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From critical analysis to critical education: The TRACE Research Report

Vasia Tsami (*University of Crete*), Eirini Skoura (*University of Patras*), Villy Tsakona (*National & Kapodistrian University of Athens*) & Argiris Archakis (*University of Patras*)

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From Critical Analysis to Critical Education: The TRACE Research Report[1]

Vasia Tsami
University of Crete

Eirini Skoura
University of Patras

Villy Tsakona,
National and Kapodistrian University of Athens

Argiris Archakis
University of Patras

Abstract

The research project "TRACE: Tracing Racism in Anti-raCist discoursE – A critical approach to European public speech on the migrant and refugee crisis" adopts a critical discourse analytical perspective to examine how racist discourse can be implicitly embedded in seemingly antiracist texts. To facilitate this, we developed an open-access digital database in a Wiki format, which includes indicative text analyses and teaching proposals. The project also foregrounds the role of education in cultivating critical literacy by enabling students to identify the subtle ways in which texts reproduce and normalise social and linguistic inequalities. Hence, TRACE offers specific educational tools that help students detect racist assumptions and representations in antiracist discourse. Acknowledging the central role of teachers, we organised a series of training seminars with both prospective and practicing teachers in primary and secondary education and documented their responses to our critical teaching proposals. The effective application of these proposals relies on educators' willingness to engage reflexively with language, challenge dominant discursive norms, and participate as co-researchers and co-constructors of both educational practice and broader social realities.

1. Introduction

Migrants'[2] movements towards Europe, especially since 2015, resulted in the emergence of diverse views and attitudes towards them, which range from solidarity to

[1] Part of the data presented in this article (see section 4.3) were previously discussed in Tsami et al. (2025).
[2] We would not like to make a distinction between *(im)migrants* and *refugees*, even though such a distinction has been strongly debated especially as far as its technical and legal aspects are concerned. If emphasis is placed on people's need to move towards a place for various reasons, such technical/legal differences between the terms may not be that important, after all. In our view, emphasis should instead be placed on how these people are accepted and treated in the host communities, and eventually in their contacts with local populations (see also Archakis, 2020:17, footnote 2; Archakis & Tsakona, 2024a: 2, footnote 1). In this article, we also use the plural form *Others* as an umbrella term referring to minority groups, including (im)migrants and refugees. We adopt this broader term not to obscure these categories,

racism. Racist views, in particular, are not always explicitly and blatantly expressed, but are often implicit and even reproduced through antiracist discourse, although the latter is supposed to denounce and reject racism (Weaver, 2016; Archakis & Tsakona, 2024b).

In this context, we designed the research project "TRACE: Tracing Racism in Anti-raCist discoursE - A critical approach to European public speech on the migrant and refugee crisis" (henceforth TRACE), which aims to bring to the surface the racist values and standpoints covertly circulated through so-called antiracist discourse. In order to critically analyse antiracist discourse, we created an open-access digital database in a Wiki format. There, we also offer indicative analyses of texts and teaching proposals involving antiracist texts coming from the corpus.[3]

In our view, nowadays education (whether primary, secondary, or tertiary) is expected to redefine its role towards cultivating students' critical literacy skills, so that they become capable of detecting the ways texts reproduce and entrench social and linguistic inequalities (see among others Fairclough, 1992; Janks, 2000; Curdt-Christiansen, 2010). To achieve this aim in the context of the TRACE project, we designed teaching proposals training students to identify racist standpoints in antiracist texts. Moreover, in our effort to disseminate our research findings and our teaching proposals, we organised a number of training seminars addressing prospective and practicing primary and secondary school teachers in Greece. Bearing in mind that teachers' contribution and feedback are essential for the implementation of our teaching proposals in class, we decided to document and analyse their reactions to our critical analyses and teaching activities.

So, in what follows, we briefly describe the main points of the TRACE project (section 2) and the digital database Wiki-TRACE (section 3). Then, we discuss how we connected our research findings with critical language teaching by designing classroom activities featuring the analysis of antiracist texts (section 4.1). We also refer to the goals of the training seminars (section 4.2) and we focus on a training seminar attended by postgraduate students as an indicative case study (section 4.3). The final section 5 contains an overview of the academic, educational, and social impact of TRACE by underlining the potential of the respective educational material.

2. What is TRACE about?

TRACE aims to detect the invisible, normalised dimensions of racism which manage to infiltrate antiracist discourse, disguised as antiracist intentions. In particular, this research project seeks to highlight the fact that racist views are not disseminated exclusively through texts overtly stigmatising migrants, but also through antiracist texts which, although they programmatically oppose racism, end up perpetuating and normalising inequalities. This paradoxical and controversial coexistence of racism and antiracism is at the core of TRACE. On the one hand, racism promotes denigrating representations of the Others, while naturalising the privilege of the majority (see among others van Dijk, 2008). On the other, antiracism aims to challenge and

but to highlight the discourse strategies through which these minority groups are constructed and positioned in the public sphere.

[3] TRACE was funded by the Hellenic Foundation of Research and Innovation (HFRI-FM17-42, HFRI 2019-2022; see: https://trace2019.wixsite.com/trace-project?lang=en).

eventually eliminate racism by promoting a positive social agenda according to which people could live together in mutual respect (see among others Anthias & Lloyd, 2002).

The infiltration of racism in seemingly antiracist texts is captured by the concept of *liquid racism* introduced by Weaver (2016). Liquid racism constitutes a covert form of racism which often escapes our attention, as it has nothing to do with the violent dimension of traditional, old racism. That is to say, liquid racism does not openly promote the exclusion or elimination of Others; instead, it supports the tolerance, acceptance, and inclusion of the Others provided that they become passive individuals and assimilate to the culture and language of the majority (Archakis & Tsakona, 2024b).

The emergence and circulation of liquid racism go hand in hand with the widespread dissemination and acceptance of antiracist standpoints. Especially since the end of WWII, most western states have officially banned blatant racist practices and have promoted social equality, the acceptance of the Others, and multiculturalism (van Dijk, 2021). However, such an acceptance of antiracist values often turns out to be superficial, as the Others may not be officially persecuted or marginalised, but their sociocultural "differences" become highlighted and rejected. In other words, liquid racism does not necessarily frame the Others as biologically inferior, like biological racism did/still does, but it underlines their cultural incompatibility *vis-à-vis* the dominant sociocultural context of the majority population, thus indirectly pushing the Others to assimilate to that context: it incites (if not forces) them to accept the dominant values, standpoints, and behaviours after leaving behind those sociocultural traits which constitute "their diversity". Their coexistence with the majority population is perceived as a threat which may undermine and alter the cultural and national status quo (Archakis & Tsakona, 2024a).

Ambiguity is the main characteristic of liquid racism: the latter is reproduced, for instance, through disclaimers bringing together racist and antiracist positionings, such as *I am not racist, but some migrants are thieves* (Karachaliou et al., 2024: 43). In this sense, we should not consider liquid racism as a weakened residue or version of racism: it is equally dangerous with traditional racism, as its ambiguities manage to hide its intentions and render it hard to detect. As a result, liquid racism may lower our defences against racist discrimination (Weaver, 2016: 64).

The main findings of our critical analyses of antiracist texts coming from the Greek digital sphere suggest that migrants are more often than not portrayed as groups of people, through quantifiers and dehumanising metaphors, as weak, vulnerable, and suffering people with limited agency, and as willing to accept help and charity coming from the powerful majority. They are also represented as eager to assimilate to the dominant linguacultural context and to internalise its values in order to become accepted by the Greek majority. Through such representations, antiracist texts end up reproducing and consolidating social inequalities between migrant and majority populations (Archakis & Tsakona, 2024b; see also Archakis & Tsakona 2022; Lymperi & Archakis, 2025; Michali & Tsakona, 2024; 2025).

3. The Wiki-TRACE digital database

A main goal of TRACE has been the dissemination of our research findings across academic and wider social audiences. To this end, we designed a digital database allowing us to explore how racism becomes an integral -albeit covert- part of antiracist

discourse. Thus, the first corpus of Greek antiracist texts was created, which is accompanied by detailed analyses of how racism is attested in antiracist texts. The corpus is openly accessible to potential users and is in a Wiki format.[4] Wiki-TRACE[5] includes 830 texts in total, all written in Greek and published in 2015-2020. The texts were retrieved from open-access online sources, which are expected to comply with the Greek antiracist law and, hence, not to convey xenophobic, racist, or fascist standpoints about migrants. More specifically, the online sources can be classified as follows:

1. material produced by bodies dealing with migrant issues (e.g. the Greek branch of the United Nations High Commissioner for Refugees),
2. news articles concerning migrant issues (e.g. from Greek newspapers),
3. political discourse on such issues (e.g. Greek parliamentary proceedings).

Each entry of the Wiki-TRACE corpus contains the title of the text, the text itself in written form, the images or videoclips which may be part of it, as well as the original format of the text. So, in case the text is a videoclip including moving images and oral discourse, both its original format and its transcription are provided. Each entry is followed by a table including information about the particularities of each text: its link, its source, the domain of the digital sphere where the source belongs (e.g. NGO website), its publication date, language, word count, and whether its author remains anonymous or not. In addition, such tables provide information on the modality of the text (mono/multimodal texts), whether it is a narrative or not, whether it is humorous or not, and the genre where it belongs (e.g. news article, advertisement, story, educational material, interview).

In the same table, one can also find information on whether the text contains racist expressions or representations, and on the category/ies of racist discourse strategies attested therein. The critical analysis of the corpus revealed two main categories through which racist positions infiltrate anti-racist texts: *discrimination* and *assimilation*. In the case of discrimination, antiracist discourse creates distance between majority and minority members, while in the case of assimilation, it promotes migrants' adoption of majority values, standpoints, and behaviours. In our corpus, we traced seven subcategories of discrimination:

- *References to Others as a problem*: migrants are represented as a cause of problems;
- *References to illegal/legal Others*: migrants are divided into those who are granted migrant/refugee status, asylum, protection and access to social welfare benefits, and those who are obliged to leave the country because they are considered to be "illegal";

[4] A *Wiki* is a collection of interconnected web pages or a type of software that allows multiple users to collaboratively create, edit, and modify content without requiring specialised programming knowledge. Wikis provide editing and change-tracking tools through hyperlinks. The name *Wiki* itself originates in the Hawaiian word *wikiwiki*, which means "quick," reflecting the ease and speed of content creation and modification. The most well-known example of a Wiki is *Wikipedia*, a collaborative online encyclopedia (Leuf & Cunningham, 2001: 16-17, 22; Chatfield, 2009: 20-21, 32; see also Tzortzatou et al., 2023: 131-132).

[5] See https://trace.library.upatras.gr/wiki

- *References to anonymous Others*: migrants are represented as an anonymous crowd, as a homogenous group of people with similar characteristics;
- *References to temporary Others*: migrants are represented as persons who came/come in Greece for a short time;
- *References to inactive Others*: migrants are represented as silent spectators of majority actions;
- *References to Others as victims*: migrants are portrayed as impoverished and miserable war victims;
- *References to Others as recipients of help*: migrants are represented as accepting the majority's help and as expressing their gratitude towards majority members for this help.

We also traced four different subcategories of assimilation:

- *(General) references to integration/inclusion practices*: the terms integration/inclusion appear without any specification or clarification of their exact meaning;
- *References to mitigated racism denouncements*: majority members are represented to denounce racism either because Greeks have been migrants themselves in the past or because Greek society could currently benefit from migrants;
- *References to learning Greek as an L2*:[6] texts refer to learning Greek as an L2 without any reference to migrants' heritage languages;
- *References to migrants' positive stances towards practices of integration*: migrants appear to adopt assimilation practices and/or evaluate them in a positive way (see Karachaliou et al., 2024).

Moreover, Wiki-TRACE includes brief theoretically-based accounts of relevant concepts, such as *racism*, *antiracism*, and *liquid racism*, so as to familiarise potential users with them. Indicative teaching proposals are also contained therein.

4. Connecting TRACE findings with critical education

4.1. Teaching proposals within the TRACE framework

Our teaching proposals for the exploitation of texts coming from the Wiki-TRACE and featuring liquid racism are premised on critical literacy practices and principles (see among others Vasquez, 2017). Critical literacy involves activities based on analyses bringing to the surface the ways discourse reinforces sociolinguistic inequalities (often in a covert manner) and discrimination (e.g. racism, sexism, and ableism; see among others Beck, 2005: 393). In this context, students are trained to recognise, problematise, and attempt to modify inequalities reproduced by widespread communicative and discursive conventions (Clark & Ivanič, 1999: 64, 240-241). They are encouraged to approach social reality not as natural, taken for granted, and unchangeable, but as

[6] *L2* stands for "second/foreign/additional" language.

normalised and eventually as constantly under negotiation and change (Fairclough, 1989: 239).

The critical analysis of texts including liquid racism, in the classroom, could help students:

- trace racist meanings embedded in seemingly antiracist texts;
- identify racist discursive strategies therein;
- realise that racism and antiracism are not mutually exclusive in discourse, thus constituting liquid racism;
- resist the use of racist discursive strategies in order to curtail the dissemination and naturalisation of racist standpoints, especially when the latter are disguised as antiracism.

Within the TRACE framework, we opted for *Multiliteracies* as an educational model cultivating students' critical literacy skills (Kalantzis & Cope, 2012; see also Tsakona, 2024, Bourbaki & Michali, 2025). The theoretical background and methodologies of the *Multiliteracies* model overlap with the goals of critical literacy. As Koutsogiannis observes (2017: 221), "the boundaries between critical literacy and Multiliteracies become increasingly blurred, since Multiliteracies explicitly use critical literacy" (see also Rogers & Trigos-Carrillo, 2017: 98).

The Multiliteracies model includes four cognitive processes, each of which is divided into two phases (see Kalantzis & Cope, 2012: 356-358; see also Tsami et al., 2024: 260-271):

a) *Experiencing*: it involves the exploitation of texts from students' everyday lives and their broader sociocultural environment. More specifically, experiencing includes:

- *Experiencing the known*: Students exploit their own previous experiences, interests, opinions, and points of view. At this stage, students could collect texts referring to migration issues and divide them into racist and antiracist ones. These texts could also incite students to express their own experiences on anti/racist behaviours.
- *Experiencing the new*: Students familiarise themselves with situations, events, and facts unknown to them. Students in collaboration with the teachers could collect texts including liquid racism either from their own sociocultural contexts or from the Wiki-TRACE corpus (see section 2).

b) *Conceptualising*: it involves students' attempt to become familiar with how specific terms, mechanisms and (linguistic or not) phenomena contribute to the organisation, composition, and comprehension of texts. More specifically, conceptualising includes:

- *Conceptualising by naming*: Students define and explain terms and concepts detected in the text or associated with it. Students together with the teachers could create a digital dictionary (e.g. in a Wiki format), where they provide working definitions of terms such as:

    - migrant, immigrant, refugee;
    - antiracism, racism, liquid racism;

    - discrimination, references to Others as a problem, references to illegal/legal Others, references to anonymous Others, references to temporary Others, references to inactive Others, references to Others as victims, references to Others as recipients of help;
    - assimilation, (general) references to integration/inclusion practices, references to mitigated racism denouncements, references to learning Greek as an L2, references to migrants' positive stances towards practices of integration;
    - solidarity, equality, struggle against racism.

- *Conceptualising with theory*: Students attempt to provide short theoretical descriptions about how specific terms and concepts contribute to producing, comprehending, and interpreting a text. In particular, using the terms explored at the previous stage, students could come up with brief theoretical descriptions for the following:

    - racism and its connection to exclusion, assimilation, and discrimination;
    - antiracism and its connection to equality, solidarity, and the struggle against racism;
    - liquid racism, where racist and antiracist standpoints coexist.

c) *Analysing*: it involves the critical interpretation of a text in the sociocultural framework where it is produced. Analysing includes:

- *Analysing functionally*: Students attempt logical connections, process relationships of cause and effect, and interpret the structures and functions of the text. They could be trained, among other things, to:

    - acknowledge that the distinction between Us and the Others and/or Others' assimilation to Us constitute racist practices;
    - detect discursive strategies (e.g. the use of humour or evaluative language) and other semiotic strategies (e.g. visual representations of migrants) through which racism infiltrates antiracist discourse;
    - identify what kind of majority and migrant identities are constructed in texts including liquid racism (e.g. migrants as illegal individuals, as a problem, as linguistically assimilated).

- *Analysing critically*: Students assess the views reproduced in a text, and the representations projected in it, and they interpret the interests and motives of its creator(s). Students in collaboration with the teachers critically analyse the ways racism and antiracism coexist in the same text as well as how this coexistence creates liquid racism. It is important to note here that language teaching is expected to be open to diverse textual analyses and multiple interpretations of discourse. Critical literacy does not aim to impose a single perspective as the "only correct" one (see also Janks, 2010: 185).

d) *Applying*: it involves the recontextualised production of texts, namely the transfer of a text from one sociocultural and communicative framework to another and/or the

creation of a new text and its integration into a new sociocultural framework. Applying includes:

- *Applying appropriately*: Students realise the communicative circumstances of a text. More specifically, they could explore how liquid racism is interpreted by different groups of people within the school community (e.g. majority/migrant students/teachers) and within the wider community (e.g. members of antiracist groups, people who are in favour of migrants' assimilation or even exclusion). Then, students could document indicative attitudes, reactions, and perceptions coming from such groups and account for the differences among them, e.g., in terms of whether such reactions reproduce racism, antiracism, or liquid racism.
- *Applying creatively*: Students attempt an intervention to the world in which they live, by creating an original text. For example, they could create antiracist texts through which:

    - students denounce racist standpoints without reproducing derogatory stereotypes about migrants and without naturalising their assimilation;
    - students project migrants' linguistic and cultural identities as equal to majority ones.

    Then, students could compare their own texts to each other and discuss the anti/racist views attested therein.

Finally, it should be noted that the above-mentioned stages do not necessarily constitute separate, strictly defined lesson units, but may overlap or complement each other during the course.

4.2. Training seminars withing the TRACE framework

As part of the TRACE project, we organised a series of training seminars addressed to prospective or practicing teachers (e.g. attending relevant undergraduate or postgraduate programmes). The seminars aimed to:

1. familiarise participants with theoretical definitions of concepts such as *racism*, *antiracism*, and *liquid racism*;
2. explain to participants how and why the Wiki-TRACE was created, and how it works;
3. rendering participants capable of performing critical analyses of antiracist texts;
4. encouraging them to design and implement teaching activities concerning liquid racism.

4.3. Training postgraduate students

One of our training seminars took place in September 2022 at the postgraduate programme "Education and Human Rights" of the Department of Early Childhood Education of the National and Kapodistrian University of Athens, where the third author works. The programme lasts for two years and aims to develop specialists and professionals involved in research, teaching, and the formulation of educational policies

with emphasis on combatting social inequalities and consolidating human rights in non-/formal educational contexts. The seminar lasted for four days and was titled "Racism, antiracism, and liquid racism: Theoretical approaches and applications in the framework of critical literacy". Similarly to other seminars we conducted, the main topics involved the theoretical background, research goals, and findings of TRACE as well as their exploitation in critical language teaching.

The participants of the seminar were 19 postgraduate students attending the third semester of the programme, aged 23-44 years old, 15 women and 4 men. They had graduated from university departments where they had majored on Social Sciences or Humanities (English Language and Literature, Greek Philology, International Relations, Law Studies, Philosophy, Political Sciences, Primary, Secondary, or Special Education, Psychology, Social Anthropology, Theology), while some of them also had a postgraduate diploma in such areas (i.e. from a different postgraduate programme from where the seminar took place). At that time, they worked in primary or secondary non-/formal education, in education programmes designed for migrant or other minority groups (e.g. Roma), in NGOs supporting migrants' or other groups' rights and welfare (e.g. for elderly people), or as public servants in governmental services related to migration. Therefore, they were already to a significant extent familiar with issues concerning education and racism. It should also be noted that, being in the third semester of their postgraduate studies, the participants had already attended courses on human rights theory, ethnic and gender inequalities and identities, and the interface of such issues with education.

Before and after the seminar, via a pre-test and a post-test respectively, we documented participants' background knowledge and expectations (pre-test) and their reactions to the teaching proposals we presented (post-test). We specifically documented in what ways and to what extent the training seminar affected their standpoints concerning the exploitation of antiracist texts to teach about liquid racism in a critical literacy framework. The pre/post-tests were anonymous and contained open-ended questions. The pre-test was designed to collect information about participants' familiarity with concepts such as *critical literacy*, *racism*, *antiracism*, and *liquid racism*, and about whether participants considered such concepts/topics to be part of the curricula in Greek non-/formal education. The post-test disseminated after the completion of the seminar asked participants to reflect on what they had learnt about critical literacy and liquid racism, to write down their thoughts about the implementation of relevant teaching activities in the Greek educational context, and to express their opinions about the potential influence of our teaching proposals on language teaching and the work of prospective teachers.

Participants' answers to the pre-test questionnaire confirmed their familiarity with the above-mentioned concepts, as they were capable of providing relevant definitions with ease. Despite that, many of them also stated that they were not familiar with the fact that antiracist texts may often convey racist meanings. Furthermore, they admitted that they were not familiar with critical ways of analysing texts and with teaching language in a critical literacy framework.

After the training seminar, students stated that they became more familiar with the concept of liquid racism and with the ways of tracing it in discourse, while they had learnt for the first time how to design critical literacy activities on liquid racism. Most of the participants considered the activities discussed during the seminar to be useful and applicable in class, also pointing out the following advantages:

- students could cultivate their critical literacy skills so as to detect covert racist meanings often conveyed in antiracist texts;
- students could be encouraged to participate actively in class;
- students could develop their empathy towards minoritised groups and promote the latter's inclusion.

Participants also stated that they would attempt to include critical analyses of antiracist discourse in their own teaching practices, highlighting however that this should be done while taking into serious consideration students' age, linguistic background, and sociocultural particularities. In addition, participants pointed out specific requirements for effectively performing critical analyses in class, such as teachers' training in critical literacy principles and practices, their familiarity with critical methods of analysing discourse, their engagement with issues related to social inequalities (e.g. racism, diversity, discrimination), and their eagerness to leave behind traditional methods of teaching even for a short while.

In their feedback, participants also expressed certain reservations concerning our teaching proposals. Such reservations pertained to how such activities could be used in multilingual/multicultural classes, how teachers could overcome the restrictions posed by the curriculum and the requirements for the final school exams or the university entry exams, especially in Greek secondary education, and the difficulties teachers face when they attempt to introduce novel teaching approaches in class (for similar reservations and restrictions, see also Tsami et al., 2021: 1342; Kapogianni et al., 2024; Skoura et al., 2024, and references therein). Participants also proposed the enrichment of the training seminars with more examples of critical analyses as well as with feedback from teachers who have already tested such material and analyses in class.

Participants' positive responses and points of criticism will indeed lead us to enrich the teaching activities included in the training seminars to be offered in the future in collaboration with teachers who work in primary or secondary education. Our aim is to collect more ethnographic data on teachers' practices and students' involvement, as well as their perspectives and reactions to critical literacy activities about liquid racism.

5. Discussion and future directions

The TRACE research project has investigated Greek public antiracist discourse in order to detect how the latter implicitly reproduces racist standpoints and ideologies. The originality of the project lies exactly in the contradiction brought to the surface: the presence of racism in antiracist discourse; in other words, the emergence of liquid racism. Liquid racism does not overtly promote the exclusion or elimination of the Others (like traditional racism does/did), but encourages tolerance towards the Others, their acceptance and inclusion as long as they become linguaculturally assimilated to majority norms. To explore the particularities of liquid racism, we created the first corpus of Greek antiracist texts, namely a digital database including 830 texts about migrant populations, published online during 2015-2020. This database will hopefully allow us to disseminate the findings of our research across academic, educational, and wider audiences.

In the academic context, our dataset and analyses could become a starting point for other scholars' work, for example, in the fields of corpus linguistics, critical discourse analysis, and critical sociolinguistics. Through our digital database, we also put forward novel critical activities focused on detecting liquid racism and assisting teachers and students in becoming familiar with how liquid racism works.

Given that such activities presuppose teachers' awareness and active involvement, we organised training seminars, one of which was addressed to 19 students attending the postgraduate programme "Education and Human Rights" of the Department of Early Childhood Education of the National and Kapodistrian University of Athens (see section 4.3). Our goal was to underline the advantages of performing critical analyses in class as well as to document participants' views and criticism on such issues. Participants seemed to align with the goals and perspective of the seminar. They positively evaluated our teaching proposals and pointed out several benefits for students and language teaching, in general. Their reservations mostly concerned the ways such activities would be implemented in Greek formal education. Such reservations are not uncommon among teachers who become acquainted with critical literacy activities for the first time (see among others Kontovourki & Ioannidou, 2013; Fajardo, 2015: 40-42; Koutsogiannis, 2017; Kapogianni et al., 2024).

Hence, we observe that designing and applying teaching activities will be done more effectively by teachers who are familiar with both the respective theoretical background and migration issues. Such activities also presuppose teachers who resist assimilative educational policies, strict and restrictive curricula, and the ensuing emphasis on testing (see also Tsami et al., 2021). Eventually, critical literacy activities in class will work better if teachers are open to relevant pedagogical approaches and are willing to challenge the linguistic, social, and discursive conventions, and thus they are eager to contribute to reshaping social and educational realities (see Archakis, 2020: 325-327; 2022). As a future direction, it would be valuable to investigate how these materials function when used by teachers who may not be, at least initially, as willing to question established social and discursive conventions. Such research could provide insights into how critical literacy could influence, and be further developed by, professionals/teachers of more diverse profiles.

At a wider social level, the TRACE project wishes to sensitise individuals to liquid racism, which is not easy to detect and challenge. Liquid racism implicitly disseminates derogatory stereotypes for those who are "different", thus pushing them towards assimilation or marginalisation. In our view, the dissemination of our research findings could prove beneficial, beyond educators, for:

- those who work for NGOs (whether on a voluntary basis or not) or belong to activist groups offering humanitarian help;
- those who design advertising campaigns defending migrants and their rights;
- volunteers who are interested in issues related to migration and antiracism;
- those who offer psychological and social support to migrants;
- journalists and politicians whose views may shape public opinion.

Being critically aware of the fact that the wide dissemination of antiracist values and views coexists with racist ones in the same (con)texts, will hopefully improve everyday communication and collaboration among majority and migrant populations.

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