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Language Education for Refugees and Migrants

Postgraduate Dissertation

“Female Refugee, Migrant and Roma Rights in Primary Education
in Greece”

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Patras, Greece, January 2024

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“Female Refugee, Migrant and Roma Rights in Primary Education
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Abstract

This dissertation aims, through the method of qualitative research, to explore the rights of refugee and Roma girls and women in terms of education, in Greece. I interviewed five teachers who work at NGOs and reception classes in Greece and I asked them to analyze their experiences and opinions on what are the differences between their male and female students, the reasons behind them, and the changes they would like to make in order to eliminate those differences. Also, I sent twenty questionnaires to adult refugee women, in order to understand their point of view regarding education in Greece. Finally, I observed a reception class with refugee, migrant and Roma students.

The major findings were that most of the female refugee and Roma students, do not have a pleasant experience at school and mostly want to drop out because they are forced by their cultures to provide for their families or to get married and not educated. Also, most of them do not feel comfortable with the presence of male students in the classrooms they are attended. Finally, educators need to be trained and support their female students psychologically.

Keywords

Refugees, Roma, women, girls, education, Greece

“Τα δικαιώματα κοριτσιών και γυναικών προσφύγων, μεταναστών και Ρομά στην εκπαίδευση στην Ελλάδα”

Καμπεράκη Δέσποινα

Περίληψη

Η παρούσα διπλωματική εργασία, ερευνά τα δικαιώματα των κοριτσιών και γυναικών προσφύγων, μεταναστών και Ρομά, όσον αφορά την εκπαίδευση τους στην Ελλάδα, χρησιμοποιώντας της μέθοδος της ποιοτικής έρευνας. Διεκπεραίωσα πέντε συνεντεύξεις με δασκάλους της ελληνικής γλώσσας, οι οποίοι εργάζονται σε Δομές Φιλοξενίας και τμήματα ένταξης, ώστε να αναλύσουν τις εμπειρίες και τη γνώμη τους όσον αφορά τις διαφορές μεταξύ των αγοριών και των κοριτσιών που έχουν στις τάξεις τους, τους λόγους πίσω από τις συγκεκριμένες διαφορές και τις αλλαγές που θα ήθελαν να κάνουν για τις εξαλείψουν. Επίσης, έστειλα είκοσι ερωτηματολόγια σε γυναίκες πρόσφυγες με σκοπό να κατανοήσω την οπτική τους σχετικά με την εκπαίδευση στην Ελλάδα. Τέλος, παρατήρησα μία τάξη υποδοχής με μαθητές πρόσφυγες και Ρομά.

Τα κύρια ευρήματα είναι ότι οι περισσότερες γυναίκες πρόσφυγες και Ρομά, δεν έχουν ευχάριστη εμπειρία στο σχολείο και οι περισσότερες επιθυμούν να το εγκαταλείψουν, επειδή δέχονται πιέσεις από την κουλτούρα τους ώστε να παρέχουν υπηρεσίες στις οικογένειές τους, να παντρευτούν και να μην συμμετέχουν στην εκπαίδευση. Επίσης, η πλειοψηφία αυτών δεν νιώθει άνετα με την παρουσία αγοριών και ανδρών στις σχολικές τάξεις τους. Τέλος, οι εκπαιδευτικοί πρέπει να επιμορφωθούν σχετικά, ώστε να μπορέσουν να παρέχουν ψυχολογική υποστήριξη στις γυναίκες μαθήτριάς τους.

Λέξεις – Κλειδιά

Πρόσφυγες, Ρομά, γυναίκες, κορίτσια, εκπαίδευση, Ελλάδα

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List of Acronyms

T1	Teacher 1
T2	Teacher 2
T3	Teacher 3
T4	Teacher 4
T5	Teacher 5
Κ.Δ.	Καμπεράκη Δέσποινα

1. Introduction

According to Dryden-Peterson (2016), education is part of the rights every global citizen has, including refugees (p. 28-29), in a lot of cases they are not able to exercise their rights due to the fact they are not always in stable situations and the racism they are often facing (Archakis, 2018, p. 23-24). However, even between refugee and Roma students, there are differences related to their genders, as often women and girls do have not the same opportunities and rights as males to be educated (Asaf, 2017, p. 7). In this dissertation the difficulties of female refugees and Roma, to have the right amount of education they need, will be explored. The role of their families in the educational procedure will be explained, as in a lot of cases they do not allow their female members to have access to education, because they are more vulnerable due to the fact that they are refugees and women at the same time (Dar, 2016, p. 10).

Through the qualitative method of research, the data collected from semi-structured interviews with teachers of refugee and Roma students and from refugee adult women, through questionnaires, will be analyzed using the relevant literature, in order to understand better the differences between male and female students in education and the changes that are needed to be made in order for the second group to exercise their rights. Also, it is important to explore teachers' observations and experiences, as the educational procedure in a class with refugee and Roma students could be demanding for them, and the right training and offset of difficult situations are the keys to successful teaching and empowerment of their students (Papapostolou, 2020, p. 18-19).

2. Literature Review

It is usual for refugees and migrants to have a lot of stress when they arrive in the host country, because of all the difficulties that they have been through in their countries of origin and their journey (Khawaja et al., 2017, p.19). It is important to mention, that for these reasons, and because they are vulnerable in a new country, usually without resources, they need to be protected by the law and by the government (Chetail, 2016, p.3). One of their rights is the universal right to education (Dryden-Peterson, 2016, p. 29), with which refugees and migrants, will be able to create a better life in their host country, by finding a job, and being able to be part of the community (Mogli & Papadopoulou, 2018, p. 189). At the moment, a big part of the refugee population has a language gap with the natives, which creates a barrier in their relationships and their job opportunities in the host country, more specifically in Greece (Konstantinos & Paida, 2020, p. 94). Also, as a result, their level of education is lower than the people born in the host country, again due to the gap in the language, but also because in a lot of cases, they have already lost years of education due to the living condition at their countries of origin and their long journeys (Liebig & Transtad, 2018, p. 16).

Although, there are a lot of difficulties around refugee and migrant education. Some of them are that they cannot concentrate and study outside school, due to the fact that in a lot of cases they live with a lot of other people, or they have to work after school (Abou-Khalill et al., 2019, p. 11). Another problem that the refugees and migrants, and also Roma people encounter is racism, inside and outside school. More specifically, in Greece, there is a lot of "xenophobia" from some of the natives, as they believe that foreign, refugees and migrants are threatening the Greek nation, and there is "islamophobia" as well, as some Greeks use the differences of their religion and Islam, believe that Muslims are dangerous (Kirtsiglou & Tsimouris, 2020, p. 130-136). As mentioned earlier, racism is a problem at schools too. When native students are in the same environment as refugee or migrant students, sometimes make comments about their lack of Greek language acquisition or the way that they are living which is different from theirs (Archakis, 2018, p. 23-24). Racism can also affect Roma people, because there is social prejudice against them, outside the school environment as a lot of Greeks believe that they are to blame for political problems, and also inside schools as they have also, different culture from the locals (Macris, 2015, p. 453-459). An additional problem to all those difficulties is that refugees and migrants in Greece,

state that in a lot of cases, there is not the emotional support they need (Mogli et al., 2020, p. 52).

It is important to mention that there are differences between refugees, Roma, and migrants, which could differ in their educational and labor experiences. It is more usual, for migrants to come to Europe for instance, for employment or studies, and as a result, they have usually a bigger stability and security (McKowen & Borneman, 2020, p. 16-17). On the other hand, refugees, who are forced to leave their country of origin, lack language ability more often and find it difficult to get employed, as they can face discrimination in the labor market, due to their ethnicity, accent, or any visual difference (Colic-Peiske & Tilbury, 2007, p. 18-20). Also, Roma, even though they are in a lot of cases European Union citizens and have the same rights, are usually living in extremely poor conditions, and face educational problems, due to their poverty, but also even if they could have access to the education they go to special classes, even for a small period of time and not in mainstream education of the country (O'Hanlon, 2016, p. 2-3).

Refugee women and girls are in the most vulnerable position because, they are facing racism, as mentioned earlier due to their origin and culture, but also due to their gender (Liebig & Tronstad, 2018, p. 16). They often have disadvantages in school and the educational system in general, and they are not treated the same as male students, even though they can achieve the same results, even in cases when they attend school for less time (Worbs & Baraulina, 2017, p. 12). Even though women and girls are fifty percent of the refugee population, they often face discrimination due to their gender and they are poorly treated, and protected (Rai & Paul, 2020, p. 8). It is important to mention that in a lot of cases, refugee and Roma girls do not attend school because according to their families, women's education is against their religious and cultural beliefs, and they have other goals in their lives (Hunt, 2021, p. 11). However, even though Roma students have the possibility to be as successful at school as the native students, due to cultural reasons and inequalities, are often abandon school early (Hinton-Smith et al., 2018, p. 17-18). Roma women, as the years go by, have new educational expectations and they tend to make more decisions for themselves, however, their culture has still value for them and it is not negotiated, which could cause their decision not to get educated, growing up (Aiello et al., 2019, p. 15). Also, it is impossible to ignore that those families, both refugee and Roma families, differ from the majority of Western families, due to their culture (Khawaja et al., 2017, p. 4), and their traditions often create different behavior and attitudes toward the female members of a

family (Dagane & Aden, 2021, p. 22). Those traditions include marriage for young girls, even underaged, in order for these girls to be protected (Bartels et al., 2018). This protection often comes from a man even ten years older than them that they get married to at the age of twelve to fifteen (Asaf, 2017, p. 7). Also, lack of education of the members of the family is another reason why girls are married at a young age to older men (Al-Hroub, 2015, p. 58). It is important to mention that it is usual for schools and classes that educate refugee students to have a small attendance and a high rate of drop-outs, in Greece (Tzoraki, 2019, p. 11). Except from cultural and religious reasons that could cause female students to drop out of school, financial problems also have a major role in that decision, as in a lot of cases women must work, in order to provide for their families (Grüttner et al., 2021, p. 137). For those who are already married, the large number of liabilities at home, together with those financial problems, are more likely to guide them to drop out (Sieverdig et al., 2018, p. 21). Early marriage is not the only cultural factor that prevents female refugees from attending school, but also the domestic tasks that they are often engaged in in their everyday life, as the roles in a refugee household are not equal between boy and girl children (Al-Hroub, 2015, p. 19). Domestic works are usually gendered, and the female members of a family tend to be engaged with them (Sajdi et al., 2021, p. 128). Those household works take over a large amount of time for those girls and they do not have the time to attend school and get educated because they are often tired (Sajdi et al., 2021, p. 129). As a result, refugee women have a lower rate of education than the natives, but also from the refugee men as well (Liebig & Tronstad, 2018, p. 25). The lack of education can also lead to the inability to find a job in the host country, due to the basic or no knowledge of the language (Liebig & Tronstad, 2018, p. 26-27). Refugee women and girls also face difficulties in their well-being, because they usually find it impossible to communicate in the language of the host country (Schishehgar et al., 2017, p. 12). Even though the percentage of refugee students' attendance at school has increased in the year 2021-2022, to 75% (Greek Council for Refugees, 2023), there is a lack of exact data on refugees, Roma, and migrants' attendance and dropout rates in education in Greece (UNICEF Greece Country Office, 2020). Also, they are a voluntary group and they are often insecure about their well-being in a host country and they claim that the European Union does not manage the violence they are facing (Freedman, 2016, p. 23). It is important to mention that according to Greek law, there are reception classes and tutoring classes for underaged students with refugee backgrounds (Νόμος 4939/2022, άρθρο 130). Also, in classes with migrant students, it is

important for the educators to protect their cultural backgrounds throughout the lessons (Νόμος 4415/2016, άρθρο 21, παρ. ε). The teachers of migrant and refugee students must be educated about the cultural differences of both of those groups in order to be able to create a safe environment and effective learning process (Νόμος 4415/2016, άρθρο 23, παρ. 3). For Roma students, it is important for the Greek Government to understand the population of the communities and to examine the accessibility to educational structures (Νόμος 4430/2016, άρθρο 45, παρ. 3γ).

It is important for educators to understand that they can affect and influence refugee and Roma girls' education until one point with their behavior and their support, which is the key to creating a change (Hunt, 2021, p. 15). Even though there are a lot of teachers who support girls' education and try to create a safe environment for them (Hunt, 2021, p. 15), there are researches that state that in most cases their training in those groups is limited (Dryden-Peterson, 2015, p. 14). Also, it is important to mention that the fact that Senior High School is optional in Greece has an important role in the decisions of a lot of refugee women and girls (Hunt, 2021, p. 11).

Some suggestions, except the further training of the teachers, is not to have teacher-centered lessons as they often offer the limited option of interactions (Dryden-Peterson, 2015, p. 14), and create activities that share the experiences of the students, as they can create a better and more safe class environment for the girl students and students in general, and they can inform them about the equality of every human, which is a good tactic for refugee and Roma students (Hunt, 2021, p. 11). Also, to create female-only classrooms, because in a lot of cases, it is more appropriate for their cultures and it gives them the feeling of safety, as a lot of refugee women have stated (Hunt, 2021, p. 15). Educators must recognize female students' needs first, and they often seek protection and knowledge in order to create programs and lessons that are focused on them (Bartolomei et al., 2013, p. 54). They must have consciousness and through the educational material create democratic settings in order to hear female refugees' stories (Park, 2016, p. 138-139). With that information, teachers will be able to provide cultural and qualitative education, because they will take into consideration the experiences of female students, especially refugees who have been through a lot of difficulties in their journey (Konstantinos & Paidá, 2020, p. 104). As refugee and Roma female students often do not feel supported by their environment and community, or even at the school facilities (Martin & Stulgaitis, 2022, p. 36), it is important for the teachers to provide the necessary psychological support to those students (Papapostolou et

al., 2020, p. 19). Young women, that are in those difficult situations need mentors, in this case, educators, to listen to them and guide them, in order to create a better life for themselves (Cheung & Phillimore, 2017, p. 12). Teachers should be sensitive about the situations their students are going through (Guo et al., 2019, p. 98), and it is known that educators who spend more time teaching classes that contain refugees and Roma students tend to understand better their culture, and this factor strengthens the significance of their training, in order to create more effective and cultural appropriate lessons (Papapostolou et al., 2020, p. 18).

3. Methodology

3.1 Interviews, Questionnaires, and Observation

For this research, I chose to follow the Qualitative method because it can help me to have a deeper understanding of the subject I chose to investigate (Blackstone, 2018, p.8). I conducted five interviews with educators who work at public schools at reception classes and Special Protection classes, and also teachers who work at an NGO. I created open-ended questions for these interviews that could help me gain the information and knowledge I needed for the interviews (Isari & Pourkos, 2016, p. 97). The questions were the following "Have you seen differences between male and female students? Specify those differences.", "The families of the children are supportive of the education? Does the support change for male and female students?", "Have you experienced female students' dropouts? Do you know the reason?", "If families are not supportive towards girls, due to cultural differences, have you tried to have a meeting with them? What are the outcomes? " and "What would you change in the education of refugee, migrant, and Roma females?".

Also, I sent questionnaires to adult female students, in order to be informed about their experiences. Those questionnaires were in English and were sent in the form of Google documents, and in cases where the students could not fill out the form by themselves, teachers would help them. Even though questionnaires often provide limited details, they are practical because they allow the researcher to have access to a lot of different people's opinions and experiences (McGuirk & O'Neil, 2016, p. 3). Even though in a lot of cases questionnaires might be considered as a quantitative method tool, when they are used for the qualitative method, they help the researcher to find the logic in different responses and the patterns they are created, in order to understand the connections between their social behaviors and their experiences (McGuirk & O'Neil, 2016, p. 21-22). The questionnaires I sent, have at first two questions that the students have to rate their experiences on a scale from one to five, on how good their experience in school in Greece in general, and on how difficult they find it to participate in class. Later, the questioner focused on whether they want to continue to attend school, whether their teachers help them when they need them, and if it is easy for them to study outside school. In those questions, they have to answer with "yes", "no" or "sometimes". Also, they are called to answer if males or females are more likely to attend school, from the people of their environment. They have to answer,

again with "yes" or "no" if there are differences between them and male students at school and if they are thinking of dropping out. In the second question, if they give a positive answer, they have to explain the reason behind this decision. The two final questions are about their relatives if they support them to continue to attend school and if they want to make changes in the Greek educational system. If they want, they are asked to explain which differences they want to make.

Finally, I used the method of observation, which is a systematic process in order to collect information (Queirós et al., 2017, p. 376). I observed, a reception class for one month without participation in the educational procedures (Busetto et al., 2020, p. 3). Through the procedure of observation, I was able to explore the phenomenon of differences between male and female students and their behavior, without interfering (Queirós et al., 2017, p. 376). My goal was to discover those differences, and the reaction students and also the teacher of the class had to them, without speaking to the students, because as mentioned earlier, it was important for me to avoid reminding them of the traumatic situations they had been through.

3.2 Sample

The sample of this research, as mentioned earlier is five teachers who work in reception classes or NGOs and they actively have refugee and Roma female students, for the interviews and twenty female refugee adult students, from Syria, Somalia, Afghanistan and Palestine, who live in Greece for the questionnaires. The first teacher worked for three years at a host structure, the second worked two years at an NGO as a teacher, and now three years at an educational priority class. The third one is working for two years at a reception class, and the fourth teacher is working at a host structure. Finally, the fifth teacher is working for two years at a host structure class. I selected this specific sample because I believe that they can provide useful information about the subject, as they have knowledge and personal experiences that can help the research (Gay et al., 2012, p. 129). Unfortunately, questionnaires could not be sent to underaged refugee students, for the avoidance of traumatization, so the information about their experiences came from the five interviews with the teachers and the observational procedure at the reception class. In the reception classroom where I completed my observation there were nine students in total. Four of them were boys and five of them were girls. Three male students were refugees from Afghanistan

and three female students were refugees, one from Afghanistan and two from Yemen. Finally, the remaining three students were Roma, one boy and two girls. The ages of the students were from nine to thirteen years old, and the girls were at nine, ten, and twelve years old. Lastly, the class had one elementary educator, who teaches the students mostly about the Greek language and Mathematics.

3.3 Data analysis

The five interviews were taped and recorded, as all five interviewees answered the questions, based on their experiences in classes they teach at the moment or in the past. They, also, added their personal opinion about the subjects they were asked to answer. Finally, the interviews were transcript (Appendix A) and the findings were analyzed (Isari & Pourkos, 2016, p. 131), in order for them to be discussed with the relevant literature that is presented earlier. The results of the questionnaires were also collected in order for them to be analyzed using the relevant literature and to have a better understanding of the reasons the sample gave those specific answers (McGuirk & O'Neil, 2016, p. 17-18).

4. Main Findings

4.1 Interviews

The first teacher I interviewed for this research has been working at an NGO in Leros for three years. The main subject she teaches her refugee students is the Greek language, and her classes contain a variety of ages. As for the first question, she claims that she has seen differences between male and female students, in her classrooms. According to her, male students are more confident and they are trying to communicate using the Greek language, even if they cannot pronounce the answer, they are willing to risk and participate. Females, on the other hand, seem to be quieter, and as T1 describes them "defeatist", as they do not want to try participating in the classroom environment, especially when the classes are mixed, and contain boys as well. When there are only females in one classroom, they feel more free and ready to answer the teacher's questions without hesitation, even if they make a mistake. Also, she emphasizes that the girl students who hesitate the most, in front of their male classmates, are from Syria, Iraq, and Somalia. She also states that female students avoid looking at male students directly in their eyes or touching them on their skin. Even, when the activities that are conducted in the class demand a conversation and an interaction between the students, females tend to avoid eye contact and as T1 claims, they act submissively.

She states that even though some families support both male and female students to participate at school, it is more common for the families to encourage boys to attend the classes. She informed me about a specific family, where the son went to school, but the daughter stayed at home. When she communicated with the mother of the family, she informed her that the girl did not want to participate. T1 claims that the mother pushes her son to participate in the school activities, but does not encourage the daughter. She has noticed that it is a usual tactic, especially for Muslim families to train the daughters to take care of the house, and their younger siblings.

Also, in a lot of cases, T1 has noticed that male students have dreams and expectations about their studies and education. For instance, when they are asked about the profession they want to follow in the future, they prefer jobs with prestige, such as doctor or lawyer. Female students, on the other hand, do not want to study, and they give the impression that they want to attend school for the compulsory years, and then create a family of their own.

She states that she has experience with female students drop-outs. For instance, one girl student stopped coming to school and when she was asked about the reason, she informed the teacher that she had to take care of her younger sibling and the house in general, and she was exhausted and could not attend school, and participate. Another example, she mentioned is about some female students from Somalia, who were in her class and, even though they used to attend and be diligent, they eventually stopped. When the schools, communicated with them, they informed them that they did not want to study, and T1 believed that they lost their motive. Also, she points out that those students do not attend even subjects like gymnastics and group games, they are easier for them.

Then, T1 proceeds to explain that due to culture, families that she has contacted, for instance, families from Syria, believe that girls and women should stay at home, and take care of younger members of the family, and boys are meant to study and find a profession with prestige. She explains that families believe that this is their "destination".

T1 suggests that there must be seminars for female students' psychological empowerment and support. It is important for families to attend those seminars too, because in some cases young students want to participate, and maybe study in the future but their families and culture are the ones who are holding them back. She believes that their background affects their way of thinking and their choices and that they must also attend vocational guidance seminars in order to decide for themselves. Finally, at the end of this interview, she states that in school female students must learn and understand that the fact that they are women does not mean that they are only destined to do certain things and that they must claim their rights.

The second teacher I interviewed for this dissertation works for the second year in a row at a Special Protection classroom at a public school for the second year in a row. She has also worked at an NGO in the past, as a teacher as well. She states that she has not noticed differences between male and female students at the NGO she was working nor at the reception class, she is in at the moment, considering her and her coworkers' behavior towards the students. However, she has noticed that girls students are shyer than boy students, who are more active during the lessons.

T2 states that the refugee families she has met at the NGO she was teaching in, were supportive towards their male members. Though, girls and women in general, have a lower status in their culture. She informed me that the families believe that females are meant to be engaged in housework. T2, also, gives information about Roma students in which case

the differences between boys and girls are clear. Girls are married at a very young age and they stop the education process. She also gives an example about a Roma girl who was at her classroom this year, she is engaged at the age of twelve years old, and it is not permitted for her to attend school because of that. She believes that those differences in Roma families, between male and female members, are caused by their culture. Although the only drop-out that she has encountered is from this Roma student, it is a circumstance that made her and her colleagues very sad.

She informs me that from the family she has contacted over the years, families from Afganistan and Kurdistan, cooperated and wanted to learn the Greek language and stay in Greece. On the other hand, families from Syria went to the NGO for the rest of its benefits and did not want to learn Greek because they wanted to leave the country. Also, she states that Roma families only send their children to school, boys, and girls as well, because they get benefits from the Greek government.

Finally, T2 says in the interview that she has not faced problems between girl and boy students, such as differences, but some of her colleagues have. They tried to promote women's rights in their classrooms and change male students' minds through those procedures, in order for them to transfer it to their families. She believes that teachers should try and create activities with roleplay and give students the opposite gender role, in order for them to realize that everyone has the same importance in society.

The third teacher I interviewed has been working at a reception class, for two years. T3 states that she has noticed that there are differences between male and female students in her class. For instance, she informs me that some female students in her classroom do not talk or participate at all, especially when the older brother of one of them is there. Also, at recess, the older boys, do not play together with the girls in the classroom.

She has noticed that there are differences in the ethnicity of her students. Somali students in general, do not want to attend school and learn the Greek language, because they want to leave the country and live abroad. But, in other ethnicities of her class, there is a difference in the treatment by the family. For instance, a male student of hers has a sister who attends another school. She did not go to her classes for three days in order to help their mother at home, but he continued to attend his classes. T3 believes, that the families do not urge their female members to get educated, and they do not care if they cannot attend school.

T3 states that she has experienced the drop-out of a female student one time. However, the communication with the families is difficult and she has only the information other students

have given her because there is not a translator and the majority of the families do not speak the Greek language. The information is that the student plays during school hours and does not attempt for this reason. She also adds that there are a lot of students, male, and female, that are on the lists of the school but have never attended, with the girls being the higher percentage.

Finally, T3 informs me that she created activities in which the students work together and learn how to cooperate. She states that in a lot of cases boy students complain and female students are shy, in those activities, but she wants them to understand that they are equal members of a team. She tries for instance, to give them pictures of women doing different jobs, in order to understand that everyone can do any profession, and she tries for her female students to develop self-confidence and learn to not be afraid.

The fourth teacher is teaching the Greek language at an NGO with refugee students, mostly from Afghanistan, Somalia, Palestine, and Syria. She has noticed differences in her classrooms, between boy and girl students, depending on their origin. Male students from Somalia and Syria tend to be strict with female students and they tend to be often afraid of them. They are mocking them sometimes and then girls do not want to participate or even attend class, according to T4 she intervenes in such cases. On the other hand students from Afghanistan and Palestine are different. As girls, students have their hair down, participate in the lessons, and dress freely, and there is a possibility for them to have jewelry or their nails painted.

T4 states that a lot of the families that there are in the NGO want to leave Greece and find another country, and this is the reason why they do not want to learn the Greek language. However, families from Somalia and Syria support their male members to attend school. On the other hand, girls from those countries believe that they should get married soon which is what their families want. She informs me about two students she has, who are a brother and sister, and that the sister tends to behave as a mother to her younger brother, also, T4 believes that the boy feels superior to the girl. Also, she mentions that another girl student of hers has dropped, out because, she had to take care of the family house and she did not have time to attend school anymore.

She states, during the interview that she has had conversations with the parents in order to urge them to support their children to attend school, not only to learn the Greek language, which as mentioned earlier is not important for every family, but also to socialize. In those cases, they, again, support mostly the male members of the family, because the girls are

intended to become brides. Though, girl students from Palestine and Afghanistan, seem to want to be educated and find a job in the future.

Finally, T4 believes that it is important for teachers to be educated about situations like these. For instance, they must know how to help their female students increase their self-confidence. She states that teachers must attend seminars about those subjects and also, that they have to create activities in order to empower those students, even though she believes that it might take time due to cultural differences.

The last interviewee, who is a teacher in a reception class, has students from Afghanistan mostly, Somalia, and Yemen. She states that she has not noticed a difference between boy and girl students inside the classroom. Girls participate in the lesson and all students sit together. However, she mentions that when students are outside to play, girls often are isolated and they do not participate in the games boy students play. She has not noticed differences in the support from the families between male and female students and there are families that believe school is important and they urge their children to attend. However, in a lot of cases, families believe that the Greek language is not useful for their children and they state that the English language could be necessary for them, so they choose not to send them to the Greek school. Also, she has never encountered a girl student who dropped out of school, due to the limited time she teaches at reception classes, which is only two years. She mentions that communication with students' families is very difficult this year because they do not have means of transport to leave the host structure they live in, in order to go to the school to gain information from her and the school in general. Also, there is no interpreter available and the teacher does not speak Arabic or the Turkish language. However, she wants to inform students' families, especially girls' parents, about the benefits of education and the facilitation it can provide to their everyday lives. She emphasizes that the education in those cases, is easy Greek vocabulary and not difficult grammar, in order to be helpful for them.

Finally, she states that changes are important in order to have evolution in general. She believes that it is essential for educators who teach refugee students to be trained and informed about the cultural code of every country. Then, they have to make changes according to the cultural code of every country, in order to base their teaching on girl students' needs. If they understand the starting point of female culture, they could create activities and games that promote equality and increase their self-confidence.

4.2 Questionnaires

At the Questionnaires, in the first question, the sample was asked to rate from one to five how good is their experience in education in Greece. Seven of the twenty refugee women rated their experience with "two", and seven rated it with "three". Four women chose the option "four", only one chose "five", as well as one chose the option "one". In the second question, they were asked to rate again, how difficult they find to participate at school. Seven of the women asked, chose the option "four", five of them rated the difficulty they faced with "five" and five of them with "three". Two women chose the number "two" and only one of them chose "one".

The third question of the questionnaire, was about their will to continue to attend school. In that question eight women chose the answer "No", six of them "Yes" and finally, six women chose the answer "Maybe". When they were asked if they find their teachers helpful, when they need them, twelve of them answered "Yes", six of them chose the answer "Sometimes" and only two answered "No". At the question about the ease of studying outside school, and doing their homework, eleven of the asked women answered "No", eight of them answered "Sometimes" and only one of them gave a positive answer.

All twenty of the refugee women answered that male students are more likely to attend school and education. Fourteen of them answered positively when they were asked if there are differences between male and female students in terms of education and six of them believe that there are not. Of the twenty women, twelve of them are thinking of dropping out of school and eight of them do not. Then, the women who answered positively to the previous question were asked to write the reasons they were thinking of dropping out. There were two of them who stated that they wanted to get married and create a family, and five of them mentioned that they do not have the time to attend school, due to the fact that they have a lot of tasks to do at home. One of them stated that she find school difficult and two of them answered that they do not like school and they do not want to attend. One of them answered that she prefers to stay at home and finally, one of them mentioned that she does not want male students in the classroom.

The next question was if their relatives supported their choice to attend school, and eight of them answered "No", four of them chose the answer "Yes" and eight of them preferred not to answer this question. The final question is if the women asked wanted changes to be made in the Greek educational system. Eleven of them did not want to make changes, and nine of

them answered "Yes". The women who gave positive answers were asked to suggest the changes they wanted to be made. Six of them preferred classes that have only female students. Two of them want to attend classes that last fewer hours than they already do and only one of them answered that she wants more educators in the class, and needs more time to learn the Greek language.

4.3 Observation

In the reception class, I observed for two days a week for the duration of one month, I discovered that the girls chose to sit by themselves, inside the classroom, but during the break time as well. When they wanted to participate in group games at break time, for instance, football, boys did not let them accompany them. As their teacher allowed them to choose their sitting position every day, and there were no fixed positions for every student, girls used to sit together. But they also choose to sit with the other girls from their origin or culture. Afghanistan and Yemen girls wanted to sit by themselves and Roma girls by themselves as well.

It was clear, by the beginning of the observation that refugee girls, were afraid of the boys and they were shy when they were present. Inside the classroom, even though, they were given answers to their teachers, even when they were not sure about them, they chose to stay silent the days boys were in the classroom. They seemed afraid that male students would make fun of them if they gave the wrong answer. On the other hand, Roma female students did not show signs of change in their behavior in front of the male students, inside the classroom.

Also, female students tended to have more absences from school, as both refugee and Roma groups of females, used to stay at home and help their mothers with housework, which is a detail I gathered from conversations they had between them, and with their teacher. Boys, on the other hand, were present in the classroom more often, and they were absent only in cases where they had to stay at the host structure to play football with a team they had created there. Female students mentioned frequently the idea of dropping out of school. Mostly Roma girls had decided that they wanted to get married and to create a family as soon as possible, as their parents. On the other hand, refugee female students, mentioned that they wanted to study and have jobs as officers or doctors, but their families needed them at home, to take care of younger siblings and the house in general.

Even if this specific class has only nine students, there must be other educators as well to teach specialties, such as the English language, Computers, and Gymnastics. However, they have only their teacher, who even though tries to educate them, not only about the Greek language and other subjects but also about the equality between men and women and their rights, it is difficult for her due to the fact that it is her first year working as a teacher and she has no further education concerning teaching students with refugee background and Roma students. She faces difficulties in the management of their cultures; however, she tries to create new activities that would help them work together and interact with each other, in order to create a strong group. However, male students often did not want to participate in activities in which they would have to cooperate with their female classmates and they resented it. Also, girls, especially refugee students, did not want to cooperate with males as well, as they could not be free themselves, as they mentioned to their teacher.

5. Discussion

5.1 Interviews

In the first question of the interviews, if teachers have detected differences between their male and female students every interviewee answered that boys participate more actively than girls who tend to be more self-conscious and shyer. This type of behavior can be in individual students. However, due to the fact that every educator mentioned that the girls have often specific behavior come to an agreement with the fact that a lot of refugee families, especially Muslims, have traditions and a specific attitude towards their female members, in a lot of cases have such outcomes (Dagane & Aden, 2021, p. 22). Also, T3 and T5 mentioned that even though, in a lot of cases, female students may participate inside the classroom and have an active role, at break time boys do not play or do activities with their girl classmates. This could be, due to their different way of living and the differences between females and males in some cultures (Archakis, 2018, p. 24), and even though, inside the classroom students are more obliged to cooperate, outside the girls tend to be isolated, according to the interviewees. Also, T3 states that she has in her classroom a brother and a sister, and when the brother is at school, his sister tends to be shyer and to participate and talk less, which is more likely again due to the different dynamic between the member of the families due to their gender (Bartels et al., 2018, p. 9), as the female member of this family seems to be afraid of her brother, and she changes her behavior when he is present. Also, T1 and T4 mentioned differences between boys and girls are often connected to their origins. For instance, female students from Afghanistan communicate freely in the classroom and also, they can have jewelry and they can leave their hair down, in school, even though there are boys present. On the other hand, female students from Iraq, Syria, and Somalia, often make fun of the girls and then they feel scared or inclined to continue their participation in the class. According to T4, these are the results of the intense preoccupation with religion that some cultures have, for instance, people from Somalia. Due to religion, women and girls cannot attempt to study, and have a lot of restrictions, unlike men and boys, who often have more freedom (Hunt, 2021, p. 11). T1, also, adds that due to religion, in a lot of cases, girls are afraid even to look at the boys, or to touch their skin, which may be a part of some activity they have to accomplish, which again, can underline the differences

some of their cultures have from the Western families, for instance, in which the roles of the members are more equal, in most of the cases (Khawaja et al., 2017, p. 4).

On the second question, which was if the interviewees believe that the families of those students are supporting their education and if the support is changing between female and male members of the families, four teachers believed that the male students have more support from their families to get educated than girls. More specifically, T1, T2, T3, and T4 stated that families in a lot of cases are encouraging boys to attend school, which leads to them wanting to follow powerful professions that have a strong status, like doctors or lawyers. On the other hand, female members of families, are not supported or encouraged to get educated, because there is often pressure from their parents or legal guardians for them to get married (Dagane & Aden, 2021, p. 19). According to T4, this difference is more noticeable, in some cultures as Somaly and Syrian culture, in which girls often refer to their goal to get married create a family and not to get educated. Also, T2 mentioned that the difference between boys and girls at school is really clear in Roma culture. She states that Roma girls are married young (Al-Hroub, 2015, p. 58) because in their culture there are a lot of gender inequalities, that lead them to decisions like these (Macris, 2015, p. 452).

It is also mentioned, in T1, T2, and T3 that female students are often asked by their parents to do household work and dedicate a big part of their time there, which creates difficulties with their participation and attendance at school (Sajdi et al., 2021, p. 128). It is important to mention that, those domestic tasks are completely gendered in a lot of cultures (Sajdi et al., 2021, p. 128), because, as T3 stated, there are cases when the mother for instance needs help with the household work and prefers to get this help from the girl of the family than the boy. The girl can stay away from the school environment for one or more days, but the boy needs to attend. Also, in some cases, except for just tasks at home, female members of a family are asked to take care of their younger siblings, as T1 mentioned. The dynamic of some families, though, is clear even in the environment of the school, as T4 states that she has in her classroom two members of the same family, a boy, and a girl student, and the girl acts like she is the mother of her brother and not his sibling, as the teacher described the boy as "chief" in this relationship between them, even though he is the younger one, which again can underline the roles between a refugee household, and the belief that female education is not valuable (Dagane & Aden, 2021, p. 23). Also, T1 emphasized the fact that a lot of girls attend school for as long as it is mandatory, and since in Greece senior high school is optional (Hunt, 2021, p. 11), girls can leave school as soon as they legally can.

However, there are cases that families support their children's right to education regardless of their gender, as T1 and T5 mentioned, and they are trying to urge them to attend school and gain new knowledge, as it could be important for them in their life in Greece because the good acquisition of the language can be important and helpful for the labor market (Liebig & Tronstad, 2018, p. 27). On the other hand, some families do not support their children's education in Greece. T3, T4, and T5 stated that there are families that want to leave Greece and do not find the knowledge of the Greek language important. More specifically, students from Somalia believe that they do not need the Greek language because they will leave the country soon, and some of them often ask to learn more about the English language, which they find more important. T5 mentioned that in such cases, parents may not let their children attend school at all, but she has not noticed differences in their behavior towards boys and girls, in contrast to the other four interviewees. The need of some refugee families to leave Greece might be a result of xenophobia that they often face in their everyday lives from locals, which is an important problem in the country (Kirtsoglou & Tsimouris, 2020, p. 130), or the lack of support that they receive from the Greek Government concerning the education of the second language, in order to create a better life (Mogli & Papadopoulou, 2018, p. 189).

Four, out of five teachers interviewed have experienced one of their female students dropping out. There are slightly different reasons in each case, however, the culture and in some cases the poverty of the families could be playing a major role in those decisions (Al-Hroub, 2015, p. 58). T1 and T4 have experienced one time a student of their dropping out. In both cases, the female student did not have the time to attend school, due to household tasks she needed to do. As mentioned earlier, female members of a family often need to take care of younger siblings or help older females do domestic work, and it has resulted in them not being able to attend school, or even have time for themselves to play and be careless, due to their young age (Sajdi et al., 2021, p. 128-129). Also, T1 mentioned that besides the tiredness of those girls, there is also the lack of motive they often have to participate in the educational process because, in some cultures, women's and girls' main responsibility is to provide for their families and to stay at home (Asaf, 2017, p. 9).

T2 mentioned again the Roma student she had, who was engaged and could not attend school anymore. It is important to mention that this girl was engaged at a very young age which is common in those cultures when young girls marry an older man in order to have protection, and then they have no opportunity to attend school and get educated (Asaf, 2017,

p. 7). In this specific case, the girl did not attend school not because she did not have the time or she did not want to, but because as she was engaged she was no longer allowed to attend school, which supports that the traditions are often so powerful that a girl or a woman that is getting married has to obey to her husband as she is in fact "somebody's wife", as soon as she leaves her own family (Dagane & Aden, 2021, p.22). Also, T3 mentioned that she had a female student who dropped out, but she could not communicate with her or her parents and she only knew the reason from other students who lived with the girl in the Host Structure. They informed the teacher that the girls simply did not want to attend school, and chose to drop out from there. Other, cases like the one mentioned earlier are some female students from Somalia, specifically, who decided to gradually drop out from school, because they did not want to study and go to a university, and as a result, they find school difficult, as T1 informed. Also, according to T3, there are a lot of refugee girls who were meant to attend her classroom, because she has their names from the government, but they have never shown up in class. Finally, in the last interview, T5, due to the fact that she worked in classes with refugee students for only two years, she had never been a female student who dropped out.

Two of the teachers interviewed, T3 and T5, stated that they cannot communicate with students' parents and it is difficult for them, due to the fact that they do not speak the Greek language. It is important to mention that refugees and Roma people have often lower levels of education than the natives of a country (Liebig & Tronstad, 2018, p. 16), and it creates a barrier between the communication they have with the teachers of their children (Konstantinos & Paidia, 2020, p. 94). Also, both interviewees mentioned that there are no translators who would help them with the conversations between them and the relatives of the students, and T5 stated that she did not know the Arabic or the Turkish language that the guardians of the children speak, even though she wants to interact with them and inform them about her students.

T1 and T4 informed that they have had conversations with their students' parents, in which they informed them about the differences they have noticed between male and female students and they also tried to convince them about the equality that both genders have. However, according to T1, parents informed him that their sons are more likely to study and go to a university in order to find a better job, and on the other hand, girls are destined to get married, and stay at home. She mentioned an example of Syrian parents, who want their daughter to be a wife and not to attend school, which is a common attitude that is mostly

based on their culture (Al-Hroub, 2015, p. 57). T4 also referred to different treatment between boys and girls, that comes from their parents. She mentioned that there are families that do not value the educational process at all, because as mentioned before, they want to leave Greece, so they do not find the Greek language useful. However, as she informed them about the importance of socialization of their children in the school environment, they focused again more on boys. Even though refugees often experience a lot of interruptions in their educational process, mostly due to the fact that they are moving a lot, between countries, even in the same country (Dryden-Peterson, 2015, p. 14), they have to be at school, in order to be at a safe environment, that will protect them and give them the necessary knowledge and skills to create a better life (Dryden-Peterson, 2016, p. 28). But, as mentioned, even after the conversation T 4 had with the guardians of her students, the gender differences were conspicuous, as the girls are destined to become wives, even at young ages (Bartel et al., 2018, p. 9).

Finally, T2, separated the students' families into categories, according to their origin country and their culture. She mentioned that when she worked at the NGO, families from Afghanistan and Kurdistan mostly, were mostly afflicted and they wanted to learn the Greek language, in order to create an easier life, and communicate with the natives more easily (Schishehgar et al., 2017, p. 12). On the other hand, she stated that families from Syria did not want to be educated, as they intended to leave Greece, and they wanted to attend the NGO for its other benefits and the protection that it provides to them, and they needed it (Chetail, 2016, p. 3). Lastly, she mentioned that Roma families let their children attend school, only because if they do they can have a monetary allowance from the Greek government. This statement strengthens the fact that in a lot of cases, Roma families tend to be more valuable in poverty (Macris, 2015, p. 457), and that also, in a lot of cases they experience social prejudice due to their culture (Macris, 2015, p. 453).

All five of the interviewees agreed that it is very important for female students to increase their self-confidence, and to be more powerful, as they can understand their capabilities and that they are equals to their male classmates. Seminars and groups that support women and their psychological condition, which suggested T1, can be helpful, as women and girls can share their experiences and create a safe place to express themselves (Bartolomei et al., 2013, p. 53). Every teacher suggested creating activities and games that would help all students to participate and understand that they are equal, as educators need to create a democratic setting in their classrooms and help their female students' voices to be heard

(Park, 2016, p. 138-139). With group activities, in which the teacher will explain that everyone regardless of their origin or their gender, can do any profession they want, or be anything they want, they would help them to create a strong team and also to understand the meaning of equality, that in a lot of cases is missing (Dagane & Aden, 2021, p. 19). T1, T2, and T4 believe that those activities and changes inside the classroom will be transported to the families of the students, in order to make some changes in the families too. However, T2 believes that it would be difficult for the families to change their beliefs and their attitudes towards female young members because it is part of their deeply rooted culture (Al-Hroub, 2015, p. 58). Also, it may be difficult for the families, because due to the stress they experience through their journey and their life in the host country, they often have problematic communication, especially with their children (Khawaja et al., 2017, p. 19).

T4 and T5 mentioned that it is important for the educators of students with refugee backgrounds or Roma students to be trained and ready to face cultural differences. Teachers must recognize women's and girls' needs, in order to create a safe environment and also to adjust their lessons to them (Bartolomei et al., 2013, p. 54). It is also important, according to the two last interviews for the teachers to be aware of their female students' "voices", and their experiences, and to take them into account (Park, 2016, p. 139). Finally, T5 states that it is important for every teacher to be aware and educated about the cultural codes of every refugee student they have, in order to be able to provide quality and culturally appropriate education, taking into consideration their personal experiences and beliefs (Konstantinos & Paidá, 2020, p. 104). She mentioned that if educator understands the cultural background of their students, they will be able to know the starting point in order to make the necessary changes and develop.

5.2 Questionnaires

The twenty questionnaires that were sent to adult refugee women were completed, in some cases with the help of their teachers, due to some difficulties with the English language in which were the questions. From the first question, about the experience that those women have in school and the educational system in Greece in general, it is clear that the majority of the sample is not positive. In a lot of cases, refugee students face discrimination in the school environment (Dryden-Peterson, 2015, p. 15), and occasionally racism from their classmates, natives or refugees themselves, from other countries (Archakis, 2018, p. 23),

and those factors can create an unpleasant environment for those students. Also, some natives believe that refugees are a threat to the Greek nation and behave accordingly towards them (Kirtsoglou & Tsimouris, 2020, p. 130), which is another factor that affects refugees' experience in school, and Greece, in general.

Most of the women answered the questionnaires and found it difficult to participate in Greek schools. Especially, when they are adults, most of them have already created a family or come to Greece already pregnant (Liebig & Tronstad, 2018, p. 28), which could create difficulties in their attendance and later participation in the educational procedure. Also, even though the acquisition of a second language would help refugees to have a better life, there are statements that in Greece the government does not support their education, in order to be fluent in the Greek language and to be a part of the community, finding better jobs (Mogli & Papadopoulou, 2018, p. 189). Also, especially refugee women are known to face difficulties in their well-being in general, but also in their health, due to poor living conditions and differentiation from the men (Schishehgar et al., 2017, p. 12), which can also, create barriers to their educational process.

Most of the sample answered that their teachers help them when they need it inside the classroom, always or sometimes. Even though it is important, as mentioned earlier by the teachers who were interviewed to have trained educators that have recognized refugee students' needs first, in order to create useful lessons designed especially for them (Bartolomei et al., 2013, p. 54), it is also hopeful that the majority of them tries to help their female students, and created a safe environment for them. Teachers' support is the key to having a healthy educational environment and cultivating the feeling of safety, and it is known that educators are most likely to support girls' education and to try to help them with the difficulties they face (Hunt, 2021, p. 15). However, it is possible that in some cases teachers do not give the appropriate amount of psychological support those students need (Mogli et al., 52), which can be visible from the small but not non-existent rate that answered that they are not feeling that their teachers are helping them.

Eleven of the women who answered the questionnaires informed the research with a negative answer, to the question, of whether it is easy for them to study outside school, and eight of them answered "Sometimes", it is safe to mention that a lot of cases there are difficulties for refugee and Roma students in general and women more specifically. For instance, it is known that in a lot of cases, refugees live with a lot of other people in relatively small spaces, and Roma as well, and it might be difficult for the students to find a quiet

place in order to study and do their homework (Abou-Khallil, 2019, p. 11). More specifically, women and girls, as mentioned earlier, need to participate in a lot of domestic tasks and they have extremely little time left, in order to study or even relax in their free time (Sajdi et al., 2021, p. 128-129).

It is clear that more refugee men are attending school and getting a better education than refugee women, as every person in the sample, answered that from the people they know personally males are more likely to get educated, in Greece. According to Liebig and Trosnstad (2018), female refugees of any age, are below refugee men as far as education is concerned, and they are often not getting formal schooling (p.25). They have disadvantages in education in general, due to cultural beliefs that often obstruct them from attending, even though, it is known that they can achieve the same educational results as men, despite their limited time at school (Worbs & Baraulina, 2017, p. 12). It is also important to mention that half of the refugee population is women and girls (Rai & Paul, 2020, p. 8) and it underlines even better the differences they have with the male population if men are again most likely to participate at school. Also, most of the women questioned, mentioned that they can clearly see that there are those differences between them and men in terms of education. As mentioned earlier, in the interviews with the five teachers, often families are treated differently by their male and female members and their communities often do not value the education of their women (Dagane & Aden, 2021, p. 23). Those women and girls, are often have other goals in life, that do not include their training and learning of the native language of their host country (Hunt, 2021, p. 11).

Also, most of the women asked, answered that they would think of dropping out of school, and not continuing to attend. It is known that most of the refugee female students tend to leave school at the age of fifteen years old or sooner due to the fact that in Greece senior high school is not mandatory (Hunt, 2021, p. 11). Also, the main reason, that women are thinking of dropping out of school, is the lack of time they often have. As mentioned in the interviews with the teachers, a lot of them have a lot of work to do at home, and in these cases due to the fact that they are adult women, they often already have families and children of their own, as it is usual to get married earlier in their lives (Bartels et al., 2018, p. 9). Those who are not already married, want to leave school in order to create families, as in some cultures marriage is important and is also way out of their childhood families, and socialization, as they want to leave their home (Bartels et al., 2018, p. 10). There are also women who do not want to participate in education and prefer to either stay at their houses

as mentioned or to have part-time or marginal jobs that do not require a high school diploma, or even the native language (Worbs & Baraulina, 2017, p. 12). As mentioned earlier, their relatives are often not supportive of their decision to attend school, due to traditions they have (Dagane & Aden, 2021, p. 22), as their responsibility is usually to mainly provide for their families at home (Asaf, 2017, p. 9). On the other hand, a big portion of the sample preferred not to say if their relatives support them or not.

The majority of the women who participated in this research answered that they did not want to make any changes to the Greek educational system. However, it is important to mention again, that most of them do not want to continue attending school and they are thinking of dropping out, which may cause their indifference in those changes. The women that do want changes to be made, mostly prefer schools, or classrooms that are exclusively for females, which may be more appropriate for some cultures and religions and it can make them feel safer and motivated to participate more (Hunt, 2021, 15). As teachers mentioned earlier, usually girls students tend to be quieter and shy in front of their male classmates. Two of the women asked, answered that they would want to spend fewer hours at school, as a change, which comes into agreement with the fact that as mentioned earlier, in a lot of cases they do not have the right amount of time to participate and be consistent. Finally, one female student would want more teachers, and even more hours of school daily.

5.3 Observation

The inequalities that are based on gender, were clear throughout my observation in the reception class (Grüttner et al., 2021, p. 137), as girls were separated from the boy students even though their teachers let them choose their sitting position by themselves. Gender differences were present, also at the break time, and the fact that female students chose not to participate and say the answers to their teacher's questions when their male classmates were in the classroom (Bartels et al., 2018, p. 9).

Patriarchy played a major role, inside and outside the classroom (Dar, 2016, p. 11), as female students were more likely to not attend school, in order to help their mothers with domestic tasks and to take care of their younger siblings. When on the other hand, male students who did not attend usually participated in a football team they had created in the host structure they lived in. The mental health, especially of the refugee girl students was affected, as they

changed their behavior inside the classroom if their male classmates were present (Martin & Stulgaitis, 2022, p. 36).

Also, it is important to mention that Roma female students, even though, they seemed more comfortable with male students, wanted to drop out of school, in order to get married and create a family, at their young age, as their parents (Bartels et al., 2018, p. 9). On the other hand, refugee girls want to study and not drop out of school, though they do have not their families' consent, they want them to stay at home and not get educated (Sieverdig et al., 2018, p. 21).

It is clear that in this class the educational staff is limited, as the Greek government has not sent yet teachers for English language, Computers, and Gymnastics, as needed (Tzoraki, 2019, p. 10). Also, even though their teacher seemed to have sensitivities about their backgrounds (Guo et al., 98), she had poor training concerning the fact that they are refugees and Roma students (Dryden-Peterson, 2015, p. 14). As a result, there is a lack of support from her (Guo et al., 2019, p. 96), even though, she tries through group activities and games to encourage cooperation and equality between the students.

6. Conclusion

In conclusion, through the research for this dissertation, there were given answers about the rights of refugee and Roma women and girls in terms of education in Greece. It is confirmed that there are a lot of differences between them and male students concerning their rights, due to religion and culture.

An important barrier between women, girls, and education is their families and communities, as according to the teachers interviewed, they often do not support female members' decision to attend school. There are clearly different behaviors from the relatives towards boys and girls. The most important difference, due to this research is that boys and men are often free to choose if they want to attend school, or if they want to study in order to have a profession with prestige in the future. On the other hand, girls and women are expected to take care of their families, get married young, and have children. Even in cases, when the girls are not yet to get married, they have to take care of their younger siblings and help their mothers with domestic tasks, in which boys do not participate. Females, seem to be more afraid of their relatives or the boy students inside their classrooms, but according to their teachers, it often depends on their culture and country of origin. More specifically, cultures that are more in touch with their religion tend to have girls who are more afraid of their relatives and boys in general. Also, Roma female students are more likely to engage or get married at a younger age, and not attend school anymore.

There are changes that need to be made, as it is important for the educators who have classes with refugee or Roma students to get trained for situations like that and be able to create specific activities that would help girls and women's dynamism and support them psychologically. Also, it is important for them to educate boys and men about equality through the educational procedure. The seminars and conversations with students' relatives are also important because it is clear that in most cases, they are trying to continue traditions about the differences between males and females. Also, it was asked the majority of female students who wanted to make changes in the educational system in Greece, to have female-only classrooms, in order for them to feel safer and to be able to participate, which comes in agreement with the behaviors that teachers have noticed.

Finally, it is important to mention that there were limitations in this specific research, as I was not able to discuss with younger female students, in order to avoid re-traumatization, so as a result the only information I could get about them was through their teachers. Also,

it is important for further research to be done, maybe in other European countries too, in order to have more information about the difficulties and to compare them with other countries. If the differences would be recognized, then it could be easier to create changes and solutions. Finally, the main changes that need to be made are, for the teachers to be more educated about these groups, in order for them to help female students and protect their rights.

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Appendix A: "Interviews"

A.1 Teacher 1

Καμπεράκη Δέσποινα: Γεια σας.

T1: Καλησπέρα.

Κ.Δ.: Θα ήθελα να πραγματοποιήσουμε μία συνέντευξη στα πλαίσια της διπλωματικής εργασίας μου, που αφορά τα δικαιώματα των γυναικών και κοριτσιών προσφύγων στην εκπαίδευση στην Ελλάδα για το Ελληνικό Ανοικτό Πανεπιστήμιο. Μπορώ να ξεκινήσω με τις ερωτήσεις;

T1: Βεβαίως.

Κ.Δ.: Για αρχή, πείτε μου με τί ασχολείστε.

T1: Είμαι εκπαιδευτικός σε μία δομή, που κάνει μαθήματα σε πρόσφυγες όλων των ηλικιών. Κυρίως μαθήματα ελληνικών. Είμαι εκεί τρία χρόνια.

Κ.Δ.: Πολύ ωραία. Έχετε παρατηρήσει σε κάποιο τμήμα σας διαφορές μεταξύ κοριτσιών και αγοριών, και εάν ναι ποιες είναι αυτές οι διαφορές;

T1: Ναι, σε τάξεις που έχω δουλέψει έχω δει διαφορές μεταξύ των μαθητών και των μαθητριών. (.) Γενικά τα αγόρια συμμετέχουν με μεγαλύτερη αυτοπεποίθηση από ότι τα κορίτσια, εε (.) και δοκιμάζουν πιο εύκολα. Ας πούμε στο κομμάτι της διδασκαλίας της Ελληνικής, τα αγόρια ρισκάρουν να πουν μία λέξη με κάπως λάθος προφορά. Δοκιμάζουν να το πουν. Ενώ τα κορίτσια φοβούνται, δεν είναι σίγουρες, είναι περισσότερο ηττοπαθείς, ειδικά όταν βρίσκονται εε () σε μικτές τάξεις, όταν βρίσκονται μαζί με αγόρια δηλαδή. Πολλές φορές μπορεί να μην επιθυμούν να δοκιμάσουν να προφέρουν μία λέξη, (.) με τη παρουσία αγοριού. Σε άλλες περιπτώσεις, όταν είμαστε μόνο κορίτσια στην τάξη, θα δοκιμάσουν και θα είναι πιο άνετες. Κυρίως αυτό παρατηρείται μεταξύ Σύριων (.) κοριτσιών και Ιρακινών. Όταν είναι μπροστά αγόρια (.) Και από Σομαλία, κορίτσια από Σομαλία. Όταν είναι μπροστά αγόρια διστάζουν να μιλήσουν, ακόμα και να ξέρουν την απάντηση, δεν θα σηκώσουν το χέρι (.) γιατί ντρέπονται, μόνο και μόνο επειδή είναι τα αγόρια. Ενώ τα αγόρια συμμετέχουν, δοκιμάζουν, μιλάνε, ακόμα και αν κάνουν λάθος, είναι πιο ενεργά στο μάθημα.

Κ.Δ.: Πολύ ωραία, θα θέλατε να προσθέσετε και κάτι ακόμα, όσον αφορά τις διαφορές τους;

T1: Ναι. Επίσης, όταν έχω μεικτές τάξεις, αγόρια και κορίτσια, εε, (.) τα κορίτσια αποφεύγουν την οπτική επαφή με τα αγόρια. () Και κυρίως όταν πρόκειται, (.) για άτομα, τα οποία έχουν θρησκεία (.) είναι μουσουλμάνοι. Αποφεύγουν και να ακουμπήσουν χέρι με χέρι, να ακουμπήσουν τα δέρματά τους μεταξύ τους. Και ας πούμε για δραστηριότητας οι οποίες χρειάζονται (.) στη διδασκαλία των ελληνικών, χρειάζεται να κάνουν μεταξύ τους διαλόγους. «Πώς σε λένε;», «Τι κάνεις;». Να αναπτυχθεί η προφορική επικοινωνία και να ενδυναμωθεί η ομάδα. (.) Τα κορίτσια, δύσκολα θα κοιτάζουν τα αγόρια στα μάτια, και θα τα κοιτάζουν με μία ηττοπάθεια. Σαν να έχουν τα αγόρια τον κυρίαρχο ρόλο στο μάθημα. () Τα κορίτσια είναι πιο υποτακτικά, δείχνουν πιο υποτακτικά ακόμη και μέσα στο μάθημα.

Κ.Δ.: Ωραία, ας περάσουμε στην επόμενη ερώτηση. Στη μέχρι τώρα εμπειρία σας, οι οικογένειες των παιδιών είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους; Και αυτή η υποστήριξη διαφέρει στα αγόρια και στα κορίτσια;

T1: Η εμπειρία μου, όσον αφορά την επικοινωνία με τους γονείς είναι ότι οι γονείς υποστηρίζουν τα παιδιά τους ανεξαρτήτου φύλου, κάποιες περιπτώσεις έτσι, ανεξαρτήτου φύλου στην εκπαιδευτική διαδικασία. Όμως, έχω παρατηρήσει και οικογένειες, να υποστηρίζουν περισσότερο τα αγόρια, να συμμετέχουν στα εκπαιδευτικά προγράμματα, από ότι τα κορίτσια. Δηλαδή τα κορίτσια τα συνδυάζουν πιο πολύ με τις δουλειές του νοικοκυριού (.), γενικά με όχι τόσο γνωστικά επαγγέλματα. () Και δεν.. ας πούμε υποστηρίζουν τα αγόρια. Ας πούμε, είναι δύο αδέρφια, το αγόρι έρχεται σχολείο, ενώ το κορίτσι δεν έρχεται (.), αλλά ύστερα από την επικοινωνία μου με την οικογένεια, η μαμά δεν ήταν τόσο πολύ θερμή ώστε να πείσει την κόρη της να έρθει στο σχολείο. (.) Έλεγε ότι βαριέται να έρθει και δεν θέλει. Αν η μαμά όμως την τροφοδοτούσε και την πίεζε λίγο να έρθει, όσο πίεζε το αγόρι παιδί της, το κορίτσι θα ερχόταν. () Απλά δεν τροφοδοτούν και τα δύο παιδιά, διαφορετικού φύλου με τον ίδιο τρόπο και την ίδια συστηματικότητα. Δηλαδή να αγόρια συμμετέχουν πιο πολύ από τα κορίτσια. Πάλι όμως αυτό το παρατηρώ πιο πολύ σε οικογένειες μουσουλμάνων. Τα κορίτσια τα () βάζουν στο σπίτι, τους μαθαίνουν πως να μεγαλώνουν τα παιδιά ή ας πούμε όταν υπάρχουν μικρότερα αδέρφια, έρχεται ο μεγάλος αδερφός στο κέντρο και η μεγαλύτερη αδερφή κρατάει τα παιδιά, τα μικρότερα αδέρφια της. Δηλαδή τους βάζουν τέτοιες ασχολίες και έτσι μειώνουν και τις πιθανότητες (.) το κορίτσι, η μεγάλη αδερφή, να συμμετέχει στο σχολείο, γιατί έχει κι άλλα βάρη, πριν το σχολείο, που δεν μπορεί όλα αυτά να τα κάνει όλα μαζί. Και να βοηθάει με την ανατροφή του μικρότερου αδερφού και να έρχεται στο σχολείο και να είναι συνεπής

στα μαθήματά της, οπότε καταλήγουμε στο να μην έρχεται. Και () αυτό συνεπάγεται και με το ότι η μαμά δεν βοηθάει ώστε να έρθει και η μεγαλύτερη αδερφή στο σχολείο. Δεν την επηρεάζει στον βαθμό που επηρεάζει το αγόρι. Επίσης, βλέπω πως τα παιδιά έρχονται καθοδηγούμενα στο σχολείο, με διαφορετικά κίνητρα. Δηλαδή αν τους ρωτήσεις, αν ρωτήσεις ένα αγόρι «Τι θέλεις να γίνεις;», θα σου πει ισχυρά επαγγέλματα, όπως είναι ο γιατρός ή ο δικηγόρος. Επαγγέλματα υψηλού μορφωτικού επιπέδου, σε σύγκριση με τα κορίτσια που επιλέγουν επαγγέλματα τα οποία δεν θέλουνε, και αν επιλέξουν έτσι... τα οποία δεν θέλουνε πάρα πολύ (.) δεν έχουνε πάρα πολλά χρόνια σπουδών ή δεν είναι πάρα πολύ μεγάλο το γνωστικό επίπεδο (), κάπως έτσι. Δηλαδή, τα αγόρια έρχονται καθοδηγούμενα να σου πουν ισχυρά επαγγέλματα με πολλά χρόνια μελέτης και () υψηλό μορφωτικό και γνωστικό επίπεδο και τα κορίτσια στην πλειοψηφία τους μπορεί να σου πουν... (.) σαν να τα βλέπεις να μην έχουν όνειρα, προσδοκίες για το μέλλον. Σαν το βασικό τους μέλημα να είναι να παντρευτούν και να έχουν οικογένεια και να είναι υπεύθυνες για τη φροντίδα των παιδιών. Σαν να μην είναι ανεξάρτητες, να ονειρευτούν, να πουν ότι θέλω να σπουδάσω τόσα χρόνια για να γίνω αυτό. Έρχονται κάπως πιο () πιο, χωρίς στόχο και προσδοκίες να γίνουν κάτι. Και μου δίνουν πολλές φορές τη... Με κάνουν να πιστεύω πολλές φορές ότι έρχονται μόνο και μόνο για να εκτελέσουν τα υποχρεωτικά χρόνια μαθητικής πορείας και μετά να παντρευτούν και να κάνουν παιδιά και να είναι υπεύθυνες μόνο για αυτό.

Κ.Δ.: Ευχαριστώ. Προχωράμε στην επόμενη ερώτηση. Έχετε βιώσει ποτέ drop-out από μαθήτριες; Και αν ναι, γνωρίζετε τον λόγο;

T1: Είχα μαθήτρια η οποία έκανε drop-out, γιατί (.) σκέψου ότι έκανε εγγραφή στο κέντρο μας, ερχόταν στα πρώτα μαθήματα και μετά για κάποιο διάστημα δεν ερχόταν, σταμάτησε να έρχεται. Και όταν εγώ ήρθα σε επαφή με εκείνη για να τη ρωτήσω γιατί δε συμμετέχει στα μαθήματα, την είδα με τα μάτια μου να κρατάει τον μικρότερο αδερφό της και να μου λέει «Ξέρεις κάτι; Είμαι πάρα πολύ κουρασμένη που τον φροντίζω και δεν μπορώ να ξυπνάω το πρωί και να έρχομαι στα μαθήματα.». Δηλαδή είχε αναλάβει, δεκατεσσάρων χρόνων, τη φροντίδα του μικρότερου αδερφού της εκείνη και (.) αυτό δεν της έδινε κίνητρο, ούτε χρόνο ελεύθερο να ξεκουραστεί, να κοιμηθεί για να έρθει το πρωί στα μαθήματα. Και επίσης, έχω παρατηρήσει κιόλας μαθήτριες από Σομαλία, οι οποίες συστηματικά στα μαθήματα, με συνέπεια και κάποια στιγμή σταμάτησαν και όταν ήρθαμε σε επικοινωνία μαζί τους (.) εε, για να μας πουν γιατί σταμάτησαν, μας είπανε ότι «Δεν θέλουμε να σπουδάσουμε, δεν θέλουμε να συνεχίσουμε την εκπαίδευση, είναι πολύ δύσκολο.». Εε (),

δεν, δεν είχανε.. σαν να σταμάτησε κάτι, να έχασαν το κίνητρό τους. Αλλά, δεν έδωσαν την ανάλογη προσπάθεια, δεν προσπάθησαν να ξαναέρθουν να δοκιμάσουνε, ούτε και σε μαθήματα τα οποία ήταν απλά, ήταν μικρής δυσκολίας, γυμναστική ας πούμε ή ομαδικά παιχνίδια. Απλά αποφάσισαν ότι δεν μπορούσανε να συμμετέχουν.

Κ.Δ.: Ωραία. Θα θέλατε να προσθέσετε κάτι;

T1: Όχι, ευχαριστώ.

Κ.Δ.: Εντάξει. Πριν αναφερθήκατε σε μία μητέρα που δεν παρότρυνε την κόρη της να έρθει στα μαθήματα. Έχετε έρθει σε επαφή με άλλες οικογένειες που δεν είναι υποστηρικτικές όσον αφορά την εκπαίδευση των κοριτσιών τους, για παράδειγμα λόγω κουλτούρας. Και ποια ήταν τα αποτελέσματα τέτοιων συζητήσεων με γονείς ή κηδεμόνες;

T1: Έχω μιλήσει με γονείς κοριτσιών, που έχουν αδέρφια, έχουν μεγαλύτερους αδερφούς και τους έχω πει (.) και τους έχω ρωτήσει, τους γονείς γιατί δεν έρχεται το κορίτσι στο σχολείο και έρχεται το αγόρι, και έχουν πει πως το κορίτσι δεν θέλει να σπουδάσει, ενώ το ίδιο δεν μας έχει πει κάτι ενώ το αγόρι θέλει να σπουδάσει. Δηλαδή, τα κορίτσια κυρίως από (.) από γονείς από Συρία, το κορίτσι το προορίζουν καθαρά για το νοικοκυριό και τα οικοκυρικά και τη φροντίδα, το μέγλωμα των παιδιών, ενώ το αγόρι το προορίζουν για θέσεις επαγγελματικές (□), θέσεις κύρους και τα λοιπά.

Κ.Δ.: Πολύ ωραία. Υπάρχει κάτι που θα αλλάζατε στη εκπαίδευση των κοριτσιών; Ποιες θα ήταν αυτές οι αλλαγές;

T1: Οι αλλαγές που προτείνω να γίνουν στην εκπαίδευση προσφύγων κοριτσιών είναι κυρίως επαγγελματικού προσανατολισμού. (.) Κάποια σεμινάρια ας πούμε, εε (□) για τη ψυχολογική ενδυνάμωση, ψυχολογική υποστήριξη. Να μάθουν να αναγνωρίζουν τις δυνάμεις τους, και τις ικανότητες τους, να μην είναι υποτακτικές. Κυρίως, ενδυνάμωση. (.) Να μπορούν να νιώσουν ανεξάρτητες, ότι μπορούν να διεκδικήσουν και εκείνες μία επαγγελματική θέση στο μέλλον. (.) Ότι έχουν δικαιώματα στην εκπαίδευση, και στην καριέρα. Και πιστεύω ότι η ρίζα του προβλήματος είναι... πρέπει να γίνονται αυτά τα σεμινάρια και με τους γονείς τους. Γιατί οι γονείς είναι αυτοί που καθοδηγούν τα παιδιά να έχουν τις ανάλογες συμπεριφορές. Μπορεί το παιδί να θέλει να σπουδάσει και το background του να μην το βοηθάει. (□) (□) Πέρα από τα γνωστικά μαθήματα να γίνονται μαθήματα και επαγγελματικού προσανατολισμού. Εε (.) κυρίως για να ανεξαρτητοποιηθούν και να καταλάβουν την αξία τους. Γιατί μου δίνουν την αίσθηση ότι γεννιούνται κορίτσια και μπορούνε μόνο... (.) Και επειδή γεννήθηκαν κορίτσια έχουν και περιορισμένα δικαιώματα στην εκπαίδευση και γενικά στη ζωή. (□) Αυτό θα ήθελα να τους ενισχυθεί

παραπάνω. Όχι τόσο το γνωστικό. Στα γνωστικά ας πούμε, μαθήματα, είναι πάρα πολύ καλές. @@@ Μαθήματα κοινωνιολογίας, εν συναίσθησης, που θα δυναμώσουν τον χαρακτήρα τους. (.) Τέτοια επιμορφωτικά προγράμματα, και θα τους δώσουν να καταλάβουν ότι επειδή γεννήθηκαν κορίτσια δεν χρειάζεται να νιώθουν καταδικασμένα, ότι προορίζονται μόνο για κάποια πράγματα, ότι έχουν και άλλες δυνατότητες. Απλά πρέπει να μάθουν να τις αξιοποιούν και να διεκδικούν τα δικαιώματά τους.

Κ.Δ.: Ευχαριστώ πολύ, θα θέλατε να προσθέσετε κάτι ακόμα;

Τ1: Όχι, ευχαριστώ πολύ.

A.2 Teacher 2

Καμπεράκη Δέσποινα: Γεια σας.

Τ2: Γειά σας.

Κ.Δ.: Θα ήθελα να πραγματοποιήσουμε μία συνέντευξη στα πλαίσια της διπλωματικής εργασίας μου, που αφορά τα δικαιώματα των γυναικών και κοριτσιών προσφύγων στην εκπαίδευση στην Ελλάδα για το Ελληνικό Ανοικτό Πανεπιστήμιο. Μπορώ να ξεκινήσω με τις ερωτήσεις;

Τ2: Φυσικά, πείτε μου.

Κ.Δ.: Παρακαλώ, μπορείτε να με ενημερώσετε για το επάγγελμά σας;

Τ2: Ναι, είμαι δασκάλα δημοτικού, δουλεύω για δεύτερη χρονιά σε τμήμα ΖΕΠ και παλαιότερα ήμουν για δύο χρόνια σε ΜΚΟ, πάλι ως δασκάλα ελληνικών σε πρόσφυγες, κυρίως μικρών ηλικιών.

Κ.Δ.: Πολύ ωραία, ας αρχίσουμε! Έχετε παρατηρήσει σε κάποιο τμήμα σας διαφορές μεταξύ κοριτσιών και αγοριών, και εάν ναι ποιες είναι αυτές οι διαφορές;

Τ2: Όχι, δεν έχω παρατηρήσει κάποια διαφορά ή διάκριση ανάμεσα σε αγόρια και κορίτσια ούτε στη ΜΚΟ, που εργαζόμουν ως εκπαιδευτικός, ούτε και στα σχολεία που εδώ και δύο χρόνια εργάζομαι στη τάξη υποδοχής. (.) Η αντιμετώπιση για παράδειγμα των εκπαιδευτικών είναι η ίδια. Και εγώ η ίδια ως εκπαιδευτικός δεν διαχωρίζω τους μαθητές μου. Εε...(.) αποσκοπώντας στον μέγιστο βαθμό, να μπορέσω να τους διδάξω και να μάθουν όσα περισσότερα μπορούσαν.

Κ.Δ.: Οι μαθητές αντιμετωπίζουν την εκπαιδευτική διαδικασία διαφορετικά, ανάλογα με το φύλο τους; Ασχολούνται με διαφορετικό τρόπο τα κορίτσια από τα αγόρια

T2: Ναι, μπορώ να πω πως αυτό συμβαίνει. (.) Τα κορίτσια είναι πιο ντροπαλά, πιο μαζεμένα θα έλεγα, από τα αγόρια μέσα στη τάξη. Τα αγόρια είναι πιο ενεργά.

Κ.Δ.: Πολύ καλά. Στη μέχρι τώρα εμπειρία σας, οι οικογένειες των παιδιών είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους; Και αυτή η υποστήριξη διαφέρει στα αγόρια και στα κορίτσια;

T2: Ε... οι οικογένειες των προσφύγων (.) που ήμουν στη ΜΚΟ, είναι εν μέρει υποστηρικτικές προς την πλευρά των αγοριών. Τα κορίτσια επειδή έχουν, και οι γυναίκες γενικότερα, κατώτερο ρόλο, έχουν πιο υποτιμημένη θέση, (.) δεν τις εε... (.) όχι προωθούν, δεν τις (.) ενθαρρύνουν τόσο στη μάθηση. Τις έχουν περισσότερο για οικιακές δουλειές και θεωρούν πως αυτός είναι ο σκοπός τους. Τώρα ως προς τους Ρομά που τυχαίνει να έχω στην τάξη υποδοχής, (.) εκεί φαίνεται ξεκάθαρα η διάκριση ανάμεσα σε αγόρια και κορίτσια. Δηλαδή τα κορίτσια παντρεύονται σε μικρή ηλικία (.) με αποτέλεσμα να στερούνται τη μάθηση. Για παράδειγμα, στο σχολείο που ήμουν πέρσι μια μαθήτριά μου, Ρομά, δώδεκα χρονών λογοδόθηκε και στην ερώτηση που της έκανα, γιατί δεν έρχεται πλέον σχολείο μου απάντησε πως δεν της επιτρέπεται, γιατί έχει λογοδοθεί, () κάτι που με στεναχώρησε πάρα πολύ, και εμένα και τους υπόλοιπους συναδέλφους. Οπότε, ναι, στους Ρομά παρατηρείται ακόμα περισσότερο αυτή η διάκριση θεωρώ, γιατί έτσι είναι η κουλτούρα τους.

Κ.Δ.: Ωραία. Αν δεν έχετε να προσθέσετε κάτι ακόμα προχωράμε στην επόμενη ερώτηση.

T2: Ναι, βέβαια.

Κ.Δ.: Έχετε βιώσει ποτέ drop-out από μαθήτρες; Και αν ναι, γνωρίζετε τον λόγο;

T2: Drop-out, δηλαδή εγκατάλειψη, να μην παρευρίσκονται στο μάθημα. (.) Ναι το έχω βιώσει, με τη μαθήτριά που προανέφερα, η οποία (.) λογοδόθηκε και δεν της επιτρέπεται να έρθει στο σχολείο. Γενικότερα, δεν το έχω αντιμετωπίσει ξανά.

Κ.Δ.: Ωραία. Σε περιπτώσεις που οι οικογένειες των μαθητριών δεν είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους, λόγω κουλτούρας για παράδειγμα, έχετε προσπαθήσει να επικοινωνήσετε μαζί τους; Και αν ναι, ποια ήταν τα αποτελέσματα;

T2: Στη ΜΚΟ που δούλευα είχα έρθει πολλές φορές σε επαφή με τους γονείς. Οι Αφγανοί και οι Κούρδοι, που ήταν οι πιο ταλαιπωρημένοι της υπόθεσης (.), ήταν πιο δεκτικοί στο να μάθουν τη γλώσσα γιατί ήθελαν να μείνουν στην Ελλάδα. Αυτοί που δεν τους ενδιέφερε τόσο πολύ η γλώσσα, αλλά ερχόντουσαν στη ΜΚΟ για τις υπόλοιπες παροχές και αναγκαστικά και για την εκπαίδευση, ήταν οι Σύριοι οι οποίοι έλεγαν ότι (.) δεν θέλουν να μάθουν την ελληνική γλώσσα, το κάνουν αναγκαστικά γιατί θέλουν να φύγουν στο

εξωτερικό. () Επίσης, οι Ρομά, έρχονται στο σχολείο επειδή τους δίνονται επιδόματα (.) και αυτός είναι ο μόνος λόγος που στέλνουν τα παιδιά, αγόρια και κορίτσια.

Κ.Δ.: Πολύ καλά, συνεχίζουμε με την τελευταία ερώτηση. Υπάρχει κάτι που θα αλλάζατε στη εκπαίδευση των κοριτσιών; Ποιες θα ήταν αυτές οι αλλαγές;

T2: Εγώ μέχρι στιγμής δεν έχω αντιμετωπίσει τέτοιες διακρίσεις στις τάξεις μου, αλλά με συναδέλφους που έχω μιλήσει, αντιμετώπιζαν τέτοια θέματα και (.) μου είχαν πει ότι προσπάθησαν να προωθήσουν τα δικαιώματα των γυναικών και να δώσουν να καταλάβουν ότι (.) και άντρες και γυναίκες είμαστε ικανοί να πετύχουμε πράγματα () προσπαθώντας έτσι τουλάχιστον, όσο μπορούσαν, όσο γινόταν από το σχολείο, να αλλάξουν τον τρόπο σκέψης των αγοριών κάτι το οποίο ήταν σίγουροι πως θα μεταφερόταν μετά στην οικογένεια. Αλλά κατά πόσο θα γινόταν αυτό αποδεκτό από την οικογένεια, είναι ένα άλλο ζήτημα. Ωστόσο, έγιναν προσπάθειες και αυτό που θα μπορούσε να γίνει είναι () εντός της τάξης με παιχνίδια ρόλων, να εδραιωθεί ο ρόλος της γυναίκας. Ο δάσκαλος να προσπαθήσει με παιχνίδια ρόλων να δώσει στον έναν μαθητή, στη μία μαθήτριά, έναν αντρικό ρόλο να παίξει, και το αντίθετο, έτσι ώστε να συνειδητοποιήσουν τα παιδιά ότι ο καθένας μπορεί να κάνει οποιαδήποτε δουλειά. Ο καθένας μπορεί να έχει τον ίδιο ρόλο και την ίδια θέση στην κοινωνία (.) είτε είναι άντρας είτε είναι γυναίκα. Αυτό που μετράει είναι να έχει τις γνώσεις και τις σωστές βάσεις. Ίσως εκεί θα στόχευα δηλαδή, σε παιχνίδια ρόλων τα οποία σε τέτοιες περιπτώσεις μαθητών (.) είναι πιο κατανοητά και πιο εύκολο να περάσεις τις (.) ιδεολογίες σου.

Κ.Δ.: Θα θέλατε να προσθέσετε κάτι ακόμα;

T2: Όχι, ευχαριστώ.

Κ.Δ.: Πολύ ωραία, σας ευχαριστώ πολύ.

A.3 Teacher 3

Καμπεράκη Δέσποινα: Γεια σας.

T3: Καλησπέρα, γεια σας.

Κ.Δ.: Θα ήθελα να πραγματοποιήσουμε μία συνέντευξη στα πλαίσια της διπλωματικής εργασίας μου, που αφορά τα δικαιώματα των γυναικών και κοριτσιών προσφύγων στην εκπαίδευση στην Ελλάδα για το Ελληνικό Ανοικτό Πανεπιστήμιο. Μπορώ να ξεκινήσω με τις ερωτήσεις;

T3: Βέβαια.

Κ.Δ.: Αρχικά, μπορείτε να μου πείτε με τι ασχολείστε;

T3: Βεβαίως, είμαι δασκάλα σε σχολείο, σε τμήμα υποδοχής και είναι η δεύτερη χρονιά μου εκεί.

Κ.Δ.: Ωραία, μπορούμε να αρχίσουμε με τις ερωτήσεις αν είστε έτοιμη. Έχετε παρατηρήσει σε κάποιο τμήμα σας διαφορές μεταξύ κοριτσιών και αγοριών, και εάν ναι ποιες είναι αυτές οι διαφορές;

T3: Η αλήθεια είναι πως έχω παρατηρήσει διαφορές. (.) Τα κορίτσια που έχω είναι πιο λίγα από τα αγόρια, αρχικά και όταν είναι για παράδειγμα δύο ή και ένα δεν μιλάνε καθόλου στην τάξη. (.) Και στον κήπο... τα αγόρια δεν παίζουν με τα κορίτσια, ειδικά τα μεγάλα αγόρια, δώδεκα, δεκατριών χρονών. Ειδικά δύο αδέρφια που έχω στο τμήμα, κορίτσι και αγόρι () Αν είναι εκεί ο αδερφός της δε μιλάει πολύ, δεν συμμετέχει, είναι πολύ μαζεμένη.

Κ.Δ.: Ωραία. Στη μέχρι τώρα εμπειρία σας, οι οικογένειες των παιδιών είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους; Και αυτή η υποστήριξη διαφέρει στα αγόρια και στα κορίτσια;

T3: Εε...ναι σίγουρα έχω κάποια περιστατικά. (.) Γενικότερα κάποιες εθνικότητες δεν ενδιαφέρονται ιδιαίτερα για τη γλώσσα, θέλουν να φύγουν. Για παράδειγμα οι Σομαλοί δεν δείχνουν τόσο ενδιαφέρον. () Αλλά ναι στα κορίτσια είναι διαφορετικά. Έχω ένα αγόρι, η αδερφή του πάει σε άλλο σχολείο (.) και έλεγε πως τρεις μέρες δεν πήγε επειδή έπρεπε να βοηθήσει τη μαμά τους, ενώ αυτός δεν μπορούσε να χάσει το σχολείο, η αδερφή του έπρεπε (.), είναι αντιπροσωπευτικό.

Κ.Δ.: Θα θέλατε να προσθέσετε κάτι;

T3: Γενικά πως θεωρώ πως οι οικογένειες, δεν (.) δεν προτρέπουν τα κορίτσια να μορφωθούν. Αν μπορούν να έρθουν σχολείο έχει καλώς, αλλιώς δεν το θεωρούν κακό.

Κ.Δ.: Έχετε βιώσει ποτέ drop-out από μαθήτριες; Και αν ναι, γνωρίζετε τον λόγο;

T3: Ναι, έχει γίνει σε τμήμα μου, μία φορά. (.) Η αλήθεια είναι πως η επικοινωνία είναι δύσκολη με τους γονείς και τη δομή φιλοξενίας, και τον λόγο δεν τον ξέρω. () Ότι μου είπαν οι υπόλοιποι μαθητές, πως απλώς το κορίτσι έπαιζε, και απλώς δεν ερχόταν, δεν ξέρω κάτι άλλο, αλλά στεναχωρήθηκα. () Βέβαια, έχουμε και πολλές μαθήτριες που είναι γραμμένες και δεν έχουν έρθει γενικά ποτέ, (.) και αγόρια, αλλά κυρίως κορίτσια.

Κ.Δ.: Αναφέρατε πως δεν είναι εύκολη η επικοινωνία με τις οικογένειες. Παρόλα αυτά, σε περιπτώσεις που οι οικογένειες των μαθητριών δεν είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους, λόγω κουλτούρας για παράδειγμα, έχετε προσπαθήσει να επικοινωνήσετε μαζί τους; Και αν ναι, ποια ήταν τα αποτελέσματα;

T3: Σε διάφορες περιπτώσεις έχω προσπαθήσει (.) είναι πολύ δύσκολο. Οι περισσότεροι δεν μιλάνε ελληνικά και η δομή που μένουν δεν έχει μεταφραστές. Οπότε η αλήθεια είναι δεν γνωρίζω πολλά, (.) μόνο ότι μου έχουν πει τα παιδιά () για τα αδέρφια που είπα πριν, ότι η μαμά θέλει το κορίτσι, αλλά το αγόρι δεν χάνει σχολείο γιατί πρέπει να μάθει. Τέτοιες πληροφορίες μόνο δυστυχώς.

Κ.Δ.: Τέλεια, ας προχωρήσουμε στην τελευταία ερώτηση. Υπάρχει κάτι που θα αλλάζατε στη εκπαίδευση των κοριτσιών; Ποιες θα ήταν αυτές οι αλλαγές;

T3: Εγώ προσπαθώ να φτιάχνω δραστηριότητες, ώστε να είναι μαζί, να γνωρίζουν πως όλοι μπορούμε να κάνουμε τα πάντα και να συνεργαστούμε. (.) Δεν είναι εύκολο, συνήθως τα αγόρια παραπονιούνται, τα κορίτσια ντρέπονται, αλλά θέλω να μάθουν πως είμαστε ομάδα και είμαστε ίσοι. () Επίσης, π.χ. στα επαγγέλματα είδα βρει εικόνες και από άντρες και από γυναίκες σε κάθε επάγγελμα, να γνωρίζουν πως (.) όλοι μπορούν να κάνουν όλες τις δουλειές. () Στα κορίτσια, πρέπει να τους ανεβάσουμε την αυτοπεποίθηση, (.) τη δυναμικότητα, να μην φοβούνται. Έχουν γίνει βήματα, έτσι θεωρώ. Τα κορίτσια () έχουν δει, στη τάξη έστω, γυναίκες με δυναμισμό, και τα αγόρια. Θεωρώ αυτά είναι τα βασικά.

Κ.Δ.: Αν δεν έχετε να προσθέσετε κάτι ακόμα, τελειώσαμε. Ευχαριστώ πολύ.

T3: Να 'στε καλά.

A.4 Teacher 4

Καμπεράκη Δέσποινα: Γεια σας.

T4: Καλησπέρα, γεια σας.

Κ.Δ.: Θα ήθελα να πραγματοποιήσουμε μία συνέντευξη στα πλαίσια της διπλωματικής εργασίας μου, που αφορά τα δικαιώματα των γυναικών και κοριτσιών προσφύγων στην εκπαίδευση στην Ελλάδα για το Ελληνικό Ανοικτό Πανεπιστήμιο. Μπορώ να ξεκινήσω με τις ερωτήσεις;

T4: Ναι, φυσικά.

Κ.Δ.: Για αρχή, μπορείτε να μου πείτε με τι ασχολείστε;

T4: Είμαι δασκάλα ελληνικών, σε δομή και τα τμήματά μου έχουν πρόσφυγες, κυρίως από Αφγανιστάν, Σομαλία, Παλαιστίνη, και Συρία.

Κ.Δ.: Πολύ ωραία, μπορούμε να ξεκινήσουμε. Έχετε παρατηρήσει σε κάποιο τμήμα σας διαφορές μεταξύ κοριτσιών και αγοριών, και εάν ναι ποιες είναι αυτές οι διαφορές;

T4: Ναι, μπορώ να πω. (.) Βέβαια, ανάλογα και την καταγωγή των παιδιών. Π.χ. τα παιδιά από τη Σομαλία ειδικά είναι πιο πολύ... με τη θρησκεία. (.) Πώς να το πω; Τα αγόρια είναι πιο αυστηρά με τα κορίτσια και τα κορίτσια τα φοβούνται, κατά μία έννοια. () Τα κορίτσια από τη Σομαλία εννοώ έτσι; (.) Τα παιδιά από το Αφγανιστάν δεν είναι ακριβώς έτσι. Τα κορίτσια έχουν κάτω τα μαλλιά του, συμμετέχουν, ντύνονται πιο ελεύθερα (.) ή μπορεί να έχουν βαμμένα νύχια, κοσμήματα. () Και οι Παλαιστίνιοι είναι σαν τους Αφγανούς (.) και τα αγόρια από τη Σομαλία και τη Συρία ίσως να κοροϊδέψουν αυτά τα κορίτσια. Φυσικά επεμβαίνω, αλλά μπορεί κάποιες μέρες να (.) τους κόψουν τα φτερά, να μην θέλουν να συμμετάσχουν άλλο, να έρθουν και τέτοια.

Κ.Δ.: Κατάλαβα. Στη μέχρι τώρα εμπειρία σας, οι οικογένειες των παιδιών είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους; Και αυτή η υποστήριξη διαφέρει στα αγόρια και στα κορίτσια;

T4: Και εδώ εξαρτάται. (.) Σε εμάς, οι περισσότερες οικογένειες θέλουν να φύγουν από την Ελλάδα. () Πολλές φορές αυτό περνάει στα παιδιά και δεν βρίσκουν νόημα να μάθουν ελληνικά. Παρόλα αυτά, κυρίως τα αγόρια υποστηρίζονται από τους γονείς. Τα αγόρια μπορούν να έρχονται σχολείο, (.) βέβαια μπορούν να μην έρθουν αν δεν θέλουν. Είναι κάπως πιο ελεύθερα, να το πω έτσι. Τα κορίτσια από τη Σομαλία και τη Συρία κυρίως (.) αναφέρουν πιο πολύ τον γάμο, και όχι τα μαθήματα. () Μου λένε, δηλαδή, πως οι γονείς τους θέλουν να κάθονται σπίτι, να παντρευτούν σιγά σιγά. () Έχω και περιστατικά που (.) αν το αγόρι είναι πιο μικρό και πάλι είναι, σαν να λέμε, ο αρχηγός. Δηλαδή, Ένα κορίτσι που έχω, δεκατριών χρονών, έχει δασκαλευτεί από τη μαμά του να προσέχει τον αδερφό της, που είναι εννιά χρονών. Αλλά, σε βαθμό (.) σαν να είναι η μαμά του. Και αυτό είναι από την οικογένεια.

Κ.Δ.: Ωραία, θα θέλατε να προσθέσετε κάτι ακόμα;

T4: Όχι.

Κ.Δ.: Εντάξει. Έχετε βιώσει ποτέ drop-out από μαθήτριες; Και αν ναι, γνωρίζετε τον λόγο;

T4: Η αλήθεια είναι πως μου έχει συμβεί μία φορά. (.) Το κορίτσι δυστυχώς σταμάτησε να έρχεται επειδή δεν προλάβαινε. Έπρεπε να βοηθάει τη μαμά της στο σπίτι και δεν προλάβαινε να έρχεται. () Αυτό μου είπε εκείνη. Με τους γονείς δυστυχώς εκείνους, δεν κατάφερα να μιλήσω. Αλλά, υποθέτω δεν θα ήταν υπέρ του να συνεχίσει. Εκείνοι της είχαν πει να προσέχει το σπίτι.

Κ.Δ.: Δεν μπορέσατε να μιλήσετε με την οικογένεια της συγκεκριμένης μαθήτριας. Όμως, σε άλλες περιπτώσεις που οι οικογένειες των μαθητριών δεν είναι υποστηρικτικές όσον

αφορά την εκπαίδευσή τους, λόγω κουλτούρας για παράδειγμα, έχετε προσπαθήσει να επικοινωνήσετε μαζί τους; Και αν ναι, ποια ήταν τα αποτελέσματα;

T4: Όπως είπα, οι γονείς συνήθως λένε πως δεν θέλουν να παραμείνουν στη χώρα και πως δεν χρειάζεται να τα παιδιά να μάθουν ελληνικά. (.) Βέβαια σε κάποιες περιπτώσεις, και μετά από συζήτηση, για τη κοινωνικοποίηση των παιδιών και το μέλλον τους γενικότερα (.) δίνουν πιο πολύ έμφαση στο αγόρι. Δηλαδή, έχει τύχει αρκετές φορές να με ρωτήσουν για τους γιους τους, και όχι ιδιαίτερες για τα κορίτσια. () Τα κορίτσια, όπως είπα, προορίζονται για νύφες, κυρίως. Τα παιδιά από Παλαιστίνη, τα κορίτσια (.) αναφέρουν πως θα ήθελαν να δουλέψουν, να σπουδάσουν, κάτι (.) και από Αφγανιστάν.

Κ.Δ.: Πολύ ωραία. Και η τελευταία μας ερώτηση τώρα. Υπάρχει κάτι που θα αλλάζατε στη εκπαίδευση των κοριτσιών; Ποιες θα ήταν αυτές οι αλλαγές;

T4: Θεωρώ το βασικό είναι να εκπαιδεύσουν τους δασκάλους, και ως συνέχεια τις οικογένειες, ώστε να ανεβάσουν την αυτοπεποίθηση των κοριτσιών. (.) Οι δάσκαλοι, εμείς (.) πρέπει να το έχουμε στο μυαλό μας, πρέπει να κάνουμε κάτι. Σεμινάρια (.) κάτι να βοηθήσουμε... με δραστηριότητες ομαδικές, με παραδείγματα από σημαντικές γυναίκες. () Οι οικογένειες ίσως δυσκολευτούν. Άλλη κουλτούρα, άλλα μυαλά. Αλλά και πάλι, πρέπει να υπάρξει προσπάθεια. Πρέπει να ενδυναμωθούν τα κορίτσια.

Κ.Δ.: Τέλεια. Αν δεν έχετε να προσθέσετε κάτι ακόμα, να σας ευχαριστήσω.

T4: Και εγώ ευχαριστώ.

A.5 Teacher 5

Καμπεράκη Δέσποινα: Καλησπέρα.

T5: Γεια σας, καλησπέρα.

Κ.Δ.: Θα ήθελα να πραγματοποιήσουμε μία συνέντευξη στα πλαίσια της διπλωματικής εργασίας μου, που αφορά τα δικαιώματα των γυναικών και κοριτσιών προσφύγων στην εκπαίδευση στην Ελλάδα για το Ελληνικό Ανοικτό Πανεπιστήμιο. Θα μπορούσα να ξεκινήσω με τις ερωτήσεις;

T5: Φυσικά.

Κ.Δ.: Αρχικά, παρακαλώ πείτε μου με τι ασχολείστε.

T5: Είμαι δασκάλα σε τμήμα ΔΥΕΠ, όπου έχει παιδιά από το Αφγανιστάν κατά κύριο λόγο, την Σομαλία και την Υεμένη.

Κ.Δ.: Πολύ ωραία, ξεκινάμε με την πρώτη ερώτηση. Έχετε παρατηρήσει σε κάποιο τμήμα σας διαφορές μεταξύ κοριτσιών και αγοριών, και εάν ναι ποιες είναι αυτές οι διαφορές;

T5: Στο δικό μου το τμήμα δεν έχω παρατηρήσει κάποια μεγάλη διαφορά. Δηλαδή τα παιδάκια (.) ήτα ίσα στην ώρα του μαθήματος. Δεν υπήρχε κάποια σοβαρή διαφοροποίηση, δηλαδή (.) ότι τα κορίτσια θα κάθονται πάντα μόνα τους ή δεν θα μιλούσαν καθόλου, σε σύγκριση με τα αγόρια. Ε, στο διάλειμμα είδα μία διαφορά που είχαν. Ας πούμε τα κορίτσια απομονώνονται γιατί τα αγόρια δεν έπαιζαν μαζί τους. () Σαν κάποια άλλη διαφορά δεν έχω παρατηρήσει κάτι, έχουν πάντα τα ίδια πράγματα στην τάξη, τις ίδιες ευκαιρίες, όχι δεν έχω παρατηρήσει κάτι άλλο.

Κ.Δ.: Εντάξει, η επόμενη ερώτηση είναι η εξής. Στη μέχρι τώρα εμπειρία σας, οι οικογένειες των παιδιών είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους; Και αυτή η υποστήριξη διαφέρει στα αγόρια και στα κορίτσια;

T5: Ναι, υπάρχουν οικογένειες που είναι υποστηρικτικές και ωθούν τα παιδιά στο να έρχονται σχολείο. (.) Ωστόσο, έχουν παρατηρηθεί και οικογένειες οι οποίες δεν συμφωνούν τόσο με την εκπαίδευση των παιδιών () όχι τόσο με την εκπαίδευση γενικότερα. Δεν συμφωνούν με την εκμάθηση των ελληνικών. Θεωρούν πως τα αγγλικά θα τους είναι πιο χρήσιμα και για αυτόν τον λόγο δεν στέλνουν και τα παιδιά στο σχολείο. (.) Όσον αφορά τα αγόρια και τα κορίτσια δεν έχω παρατηρήσει κάποια διαφορά στις οικογένειες.

Κ.Δ.: Πολύ καλά. Έχετε βιώσει ποτέ drop-out από μαθήτριες; Και αν ναι, γνωρίζετε τον λόγο;

T5: Επειδή είναι η δεύτερη χρονιά μου στην εκπαίδευση προσφύγων, δεν έχω κάποια εμπειρία ή δεν έχω παρατηρήσει κάτι τέτοιο, δεν μου έχει τύχει αυτό, (.) όχι.

Κ.Δ.: Εντάξει, ωραία. Σε περιπτώσεις που οι οικογένειες των μαθητριών δεν είναι υποστηρικτικές όσον αφορά την εκπαίδευσή τους, λόγω κουλτούρας για παράδειγμα, έχετε προσπαθήσει να επικοινωνήσετε μαζί τους; Και αν ναι, ποια ήταν τα αποτελέσματα;

T5: Δεν το έχουμε προσπαθήσει, όχι μόνο εγώ σαν εκπαιδευτικός, αλλά και το σχολείο γενικότερα. (.) Την φετινή χρονιά υπάρχουν πάρα πολλά προβλήματα με τους γονείς, γιατί οι γονείς δεν μπορούν να έρθουν από τη δομή στην οποία διαμένουν γιατί δεν έχουν αυτοκίνητο ή δεν έχουν κάποιο άλλο μέσο. () Δεν υπάρχει διερμηνέας, που είναι πολύ σημαντικό, καθώς δεν μιλάω αραβικά ή τουρκικά, οπότε είναι πολύ δύσκολη η επικοινωνία. (.) Θα το ήθελα ωστόσο πάρα πολύ να συνομιλήσω μαζί τους. Να δω για ποιο λόγο, σε κάποιες περιπτώσεις, είναι αρνητικοί προς την εκπαίδευση των παιδιών τους, κυρίως των κοριτσιών () και να προσπαθήσω να τους δείξω τα οφέλη που θα έχει η εκπαίδευση τους

στην Ελλάδα και πως μπορεί να τα διευκολύνει στην καθημερινή τους ζωή γιατί μιλάμε όχι για εκπαίδευση αυστηρή (.) γραμματικών όρων, μιλάμε για εκπαίδευση βασικών ελληνικών.

Κ.Δ.: Θα θέλατε να προσθέσετε κάτι ακόμα εδώ;

Τ5: Όχι, όχι.

Κ.Δ.: Ωραία, πάμε στην τελευταία ερώτηση. Υπάρχει κάτι που θα αλλάζατε στη εκπαίδευση των κοριτσιών; Ποιες θα ήταν αυτές οι αλλαγές;

Τ5: Για να μπορέσουν να γίνουν κάποιες αλλαγές, γιατί οι αλλαγές είναι απαραίτητες σε οποιονδήποτε τομέα ώστε να υπάρξει εξέλιξη, (.) κρίνεται πρώτα απαραίτητο να γίνει μία επιμόρφωση στους εκπαιδευτικούς και σε όσους ασχολούνται με την εκπαίδευση των προσφύγων, σχετικά με τον πολιτισμικό κώδικα της κάθε χώρας. (.) Γιατί, δεν έχουν παντού τα κορίτσια τα ίδια δικαιώματα ή δεν αντιμετωπίζονται το ίδιο. (.) Αφού γίνει αυτό, θεωρώ ότι οι αλλαγές πρέπει να προσαρμοστούν, όποιες αλλαγές είναι να γίνουν, να προσαρμοστούν με βάση αυτό. Δηλαδή με το πώς είναι ο πολιτισμικός κώδικας. Για να βοηθηθούν τα κορίτσια, και οι εκπαιδευτικοί να κάνουν αλλαγές, θα πρέπει πρώτα να έχουν κατανοήσει πλήρως από πού ξεκινάμε. Ποια είναι η αφετηρία των κοριτσιών, και μετά μπορούν (.) να δημιουργήσουν δραστηριότητες, παιχνίδια που προάγουν την ισότητα, και αυξάνουν την αυτοπεποίθηση των κοριτσιών.

Κ.Δ.: Τέλεια, θα ήθελα να σας ευχαριστήσω για τον χρόνο σας.

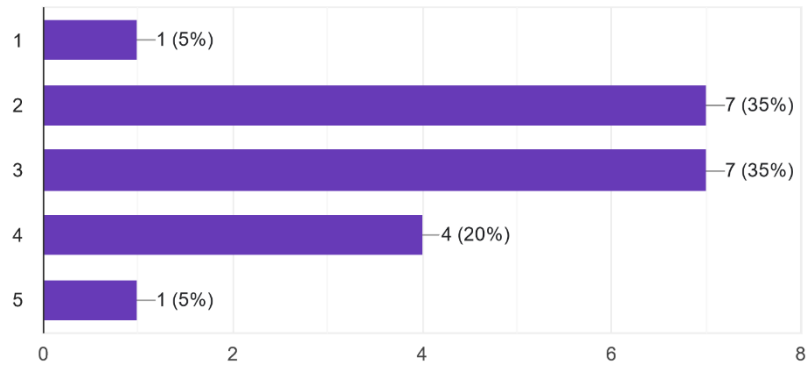
Τ5: Να 'στε καλά.

Appendix B: Questionnaire Answers

B.1 Question 1

From 1-5, how good is your experience in school and education in general in Greece?

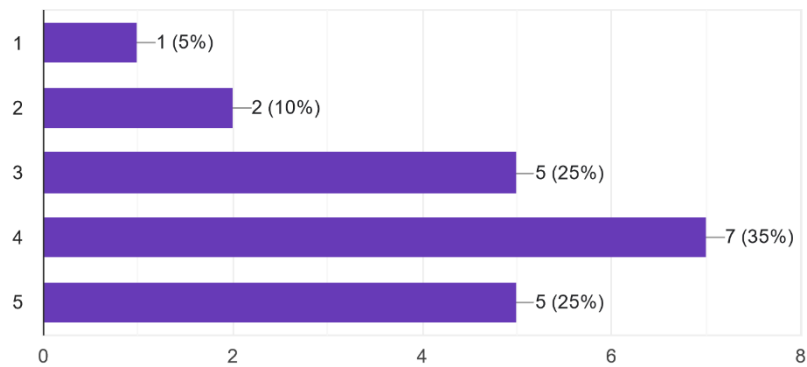
20 απαντήσεις



B.2 Question 2

From 1-5, how difficult do you find to participate in school?

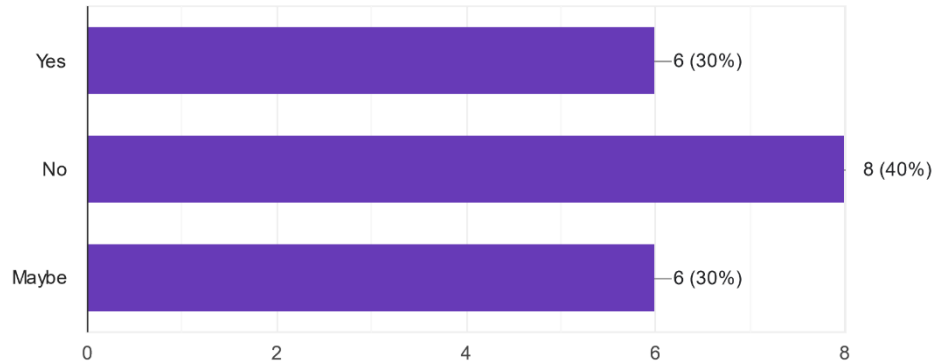
20 απαντήσεις



B.3 Question 3

Do you want to continue to go to school?

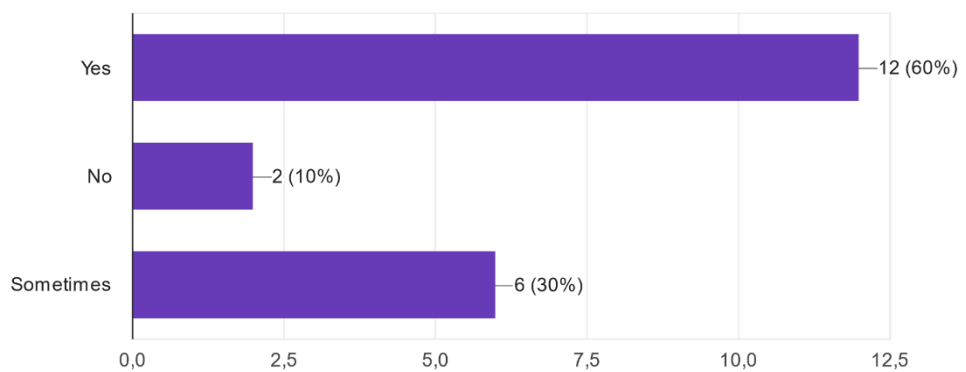
20 απαντήσεις



B.4 Question 4

Do your teachers help you when needed at school?

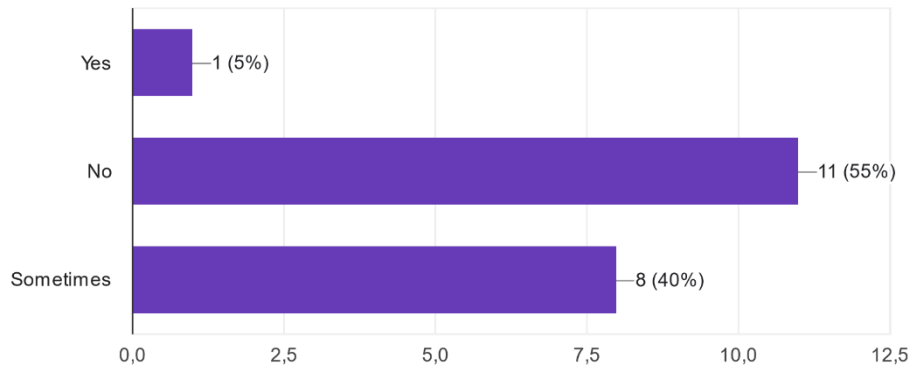
20 απαντήσεις



B.5 Question 5

Is it easy for you to study outside school?

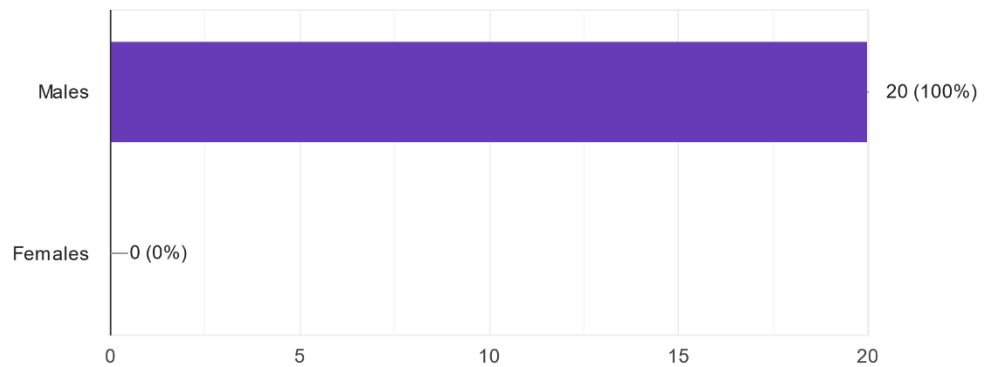
20 απαντήσεις



B.6 Question 6

From the people you know, which gender is more likely to attend school?

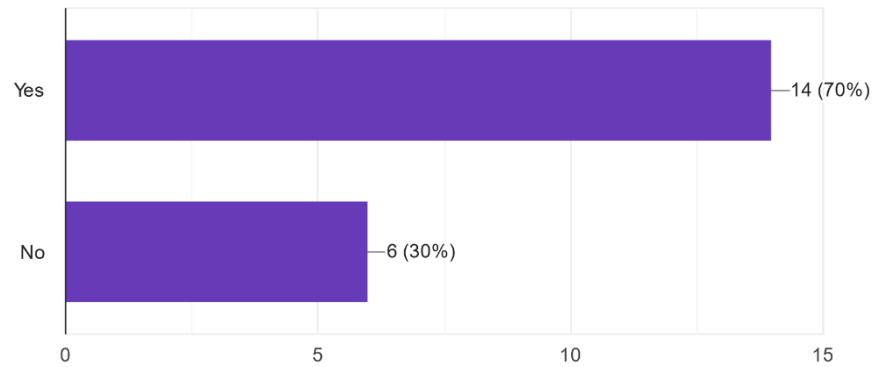
20 απαντήσεις



B.7 Question 7

Are there differences between you and male students in terms of education?

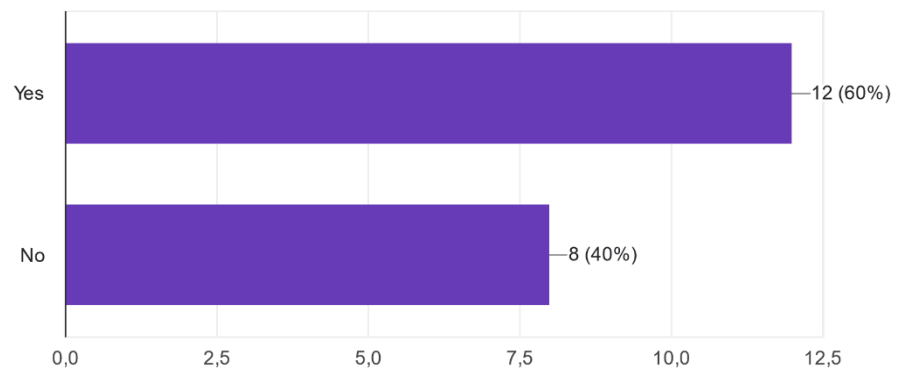
20 απαντήσεις



B.8 Question 8

Are you thinking of drop-out?

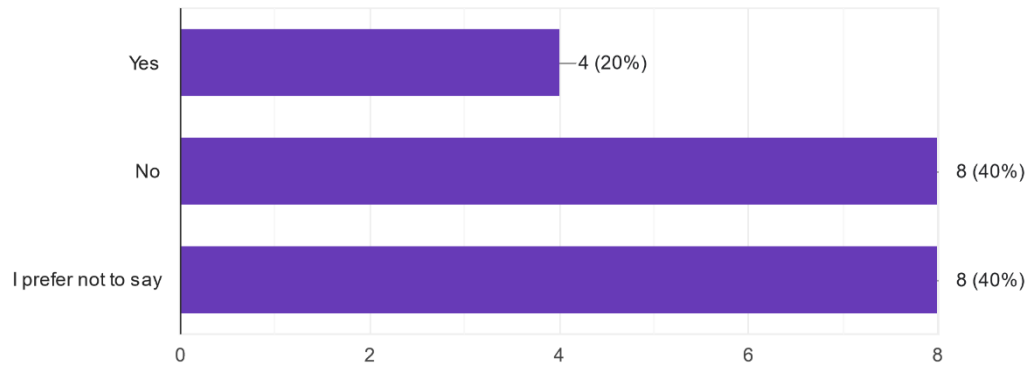
20 απαντήσεις



B.9 Question 9

Do your relatives support your choice to attend school?

20 απαντήσεις



B.10 Question 10

Do you want to change anything in the Greek education?

20 απαντήσεις

