

- a) Could you please tell me which educational practices your child has really enjoyed?
- b) Could you please describe to me these educational practices in a more thorough way?

How do you perceive your child's experiences connected with his/her/their opposition to the common educational discourses about students' bodily diversity in his/her/their pre-school setting?

- a) Could you please describe to me how your child has resisted (if he has resisted) the prevailing school discourses regarding bodily diversity?

Interview Guide Question for Young People

How did you experience your bodily diversity in your pre-school educational setting?

- a) Could you please talk to me about the learning practices which used to be implemented in your pre-school setting and you really enjoyed them?
- b) Could you please describe to me any difficulties that you faced as a kindergarten student?

Πληροφοριακό Έντυπο που αφορά τη συμμετοχή του Διευθυντή/ της Διευθύντριας των Ελληνικών Οικογενειών Ουράνιο Τόξο/ της Ε.Σ.Α.μεΑ./του Ελληνικού Φόρουμ Μεταναστών κ Προσφύγων στην παρούσα έρευνα

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

Εισαγωγή

Ονομάζομαι Δέσποινα Καρπούζη και είμαι υποψήφια διδάκτωρ στο Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ. Υπό την επίβλεψη του Καθηγητή Ιαν Ρίβερς και της Δρ. Κάρμεν Λώρα Λόβιν πρόκειται να διερευνήσω το παραπάνω ερώτημα. Θα το εκτιμούσα ιδιαίτερα αν δεχόσασταν να με βοηθήσετε στην έρευνα μου.

Ποιος είναι ο σκοπός της έρευνας?

Η παρούσα έρευνα σκοπεύει να ερευνήσει πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης. Πιο συγκεκριμένα βασικός σκοπός της έρευνας αυτής είναι να μελετήσει και να αναλύσει τις απόψεις των γονέων όσον αφορά στον τρόπο με τον οποίο τα παιδιά τους βίωσαν τις εκπαιδευτικές πρακτικές που συμβάλλουν στην αποδόμηση των κυρίαρχων αντιλήψεων γύρω από τη σωματική ποικιλομορφία. Παράλληλα η παρούσα μελέτη ενδιαφέρεται να διερευνήσει πως οι γονείς εξέλαβαν τις εμπειρίες των παιδιών τους που σχετίζονται με τους τρόπους που αντιστάθηκαν στις συγκεκριμένες αντιλήψεις. Ένας άλλος βασικός στόχος της συγκεκριμένης μελέτης είναι να ερευνήσει πως οι ίδιοι οι νέοι βίωσαν τη σωματική τους ποικιλομορφία στο νηπιαγωγείο που φοιτούσαν.

Πρέπει να λάβετε μέρος στην έρευνα?

Η συμμετοχή των γονέων και ενός νεαρού πρόσφυγα / ενός νεαρού ατόμου με αναπηρία / ενός νεαρού L.G.B.T.Q ατόμου που είναι μέλος του Ελληνικού Φόρουμ Μεταναστών και Προσφύγων / της Ε.Σ.Α.μεΑ./ των Ελληνικών Οικογενειών Ουράνιο Τόξο είναι εντελώς

εθελοντική και είστε ελεύθερος/-η να αρνηθείτε. Εάν αποφασίσετε να συμμετάσχετε και αλλάξετε γνώμη αργότερα, θα πρέπει να αποχωρήσετε πριν τη συγγραφή της διατριβής μου που θα ξεκινήσει τον Αύγουστο του 2021.

Τι θα κάνετε στην έρευνα;

Κατά τη διάρκεια της έρευνας, 12 γονείς που είναι μέλη του Ελληνικού Φόρουμ / της Ε.Σ.Α.μεΑ./ των Ελληνικών Οικογενειών Ουράνιο Τόξο και έχουν παιδιά προσχολικής ηλικίας θα κληθούν να συμμετάσχουν σε ημι-δομημένες συνεντεύξεις. Κατά τη διάρκεια της συνεδρίας θα συζητηθούν 3 ερωτήσεις που αφορούν στις αντιλήψεις των γονέων σχετικά με το πώς τα παιδιά τους βίωσαν τη σωματική τους ποικιλομορφία στα νηπιαγωγεία που φοιτούσαν. Η συνεδρία θα διαρκέσει όχι περισσότερο από μιάμιση ώρα. Επιπλέον, ένα νέο άτομο (άνω των 18+) που είναι επίσης μέλος του οργανισμού σας θα κληθεί να συμμετάσχει σε μια ημι-δομημένη συνέντευξη. Κατά τη διάρκεια της συνεδρίας θα συζητηθεί 1 ερώτηση που έχει στόχο να διερευνήσει πώς ο συγκεκριμένος νεαρός βίωσε τη σωματική του ποικιλομορφία κατά την περίοδο της φοίτησης του στο νηπιαγωγείο. Η συνεδρία θα διαρκέσει όχι περισσότερο από 50 λεπτά. Αν και δεν πρόκειται να συμμετέχετε ενεργά στην έρευνα, είναι σημαντικό να μου χορηγηθεί η άδειά σας καθώς οι συμμετέχοντες θα βρεθούν μέσω του οργανισμού σας. Όλες οι πτυχές της έρευνας, σε σχέση με τη συλλογή των απόψεων των συμμετεχόντων θα διεξαχθούν στις εγκαταστάσεις του οργανισμού σας.

Γιατί κληθήκατε να συμμετάσχετε στην έρευνα

Ως ο διευθυντής/ η διευθύντρια των Ελληνικών Οικογενειών Ουράνιο Τόξο / της Ε.Σ.Α.μεΑ. / του Ελληνικού Φόρουμ Μεταναστών και Προσφύγων, θα ήθελα να μου χορηγήσετε την άδειά σας να προσεγγίσω τα μέλη του συγκεκριμένου οργανισμού προκειμένου να διερευνήσω πώς η σωματική πολυμορφία των μαθητών γίνεται αντικείμενο διαπαιδαγώγησης μέσω της παιδαγωγικής σε διάφορα νηπιαγωγεία στην Ελλάδα. Επομένως είναι προφανές ότι σας ζητήθηκε να μου χορηγήσετε την άδειά σας λόγω του επαγγελματικού σας ρόλου και της σχέσης σας με τους συμμετέχοντες στην έρευνα.

Τι είδους πληροφορίες πρόκειται να συλλεχθούν κατά τη διάρκεια της έρευνας, ποιος θα έχει πρόσβαση στις πληροφορίες, πού θα αποθηκευτούν οι πληροφορίες και για πόσο καιρό θα διατηρηθούν;

Κατά τη διάρκεια της παρούσας έρευνας πρόκειται να συλλέξω πληροφορίες από ημι-δομημένες συνεντεύξεις και την ανάλυση έντυπου υλικού που έχουν αναρτήσει οι προαναφερθέντες οργανισμοί στις ιστοσελίδες τους. Τα δεδομένα που θα προέλθουν από τις ημι-δομημένες συνεντεύξεις πρόκειται να γίνουν ανώνυμα με τη χρήση ψευδώνυμων που θα έχουν προσυμφωνηθεί με τους συμμετέχοντες στην έρευνα. Δεν θα χρησιμοποιηθούν προσωπικά δεδομένα και η ταυτότητα όλων των συμμετεχόντων δεν θα αποκαλυφθεί. Αποσπάσματα από τις ημι-δομημένες συνεντεύξεις πρόκειται να χρησιμοποιηθούν κατά τη συγγραφή της διατριβής μου, ωστόσο η ανωνυμία των οργανισμών, των γονέων και των νέων ατόμων που θα συμμετέχουν στην έρευνα θα διασφαλιστεί. Οι πληροφορίες που συλλέγονται από τους συμμετέχοντες θα χρησιμοποιηθούν για να συμβάλουν στην συγγραφή της διατριβής μου που πρόκειται να ολοκληρωθεί το 2022. Κατά την διάρκεια της έρευνας, θα έχουν πρόσβαση στις πληροφορίες που συλλέγονται οι επιβλέποντες μου και εγώ. Όλες οι πληροφορίες θα αποθηκευτούν με ασφάλεια στο Strathcloud για όσο η παρούσα έρευνα διαρκεί και μετά θα καταστραφούν με ασφάλεια όταν η έρευνα ολοκληρωθεί..

Το Πανεπιστήμιο του Στραθκλάιντ είναι εγγεγραμμένο στο Γραφείο του Επιτρόπου πληροφοριών που εφαρμόζει τον Νόμο περί Προστασίας Δεδομένων 1998. Όλα τα προσωπικά δεδομένα των συμμετεχόντων θα υποβάλλονται σε επεξεργασία σύμφωνα με τις διατάξεις του Νόμου περί Προστασίας Δεδομένων 1998.

Τι πρόκειται να συμβεί μετά?

Εάν δεχτείτε να επικοινωνήσω με γονείς και νέους που είναι μέλη του οργανισμού σας για να διαπιστώσω εάν επιθυμούν να συμμετάσχουν στην παρούσα έρευνα, σας παρακαλώ να συμπληρώσετε το συνημμένο έντυπο Συναίνεσης και να μου το επιστρέψετε το συντομότερο δυνατόν. Εάν δεν επιθυμείτε να συμμετάσχετε στη συγκεκριμένη έρευνα, θα ήθελα να σας ευχαριστήσω που αφιερώσατε χρόνο για να διαβάσετε αυτές τις πληροφορίες. Μετά την ολοκλήρωση της έρευνας, μπορείτε να ζητήσετε ένα αντίγραφο της διατριβής μου και των κεφαλαίων εντός.

Στοιχεία επικοινωνίας ερευνητή:

Εάν χρειάζεστε περισσότερες πληροφορίες σχετικά με την έρευνά μου, μη διστάσετε να επικοινωνήσετε απευθείας μαζί μου. Το e-mail μου είναι despoina.karpouzi@strath.ac.uk

Στοιχεία επικοινωνίας του επικεφαλούς ερευνητή:

Μπορείτε να επικοινωνήσετε απευθείας με τον υπεύθυνο για την επίβλεψη αυτής της έρευνας, τον Καθηγητή Ian Rivers στην παρακάτω διεύθυνση:

The University of Strathclyde
The Lord Hope Building (LH340c)
141 St James Road
GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk

Αυτή η έρευνα έλαβε ηθική έγκριση από την Επιτροπή Δεοντολογίας του HaSS

Εάν έχετε κάποιες ερωτήσεις να θέσετε ή θέλετε να εκφράσετε κάποιες ανησυχίες κατά τη διάρκεια της έρευνας ή μετά την ολοκλήρωση αυτής, ή απλά επιθυμείτε να επικοινωνήσετε με ένα ανεξάρτητο άτομο για να ζητήσετε περαιτέρω πληροφορίες, επικοινωνήστε παρακαλώ με την Γραμματεία της Επιτροπής Δεοντολογίας του Πανεπιστημίου στην παρακάτω διεύθυνση:

Secretary to the University Ethics Committee
Research & Knowledge Exchange Services
University of Strathclyde
Graham Hills Building
50 George Street
Glasgow
G1 1QE

Telephone: 0141 548 3707

Email: ethics@strath.ac.uk

Έντυπο Συναίνεσης για το Διευθυντή/ για τη Διευθύντρια των Ελληνικών Οικογενειών Ουράνιο Τόξο/ της Ε.Σ.Α.μεΑ./του Ελληνικού Φόρουμ Μεταναστών κ Προσφύγων

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει το Πληροφοριακό Έντυπο που αφορά τη συμμετοχή μου στην παρούσα έρευνα και ο ερευνητής απάντησε σε οποιοσδήποτε ερωτήσεις του έθεσα.
- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει τη Δήλωση Απορρήτου για τους συμμετέχοντες σε ερευνητικά έργα και κατανοώ πώς θα χρησιμοποιηθούν τα προσωπικά μου στοιχεία και τι θα συμβεί σε αυτά (Π.χ. πώς θα αποθηκευτούν και για πόσο καιρό).
- Κατανοώ (ως ο διευθυντής/ η διευθύντρια) ότι η συμμετοχή των μελών του οργανισμού στην παρούσα έρευνα είναι εθελοντική και ότι (τα μέλη του οργανισμού) είναι ελεύθερα να αποχωρήσουν από την έρευνα ανά πάσα στιγμή, μέχρι να ξεκινήσει η συγγραφή της διατριβής τον Αύγουστο του 2021, χωρίς να είναι υποχρεωμένοι να δώσουν κάποια εξήγηση και χωρίς συνέπειες.
- Κατανοώ ότι μπορώ να ζητήσω την απόσυρση από τη μελέτη ορισμένων προσωπικών πληροφοριών και ότι όποτε αυτό είναι δυνατόν οι ερευνητές θα συμμορφωθούν με το αίτημά μου. Αυτό περιλαμβάνει τα ακόλουθα προσωπικά δεδομένα:
 - ο ηχογραφήσεις συνεντεύξεων στις οποίες αποκαλύπτεται η ταυτότητα μου
 - ο τα προσωπικά μου στοιχεία από το απομαγνητοφωνημένο κείμενο

- Κατανοώ ότι τα ανώνυμα δεδομένα (δηλαδή δεδομένα που δεν προσδιορίζουν οργανισμούς ή συμμετέχοντες) δεν μπορούν να αποσυρθούν αφού συμπεριληφθούν στη μελέτη.
- Κατανοώ ότι οποιαδήποτε πληροφορία καταγραφεί στην έρευνα θα παραμείνει εμπιστευτική και καμία πληροφορία που αποκαλύπτει την ταυτότητα μου δεν θα δημοσιοποιηθεί.
- Συναινώ (ως ο διευθυντής/ η διευθύντρια) στη συμμετοχή των μελών του οργανισμού στην έρευνα και επιτρέπω την επικοινωνία των μελών του οργανισμού με τον ερευνητή στα πλαίσια της έρευνας που περιγράφεται παραπάνω.
- Συναινώ (ως ο διευθυντής/ η διευθύντρια) τα μέλη του οργανισμού να ηχογραφηθούν ως κομμάτι της παρούσας έρευνας.

Συμφωνείτε με τις παραπάνω δηλώσεις; ΝΑΙ / ΟΧΙ (Παρακαλώ κυκλώστε)

(Παρακαλώ γράψτε το όνομα σας)	
Υπογραφή συμμετέχων/-ουσα	Ημερομηνία

Πληροφοριακό Έντυπο που αφορά τη συμμετοχή γονέων στην παρούσα έρευνα

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

Εισαγωγή

Ονομάζομαι Δέσποινα Καρπούζη και είμαι υποψήφια διδάκτωρ στο Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ. Υπό την επίβλεψη του Καθηγητή Ιαν Ρίβερς και της Δρ. Κάρμεν Λώρα Λόβιν πρόκειται να διερευνήσω το παραπάνω ερώτημα. Θα το εκτιμούσα ιδιαίτερα αν δεχόσασταν να με βοηθήσετε στην έρευνα μου.

Ποιος είναι ο σκοπός της έρευνας?

Η παρούσα έρευνα σκοπεύει να ερευνήσει τον τρόπο με τον οποίο η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης. Πιο συγκεκριμένα βασικός σκοπός της έρευνας αυτής είναι να μελετήσει και να αναλύσει τις απόψεις των γονέων σχετικά με το πώς τα παιδιά τους βίωσαν τις εκπαιδευτικές πρακτικές που προωθούν την αναγνώριση και την ανταπόκριση στη σωματική ποικιλομορφία των μαθητών στα ελληνικά νηπιαγωγεία. Παράλληλα η παρούσα μελέτη ενδιαφέρεται να διερευνήσει πως οι γονείς εξέλαβαν τις εμπειρίες των παιδιών τους που σχετίζονται με τους τρόπους που αντιστάθηκαν στις επικρατούσες αντιλήψεις που συνδέονται με το σώμα τους. Ένας άλλος βασικός στόχος της συγκεκριμένης μελέτης είναι να ερευνήσει πως οι ίδιοι οι νέοι βίωσαν τη σωματική τους ποικιλομορφία στο νηπιαγωγείο που φοιτούσαν.

Πρέπει να λάβετε μέρος στην έρευνα?

Η συμμετοχή σας στην παρούσα έρευνα είναι εντελώς εθελοντική και είστε ελεύθερος/-η να αρνηθείτε. Εάν αποφασίσετε να συμμετάσχετε και αλλάξετε γνώμη αργότερα, θα πρέπει να αποχωρήσετε πριν τη συγγραφή της διατριβής μου που θα ξεκινήσει τον Αύγουστο του 2021.

Τι θα κάνετε στην έρευνα;

Κατά τη διάρκεια της έρευνας θα σας ζητηθεί να συμμετάσχετε σε μια ημι-δομημένη συνέντευξη. Η συνέντευξη μπορεί να διεξαχθεί στα ελληνικά ή στα αγγλικά. Κατά τη διάρκεια της συνεδρίας θα συζητηθούν 3 ερωτήσεις που

αφορούν τις απόψεις σας σχετικά με το πώς το παιδί σας βίωσε τη σωματική του ποικιλομορφία στο νηπιαγωγείο που φοιτούσε. Η συνεδρία θα διαρκέσει όχι περισσότερο από μιάμιση ώρα. Η συνέντευξη θα πραγματοποιηθεί στις εγκαταστάσεις του Οργανισμού μέσω του οποίου σας προσέγγισε η ερευνήτρια, Καρπούζη Δέσποινα.

Γιατί κληθήκατε να συμμετάσχετε στην έρευνα

Η παρούσα έρευνα ενδιαφέρεται να μελετήσει τον τρόπο με τον οποίο η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης.

Επομένως, σας ζητήθηκε να συμμετάσχετε στην έρευνα κυρίως λόγω του ρόλου σας ως γονέα παιδιού προσχολικής ηλικίας.

Τι είδους πληροφορίες πρόκειται να συλλεχθούν κατά τη διάρκεια της έρευνας, ποιος θα έχει πρόσβαση στις πληροφορίες, πού θα αποθηκευτούν οι πληροφορίες και για πόσο καιρό θα διατηρηθούν;

Κατά τη διάρκεια της παρούσας έρευνας πρόκειται να συλλέξω πληροφορίες από ημι-δομημένες συνεντεύξεις και την ανάλυση έντυπου υλικού που έχουν αναρτήσει οι προαναφερθέντες οργανισμοί στις ιστοσελίδες τους. Τα δεδομένα που θα προέλθουν από τις ημι-δομημένες συνεντεύξεις πρόκειται να γίνουν ανώνυμα με τη χρήση ψευδώνυμων που θα έχουν συμφωνηθεί μαζί σας. Δεν θα χρησιμοποιηθούν προσωπικά δεδομένα και η ταυτότητα όλων των συμμετεχόντων δεν θα αποκαλυφθεί. Αποσπάσματα από τις ημι-δομημένες συνεντεύξεις πρόκειται να χρησιμοποιηθούν κατά τη συγγραφή της διατριβής μου, ωστόσο η ανωνυμία των οργανισμών, των γονέων και των νέων ατόμων που θα συμμετέχουν στην έρευνα θα διασφαλιστεί απολύτως. Οι πληροφορίες που συλλέγονται από τους συμμετέχοντες θα χρησιμοποιηθούν για να συμβάλουν στην συγγραφή της διατριβής μου που πρόκειται να ολοκληρωθεί το 2022. Κατά την διάρκεια της έρευνας, θα έχουν πρόσβαση στις πληροφορίες που συλλέγονται οι επιβλέποντες μου και εγώ. Όλες οι πληροφορίες θα αποθηκευτούν με ασφάλεια στο Strathcloud για όσο η παρούσα έρευνα διαρκεί και μετά θα καταστραφούν με ασφάλεια όταν η έρευνα ολοκληρωθεί..

Το Πανεπιστήμιο του Στραθκλάιντ είναι εγγεγραμμένο στο Γραφείο του Επιτρόπου πληροφοριών που εφαρμόζει τον Νόμο περί Προστασίας Δεδομένων 1998. Όλα τα προσωπικά δεδομένα των συμμετεχόντων θα υποβάλλονται σε επεξεργασία σύμφωνα με τις διατάξεις του Νόμου περί Προστασίας Δεδομένων 1998.

Τι πρόκειται να συμβεί μετά?

Εάν είστε πρόθυμος/-η, να συμμετάσχετε στην παρούσα έρευνα, σας παρακαλώ να συμπληρώσετε το συνημμένο έντυπο συγκατάθεσης και να μου το επιστρέψετε το συντομότερο δυνατόν. Εάν δεν επιθυμείτε να συμμετάσχετε στη συγκεκριμένη έρευνα, θα ήθελα να σας ευχαριστήσω που αφιερώσατε χρόνο για να διαβάσετε αυτές τις πληροφορίες. Μετά την ολοκλήρωση της έρευνας, μπορείτε να ζητήσετε ένα αντίγραφο της διατριβής μου και των κεφαλαίων εντός.

Στοιχεία επικοινωνίας ερευνητή:

Εάν χρειάζεστε περισσότερες πληροφορίες σχετικά με την έρευνά μου, μη διστάσετε να επικοινωνήσετε απευθείας μαζί μου. Το e-mail μου είναι despoina.karpouzi@strath.ac.uk

Στοιχεία επικοινωνίας του επικεφαλούς ερευνητή:

Μπορείτε να επικοινωνήσετε απευθείας με τον υπεύθυνο για την επίβλεψη αυτής της έρευνας, τον Καθηγητή Ian Rivers στην παρακάτω διεύθυνση:

The University of Strathclyde
The Lord Hope Building (LH340c)
141 St James Road
GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk

Έντυπο Συναίνεσης για τους Γονείς

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πώς η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει το Πληροφοριακό Έντυπο που αφορά τη συμμετοχή μου στην παρούσα έρευνα και ο ερευνητής απάντησε σε οποιοσδήποτε ερωτήσεις του έθεσα.
- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει τη Δήλωση Απορρήτου για τους συμμετέχοντες σε ερευνητικά έργα και κατανοώ πώς θα χρησιμοποιηθούν τα προσωπικά μου στοιχεία και τι θα συμβεί σε αυτά (Π.χ. πώς θα αποθηκευτούν και για πόσο καιρό).
- Κατανοώ ότι η συμμετοχή μου στην παρούσα έρευνα είναι εθελοντική και ότι είμαι ελεύθερος/-η να αποχωρήσω από την έρευνα ανά πάσα στιγμή, μέχρι να ξεκινήσει η συγγραφή της διατριβής τον Αύγουστο του 2021, χωρίς να είμαι υποχρεωμένος/-η να δώσω κάποια εξήγηση και χωρίς συνέπειες.
- Κατανοώ ότι μπορώ να ζητήσω την απόσυρση από τη μελέτη ορισμένων προσωπικών πληροφοριών και ότι όποτε αυτό είναι δυνατόν οι ερευνητές θα συμμορφωθούν με το αίτημά μου. Αυτό περιλαμβάνει τα ακόλουθα προσωπικά δεδομένα:
 - ο ηχογραφήσεις συνεντεύξεων στις οποίες αποκαλύπτεται η ταυτότητα μου
 - ο τα προσωπικά μου στοιχεία από το απομαγνητοφωνημένο κείμενο
- Κατανοώ ότι τα ανώνυμα δεδομένα (δηλαδή δεδομένα που δεν προσδιορίζουν οργανισμούς ή συμμετέχοντες) δεν μπορούν να αποσυρθούν αφού συμπεριληφθούν στη μελέτη.
- Κατανοώ ότι οποιαδήποτε πληροφορία καταγραφεί στην έρευνα θα παραμείνει εμπιστευτική και καμία πληροφορία που αποκαλύπτει την ταυτότητα μου δεν θα δημοσιοποιηθεί.
- Συναινώ να συμμετάσχω στην παρούσα έρευνα.

- Συναινώ να ηχογραφηθώ στα πλαίσια της παρούσας έρευνας.

Συμφωνείτε με τις παραπάνω δηλώσεις; ΝΑΙ / ΟΧΙ (Παρακαλώ κυκλώστε)

(Παρακαλώ γράψτε το όνομα σας)	
Υπογραφή συμμετέχων/-ουσα	Ημερομηνία

Πληροφοριακό Έντυπο που αφορά τη συμμετοχή νέων ατόμων στην παρούσα έρευνα

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

Εισαγωγή

Ονομάζομαι Δέσποινα Καρπούζη και είμαι υποψήφια διδάκτωρ στο Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ. Υπό την επίβλεψη του Καθηγητή Ιαν Ρίβερς και της Δρ. Κάρμεν Λώρα Λόβιν πρόκειται να διερευνήσω το παραπάνω ερώτημα. Θα το εκτιμούσα ιδιαίτερα αν δεχόσασταν να με βοηθήσετε στην έρευνα μου.

Ποιος είναι ο σκοπός της έρευνας?

Η παρούσα έρευνα σκοπεύει να ερευνήσει τον τρόπο με τον οποίο η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης. Πιο συγκεκριμένα βασικός σκοπός της έρευνας αυτής είναι να μελετήσει και να αναλύσει τις απόψεις των γονέων σχετικά με το πώς τα παιδιά τους βίωσαν τις εκπαιδευτικές πρακτικές που προωθούν την αναγνώριση και την ανταπόκριση στη σωματική ποικιλομορφία των μαθητών στα ελληνικά νηπιαγωγεία. Παράλληλα η παρούσα μελέτη ενδιαφέρεται να διερευνήσει πως οι γονείς εξέλαβαν τις εμπειρίες των παιδιών τους που σχετίζονται με τους τρόπους που αντιστάθηκαν στις επικρατούσες αντιλήψεις που συνδέονται με το σώμα τους. Ένας άλλος βασικός στόχος της συγκεκριμένης μελέτης είναι να ερευνήσει πως οι ίδιοι οι νέοι βίωσαν τη σωματική τους ποικιλομορφία στο νηπιαγωγείο που φοιτούσαν.

Πρέπει να λάβετε μέρος στην έρευνα?

Η συμμετοχή σας στην παρούσα έρευνα είναι εντελώς εθελοντική και είστε ελεύθερος/-η να αρνηθείτε. Εάν αποφασίσετε να συμμετάσχετε και αλλάξετε γνώμη αργότερα, θα πρέπει να αποχωρήσετε πριν τη συγγραφή της διατριβής μου που θα ξεκινήσει τον Αύγουστο του 2021.

Τι θα κάνετε στην έρευνα;

Κατά τη διάρκεια της έρευνας θα σας ζητηθεί να συμμετάσχετε σε μια ημι-δομημένη συνέντευξη. Η συνέντευξη μπορεί να διεξαχθεί στα ελληνικά ή στα αγγλικά. Κατά τη διάρκεια της συνεδρίας θα συζητηθεί 1 ερώτηση που σχετίζεται με το πώς εσείς ο ίδιος/η ίδια ως παιδί βιώσατε τη σωματική σας ποικιλομορφία στο νηπιαγωγείο που φοιτούσε. Η συνεδρία θα διαρκέσει όχι περισσότερο από μιάμιση ώρα. Η συνέντευξη θα πραγματοποιηθεί στις εγκαταστάσεις του Οργανισμού μέσω του οποίου σας προσέγγισε η ερευνήτρια, Καρπούζη Δέσποινα.

Γιατί κληθήκατε να συμμετάσχετε στην έρευνα

Ένας από τους βασικούς στόχους της παρούσας έρευνας είναι να μελετήσει πώς οι ίδιοι οι νέοι (ηλικίας 18 + -23 ετών) βίωσαν τη σωματική τους ποικιλομορφία στο νηπιαγωγείο που φοιτούσαν. Επομένως, σας ζητήθηκε να συμμετάσχετε στην έρευνα κυρίως λόγω της ηλικίας σας.

Τι είδους πληροφορίες πρόκειται να συλλεχθούν κατά τη διάρκεια της έρευνας, ποιος θα έχει πρόσβαση στις πληροφορίες, πού θα αποθηκευτούν οι πληροφορίες και για πόσο καιρό θα διατηρηθούν;

Κατά τη διάρκεια της παρούσας έρευνας πρόκειται να συλλέξω πληροφορίες από ημι-δομημένες συνεντεύξεις και την ανάλυση έντυπου υλικού που έχουν αναρτήσει οι προαναφερθέντες οργανισμοί στις ιστοσελίδες τους. Τα δεδομένα που θα προέλθουν από τις ημι-δομημένες συνεντεύξεις πρόκειται να γίνουν ανώνυμα με τη χρήση ψευδώνυμων που θα έχουν συμφωνηθεί μαζί σας. Δεν θα χρησιμοποιηθούν προσωπικά δεδομένα και η ταυτότητα όλων των συμμετεχόντων δεν θα αποκαλυφθεί. Αποσπάσματα από τις ημι-δομημένες συνεντεύξεις πρόκειται να χρησιμοποιηθούν κατά τη συγγραφή της διατριβής μου, ωστόσο η ανωνυμία των οργανισμών, των γονέων και των νέων ατόμων που θα συμμετέχουν στην έρευνα θα διασφαλιστεί απολύτως. Οι πληροφορίες που συλλέγονται από τους συμμετέχοντες θα χρησιμοποιηθούν για να συμβάλουν στην συγγραφή της διατριβής μου που πρόκειται να ολοκληρωθεί το 2022. Κατά την διάρκεια της έρευνας, θα έχουν πρόσβαση στις πληροφορίες που συλλέγονται οι επιβλέποντες μου και εγώ. Όλες οι πληροφορίες θα αποθηκευτούν με ασφάλεια στο Strathcloud για όσο η παρούσα έρευνα διαρκεί και μετά θα καταστραφούν με ασφάλεια όταν η έρευνα ολοκληρωθεί.. Το Πανεπιστήμιο του Στραθκλάιντ είναι εγγεγραμμένο στο Γραφείο του Επιτρόπου πληροφοριών που εφαρμόζει τον Νόμο περί Προστασίας Δεδομένων 1998. Όλα τα προσωπικά δεδομένα των συμμετεχόντων θα υποβάλλονται σε επεξεργασία σύμφωνα με τις διατάξεις του Νόμου περί Προστασίας Δεδομένων 1998.

Τι πρόκειται να συμβεί μετά?

Εάν είστε πρόθυμος/-η, να συμμετάσχετε στην παρούσα έρευνα, σας παρακαλώ να συμπληρώσετε το συνημμένο έντυπο συγκατάθεσης και να μου το επιστρέψετε το συντομότερο δυνατόν. Εάν δεν επιθυμείτε να συμμετάσχετε στη συγκεκριμένη έρευνα, θα ήθελα να σας ευχαριστήσω που αφιερώσατε χρόνο για να διαβάσετε αυτές τις πληροφορίες. Μετά την ολοκλήρωση της έρευνας, μπορείτε να ζητήσετε ένα αντίγραφο της διατριβής μου και των κεφαλαίων εντός.

Στοιχεία επικοινωνίας ερευνητή:

Εάν χρειάζεστε περισσότερες πληροφορίες σχετικά με την έρευνά μου, μη διστάσετε να επικοινωνήσετε απευθείας μαζί μου. Το e-mail μου είναι despoina.karpouzi@strath.ac.uk

Στοιχεία επικοινωνίας του επικεφαλούς ερευνητή:

Μπορείτε να επικοινωνήσετε απευθείας με τον υπεύθυνο για την επίβλεψη αυτής της έρευνας, τον Καθηγητή Ian Rivers στην παρακάτω διεύθυνση:

The University of Strathclyde
The Lord Hope Building (LH340c)
141 St James Road
GLASGOW G4 0LT
Scotland

Tel: +44 (0)141 444 8362

Email: ian.rivers@strath.ac.uk

Έντυπο Συναίνεσης για τα Νέα Ατομα

Όνομα του Τμήματος

Τμήμα Εκπαίδευσης του Πανεπιστημίου Στραθκλάιντ

Τίτλος της έρευνας

Πως η σωματική ποικιλομορφία των μαθητών γίνεται αντικείμενο διαπραγμάτευσης μέσω της παιδαγωγικής σε ελληνικά προσχολικά πλαίσια εκπαίδευσης

- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει το Πληροφοριακό Έντυπο που αφορά τη συμμετοχή μου στην παρούσα έρευνα και ο ερευνητής απάντησε σε οποιεσδήποτε ερωτήσεις του έθεσα.
- Επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει τη Δήλωση Απορρήτου για τους συμμετέχοντες σε ερευνητικά έργα και κατανοώ πώς θα χρησιμοποιηθούν τα προσωπικά μου στοιχεία και τι θα συμβεί σε αυτά (Π.χ. πώς θα αποθηκευτούν και για πόσο καιρό).
- Κατανοώ ότι η συμμετοχή μου στην παρούσα έρευνα είναι εθελοντική και ότι είμαι ελεύθερος/-η να αποχωρήσω από την έρευνα ανά πάσα στιγμή, μέχρι να ξεκινήσει η συγγραφή της διατριβής τον Αύγουστο του 2021, χωρίς να είμαι υποχρεωμένος/-η να δώσω κάποια εξήγηση και χωρίς συνέπειες.
- Κατανοώ ότι μπορώ να ζητήσω την απόσυρση από τη μελέτη ορισμένων προσωπικών πληροφοριών και ότι όποτε αυτό είναι δυνατόν οι ερευνητές θα συμμορφωθούν με το αίτημά μου. Αυτό περιλαμβάνει τα ακόλουθα προσωπικά δεδομένα:
 - ο ηχογραφήσεις συνεντεύξεων στις οποίες αποκαλύπτεται η ταυτότητα μου
 - ο τα προσωπικά μου στοιχεία από το απομαγνητοφωνημένο κείμενο
- Κατανοώ ότι τα ανώνυμα δεδομένα (δηλαδή δεδομένα που δεν προσδιορίζουν οργανισμούς ή συμμετέχοντες) δεν μπορούν να αποσυρθούν αφού συμπεριληφθούν στη μελέτη.
- Κατανοώ ότι οποιαδήποτε πληροφορία καταγραφεί στην έρευνα θα παραμείνει εμπιστευτική και καμία πληροφορία που αποκαλύπτει την ταυτότητα μου δεν θα δημοσιοποιηθεί.
- Συναινώ να συμμετάσχω στην παρούσα έρευνα.
- Συναινώ να ηχογραφηθώ στα πλαίσια της παρούσας έρευνας.

Συμφωνείτε με τις παραπάνω δηλώσεις; ΝΑΙ / ΟΧΙ (Παρακαλώ κυκλώστε)

(Παρακαλώ γράψτε το όνομα σας)	
Υπογραφή συμμετέχων/-ουσα	Ημερομηνία

Οδηγός συνέντευξης για τους Γονείς

Πώς πιστεύετε ότι το παιδί σας βίωσε τις τυπικές εκπαιδευτικές συζητήσεις σχετικά με το σώμα του στο νηπιαγωγείο που φοιτούσε;

- α) Πώς προσδιορίζει το παιδί σας τον εαυτό του σε σχέση με το σώμα του ;
- β) Μπορείτε να μου περιγράψετε μερικές θετικές εμπειρίες από τη ζωή του παιδιού σας στο νηπιαγωγείο;
- γ) Μπορείτε παρακαλώ να μου περιγράψετε τυχόν δυσκολίες που αντιμετώπισε;

Πώς πιστεύετε ότι το παιδί σας βίωσε τις εκπαιδευτικές πρακτικές που προωθούν την αναγνώριση και την ανταπόκριση στη σωματική ποικιλομορφία των μαθητών στο προσχολικό του περιβάλλον;

- α) Μπορείτε να μου πείτε ποιες εκπαιδευτικές πρακτικές απόλαυσε πραγματικά το παιδί σας κατά τη διάρκεια της φοίτησης του στο νηπιαγωγείο;
- β) Μπορείτε παρακαλώ να μου περιγράψετε αυτές τις εκπαιδευτικές πρακτικές με πιο λεπτομερή τρόπο;

Πώς αντιλαμβάνεστε τις εμπειρίες του παιδιού σας που σχετίζονται με την αντίθεσή του στην επικρατούσα ιδεολογία σχετικά με τη σωματική ποικιλομορφία των μαθητών στο νηπιαγωγείο που φοιτούσε;

- α) Μπορείτε να μου περιγράψετε πώς το παιδί σας έχει αντισταθεί (αν έχει αντισταθεί) στις επικρατούσες σχολικές συζητήσεις σχετικά με τη σωματική ποικιλομορφία;

Οδηγός συνέντευξης για τα Νέα Άτομα

Πώς βιώσατε τη σωματική σας ποικιλομορφία στο νηπιαγωγείο ;

α) Μπορείτε παρακαλώ να μου μιλήσετε για τις μαθησιακές πρακτικές που εφαρμόζονταν στο νηπιαγωγείο που φοιτούσατε και σας άρεσαν ?

β) Μπορείτε παρακαλώ να μου περιγράψετε τυχόν δυσκολίες που αντιμετωπίσατε ως μαθητής νηπιαγωγείου;

Appendix 2

Example of assigning codes to Interview text No 6

Giota was a mother of three (3) children. She was a teacher herself in a Special School.

I have three (3) children. My eldest son was diagnosed with autism (P.C. 3 Being diagnosed or Pathologising bodies). Thus, parallel support was provided for him since he was in Grade 5 (P.C. 4 Providing parallel support or Providing specialised services within the ordinary school space). To be honest we had to struggle a lot to ensure this type of support for our child (P. C. 5 Parents struggling or Parents resisting to institutional barriers)

On the other hand, my youngest son was assessed when he was in kindergarten. (P. C. 2 Assessing bodies or Monitoring and classifying bodies and later Institutionalised Practices of disciplining/managing bodies). His teachers insisted that he should go through an assessment in the local Centre of Educational and Consulting Support (in Greek: Κέντρο Εκπαιδευτικής και Συμβουλευτικής Υποστήριξης). (P.C. 2 Assessing bodies or Monitoring/ Classifying bodies later Institutionalised Practices of disciplining/managing bodies). Thus, I asked his teachers to prepare the prerequisite report (this report is an official document called «Descriptive Report of the Psycho-social Adjustment of students») for him, since I knew the process needing to be followed from my eldest son (P.C. 2 Preparing the report or Monitoring/ Classifying bodies or Institutionalised Practices of disciplining/managing bodies). He was also seen by a child psychiatrist. (P.C. 3 Being seen by child psychiatrist or Pathologising bodies). At the end my youngest son was diagnosed with Attention Deficit and Hyperactivity Disorder (P.C. 3 Being diagnosed or Pathologising bodies). To be honest, he was just a very active child who didn't want to sit and complete his work or follow the school routine (P.C. 6 Bodies refusing to adjust to school routine). So we struggled heavily to get my youngest son assessed (P. C. 5 Parents struggling or Parents resisting institutional barriers). Due to the financial crisis and the lack of specialised personnel, class teachers are expected to manage the students who are not particularly disruptive. (P.C. 7 Managing/disciplining bodies)

To cut the story short, based on his official diagnosis A. (her youngest son's name) has to be pulled out of his class 3 hours per week to get additional support in math and literacy (P.C. 4 Being pulled out of the classroom to get support or Providing specialised services within the ordinary school space). He has to go and attend the inclusive class (P.C. 4 Going to a different/heterogenous space within school or Providing specialised services within the mainstream school space)

As I mentioned before, A. (her son's name) was a very active boy just like Dennis the Menace (P.C. 8 Being an unruly body). Thus, he used to come up with rather weird and troublesome activities. For example, when he was in kindergarten, one time he carried soil from the school yard and threw it into the toilets. As a result, the toilets ended up being clogged up (P.C. 6 Bodies refusing to adjust to the school routine). His teacher was furious at him and started yelling at him (P.C.7 Managing/disciplining bodies).

In kindergarten A.'s best friend was V. because she was just like him (P. C. 8 Being an unruly body). They were both struggling to follow the morning routine. Especially after break they could not sit and participate in a group activity. My son would be outside running and playing on the swings, or they would be both running around within the class (P.C. 6 Bodies refusing to adjust to the school routine). The kindergarten teacher was complaining that she could not run after them. So she

would ask my son to sit on "the chair of the consequences". He was sitting quite often on this chair. The teacher would also put a board next to him and she would draw stars if he was sitting quietly (P.C. 7 Managing/disciplining bodies).

The label of "Dennis the Menace" was imposed on my son in kindergarten (P.C. 7 Labels being imposed on unruly bodies or Managing and disciplining bodies). He still carries the same label even in Primary school (P.C. 7 Labels being carried by unruly bodies or Managing and disciplining bodies). He is constantly told off for not concentrating on his work and having ants on his bottom (Greek idiom meaning not being able to stand still) (P.C. 7 Managing/ Disciplining bodies). That's an issue though as the need for a student to be labelled is created (P.C. 7 Managing/ Disciplining bodies) when the teacher does not spend time in finding out (Greek idiom: δεν κάθεται να δεις) which are the needs of each student (P.C.9 Finding out the needs or Disregarding the presence/needs/experiences of unruly bodies or Rendering invisible specific bodies, their needs and experiences) even if he/she has a very small group of students".

You know, my son peed on him two or three times in school, because he kept asking his teacher to go to the toilet. Of course, the teacher ignored him (P.C. 9 Ignoring bodies or Disregarding the presence/needs/experiences of unruly bodies or Rendering invisible specific bodies, their needs and experiences). At the end she told him that he couldn't go (P.C. 7 Managing/ disciplining bodies). Unfortunately, his teacher did not try to understand what the problem was (P.C.9 Not trying to understand the problem: Disregarding the presence/needs/experiences of unruly bodies or Rendering invisible specific bodies, their needs and experiences). My son feared going to the toilet on his own, as it was on the basement.....To be honest, as a result of his teacher's attitude, my son did not want to go to school (P.C. 13 Being submitted to teacher's stigmatising disciplinary practices). You know he is a very sensitive boy. So I had to call the class teacher and explain to her what was the problem. At the same time, I had to ask her if she could send someone with him each time he needed to go to the bathroom (P.C. 10 Parents resisting to teachers' disciplinary practices/authority).

On the other hand, the teacher of the inclusive class did realise that my son was scared to go to the toilet on his own and he started escorting him to the toilet (P.C. 11 Realizing/ Acknowledging the needs /experiences of unruly bodies within segregated or heterogenous class spaces). (P.C.11 Realising/Acknowledging the needs /experiences of unruly bodies within segregated or heterogenous class spaces)

My son's class teacher seems to be extremely vigilant as far as the completion of the required syllabus (P.C. 12 Being vigilant about the completion of syllabus or Adopting dominant pedagogical praxes within mainstream classroom spaces) let's say that it is ok.... She also gives the children extra worksheets, extra books to read, extra photocopies with math exercises. She overloads these children with so much classwork and homework (P. C. 12 Giving extra work/ Overloading students or Adopting dominant pedagogical praxes within mainstream classroom spaces) and what is the point of all these.... It is as if our children are on the 2nd year of their studies in the University (P.C. 10 Parents resisting to the teacher's authority) To be honest for a child like my little one who has ants on his bottom (Greek idiom: δεν μπορεί να καθίσει στα αυγά του meaning can't stand still) is extremely difficult (P.C. 9 Rendering invisible specific bodies, their needs and experiences). He usually reacts and he refuses to finish his work (P. C. 6 Bodies refusing to adjust to the school routine).

My son really loves art and music classes. You know why? Because at least for a short period of time he manages to stay away from this authoritarian pedagogical

model of "Sit down and write!" or "Why are you so noisy? Be quiet!" or "It is time for working not for chit-chat". There are strict rules that children should follow like "We don't laugh in class" or "We keep quiet in class" (P.C. 7 Managing/disciplining bodies). If students don't follow these rules (P. C. 6 Bodies refusing to adjust to the school routine and rules), they stay in class during break time (P. C. 7 Managing/disciplining bodies). We are talking about practices which are alien to the modern theory of pedagogy. We are also talking about very young children (P. C. 10 Parents resisting to the teacher's authority). You know, my son keeps telling me that their teacher doesn't sing any songs with them like she used to (P.C.12 Adopting dominant pedagogical praxes within mainstream classroom spaces

Appendix 3

14 Assigned Process Codes

P.C.1 Gaining physical access to local mainstream schools

P.C. 2 Preparing the report or Monitoring/Classifying bodies or Institutionalised Practices of disciplining/managing bodies

P.C. 3 Being diagnosed or Pathologising bodies

P.C. 4 Being pulled out of the classroom to get support or Providing specialised services within the ordinary school space

P. C. 5 Parents struggling or Parents resisting to institutional barriers)

P. C. 6 Bodies refusing to adjust to the school routine

P.C. 7 Managing/ Disciplining bodies

P. C. 8 Being an unruly body

P.C.9 Finding out the needs or Disregarding the presence/needs/experiences of unruly bodies or Rendering invisible specific bodies, their needs and experiences)

P. C. 10 Parents resisting to the teacher's authority

P.C. 11 Realising/Acknowledging the needs /experiences of unruly bodies within segregated or heterogenous class spaces) (P.C.11 Realising/Acknowledging the needs /experiences of unruly bodies within segregated or heterogenous class spaces)

P.C. 12 Being vigilant about the completion of syllabus or Adopting dominant pedagogical praxes within mainstream classroom spaces

P.C. 13 Being submitted to teacher's stigmatising disciplinary practices).

P.C. 14 Being submitted to discursive violence (P.C. 14 Being submitted to discursive violence)

Appendix 4

Example of Memo writing on coding activity

At this early stage of the coding process, my constant and active engagement with the research data has enabled me to recognise some recurring regularities. More specifically, I have identified that the parents of disabled children kept talking about their struggle to gain access to local schools for their children. These parents alongside the parents of refugee/asylum-seeking children quite often mentioned that their children were dislocated to special schools, or they were pulled out of their ordinary classrooms and sent to segregated school spaces within ordinary schools. Within these heterogenous education spaces (namely the inclusive classes for disabled students and the Zones of Educational Priorities for the refugee or asylum-seeking children), students used to get additional support in math or literacy. The role of space in controlling and disciplining the non-conforming/ unproductive/ unruly students' bodies is extensively analysed in the Foucauldian theory. The role of schools is not considered neutral since they are viewed as institutional spaces promoting the legitimation of the social status quo. Within these institutional spaces, the distribution of bodies in space is regarded as a disciplinary technique

Appendix 5

Code definition: 2- Monitoring/ Classifying bodies and 3- Being diagnosed or Pathologising bodies

In creating these two (2) codes, I noticed that they are interrelated. Acknowledging that schools as formal education spaces aim at the reproduction of the normative social status quo implies that bodies failing to "fit within" the rigid boundaries of the school status quo tend to be monitored and categorised by experts. Thus, these bodies are labelled as in need of being fixed, that is, to be normalised. As a result, unruly/unfit bodies tend to be pathologised and subjected to disciplinary power.