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**“Evaluating Non-Formal Education as a Tool for the
Inclusion of Unaccompanied Refugee and Migrant
Adolescents in Greece”**

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Abstract

This study evaluates the role of non-formal education as a tool for the linguistic and social inclusion of unaccompanied refugee and migrant adolescents in Greece. Even though a significant number of unaccompanied minors are residing in reception centres across the country, the research that already exists on their educational experiences is very limited, especially in non-formal settings, as most studies focus on formal education contexts. This is a qualitative research that aims to address this gap by examining how participation in non-formal education programmes affects Greek language acquisition and social inclusion, what teaching practices are followed, and what challenges adolescents face in their language-learning experiences.

The research takes place in an NGO-operated reception centre in Thessaloniki, Greece, called «Το Σπίτι της ΑΡΣΙΣ» (“The House of ARSIS”) that offers accommodation for unaccompanied teenage boys, aged 12 to 17. The research data was generated through semi-structured interviews with ten adolescent participants (n=10) and three staff members (a teacher, a social worker, and a caregiver) (n=3). Data were then analysed using thematic analysis (Braun & Clarke, 2006).

The findings show that non-formal education plays a very important role in supporting both language development and social inclusion, with culturally responsive and translanguaging pedagogical practices that help create learners’ sense of belonging and engagement. However, the study also identifies some challenges. When it comes to the adolescents, there are mostly psychosocial issues, like worry about their families and uncertainty about the future, and there are also some structural ones, such as bureaucratic burden and unstable residency patterns, which can limit the impact of non-formal education in this setting. Overall, the study contributes as it is already mentioned, to an underdeveloped research area in the Greek context, by offering potential impact on pedagogical practice and educational policy making within Europe in contexts of reception centers.

Keywords: non-formal education, unaccompanied minors, refugee and migrant adolescents, language acquisition, social inclusion, reception centers, Greece.

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Introduction

For at least a decade, education and forced displacements have become deeply intertwined realities across Europe, as millions of children and adolescents leave their homes due to conflict, persecution, and instability every year. In this situation, host societies face the challenge of responding not only to the immediate needs of this population but also to their educational needs and helping them find a place in their new society. Greece as a primary entry point into the European Union, has received large numbers of unaccompanied minors who reside in reception centres while they wait for their asylum procedures. For these young people, the reception centre they stay in becomes not only a shelter, but also a central site for their educational experience and social interaction. Despite this reality, the experiences of unaccompanied minors regarding their access to education and their social inclusion process are not addressed much by research. The research literature that exists focuses more on formal schooling, leaving behind non-formal education programmes that take place where these children and adolescents live, they are a part of their everyday lives. That is a fact across most European countries, but in Greece, even though the country hosts so many refugee and migrant minors, the contribution of non-formal education is much more undocumented.

The present study seeks to contribute to filling this research gap. It evaluates the role of non-formal education as a tool for the linguistic and social inclusion of unaccompanied refugee and migrant adolescents in Greece. The research takes place in an NGO-operated reception center in Thessaloniki, called «Το Σπίτι της ΑΡΣΙΣ» (“The House of ARSIS”), in which unaccompanied teenage boys aged 12 to 17 stay and it is conducted by a researcher who also works as a Greek language teacher there, therefore she has a dual role. Moreover, the research follows a qualitative approach, with data generated through semi-structured interviews with ten adolescents and three staff members, and it was analysed with the method of Thematic Analysis as put by Braun and Clarke (2006). Something that also needs to be mentioned is that the research is guided by four research questions that examine the influence of non-formal education programmes in language acquisition and social inclusion of the unaccompanied refugee and migrant adolescents, the language teaching practices and activities that take place in the non-formal education programme, and what challenges the unaccompanied adolescents face when they try to learn the Greek language. The study is separated into four main chapters. First is the literature review, which lays the theoretical and empirical background for the study, then the methodology chapter, which gives details about the research design, participants, data creation, and ethical guidelines. It follows the findings chapter, where the data gathered from the interviews is analysed and then we have the discussion, the chapter that discusses the findings in light of the literature, pointing out their implications for theory and practice. In the end, there is of course, a conclusion for the whole study.

Literature Review

Nowadays, education faces new challenges, and it is deeply affected by them. One of those challenges that creates the need for the field of education to reform and recenter, it is forced displacement, as millions of children and adolescents are uprooted from their homes each year by conflict, persecution, and instability. The question that arises is how host societies respond not only to their survival needs but to their educational needs as well. This issue concerns both the fields of language education and social policy. In this broader landscape, especially unaccompanied refugee and migrant adolescents are particularly vulnerable, as we are talking about young people who have not only been displaced, but who have made a difficult journey without the protection of a parent or legal guardian, and who arrive in host countries carrying the weight of experiences that most of their peers will never encounter.

1. Refugee and Migrant Adolescents in Contemporary Europe

In recent decades, Europe has experienced significant migratory movements due to war, political instability, economic inequality, and humanitarian crises in different countries all over the world. According to the United Nations High Commissioner for Refugees (UNHCR), millions of children and adolescents worldwide have been forcibly displaced, with many seeking protection and stability in European countries. Among these populations we can focus on refugee and migrant adolescents as they constitute a particularly vulnerable group, because they often experience multiple forms of exclusion in their host societies, that are associated with their displacement, interrupted education, linguistic barriers, and social marginalisation.

Especially since the 2015 refugee crisis, Greece, along with other European countries such as Italy and Germany, became a primary entry point for refugee and migrant populations were arriving constantly by thousands and because of its geographical location Greece played a key role as the external borders of the European Union. Among the refugee and migrant population that arrived in Greece all those years a very significant number is children and adolescents, many of those are also unaccompanied or separated from their families. These young people frequently reside in reception centres, temporary accommodation facilities, or NGO-supported housing structures while awaiting asylum procedures or relocation.

Adolescence is, in general, a critical developmental stage, which is characterised by identity formation and social belonging; for displaced adolescents, these processes are

further shaped by uncertainty and trauma, with educational experiences often fragmented as a result (Dryden-Peterson, 2016). Although access to education is recognised as a fundamental right for refugee and migrant children across Europe, educational inclusion remains uneven, with delayed enrolment, insufficient language support, and institutional barriers limiting participation, challenges that are amplified for unaccompanied minors navigating these systems without family support (Koehler & Schneider, 2019).

Language acquisition is one of the most important aspects of integration for this population. Ager and Strang (2008) demonstrate that linguistic competence is strongly connected to social participation and access to services, meaning that communication difficulties can compound both educational and social exclusion. In response to the limitations of formal schooling, non-formal educational initiatives, which are delivered through NGOs, community organisations, and reception centres, have expanded considerably across Europe, offering more flexible and learner-centred alternatives in which language learning is connected to everyday communication and participation (Kaukko & Wilkinson, 2020). However, research on how adolescent learners themselves experience this provision, particularly within Greek reception centres, remains limited. This research gap is important and it will be addressed in a following section.

2. Formal Education and Its Limitations for Unaccompanied Minors

Existing literature gives us a clear image of the relationship between forced displacement and educational access. Unfortunately, despite the fact that education is recognised as a fundamental right under the United Nations Convention on the Rights of the Child, the reality for unaccompanied refugee and migrant adolescents is often one of significant exclusion, delay, and mismatch between institutional provision and individual need. Formal schooling plays an important role of course in integration policy, however it often fails to respond adequately to the specific needs of this population. Understanding the limitations Formal Education has for unaccompanied minors, is essential in order to appreciate the reason why non-formal education has emerged so fast in recent years as a critical complementary provision, particularly within reception center contexts such as the one examined in this study.

2.1 Barriers to Access: Administrative, Linguistic, and Psychosocial

One of the most immediate obstacles unaccompanied minors face when they arrive in a host country, such as Greece, is the administrative complexity of enrolling in formal education. Lengthy asylum procedures, uncertain legal status, and the bureaucratic demands of registration regularly produce long periods during which adolescents have no access to any form of schooling whatsoever (Dryden-Peterson, 2016). These delays are not just logical inconveniences, but they represent critical gaps in educational trajectories at a developmental stage where continuity of learning matters considerably. Linguistic exclusion presents a further challenge, because most unaccompanied minors arrive with little or no Greek proficiency and Greek formal schools are rarely equipped

to provide the intensive language support needed before meaningful participation becomes possible (Sedmak, Sauer & Gornik, 2021). Many times, due to lack of proper provision, these adolescents are placed in mainstream classrooms where they access the curriculum, which can make them feel frustrated and in a lot of cases it leads them to leave school early.

Another barrier is the psychosocial dimension of this exclusion. Unaccompanied minors commonly experience multiple forms of adversity before and during migration, such as family separation, exposure to conflict, and the dangers of irregular border crossing (Mishra et al., 2020). The psychological aftereffects are symptoms like post-traumatic stress, anxiety, and depression, which can affect their capacity to engage with formal learning environments. Mainstream classrooms, designed for learners in stable circumstances, rarely offer the trauma-sensitive support this population needs (Palanac, 2019), producing a mismatch between the learner's emotional state and the demands of formal schooling.

2.2. The Greek Formal Education System and Its Response to Refugee Learners

Greece has faced significant pressure from refugee arrivals relative to its institutional capacity, and its formal education system has struggled to adapt accordingly (Ince-Beqo, Roussakis & Sergi, 2025). While legislative provisions for enrolling refugee children in Greek schools exist, implementation has been inconsistent. Simopoulos and Magos (2020) report that Greek teachers frequently feel underprepared and under-resourced when working with refugee and migrant learners, citing insufficient training in intercultural pedagogy and large class sizes that make differentiated instruction difficult. Stathopoulou et al. (2025) similarly document how structural constraints prevent even motivated and skilled educators from providing the individualised support their students need.

2.3 Structural Mismatch and the Gap Formal Schooling Leaves

Another one of the limitations of formal education is structural logic of age-based grade placement. In Greece, as in most European countries, students are assigned to school years by chronological age rather than educational level, meaning that adolescents with interrupted schooling are often placed in classes whose demands far exceed their current capabilities (Sedmak, Sauer & Gornik, 2021). This is frustrating mismatch that can undermine motivation and we see that reception centres. Furthermore, we see that reception centres typically have heterogeneous groups of students and, such age-appropriate homogeneous groups can be overcome by current standardised education programmes (Dryden-Peterson, 2016).

All together, these barriers reveal a structural gap between what formal education offers and what unaccompanied adolescents need, which is flexible pacing, intensive language support, trauma-informed pedagogy, and a stable, emotionally safe learning environment, provisions that sit largely outside the operational logic of mainstream Greek schooling (Ince-Beqo, Roussakis & Sergi, 2025; Stathopoulou et al., 2025).

Aleghfeli and Hunt's (2024) study also shows that young people's capacity to benefit from education is shaped by socio-ecological conditions, particularly relationships with trusted adults and stability of living environment. Unfortunately, formal schools are rarely positioned to address these kinds of conditions. It is this gap that non-formal education, delivered within reception centres and community settings, seeks to fill, not by replacing formal schooling, but by offering responsive, learner-centred provision where adolescents are met linguistically, emotionally, and developmentally. The following section examines the nature and characteristics of non-formal education in greater detail.

3. Non-Formal Education: Definitions, Characteristics and its Contribution

The concept of non-formal education gained widespread scholarly attention from the late 1960s, as researchers sought a broader understanding of education that recognised organised learning occurring outside conventional schools. For unaccompanied refugee and migrant adolescents, whose relationship with formal schooling is frequently interrupted or absent, this broader understanding represents a central part of their actual educational reality.

3.1 Defining Non-Formal Education and Distinguishing It from Formal and Informal Learning

The most cited foundational framework is Coombs and Ahmed's (1974) distinction between three modes of learning. The first one is formal education, which is the structured, institutionally recognised schooling system, the second is non-formal education, that is the organised systematic educational activity carried out outside that system and third informal education, the unstructured, lifelong process of acquiring knowledge through everyday experience.

Non-formal education is characterised by features that differentiate it from formal schooling. These are that it operates without the regulatory constraints of national curricula or formal certification, allowing flexibility in content, pace, and approach, it is also learner-centred rather than syllabus-driven and it is typically delivered in community settings, NGO facilities, or reception centres by educators with more diverse professional backgrounds than formally trained schoolteachers (Kaukko & Wilkinson, 2020). These features make non-formal education particularly well suited to populations whose learning needs are complex and insufficiently addressed by mainstream provision. The boundary between non-formal and informal learning is not always sharp in practice, especially in the context of refugee reception facilities. Kaukko and Wilkinson (2020) note that the spontaneous, unplanned interactions through which refugee students develop linguistic competence and agency, which are

informal learning practices, mutually reinforce the more organised non-formal activities this study focuses on.

3.2 NGOs and Reception Centers as Providers of Non-Formal Education

In Europe, and in Greece particularly, NGOs have become the primary providers of educational support for unaccompanied minors in reception facilities, stepping into the gap left by limited formal provision with programmes including Greek language classes, literacy workshops, arts-based activities, and vocational skills development (Fierli, Roverselli & Olmedo-Moreno, 2024). In a reception centre such as the one in this study, living spaces and learning spaces overlap, and the centre is often the only space in which structured learning takes place for its residents. This dual character as both home and school requires educators to navigate roles that extend well beyond conventional pedagogical responsibilities (Sedmak, Sauer & Gornik, 2021).

3.3 Flexibility, Learner-Centredness, and Responsiveness to Contextual Needs

The most frequently cited advantage of non-formal education is its flexibility, which is its capacity to adapt content, pace, and method to learners' circumstances in ways formal schooling rarely permits. For adolescents with heterogeneous educational backgrounds, variable emotional states, and lives shaped by asylum-process uncertainty, this is not a peripheral benefit but a precondition for meaningful learning. Closely related is its learner-centred orientation, which means that rather than positioning the learner as a passive recipient of an external curriculum, non-formal approaches treat learners as active agents with valid prior knowledge and personal goals (Kaukko & Wilkinson, 2020). Such an approach is particularly suited to adolescents who have experienced profound losses of control over their own lives. Fierli, Roverselli and Olmedo-Moreno (2024), in a study of non-formal interventions for unaccompanied minors in Italy, demonstrate that programmes that prioritise participation and contextually meaningful skill development produce better outcomes in both language acquisition and social inclusion than those replicating formal schooling's structure.

3.4 Non-Formal Education as a Bridge to Formal Schooling and Social Participation

Non-formal education also serves as a bridge to formal schooling, by helping adolescents develop basic language skills and rebuild confidence in learning routines (Sedmak, Sauer & Gornik, 2021), and to broader social participation, by equipping adolescents with the communicative tools to navigate daily life, interact with service providers, and form relationships outside the centre. This bridging role is significant in the Greek context, where adolescents who arrive in formal schooling without preparation are at high risk of disengagement and early leaving. Non-formal education

is, in this sense, not only a preparation for inclusion but a form of inclusion in practice, as the educational space becomes a social space, and learning the language becomes an act of reaching toward belonging (Fierli, Roverselli & Olmedo-Moreno, 2024). This understanding of non-formal education as simultaneously linguistic, social, and psychological in impact provides the conceptual foundation for the sections that follow.

4 Language Learning in Non-Formal Settings for Refugee and Migrant Adolescents

For refugee and migrant adolescents, language learning is not an elective academic pursuit but an existential necessity, shaped by psychological, social, and structural factors well beyond those typically considered in mainstream second language acquisition (SLA) research. This section reviews the theoretical frameworks most relevant to understanding how Greek is acquired in the non-formal setting that is the focus of this study, before turning to the specific challenges and opportunities of the Greek language context.

4.1 Key Theoretical Frameworks

Krashen's (1982) Input Hypothesis proposes that language acquisition occurs through exposure to comprehensible input, which is language slightly beyond the learner's current competence but understandable in context, a condition that non-formal settings, with their informal and communicative character, are often well placed to provide. Krashen's distinction between acquisition, which occurs naturally through meaningful use, and learning, which involves deliberate study of grammar, is particularly relevant here: non-formal settings emphasise communication over formal grammar instruction, creating more opportunities for the kind of natural acquisition Krashen describes.

Vygotsky's (1978) sociocultural theory complements this perspective by foregrounding the social nature of learning. His concept of the Zone of Proximal Development, the gap between what a learner can achieve alone and what they can achieve with support from a more knowledgeable other, highlights the role of teachers, interpreters, and peers in scaffolding adolescents' language development. Kaukko and Wilkinson (2020) extend this argument in the refugee education context specifically, showing that the relational quality of the learning environment, feelings of safety, trust, and belonging, functions as a condition for learning, not merely a desirable backdrop to it. Bigelow and Vinogradov (2011) add a further dimension relevant to this population: for learners with limited or no prior formal schooling, sociocultural approaches that prioritise oral interaction over reading and writing are particularly well suited, since these learners cannot rely on existing first-language literacy to scaffold second-language literacy.

These theoretical foundations converge in Communicative Language Teaching (CLT), which prioritises communicative competence over the mastery of grammatical forms

in isolation (Savignon, 2002). For unaccompanied adolescents whose primary need is to communicate rather than to pass a grammar test, non-formal settings, free from standardised curricula and formal assessment, are well positioned to adopt this communicative orientation.

4.2 Translanguaging as a Pedagogical Resource

A significant recent development in language education for multilingual learners is the growing recognition of translanguaging, the fluid, dynamic use of a speaker's full linguistic repertoire across languages to make meaning and support learning (García & Wei, 2014). Rather than treating multilingualism as an obstacle, translanguaging pedagogy treats it as a resource for both comprehension and identity affirmation. Mammou, Maligkoudi and Gogonas (2022), in a study focused specifically on unaccompanied minor refugee students in Greece, demonstrate that incorporating translanguaging practices produces measurable gains in linguistic confidence and classroom engagement, while Maligkoudi and Karafylli (2023) show that even teachers who do not share their students' home languages can create translanguaging-supportive environments through deliberate pedagogical choices.

4.3 Greek as a Second Language: Specific Challenges and Opportunities

The theoretical frameworks above apply broadly across SLA contexts, but the specific challenge of learning Greek deserves attention. Greek's morphological complexity, its system of inflection, grammatical gender, and distinct script, presents particular difficulty for learners whose first languages, such as Arabic, Farsi, Pashto, or Punjabi, differ substantially from Greek in typological terms (Holton, Mackridge & Philippaki-Warbuton, 2012; Simopoulos & Magos, 2020). This challenge is compounded for adolescents with limited or interrupted formal schooling, who may also have limited literacy in their home language.

At the same time, the Greek context offers specific opportunities that non-formal settings are well placed to exploit. The daily life of a reception centre in Thessaloniki provides constant, authentic exposure to Greek, through interactions with staff, encounters with Greek-speaking volunteers, and visits to local services and shops. Simopoulos and Magos (2020) emphasise the importance of teachers recognising and building on the lived experiences of migrant and refugee learners, treating these experiences as resources rather than barriers. The theories and research reviewed in this section suggest that effective language learning in non-formal settings depends on social interaction, meaningful communication, multilingual recognition, and a learning environment that promotes safety and belonging, themes developed further in the sections that follow.

5. Pedagogical Practices in Non-Formal Language Education for Refugee Learners

. The theoretical frameworks reviewed, such as sociocultural theory, communicative language teaching, translanguaging, and Norton's (2013) concept of investment, converge on pedagogical implications relevant to non-formal education. However, in order to translate them into classroom practice it needs specific empirical attention. Generally, non-formal language education for refugees requires different methods, attitudes, and awareness of learners' situations more than conventional teaching

5.1 Learner-Centred and Inclusive Approaches

The core of effective non-formal language teaching is a learner-centred approach. This approach builds lessons around learners' needs, experiences, interests and aims rather than imposing pre-designed curricula. The multilingual nature and varied experiences of reception learners, both linguistically and educationally, mean that an inclusive approach is crucial, especially when working with unaccompanied teenagers. A one-size-fits-all approach is unlikely to work for this population, as they have many and complex needs.

Fierli, Roverselli and Olmedo-Moreno (2024) found that programmes which prioritise active participation, collaborative activity, and meaningful interaction produce more positive outcomes in language development and social inclusion than passive, transmission-oriented models. Activities that are linguistically accessible and meaningful to learners' lives, that relate to their experiences, culture, and communication needs, increase motivation and engagement. Inclusive education goes further. An inclusive teaching environment where participants feel at ease and that risks of error are part of the learning process may facilitate learners who have had interrupted schooling or undergone traumatic events. Furthermore, Mammou, Maligkoudi and Gogonas (2022) investigated the role of emotions in non-formal language classes in Greece and concluded that the emotional climate of classrooms has a significant impact on learners' willingness to try using the new language and get involved

5.2 Trauma-Informed Pedagogy and the Creation of Safe Learning Spaces

Perhaps the most critical education principle to consider is the use of a trauma-informed approach which acknowledges the psychological impact of displacement and responds with sensitivity and care. This does not mean that educators need to function also as their learner's therapists, but to be able to recognise trauma impacts on learning, behaviour, relationships and tailor the teaching to those implications, avoiding routine changes that trigger anxiety, offering choices, responding to distress with patience, and maintaining consistent, trustworthy boundaries.

Palanac (2019) proposes that a secure learning place is a necessity for effective language learning. Without physical, emotional, and social safety, learners cannot focus on language development. To achieve that he suggests predictable routines, warm

relationships, low-pressure communication activities, and recognition of learners' strengths and experiences.

Finn (2026) demonstrated how trauma-informed principles apply in everyday teaching, showing that educators can support learners with choosing careful topics for their lessons, appropriate activities and balance challenge with support. For adolescents to be accepted by their peers in the learning environment can be as important as the relationship with the teacher in determining whether the classroom feels safe or threatening. Finn's findings are also supported by Stathopoulou et al. (2025), who argue that teachers in Greece recognise the importance of supportive classrooms despite facing practical difficulties.

5.3 Learner Agency: Definition, Importance, and Classroom Implications

Learner agency, which means the capacity to act meaningfully, make choices, and influence one's learning, is closely related to learner-centred and trauma-informed pedagogy. For unaccompanied adolescents who have experienced loss of control over their lives, opportunities to exercise agency in the classroom can restore a sense of control and self-worth.

Kauko and Wilkinson (2020) argue that agency development is both an outcome and driver of effective learning. Learners who feel agency participate more, experiment with language, and persist through difficulties. Aleghfeli and Hunt (2024) claim that promoting learner agency among unaccompanied children in Greece contributes not only to educational success but also to psychosocial wellbeing. Supporting agency is therefore both an educational objective and a factor in building resilience and social integration.

5.4 The Role of the Teacher in Non-Formal Settings: Facilitator, Advocate, and Trusted Adult

Teachers in a non-formal educational setting often have a much broader role than in traditional classrooms. That's because alongside teaching language skills, they may also act as mentors, sources of emotional support, cultural guides, and trusted adults. This is especially important for unaccompanied adolescent refugees, who may be separated from their families and have limited access to stable and supportive adult relationships. Building positive relationships with learners is therefore not separate from teaching but an essential part of the learning process.

Stathopoulou et al. (2025) document how teachers in Greek contexts describe the emotional demands of this expanded role, noting that the boundary between pedagogical and pastoral responsibility is frequently blurred in practice and that educators often feel underprepared and under-supported in navigating this complexity. Similarly, Fierli, Roverselli and Olmedo-Moreno (2024) found that trust, genuine care, and consistent presence are often more important for learner engagement than any particular teaching method. This broader understanding has implications for training and support: educators need guidance on supporting vulnerable young people,

professional supervision, emotional support, and institutional structures that help them manage their responsibilities sustainably.

5.5 Use of Materials, Activities, and Everyday Communication in Non-Formal Language Teaching

Research identifies several activity types and materials that are especially effective in non-formal language education for refugee and migrant adolescents, such as task-based activities connected to real-life situations (role plays for visiting doctors, shopping, dealing with services), collaborative projects encouraging meaningful language use, and creative activities like storytelling, drama, and visual arts that provide relaxed communication opportunities while allowing identity expression.

Mammou, Maligkoudi and Gogonas (2022) found that activities which allow learners to use both their home languages and Greek are particularly beneficial. This approach, often referred to as translanguaging, enables learners to draw on all linguistic resources, supporting understanding and language development while respecting learners' backgrounds. Norton (2013) argues that when learners feel their languages and identities are valued, they engage more actively.

Research also highlights the importance of everyday communication outside planned activities. Informal conversations before class, during breaks, or between tasks provide valuable learning opportunities. Kaukko and Wilkinson (2020) argue these spontaneous interactions should be viewed as integral to learning. Effective educators recognise this and connect natural communication with structured activities.

6. Social Inclusion and Its Relationship to Language Education

The connection between language education and social inclusion is a key theme of this dissertation. For unaccompanied refugee and migrant adolescents, social inclusion is essential. Excluded from their countries of origin, separated from their families, and navigating an unfamiliar social and institutional landscape, these young people often need opportunities to build relationships, feel accepted, and develop a sense of belonging. Language learning can play an important role in helping them achieve these goals.

Any discussion of social inclusion in this context must engage with the concept of integration. Ager and Strang (2008) describe integration through ten domains grouped into four areas: markers and means (employment, housing, education, health), social connections, facilitators (language, cultural knowledge, safety, stability), and foundation (rights and citizenship). They identify language as a key facilitator of integration, since it helps refugees access many other aspects of life in the host society. For unaccompanied adolescents in reception centres, whose opportunities are often

limited by their legal and living conditions, language education may be one of the few available ways to participate more fully in society.

6.1 Language Competence as a Foundation for Social Participation

The relationship between language competence and social participation is well established in the empirical literature on refugee and migrant integration. The ability to communicate in the host country's language is strongly linked to successful integration outcomes, like access to education, employment, social networks, and overall wellbeing (Kosyakova et al., 2022). On the contrary, limited language skills can lead to social isolation, dependence on people from the same background, and greater vulnerability, which are especially serious for unaccompanied minor without family support.

For adolescent learners, these social dimensions of language competence are especially salient, given that peer relationships and identity formation are central to healthy social development at this age. Aleghfeli and Hunt (2024) found that unaccompanied adolescents in Greece viewed language as one of the main barriers to building relationships with Greek peers, and that improving their Greek skills functioned as a way of gaining access to new social opportunities, not merely an educational achievement. These findings suggest that non-formal educational programmes connecting language learning to real opportunities for communication and community participation are likely to support social inclusion more effectively than programmes that treat language as simply an academic subject.

6.2 Intercultural Communication and Identity Negotiation Among Displaced Adolescents

Social inclusion for refugee and migrant adolescents is not simply a matter of learning the language of the host country, as it also requires adapting to a new social and cultural environment while maintaining a sense of personal and cultural identity. Intercultural communication, which is the ability to interact effectively with people from different cultural backgrounds, is therefore an integral part of the integration process.

Norton (2013) argues that learning a new language is not simply about vocabulary and grammar but involves finding a place within the social world that language constructs and reflects, a process with both obstacles and new opportunities that can prove to be more complex for unaccompanied adolescents navigating it without parental guidance or a stable family environment. The work of Maligkoudi and Karafylli (2023) illuminate how these dynamics play out in Greek educational settings, finding that environments encouraging intercultural dialogue and recognising learners' cultural backgrounds help refugee and migrant students feel valued and respected, supporting language learning and social wellbeing together. They also say that educators can play a central role in creating such environments.

6.3 Belonging, Educational Identity, and Psychosocial Well-being

For unaccompanied minors who have experienced profound disruptions to their sense of continuity, identity and belonging, engagement with a learning community, even if it is non-formal, can serve psychosocial functions that extend well beyond linguistic competence. Kaukko and Wilkinson (2020) argue that non-formal and informal learning environments are valuable precisely for helping refugee students rebuild their educational identities and see themselves as capable learners and valued community members. Also, Mishra et al. (2020), in their study of unaccompanied adolescent migrants in Greece, find that supportive relationships with trusted adults, stable routines, and access to meaningful activities have a significant impact on wellbeing, and they confirm that educational programmes in reception centres serve psychosocial as well as linguistic and academic functions.

6.4 The Role of Non-Formal Education in Fostering Social Inclusion

As non-formal educational settings are flexible, learner-centred, and focused on building positive relationships, they are well suited to addressing the dimensions of inclusion identified by Ager and Strang (2008). These include supporting language skills that enable participation, creating opportunities for social connection, encouraging intercultural understanding and strengthening learners' sense of agency. The findings from Fierli, Roverselli and Olmedo-Moreno (2024) study show that non-formal educational programmes for unaccompanied minors in Italy led not only to language improvements but also to increased social connectedness and self-confidence, while Ince-Beqo, Roussakis and Sergi (2025) recognise a similar role for non-formal provision in supporting refugee children across Greece and Italy when access to formal schooling is limited. The following section examines the psychosocial dimensions underlying these patterns in greater depth.

7. The Psychosocial Dimension: Trauma, Vulnerability, and Learning

Trauma, emotional vulnerability, and psychological safety shape both language learning and social inclusion for unaccompanied adolescents and understanding these dimensions is essential for anyone seeking to design or evaluate educational provision for this population

7.1 The Psychological Impact of Displacement on Adolescent Learners

Forced displacement exposes refugees to experiences with serious effects on mental health, including conflict and persecution in the country of origin, the dangers of the migration journey, family separation, and ongoing legal uncertainty in the host country. For unaccompanied minors, who face these challenges without the protective presence of a parent or primary caregiver, the psychological impact can be particularly severe. Mishra et al. (2020) contribute to the understanding of the Greek context as they found

that Greek reception and shelter systems can either reduce or increase existing vulnerabilities depending on the quality of care provided, with supportive relationships, stable routines, and access to meaningful activities, including education, identified as important protective factors. Palanac (2019) further explains that trauma can produce heightened anxiety, emotional withdrawal, and difficulty concentrating, making it harder for learners to participate actively in language learning activities, and requiring educators to create environments that promote safety and trust alongside language development.

7.2 Vulnerability Factors Specific to Unaccompanied Minors

Although, all refugee and migrant learners face psychosocial challenges, unaccompanied minors constitute a particularly vulnerable subgroup. Because they do not have parental protection, they are at greater risk of exploitation, abuse, neglect, and social isolation. Also, the experience of family separation itself can affect their ability to trust others and form positive relationships in educational settings. Aleghfeli and Hunt (2024), in their research of unaccompanied and separated children in Greece, demonstrate that vulnerability for this population is not a fixed individual characteristic but a dynamic condition shaped by the interaction between personal strengths and the support available in the environment, which means that an educational programme providing consistent adult relationships and a sense of routine contributes directly to reducing vulnerability in both educational and broader developmental terms. At the same direction, Sedmak, Sauer and Gornik (2021) emphasise that educational programmes must recognise and respond to the specific vulnerabilities refugee and asylum-seeking children bring with them, given the close connection between educational inclusion and psychosocial support in settings where education and care are provided within the same environment.

7.3 The Intersection of Emotional Well-being and Language Acquisition

The relationship between emotional wellbeing and language acquisition is significant, yet frequently underappreciated. Krashen's (1982) affective filter hypothesis suggests factors like anxiety, self-confidence, and motivation influence how effectively learners process and acquire a new language. High stress reduces engagement with language input, while safety and motivation support active participation. Finn (2026) supports this idea, finding that teaching approaches designed to reduce anxiety and encourage participation can positively affect both learner wellbeing and language development. Strategies such as using low-pressure communication activities, recognising learners' linguistic and cultural backgrounds, and promoting supportive peer relationships were associated with higher levels of classroom engagement and greater willingness to use the target language. Norton's (2013) concept of investment adds that learners commit time and emotional energy to language learning when they feel respected and secure within the learning environment. For adolescents whose lives have been disrupted by displacement, developing a positive relationship with learning can be a significant

achievement in itself, that flexible, supportive non-formal settings are well placed to encourage.

7.4 Reception Centres as Both Protective and Limiting Environments

Reception centres provide accommodation, legal assistance, and access to social support services that contribute significantly to the safety and wellbeing of displaced young people. At the same time, institutional routines, limited privacy, and uncertainty regarding asylum procedures can create additional stress and limit opportunities for independence. Mishra et al. (2020) found when they investigated this issue that the Greek shelter system, while designed to provide protection, can sometimes encourage dependency and reduce opportunities for autonomy, which means that balancing protection with the development of independence is a key challenge for professionals working with this population. Sedmak, Sauer and Gornik (2021) reinforce this point, noting that educational programmes in reception settings should focus not only on immediate needs but on developing the linguistic, social, and emotional competencies young people will need beyond the reception centre. It is within this complex psychosocial environment that the non-formal language education examined in this study takes place, with educators frequently taking on roles, as they may act as mentors advocates, and trusted adults for these young people. These roles extend well beyond language instruction, a theme explored further in the methodology and findings that follow.

8. Research Gap and Positioning of the Study

8.1 Identifying the Research Gap

The existing literature on education for refugees and migrants has grown over the past decade and today there is a solid body of scholarship that addresses the barriers that displaced children and adolescents face when accessing formal education in their host countries, as well as the role of non-formal education in their linguistic and social integration. However, important gaps remain. Research specifically on language education for unaccompanied minors, as a subcategory of refugee and migrant learners, is limited, and studies examining non-formal language education within reception centre settings are even rarer, as most researchers focus on school contexts. Greece, despite being a primary entry point for refugees and migrants into Europe, where most unaccompanied adolescents are housed in reception centres, has been the subject of comparatively little research on this educational environment, particularly given that formal schooling there presents significant limits and barriers for these students. This dissertation investigates that environment directly.

Recent contributions to the Greek context, such as Ince-Beqo, Roussakis and Sergi (2025) and Stathopoulou et al. (2025), remain focused on formal educational settings. Research that addresses non-formal education practices in Greece more directly, such

as Maligkoudi and Gogonas (2022) and Maligkoudi and Karafylli (2023), exists, but the specific experience of unaccompanied adolescents in reception centres, of their own perceptions of the non-formal education programmes they take part in, what practices they find meaningful, what they find difficult, remains largely undocumented, as researchers tend to ask educators rather than students for their perspectives. This study responds directly to that gap by interviewing unaccompanied adolescents living in a reception centre and listening to the experiences they want to share.

8.2 Positioning of the Study

In qualitative research, the position of the researcher in relation to the people and setting being studied must also be addressed. In this study, the researcher's position is a significant one, as the researcher is professionally embedded in the research site as a Greek language teacher at the reception centre, which means the boundary between researcher and practitioner is not clear. This dual role brings both advantages and risks that need to be acknowledged.

The advantages of this insider position of the researcher include she already had relationships of trust with participants, a well-understood sense of the educational environment's daily rhythms, and the research questions emerged from direct professional experience rather than external observation. Dwyer and Buckle (2009) note that such insider knowledge can enrich qualitative research with a depth of contextual understanding that is harder to achieve from an outsider position.

On the other hand, an insider positioning also carries some risks. Participants may feel pressure to respond in ways they believe the researcher expects, given the power dynamics inherent in the teacher-student relationship, and the researcher's assumptions may unconsciously shape how data is interpreted. Reflexivity is therefore crucial in practitioner research, which means that the researcher must examine their own assumptions and position throughout the research process to manage these risks (Breen, 2007). In this study, reflexivity has been maintained through reflective journaling, transparency in methodological decisions, and careful attention to findings that challenge existing assumptions. Overall, good qualitative research is not simply a method for collecting data but a means of giving meaningful voice to experiences that might otherwise go unheard (Braun & Clarke, 2006), which is an aim that is central to this study, that is why it focuses on unaccompanied adolescents' own perspectives on their education.

Methodology

1. Research Design

The present study follows a qualitative research design, which was chosen as the most appropriate approach for the main goals of this study. Qualitative research is more concerned with understanding in depth the meanings, perspectives, and experiences of participants, meeting them in their natural social contexts, instead of generating findings using statistics or measuring variables (Braun & Clarke, 2006; Lim, 2024). NGO-running reception centres for refugees and migrants were created in the first place to help this population by addressing their needs, therefore supporting them at the beginning of their new life in their host country. So, the question that arises here is whether non-formal education really contributes to this purpose in this situation. The phenomena trying to investigate here are complex ones, for example, language learning, trauma, identity, and belonging; therefore, as argued above, the best way to capture them is not through numerical data or standardised instruments. What is required instead is a contextually grounded, participant-centred knowledge that qualitative methods are designed to produce.

An important characteristic of this study is a practitioner-research orientation. The researcher is an employee of the reception centre, which is the research site, more specifically, a Greek language teacher. Connected to this, it is the fact that the research questions themselves emerged directly from professional practice and not from an external academic vantage point. This positioning is very central to the study because it shapes both its epistemological approach, which values knowledge that is gained through lived experience as equally important to formal research, and the methodological choices that guide the research process. A practitioner researcher has a unique and valuable role in qualitative research, because he or she can draw on their own experience and gain a deep understanding of the context that they study (Breen, 2007). However, Breen (2007) also highlights that researchers should be very careful of the assumptions they make and try to reflect on them constantly, because of their dual role.

2. Research Questions

The research questions conclude the aim of the research, what the researcher hopes to find at the end of the whole process, which is how non-formal education can contribute not only to migrant and refugee adolescents' language acquisition, but also their social inclusion. In this research, there are four research questions which were drawn, at first, from the researcher's professional experience in the field. They were finalized after the researcher went through some research literature relevant to the central topic and started designing the data generation instruments. The questions are first and foremost addressed to the adolescents. Staff input is serving more as a supplementary source of context information.

Research Question 1: How can participation in non-formal education programs affect the acquisition of the Greek language according to unaccompanied refugee and migrant adolescents and the teaching staff in reception centers?

Research Question 2: How can participation in non-formal education programs affect the unaccompanied minors' social inclusion according to the refugee and migrant adolescents and the teaching staff in reception centers?

Research Question 3: What language-teaching practices and activities are implemented in non-formal educational settings for unaccompanied minors according to the refugee and migrant adolescents and the teaching staff?

Research Question 4: What challenges do unaccompanied refugee and migrant adolescents face in their language-learning experiences within non-formal educational contexts, according to the refugee and migrant adolescents and the teaching staff?

3. Research Setting

This research takes place in an NGO-operated reception centre for unaccompanied adolescents, called “Το Σπίτι της ΑΡΣΙΣ” (The House of ARSIS), located in the city of Thessaloniki, Greece. More specifically, this centre provides residential accommodation, legal support, psychosocial care, and educational support and activities for teenage boys, aged between 12 and 17, who arrive in Greece without any parent or close family as their guardians. The population of these centres changes very often, as in general most of these adolescents are not planning to stay in Greece and they are looking for ways to go mostly to western European countries like Germany and Italy, anyway possible, safe or unsafe for themselves. Nowadays, adolescents who stay there, who are the participants of this research, come mostly from Egypt, and some of them are from countries including Afghanistan, Iran, and Pakistan. The centre operates under the auspices of a non-governmental organisation, and it functions as a protective residential environment, but also helps the adolescents access formal education and attend school regularly, while it provides them with more language support with lessons and activities in the centre, applying a non-formal education programme.

The Greek language classes that this non-formal education programme includes are mostly for beginner level, designed for learners with little or no prior knowledge of the language, because most of the adolescents coming do not have any knowledge of Greek. Sessions take place every day, after school hours and their duration varies according to the lesson topic, the exercises and the willingness of the learners. According to a rule by the government, each adolescent should attend Greek lessons 6 hours a week, so the weekly session program for all the adolescents is organised by the teachers of the centre following this rule. The lessons are planned for absolute beginners, drawing on a combination of published teaching materials and educator-designed resources to address the diverse linguistic and educational backgrounds of the learner group. The researcher has been working as a Greek language teacher within this programme for six months before and during the period of data collection, which provides the in-depth

knowledge of the professional context, which helped creating on point research question and the insider knowledge of the setting.

The non-formal Greek language sessions were done individually with each adolescent or in small groups. The duration varied from 30 to 90 minutes, even more if it was happening in parallel with a fun activity that turned the lesson into a game. The sessions were from Monday to Friday with occasional interruptions due to public holidays, staff meetings, or other institutional activities. The whole programme of each month was designed to be flexible and responsive to be able to adapt not only to the needs of every learner but also to different circumstances and it did not follow a fixed syllabus or a standard progression pathway.

The content of the lessons showed a strong commitment to communicative, learner-centred, and contextually meaningful teaching. Activities that took place during the period the researcher's was there included everyday conversations tasks, such as dialogues about daily routine, hobbies, the weather, language games and Greek tongue twisters, learning new vocabulary through Greek songs, learning vocabulary relevant to outdoor activities they participated in, like sports, cooking classes, craft workshops, also writing shopping lists and go to the market when they tried to communicate in Greek and many more. Additionally, some lessons had topics referring to their own cultures, like watching a Greek documentary about Ancient Egypt, preparing foods from their countries of origin (Arabic, Afghan, Iranian and Pakistani dishes) and learning Geography with maps and country flags. It is clear from the variety of activities that the programme follows key principles of non-formal education, like flexibility, meaningful communication, and the inclusion of learners' cultural backgrounds and personal interests.

Educators used mostly three textbooks for their lessons. There were Ελληνικά Α (Institute of Educational Policy, 2018), ΚΛΙΚ στα Ελληνικά Α1 (Centre for the Greek Language, 2021), and Σινιάλο (Κατάληψη Σινιάλο, n.d.). These textbooks were selected because they have material that is accessible to beginner learners and focus on communicative language development. ΚΛΙΚ στα Ελληνικά Α1 was used mainly for learning the alphabet, pronunciation, and listening skills, while Ελληνικά Α provided more structured grammar and vocabulary practice. Σινιάλο, which was developed for migrants and refugees, offered culturally relevant content and supported the teaching of basic conversational language. However, both teachers often created their own material, without using the textbooks, in cases where they wanted to better address each of their students' needs, interests, and communicative goals. This approach is also consistent with the literature on non-formal language education as it presents how adapting materials to learners and contexts can help reach their own goals.

Learner progress was monitored every month through a record that was filled was separate for every adolescent. This record documented participation and assessed development in four skill areas: listening comprehension, speaking, reading, and writing. It also presents the topic of the lessons every day of the month. One can see then that when the learner is a beginner, the lessons focus more on understanding simple instructions, responding to basic questions, recognising familiar written words, and producing simple written language such as names and common vocabulary. This record

gives feedback to the teachers as they can have a more complete picture of their students' progress, and be easier for them to organize future teaching. From this, it is also shown that the educational programme was characterised by systematic planning, documentation, and accountability, features that align with recognised definitions of organised non-formal education.

4. Participants

4.1 Adolescent Participants

Overall, ten unaccompanied adolescent boys participated in the study. All of them were residents at the centre “Το Σπίτι της ΑΠΣΙΣ” in Thessaloniki, and they are all attending, more or less, the non-formal Greek language programme there. Those 10 teenage boys are between 13 and 17 years old. When it comes to their national background, seven are from Egypt, one from Afghanistan, one from Iran, and one from Pakistan. Three more kinds were staying at the centre this time, but they had just arrived there, so they could not offer much to the research, as they had not attended any Greek language sessions or activities at the centre yet.

Egyptian Participants: The majority of the adolescents (Participants 1-7) who participated in the research are Egyptians, because in general, of the 13 adolescents that live at the reception centre at the time, only 3 of them come from different countries. The Egyptians are all from ages 13 to 17, and they share a broadly similar migration trajectory, as they had travelled from Egypt to Libya before crossing the Mediterranean to reach Greece, a route that is well documented in the literature as one of the most dangerous irregular migration pathways into Europe. Since arriving in Greece, most participants had passed through one or more other reception facilities before being placed at «Το Σπίτι της ΑΠΣΙΣ» in Thessaloniki, which shows the common pattern of internal transfers within the Greek reception system before a more stable placement is established.

Their home language is Arabic, and they were interviewed with the assistance of an Arabic interpreter. Most of them are literate in Arabic, except for one participant (P2), who has no reading or writing skills in any language. This is a characteristic that is educationally significant, as it means his engagement with the non-formal language programme at the center involves the simultaneous development of literacy alongside oral Greek, rather than the transfer of existing literacy skills from a known language to the target one.

The length of stay at “Το Σπίτι της ΑΠΣΙΣ” is different for each participant, ranging from a few weeks to several months. Following it is presented with more using participants, 1, 2 – unlit 7 for every Egyptian adolescent. Participant 1, aged 16, had left Egypt approximately one year before the interview, arriving in Greece via Libya, spending time first in Crete before being transferred to the Diavata facility in Thessaloniki and subsequently to «Το Σπίτι της ΑΠΣΙΣ» in late September 2025.

Participant 2, also 16, followed a similar route and arrived at the center in mid-September 2025. Participant 3, aged 14, left Egypt in November 2025, arrived in Greece in January 2026, and passed through Crete, Athens, and Kavala before reaching Thessaloniki and being placed at the center in February 2026. Participant 5, aged 14, has been residing at the center since January 2026, and Participant 6, aged 15, since February 2026. Participant 7, aged 17, arrived at the center in March 2026.

Participant 4 is a different case within the Egyptian participant group. Aged 13, he arrived in Greece approximately two and a half years before the interview, making him by far the longest-resident participant in the study. During this period, he lived at reception centers in Piraeus for approximately one year and in Palaiokastros, Thessaloniki, for a further year, before being placed at “Το Σπίτι της ΑΠΣΙΣ” in May 2026. This reveals his time at the specific centre where the research takes place is limited at the time of the interview; however, he was included in the study because of his experience across multiple non-formal educational programmes in different reception centres in Greece. His perspective, therefore, offers a comparative dimension that enriches the dataset, allowing insights into how non-formal educational provision is experienced across different institutional contexts rather than only within the specific program under study. It also needs to be mentioned that Participant 4 has developed a functional level of spoken Greek through the two and a half years he is staying in Greece, which differentiates linguistically from the other participants and adds more to the analysis of language development within the study.

Participant for Afghanistan: Participant 8 is a 16-year-old refugee from Afghanistan. His journey took him through Afghanistan, Iran and Turkey before he crossed into Greece via the Evros border region, which is a route that involved significant hardship, including that he spent a period of detention in Turkey before he arrived in Greece. Upon entering Greece, he was initially accommodated at an emergency facility before being referred to «Το Σπίτι της ΑΠΣΙΣ», where he still stays at the time of the interview.

His linguistic background is notably rich. His mother tongue is Uzbek, but he also speaks Farsi and Dari (two main languages at Afghanistan) and Turkish. He was interviewed with the assistance of a Farsi interpreter. His multilingual repertoire is educationally significant, as it means he brings considerable oral communicative experience across multiple languages to the language learning environment, even in the absence of strong formal schooling in his country of origin.

He said during the interview that he left Afghanistan for political reasons, which are connected to the Taliban’s assumption of control, which severely restricted access to education and employment and created direct risks for young people of his age. He said that left for a better future as he wants to continue his studies, which he could not do back in Afghanistan. Therefore, he has a background of limited access to formal education and interrupted schooling. He shows the need he has to study by going to school almost every day here in Greece and also by being one of the most consistently engaged participants in the educational programme at the shelter, attending Greek language sessions, and taking part at the activities.

Participant from Iran: Participant 9 is a 16-year-old from Iran, belonging to the Kurdish ethnic minority. His mother tongue is Sorani Kurdish, and he also speaks Farsi, which

is the official language of Iran and the language in which he received his formal schooling. He was interviewed with the assistance of a Farsi interpreter. His Kurdish linguistic background is worth noting, as it means that even Farsi, the language most accessible to the interpreter, represents a second language for him. That was kept in mind during both the interview process and the subsequent analysis.

He left Iran in September 2025 and traveled through Turkey before crossing the Aegean Sea to reach a Greek island. He mentioned that his sea crossing was dangerous, involving a four-day journey during which the vessel ran out of fuel, leaving them at the open sea until the Greek coastguard located them and brought them to land. In Greece, he first stayed at the Reception and Identification Center at Diavata in Thessaloniki for 15 days before being referred to «Το Σπίτι της ΑΠΣΙΣ», where he continues to be at the time of the interview.

The employees at the reception center describe him as a calm, cooperative, and well-adapted young person who has settled into the routines of the shelter with notable ease. Moreover, he is social, being in good terms with all the other adolescents and the employees, but he finds it difficult to express his emotions. He expresses himself through art as he spends a lot of his time drawing, crafts, and artistic work. In general, he appears to be highly creative. Overall, he seems like a person whose communicative strengths and modes of self-expression may extend well beyond the verbal, and for whom arts-based and creative pedagogical approaches may be particularly effective.

[Participant from Pakistan:](#) Participant 10 is a 13-year-old adolescent from Pakistan and the youngest participant in the study. His first language is Punjabi, and he also speaks Urdu, the widely spoken national language of Pakistan, as well as English. However, the language in which he is most proficient and the one he himself identifies as his strongest is Greek. At the time of the interview, he had been living in Greece for four years, since the age of nine and he has been immersed in the Greek language and educational system almost from day one, so as he says, he can not only speak Greek with confidence, but also read and write in it, something that he finds difficult in his first language. He was able to attend school in Pakistan until the second grade so his literacy in Punjabi is limited.

He was the only participant who was interviewed directly in Greek, without the need for interpreter support. This fact reflects on its own the degree of his linguistic integration into Greek society and makes his case particularly interesting from the perspective of the study's research questions on language acquisition and social inclusion.

During the interview, he said that he came to Greece under difficult family circumstances. He describes his parents as caring, but because they were facing significant social and financial hardships that made it impossible for them to provide a safe environment for him, and the decision to send him to Greece was made with his safety and well-being in mind. Despite the pain of family separation, P10 maintains frequent contact with his parents, and his attachment to them is evident. He demonstrates a level of emotional maturity and self-awareness that is notable for his age, and he expresses a clear sense of gratitude for the safety and stability he has found in Greece.

During the four years he is living at the House of ARSIS, he attends school regularly, has developed friendships, and engages actively in recreational activities. He is a valuable participant in this study because he offers a perspective on non-formal education and social inclusion that is shaped by a longer and more settled experience of life in Greece than any of the other participants.

4.2 Staff Participants

In addition to adolescent participants, some staff members of the reception centre were invited to participate in the study, in order for the researcher to see their perspective and gain more information about the adolescent participants. These included a teacher, a social worker, and a caregiver, who all have regular contact with the adolescents, so they have an idea about their educational experiences, but more importantly about their background and behaviour. For this purpose, the staff interviews were designed to provide contextual validation for the findings generated from the adolescent interviews, offering a professional perspective on the same educational processes that the adolescents described from their own point of view.

5. Data Generation Methods

The data for this study were produced using two complementary methods; semi-structured interviews with adolescent participants and semi-structured interviews with the staff.

5.1 Semi-structured Interviews with Adolescent Participants

The primary method of data generation was the semi-structured interviews. This method was chosen because it has the capacity to generate rich, participant-centred data and at the same time it gives you the flexibility to follow the direction of each conversation (Cohen, Manion & Morrison, 2018). They are different from fully structured interviews, which constrain participants to a fixed set of questions and response formats. Semi-structured interviews use an interview guide prepared by the researcher as a framework, when they also leave space for the interviewer to probe, clarify, and pursue topics that emerge organically from the participant's responses. A certain format was chosen because it is well-suited to research with vulnerable populations. That is why it allows the pace and depth of the conversation to be adapted to the needs and comfort of the individual participant (Braun & Clarke, 2006).

The adolescent interview guide was organised in six parts, each with a different theme. Part A had warm-up questions designed to build rapport and lower anxiety, asking participants about their background and daily life at the center. Part B explored participants' experiences of non-formal education and their sense of social inclusion. Part C focused on Greek language learning and how participants perceive their own progress, asking them to talk about how much they had learned and how they felt about that progress. Part D focused on the teaching practices and activities participants found

most useful or enjoyable. Part E addressed the challenges participants faced in their language learning, including both linguistic and psychosocial dimensions. Part F provided a closing space for participants to add anything they wished to share. At each part after the main question they were some possible follow-up questions, in order to help the deeper exploration when the participant was willing to give more details or the main question seemed too general, so they did not know exactly what to answer.

5.2 Semi-Structured Interviews with Staff Participants

A different interview guide was developed for staff participants, that was also organised into six parts, parallel to the ones of the adolescents' interview guide. This guide addressed the same four research questions, but, from a professional perspective. Part A had questions about the participants' roles and their relationship to the educational programme. Part B was about non-formal education and social inclusion as observed from a staff perspective. Part C focused on what the staff observes about the language development among the adolescents. Part D was only for teachers, as it examined teaching practices and pedagogical approaches in detail. Part E had questions about what challenges staff believe there are in supporting adolescent language learning. Finally, part F asked if there were any recommendations about what could be done differently in the way the non-formal education programme is applied and if they were any more reflections on the questions asked.

During the interviews with the staff members, the Researcher asked for information about the profiles of the adolescents. Especially, the social worker shared some valuable information about each adolescent's background. As it has already been mentioned, data serves a supplementary and not a primary role in this research, as the basis of the findings is the adolescent interview data.

5.3 The use of interpreters in interviews with adolescents

There is linguistic diversity among the adolescents living in this reception center, so attention was paid to the language in which each interview was conducted, as it was essential to ensure that all participants could express themselves fully and comfortably in their strongest language. Seven participants, all from Egypt, were interviewed with the assistance of an Arabic interpreter. Two participants, one from Afghanistan and one from Iran, were interviewed with the assistance of a Farsi interpreter. The tenth participant, from Pakistan, had been living in Greece for more than four years and was fluent in Greek, so he could be interviewed directly in that language, without interpreter support.

Both interpreters were working at the centre, so the adolescents were familiar with them, a fact that helped the interview process, as the participants did not feel uncomfortable or suspicious around them. Before the interviews, both interpreters were informed about the purpose of the study and their role in it. It was clarified that it was important to give the meaning of the answers with accuracy instead of paraphrasing and that they were needed to maintain a neutral, non-directive stance during the interview. Using interpreters was necessary to manage communication, but it is true that they add a layer to the data collection process, which means that some meanings or nuances may

be lost or altered during translation. This is a limitation that is acknowledged and it will be further examined later, together with other limitations identified.

5.4 Interview Procedures

The interviews with the adolescents all took place within the reception center, in a space familiar to the participants. Commonly used areas were avoided to conduct the interviews, so a sense of privacy was provided and it seemed better for minimizing anxiety. Before starting each interview, the purpose of the study was explained to the participants in accessible language, and informed consent was obtained. It was pointed out that the participation was entirely voluntary, that they could withdraw at any time or avoid answering any question they did not feel comfortable with. Moreover, they were informed that their responses would be anonymised in all research outputs.

Most of the interviews with the adolescents were audio-recorded, after the participants gave their permission and it was explained to them that this was happening to help a more accurate transcription and they would be deleted after the end of the research. Where a participant expressed discomfort with audio recording, notes were taken instead. Of course, all audio recordings were then transcribed in full. In the transcription of the interviews, there was an interpreter; the answers are written in Greek, as this was the language of the translation that was communicated with the researcher-interviewer.

6. Data Analysis

The data that was generated through the interviews were analysed using Thematic Analysis. Thematic Analysis is one of the most widely used methods for identifying, analysing, and reporting patterns of meaning within qualitative data, and it is well suited to research that aims to understand participant perspectives and experiences and not just testing pre-existing hypotheses. Braun and Clarke (2006) introduced the thematic analysis as a six-stage process and there are those stages that the researcher follows here.

In the first stage, the researcher familiarised herself with the data by reading and re-reading all interview transcripts, making initial notes on impressions, recurring ideas, and potential points of interest. In the second stage, the data were systematically coded. Codes were generated inductively from the data itself rather than from a pre-determined theoretical framework, allowing themes to emerge from participants' own words and experiences rather than being imposed from outside.

In the third stage, related codes were grouped into broader themes. The researcher examined connections between codes and considered how they related to the research questions. In the fourth stage, the themes were reviewed and refined, with some being combined, divided, or removed. In the fifth stage, each theme was clearly defined and given a name that reflected its main focus. In the sixth stage, which is the final one, the analysis was written up, with selected quotations from the interview transcripts used to illustrate and substantiate each theme. Throughout the analysis, the themes were

continually reviewed in relation to the four research questions to ensure that it addressed the aims of the study.

7. Ethical Considerations

Ethical considerations had a central place in the design and conduct of this study, because of the particular vulnerability of the population the study examines. Unaccompanied minors are recognised in legal frameworks and research literature as a population requiring heightened protection when research takes place and the ethical procedures adopted in this study were designed to reflect that recognition.

Before starting to collect data through the interviews, informed consent was obtained from all participants. For adolescent participants, first, the coordinator of the centre allowed the research to proceed, as he is responsible for the adolescents and then written consent was obtained from the adolescents, making sure first that they understood and agreed to the nature and purpose of the research. Consent and assent procedures were translated to their own language with the help of the interpreters.

All participants were clearly informed that their participation was voluntary, that they could withdraw at any time without giving a reason and without any consequence for their educational experience or their life at the center, and that their responses would be treated with complete confidentiality. Moreover, they were informed that they would remain anonymous and the only information that would be shared was their age, country of origin or if they wanted to share something about themselves. The study in general has been conducted following the ethical guidelines of the Hellenic Open University and with the requirements of applicable data protection legislation, including the General Data Protection Regulation (GDPR).

One specific ethical consideration of this study is the dual role of the researcher as both an educator in the centre and a researcher. Because of the existing teacher-student relationship, there was a risk that participants might feel obliged to take part in the study or resist expressing any negative opinions about the educational programme. To reduce this risk, participants were clearly informed that participation was entirely voluntary and would have no effect on their educational experience or their relationship with the researcher. The interviews were presented as an opportunity for participants to share their views and experiences openly, and participants were reminded that there were no right or wrong answers. During the interviews, the researcher remained alert to signs of discomfort and allowed participants to decide how much they wished to share, particularly when discussing personal challenges and sensitive experiences (like in part E of the interview guide that addressed personal challenges and psychosocial difficulties).

8. Trustworthiness and Reflexivity

In qualitative research, the quality it has is usually evaluated through the concept of trustworthiness and not so much with criteria such as validity and reliability that are

mostly used in quantitative research (Braun and Clarke, 2006). Trustworthiness in qualitative research is understood more commonly in terms of credibility, transferability, dependability, and confirmability. This study tried to strengthen each of these dimensions through careful methodological design and transparent research practices.

Credibility refers to confidence that the findings accurately represent participants' experiences. To make sure that there was credibility in this study, several strategies were followed. The researcher's six-month professional presence in the setting before and during data collection constitutes a form of prolonged engagement that enhances credibility by grounding analysis of the interview data to a good understanding of the context. Furthermore, the staff interviews offered an opportunity to compare and place in the context the adolescents' perspectives, providing a form of triangulation that strengthened the overall interpretation of the data.

Transferability refers to what extent the findings of a research are relevant to other contexts. As the sample size of this research is small and the nature of the research setting is specific, this study does not try to support that its findings can be generalised to all reception centres or all unaccompanied adolescents. On the contrary, it has the goal to offer rich descriptions of the setting, participants, and findings, that will enable readers to judge the extent to which the results can be applied to other contexts and populations.

Dependability was supported by following a clear and transparent research process, including documented procedures for data collection, coding, and analysis. Confirmability was managed by keeping a clear record of the decisions made throughout the research process and by ensuring that the findings were based on participants' responses rather than the researcher's personal views.

Reflexivity is also important for the study as it is about the researcher's ongoing awareness of how their own experiences, assumptions, and position may influence the research process. Through the whole process of the research, the researcher engaged in reflective practice and was transparent about methodological decisions, commenting and analysing. According to Breen (2007), reflexivity has to do with recognising that researchers actively contribute to the production of knowledge and they are not acting as neutral observers. Because of the researcher's dual role as teacher and researcher, enough attention was given to the professional experience, which could shape the interpretation of the data. To surpass the possible error, findings were grounded closely in participants' accounts, and careful consideration was given to perspectives that challenged the researcher's existing assumptions.

9. Limitations

The truth is that every research study has its limitations. Acknowledging them is a central part of responsible scholarly practice. This study could not be an exception and its limitation will be now presented.

First of all, the sample size of ten adolescent participants may be appropriate for a qualitative research, but because it is a small one, the findings cannot be generalized beyond the specific context of the study. The fact that the research takes place in a single reception center in Thessaloniki means that the experiences documented here may not be representative of non-formal education reality in other centers and other regions of Greece.

Secondly, the use of interpreters for the interviews, while it was essential for good level communication with the adolescents, it adds an extra step between participants' responses and how it reaches the researcher's ears to come and analyse them. Even though interpreters were informed about the role before the interviews, some meanings or emotional expressions may have been altered or lost during the translation process.

Furthermore, the researcher's dual role as both teacher and researcher on the one hand in gives valuable knowledge of the context, on the other hand it can present some challenges. For example, despite the fact that the participants were well informed that their participation was voluntary and confidential, there is a possibility that some of them can give answers that are influenced by the existing teacher-student relationship.

Another limitation is that most staff members did not answer all the interview questions. However, these interviews serve as a supplementary role in the study and could be used for additional information. It is more important that the adolescents can share enough about their perspectives and experiences as they are at the centre of this research. Their answers are the basis of the findings.

Research Findings

All the analysis of the findings is organised around the four research questions, which have guided the research from start to finish. For a better presentation in each research question section, there are themes that have emerged from the thematic analysis of the interview transcripts. The adolescent participants are addressed with the use of a code, from P1 to P10 (P stands for Participant) and the three staff members are addressed with their professional role (teacher, social worker and caretaker). When necessary, there are direct quotations from the interviews, just translated in English, as 11 of the 13 interview transcripts are in Greek.

The following table overviews the themes emerging from Thematic Analysis by Research Question

Research Question	Themes
Research Question 1:	Theme 1: Progression from zero knowledge to functional communication
	Theme 2: The role of everyday interaction alongside Structured Learning
	Theme 3: The Role of Length of Stay and their educational backgrounds
Research Question 2:	Theme 1: Development of Friendships and Social Connections
	Theme 2: Increased Confidence to Navigate Life Outside the Centre
	Theme 3: The role of Cultural Recognition in Fostering Belonging
Research Question 3:	Theme 1: Preference for Communicative and Activity-Based learning
	Theme 2: The value of real-life, communicative content
	Theme 3: Translanguaging and culturally responsive practices
	Theme 4: Mixed Preferences for individual versus group learning
Research Question 4:	Theme 1: Linguistic Difficulties Specific to Greek
	Theme 2: Psychosocial Barriers
	Theme 3: Literacy Challenges due to learners' different educational backgrounds for learners with interrupted schooling
	Theme 4: Temporary Stay, Future Uncertainty, and Motivation
	Theme 5: Structural Challenges in the function of the programme

Research Question 1

The first research question seeks to find how unaccompanied refugee and migrant adolescents see their own progress in Greek through their participation in the non-formal education programme. The findings show a spectrum of self-assessed competence that can be analysed with three themes. Firstly, the progression from zero knowledge to fictional communication. Secondly, the role of everyday interaction alongside structure learning and then the role of length of stay and their educational backgrounds.

Theme 1: Progression from zero knowledge to functional communication

All ten adolescent participants said that they arrived in Greece with zero knowledge of the Greek language. Through the interviews, the participants responded about how they developed from complete beginners to being able to understand basic words and phrases and keep progressing as time passed.

P8, a 16-year-old from Afghanistan who lives at the centre for approximately 8 months at the time of the interview, said, according to this:

"When I got here first, I didn't know any Greek at all. As the time passed, slowly I started to understand what people here were saying, I started learning basic words and practice pronouncing them".

— P8

Similarly, P9, a 16-year-old from Iran that lives at the centre around the same amount of time as P8 also mentioned:

"Now I know some basic words and phrases that I use every day in the shelter and I keep learning."

— P9

For the participants who have been in Greece for longer periods, they showed the most progress as one could expect. P4, who has lived in Greece for two and a half years at the time of the interview and has been in multiple reception centers, demonstrated the most advanced Greek proficiency among the Egyptian participants:

"Now I have learned the language and I speak Greek quite well, because I have been here for a while. Apart from speaking, I also know how to read and write in Greek. Some things still challenge me, but I don't give up."

— P4

The best example to see how the particular non-formal education programme helped the language acquisition is P10, the 13-year-old from Pakistan who had lived in Greece for four years. His proficiency in the Greek language is such that he was the only participant interviewed directly in Greek, without an interpreter.

"Now perhaps I know Greek even better than Punjabi because in Punjabi I don't know how to write and read, only a little, because I was young when I left, but in Greek I can".

— P10

The teacher interviewed noted that even though each adolescent progresses in the Greek language learning at their own pace, both systematic participation in the non-formal education programme and daily communication in the centre, produce important gains:

"On average, the adolescents, depending of course on their willingness to participate, show progress, in several cases significant progress, compared to their first day at the shelter."

— teacher

All participants demonstrated a definite progression from zero knowledge to a basic level of fluent conversation, with proficiency increasing alongside length of residence.

Theme 2: The role of Everyday Interaction alongside Structured Learning

During the process of the interviews, it became clear that language learning occurred not only through structured lessons but also through everyday interactions within the center and, for some adolescents, in the wider community. Many participants mentioned that they are learning Greek by talking with staff, listening to others speak and also practicing when they leave the centre in situations when they need to shop, for example.

P2, one of the Egyptian participants, even though he reported limited engagement with the Greek language sessions in the centre, said he was learning through everyday exposure to the language:

"Now I understand some things I hear every day, I know some words and phrases and I often repeat whatever I hear to learn."

— P2

P1, another Egypt participant who stays in the centre for many months and attends the lessons mentioned:

"I use Greek because I speak with you here every day, with all the staff, and I use it when I go out for a walk in Thessaloniki or when I go shopping for something."

— P1

The teacher's interview further confirmed this pattern by stating that those who discontinued regular lesson attendance continued to develop language skills through daily communication:

“There is an adolescent that stays currently at the shelter who is here for six months and while he participated systematically in Greek lessons only during the first two months of his stay, he continues to show progress in Greek due to daily communication with staff at the shelter.”

— teacher

The certain findings make evident that a non-formal education programme can have indirect effects which extend beyond the immediate hours of instruction, because the centre environment itself becomes a site of informal language learning.

Theme 3: The Role of Length of Stay and their educational backgrounds

The data revealed there is a strong connection between language acquisition and how long the adolescents stayed in Greece. Their educational backgrounds are also a key factor for they adapt to the new environment and learn the new language. First of all, participants who had been in Greece for longer periods, demonstrated a higher proficiency than recent arrivals. P4, who had been living in Greece for two and a half years across several reception centres at the time of the interview, offered one of the clearest accounts of this trajectory:

“I went to school in Athens for as long as I was there, and same here in Thessaloniki. I speak Greek quite well now, because I have been here for a while. Apart from speaking, I also know how to read and write in Greek. Some things still challenge me, but I do not give up.”

— P4

P10, who arrived in Greece four years earlier at the age of nine and has attended school continuously since then, represents the fullest example of what sustained length of stay and educational engagement can produce:

“I have been doing lessons at the centre for all the years I have been here. The teachers helped me from the very beginning when I did not know how to speak at all, and over these years I have done many activities. I know Greek very well now.”

— P10

On the contrary, P7, who had arrived only shortly before the interview took place, he had not been enrolled in school because he arrived at the end of the school year and he expressed frustration with his limited progress.

“I am a little disappointed because I don’t know where to start, or what I would like to learn better.”

— P7

His situation highlights how the absence of school enrolment, compounded by a very recent arrival, limits both the quantity and the structure of language input available to a learner in the early weeks of stay.

Educational background emerged as an equally important variable alongside length of stay. P4 had completed five years of primary school in Egypt before arriving in Greece, which provided him with literacy foundations in Arabic that he could draw on when transitioning to reading and writing in Greek. P5, who had attended school in Egypt until the second year of secondary, noted that his prior schooling meant he could already read and write in Arabic reasonably well, which eased his engagement with written Greek. P9, had received continuous formal schooling in Iran through the medium of Farsi, which gave him a structured academic foundation even if his first language, Sorani Kurdish, is typologically distant from Greek.

On the other hand, P2 who has no reading or writing skills in any language, which is a fact confirmed by both the teacher and the social worker, faces the simultaneous challenge of developing literacy from scratch alongside oral Greek acquisition. He said:

“Writing is difficult for me because I do not write even in Arabic.”

— P2

This is a constraint that places him in a fundamentally different starting position from most of his peers, regardless of how long he has been in Greece.

The teacher that was interviewed gives further insights to the research into how the participants’ educational backgrounds shape language learning, mentioning a specific case of a participant who, despite regular school attendance and lesson participation, appeared to have a slower progress than expected.

“Another teenager, while he goes to school every day and attends quite a few lessons, he has not shown the expected progress. He seems to forget the things he learns quickly.”

— teacher

The social worker also mentioned she sees different levels of language competence among the adolescents, noting that had been in Greece longer and had more consistent educational support demonstrated greater confidence in using Greek.

To conclude, the length of stay in Greece, also plays a crucial role in how much students can learn and progress, as it seems longer residence comes with higher proficiency. It is evident that to have meaningful results in learning time and patience is needed.

Research Question 2

The second research question had the goal to explore how unaccompanied refugee and migrant adolescents experience non-formal education at the reception center and in which level they perceive it as supporting their social inclusion into the Greek society. Four themes were produced about how non-formal education can affect the unaccompanied adolescents’ social inclusion. The first theme is the development of friendships and social connections, the second is the increased confidence to navigate

life outside the center. The third theme is about the role of cultural recognition in fostering belonging and the fourth is what the staff have observed according to the adolescents' social participation.

Theme 1: Development of Friendships and Social Connections

An interesting fact that comes up when studying the adolescents' interviews is that participation in non-formal education activities served in many cases as an opportunity for adolescents to make friends, within the centre and in the local community. Participants mentioned many times that they made friends through lessons, sports activities and projects they did all together.

More specifically, P1 talked in detail about how the programme participation allowed him to expand his social network:

"I am looking forward to the summer when I will participate in an international programme with other kids my age who will come here in Greece from different countries. It will be like a camp, for two weeks, where we will do activities. We started having meeting with other children from Thessaloniki who will participate. In these meetings I made new friends. I also have made friends at school and in some other activities we do outside the shelter."

— P1

P4, who had lived in multiple reception centers, mostly in Athens and in Thessaloniki, talked about learning the Greek language made it possible for him to make more friends.

"I already go to a regular Greek school because I have learned enough Greek and I can communicate in it, so I have made friends here in Greece, in Thessaloniki and in Athens where I was before"

— P4

From their perspective, staff members made this finding more valid. The caregiver mentioned that creative activities in particular created new opportunities for social bonding:

"During a cooking workshop, the children share recipes from their countries, laugh, communicate with gestures when they don't speak the same language. These moments build relationships."

—caregiver

The social worker also noted:

"Over time, we often observe improvement in their cooperation, communication and interaction with peers and staff."

—social worker

From these answers we can see that participation in non-formal activities gives opportunities for friendships to be created through shared experiences. These

relationships develop within the centre and beyond, which shows that non-formal education serves as a social bridge to the wider community.

Theme 2: Increased Confidence to Navigate Life Outside the Center

Many participants pointed out how by developing Greek language skills, supported by the non-formal education programme, they could go out of the centre more on their own, as they had the confidence that they could communicate without help.

For instance, P8 connected his language learning with his increased capability to handle everyday situations:

“For example, I go to the market and I can buy something by speaking Greek. I feel proud I am able to do that.”

—P8

P5 also said he is using Greek in many contexts outside the shelter:

“I use Greek here and a little outside when I go for a walk and I want to get something to eat or drink.”

—P5

P10, as he has a more advanced proficiency, he described full participation in Greek social life:

“I know Greek very well now and I have many friends here. During summertime I also go to camp.”

—P10

The teacher could confirm that what they said was true and language learning had helped them in their social life:

“Language is a basic tool that enhances the sense of belonging in the new society, because the better Greek they know, the easier they can communicate, thus make friends, participate in activities outside the shelter, in sports and artistic groups with people their age and more.”

—teacher

The caregiver added to that his observation of how creative activities made the adolescents more confident and helped their social inclusion:

“The creative activities we organise help the teenagers interact with each other and with the staff in a more informal and relaxed way... Over time I see that the teenagers become more open, more willing to ask for help and more confident in themselves.”

—caregiver

Learner's increased confidence reflects the practical value of language learning for everyday life and supports increasingly meaningful engagement with Greek society.

Theme 3: The role of Cultural Recognition in Fostering Belonging

Many participants noted that non-formal education lessons and activities sometimes included content from their countries of origin and teachers recognised and valued their cultural backgrounds. This means that social inclusion can be fostered not only through learning about Greek culture, but also through having someone's own culture acknowledged and respected.

P2 mentioned specific activities that connected learning to his Egyptian heritage:

"In the lessons and activities we do things about Egypt. We have watched films about Egypt, we have made a map and a collage about Ancient Egypt and we have cooked Egyptian food. I would like us to continue doing such things." —P2

Moreover, P10 said that he likes telling stories about his country and it in centre his talks with his teachers and the rest of the staff about films, history and the languages they speak in Pakistan.

The teacher agreed, but said that indeed this is a pedagogical strategy both teachers follow.

"We often use or created material related to the adolescents' countries and mother tongues in lesson contexts. We encourage the adolescents to use all their linguistic knowledge in order to understand and express concepts." —teacher

However, she added that there are some structural barriers that limit the programme's capacity to fully support inclusion:

"There are structural dysfunctions, such as the volume of bureaucracy with which teachers and social services are burdened, which greatly increases the workload, and therefore the available time to implement the necessary lessons and activities." —teacher

Research Question 3

The third research question focuses on which language-teaching practices and activities are used in the educational setting of the research site. From their answers, four themes emerged. First, the preference for communicative activity-based learning, second is the value of real-life, communicative content, third is recognition of translanguaging and

culturally responsive practices and fourth the mixed preferences for individual versus group learning.

Theme 1: Preference for Communicative and Activity-Based learning

The adolescents broadly confirmed the communicative orientation of the programme when they answered to what type of lessons and activities they find more useful and fun. All of them said they preferred activities that were playful, creative or involved videos and pictures. The activities they chose to mention as specific examples of what they did and enjoyed the most are activities that included games, drawing, cooking, woodworking, watching films and videos, listening to songs and art projects like graffiti and canvas painting.

Many mentions can be found in the interviews. Let's begin with P3 that said:

"When we combine lessons with games it is more enjoyable"

—P3

P6, despite the fact that he generally showed low engagement with lessons, expressed his preference for creative activities:

"I like activities that are more creative, like drawing and woodworking. I want to become better at these. Especially woodworking is very useful."

—P6

P7, who like P6 showed very limited interest in formal lessons said:

"I like videos and films because I learn how people really speak".

—P7

P8 described a learning strategy that he discovered recently that likes and it helps him:

"Recently I started listening to Greek songs and I enjoy it very much."

—P8

P9 stated why creative approaches work for him:

"I like activities that use pictures, videos, or drawing. When lessons include creative work, it is easier for me to remember words."

—P9

Some of them also talked about conversations with the teachers and the rest of the staff, like P2 and P8 (some others also). P2 said:

"What helps me is to have conversations generally and learn that way",

—P2

while P8 pointed out that he catches new Greek words through daily interactions with the staff. These statements combined to what the teacher described show that conversations are used as a vehicle for language learning, many times independently from Greek language sessions. During the creative activities conversations happen too. All this means that indeed the entire centre environment is a language-learning space. However, this will be further analysed in the next theme.

The teacher described her primary pedagogical orientation as communicative and experiential, that it is focusing more on vocabulary and expressions that can be useful to the adolescents in their everyday lives in situations such as shopping, doctor appointments, while they use public services, navigating the city of Thessaloniki using buses and more. The teacher used a variety of exercises like role-plays, art activities, small group discussions, educational videos and other audio and visual materials. She added that she and her colleague use also textbooks specifically designed for teaching Greek as a second language to refugees and migrants. Those textbooks are mainly three, one is Ελληνικά Α', another one is ΚΑΙΚ στα Ελληνικά and one more is Σινιάλο. She said that all three of them are appropriate to the centre's context.

"I mainly use communicative and experiential methods. I try to give emphasis to vocabulary and expressions related to the children's everyday lives, such as shopping, transportation, medical appointments, and communication with services. Role-plays, audiovisual material, educational videos, art activities, and small group discussions are also used."

—teacher

It seems teacher's preference for the communicative approach fits well with the interest of adolescents, who are engaged by play, imagination and more concrete, engaging activities. Even disengaged learners showed motivation for such activities, which shows that the centre environments function as a language-learning space for all.

Theme 2: The value of real-life, communicative content

All the participants noted they appreciated the fact that many lessons and activities had topics relevant to their everyday needs and real-world communication. Instead of following grammar instructions, adolescents wanted to learn words and phrases they could use immediately.

P1 said:

"In lessons I always ask to learn the words I need to use every day".

—P1

P3 said something similar too:

"I started with the basics by learning the alphabet and then mostly words we use every day so that I can communicate here at the shelter, to ask if I want something." —P3

P5 described the first lessons he attended positively because they focused on practical communication.

"During the first two months I was here, I did quite a few Greek lessons. I quickly learned enough words that I can use every day to be able to communicate." —P5

The teacher said specifically that the programme has communicative content as a priority.

"I try to give emphasis on vocabulary and expressions that are related to the adolescents' everyday lives, such as shopping, transportation, doctor appointments and communication with services." —teacher

The fact that participants consistently valued language learning that was immediately useful for their daily lives, reflects the urgency of communication needs in migration contexts.

Theme 3: Translanguaging and Culturally Responsive Practices

One of the most consistent findings in both adolescent and staff interviews is that many lessons and activities included the adolescents' mother tongues and cultural backgrounds and this was important to all of them. The teacher described it in detail.

"We use material related to the children's home countries and mother tongues very frequently. We screen films and documentaries about their countries in Greek and in their own languages, we make collages and worksheets on topics such as the history and geography of those countries, in which children are free to use their mother tongues to write and express themselves."

— teacher

Besides what was mentioned above, there are also the cooking workshop, where adolescents prepared dishes from their countries of origin and discussions and presentations where they shared traditions, music and cultural knowledge with the rest of the group. The teacher also highlighted the use of translanguaging practices, where she encouraged the students to draw on all their linguistic resources, all the languages they speak, to understand and express ideas in Greek. During this process, she was asking them to make comparisons between all these languages.

Adolescents' responses present the real value of this kind of approaches. P1 pointed out that in lessons they used both Arabic and Greek and there were class sessions that specifically focused on Egypt. P2 talked about collages and films about ancient Egypt and the experience of cooking Egyptian food. P8 described a presentation he made about his country of origin (Afghanistan), in which he chose things about his culture he liked and wanted to share. He added that during the lessons he has watched educational videos about Afghan history too. Furthermore, P10 shared that he likes to tell stories about his country.

"I like to share stories about my country. We often talk about films, history and the languages spoken there" —P10

This culturally responsive practice seems to have been successful and pedagogically and emotionally, making learning more accessible and helping to create an environment where students know their identities are valued and they should not try to hide their cultural background to fit in their host country's society.

Theme 4: Mixed Preferences for individual versus group learning

Adolescent participants, when they were asked if they preferred to study on the ground, or alone, one-on-one with a teacher, gave different answers, showing they have diverse preferences which reflect a variety of learning styles and individual circumstances.

P4 explained his choice:

"When the classroom is noisy, I might lose focus and miss important information of the lesson. It is hard to concentrate. I think it is better alone because I can concentrate more easily." —P4

P10 agreed with him, saying that when he is alone, he is calmer and he can concentrate better. Others chose learning with peers.

P3 mentioned:

"I prefer to be together with other children in lessons, because we help each other" —P3

P5 had the same opinion saying that he has a better time with company.

The teacher in her interview recognised the challenge of managing diverse learning preferences within the programme, pointed out that one more reason why it has to be flexible to address such different needs.

All these diverse answers reveal the importance of flexibility in a non-formal education, where programmes must accommodate learners with different backgrounds and circumstances.

Research Question 4

The fourth research question aimed to identify the challenges unaccompanied adolescents face in their language learning in the non-formal education programme. The answers can lead to sorting out the information gathered under four themes. The first theme is linguistic difficulties that have to do with the Greek language specifically. The second theme is about the psychosocial barriers these adolescents face. The third theme is the literacy challenges for students with interrupted schooling, and the fourth theme is about temporary stays and uncertain future. In the end, some extra structural challenges identified by the staff were mentioned.

Theme 1: Linguistic Difficulties Specific to Greek

Adolescents pointed out various aspects of what they find more difficult in Greek. Their answers included pronunciation, spelling, and forming complete sentences. The level of difficulty each adolescent faces is connected to his linguistic background and his literacy level.

P4's Greek language skills are at a good level today, so he answered about what he found difficult at the beginning. He said:

"Pronunciation was what challenged me the most, because there are many words that are long and difficult"
—P4

P7, who is a complete beginner, also said that pronunciation is what he finds more difficult.

P5 mentioned he struggles to form full sentences. P2, who has no literacy in any language, answered that writing is very challenging for him. P6 talked about having writing difficulties, too.

P9, whose first language is Sorani Kurdish and he is also fluent in Farsi, said that what he finds difficult is that Greek is very different from Sorani and Farsi.

P10, noted that even after 4 years in Greece, he sometimes finds spelling challenges.

Theme 2: Psychosocial Barriers

All these unaccompanied minors have come to Greece under difficult circumstances. They worry about their parents and siblings they have left behind, about how legal procedures are going regarding their asylum requests or reconnection with family members in other European countries and they worry about their futures. These findings highlight how essential psychosocial support is for this population.

P1 talked a lot about how his family reunification case affects him:

"Sometimes, some things that happen affect me. What I worry about the most is whether the family reunification with my brother who is in Italy is progressing. I am gathering the papers needed to go to him. These days I am waiting to hear news about it." --P1

P5 said that he worries about his future, P6 about his asylum process and P7 said that all he thinks about is that he needs to work to earn money which gives him anxiety.

P8 shared a profound and deep loss:

"The second night I was here I lost my father and I still think about it. Now all I care about is that I have to support my mother and my sisters back home" -P8

P10 answered that he misses his family a lot and he tries to talk to them every day.

The social worker gave a professional perspective on how these psychosocial conditions affect learning:

"The most significant obstacles concern language difficulties, different levels of knowledge of the Greek language and maintaining motivation for learning, particularly when adolescents face psychosocial difficulties arising from the traumatic experiences they carry." —social worker

The caretaker added to that:

"There are some days that a kid doesn't leave his room, he doesn't want to talk or even eat. In moments like this, participation in an activity is impossible." —caretaker

Theme 3: Literacy Challenges due to learners' different educational backgrounds for Learners with Interrupted Schooling

The information gathered through the research process also showed that some adolescents faced challenges which are related to limited or no literacy in their first languages and that these challenges affected their engagement with the Greek language, especially writing in Greek. P2 is an example that stands out as he has no reading or writing skills in any language. He said specifically "writing is difficult for me because I don't write even in Arabic".

The teacher confirmed this by pointing out that the programme must respond to heterogeneous educational backgrounds.

"It is taken into account that most had partial or very incomplete to non-existent schooling while still in their countries or in previous countries of residence. There are of

course also some who have a stronger academic background. We adapt activities and we try to meet each adolescent's needs according to it." —teacher

For those learners with interrupted schooling and limited first-language literacy, who face more challenges in learning Greek, differentiated approaches are required which prioritise oral interaction and gradual literacy building.

Theme 4: Temporary Stay, Future Uncertainty and Motivation

Another finding that has to be mentioned is the demotivating effect of temporary stay and future uncertainty in language learning. The teacher talked about it, explaining why it is important.

"Many children stay for short periods of time. Some move from one shelter to another, while others choose to leave informally, even from the country. This means, there is often not enough time to learn the language."

— teacher

This was clear by looking again at some adolescent participants' statements. P2 mentioned he did not consider learning Greek a priority because he planned to go to Italy. P7, who had recently arrived and had not been enrolled in school it was clear he also looked toward work and financial independence rather than social inclusion. Of course, there were other participants who weren't thinking like that and they wanted to try to find a place of belonging in the current circumstances.

The social worker recommended that the programme should have as a main goal, quality over quantity, to address this population's needs, focusing on themes like interculturality, human rights, mental health and life skills. She appears to recognise that language learning, in this context, cannot be separated from broader questions of meaning, belonging and looking toward the future.

From these statements it is evident that programmes must help learners see the value of language learning even for short-term stays.

Theme 5: Structural Challenges in the function of the programme

The staff members who participated in the research, when they were asked about the challenges they face they identified some extra factors that can limit the effectiveness of the language education programme. Those limitations included bureaucratic burden, staff turnover and limited time for collaboration. The teacher reported that some responsibilities, like the constant communication with schools and the paperwork the time for teaching. The social worker also mentioned that increased workload does not leave enough time for systematic collaboration between the staff members. The caretaker suggested that better communication and collaboration between education and care staff can improve language support.

These are institutional constraints that require policy-level attention beyond individual educator efforts.

Discussion

This chapter discusses the findings of this research which were presented in the previous chapter, examining what they mean in relation to the research's literature review. In the findings chapter there was the description and then interpretation of what the adolescent and the staff participants reported and in this chapter it is explained why these findings matter, how they connect to existing theory and research and what is their contribution to the understanding of non-formal language education for unaccompanied refugee and migrant in Greece. Each one of the four Research Question of this study is discussed separately and then it follows a section that addresses interconnected themes that have emerged across all the Research Questions.

Summary of Key Findings

The analysis of the data, that was generated through the interviews with 10 unaccompanied adolescent participants and three staff members, led to several key findings related to all four research questions.

With respect to the first research questions all adolescent participants reported making progress from zero knowledge in Greek to functional communication. Both the length of time spent at the centre and their engagement with Greek language lessons and informal interactions contributed to their language development. Participants with longer periods of residence demonstrated considerably higher proficiency than recent arrivals. A significant division between oral skills and written skills was also revealed, as the first ones were developing more rapidly for most participants and the second remained a major challenge, for some of them. The findings also showed that learning did not stick to the classroom but extends beyond it, with the reception centre's environment providing new opportunities for exposure to the Greek language and practice to it.

Answering to the interview questions which addressed the 2nd Research Question, the adolescent participants said they were able to make friends, gain confidence when they talk with Greek natural speakers in and outside the centre and feel a sense of belonging, especially when their cultural backgrounds were recognised. Staff members with their observations confirmed that participation in non-formal education activities, particularly in creative and collaborative ones, helped to increase their confidence and for them to feel less anxious when they socialize with other people, as the time passed.

Regarding the third research question, all adolescent participants were clear about their preferences for creative activities, games, video and audio materials and real-life communicative content instead of grammar and syntax instructions. The teacher's pedagogical orientation, as described in both her interview and in the observed practices, aligned closely with principles of Communicative Language Teaching and translanguaging, with deliberate use of learners' home languages and cultural content as pedagogical resources. Even though the preferences of the students, when it comes to individual versus group learning varied, they showed that they valued

translanguaging practices and culturally responsive content which connected learning to their home countries and languages.

From the last research question, it came out that all adolescent participants faced linguistic difficulties specific to Greek (pronunciation, writing, sentence construction), psychosocial barriers like worry about family and their future, things that made them not to be able to concentrate in lessons sometimes. Moreover, the ones that had a background with interrupted schooling had also literacy challenges. Finally, staff members mentioned some extra structural challenges, such as limited time for language progress because of uncertain stays, bureaucratic burden, staff turnover and not enough time for systematic and close collaboration between the all the staff.

Language Development Through Non-Formal Education

The first Research Question asked how participation in non-formal education programmes affects Greek language acquisition according to unaccompanied refugee and migrant adolescents and the teaching staff. What findings brought to light is that every learner is progressing from the point he had zero knowledge of the Greek language to be able to communicate. This finding is not only encouraging but also significant theoretically.

These experiences that all adolescent participants described about their progress in Greek language are consistent with Krashen's (1982) Input Hypothesis, which proposes that that language acquisition happens through comprehensible and meaningful language exposure. The findings make clear that the reception centre environment functions as a rich and constant source of this kind of input exactly. Participants mentioned picking up Greek words and phrases during their daily interactions with staff, group conversations at the centre's shared spaces and when they were getting in touch with the wider community of Thessaloniki. This is supported by the literature review where Krashen points out that non-formal settings create important opportunities for language learning because of the close links between language and everyday life for the learner.

However, what really makes this finding significant is not just that it confirms Krashen's theory, but that it reveals a specific structural implication for how reception centres operate. If comprehensible input is created throughout the whole daily life of the centre, then the quality of the language learning environment has to do with the way the centre operates in general, not just with the structured lessons. In fact, we are talking about a product of the entire institutional culture; more specifically it is the way staff speak to adolescents, the degree to which Greek is modelled in daily routines, the richness of the social interactions available throughout the day. This is more complex than simply confirming that the programme works, because it shows that the programme's effectiveness is inseparable from the relational and communicative culture of the centre as a whole.

It is worth noting that this broad immersion environment can make it methodologically difficult to isolate the impact of the programme itself from other informal communicative opportunities at the centre every day. This is a limitation of evaluating

non-formal education in such a setting and one that that future research in larger scales, using comparative designs might address more precisely.

The fact that the participants are learning better through interaction can be explained by Vygotsky's (1978) sociocultural theory. The participants mentioned many times how they learn through conversations with teachers, staff members and generally with Greek natural speakers rather than independently. For example, P8 said he learned words by having daily conversations with the staff and P1 said he would speak Greek when he spent time in Thessaloniki. These examples show Vygotsky's belief that language learning begins as a social process of interaction before being internalised at the individual level. Another example is one the teacher gave, of an adolescent, who was no longer attending classes, but continued to progress in his language abilities. This demonstrates that language learning was strongly facilitated by the social environment of the reception centre and also aligns with Kaukko and Wilkinson's (2022) work with presents that informal learning is an integral part of refugee and migrant learners' development and not simply a supplement to formal instruction.

The participants' language learning is additionally explained through Long's (1996) study. In daily interaction they have the opportunity, at any time, to ask for clarification, receive feedback, and modify their language according to the feedback they receive, which plays an important role in language learning processes. In the centre they have such opportunities every day.

This has a practical implication for how the centre's educational model should be understood, which means that the communicative quality of the entire staff interaction with adolescents, not only the teacher's, is a meaningful contributor to language acquisition. Every staff member who converses with an adolescent in Greek is, in a real sense, participating in that adolescent's language education. Kaukko and Wilkinson (2020) make precisely this point, claiming that informal learning relationships with trusted adults, including non-teaching staff, are among the most significant drivers of refugee learners' development and that institutions which accept this as a reality can invest in the communicative culture of the environment, not only in scheduled instruction.

It was also clear in the findings that the duration of adolescent participants' stays in Greece and their previous experiences of education also had an impact on language learning. Seuring and Will (2022) argue how essential structural factors, such as the duration of residence, are in refugee and migrant learners' development. The longer a participant stayed in Greece, the more confident they were in their language skills. While the recent arrival P7 was feeling frustrated about his language development, P4 and P10 expressed they had much stronger language skills after being in the country for longer. The case of P10 is highly illustrative as he claimed that Greek is his strongest language after four years of living and studying in Greece. This points out the role of sustained exposure, involvement in education, and stability in promoting refugee adolescents' language development.

Nevertheless, P10's development should not be taken simply as evidence that time will just resolve the problem of language learning. His case is distinctive not only because of the length of his stay but because of the exceptional continuity of his educational

experience, as we talking about four years of consistent school attendance from the age of nine. All these are factors that are not typical of the population this study concerns. Sometimes comparing programme outputs against the progression of a learner whose context is not a typical one needs attention, because it can be risky in terms of losing what can be realistically achieved by most learners.

A critical dimension in relation to this theme that deserves more attention is the situation of P2, who has no literacy in any language. Bigelow and Vinogradov (2011) note that learners without prior literacy face a qualitatively different challenge from their peers, developing both spoken and written language in the absence of the linguistic foundation that first-language literacy usually provides. Although the programme's communicative orientation partially addresses P2's needs, the findings show that his literacy development is not yet receiving the specialised and sustained attention it requires. This represents a gap between the programme's general approach and the needs of its most educationally marginalised learner, one that an inclusive non-formal programme must actively address.

This gap is not simply a pedagogical oversight, but it reflects a structural tension that is common to many non-formal programmes serving heterogeneous learner groups. When a programme must serve all learners needs at the same time, for example P10's on the one hand, who is developing academic literacy in Greek, and a learner's like P2 on the other, who has no literacy in any language, it is almost impossible for a single general approach to be equally adequate for both. This tension points out there is a structural need for differentiated provision within the non-formal programme, which can be read to practice as not doing separate tasks, but an adaption of goals, materials and support based on each learner's starting point. The programme this study examines moves in this direction, but the data shows it has not yet fully resolved this challenge.

Social Inclusion Through Non-Formal Education

The second research question aimed to find answers about how participation in non-formal education affects the social inclusion of unaccompanied adolescents. The findings, that were presented in four themes, suggest that non-formal education supports social inclusion in several interconnected ways, such as building friendships, developing confidence in communication, experiencing a sense of belonging through cultural recognition and benefiting from positive psychological developments observed by the staff.

There is a link between language competence and social participation that became evident from the findings and it agrees with the highly cited integration framework of Ager and Strang (2008), which puts linguistic competence as one of the enabling conditions of integration. It is perceived not as a goal itself but more as a way through which refugees gain access to social relationships, services, and opportunities that can lead in a meaningful life in the host society. Participants' narratives of using Greek to make friends, navigate in the city independently and do activities outside the centre, correspond to exactly this enabling role of language. P8's pride in being able to buy something at the market by speaking Greek, P4's story of making friends in Athens and

Thessaloniki through his growing language proficiency and clear examples of how competence in language is directly tied to agency and social participation in everyday life.

Moreover, it is worth examining what this finding reveals about the relationship between language competence and social agency for this specific population. For most participants, the experiences they described, like going to a shop, using public transport, asking for directions, are not just linguistic achievements, but acts of independence and confidence in a context in which these young people have limited control over most aspects of their lives. Thinking about it, their asylum processes are managed by adults and institutions, their accommodation is provided by the state and their daily routines are structured by the centre. Therefore, being able to communicate independently in Greek, represents one of the few domains in which they can act on their own. This reveals that the social significance of even basic Greek proficiency for this population is considerably greater than the linguistic level of the competence alone would imply.

However, the data also complicates a simple equation between language competence and social inclusion. P2, despite limited Greek and limited programme engagement, reported feeling settled and having made friends at and outside the centre. This suggests that social inclusion can occur through channels other than language competence, including shared activity, gesture, and everyday communal living, and that the relationship between language learning and social participation is not linear or unidirectional. Ager and Strang (2008) acknowledge this in their integration framework, noting that that social connections and a sense of belonging can develop through shared participation in activities and daily life, independently of linguistic competence, particularly in the early stages of settlement.

Furthermore, the role of cultural recognition in generating a sense of belonging among these adolescents is a significant aspect of the findings and deserves to be discussed. All the participants across all nationality groups (Egyptians, Afghans, Iranians, and Pakistanis) reported how the activities and lessons which included references to their home languages, cultures, and national history made them feel recognised and valued as people and not just as language learners. This finding strongly reflects Norton's (2013) theoretical construct of identity and investment. Norton argues that learners invest in the target language when they believe that this investment is compatible with their identities and aspirations, with both who they are now and how they want to become. When the learning environment values rather than ignores learners' cultural and linguistic backgrounds, for example, when Arabic is welcomed alongside Greek, when teachers make room for cooking Pakistani food or discuss the history of Afghanistan, an environment is created in which identity and language learning reinforce one another. P2's enthusiasm for the collages and films about ancient Egypt, P8's description of presenting aspects of Afghan culture to the group, and P10's engagement with stories from Pakistan, all point to the same conclusion: cultural recognition within the non-formal educational setting supported not only emotional well-being but also learning investment.

Norton's work is particularly useful in this context because it goes beyond a conception of motivation as a static trait in the sense that a learner is simply 'motivated' or

'unmotivated' and places it as a dynamic relationship between the learner's identity and the learning environment. By grounding the nature of motivation in the adolescents' conception of their role and what they identify as being, the cultural recognition practices in the programme are not simply a warm pedagogical touch, but an active reshaping of the conditions under which investment can take place. When an adolescent sees his country, his language, his history acknowledged in the classroom, the distance between who he is and who the language-learning context assumes him to be is reduced and then the learner is more likely to feel it "worth the risk" to participate and make an effort learning the new language. On the contrary, when cultural recognition is absent, in other words when the educational environment positions the learner as someone who simply has no knowledge of Greek and not as someone who may know even multiple other languages, then the learners usually do not want to invest in learning. The findings from the interviews provide direct empirical evidence for this dynamic in the context of Greek non-formal education.

It is important to mention, however, that cultural recognition within the bounded environment of the reception centre is by no means guaranteed to extend into the public space of Greek society more generally. While adolescents might feel seen, recognised and accepted in the centre, this is not necessarily the reality outside the centre's walls. Mishra et al. (2020), in their study of unaccompanied adolescent migrants in Greece, emphasise that the protective qualities of reception centre environments can at times create a form of enclosure that does not automatically translate into wider social integration. Whether the sense of belonging fostered in the centre is translated into participation in the community of Thessaloniki more generally, is a question the present data cannot fully resolve and one that future longitudinal research would benefit from exploring.

This finding additionally aligns with Maligkoudi and Karafylli's (2023) research in Greek contexts which highlights the value of educational practitioners who create space for intercultural dialogue and acknowledge the learners' cultural background in a way that benefits both language learning and well-being. Moreover, it expands on the findings of Fierli, Roverselli and Olmedo-Moreno (2024), who found that social connection, confidence and a sense of belonging increased alongside language development when the non-formal education programme for unaccompanied minors in Italy was designed to consider the person rather than the language learner.

Teaching Practices and Activities

The third research question searched what language teaching practices and activities were used in the non-formal education programme and how learners and the staff view them. The findings reveal there is a strong preference for communicative, activity-based, and culture-oriented approaches. The centre's pedagogical practice generally corresponded with the principles based in the literature on what is effective language education for refugee learners.

All ten adolescents replied they prefer creative and entertaining activities, like games, songs, films, cooking, drawing and more that belong in the same category, over learning

grammar rules. This approach goes in line with the notion of Communicative Language Teaching (Savignon, 2002) that states real communicative ability and not just learnings rules out of context, is what should be put forward as a main goal. In addition, it aligns with the difference highlighted by Krashen (1982) between learning and acquisition, where the playful and meaningful tasks would create opportunities for language acquisition. The learners' spontaneous observations about the benefits of videos and songs are excellent evidence of their preference for authentic input. P7 noted he learns more from videos because “people on these speak real-life language” and P8 found out that listening to Greek songs would help him learn.

These learner-generated strategies that P7 and P8 develop in this example, which are seeking out videos independently and discovering songs on their own, are worth to be reflected on more critically. There is here an element that is largely outside the direct control (perhaps even the intent) of the programme and it relates to the independent participation by the learners in language and cultural life. Norton (2013) would describe this as high-investment behaviour, driven not by external instruction but by the learners' own desire to participate in the social and cultural life of their environment. The presence of this autonomous motivation in the data is an encouraging finding, but it also raises a question about the relationship between the programme and the learner's broader language life. The question is whether there are ways in which the programme could more actively support and extend this autonomous engagement, for example, by recommending specific resources, building digital literacy, or creating spaces for learners to share and discuss more independently. The programme in the reception centre this study takes place does not appear to address this dimension systematically, so this represents an opportunity for development.

The emphasis the teachers give on real-life communicative content, such as learning words and phrases to go shopping, using public transportation, going to the doctor, find their way on the streets of Thessaloniki, is also relevant with the results of other research on the same field, like the one of Bigelow and Vinogradov's (2011), which is about a pragmatic education for students who have had very little prior schooling which means that as a result they will not benefit from abstract, out-of-context learning. The learners expressed desire to learn a language that could be useful to them immediately (P1 and P3) shows an approach like this is effective to teach Greek in this particular group of students.

Nevertheless, it must be acknowledged critically that a communicative approach, in spite being effective for developing oral competence, may not be enough for students that additionally have to acquire literacy. For learners such as P2, who has zero literacy, an exclusively communicative programme risks leaving written skill development without appropriate attention. Bigelow and Vinogradov (2011) are explicit on this point, presenting that that learners without prior literacy need to be provided with explicit, systematic instruction in literacy alongside with oral communicative practice in the classroom and that these are two goals which require different but complementary pedagogical strategies.

Continuing, one of the educationally richest experiences of the present study was the translanguageing practices and the pedagogical work carried out by the teachers; for

instance, the use of learners' home languages along with Greek, inclusion of information about the learners' countries of origin and encouraging them to make use of all their available resources. This echoes Garca and Wei's (2014) translanguaging theory of valuing learners' repertoires as resources, and, more particularly, Mammou, Maligkoudi and Gogonas' (2022) research in Greece on unaccompanied minors, where they highlight translanguaging's positive effects on learners' language confidence and participation. The fact that students recognise that practices like these help them learn better and feel more that they belong, gives them even more value.

García and Wei's (2014) framework is important here not simply as a methodological label for what the teacher does, but as a challenge to the underlying assumptions about language learning that often go unexamined in educational practice. Indeed, language education has been characterised for decades by a monolingual approach, the idea that the target language should be the exclusive medium of the classroom. The translanguaging approach represents a sea change, as it argues that separating languages in the classroom is not only unnecessary but actively counterproductive, because it severs the connections between what the learner already knows and what they are trying to learn. In the context of this specific learner group, which are adolescents who try to manage trauma, displacement, and identity reconstruction, the value of having their existing linguistic knowledge treated as a strength rather than an obstacle is not only pedagogical but deeply personal. The data generated in this research add a qualitative, context-specific dimension to this theoretical argument.

It should be reflected here that what the data describe may be more accurately characterised as translanguaging-informed practice, which is planned to be meaningful but it is not yet fully systematic, and not a comprehensive translanguaging pedagogy in the sense described by García and Wei (2014). The most effective learning documented in translanguaging literature comes from systematic and deliberate planning of translanguaging in every aspect of the learning process, not only in selected activities. This does not diminish a teacher's work, but it points toward a direction in which the programme could deepen and formalise its translanguaging practice for even greater effect.

The various answers about individual or group learning present how diverse the learners were, in terms of learning styles, prior educational background and life experiences. This is a challenge for the teachers who want to provide a common learning experience equally to all. The individual learning styles of P4 on the one hand, who preferred studying alone, and of P3/P5 on the other hand, who preferred group learning can both be understood through a Vygotskian lens. From Vygotsky's (1978) perspective, both individual interaction with a more knowledgeable person and learning among peers represent productive forms of social mediation of learning. The difficulty for the teachers here is to incorporate both individual and group settings as best as possible for the learners. However, the challenges in language learning will be discussed further below, as it is the topic of the fourth research question.

Challenges in Language Learning

The fourth question explored what kind of challenges unaccompanied adolescents face during the language learning process in non-formal education. The findings here revealed a range of difficulties exist at a linguistic, psychosocial, educational and structural level. This is a complexity that points out the extent to which effective language education for this population, it is not possible to be understood in purely pedagogical terms.

Participants answered they had difficulties when learning Greek, to read, write, pronounce and form sentences, which can be a reality because of the typological distance between the Greek language and their home languages, which are Arabic for seven of the participants and Sorani, Farsi and Punjabi for the other three. Simopoulos and Magos (2020) argued Greek is a complex language especially in morphology, gender system and script if we compare it with these languages, therefore it can bring barriers to the learners. That is something some participants of this research understand and point to it as the reason why the struggle, like P9 who said that he finds Greek difficult because it is very different from Sorani and Farsi that he speaks. It can be said that this also represents learners who do not have any literacy. In this situation we have the example of P2. According to Bigelow and Vinogradov (2011) learners without prior literacy should first focus on speaking, by talking with teachers rather than writing. The programme offers this through a communicative and activity-based approach. However, the findings suggest that more attention should be paid to the development of literacy with non-literate learners.

The data also presents a differentiated picture of which skill areas are more and less accessible. Oral skills developed first and most rapidly across participants, consistent with the communicative orientation of the programme and with the teacher's own account. Written skills, particularly for participants without prior literacy, remained challenging throughout their stay. This differentiation is pedagogically significant because it suggests that realistic expectations for this learner group within a non-formal programme of this duration should prioritise oral communicative competence, while treating written literacy as a longer-term goal requiring more targeted and resource-intensive support than the current programme currently provides. Simopoulos and Magos (2020) suggest that a contributing factor to this phenomenon is the typological distance between Greek orthography and the scripts of learners' home languages. noting that the challenge of written Greek for Arabic, Farsi, and Punjabi speakers goes beyond vocabulary and grammar as it is an entirely different graphic system that requires dedicated and sustained instruction to develop.

The central challenge that was evident by looking at the participants' answers seem to be psychosocial barriers, with most commonly the worry about the family left behind, anxiety about the asylum processes and the worry about the future. P8 confessed that he lost his father the second night at the centre, P1 expressed his thoughts about the reunion with his older brother and P7 talked about his worry about working and not about education. These are all good examples of what Krashen (1982) explains as affective filter, which is an emotion or an attitude that increases a learner's anxiety, negative feelings towards the target language or demotivation that may block language

input. Palanac (2019) and Finn (2026) can add to this by noting that situations like this are exactly the reason why trauma-informed language instruction which tries to reduce the affective filter and create a sense of security and predictability is essential for this population, because language cannot be learned when learners suffer. The caretaker's statement about adolescents who do not want to leave their rooms, do not want to eat and do not want to be in any activity because they are feeling sorrow, clearly proves this observation, because, as he said on such days, language learning is simply not possible and psychological support must be the priority rather than instruction.

What needs more examination in Krashen's affective filter is what it means in the lived reality of this population, not just in theory. While for many language learners the affective filter represents manageable anxieties such as exam nerves, the fear of making mistakes and classroom pressure, for unaccompanied adolescents experiencing displacement, these are clearly not their concerns. Grief, fear, loneliness, legal uncertainty, and the daily weight of carrying adult responsibilities without adult support, are conditions that exist through every moment of the learner's experience, including the time they are attending lessons. Therefore, there are not weights that can be simply reduced by a teacher's understanding practice or skill. Krashen's framework is valuable because it names the mechanism, but there is a risk in underestimating the severity of what this population experiences if it is applied without this contextualisation. Palanac (2019) and Finn (2026) are more attuned to this severity and their work on presenting trauma-informed pedagogy as a non-negotiable foundation rather than an optional enhancement is strongly supported by the present data.

Mishra et al. (2020) found that supportive relationships with trusted adults, stable routines, and access to meaningful activities function as protective factors which have a capacity to offset some of the harm associated with psychosocial distress in unaccompanied adolescents in Greece. The present findings show that the programme does provide some of these protective conditions, such as the trust relationships described by participants, the consistent daily structure, the meaningful engagement of creative activities, but that these were not able to completely compensate for the severity of the psychosocial burden some participants carry. This is evidence that the contribution of the programme should not be considered only from an educational point of view, as it also functions as a space of psychosocial containment and support.

Norton's (2013) concept of investment sheds more light on the motivational dimension of these challenges. Norton claims that learners' investment in language learning is shaped by the social resources available to them and the expected future learners wish to obtain. In this context learners like P2 who does not want to stay in Greece and P7 who is eager to start working and become financially independent, have their investments in Greek limited, as learning on its own might not seem important. This could be perceived as a problem with motivation, but maybe here it has to do just with what the learner plans for his future. Social worker's suggestion to work with a quality rather than a quantity focus, through work on themes like interculturality, human rights, mental health and life skills, has already captured some of this importance to the meaning of language learning for the students.

The social worker's recommendation deserves more critical attention than it might have received at first. Her suggestion to focus on interculturality, human rights, mental health and life skills, rather than language acquisition, is not an admission that the program has been unsuccessful in teaching language, but a fundamental reconceptualisation of the purpose to which a programme for this population should be understood to be doing. This reconceptualisation aligns with broader strand of scholarship in refugee education that argues that the most important outcomes of education for displaced young people may not be measurable in linguistic or academic terms, but in the development of resilience, agency, and the capacity to navigate uncertainty (Dryden-Peterson, 2016). If this is accepted, then an exclusive focus on Greek language outcomes as the measure of the programme's success is not only incomplete, but it may misrepresent what the programme is most valuably doing.

This opens up a bigger critical question which is if Greek language acquisition should be the primary goal of the non-formal education programme for all participants regardless on Greek as their intended futures. Maybe the argument here is that for some adolescents who do not plan to remain in Greece, time devoted to the acquisition of Greek as the central aim of non-formal education may not be the most educationally meaningful or respectful use of their limited time. Ager and Strang's (2008) integration framework, while centring language as an enabling condition of integration, also explores a much wider range of social and human capabilities. An evaluation of the programme's effectiveness that is restricted to Greek language outcomes risks missing the broader and potentially more significant contribution it makes to participants' social, emotional, and civic development.

Other obstacles that the staff members mentioned like bureaucracy, staff turnover, not enough collaboration and unpredictable and unstable stay for the learners can be called structural barriers. Poor, not continuing, interaction with a learner can have as a result slow progress, as Seuring and Will (2022) also claim when they identify the duration and stability of residence in the host country as one of the strongest predictors of language acquisition outcomes. This means that effective learning is not only in the hands of the teachers who are skilled and motivated, but also a responsibility of the organization to provide stable living and negotiate the minimise of bureaucracy with the State.

Fierli, Roverselli and Olmedo-Moreno (2024) identify staff turnover in NGO-operated non-formal settings as a significant systemic barrier to programme quality and Stathopoulou et al. (2025) describe the same issue within the formal education setting in Greece. When an adolescent has built a trust relationship with a particular educator (data clearly show that the building of a relationship based on trust is essential to adolescent engagement), the departure of that educator requires the trust-building process to begin again with a new one, at real cost to both relational continuity and learning momentum. Furthermore, when administrative tasks consume a large portion of the teacher's working day, as described in the findings, it represents a structural misallocation of professional capacity, as the educator's most valuable contribution to the programme is their pedagogical and relational skill, and both are diminished when they are crowded out by paperwork.

Themes that came up across all research questions

By looking through the four research questions, we can find three themes that are present across all of them and are worthy of specific attention in this discussion.

The first one is the reception centre as a total language learning environment. We see in all research questions analysis that language learning in this context does not stay to the programmed class hours, but it exists in the everyday life of the reception centre. Interactions with the staff during the day, encounters with volunteers who are Greek speakers, outings in Thessaloniki, all represent language learning experiences that are equally important with the lessons. This supports the argument Kaukko and Wilkinson (2020) made that informal and non-formal learning are not necessarily separate, but they may be supportive of each other. That proposes that the programme's effectiveness can depend not only on the quality of its structured activities but also on the quality of the relational and communicative environment of the whole centre.

The second theme that appears is the strong connection between language learning and emotional well-being. At every point in the findings, learners' ability to participate in language learning was dependent on their emotional state, if they were feeling safe, supported, and calm enough to learn. This finding is very consistent with all the learning theories presented in the literature, from Krashen's (1982) affective filter through to Palanac's (2019) trauma-informed pedagogy to Norton's (2013) investment model, which places the affective factors of language learning at the center, not the periphery. The specific finding seems to have a crucial role as it has a practical application; the programme at the reception centre must have language education and psychosocial support together as a priority.

Practically, this means that the non-formal education programme cannot be designed or evaluated as if language instruction and psychosocial support were separable activities. The conditions for effective language learning and the conditions for emotional well-being in this context are largely the same; we are talking about trust, safety, cultural recognition, and the sense of being valued as a whole person. Finn (2026) makes this point explicitly, saying that trauma-informed pedagogical practices should be treated not as an add-on to language instruction for this population but as a precondition for it.

The third theme is the expanded role of the non-formal educator. The three staff members who participated in the research, in their answers, described a form of education that goes beyond language instruction and includes mentorship, emotional support, cultural mediation and advocacy. The teacher's role, as it is presented, is to design culturally responsive lessons, support learners with diverse educational styles and needs, work around bureaucratic demands and build consistent and trusting relationships with the adolescents. This reflects how many dimensions this role has, a topic that Fierli, Roverselli and Olmedo-Moreno (2024) and Stathopoulou et al. (2025) describe in their studies, arguing that such work is both essential and often insufficiently supported in non-formal educational settings. This finding therefore proposes that more attention should be given to the training, institutional support, and well-being of

educators for non-formal educational programmes for this population to remain effective and sustainable.

This observation extends beyond an individual teacher's experience and reflects a systemic problem; that if the breadth and emotional weight of this role is not recognised, resourced and supported at institutional level, then the risk of professional exhaustion is significant, with direct consequences for the consistency and quality of the programme. Fierli, Roverselli and Olmedo-Moreno (2024) and Stathopoulou et al. (2025) both call explicitly for greater institutional investment in the support structures available to educators in these settings, which include professional supervision, specialist training, and manageable workloads, presenting these as foundational conditions of the long-term sustainability and effectiveness of non-formal education provision for this population.

Practical Implications of the Study

The findings of this study have practical implications at three interconnected levels. These are the individual educator, the NGO as an institution, and the state as a policy actor. These implications are presented not as recommendations, but as answers to practical issues that have been identified.

Implications for Educators

For teachers and other staff working in non-formal education settings with this population, the most significant practical implication of this study is that effective language education cannot be understood or delivered as a purely instructional activity. The data repeatedly demonstrates that trust relationship between education and learner is not simply a pre-condition for learning to take place; it is a central mechanism through which it becomes possible. This has real consequences for how educators approach their role, like creating and maintaining relational safety with every learner, being attentive to the emotional state of each one of them every day and being willing to always prioritise their learners' psychosocial needs over the lesson plan. All these are not departures from good teaching practices in this context, but expressions of it.

More specifically, the findings support the adoption of trauma-informed pedagogical practices, as a suitable approach for all educators working with migrants and refugees, especially minors. This idea is consistent with the frameworks of Palanac (2019) and Finn (2026). That does not mean that educators should become therapists, but it requires building predictability and routine into sessions, avoiding sudden changes that may increase anxiety, creating low-pressure communicative environments and making sure that learners always have a clear sense of what to expect from the lessons and why. The data from the interviews also highlight the importance of translanguaging practices. The educators should actively and systematically invite learners to use their home languages alongside Greek, select culturally relevant content for the lessons and the activities and use the learners' multilingualism as a strength and not a problem that needs to be overcome, in language learning.

For educators who are responsible for language teaching, the findings show it is necessary to provide differentiated provision within what is still mostly a group-based programme. The learners' educational backgrounds vary a lot, from those who have been in full-time and continuous schooling to those with no literacy in any language, which means that a general approach is unlikely to work for all. Educators should want to try developing individualised language learning goals for each learner, with specific attention to learners without prior literacy who need explicit literacy instruction alongside communicative practice, as Bigelow and Vinogradov (2011) argue.

Implications for NGOs

At the institutional level, the most urgent implication of this research is that NGOs which operate non-formal education programmes in reception centres must recognise that the quality of language learning is shaped by the entire social and communicative culture of the centre, not only by the structured sessions teachers deliver. Investing in language education, thus, means it cannot be limited to hiring a teacher and providing lesson hours. There is need to care more about the communicative quality of all staff interactions with adolescents, making sure that caregivers and social workers are supported to engage meaningfully with learners in Greek throughout the daily life of the centre and building an institutional culture in which the relational and communicative environment is treated as a shared educational responsibility.

The findings also give emphasis on how crucial is to minimise bureaucratic and administrative load for the teaching staff. When a teacher's working day is consumed by paperwork, the time and energy they can offer for the pedagogical and relational work that the data shows to be most valuable is significantly decreased. NGOs should seek ways to separate administrative responsibilities from pedagogical ones wherever possible, so that teachers have the opportunity to focus on the work that benefits the learners the most. Furthermore, the issue of staff turnover, which is identified in this study and corroborated by Fierli et al. (2024) and Stathopoulou et al. (2025), should be of particular concern to organisations. True relationships take time to build and have significant educational value; their disruption by staff departure is a real cost that NGOs should actively work to minimise through investment in staff retention, professional support, and sustainable working conditions.

Finally, the study claims that NGOs should consider broadening the goals and evaluation criteria of their non-formal education programmes beyond linguistic outcomes. As the social worker's recommendation in her interview and Drydens and Peterson (2016) in the overall field literature on refugees' education, suggested, the main benefit of non-formal programmes for displaced adolescents in such settings might come from building resilience, developing life skills, intercultural competence and psychosocial well-being. Not of these can be captured by assessments of Greek language proficiency alone. Programme design and evaluation frameworks should reflect this broader understanding of educational value.

Implications for Policy

When it comes to the policy, the findings of this research point to a fundamental tension between the ambitions of non-formal education for this population and the structural

conditions in which it is delivered. Non-formal education programmes in NGO-operated reception centres are currently expected to offer some balance and fill significant gaps in the state's provision, gaps that have to do with formal education, psychological support, stable and continuous residence, while they have resources that are far below what would be required. This is not a criticism directed at any programme or organisation, it is an observation about the distribution of responsibility between civil society and the state.

Greek state policy should, at a minimum standard, guarantee access to formal schooling without delays to unaccompanied minors, that the conditions in reception centres are stable to continuously support the educational engagement and that NGOs that offer non-formal education receive adequate and sustainable financial support. The findings of this study, consistent with the arguments of Stathopoulou et al. (2025), recognise that the current system has overly depended on individual organisations and their teachers to provide compensatory support in areas where the formal system fails. It would give a better and fairer coverage if it is taken into account that non-formal education is a properly recognised and a supported part of the educational provision and not just an addition to the formal curriculum.

More broadly, this research reinforces a body of literature, including Fierli et al. (2024), Kaukko and Wilkinson (2020), and Mishra et al. (2020), that supports the conclusion that only simultaneously-investment in education, psychosocial support and reception conditions for unaccompanied adolescent migrants and their successful educational inclusion will ever reach the kind of integrated results consistently the data show us. Policy that treats these as separate domains, to be addressed by separate agencies with separate budgets, as already mentioned, is unlikely to produce the outcomes the evidence consistently shows are needed.

Conclusion to the Chapter

The discussion chapter has shown that non-formal education in the reception centre called “Το Σπίτι της ΑΡΣΙΣ” (The House of ARSIS), has a meaningful and multidimensional role in supporting the Greek language development and social inclusion of unaccompanied refugee and migrant adolescents. The findings, viewed in the light of the theory developed in the literature review, make it clear that communicative, learner-centred, culturally responsive, and trauma-informed approaches are both valued by learners and effective in practice. At the same time, the discussion has highlighted some significant linguistic, psychosocial, educational, and organisational challenges that put some limits on what can be really achieved in the current context. The impact of these findings on theory and practice will also be mentioned at the conclusion of the study that follows.

Conclusion of the study

This study aimed to investigate the role of non-formal education in supporting the linguistic and social inclusion of unaccompanied refugee and migrant adolescents at a reception center in Thessaloniki, Greece. Through a qualitative methodology consisting of semi-structured interviews with ten adolescent participants and three staff members participants, one teacher, one social worker, and one caretaker, and then analysing the data with thematic analysis, it had a goal was to provide an empirical understanding of how a non-formal education programme works in practice. The study confirms that non-formal education has made a significant contribution in this setting. It seems that all ten adolescent participants have made important progress in Greek, going from zero knowledge of the Greek language to being able to communicate. That happened through both structured instruction and informal exposure to the Greek language within the routines of the reception center. In addition, participation in non-formal education activities is revealed to promote social inclusion by helping them to make friends, build confidence, be able to navigate the cite out of the walls of the centre, and find a way to belong to their host society. All these are possible through specifically culturally responsive and translanguaging practices that validate adolescents' identities as both linguistically and culturally capable. The findings align with the existing research literature that was the theoretical basis for this study, with frameworks like Ager and Strang's (2008) integration model, Norton's (2013) concept of investment, and the body of scholarship on communicative and trauma-informed pedagogy.

Furthermore, this research has documented the challenges that limit the impact of non-formal education in this environment. These barriers are mostly psychosocial, such as experiences of grief and loss, concern over family in home countries, uncertainty regarding legal status, and anxiety regarding their future. Most participants confessed that when something is bothering them, they find it hard to concentrate on learning or anything. Additionally, the staff mentioned there are some structural challenges like bureaucratic burden on teachers and other employees, unstable and short-term residency patterns and not enough collaboration between colleagues that are constraints that no individual educator, however skilled or committed, can fully overcome.

The study contributes to a field that remains underexplored, particularly in the Greek context and it putts the voices and experience of the adolescents in the centre, not just their educator or institutional perspectives. That way it can be valuable not just to

researchers, but also in the field who work across similar sites in Europe. However, as it was stated before, there are some limitations to this study that should be acknowledged, such as the small sample size and single-site focus which limit the transferability of the findings. Also, the use of interpreter in the interviews make them a bit indirectly and the researcher's dual role as teacher and researcher, can enrich the data, but it requires a continued caution.

Future research might extend this work with a larger sample size or multiple reception centres, or even use designs that track language and social development over time and approaches that involve the participants even more directly. It is hoped, though, that this modest but truly participatory study will go some way toward fostering the quality of educational care and help support unaccompanied minors in Greek reception centres.

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Appendix

LRM64 Dissertation

Title: Evaluating Non-Formal Education as a Tool for the Inclusion of Unaccompanied Refugee and Migrant Adolescents in Greece

Author: Sofia Kolovou

June, 2026

Interview Transcripts and Content Forms

1. Interview Transcripts

In the first interview sheet, which is in Greek, there are the answers of the participant 1 to 7 because they took place with the assistance of an Arabic Interpreter, from Arabic to Greek. There are also the answers of participant 10, as his interview took place directly in Greek. The interviews of participant 8 and participant 9 are in a sheet in English which follows, because they took place with the assistance of a Farsi Interpreter who does not speak Greek, so the interviews happened from Farsi to English. All the adolescent participants from 1 to 10 are referred as P1, P2...,P10.

After the interviews of the adolescents there are the interviews of the staff members, first the one the teacher gave and then the social worker's and the caretaker's. The interview guide of the teacher's interview has more questions than the other two because it focuses on teacher's practices.

Συνεντεύξεις με τους Εφήβους

Ασυνόδευτοι Πρόσφυγες και Μετανάστες Έφηβοι

Κέντρο Φιλοξενίας Ασυνόδευτων Ανηλίκων, Θεσσαλονίκη, Ελλάδα

Τίτλος έρευνας: Αξιολόγηση της μη τυπικής εκπαίδευσης ως εργαλείο για την κοινωνική ένταξη των ασυνόδευτων εφήβων προσφύγων και μεταναστών στην Ελλάδα.

Ερευνητικά ερωτήματα που καλύπτονται:

Ερευνητικό Ερώτημα 1: Πώς μπορεί η συμμετοχή σε προγράμματα μη τυπικής εκπαίδευσης να επηρεάσει την εκμάθηση της ελληνικής γλώσσας, σύμφωνα με τους ασυνόδευτους εφήβους πρόσφυγες και μετανάστες και το διδακτικό προσωπικό των κέντρων υποδοχής;

Ερευνητικό Ερώτημα 2: Πώς μπορεί η συμμετοχή σε προγράμματα μη τυπικής εκπαίδευσης να επηρεάσει την κοινωνική ένταξη των ασυνόδευτων ανηλίκων, σύμφωνα με τους εφήβους πρόσφυγες και μετανάστες και το διδακτικό προσωπικό των κέντρων υποδοχής;

Ερευνητικό Ερώτημα 3: Ποιες πρακτικές και δραστηριότητες διδασκαλίας της γλώσσας εφαρμόζονται σε περιβάλλοντα μη τυπικής εκπαίδευσης για ασυνόδευτους ανηλίκους, σύμφωνα με τους εφήβους πρόσφυγες και μετανάστες και το διδακτικό προσωπικό;

Ερευνητικό Ερώτημα 4: Ποιες προκλήσεις αντιμετωπίζουν οι ασυνόδευτοι έφηβοι πρόσφυγες και μετανάστες κατά τη διαδικασία εκμάθησης της γλώσσας σε πλαίσια μη τυπικής εκπαίδευσης, σύμφωνα με τους ίδιους και το διδακτικό προσωπικό

Μέρος Α: Εξοικείωση & Καθημερινή Ζωή στο Κέντρο

Αφορά το ΕΕ1

Σημείωση: Αυτές οι ερωτήσεις στοχεύουν στη δημιουργία οικειότητας και στη μείωση του άγχους.

1η Ερώτηση. Μπορείς να μου πεις λίγα λόγια για σένα — από πού είσαι και πόσο καιρό μένεις εδώ στο κέντρο;

- Πώς έφτασες στην Ελλάδα; Θέλεις να μου πεις λίγα λόγια για το ταξίδι σου;
- Έχεις ζήσει σε άλλα μέρη πριν έρθεις εδώ;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Είμαι 16 ετών και είμαι από το Κάιρο στην Αίγυπτο. Στην Αίγυπτο πήγα σχολείο μέχρι τη Γ' Γυμνασίου. Ήρθα στην Ελλάδα πριν από ένα χρόνο. Έφυγα από την Αίγυπτο και έμεινα στη Λιβύη 40 μέρες σε πολύ δύσκολες συνθήκες, μετά με βάρκα πέρασα απέναντι στην Κρήτη, όπου έμεινα για 15 μέρες περίπου σε καραντίνα. Από την Κρήτη έφτασα στη

Θεσσαλονίκη όπου έμεινα για δύο μήνες σε ένα camp στα Διαβατά και μετά για περίπου ένα μήνα στον Πολύγυρο Χαλκιδικής, από όπου ήρθα τελικά εδώ στο Σπίτι της ΑΡΣΙΣ τέλη Σεπτεμβρίου 2025. Μου αρέσει εδώ γιατί με φροντίζετε όλοι και μπορώ να παίζω ποδόσφαιρο κάθε μέρα και να μαγειρεύω. Οι γονείς μου όμως θέλουν να πάω στην Τορίνο στην Ιταλία γιατί εκεί μένει ο μεγαλύτερος αδερφός μου.

P2: Είμαι 16 χρόνων, κατάγομαι από την Αίγυπτο, όπου μεγάλωσα σε ένα χωριό με την οικογένεια μου και είμαι Χριστιανός. Αποφάσισα να έρθω στην Ευρώπη για ένα καλύτερο μέλλον, γιατί στην Αίγυπτο δούλευα από μικρός σε δύσκολες συνθήκες. Επίσης πήγα ελάχιστα στο σχολείο, 2 με 3 χρόνια συνολικά, λίγο στο Δημοτικό και λίγο στο Γυμνάσιο. Δεν ξέρω να γράφω και να διαβάζω στα αραβικά. Ήταν δύσκολο το ταξίδι για να φτάσω μέχρι εδώ γιατί πρώτα πέρασα από την Αίγυπτο στη Λιβύη όπου έμεινα ένα μήνα σε πολύ κακές συνθήκες, με βάρκα πέρασα στην Ελλάδα, στην Κρήτη και από εκεί έφτασα στη Θεσσαλονίκη όπου έμεινα για λίγες μέρες στο camp στα Διαβατά και μετά ήρθα εδώ στο Σπίτι της ΑΡΣΙΣ. Μένω εδώ από τον Σεπτέμβριο του 2025. Δεν θέλω να μείνω στην Ελλάδα, θέλω να πάω σε άλλη χώρα της Ευρώπης. Στην Ιταλία, στη Ρώμη, που είναι ο αδερφός μου λέει ότι είναι καλύτερα.

P3: Είμαι 14 χρόνων και έχω καταγωγή από τη Beheira της Αιγύπτου. Εκεί πήγα σχολείο μέχρι την Β' Γυμνασίου, αλλά όλα τα χρόνια πήγαινα μόνο 1-2 φορές την εβδομάδα γιατί εργαζόμουν μαζί με τον πατέρα μου. Έφυγα από την Αίγυπτο το Νοέμβριο του 2025 και έφτασα στην Ελλάδα μέσω Λιβύης. Ήταν ένα δύσκολο ταξίδι. Στην Ελλάδα έφτασα τον Ιανουάριο του 2026. Πρώτα στην Κρήτη, μετά για ένα μήνα σε camp στη Μαλακάσα, από εκεί στην Καβάλα για λίγες μέρες και από τον Φεβρουάριο του 2026 μένω εδώ στη δομή.

P4: Είμαι 13 ετών από την Αίγυπτο. Στην Αίγυπτο πήγα για 5 χρόνια στο σχολείο, στο Δημοτικό. Πριν 2,5 χρόνια ήρθα στην Ελλάδα. Έμεινα για 1 χρόνο και 3 μήνες στην Αθήνα και εδώ και 1 χρόνο είμαι στη Θεσσαλονίκη. Πήγαινα σχολείο στην Αθήνα όσο καιρό ήμουν εκεί, το ίδιο και εδώ στη Θεσσαλονίκη. Μιλάω αρκετά καλά ελληνικά, αλλά δυσκολεύομαι στα μαθήματα γι' αυτό το λόγο έκανα δύο φορές την ΣΤ' Δημοτικού. Ελπίζω όμως τώρα που είναι το τέλος της χρονιάς να καταφέρω να περάσω και να πάω στο Γυμνάσιο από το Σεπτέμβριο.

P5: Είμαι 14 ετών από ένα χωριό κοντά στην Αλεξάνδρεια της Αιγύπτου. Οι γονείς μου είναι αγρότες και εκεί πήγαινα και εγώ μαζί τους στα χωράφια και τους βοηθούσα. Εκεί πήγαινα σχολείο στο χωριό μου, μέχρι και τη Β' Γυμνασίου, αλλά όχι κάθε μέρα. Ξέρω βέβαια να γράφω και να διαβάζω αρκετά καλά στα αραβικά. Ήρθα στην Ελλάδα μέσω Λιβύης πριν λίγους μήνες και μένω εδώ στη δομή από τον Ιανουάριο του 2026. Θέλω να μείνω στην Ελλάδα, γι' αυτό και μαθαίνω ελληνικά.

P6: Είμαι 15 χρόνων από την Αίγυπτο. Εκεί πήγα στο σχολείο μέχρι την Γ' Γυμνασίου, αλλά όχι συστηματικά. Έφυγα από τη χώρα μου πριν κάποιους μήνες και ήρθα στην Ελλάδα αρχές του 2026. Στο Σπίτι της ΑΡΣΙΣ μένω από τέλη Ιανουαρίου του 2026.

P7: Είμαι 17 χρόνων από την Αίγυπτο. Είχα ένα δύσκολο ταξίδι και πριν λίγο καιρό κατάφερα να φτάσω στην Ελλάδα, με βάρκα από τη Λιβύη. Μένω εδώ στη δομή από τον Μάρτιο. Έφυγα από την Αίγυπτο για ένα καλύτερο μέλλον, για να δουλέψω και να βγάλω χρήματα. Τον Ιούλιο του 2026 ενηλικιώνομαι και θα μπορώ να δουλέψω κανονικά.

Interviews for P8 and P9 were taken with a Farsi interpreter in English, therefore there are in a different document.

P10: Είμαι 13 ετών από το Πακιστάν. Ήρθα στην Ελλάδα πριν από 4 χρόνια, όταν ήμουν μόλις 9 ετών. Δεν ήθελα να αποχωριστώ την οικογένειά μου, αλλά οι γονείς μου αποφάσισαν να φύγω για την ασφάλειά μου. Από τότε που έφτασα στην Ελλάδα μένω εδώ, στο Σπίτι της ΑΡΣΙΣ. Πλέον ξέρω πού καλά ελληνικά, ίσως καλύτερα και από την μητρική μου γλώσσα γιατί στο Πακιστάν πήγα μέχρι τη Β' Δημοτικού στο σχολείο και δεν πρόλαβα να μάθω να διαβάζω και να γράφω πολύ καλά, ενώ στα ελληνικά μπορώ αρκετά καλά. Η ορθογραφία είναι βέβαια δύσκολη, αλλά γενικά νιώθω πιο άνετα. Εδώ πηγαίνω καθημερινά στο σχολείο, τώρα τελειώνω την Α' Γυμνασίου.

2η Ερώτηση. Πώς είναι μια τυπική μέρα για σένα εδώ;

- Υπάρχει κάτι κατά τη διάρκεια της εβδομάδας που περιμένεις με ανυπομονησία;
- Πώς περνάς συνήθως τον ελεύθερό σου χρόνο;

ΑΠΑΝΤΗΣΕΙΣ:

Participant 1: Συνήθως το πρωί δεν πηγαίνω στο σχολείο γιατί είναι μακριά και ζαλίζομαι με το αυτοκίνητο, οπότε δεν έχω συγκεκριμένη ώρα που ξυπνάω. Μέσα στην ημέρα έρχομαι στα μαθήματα, πηγαίνω να παίξω ποδόσφαιρο στο γήπεδο και μαγειρεύω. Παίζω επίσης PlayStation και βλέπω ποδόσφαιρο. Στο μέλλον θα ήθελα να γίνω ποδοσφαιριστής ή σεφ.

Participant 2: Μένω στο σπίτι τις περισσότερες ώρες της μέρας, στο δωμάτιο μου και περνάω το χρόνο μου με το κινητό μου. Καμιά φορά έρχομαι στις δραστηριότητες και στα μαθήματα

Participant 3: Μέσα στη μέρα συνήθως βλέπω ταινίες και παίξω παιχνίδια στο κινητό μου. Το απόγευμα παίζω PlayStation και κάποιες μέρες βγαίνω στη Θεσσαλονίκη με φίλους μου από τη δομή.

Participant 4: Το πρωί πηγαίνω στο σχολείο, μετά κάνω παρέα με τους φίλους μου, λύνω τις ασκήσεις που έχω για την επόμενη μέρα του σχολείου, μιλάω στο τηλέφωνο με την οικογένειά μου και με φίλους που έχω εδώ και στην Αίγυπτο, παίζω PlayStation και καμιά φορά ποδόσφαιρο με τα άλλα παιδιά από τη δομή.

Participant 5: Το πρωί πηγαίνω στο σχολείο, αλλά τώρα που έρχεται το καλοκαίρι ξεκίνησα κάποιες μέρες να πηγαίνω στη θάλασσα για μπάνιο. Το μεσημέρι κοιμάμαι και το απόγευμα βγαίνω για βόλτα στη Θεσσαλονίκη και επιστρέφω το βράδυ.

Participant 6: Κάποιες μέρες πηγαίνω στο σχολείο, αλλά πολλές φορές δεν θέλω να ξυπνήσω το πρωί και μένω στο δωμάτιο μου για να κοιμηθώ. Τις περισσότερες ώρες της ημέρας μένω στο δωμάτιό μου. Κάποιες φορές συμμετέχω σε δραστηριότητες όπως η ξυλουργική, που μας πηγαίνουν μια φορά την εβδομάδα.

Participant 7: Δεν πηγαίνω στο σχολείο γιατί ήρθα εδώ στο τέλος της σχολικής χρονιάς και δεν μπορούσα να γραφτώ, οπότε κοιμάμαι μέχρι το μεσημέρι. Μετά θα φάω και θα βγω στη Θεσσαλονίκη μέχρι το βράδυ.

Participant 10: Κάθε πρωί πηγαίνω στο σχολείο, αλλά τώρα τελείωσαν τα μαθήματα, θα πάω τις μέρες που θα είναι οι εξετάσεις. Μου αρέσει να πειράζω τους άλλους και το κάνω κάθε μέρα εδώ με όλους. Βλέπω anime στο κινητό μου και ταινίες στην τηλεόραση, βγαίνω τους φίλους μου και πηγαίνω taekwondo τρεις φορές την εβδομάδα. Εδώ στη δομή κάνω γυμναστική και παίζω παιχνίδια με τους άλλους.

Σημείωση συνεντευκτή: «Μαθήματα ή δραστηριότητες» νοούνται με ευρεία έννοια — γλωσσικά μαθήματα, τέχνη, αθλητισμός, βιωματικές ομάδες κ.λπ.

3η Ερώτηση. Μπορείς να μου πεις για τα μαθήματα ή τις δραστηριότητες που παρακολουθείς εδώ στο κέντρο;

- Σε ποια πηγαίνεις πιο συχνά;
- Τι κάνετε συνήθως σε αυτές τις συνεδρίες;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Μου αρέσουν τα μαθήματα που κάνουμε εδώ, θέλω να τα παρακολουθώ. Κάνουμε αρκετά πράγματα. Εμένα μου αρέσει πιο πολύ να μαθαίνω να διαβάζω.

Συμμετέχω στις δραστηριότητες. Πήγαينا στο εργαστήριο μαγειρικής που είχαμε και εκεί φτιάχναμε ένα διαφορετικό φαγητό κάθε φορά μαζί με σαλάτες και επιδόρπια. Πήρα μέρος στο τουρνουά ποδοσφαίρου που έγινε πριν αυτό το μήνα μαζί με παιδιά από άλλες δομές. Μου άρεσε και το graffiti που φτιάξαμε εδώ όλοι μαζί αυτήν την εβδομάδα. Έβαψα με σπρέι και πινέλα. Έχουμε κάνει επίσης αρκετά αθλήματα, όπως πινγκ πονγκ, βόλεϊ, μπάτμιντον, πηγαίνουμε βόλτες στη Θεσσαλονίκη κ.α.

P2: Δεν έχω πολλή όρεξη να κάνω μαθήματα, μόνο όταν κάνουμε κάτι πιο ευχάριστο θα έρθω, όπως τα κολλάζ που έχουμε φτιάξει, ή όταν βλέπουμε ταινία, όταν ζωγραφίζουμε κάτι. Από δραστηριότητες έχω συμμετάσχει στο εργαστήριο μαγειρικής και μου άρεσε. Επίσης συμμετείχα στο graffiti και έρχομαι κάποιες όταν βγαίνουμε βόλτα στη Θεσσαλονίκη ή εδώ κοντά.

P3: Στην αρχή που ήρθα εδώ ξεκίνησα από τα βασικά. Έμαθα την αλφαβήτα και λέξεις που χρησιμοποιούμε κάθε μέρα για να μπορώ να συνεννοούμαι και εδώ στη δομή, να ζητάω αν θέλω κάτι. Συμμετέχω και σε κάποιες δραστηριότητες όπως παιχνίδια που παίζουμε όλοι μαζί, ζωγραφική και άλλα πράγματα. Για παράδειγμα μου άρεσε το graffiti που φτιάξαμε και μου άρεσε και η βόλτα στη θάλασσα και θα ήθελα να πηγαίνουμε πιο συχνά τώρα το καλοκαίρι και για κολύμπι.

P4: Μετά το σχολείο οι δασκάλες εδώ με βοηθάνε με τα μαθήματα που έχω για την επόμενη μέρα και κάνουμε και διάφορες δραστηριότητες, όπως quiz και παιχνίδια.

P5: Τους πρώτους δύο μήνες που ήμουν εδώ έκανα αρκετά μαθήματα ελληνικών, έμαθα γρήγορα αρκετές λέξεις που μπορώ να χρησιμοποιώ κάθε μέρα για να μπορώ να επικοινωνώ και ήταν ωραία γιατί κάναμε κολλάζ, ζωγραφίζαμε, μιλούσαμε και βλέπαμε βίντεο για να μάθουμε πράγματα. Μετά επειδή δεν ήταν πια χειμώνας προτιμούσα να βγαίνω έξω, οπότε σταμάτησα να κάνω συχνά. Στις δραστηριότητες μου αρέσει να συμμετέχω, πήγα κάποιες φορές στο εργαστήριο μαγειρικής και τώρα πηγαίνω στο εργαστήριο ξυλουργικής. Κάποιες μέρες πηγαίνω με τα υπόλοιπα παιδιά για ποδόσφαιρο στο γήπεδο.

P6: Δεν συμμετέχω πολύ στα μαθήματα και στις δραστηριότητες, προτιμώ να είμαι στο δωμάτιο μου ή να κάνω παρέα με τους φίλους μου. Τον τελευταίο καιρό μόνο πηγαίνω στο εργαστήριο ξυλουργικής και κάποιες μέρες μας πηγαίνουν εκδρομή στη θάλασσα για μπάνιο. Έχω μάθει κάποιες λέξεις στα ελληνικά από συζητήσεις που κάνουμε στις δραστηριότητες και κάθε μέρα στη δομή.

P7: Δεν με ενδιαφέρουν τα μαθήματα, οπότε δεν πηγαίνω. Για τις δραστηριότητες συνήθως δεν έχω όρεξη.

P10: Κάνω μαθήματα στη δομή όσα χρόνια είμαι εδώ. Περισσότερο οι δασκάλες με βοηθάνε με τα μαθήματα του σχολείου, αλλά κάνουμε και άλλα πράγματα, όπως κανένα παιχνίδι, διαβάζουμε, βλέπουμε σειρές στα ελληνικά. Αρκετές φορές όμως δεν έχω όρεξη και δεν θέλω να κάνω κάτι. Από τις δραστηριότητες κάποιες μου αρέσουν και κάποιες άλλες όχι. Φέτος μου άρεσε το εργαστήρι μαγειρικής, η ζωγραφική, οι κατασκευές που κάναμε και κάποια ακόμα.

4η Ερώτηση. Πώς νιώθεις όταν είσαι σε αυτές τις συνεδρίες;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Νιώθεις άνετα, αγχωμένος/η, ενθουσιασμένος/η — ή κάτι άλλο;
- Αλλάζει αυτό το συναίσθημα με την πάροδο του χρόνου ή ανάλογα με τις δραστηριότητες;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Νιώθω καλά γιατί μου αρέσουν τα μαθήματα και περνάω ωραία συνήθως όταν κάνουμε πράγματα μαζί και με άλλα παιδιά.

P2: Δεν έχω πολλή όρεξη να παρακολουθώ. Μου αρέσει μόνο όταν κάνουμε μάθημα μαζί με δραστηριότητα.

P3: Έχω υπομονή για να μάθω καινούρια πράγματα, οπότε δεν έχω κάποιο πρόβλημα με τα μαθήματα.

P4: Μου αρέσει που μπορώ να έχω βοήθεια για τα μαθήματά μου και θέλω να μάθω ακόμα καλύτερα τα ελληνικά.

P5: Ναι, νιώθω άνετα. Μου άρεσαν τα μαθήματα που κάναμε, περνούσα την ώρα μου. Και στις δραστηριότητες περνάω καλά.

P6: Αγχώνομαι κάποιες φορές όταν πρέπει να απαντήσω κάτι στο μάθημα και δεν θέλω να μιλάω. Δεν θέλω να πηγαίνω τόσο, ίσως στο σχολείο κάποιες μέρες, Νομίζω είναι αρκετό για μένα γιατί μετά κουράζομαι κιόλας.

P7: Δεν θέλω να πηγαίνω γιατί δεν έχω όρεξη

P10: Καμιά φορά μόνο δεν έχω όρεξη να κάνω μάθημα. Γενικά καλά όμως.

5η Ερώτηση. Νιώθεις ότι οι δραστηριότητες στο κέντρο σε βοηθούν να νιώθεις πιο μέρος της ζωής εδώ στην Ελλάδα; Με ποιους τρόπους; Πιστεύεις ότι το πρόγραμμα μη τυπικής εκπαίδευσης θα σε βοηθήσει να ενταχθείς καλύτερα στην ελληνική κοινωνία;

Πιθανές ερωτήσεις παρακολούθησης

- Έχεις κάνει φίλους ή επαφές μέσα από αυτές τις δραστηριότητες;
- Σε έχουν βοηθήσει να καταλάβεις καλύτερα την καθημερινή ζωή ή τον πολιτισμό της Ελλάδας;
- Υπάρχει κάτι που σε κάνει ακόμα να αισθάνεσαι ξένος/η;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Ναι πιστεύω ότι με βοηθάνε γιατί πλέον καταλαβαίνω αρκετά πράγματα και προσπαθώ να μιλήσω στα ελληνικά χρησιμοποιώντας λέξεις που έχω μάθει και μαζί σας, με όλους τους εργαζόμενους εδώ στη δομή και όταν βγαίνω έξω. Ανυπομονώ για το

καλοκαίρι που θα συμμετέχω σε ένα πρόγραμμα μαζί με παιδιά που θα έρθουν από διάφορες χώρες εδώ στην Ελλάδα και μου είπαν ότι θα είναι δύο εβδομάδες σαν κατασκήνωση που θα κάνουμε δραστηριότητες. Έχουμε ξεκινήσει να κάνουμε συναντήσεις με τα υπόλοιπα παιδιά που θα συμμετέχουν από τη Θεσσαλονίκη. Σε αυτές τις συναντήσεις έκανα καινούριους φίλους, έχω κάνει φίλους και στο σχολείο και σε κάποιες ακόμα δραστηριότητες που κάνουμε έξω από τη δομή.

P2: Τους μήνες που είμαι εδώ έχω γνωρίσει ανθρώπους από την Ελλάδα, έχω κάνει φίλους και εδώ στη δομή και νιώθω εντάξει εδώ. Πιστεύω ότι κάποια πράγματα που έμαθα έχουν βοηθήσει.

P3: Ναι θα ήθελα να μάθω πιο πολλές λέξεις και να μπορώ να μιλάω λίγο γιατί είναι σημαντικό για όσο και αν μείνω στην Ελλάδα. Εδώ έχω μάθει κάποια βασικά πράγματα και μπορώ να μάθω κι άλλα.

P4: Σε άλλες δομές που ήμουν δεν είχα κάποιον δάσκαλο, μόνο σε μια έναν διερμηνέα που με βοηθούσε με τα ελληνικά. Βλέπω λοιπόν τη διαφορά εδώ και πιστεύω ότι μπορώ να μάθω καλύτερα αφού έχω εδώ δασκάλους κάθε μέρα και κάνουμε μαθήματα. Πηγαίνω ήδη σε κανονικό σχολείο γιατί έχω μάθει αρκετά ελληνικά και μπορώ να επικοινωνώ, έτσι έχω κάνει φίλους εδώ στην Ελλάδα και εδώ στη Θεσσαλονίκη και στην Αθήνα που ήμουν πριν. Μπορώ να μάθω όμως ακόμα καλύτερα και είναι καλό ότι μπορώ και εδώ.

P5: Ναι με έχουν βοηθήσει τα μαθήματα γιατί μπορώ να καταλάβω καλύτερα τι γίνεται γύρω μου. Εδώ έχω γνωρίσει ανθρώπους που νιώθω άνετα μαζί τους και έχω κάνει φίλους και στη δομή και έξω.

P6: Ναι, πιστεύω ότι με βοηθάνε γιατί μαθαίνω λέξεις που χρειάζομαι κάθε μέρα. Έχω κάνει και φίλους εδώ στη δομή.

P7: Ίσως μπορούν να βοηθήσουν, εγώ όμως προτιμώ να κάνω εξάσκηση συζητώντας με τους άλλους, να μάθω κάποια βασικά που λέμε κάθε μέρα για να μπορώ να επικοινωνώ. Αυτό μου φτάνει.

P10: Από την αρχή που είμαι εδώ κατάφερα να μάθω καλά ελληνικά περισσότερο με τη βοήθεια που είχα εδώ στη δομή. Με έγραψαν στο σχολείο, με βοηθούσαν από την αρχή που δεν ήξερα καθόλου να μιλάω και αυτά τα χρόνια έχω κάνει πάρα πολλές δραστηριότητες. Ξέρω πολύ καλά ελληνικά τώρα και έχω πολλούς φίλους εδώ. Τα καλοκαίρια πηγαίνω και κατασκήνωση.

6η Ερώτηση. Υπάρχει κάτι από τα μαθήματα ή τις δραστηριότητες που δεν σου αρέσει, ή που πιστεύεις ότι θα μπορούσε να γίνει καλύτερα;

Πιθανές ερωτήσεις παρακολούθησης

- Τι θα άλλαζες αν μπορούσες;
- Υπάρχει κάτι που θα ήθελες να προσφέρεται και δεν υπάρχει;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Όχι, είναι ωραίες οι δραστηριότητες και τα μαθήματα.

P2: Υπάρχουν φορές που μου αρέσουν τα μαθήματα και οι δραστηριότητες και άλλες που δεν μου αρέσει τίποτα. Έχει να κάνει με τη διάθεσή μου, όχι ότι δεν γίνεται κάτι καλά.

P3: Δεν θα ήθελα να αλλάξω κάτι, όλα μου φαίνονται εντάξει.

P4: Στην προηγούμενη δομή που ήμουν δεν έκανα μαθήματα, ίσως μόνο 4-5 φορές και θα ήθελα να κάνω πιο πολύ. Εδώ μου φαίνονται όλα μια χαρά.

P5: Δεν με ενοχλεί κάτι. Κάποια μαθήματα και δραστηριότητες μου αρέσουν πιο πολύ από άλλα. Αυτό είναι όλο.

P6: Δεν έχω πρόβλημα με κάτι συγκεκριμένο, απλώς κάποιες φορές δεν έχω όρεξη. Αυτό έχει να κάνει με τη διάθεσή μου.

P7: Θα ήθελα να κάνουμε πιο πολλές δραστηριότητες έξω, να πηγαίνουμε εκδρομές.

P10: Γενικά κάποια μου αρέσουν και κάποια όχι. Μερικές φορές δεν μου αρέσει η δραστηριότητα που θα κάνουμε ή το θέμα που έχει το μάθημα, αλλά κάποια άλλα είναι ωραία. Δεν θα ήθελα να αλλάξω κάτι όμως.

Μέρος Γ: Εκμάθηση Ελληνικής Γλώσσας & Αντιλαμβανόμενη Πρόοδος

Αφορά το ΕΕ2

Σημείωση συνεντευκτή: Αυτές οι ερωτήσεις προσκαλούν προσωπικό στοχασμό.

Επιβεβαιώστε όλες τις απαντήσεις — αποφύγετε αξιολογικές αντιδράσεις. Αναγνωρίστε τόσο τη δυσκολία όσο και την επιτυχία.

7η Ερώτηση. Πριν έρθεις εδώ, ήξερες καθόλου ελληνικά;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Πόσα ελληνικά θα έλεγες ότι ξέρεις τώρα σε σύγκριση με όταν ήρθες πρώτη φορά;
- Μπορείς να μου δώσεις ένα παράδειγμα κάτι που μπορείς να πεις ή να κάνεις στα ελληνικά τώρα και δεν μπορούσες πριν;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Όχι δεν ήξερα καθόλου. (Σχολίασε αστεειευόμενος ότι είχε κάνει στην Αίγυπτο μάθημα ελληνικών, η αλήθεια είναι ότι ήθελε να μάθει λίγο πριν έρθει, αλλά δεν ήξερε). Προσπαθώ να μάθω ελληνικά, έχω μάθει κάποια μέχρι σήμερα.

(Σαν παράδειγμα χρησιμοποίησε φράσεις που έχει μάθει και γενικότερα κατά τη διάρκεια της συνέντευξης προσπαθούσε να μιλάει και ελληνικά.)

P2: Όχι δεν ήξερα λέξη ελληνικά. Πλέον καταλαβαίνω κάποια πράγματα που ακούω κάθε μέρα, ξέρω κάποιες λέξεις και φράσεις και επαναλαμβάνω συχνά ό,τι ακούω για να μαθαίνω.

P3: Όχι δεν ήξερα ελληνικά πριν έρθω εδώ. Έφτασα στη δομή λίγες μέρες αφότου είχα φτάσει στην Ελλάδα.

P4: Όχι δεν ήξερα ελληνικά πριν 2,5 χρόνια που έφυγα από την Αίγυπτο και ήρθα στην Ελλάδα. Τώρα έχω μάθει τη γλώσσα και μιλάω αρκετά καλά ελληνικά, γιατί έχω καιρό εδώ. Εκτός από το να μιλήσω και ξέρω να διαβάζω και να γράφω στα ελληνικά. Κάποια πράγματα με δυσκολεύουν ακόμα, αλλά δεν τα παρατάω.

P5: Όχι δεν ήξερα. Άρχισα να μαθαίνω στο σχολείο και εδώ στη δομή από όταν ήρθα. Τώρα καταλαβαίνω κάποιες πράγματα και χρησιμοποιώ κάθε μέρα λέξεις και φράσεις που έμαθα.

P6: Όχι δεν ήξερα τίποτα. Εδώ στη δομή προσπαθώ να μάθω λίγα.

P7: Όχι δεν ήξερα καθόλου ελληνικά. Τώρα καταλαβαίνω πολύ λίγα πράγματα. Προσπαθώ να βρω ποιος τρόπος θα μου άρεσε για να μάθω καλύτερα.

P10: Όχι, ήμουν πολύ μικρός και δεν είχα έρθει ξανά στην Ελλάδα. Τώρα ίσως να ξέρω καλύτερα ελληνικά και από Παντζαμπι γιατί στα Παντζάμπι δεν ξέρω να γράφω και να διαβάζω, μόνο πολύ λίγο γιατί ήμουν μικρός όταν έφυγα, στα ελληνικά όμως μπορώ.

8η Ερώτηση. Πώς νιώθεις για την πρόοδό σου στην εκμάθηση των ελληνικών — είσαι ευχαριστημένος/η, απογοητευμένος/η, ή κάτι άλλο; Πιστεύεις ότι η συμμετοχή σου στο πρόγραμμα μη τυπικής εκπαίδευσης σε βοήθησε να γίνεις πιο ικανός/ή στα ελληνικά;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάζετε ως λίστα):

- Υπάρχει μια στιγμή που σε έκανε να νιώσεις περήφανος/η για αυτό που είχες μάθει;
- Υπάρχουν στιγμές που νιώθεις να θέλεις να τα παρατήσεις ή που η μάθηση φαίνεται χωρίς νόημα;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Προσπαθώ να μαθαίνω, ίσως να μπορούσα και σε κάποια πράγματα καλύτερα, γιατί δυσκολεύομαι ακόμα, αλλά νομίζω ότι έχω καταφέρει να μάθω αρκετά πράγματα. Μέχρι στιγμής θα έλεγα ότι τα έχω καταφέρει κατά 50%.

P2: Γενικότερα νιώθω καλά. Έχω μάθει κάποια πράγματα και συνεχίζω κάθε μέρα που είμαι εδώ κυριώς με το να ακούω και να προσπαθώ να μιλήσω.

P3: Γνωρίζω ακόμα λίγες, λέξεις και φράσεις, αλλά νιώθω εντάξει με ό,τι έχω μάθει.

P4: Είμαι πολύ περήφανος που έχω καταφέρει να μάθω ελληνικά γιατί είναι μια δύσκολη γλώσσα. Υπάρχουν κάποια πράγματα που με δυσκολεύουν ακόμα και καμιά φορά δεν καταλαβαίνω, αλλά συνεχίζω να μαθαίνω. Στην αρχή που ήρθα δεν ήθελα καθόλου να μάθω τη γλώσσα, αλλά τελικά την έμαθα και είναι στο μυαλό μου.

P5: Είμαι ευχαριστημένος με ό,τι έχω μάθει μέχρι τώρα και μαθαίνω κάθε μέρα καινούρια πράγματα.

P6: Νιώθω εντάξει γιατί μαθαίνω αυτά που χρειάζομαι μόνο.

P7: Είμαι λίγο απογοητευμένος γιατί δεν ξέρω από πού να αρχίσω, τι θα ήθελα να μάθω καλύτερα.

P10: Είμαι πολύ ευχαριστημένος, γιατί έμαθα καλά ελληνικά εδώ.

9η Ερώτηση. Χρησιμοποιείς τα ελληνικά έξω από τα μαθήματα — για παράδειγμα, στο ίδιο το κέντρο, σε ένα κατάστημα ή στον δρόμο;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάζετε ως λίστα):

- Μπορείς να περιγράψεις μια πραγματική στιγμή όπου χρησιμοποίησες ελληνικά στην καθημερινή ζωή;
- Πώς ένιωσες; Πήγε όπως το περίμενες;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Ναι χρησιμοποιώ τα ελληνικά γιατί μιλάω μαζί σας εδώ κάθε μέρα, με όλους τους εργαζόμενους και τα χρησιμοποιώ και όταν βγαίνω έξω για βόλτα στη Θεσσαλονίκη ή όταν πηγαίνω να ψωνίσω κάτι.

P2: Μιλάω μαζί σας, εδώ με τους εργαζόμενους κάθε μέρα. Έξω από το σπίτι δεν τα χρησιμοποιώ πολύ.

P3: Περισσότερο χρειάζεται να τα χρησιμοποιήσω εδώ στη δομή. Έξω τα χρησιμοποιώ ελάχιστα.

P4: Ναι μιλάω κανονικά με όλους στα ελληνικά.

P5: Τα χρησιμοποιώ εδώ και λίγο έξω όταν βγαίνω βόλτα και θέλω να πάρω κάτι να φάω ή να πιώ.

P6: Κυρίως εδώ στη δομή χρησιμοποιώ κάποιες λέξεις. Έξω δεν τα χρησιμοποιώ πολύ γιατί ακόμα δεν νιώθω σίγουρος.

P7: Ναι τις λέξεις που ξέρω τις χρησιμοποιώ έξω γιατί γενικά μου αρέσει να βγαίνω για αρκετές ώρες και όλο και κάτι μπορεί να χρειαστώ.

P10: Ναι μπορώ να μιλήσω πολύ καλά. Είναι ο πέμπτος χρόνος που είμαι στην Ελλάδα.

10η Ερώτηση. Τι βρίσκεις ακόμα δύσκολο στα ελληνικά;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Υπάρχουν συγκεκριμένοι ήχοι, λέξεις ή γραμματικά θέματα που είναι ιδιαίτερα δύσκολα;
- Νιώθεις πιο σίγουρος/η στον προφορικό λόγο, τη γραφή, την ανάγνωση ή την ακρόαση — ή κάποιο είναι ιδιαίτερα δύσκολο;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Δεν υπάρχει κάτι συγκεκριμένο που να με δυσκολεύει, πιστεύω ότι σιγά σιγά τα μαθαίνω.

P2: Με δυσκολεύει το γράψιμο γιατί δεν γράφω ούτε στα αραβικά.

P3: Δεν μπορώ να σκεφτώ κάτι, δεν νομίζω ότι υπάρχει κάτι δύσκολο μέχρι τώρα.

P4: Στην αρχή πιο πολύ με δυσκόλεψε η προφορά γιατί υπάρχουν πολλές λέξεις που είναι μεγάλες και δύσκολες.

P5: Ενώ μαθαίνω εύκολα λέξεις με δυσκολεύει να φτιάχνω ολόκληρες προτάσεις.

P6: Με δυσκολεύει πολύ η γραφή και η ανάγνωση. Μπορώ να καταλάβω κάποια πράγματα που ακούω αλλά να γράψω είναι πιο δύσκολο.

P7: Δυσκολεύομαι με την προφορά κάποιων λέξεων.

P10: Η ορθογραφία με δυσκολεύει ακόμα, στα υπόλοιπα δεν έχω πρόβλημα.

Μέρος Δ: Διδακτικές Πρακτικές & Δραστηριότητες που Θεωρείς Πιο Χρήσιμες

Αφορά το ΕΕ3

Σημείωση συνεντευκτή: Εξερευνήστε ποιες συγκεκριμένες δραστηριότητες ή συμπεριφορές του/της εκπαιδευτικού βρίσκει σημαντικές ο/η συμμετέχων/ουσα. Ζητήστε συγκεκριμένα παραδείγματα όπου είναι δυνατόν.

11η Ερώτηση. Τι είδους δραστηριότητες στα μαθήματα ελληνικών βρίσκεις πιο χρήσιμες ή ευχάριστες;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Για παράδειγμα — παιχνίδια, τραγούδια, παιχνίδια ρόλων, φύλλα εργασίας, εξάσκηση συνομιλίας, αφήγηση ιστοριών, βίντεο...
- Μπορείς να περιγράψεις μια δραστηριότητα που σου άρεσε πολύ και να πεις τι την έκανε χρήσιμη για σένα;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Όλες οι δραστηριότητες που έχουμε κάνει είναι χρήσιμες γιατί πάντα μαθαίνουμε νέες λέξεις.

P2: Δεν νιώθω ότι έχω μάθει ελληνικά από κάποιον συγκεκριμένα. Αυτό που με βοηθάει είναι να συζητάω γενικά και έτσι να μαθαίνω

P3: Όσα μαθήματα έχω κάνει μέχρι στιγμής, με γράψιμο, ανάγνωση και συζητήσεις, ήταν χρήσιμα. Σίγουρα όταν κάνουμε μάθημα μαζί με παιχνίδι είναι πιο ευχάριστο.

P4: Είναι καλό όταν μπορείς περάσεις καλά και να μάθεις κάτι. Ίσως μια διάφορα παιχνίδια να είναι ένας καλός τρόπος.

P5: Μου αρέσουν τα παιχνίδια και οι δραστηριότητες που κάνουμε μαζί με άλλα παιδιά. Έτσι μαθαίνω πιο εύκολα.

P6: Μου αρέσουν κάποιες δραστηριότητες που είναι πιο δημιουργικές, όπως η ζωγραφική και η ξυλουργική. Θέλω να γίνω καλύτερος σε αυτά. Ειδικά η ξυλουργική είναι πολύ χρήσιμη.

P7: Μου αρέσουν τα βίντεο και οι ταινίες γιατί μαθαίνω πώς μιλάνε οι άνθρωποι στην πραγματικότητα.

P10: Δεν ξέρω, διάφορα μπορεί να είναι χρήσιμα, αλλά δεν σκέφτομαι τώρα κάτι.

12η Ερώτηση. Μαθαίνεις καλύτερα όταν εξασκείς την ομιλία με άλλους ανθρώπους ή όταν μελετάς μόνος/η σου; Γιατί;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Προτιμάς να δουλεύεις σε ομάδα ή ένας-προς-έναν με έναν εκπαιδευτικό;
- Μαθαίνεις και από τα άλλα νέα άτομα στην τάξη, εκτός από τον/την εκπαιδευτικό;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Μου αρέσει να μιλάω μαζί με άλλους ελληνικά, είναι καλή εξάσκηση. Όταν όμως κάνω μάθημα που θέλω να γράψω πράγματα για να μάθω και θέλω να είμαι συγκεντρωμένος προτιμώ να είμαι μόνος μου με τη δασκάλα.

P2: Προτιμώ να κάνω εξάσκηση μιλώντας με έναν άνθρωπο τη φορά, όχι με πολλούς μαζί.

P3: Προτιμώ να είμαι μαζί και με άλλα παιδιά στα μαθήματα γιατί έτσι βοηθάμε και ο ένας τον άλλο.

P4: Στην τάξη όταν έχει φασαρία μπορεί να μου ξεφύγει κάτι και να μην μπορώ να συγκεντρωθώ. Μόνος μου είναι καλύτερα γιατί μπορώ πιο εύκολα να συγκεντρωθώ.

P5: Προτιμώ να κάνω μάθημα με άλλα παιδιά γιατί περνάμε καλύτερα αρκετοί μαζί.

P6: Μου αρέσει να κάνω μάθημα μαζί με τους φίλους μου. Νιώθω πιο άνετα.

P7: Προτιμώ μόνος μου ή με ένα δύο άτομα ακόμα για να μπορώ να ρωτάω αυτά που θέλω περισσότερο.

P10: Μου αρέσει μόνος μου, είμαι ήρεμος και συγκεντρώνομαι καλύτερα.

13η Ερώτηση. Χρησιμοποιούν ποτέ οι εκπαιδευτικοί πράγματα από την καθημερινή σου ζωή, ή από τον δικό σου πολιτισμό και τη γλώσσα σου, στα μαθήματα;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Σε βοηθά όταν ο/η εκπαιδευτικός συνδέει αυτό που μαθαίνεις με πράγματα που ήδη ξέρεις από το σπίτι σου;
- Έχεις ποτέ διδάξει στην τάξη κάτι από τη δική σου γλώσσα ή χώρα;
- Υπάρχει κάτι από τον τρόπο που μάθαινες παλιά στο σχολείο που θα ήθελες να δεις εδώ;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Στα μαθήματα πάντα ζητάω να μαθαίνω τις λέξεις που χρειάζεται να χρησιμοποιώ κάθε μέρα. Οι δασκάλες κάνουν συχνά μαθήματα για την Αίγυπτο. Έχουμε δει ταινίες και έχουμε κάνει δραστηριότητες που χρησιμοποιήσαμε αραβικά και ελληνικά.

P2: Στα μαθήματα και στις δραστηριότητες κάνουμε για την Αίγυπτο. Έχουμε δει ταινίες για την Αίγυπτο, έχουμε φτιάξει χάρτη και κολλάζ με την Αρχαία Αίγυπτο και έχουμε μαγειρέψει αιγυπτιακά φαγητά. Θα ήθελα να συνεχίσουμε να κάνουμε τέτοια πράγματα.

P3: Ναι κυρίως έχω μάθει εκφράσεις που μπορώ να χρησιμοποιώ κάθε μέρα. Περισσότερο έχω κάνει μαθήματα που έχουν σχέση με την καθημερινή μου ζωή.

P4: Μέχρι στιγμής δεν έχω κάνει πολλά μαθήματα εδώ, είμαι λίγες μέρες. Περισσότερο με βοήθησαν με μαθήματα του σχολείου.

P5: Ναι, έχω μάθει πολλά πράγματα που είναι χρήσιμα στην καθημερινή ζωή και έχουμε κάνει μαθήματα για την Αίγυπτο.

P6: Ναι, έχουμε δει αρκετές ταινίες για την Αίγυπτο και φτιάχνουμε συχνά Αιγυπτιακά φαγητά.

P7: Ναι, προσπαθώ να μάθω καθημερινούς διαλόγους και έχουμε μιλήσει για την Αίγυπτο.

P10: Μου αρέσει να λέω ιστορίες για τη χώρα μου. Μιλάμε συχνά για ταινίες, για ιστορία, για τις γλώσσες που μιλάμε εκεί.

Μέρος Ε: Προκλήσεις στην Εκμάθηση Γλώσσας

Αφορά το ΕΕ4

Σημείωση συνεντευκτή: Αυτή η ενότητα μπορεί να θίξει ευαίσθητα θέματα. Προχωρήστε με ήπιο τρόπο, ακολουθήστε τον/την συμμετέχοντα/ουσα και μην πιέζετε αν φαίνεται άβολα.

14η Ερώτηση. Ποιες είναι οι μεγαλύτερες δυσκολίες που αντιμετωπίζεις όταν προσπαθείς να μάθεις ελληνικά;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Οι δυσκολίες αφορούν κυρίως την ίδια τη γλώσσα ή την κατάσταση στην οποία βρίσκεσαι τώρα;
- Σε δυσκολεύει να συγκεντρωθείς το να νιώθεις κουρασμένος/η, ανήσυχος/η ή να πονάς γιατί λείπεις από το σπίτι σου;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Όπως είπα πριν, δεν υπάρχει κάτι συγκεκριμένο που να μου φαίνεται πιο δύσκολο. Σίγουρα όμως μπορώ να τα καταφέρω πολύ καλύτερα γιατί ακόμα δεν μιλάω αρκετά.

P2: Με δυσκολεύει κυρίως η γραφή και επειδή δεν γράφω ξεχνάω πράγματα που μαθαίνω. Κατά τα άλλα δεν μου φαίνονται τόσο δύσκολα, τα καταφέρνω με τις νέες λέξεις και την προφορά.

P3: Δεν μπορώ να σκεφτώ κάτι που να μου φαίνεται πολύ δύσκολο. Σίγουρα όταν είμαι κουρασμένος δεν είναι το ίδιο εύκολο να μάθω κάτι καινούριο.

P4: Στην αρχή πιο πολύ με δυσκόλεψε η προφορά στα ελληνικά, δυσκολεύομαι με αρκετές λέξεις.

P5: Πιο πολύ με δυσκολεύει στην ομιλία να κάνω ολόκληρες προτάσεις. Γενικά όμως νομίζω ότι μαθαίνω γρήγορα.

P6: Δυσκολεύομαι όταν ακούω ανθρώπους να μιλάνε γρήγορα γιατί δεν καταλαβαίνω. Χρειάζομαι χρόνο για να σκεφτώ τι θέλω να πω.

P7: Η μεγαλύτερη δυσκολία είναι ότι τα ελληνικά είναι πολύ διαφορετικά από τα αραβικά. Η προφορά, η γραφή, όλα σχεδόν.

P10: Στην αρχή με δυσκόλευε που δεν μπορούσα να καταλάβω τι έλεγαν.

15η Ερώτηση. Νιώθεις ότι έχεις αρκετή υποστήριξη για να μάθεις καλά ελληνικά; Αν όχι, τι θα βοηθούσε περισσότερο;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Νιώθεις άνετα να κάνεις ερωτήσεις στο μάθημα ή κάτι σε εμποδίζει;
- Υπάρχει κάποιος εδώ — εκπαιδευτικός, φροντιστής, άλλος νέος — που σε βοηθά ιδιαίτερα με τη γλώσσα;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Ναι όλοι με βοηθάνε, μου αρέσει να κάνω μαθήματα εδώ μαζί σου. Αρκετές φορές ζητάω μόνος μου να κάνω μάθημα και πάντα ρωτάω τα πράγματα που θέλω να μάθω.

P2: Δεν νιώθω ότι έχω μάθει καλά από κάποιον ελληνικά. Δεν ξέρω αν θα βοηθούσε κάτι περισσότερο, ίσως το να συζητάω πιο πολύ.

P3: Ναι βοηθάνε τα μαθήματα που κάνω με τη δασκάλα, αλλά μαθαίνω και από άλλους εδώ. Κάποιοι εργαζόμενοι που μιλούν αραβικά μου μαθαίνουν επιπλέον πράγματα, φράσεις που θέλω ας πούμε.

P4: Σε μια δομή που ήμουν στην Αθήνα ήταν ένας διερμηνέας που με βοήθησε πολύ να μάθω ελληνικά. Με βοήθησε γιατί μου εξηγούσε στα αραβικά. Με δίδασκε και επέμενε, περνούσε χρόνο μαζί μου για να με βοηθήσει. Τώρα με βοηθάτε και εδώ.

P5: Ναι, η δασκάλα μου με βοηθάει πολύ και νιώθω ότι έχω υποστήριξη.

P6: Ναι, υπάρχουν εδώ άνθρωποι που προσπαθούν να μας βοηθήσουν.

P7: Το παράπονο που έχω είναι ότι δεν γράφτηκα στο σχολείο. Μου είπαν ότι ήταν το τέλος της χρονιάς γι' αυτό δεν μπορούσα, αλλά θα ήθελα να πήγαινα.

P10: Με βοήθησαν πολλοί που εργάζονταν εδώ όλα τα χρόνια, θυμάμαι και δασκάλες και φροντιστές που πάντα με βοηθούσαν. Και τώρα υπάρχουν κάποιοι που με βοηθάνε.

16η Ερώτηση. Το να μην μιλάς αρκετά καλά ελληνικά σε εμποδίζει ποτέ να κάνεις πράγματα που θέλεις ή χρειάζεσαι;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Για παράδειγμα — να κάνεις φίλους, να πας σε ραντεβού, να εκφράσεις τα συναισθήματά σου;
- Μπορείς να περιγράψεις μια συγκεκριμένη κατάσταση όπου το γλωσσικό εμπόδιο ήταν πραγματικό πρόβλημα;
- Πώς το αντιμετώπισες;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Ναι, ακόμα δυσκολεύομαι ακόμα όταν βγαίνω έξω, όταν θα πάω να ψωνίσω κάτι.

P2: Δεν το σκέφτομαι αυτό γιατί δεν έχω σκοπό να μείνω για πάρα πολύ καιρό στην Ελλάδα. Θέλω να πάω στην Ιταλία.

P3: Ναι, ακόμα δεν μπορώ να συνεννοούμαι στα ελληνικά μόνος μου, οπότε όταν βγαίνω προτιμώ να είμαι με κάποιον άλλο μαζί που να μπορεί να μιλήσει έστω λίγο για να με βοηθήσει. Σε άλλες περιπτώσεις προσπαθώ με το google translate.

P4: Στην αρχή ήταν δύσκολα και δεν μπορούσα να πω αυτά που ήθελα. Τώρα είναι καλύτερα που μπορώ να μιλήσω, μπορώ να κάνω περισσότερα πράγματα.

P5: Ναι κάποιες φορές δυσκολεύομαι όταν βγαίνω έξω μόνος μου. Μπορεί να χρησιμοποιήσω το google translate για να βοηθηθώ.

P6: Ναι γιατί δεν μπορώ να μιλήσω μόνος μου. Στη δομή χρειάζομαι τη βοήθεια του διερμηνέα πολλές φορές.

P7: Ναι με εμποδίζει αρκετά γιατί δεν μπορώ να επικοινωνώ καλά έξω. Αυτό με κάνει να αισθάνομαι άσχημα μερικές φορές.

P10: Στην αρχή ήταν πολύ δύσκολα γιατί δεν μπορούσα να μιλήσω με κανέναν, δεν μπορούσα να κάνω πράγματα μόνος μου. Τώρα δεν έχω κανένα πρόβλημα.

17η Ερώτηση. Συμβαίνουν πράγματα στη ζωή σου έξω από τα μαθήματα που δυσκολεύουν την εστίασή σου στη μάθηση;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Για παράδειγμα, ανησυχίες για την οικογένειά σου, για νομικές διαδικασίες ή για το τι θα συμβεί στο μέλλον;
- Πώς διαχειρίζεσαι αυτές τις ανησυχίες ενώ προσπαθείς παράλληλα να μάθεις;

ΑΠΑΝΤΗΣΕΙΣ:

P1: Ναι, καμιά φορά με επηρεάζουν κάποια πράγματα που γίνονται. Το πιο βασικό είναι το αν προχωράει η οικογενειακή επανένωση με τον αδερφό μου που είναι στην Ιταλία. Συγκεντρώνω τα κατάλληλα χαρτιά για να πάω σε αυτόν. Αυτές τις μέρες περιμένω να μάθω νέα.

P2: Όχι για πολύ, συνηθώς είμαι ήρεμος, απλώς καμιά φορά θέλω να περνάω χρόνο μόνος μου.

P3: Έχω συχνή επικοινωνία με την οικογένειά μου, οπότε δεν υπάρχει κάτι που να ανησυχεί πάρα πολύ

P4: Έτσι και αλλιώς έχω προβλήματα, αλλά δεν τα βάζω στο μυαλό μου. Δεν τα σκέφτομαι και γι' αυτό δεν με επηρεάζουν.

P5: Κάποιες φορές ανησυχώ για το τι θα γίνει στο μέλλον και αυτό με επηρεάζει. Δεν ξέρω τι θα συμβεί και αυτό είναι δύσκολο.

P6: Ναι ανησυχώ για τη διαδικασία του ασύλου μου και αυτό μπορεί να με επηρεάσει κάποιες φορές.

P7: Σκέφτομαι ότι πρέπει να δουλέψω για να βγάλω χρήματα και αυτό μου δημιουργεί άγχος.

P10: Μου λείπει η οικογένεια μου, αυτό μπορεί να με κάνει να μην έχω όρεξη. Προσπαθώ να μιλάω μαζί τους κάθε μέρα και έτσι είναι καλύτερα. Αυτό είναι περισσότερο, δεν υπάρχει κάτι άλλο.

Μέρος ΣΤ: Κλείσιμο

Εδώ οι περισσότεροι απάντησαν ότι δεν είχαν κάτι να πουν, δεν μπορούσαν να σκεφτούν κάτι επιπλέον.

18η Ερώτηση. *Αν μπορούσες να πεις ένα πράγμα στους ανθρώπους που οργανώνουν τα μαθήματα και τις δραστηριότητες εδώ, τι θα ήταν;*

19η Ερώτηση. *Υπάρχει κάτι σημαντικό για την εμπειρία σου από την εκμάθηση ελληνικών ή τη ζωή εδώ που δεν έχουμε ακόμα συζητήσει και που θα ήθελες να μοιραστείς;*

P8 & P9 Interviews

Dissertation Interviews for Adolescents

Research Questions:

Question 1: How can participation in non-formal education programs affect the acquisition of the Greek language according to unaccompanied refugee and migrant adolescents and the teaching staff in reception centers?

Question 2: How can participation in non-formal education programs affect the unaccompanied minors' social inclusion according to the refugee and migrant adolescents and the teaching staff in reception centers?

Question 3: What language-teaching practices and activities are implemented in non-formal educational settings for unaccompanied minors according to the refugee and migrant adolescents and the teaching staff?

Question 4: What challenges do unaccompanied refugee and migrant adolescents face in their language-learning experiences within non-formal educational contexts, according to the refugee and migrant adolescents and the teaching staff?

Part A: Warm-Up & Everyday Life at the Center

These opening questions are designed to build rapport and lower anxiety.

Part A addresses the 1st research question

1st question: *Can you tell me a little about yourself — where you are from and how long you have been living here at the center?*

Possible follow-up probes:

- *How did you arrive in Greece? Do you mind telling me a bit about your journey?*
- *Have you lived in other places before coming here?*

ANSWERS

Participant 8: *First of all, it's been seven or eight months since I'm living here. Compared to the past, nowadays, I feel way, way better. Because you always persuade me, you help me with my lessons, and this persuasion is helping me to go to school and keep up with my studies, and things are going very well. I forgot to tell you my age, I am 16 and I am from Afghanistan. When it comes to my journey it was very difficult to manage come to Greece. but I was hoping to get here and I am glad that I did. I remember everything. I was very anxious about how to cross the borders, but since I got here, I am feeling very happy and I don't think about these days. Even when I was a kid, I loved to go to school. I want to keep on going to school. The more languages I come to know, the happier I will be. My goal is to get my passport in order to go to my uncle who lives in Germany and continue my studies there.*

Participant 9: *I am 16 years old and I am from Iran. I am Kurdish and my first language is Sorani Kurdish, but I also speak Farsi, because it is the language we all speak in Iran, I came to Greece after leaving Iran in September 2025. I travelled through Turkey and crossed the sea to a Greek island. The journey was dangerous because the boat ran out of fuel and we were stuck at sea for several days until the Greek coastguard found us. After staying in Diavata for about two weeks, I came to this shelter, where I have been living since then.*

2nd Question: *What does a typical day look like for you here?*

Possible follow-up probes:

- *Is there anything during the week that you especially look forward to?*
- *How do you usually spend your free time?*

ANSWERS

P8: *Now it is the end of the school year, so I am going to have exams once or twice a week until the beginning of June. I fall asleep around one o'clock at night and the next day I wake up one o'clock in the afternoon, I eat and then I go and talk with the staff or hang out with the other guys my age here to pass the time. Afterwards, I like to go for a walk to get some fresh air. I also like to exercise a lot.*

P9: *I go to school every morning. Now it is the end of the school year so I will only go two to three times more for the exams. After lunch I spent time with the other boys or I stay in my room where I play video games on my phone or drawing, redecorating my room and making things with my hands, like small cars that syn with batteries.*

Part B: Experiences of Non-Formal Education & Social Inclusion

This part also addresses the 1st research question

3rd Question: *Can you tell me about the classes or activities you take part in here at the center?*

Possible follow-up probes:

- *Which do you attend most often?*
- *What kinds of things do you do during those sessions?*

ANSWERS

P8: *I like talking to all the staff here. They all speak Greek, so I practice by catching some new words, about food for example and practice by repeating them until I learn them. I also attend lessons sometimes a week during the afternoons. There I practice writing, reading but mostly speaking in Greek.*

P9: *I participate in Greek lessons and some creative activities. I especially like activities that involve art, drawing, or making things with my hands. In the Greek lessons we practice basic words, reading, and conversation.*

4th Question: *How do you feel when you are in those sessions?*

Possible follow-up probes:

- *Do you feel comfortable, nervous, excited — or something else?*
- *Does that feeling change over time or between different activities?*

ANSWERS

P8: *I'm happy about everything in here. I am grateful that my teacher supports me.*

P9: *When I first came here I was very shy and insecure, especially during the lessons. Now I feel comfortable.*

5th Question: *Do you feel the activities at the center help you feel more like part of life here in Greece? In what ways? Do you believe that the non-formal program will help you better adapt in the Greek society?*

Possible follow-up probes:

- *Have you made any friends or connections through these activities?*
- *Have they helped you understand everyday Greek life or culture better?*
- *Is there anything that still makes you feel like an outsider?*

ANSWERS

P8: *I can see that whatever you want with your life, the staff here is here to help you to build your future. Here they encourage me to study and while I stay in Greece it is important firstly to understand enough Greek so you can adapt here.*

P9: *Yes, I think they help. I have made friends and I like the people who work here at the shelter.*

6th Question: *Is there anything about the classes or activities that you do not like, or that you think could be better?*

Possible follow-up probes:

- *What would you change if you could?*
- *Is there something you wish was offered that is not available?*

ANSWERS

P8: *I like everything here, but I would like to go to a boxing club. I would like to do an activity like that.*

P9: *I like the artist activities we do, like the graffiti and drawing, so I would like even more of that. I would also like to give me materials to make different crafts.*

Part C: Greek Language Learning & Self-Perceived Progress

This part addresses the 2nd research question

7th Question: *Before coming here, did you know any Greek at all?*

Possible follow-up probes:

– *How much Greek would you say you know now compared to when you first arrived?*

– *Can you give me an example of something you can say or do in Greek now that you could not do before?*

ANSWERS

P8: *When I got here first, I didn't know any Greek at all. As the time passed, slowly I started to understand what people here were saying, I started learning basic words and practice pronouncing them.*

P9: *No, I did not know any Greek before coming to Greece. Now I know some basic words and phrases that I use every day in the shelter and I keep learning.*

8th Question: *How do you feel about your progress in learning Greek — are you happy with it, frustrated, or something else? Do you believe that your participation in the non-formal education program helped you become more competent in Greek?*

Possible follow-up probes:

– *Is there a moment that made you feel proud of what you had learned?*

– *Are there moments when you feel like giving up or when learning feels pointless?*

ANSWERS

P8: *Greek is not easy of course. I don't know, I am sure I don't feel frustrated, now I am able to understand some things. For example, I go to the market and I can buy something by talking in Greek. I am proud I am able to do that.*

P9: *I feel that I have made some progress. I can understand many words and simple expressions. I always ask the meaning for Greek words I often hear the*

staff saying. I feel happy every time I understand something and I like repeating what I learn.

9th Question: *Do you use Greek outside of the classes — for example, in the center itself, in a shop, or on the street?*

Possible follow-up probes:

- *Can you describe a real moment when you used Greek in everyday life?*
- *How did it feel? Did it go the way you expected?*

ANSWERS

P8: *Yes, usually I speak Greek when I go to a market to buy something.*

P9: *Yes, I use Greek at school and at the shelter or when I go to the market.*

10th Question: *What do you find still difficult about Greek?*

Possible follow-up probes:

- *Are there particular sounds, words, or grammar things that are especially hard?*
- *Do you feel more confident speaking, writing, reading, or listening, or is one especially hard?*

ANSWERS

P8: *I still find some words difficult, the word for bread for example. It is not easy to pronounce it. I think writing and speaking are difficult in Greek.*

P9: *Sometimes I just find it hard to concentrate when I am studying. That is why I prefer learning through activities. Greek is a difficult language, very different from Sorani or Farsi.*

Part D: Teaching Practices & Activities You Find Most Useful

This part aims to explore what specific activities or teacher behaviours the participant finds meaningful.

11th Question: *What kinds of activities in your Greek lessons do you find most helpful or enjoyable?*

Possible follow-up probes:

- *For example: games, songs, role-plays, worksheets, conversation practice, storytelling, videos...*
- *Can you describe one activity you really liked and say what made it useful for you?*

ANSWERS

P8: *Recently I started listening to Greek songs and I enjoy it very much.*

P9: *I like activities that use pictures, videos, or drawing. When lessons include creative work, it is easier for me to remember words.*

12th Question: *Do you learn better when you practise speaking with other people, or when you study alone? Why?*

Possible follow-up probes:

- *Do you prefer working in a group or one-to-one with a teacher?*
- *Do you learn from the other young people in the class as well as from the teacher?*

ANSWERS

P8: *I want to study alone most of the time, because when you learn a new language, you have to concentrate. During the day I like being with a group of people who speak Greek and listen to them, but when I want to actually learn something it is more effective to be alone. The children here are noisy many times so, I think I need a quieter area for when I want to study.*

P9: *I prefer being just me with the teacher. I want the environment to be quiet to concentrate.*

13th Question: *Do the teachers ever use things from your everyday life, or from your own culture and language, in the lessons?*

Possible follow-up probes:

- *Does it help when the teacher connects what you are learning to things you already know from home?*
- *Have you ever taught the class something from your own language or country?*
- *Is there anything from how you used to learn at school that you would like to see here?*

ANSWERS

P8: *Yes, the lessons are mostly about words and phrases that I need in my everyday life. Also, we have watched educational videos about the history and culture of Afghanistan. Moreover, we did a project that I had to present something from my country.*

P9: *Yes. Sometimes we talk about our countries, our languages, and daily life. It helps when the lesson includes things that are familiar to me.*

Part E: Challenges in Language Learning

This section may touch on sensitive topics. I follow the participant's lead, and do not push if they seem uncomfortable.

14th Question: *What are the biggest challenges you face when trying to learn Greek?*

Possible follow-up probes:

- *Are the difficulties mostly about the language itself, or about the situation you are in right now?*
- *Do things like feeling tired, worried, or missing home make it harder to concentrate?*

ANSWERS

P8: *I think that writing and speaking are the most difficult things when you learn Greek, like I already said.*

P9: *I find challenging that Greek is so different from the languages I know.*

15th Question: *Do you feel you have enough support to learn Greek well? If not, what would help most?*

Possible follow-up probes:

- *Do you feel comfortable asking questions in class, or does something stop you?*
- *Is there a person here — a teacher, a caretaker, another young person — who especially helps you with language?*

ANSWERS

P8: *Yes, I feel that I have people who support me to learn Greek here. My teacher here at the shelter most of all.*

P9: *Yes, I feel that the teachers and staff try to help me. I feel comfortable asking questions all the time when I do not understand something.*

16th Question: *Does not speaking Greek well enough ever stop you from doing things you want or need to do?*

Possible follow-up probes:

- *For example: making friends, going to appointments, expressing how you feel?*
- *Can you describe a specific situation where the language barrier was a real problem?*
- *How did you handle it?*

ANSWERS

P8: *Yes of course, that is why I try to study Greek and English, to be able to communicate. I would like if I could join a language centre so I can learn English also. I am interested in both languages.*

P9: *Yes, sometimes. It can be difficult to explain exactly what I mean or ask for help outside the shelter. Usually, I try to use simple words and gestures.*

17th Question: *Are there things happening in your life outside of lessons that make it harder to focus on learning?*

Possible follow-up probes:

- *For example, worries about your family, about legal procedures, or about what will happen in the future?*
- *How do you manage those worries while also trying to learn?*

ANSWERS

P8: *Yes, for example on the second night I was here, I lost my father and I still think about it. Now all I care about is that I have to support my family, my mother and my sisters back home. I have to study and then work. I always worry about them, if they are ok, what they eat.*

P9: *Sometimes I think about my family and my future, and that can make it harder to concentrate. But I try to focus on school and learning because I want a better future.*

Part F: Closing

18th Question: *If you could say one thing to the people who organise the classes and activities here, what would it be?*

19th Question: *Is there anything important about your experience of learning Greek or living here that we have not talked about yet, and that you would like to share?*

Teacher's Interview

Ερωτήσεις Συνέντευξης για Εργαζόμενους του ΚΦΑΑ

Εκπαιδευτικοί · Κοινωνικοί Λειτουργοί · Συντονιστής · Προσωπικό Φροντίδας

Μέρος Α: Ρόλος, Ιστορικό & το Πρόγραμμα Μη Τυπικής Εκπαίδευσης

1η Ερώτηση. Μπορείτε να περιγράψετε εν συντομία τον ρόλο σας στο κέντρο και για πόσο καιρό εργάζεστε εδώ;

- Πώς είναι η καθημερινή σας εμπλοκή με τους εφήβους;
- Τι σας έφερε σε αυτό το είδος εργασίας;

Εργάζομαι ως εκπαιδευτικός στο Κέντρο Φιλοξενίας Ασυνόδευτων Ανηλίκων «Το Σπίτι της ΑΡΣΙΣ» από τον Οκτώβριο του 2025. Είμαι υπεύθυνη για την εκπαίδευση των ωφελούμενων της δομής, που σημαίνει ότι αναλαμβάνω την επικοινωνία με τα σχολεία όπου φοιτούν οι ανήλικοι και μετά το πέρας των σχολικών μαθημάτων διεξάγω μαθήματα ενισχυτικής διδασκαλίας για την εκμάθηση ελληνικών των ωφελούμενων. Ακόμα οργανώνω δραστηριότητες δημιουργικής απασχόλησης. Συνεργάζομαι με όλη τη διεπιστημονική ομάδα της δομής, με τα σχολεία και τοπικούς φορείς με σκοπό την ένταξη των παιδιών αυτών στην τοπική κοινωνία.

2η Ερώτηση. Πώς θα περιγράφατε το πρόγραμμα μη τυπικής εκπαίδευσης που προσφέρεται αυτή τη στιγμή στο κέντρο;

- Ποιες δραστηριότητες και μαθήματα υπάρχουν και πόσο συχνά πραγματοποιούνται;
- Υπάρχει επίσημο πρόγραμμα σπουδών ή είναι πιο ευέλικτο και προσαρμόσιμο;

Το πρόγραμμα καθημερινά ξεκινά με τα μαθήματα ελληνικών, που γίνονται από τις 14:30 έως τις 17:30, δηλαδή αφού επιστρέψουν τα παιδιά από το σχολείο μέχρι το απόγευμα. Με τη συνάδελφο εκπαιδευτικό έχουμε χωρίσει τους ανήλικους σε τμήματα και δύο τμήματα πραγματοποιούνται 14:30-16:00, ενώ άλλα δύο 16:00-17:30. Οι απογευματινές ώρες μετά την ολοκλήρωση των μαθημάτων αξιοποιούνται για δραστηριότητες δημιουργικής απασχόλησης. Μερικές μόνο από αυτές είναι εργαστήρια μαγειρικής, καλλιτεχνικών, κηπουρικής, εκπαιδευτικές εκδρομές σε μουσεία και αξιοθέατα της πόλης και αθλητικές δραστηριότητες. Οι δραστηριότητες αυτές έχουν σκοπό να βοηθήσουν τους ανήλικους να ανακαλύψουν δεξιότητες και κλίσεις που μπορεί να έχουν και να αποκτούν νέες γνώσεις με ευχάριστο τρόπο. Μέρος των καθηκόντων του εκπαιδευτικού είναι να δημιουργεί κάθε μήνα ένα προϋπολογιστικό πρόγραμμα για την εκπαίδευση και ένα για τη δημιουργική απασχόληση των παιδιών, το οποίο σκοπός είναι να ακολουθείται όσο πιο πιστά γίνεται. Εννοείται ότι το πρόγραμμα είναι ευέλικτο και προσαρμόσιμο και μπορούν να γίνουν αρκετές αλλαγές, ειδικά όσων αφορά τις δραστηριότητες, αλλά είναι σημαντικό τα παιδιά να ακολουθούν ένα καθημερινό πρόγραμμα.

Όσον αφορά τα μαθήματα ελληνικών, δεν υπάρχει συγκεκριμένη ύλη ή πρόγραμμα σπουδών. Οι εκπαιδευτικοί επιλέγουμε ή δημιουργούμε μόνοι μας το υλικό που θα χρησιμοποιήσουμε στα μαθήματα. Φυσικά υπάρχουν χρήσιμα εγχειρίδια που έχουν δημιουργηθεί ειδικά για τη διδασκαλία της ελληνικής ως δεύτερη γλώσσα και για πρόσφυγες και μετανάστες μαθητές που είναι πολύ χρήσιμα. Μερικά από αυτά είναι το Ελληνικά Α', το ΚΛΙΚ στα ελληνικά και στο Σινιάλο, που χρησιμοποιούνται και τα τρία ευρέως σε πλαίσιο όπως το δικό μας.

3η Ερώτηση. Πώς εμπλέκονται γενικά οι έφηβοι με τις εκπαιδευτικές δραστηριότητες που προσφέρονται;

- Ποιοι παράγοντες — από την εμπειρία σας — τείνουν να αυξάνουν ή να μειώνουν τη συμμετοχή;

Ο κάθε έφηβος εμπλέκεται με το δικό του ρυθμό στην εκπαιδευτική διαδικασία και στις δραστηριότητες δημιουργικής απασχόλησης. Άλλοι συμμετέχουν λιγότερο και άλλοι περισσότερο. Οι παράγοντες που επηρεάζουν αυτήν τους τη συμμετοχή είναι αρκετοί. Αρχικά έχει να κάνει με τα ενδιαφέροντά τους, τι είδη δραστηριοτήτων τους αρέσουν και τι όχι. Όσον αφορά τα μαθήματα ελληνικών το πιο σημαντικό είναι να έχουν κάποιο κίνητρο για να μάθουν τη γλώσσα. Ρόλος μας είναι να τους κινητοποιούμε και τους στηρίζουμε για να συνεχίζουν να παρακολουθούν τα μαθήματα. Το να αναπτύσσουμε σχέσεις εμπιστοσύνης μαζί τους συμβάλλει σημαντικά στην αύξηση της συμμετοχής και στη διάθεση τους. Βέβαια πάντα υπάρχουν μέρες δύσκολες καθώς τα παιδιά ανησυχούν για τις οικογένειες πίσω στις χώρες τους καθώς και για τη διαδικασία του ασύλου τους, οπότε δεν έχουν πάντα διάθεση να ακολουθήσουν το πρόγραμμα.

Μέρος Β: Μη Τυπική Εκπαίδευση & Κοινωνική Ένταξη

Αφορά το ΕΕ1

4η Ερώτηση. Κατά την άποψή σας, μπορεί το πρόγραμμα μη τυπικής εκπαίδευσης να συμβάλει στην κοινωνική ένταξη των εφήβων; Πώς;

- Παρατηρείτε αλλαγές στον τρόπο που αλληλεπιδρούν με συνομηλίκους, προσωπικό ή την ευρύτερη κοινωνία με την πάροδο του χρόνου;
- Υπάρχουν συγκεκριμένες δραστηριότητες που θεωρείτε ιδιαίτερα αποτελεσματικές για την ανάπτυξη αίσθησης κοινωνικής ανήκειν;

Ναι, το πρόγραμμα μη τυπικής εκπαίδευσης μπορεί να συμβάλει σημαντικά στην κοινωνική ένταξη των εφήβων. Αρχικά η γλώσσα είναι ένα βασικό εργαλείο που ενισχύει το αίσθημα του ανήκειν στη νέα κοινωνία, καθώς όσο καλύτερα ελληνικά ξέρουν τόσο πιο εύκολα μπορούν να επικοινωνούν έτσι και να κάνουν φίλους, να συμμετέχουν σε δραστηριότητες εκτός της δομής, σε αθλητικές, καλλιτεχνικές ομάδες με άτομα της ηλικίας τους και όχι μόνο. Βέβαια σε πρώτο στάδιο, καθώς τα παιδιά έρχονται στη δομή χωρίς να γνωρίζουν καθόλου ελληνικά, μέσω των μαθημάτων και των δραστηριοτήτων μαθαίνουν αρχικά να ακολουθούν κανόνες, να σέβονται ο ένας τον άλλο και να συνεργάζονται αρμονικά. Αυτές είναι κάποιες βασικές αρχές που ευνυπάρχουν στην κοινωνία.

5η Ερώτηση. Πώς δημιουργεί το κέντρο ευκαιρίες για τους εφήβους να συνδεθούν με την ευρύτερη ελληνική κοινωνία;

- Υπάρχουν συνεργασίες με τοπικούς φορείς, εκδρομές ή επαφή με ελληνόφωνους συνομηλίκους;

Αρχικά η επαφή των παιδιών με το σχολείο παίζει πρωταρχικό ρόλο στη σύνδεσή τους με την ευρύτερη κοινωνία. Οι εκπαιδευτικοί, με τη στήριξη και της υπόλοιπης επιστημονικής ομάδας του κέντρου φιλοξενίας, αναλαμβάνουν την εγγραφή όλων των ωφελούμενων στο σχολείο, δεσμεύονται να εργαστούν για να είναι εφικτή η τακτική παρακολούθηση των εφήβων και επιφορτίζεται επίσης με την καθημερινή επικοινωνία και συνεργασία με τους καθηγητές των παιδιών και τους διευθυντές των σχολείων. Ακόμα διοργανώνονται συχνά δράσεις από κοινού με άλλους φορείς και οργανώσεις που φέρνουν σε επαφή τους εφήβους με την τοπική κοινωνία και τους προσφέρουν σημαντικές εμπειρίες.

6η Ερώτηση. Από την επαγγελματική σας οπτική, πιστεύετε πως το παρόν πρόγραμμα είναι επαρκές για να στηρίξει τους εφήβους στην

προσπάθεια ένταξης τους στην κοινωνία που τους φιλοξενεί ή υπάρχουν σημαντικά κενά και εμπόδια;

Το υπάρχον πρόγραμμα έχει δημιουργηθεί για να στηρίζει τους εφήβους όσο το δυνατόν περισσότερο ώστε να ενταχθούν στην κοινωνία και καταβάλλονται φιλότιμες προσπάθειες από τους εργαζόμενους προς αυτήν την κατεύθυνση, ωστόσο υπάρχουν ορισμένες δομικές δυσλειτουργίες, όπως ο όγκος της γραφειοκρατίας με την οποία είναι επιφορτισμένοι οι εκπαιδευτικοί και η κοινωνική υπηρεσία που αυξάνουν κατά πολύ τον όγκο εργασίας, επομένως και τον διαθέσιμο χρόνο ώστε να υλοποιηθούν τα απαραίτητα μαθήματα και οι δράσεις. Ακόμα υπάρχουν και εμπόδια στην ομαλή ένταξη των παιδιών, με βασικό το εμπόδιο της γλώσσας και σε κάποιες περιπτώσεις τις έντονες πολιτισμικές διαφορές και νοοτροπία.

Μέρος Γ: Ανάπτυξη Ελληνικής Γλώσσας & Παρατηρούμενη Πρόοδος

Αφορά το ΕΕ2

7η Ερώτηση. Πώς αξιολογείτε την πρόοδο των εφήβων στην απόκτηση της ελληνικής γλώσσας;

Οι εκπαιδευτικοί συμπληρώνουμε ένα έγγραφο κάθε μήνα που λέγεται «Ατομικό Πρόγραμμα Προπαρασκευαστικών Μαθημάτων». Το έγγραφο αυτό συμπληρώνεται ξεχωριστά για κάθε έφηβο που φιλοξενείται στη δομή και αποτυπώνει, τα μαθήματα που πραγματοποιούνται κάθε μέρα του μήνα, με λεπτομέρειες σχετικά με τη θεματική και τη διάρκεια του κάθε μαθήματος, τον υπεύθυνο εκπαιδευτικό και το πιο σημαντικό τη συμμετοχή του εφήβου στο κάθε μάθημα και τέλος μια συνολική αξιολόγηση για όλο το μήνα με τη μορφή παρατηρήσεων και σχολίων. Το έγγραφο αυτό μέχρι πρόσφατα αποστέλλονταν στο αρμόδιο Υπουργείο για έλεγχο, πλέον συμπληρώνεται για εσωτερική χρήση της δομής και της οργάνωσης, και σε αυτό μπορούμε να ανατρέχουμε για να θυμόμαστε την εικόνα που παρουσιάζει ο κάθε έφηβος και να μας είναι ξεκάθαρη η πορεία και η πρόοδος του, κάθε μήνα που διαμένει στη δομή. Ως εκπαιδευτικοί παρατηρούμε την εξέλιξη ή μη που μπορεί να έχει σε διάφορους τομείς της γλώσσας όπως η κατανόηση, η ομιλία, η γραφή, η ανάγνωση.

8η Ερώτηση. Τι είδους πρόοδο στην εκμάθηση της ελληνικής γλώσσας παρατηρείτε συνήθως στους εφήβους;

- Μπορείτε να δώσετε παραδείγματα ορόσημων ή στιγμών που ξεχώρισαν ιδιαίτερα;
- Σε ποιους τομείς δεξιότητων — προφορικός λόγος, ακρόαση, ανάγνωση, γραφή — παρατηρείτε ταχύτερη ή βραδύτερη ανάπτυξη;

Κάθε έφηβος έχει τους δικούς του ρυθμούς και ακολουθεί ξεχωριστή πορεία καθώς προσπαθεί να μάθει ελληνικά. Υπάρχουν αρκετά παραδείγματα που μπορούν να αναφερθούν. Ας πούμε αυτή τη στιγμή υπάρχει στη δομή έφηβος που διαμένει 6 μήνες και ενώ συμμετείχε συστηματικά στα μαθήματα ελληνικών μόνο τους δύο πρώτους μήνες της διαμονής του, συνεχίζει να παρουσιάζει πρόοδο στα ελληνικά λόγω καθημερινής επικοινωνίας με τους εργαζόμενους στη δομή. Ένας άλλος ενώ πηγαίνει καθημερινά στο σχολείο και παρακολουθεί αρκετά μαθήματα δεν έχει αποτυπώσει την προβλεπόμενη πρόοδο. Φαίνεται να ξεχνά γρήγορα πράγματα που μαθαίνει. Κατά μέσο όρο οι έφηβοι, ανάλογα βέβαια με τη θέληση τους για συμμετοχή παρουσιάζουν

εξέλιξη, σε αρκετές περιπτώσεις σημαντική, σε σχέση με την πρώτη τους μέρα στο δομή.

Η προφορική δεξιότητα είναι πάντα αυτή που εξελίσσεται πρώτη, μαζί και με αυτή της κατανόησης βασικών λέξεων και φράσεων, καθώς όλο το προσωπικό δίνει βάση στην συστηματική και ουσιαστική επικοινωνία με τους εφήβους.

9η Ερώτηση. Συζητούν οι έφηβοι μαζί σας για τη δική τους γλωσσική πρόοδο; Τι λένε συνήθως;

- Φαίνονται ορισμένοι μαθητές πιο σίγουροι, ενώ άλλοι εκφράζουν απογοήτευση ή άλλα συναισθήματα;

Ναι με τους εφήβους συζητάμε συστηματικά για την πρόοδο τους, κυρίως κατά τη διάρκεια των μαθημάτων, όπου πάντα προσπαθώ να τους εμπυχώνω και να τους δίνω κίνητρο. Πολλοί μοιράζονται τις ανησυχίες τους και τις δυσκολίες που αντιμετωπίζουν ή την ικανοποίηση και τη χαρά τους.

Μέρος Δ: Διδακτικές Πρακτικές & Παιδαγωγικές Προσεγγίσεις

10η Ερώτηση. Ποιες διδακτικές μέθοδοι και δραστηριότητες χρησιμοποιούνται στα μαθήματα ελληνικής γλώσσας και ποιες βρίσκετε πιο αποτελεσματικές για αυτή την ομάδα μαθητών;

- Προσαρμόζετε την προσέγγισή σας ανάλογα με το υπόβαθρο των μαθητών, την προηγούμενη εκπαιδευτική τους εμπειρία ή τη συναισθηματική τους κατάσταση;
- Πώς διαχειρίζεστε τη μεγάλη ποικιλία επιπέδων γλωσσομάθειας εντός της ίδιας ομάδας;

Χρησιμοποιώ κυρίως επικοινωνιακές και βιωματικές μεθόδους. Προσπαθώ να δίνω έμφαση σε λεξιλόγιο και εκφράσεις που σχετίζονται με την καθημερινή ζωή των παιδιών, όπως ψώνια, μετακινήσεις, ιατρικά ραντεβού και επικοινωνία με υπηρεσίες. Αξιοποιούνται επίσης παιχνίδια ρόλων, οπτικοακουστικό υλικό, εκπαιδευτικά βίντεο, καλλιτεχνικές δραστηριότητες και συζητήσεις σε μικρές ομάδες.

Η προσέγγιση οφείλει να προσαρμόζεται στις γλωσσικές ανάγκες, στο μορφωτικό επίπεδο και υπόβαθρο και την ψυχολογική και συναισθηματική κατάσταση των εφήβων. Λαμβάνεται υπόψιν ότι οι περισσότεροι είχαν μερική ή πολύ ελλιπή έως μηδαμινή σχολική φοίτηση όσο βρίσκονταν ακόμα στις χώρες τους ή σε προηγούμενες χώρες διαμονής. Υπάρχουν βέβαια και κάποιοι που έχουν πιο ισχυρό ακαδημαϊκό υπόβαθρο. Ανάλογα λοιπόν προσαρμόζουμε τις δραστηριότητες και τους στόχους ώστε να ανταποκρίνονται στις ανάγκες του καθενός.

Καλώς εχόντων των πραγμάτων τη δεδομένη στιγμή οι περισσότεροι ωφελούμενοι της δομής έχουν αρκετά κοινά χαρακτηριστικά. Αρχικά 10 εκ των 13 προέρχονται από την Αίγυπτο με παρόμοιες εμπειρίες και παραστάσεις όσον αφορά το σχολείο. Επίσης η Αίγυπτος είναι μια χώρα που δεν βρίσκεται σε εμπόλεμη ζώνη, επομένως, δεν υπάρχουν φαινόμενα αναγκαστικού εκτοπισμού λόγω τέτοιων έντονων παραγόντων. Επιπλέον όλοι αυτή τη στιγμή διαμένουν κάποιους μήνες στη δομή (οι πιο παλιοί από το Σεπτέμβριο, με εξαίρεση ένα παιδί που είναι 4 χρόνια), επομένως δεν υπάρχει χαοτική διαφορά στα επίπεδα γλωσσομάθειας.

11η Ερώτηση. Σε ποιο βαθμό ενσωματώνονται στις μαθησιακές δραστηριότητες οι δικοί τους πολιτισμοί, οι μητρικές τους γλώσσες και οι βιωμένες εμπειρίες των εφήβων;

- Χρησιμοποιείτε με οποιονδήποτε τρόπο *translanguaging* ή πολυγλωσσικές προσεγγίσεις;

Χρησιμοποιούμε πολύ συχνά στο πλαίσιο των μαθημάτων υλικό σχετικό με τις χώρες και τις μητρικές γλώσσες των παιδιών. Προβάλλουμε ταινίες και ντοκιμαντέρ για τις χώρες τους στα ελληνικά και τις γλώσσες τους, φτιάχνουμε κολλάζ και φύλλα εργασιών με διάφορες θεματικές όπως Ιστορία και Γεωγραφία των χωρών αυτών, στα οποία τα παιδιά είναι ελεύθερα να χρησιμοποιήσουν τις μητρικές τους γλώσσες για να γράψουν και να εκφραστούν. Επίσης κάνουμε εργαστήρια μαγειρικής που τα παιδιά ετοιμάζουν φαγητά από τις χώρες καταγωγής τους και συχνά του ζητάμε να μας μιλήσουν για παραδόσεις, μουσική κ.α. Για παράδειγμα έχουμε διοργανώσει και μαθήματα παραδοσιακών χωρών.

Χρησιμοποιούμε αρκετές πρακτικές που θα μπορούσαν να χαρακτηριστούν ως *translanguaging*. Τα παιδιά ενθαρρύνονται να αξιοποιούν όλες τις γλωσσικές τους γνώσεις προκειμένου να κατανοήσουν και να εκφράσουν έννοιες. Όταν είναι δυνατόν, γίνονται συγκρίσεις μεταξύ ελληνικών, μητρικών τους γλωσσών (Αραβικά, Φαρσί, Παντζάμπι, Τούρκικα), ακόμα και αγγλικών, κάτι που συχνά διευκολύνει τη μάθηση.

12η Ερώτηση. Πώς δημιουργείτε ένα ασφαλές και υποστηρικτικό μαθησιακό περιβάλλον, δεδομένου ότι πολλοί από αυτούς τους νέους μπορεί να φέρουν σημαντικό τραύμα;

- Υπάρχουν συγκεκριμένες στρατηγικές ενημερωμένες για το τραύμα που ενσωματώνονται στο πρόγραμμα;
- Πώς αντιδράτε σε στιγμές συναισθηματικής δυσκολίας ή αναστάτωσης κατά τη διάρκεια των συνεδριών;

Η δημιουργία σχέσης εμπιστοσύνης αποτελεί βασική προϋπόθεση. Προσπαθούμε από κοινού όλοι οι εργαζόμενοι να προσφέρουμε ένα περιβάλλον όπου τα λάθη αντιμετωπίζονται ως φυσικό μέρος της μάθησης και όχι ως αποτυχίες. Σεβόμαστε τον ρυθμό κάθε παιδιού και αποφεύγουμε πρακτικές που μπορεί να προκαλέσουν άγχος ή έκθεση.

Είναι σημαντικό επίσης να είμαστε σωστά ενημερωμένοι για τη συναισθηματική και κοινωνική κατάσταση των παιδιών, να υπάρχει επικοινωνία με τον ψυχολόγο και τον κοινωνικό λειτουργό που πραγματοποιούν συναντήσεις με τα παιδιά, ώστε να μοιραζόμαστε σημαντικές πληροφορίες που θα μας βοηθήσουν ως επαγγελματίες να προσεγγίσουμε σωστά τους εφήβους.

13η Ερώτηση. Πώς συνεργάζονται οι διαφορετικοί ρόλοι του προσωπικού — εκπαιδευτικοί, κοινωνικοί λειτουργοί, φροντιστές — για την ανάπτυξη της γλώσσας;

- Υπάρχει κοινή κατανόηση των γλωσσικών μαθησιακών στόχων σε όλους τους ρόλους;
- Υπάρχει επίσης διεπαγγελματική επικοινωνία ώστε να ορίζεται κάποιος σχεδιασμός ή ο συντονισμός είναι κυρίως άτυπος;

Γίνεται προσπάθεια ώστε να υπάρχει συνεχής επικοινωνία μεταξύ εκπαιδευτικών, κοινωνικού λειτουργού, ψυχολόγου και φροντιστών. Οι πληροφορίες που ανταλλάσσονται αφορούν τόσο την εκπαιδευτική πρόοδο όσο και παράγοντες που μπορεί να επηρεάζουν τη συμμετοχή των παιδιών στη μάθηση, όπως αναφέρθηκα και προηγουμένως, για τη σωστά πλαισίωση των εφήβων.

Αν και ο συντονισμός μεταξύ όλων των εργαζομένων δεν είναι πάντα εύκολος υπάρχει κοινή κατανόηση ότι η γλωσσική ανάπτυξη αποτελεί ευθύνη ολόκληρης της

διεπιστημονικής ομάδας. Όλοι οι εργαζόμενοι ενισχύουν καθημερινά τη χρήση της ελληνικής γλώσσας μέσα από συχνές τους αλληλεπιδράσεις με τους εφήβους.

Μέρος Ε: Προκλήσεις στη Γλωσσική Μάθηση στο Πλαίσιο της Μη Τυπικής Εκπαίδευσης

Αφορά το ΕΕ4

14η Ερώτηση. Ποιες θεωρείτε ότι είναι οι κύριες προκλήσεις που αντιμετωπίζουν οι έφηβοι στην εκμάθηση της ελληνικής γλώσσας σε αυτό το μη τυπικό πλαίσιο;

- Αυτές οι προκλήσεις είναι κυρίως γλωσσικές, ψυχοκοινωνικές, θεσμικές ή συνδυασμός τους;
- Ποιες προκλήσεις βρίσκετε πιο δύσκολο να αντιμετωπίσετε στην πράξη;

Οι δυσκολίες είναι συνήθως συνδυασμός γλωσσικών, ψυχοκοινωνικών και θεσμικών παραγόντων. Πολλά παιδιά έχουν βιώσει τραυματικές εμπειρίες, έχουν αποχωριστεί τις οικογένειές τους και ζουν με αβεβαιότητα σχετικά με το μέλλον τους. Αυτές οι συνθήκες επηρεάζουν τη συγκέντρωση, το κίνητρο και τη συνέπεια στη μάθηση.

Είναι σημαντικό και ότι τα ελληνικά είναι εντελώς νέα γλώσσα για τους περισσότερους μαθητές και συχνά διαφέρει σημαντικά από τις γλώσσες που ήδη γνωρίζουν.

15η Ερώτηση. Ποιοι θεσμικοί ή δομικοί παράγοντες δυσκολεύουν την παροχή αποτελεσματικής γλωσσικής εκπαίδευσης εδώ;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Για παράδειγμα: πόροι, εναλλαγή προσωπικού, φυσικός χώρος, διάρκεια παραμονής, νομική αβεβαιότητα;
- Πώς επηρεάζει η προσωρινή και αβέβαιη φύση της παραμονής των εφήβων τη συνέχεια της εκπαίδευσής τους;

Η πραγματικότητα είναι ότι πάρα πολλά παιδιά διαμένουν για σύντομα χρονικά διαστήματα στη δομή. Κάποιοι μετακινούνται από μια δομή φιλοξενίας σε άλλη και ούτω καθεξής, ενώ άλλοι επιλέγουν να διαφεύγουν άτυπα από τη δομή, ακόμη και από τη χώρα. Επομένως συχνά δεν υπάρχει ο απαραίτητος χρόνος για να μάθουν τη γλώσσα. Ένας σημαντικός παράγοντας είναι και ότι το πλαίσιο αυτό και το συγκεκριμένο κέντρο φιλοξενίας χαρακτηρίζεται από συνεχή αλλαγές προσωπικού. Πολλά παιδιά μέχρι να συνηθίσουν κάποιον, να δεθούν μαζί του και να αποκτήσουν σχέση εμπιστοσύνης, μπορεί να αποχωρήσει. Αυτό δημιουργεί σε κάποιες περιπτώσεις ένα αίσθημα απογοήτευσης στα παιδιά.

16η Ερώτηση. Πώς επηρεάζουν οι ψυχοκοινωνικές συνθήκες των εφήβων — ιστορικό τραύματος, αποχωρισμός από την οικογένεια, νομικό άγχος — την ικανότητά τους να συμμετέχουν στη γλωσσική μάθηση;

- Ποια είναι η γενική εικόνα που έχετε από την καθημερινή αλληλεπίδραση με τα παιδιά αυτά; Τι βλέπετε σχετικά με τη συμμετοχή τους στα μαθήματα;

-

Οι ψυχοκοινωνικές συνθήκες μπορούν πάντα να επηρεάσουν τη μαθησιακή διαδικασία. Οι Ανησυχίες για την οικογένεια, τυχόν τραυματικές εμπειρίες, η νομική αβεβαιότητα και ο φόβος για το μέλλον μπορούν να μειώσουν τη συγκέντρωση και τη συμμετοχή των εφήβων. Παρόλα αυτά, παρατηρούμε ότι η συμμετοχή σε σταθερές εκπαιδευτικές και δημιουργικές δραστηριότητες λειτουργεί συχνά προστατευτικά. Για παράδειγμα, ορισμένοι έφηβοι που δυσκολεύονται να εκφραστούν λεκτικά συμμετέχουν ενεργά μέσα από την τέχνη, το σχέδιο ή άλλες δημιουργικές μορφές έκφρασης, γεγονός που μπορεί να ενισχύσει έμμεσα και τη γλωσσική τους ανάπτυξη.

17η Ερώτηση. Υπάρχουν προκλήσεις ειδικά για τον επαγγελματικό σας ρόλο που επηρεάζουν την ικανότητά σας να υποστηρίξετε αποτελεσματικά τη γλωσσική μάθηση;

- Για παράδειγμα: φόρτος εργασίας, ελλείψεις οδηγίες, γλωσσικά εμπόδια με τους ίδιους τους μαθητές;

Μια καθημερινή πρόκληση αποτελεί ο φόρτος εργασίας που υπάρχει, λόγω ύπαρξης γραφειοκρατίας, που προκύπτει από τα καθήκοντα του ρόλου μου, αλλά και την ανάγκη για πολύ στενή συνεργασία με τα σχολεία των παιδιών, τα οποία μας ζητούν πολλές πληροφορίες, έγγραφα και να διεκπεραιωθούν διάφορες διαδικασίες. Συναρπαζόμαστε και με τους εντεταλμένους επιτροπείας των παιδιών, που λειτουργούν ως κηδεμόνες τους, επομένως τους ενημερώνουμε σχετικά με τα παιδιά για οτιδήποτε προκύπτει. Όλα αυτά κάποιες μέρες αφήνουν ελάχιστο χρόνο για να ασχοληθούμε και οι δύο εκπαιδευτικοί της δομής με την ουσία του ρόλου μας που είναι τα μαθήματα ελληνικών και οι δραστηριότητες.

Σε κάποιες περιπτώσεις, ειδικά σε έναν νέο εργαζόμενο είναι συχνό να υπάρχουν ελλείψεις οδηγίες όσον αφορά τα καθήκοντά του και μη επαρκής στήριξη στο πλαίσιο του χώρου εργασίας, με αποτέλεσμα να δυσκολευτεί κανείς να βρει τα πατήματά του, ώστε να αρχίσει να παίρνει πρωτοβουλίες και να εργάζεται αποτελεσματικά.

Δεν πρέπει να παραλείψω τα γλωσσικά εμπόδια με τους μαθητές. Σε κάποιες περιπτώσεις βοηθά η συνδρομή των διερμηνέων, αλλά σε άλλες λειτουργούμε πολύ με εφαρμογές όπως google translate που δεν επιτυγχάνουν πάντα τη σωστή επικοινωνία. Τέλος αποτελεί πρόκληση και το ότι υπάρχει ανάγκη να μπορεί ο εκπαιδευτικός να ανταποκριθεί ταυτόχρονα σε πολλές και διαφορετικές γλωσσικές ανάγκες των μαθητών. Οι διαφορετικές γλώσσες, οι διαφορετικές εκπαιδευτικές διαδρομές και οι ψυχοκοινωνικές δυσκολίες απαιτούν υψηλό βαθμό ευελιξίας.

Μέρος ΣΤ: Συστάσεις & Κλείσιμο

18η Ερώτηση. Αν μπορούσατε να αλλάξετε ένα πράγμα σχετικά με τον τρόπο παροχής ή υποστήριξης της γλωσσικής εκπαίδευσης σε αυτό το κέντρο, τι θα ήταν και γιατί;

Αν μπορούσα να αλλάξω κάτι θα ήταν η αύξηση του ουσιαστικού χρόνου που περνάμε με τα παιδιά.

19η Ερώτηση. Υπάρχει κάτι άλλο, σχετικά με το πρόγραμμα, τους νέους ή την επαγγελματική σας εμπειρία, που θεωρείτε σημαντικό και που δεν έχουμε ακόμα καλύψει;

Εννοείται ότι τα παιδιά έχουν περάσει πολλές δυσκολίες μέχρι να φτάσουν σε ένα κέντρο φιλοξενίας και έχουν αρκετά προβλήματα να αντιμετωπίσουν. Επίσης πρέπει να καλυφθούν βασικές πρώτες ανάγκες όπως το φαγητό, ο ύπνος, η υγεία και η υγιεινή των ωφελούμενων. Δεν πρέπει όμως να υποτιμάται η σημασία της εκπαίδευσης τους, κυρίως η σημασία ύπαρξης και εφαρμογής ενός προγράμματος μη τυπικής εκπαίδευσης στα πλαίσια τέτοιων δομών φιλοξενίας. Μπορούν να στηρίξουν τους ωφελούμενους με πολλούς τρόπους.

Social Worker's and Caretaker's Interviews

Ερωτήσεις Συνέντευξης για Εργαζόμενους του ΚΦΑΑ

Εκπαιδευτικοί · Κοινωνικοί Λειτουργοί · Συντονιστής · Προσωπικό Φροντίδας

Τίτλος Έρευνας: Αξιολόγηση της Μη Τυπικής Εκπαίδευσης ως Εργαλείου για την Ένταξη Ασυνόδευτων Προσφύγων και Μεταναστών Εφήβων στην Ελλάδα

Μέρος Α: Ρόλος, Ιστορικό & το Πρόγραμμα Μη Τυπικής Εκπαίδευσης

1η Ερώτηση. Μπορείτε να περιγράψετε εν συντομία τον ρόλο σας στο κέντρο και για πόσο καιρό εργάζεστε εδώ;

- Πώς είναι η καθημερινή σας εμπλοκή με τους εφήβους;
- Τι σας έφερε σε αυτό το είδος εργασίας;

Κοινωνική Λειτουργός: Ως κοινωνική λειτουργός σε Κέντρο Φιλοξενίας Ασυνόδευτων Ανηλίκων, παρέχω ψυχοκοινωνική υποστήριξη, αξιολογώ τις ανάγκες των παιδιών, προάγω την προστασία και τα δικαιώματά τους και συνεργάζομαι με τη διεπιστημονική ομάδα και άλλους φορείς για την ομαλή φροντίδα και κοινωνική τους ένταξη. Εργάζομαι 7 μήνες στο συγκεκριμένο εργασιακό πλαίσιο.

Φροντιστής: Εργάζομαι ως υπεύθυνος καθημερινής φροντίδας στο Κέντρο Φιλοξενίας Ασυνόδευτων Ανηλίκων «Το Σπίτι της ΑΡΣΙΣ» εδώ και οκτώ μήνες. Ο ρόλος μου είναι να διασφαλίζω την εύρυθμη καθημερινή λειτουργία της δομής για τους ωφελούμενους. Πιο συγκεκριμένα, αναλαμβάνω το σερβίρισμα και την εποπτεία των γευμάτων, την καθαριότητα των κοινόχρηστων χώρων, τη χορήγηση φαρμακευτικών αγωγών σύμφωνα με τις οδηγίες των γιατρών, καθώς και την υλοποίηση κάποιων δραστηριοτήτων δημιουργικής απασχόλησης. Η καθημερινή μου επαφή με τους εφήβους είναι σχεδόν συνεχής, γιατί οι φροντιστές αναλαμβάνουμε βάρδιες όλο το 24ωρο, είτε από το πρωί έως το μεσημέρι, είτε από το μεσημέρι έως το βράδυ, είτε από το βράδυ έως τα ξημερώματα. Αυτή η εγγύτητα δημιουργεί μια ιδιαίτερη σχέση, καθώς είμαστε συχνά οι πρώτοι που αντιλαμβανόμαστε αλλαγές στη

διάθεση ή στην υγεία τους. Ήρθα σε αυτή τη δουλειά γιατί ήθελα να εργαστώ σε ένα περιβάλλον όπου η καθημερινή πράξη έχει άμεσο αντίκτυπο στη ζωή ανθρώπων που έχουν ανάγκη.

2η Ερώτηση. Πώς θα περιγράφατε το πρόγραμμα μη τυπικής εκπαίδευσης που προσφέρεται αυτή τη στιγμή στο κέντρο;

- Ποιες δραστηριότητες και μαθήματα υπάρχουν και πόσο συχνά πραγματοποιούνται;
- Υπάρχει επίσημο πρόγραμμα σπουδών ή είναι πιο ευέλικτο και προσαρμόσιμο;

Κοινωνική λειτουργός: Στο πλαίσιο της μη τυπικής εκπαίδευσης υλοποιούνται δημιουργικές δραστηριότητες, όπως η μαγειρική και η κηπουρική, οι οποίες προσφέρουν στα παιδιά βιωματικές ευκαιρίες μάθησης. Μέσα από τη συμμετοχή τους, έχουν τη δυνατότητα να ανακαλύψουν και να αναπτύξουν τις κλίσεις, τα ενδιαφέροντα και τις δεξιότητές τους, ενισχύοντας παράλληλα την αυτοπεποίθηση και την αυτονομία τους. Οι δραστηριότητες πραγματοποιούνται συνήθως σε καθημερινή βάση με ένα πιο ευέλικτο πρόγραμμα λόγω των προγραμμάτων των παιδιών. Συγκεκριμένα, υπάρχει ένα μηνιαίο προϋπολογιστικό πρόγραμμα, το οποίο επιδιώκεται να αποτυπώνεται στο μεγαλύτερο δυνατό βαθμό.

Φροντιστής: Από τη δική μου οπτική, το πρόγραμμα μη τυπικής εκπαίδευσης στη δομή περιλαμβάνει τόσο τα μαθήματα ελληνικών που διεξάγουν οι εκπαιδευτικοί κάθε απόγευμα, όσο και διάφορες δραστηριότητες δημιουργικής απασχόλησης στις οποίες συμμετέχω και εγώ. Αυτές γίνονται σχεδόν καθημερινά και μπορεί να περιλαμβάνουν εργαστήρια μαγειρικής, καλλιτεχνικές δραστηριότητες, αθλητισμό ή άλλες χειροτεχνίες. Υπάρχει ένα μηνιαίο πρόγραμμα που ορίζει τις βασικές δραστηριότητες, αλλά στην πράξη είναι αρκετά ευέλικτο και προσαρμόζεται στη διάθεση και τις ανάγκες των παιδιών εκείνη τη μέρα.

3η Ερώτηση. Πώς εμπλέκονται γενικά οι έφηβοι με τις εκπαιδευτικές δραστηριότητες που προσφέρονται;

- Ποιοι παράγοντες — από την εμπειρία σας — τείνουν να αυξάνουν ή να μειώνουν τη συμμετοχή;

Κοινωνική λειτουργός: Οι έφηβοι εμπλέκονται σε διαφορετικό βαθμό στις εκπαιδευτικές δραστηριότητες, ανάλογα με τα ενδιαφέροντα και τα κίνητρα. Η συμμετοχή τους συνήθως αυξάνεται όταν οι δραστηριότητες είναι βιωματικές, ενώ η ύπαρξη σχέσης εμπιστοσύνης με το προσωπικό μπορεί επίσης να συμβάλει θετικά στην συμμετοχή τους. Αντίθετα, παράγοντες όπως η γλωσσική ανεπάρκεια ή ψυχοκοινωνικές δυσκολίες μπορεί να περιορίσουν τη συμμετοχή τους.

Φροντιστής: Η συμμετοχή των εφήβων διαφέρει σημαντικά από παιδί σε παιδί και από μέρα σε μέρα. Γενικά παρατηρώ ότι εμπλέκονται πολύ πιο εύκολα σε δραστηριότητες που είναι χειρωνακτικές ή βιωματικές, όπως η μαγειρική ή οι καλλιτεχνικές δραστηριότητες, και όχι τόσο σε πιο οργανωμένες εκπαιδευτικές δράσεις. Ένας παράγοντας που αυξάνει τη συμμετοχή είναι η σχέση εμπιστοσύνης που έχει αναπτυχθεί μεταξύ μας. Όταν ένα παιδί νιώθει άνετα μαζί σου, ανταποκρίνεται πολύ πιο θετικά. Αντίθετα, οι μέρες που κάποιος έχει άσχημα νέα από τη χώρα του ή ανησυχεί για τη διαδικασία ασύλου του ή οτιδήποτε άλλο έχει συμβεί, η συμμετοχή πέφτει αισθητά.

4η Ερώτηση. Κατά την άποψή σας, μπορεί το πρόγραμμα μη τυπικής εκπαίδευσης να συμβάλει στην κοινωνική ένταξη των εφήβων; Πώς;

- Παρατηρείτε αλλαγές στον τρόπο που αλληλεπιδρούν με συνομηλίκους, προσωπικό ή την ευρύτερη κοινωνία με την πάροδο του χρόνου;
- Υπάρχουν συγκεκριμένες δραστηριότητες που θεωρείτε ιδιαίτερα αποτελεσματικές για την ανάπτυξη αίσθησης κοινωνικής ανήκειν;

Κοινωνική λειτουργός: Το πρόγραμμα μη τυπικής εκπαίδευσης συμβάλλει στην κοινωνική ένταξη των εφήβων, καθώς ενισχύει τις κοινωνικές τους δεξιότητες, την αυτοπεποίθηση και το αίσθημα του ανήκειν. Με την πάροδο του χρόνου παρατηρείται συχνά βελτίωση στη συνεργασία, την επικοινωνία και την αλληλεπίδρασή τους με συνομηλίκους και προσωπικό.

Φροντιστής: Πιστεύω ότι ναι, και μάλιστα το βλέπω στην καθημερινότητα. Οι δραστηριότητες δημιουργικής απασχόλησης που κάνουμε, βοηθούν τα παιδιά να αλληλεπιδράσουν μεταξύ τους και με το προσωπικό με έναν πιο άμεσο και χαλαρό τρόπο. Για παράδειγμα, κατά τη διάρκεια ενός εργαστηρίου μαγειρικής, τα παιδιά μοιράζονται συνταγές από τις χώρες τους, γελούν, επικοινωνούν με χειρονομίες όταν δεν έχουν κοινή γλώσσα. Αυτές οι στιγμές χτίζουν σχέσεις. Όσο περνάει ο καιρός παρατηρώ ότι τα παιδιά γίνονται πιο ανοιχτά, πιο πρόθυμα να ζητήσουν βοήθεια και πιο σίγουρα για τον εαυτό τους.

5η Ερώτηση. Πώς δημιουργεί το κέντρο ευκαιρίες για τους εφήβους να συνδεθούν με την ευρύτερη ελληνική κοινωνία;

- Υπάρχουν συνεργασίες με τοπικούς φορείς, εκδρομές ή επαφή με ελληνόφωνους συνομηλίκους;

Κοινωνική λειτουργός: Η σύνδεση των ανηλίκων με την ελληνική κοινωνία επιτυγχάνεται μέσα από το σχολείο, καθώς έχουν την ευκαιρία να μάθουν την ελληνική γλώσσα αλλά και να αλληλεπιδράσουν με συνομηλίκους τους που διαβιούν περισσότερο καιρό στην χώρα και με τους οποίους μοιράζονται κοινές εμπειρίες και απόψεις.

Φροντιστής: Ο κύριος τρόπος επαφής με την ευρύτερη κοινωνία είναι το σχολείο. Από την πλευρά μου, με ενδιαφέρει η άμεση και καθημερινή επικοινωνία με τα παιδιά, για παράδειγμα όταν τα συνοδεύω σε ιατρικά ραντεβού ή σε μετακινήσεις στην πόλη και γενικά προσπαθώ να μιλάω ουσιαστικά μαζί τους κάθε μέρα για τις βασικές ανάγκες που έχουν στη δομή. Είναι βασικό να έρχονται σε επαφή με όλους εμάς που μιλάμε ελληνικά. Επίσης, αυτές οι μικρές έξοδοι που προανέφερα, έστω και για καθημερινές ανάγκες, έχουν τη δική τους αξία για τα παιδιά.

6η Ερώτηση. Από την επαγγελματική σας οπτική, πιστεύετε πως το παρόν πρόγραμμα είναι επαρκές για να στηρίξει τους εφήβους στην προσπάθεια ένταξης τους στην κοινωνία που τους φιλοξενεί ή υπάρχουν σημαντικά κενά και εμπόδια;

Κοινωνική λειτουργός: Το πρόγραμμα υποστηρίζει την κοινωνική ένταξη των εφήβων, ωστόσο βασικά εμπόδια αποτελούν οι γλωσσικές δυσκολίες και οι πολιτισμικές διαφορές, οι οποίες μπορεί να επηρεάζουν την επικοινωνία, τη συμμετοχή και την προσαρμογή τους στο νέο κοινωνικό περιβάλλον.

Φροντιστής: Μέσω του προγράμματος γίνονται προσπάθειες με τα μέσα που διαθέτει, και υπάρχει πραγματική προσπάθεια από όλους τους εργαζόμενους ξεχωριστά. Ωστόσο από την πλευρά μου μπορώ να πω πως βλέπω ότι πολλές φορές οι βασικές ανάγκες, όπως η υγεία, το φαγητό, η ασφάλεια, απορροφούν μεγάλο μέρος του χρόνου και της ενέργειάς μας, αφήνοντας λιγότερο χώρο για τις εκπαιδευτικές και κοινωνικές δράσεις. Επίσης, η γλώσσα παραμένει το μεγαλύτερο εμπόδιο: ακόμα και στις δραστηριότητες που υλοποιώ, η επικοινωνία είναι συχνά δύσκολη και βασιζόμαστε πολύ σε χειρονομίες ή εφαρμογές μετάφρασης.

Μέρος Γ: Ανάπτυξη Ελληνικής Γλώσσας & Παρατηρούμενη Πρόοδος

Αφορά το ΕΕ2

7^η Ερώτηση. Συζητούν οι έφηβοι μαζί σας για τη δική τους γλωσσική πρόοδο; Τι λένε συνήθως;

- Φαίνονται ορισμένοι μαθητές πιο σίγουροι, ενώ άλλοι εκφράζουν απογοήτευση ή άλλα συναισθήματα;

Κοινωνική λειτουργός: Οι έφηβοι συχνά αναφέρονται στη γλωσσική τους πρόοδο, εκφράζοντας ικανοποίηση όταν διαπιστώνουν ότι μπορούν να επικοινωνούν πιο αποτελεσματικά στην καθημερινότητά τους. Ωστόσο, ορισμένοι εκφράζουν απογοήτευση ή ανασφάλεια, οι οποίοι συχνά χαρακτηρίζονται και από κοινωνικό άγχος και αποτελούν τα "κλειστά" παιδιά της ομάδας.

Φροντιστής: Η συζήτηση για τα ελληνικά γίνεται συχνά με φυσικό τρόπο στην καθημερινότητα, για παράδειγμα όταν ένα παιδί προσπαθεί να μου πει κάτι και χαίρεται που με κατάλαβε, ή αντίθετα απογοητεύεται όταν δεν τα καταφέρνει. Κάποια παιδιά είναι ιδιαίτερα περήφανα όταν χρησιμοποιούν μια νέα λέξη σωστά και το μοιράζονται αυθόρμητα. Τα πιο κλειστά παιδιά δεν εκφράζονται εύκολα γενικότερα. Γενικά παρατηρώ ότι η επαφή τους με το προσωπικό της δομής κατά την καθημερινή ρουτίνα, όπως κατά τη διάρκεια του φαγητού, της καθαριότητας, της χορήγησης φαρμάκων, λειτουργεί αθόρυβα ως εξάσκηση της γλώσσας, καθώς τα παιδιά μαθαίνουν λέξεις.

Μέρος Δ: Διδακτικές Πρακτικές & Παιδαγωγικές Προσεγγίσεις

8^η Ερώτηση. Πώς δημιουργείτε ένα ασφαλές και υποστηρικτικό περιβάλλον, δεδομένου ότι πολλοί από αυτούς τους νέους μπορεί να φέρουν σημαντικό τραύμα;

- Υπάρχουν συγκεκριμένες στρατηγικές ενημερωμένες για το τραύμα που ενσωματώνονται στο πρόγραμμα;
- Πώς αντιδράτε σε στιγμές συναισθηματικής δυσκολίας ή αναστάτωσης κατά τη διάρκεια των συνεδριών;

Κοινωνική λειτουργός: Σε κάθε περίπτωση, στόχος μας είναι η δημιουργία ενός ασφαλούς περιβάλλοντος μέσα από σχέσεις εμπιστοσύνης, σεβασμό και σταθερότητα. Σε περιπτώσεις συναισθηματικής δυσκολίας, παρέχουμε υποστήριξη, ενεργητική ακρόαση και συνεργαζόμαστε με τη διεπιστημονική ομάδα όταν χρειάζεται. Για παράδειγμα σε πολλές περιπτώσεις κρίνεται η παραπομπή σε εξωτερικούς φορείς

Φροντιστής: Η σταθερότητα και η ρουτίνα είναι από μόνες τους ένα είδος ασφάλειας για αυτά τα παιδιά. Το να ξέρουν ότι το φαγητό θα είναι εκεί, ότι κάποιος θα είναι εκεί για να φροντίσει για τα φάρμακά τους, ότι ο χώρος τους είναι καθαρός και οργανωμένος. Αυτά τα πράγματα δημιουργούν ένα αίσθημα ηρεμίας που συχνά υποτιμάται. Όταν αντιλαμβάνομαι ότι ένα παιδί περνά δύσκολα κατά τη διάρκεια μιας δραστηριότητας, δεν το πιέζω. Σταματώ, το πλησιάζω ήρεμα, προσπαθώ να καταλάβω αν χρειάζεται χώρο ή παρέα. Εάν η κατάσταση είναι πιο σοβαρή, ενημερώνω αμέσως τον κοινωνικό λειτουργό ή τον ψυχολόγο.

9^η Ερώτηση. Πώς συνεργάζονται οι διαφορετικοί ρόλοι του προσωπικού — εκπαιδευτικοί, κοινωνικοί λειτουργοί, φροντιστές — για την ανάπτυξη της γλώσσας;

- Υπάρχει κοινή κατανόηση των γλωσσικών μαθησιακών στόχων σε όλους τους ρόλους;
- Υπάρχει επίσης διεπαγγελματική επικοινωνία ώστε να ορίζεται κάποιος σχεδιασμός ή ο συντονισμός είναι κυρίως άτυπος;

Κοινωνική Λειτουργός: Η γλωσσική ανάπτυξη των εφήβων αποτελεί κοινό στόχο όλων των επαγγελματιών της δομής και υπάρχει συνεργασία μεταξύ εκπαιδευτικών, κοινωνικών λειτουργών και φροντιστών μέσω ανταλλαγής πληροφοριών. Ωστόσο, ο αυξημένος φόρτος εργασίας συχνά περιορίζει τον διαθέσιμο χρόνο για συστηματικό συντονισμό και συνεργασία, με αποτέλεσμα η επικοινωνία να είναι αρκετές φορές περισσότερο άτυπη.

Φροντιστής: Ως φροντιστές δεν έχουμε επίσημο ρόλο στη γλωσσική εκπαίδευση, αλλά στην πράξη συμβάλλουμε σε αυτήν καθημερινά. Κατά το σερβίρισμα των γευμάτων, κατά τη χορήγηση φαρμάκων ή κατά τις δραστηριότητες απασχόλησης, χρησιμοποιούμε απλές ελληνικές λέξεις και φράσεις, εξηγούμε τι κάνουμε, και τα παιδιά τις αφομοιώνουν. Η επικοινωνία με τους εκπαιδευτικούς και τους κοινωνικούς λειτουργούς γίνεται κυρίως άτυπα, στη διάρκεια της βάρδιας. Δεν υπάρχουν πάντα επίσημες συναντήσεις, αλλά όλοι γνωρίζουμε ότι η γλωσσική πρόοδος των παιδιών είναι κοινός στόχος.

Μέρος Ε: Προκλήσεις στη Γλωσσική Μάθηση στο Πλαίσιο της Μη Τυπικής Εκπαίδευσης

Αφορά το ΕΕ4

10^η Ερώτηση. Ποιες θεωρείτε ότι είναι οι κύριες προκλήσεις που αντιμετωπίζουν οι έφηβοι στην εκμάθηση της ελληνικής γλώσσας σε αυτό το μη τυπικό πλαίσιο;

- Αυτές οι προκλήσεις είναι κυρίως γλωσσικές, ψυχοκοινωνικές, θεσμικές ή συνδυασμός τους;
- Ποιες προκλήσεις βρίσκετε πιο δύσκολο να αντιμετωπίσετε στην πράξη;

Κοινωνική λειτουργός: Τα σημαντικότερα εμπόδια αφορούν τις γλωσσικές δυσκολίες, τα διαφορετικά επίπεδα γνώσης της ελληνικής γλώσσας και τη διατήρηση του κινήτρου για

μάθηση, ιδιαίτερα όταν οι έφηβοι αντιμετωπίζουν παράλληλα ψυχοκοινωνικές δυσκολίες, οι οποίες προκύπτουν από τις τραυματικές εμπειρίες που φέρουν.

Φροντιστής: Νομίζω ότι υπάρχουν διάφορες προκλήσεις. Αρχικά, η ελληνική γλώσσα είναι πολύ διαφορετική από τις γλώσσες που γνωρίζουν τα περισσότερα παιδιά, οπότε η ίδια η γλώσσα αποτελεί εμπόδιο. Παράλληλα, πολλά παιδιά έχουν στο μυαλό τους άλλες προτεραιότητες, για παράδειγμα τι θα γίνει με το άσυλό τους, τι κάνει η οικογένειά τους και κάπως έτσι η μάθηση της ελληνικής γλώσσας μπαίνει σε δεύτερη μοίρα. Αυτό που βρίσκω πιο δύσκολο στην πράξη είναι το να βοηθήσω ένα παιδί που είναι ψυχολογικά φορτισμένο να εμπλακεί σε οποιαδήποτε δραστηριότητα, πόσο μάλλον σε κάτι που απαιτεί συγκέντρωση όπως η μάθηση γλώσσας.

11^η Ερώτηση. Ποιοι θεσμικοί ή δομικοί παράγοντες δυσκολεύουν την παροχή αποτελεσματικής γλωσσικής εκπαίδευσης εδώ;

Πιθανές ερωτήσεις παρακολούθησης (χρησιμοποιήστε ευέλικτα — μην τις διαβάσετε ως λίστα):

- Για παράδειγμα: πόροι, εναλλαγή προσωπικού, φυσικός χώρος, διάρκεια παραμονής, νομική αβεβαιότητα;
- Πώς επηρεάζει η προσωρινή και αβέβαιη φύση της παραμονής των εφήβων τη συνέχεια της εκπαίδευσής τους;

Κοινωνική λειτουργός: Παράγοντες που δυσκολεύουν την αποτελεσματική γλωσσική εκπαίδευση είναι η αβεβαιότητα σχετικά με το μέλλον τους και ο περιορισμένος χρόνος παραμονής τους στη δομή. Οι παράγοντες αυτοί δυσχεραίνουν τη συνέχεια της μαθησιακής διαδικασίας

Φροντιστής: Ένας παράγοντας που επηρεάζει πολύ είναι η αβεβαιότητα για τη διάρκεια παραμονής. Κάποια παιδιά φεύγουν ξαφνικά, μεταφέρονται αλλού ή αποχωρούν άτυπα, και αυτό διακόπτει κάθε συνέχεια, τόσο για τα ίδια όσο και για εμάς που έχουμε επενδύσει στη σχέση μαζί τους. Επίσης, η συχνή εναλλαγή προσωπικού που υπάρχει σημαίνει ότι τα παιδιά πρέπει να ξαναχτίσουν εμπιστοσύνη από την αρχή, πράγμα που κοστίζει χρόνο και ενέργεια. Από την πλευρά μου, ο φόρτος εργασίας της καθημερινής φροντίδας αφήνει μικρά περιθώρια για να αφιερώσω επιπλέον χρόνο στη γλωσσική υποστήριξη των παιδιών.

12^η Ερώτηση. Πώς επηρεάζουν οι ψυχοκοινωνικές συνθήκες των εφήβων — ιστορικό τραύματος, αποχωρισμός από την οικογένεια, νομικό άγχος — την ικανότητά τους να συμμετέχουν στη γλωσσική μάθηση;

- Ποια είναι η γενική εικόνα που έχετε από την καθημερινή αλληλεπίδραση με τα παιδιά αυτά; Τι βλέπετε σχετικά με τη συμμετοχή τους στα μαθήματα;

Κοινωνική λειτουργός: Η καθημερινή αλληλεπίδραση με τα παιδιά έχει δείξει πως οι ψυχοκοινωνικές συνθήκες επηρεάζουν σε μεγάλο βαθμό την συμμετοχή τους, καθώς οι προτεραιότητά τους αυτόματα είναι η ενστικτώδης επιβίωση, διαμορφώνοντας μια συμπεριφορά που αποτελεί ασπίδα άμυνας στα ερεθίσματα που επιτρέπουν να τους επηρεάζουν.

Φροντιστής: Η καθημερινή επαφή μαζί τους μου δίνει μια πολύ άμεση εικόνα. Υπάρχουν μέρες που κάποιο παιδί είναι εντελώς κλειστό, δεν θέλει να μιλήσει, δεν θέλει να φάει καν. Σε τέτοιες στιγμές, η συμμετοχή σε οποιαδήποτε δραστηριότητα είναι αδύνατη. Άλλες μέρες, τα ίδια παιδιά είναι χαρούμενα και εμπλέκονται με ενθουσιασμό. Αυτή η αστάθεια είναι κατανοητή, αλλά κάνει δύσκολη τη συνεχή

μαθησιακή πρόοδο. Νομίζω ότι πρώτα χρειάζεται να καλυφθεί η ανάγκη για ασφάλεια και σταθερότητα, και μετά η μάθηση έρχεται πιο φυσικά.

Μέρος ΣΤ: Συστάσεις & Κλείσιμο

13^η Ερώτηση. *Αν μπορούσατε να αλλάξετε ένα πράγμα σχετικά με τον τρόπο παροχής ή υποστήριξης της γλωσσικής εκπαίδευσης σε αυτό το κέντρο, τι θα ήταν και γιατί;*

Κοινωνική λειτουργός: Ίσως η έμφαση στην ποιότητα των δραστηριοτήτων και όχι τόσο στην ποσότητα, εντάσσοντας δράσεις με προληπτικό χαρακτήρα από κοινωνικές θεματικές, όπως η διαπολιτισμικότητα, τα δικαιώματα, η ψυχική υγεία και οι δεξιότητες ζωής.

Φροντιστής: Θα ήθελα να υπάρχει μεγαλύτερη συνεργασία μεταξύ των φροντιστών και των εκπαιδευτικών, έτσι ώστε οι εργασίες που υλοποιούμε καθημερινά, όπως το μαγείρεμα, η οργάνωση του χώρου, η φαρμακευτικές αγωγές, να συνδέονται πιο συνειδητά με τη γλωσσική μάθηση. Αυτές οι στιγμές της καθημερινής ρουτίνας είναι μοναδικές ευκαιρίες για να μαθαίνουν τα παιδιά πρακτικά τη γλώσσα, και θα μπορούσαμε να τις αξιοποιούμε πιο συστηματικά αν υπήρχε κάποια κατεύθυνση από τους εκπαιδευτικούς προς εμάς.

14^η Ερώτηση. *Υπάρχει κάτι άλλο, σχετικά με το πρόγραμμα, τους νέους ή την επαγγελματική σας εμπειρία, που θεωρείτε σημαντικό και που δεν έχουμε ακόμα καλύψει;*

Κοινωνική λειτουργός: Είναι σημαντικό να σκεφτόμαστε ότι κάθε έφηβος έχει διαφορετικές ανάγκες, εμπειρίες και ρυθμό προσαρμογής. Οπότε και απαιτείται μια συνεχής διεπιστημονική συνεργασία, η οποία θα υπερβαίνει τις προσωπικές διαφορές και θα εστιάζει στις ανάγκες των ανηλίκων.

Φροντιστής: Θα ήθελα να τονίσω τη σημασία του ρόλου των φροντιστών στην ευρύτερη διαδικασία ένταξης αυτών των παιδιών. Δεν είμαστε εκπαιδευτικοί, αλλά είμαστε παρόντες στις πιο ανθρώπινες στιγμές της καθημερινότητάς τους. Η στιγμή που ένα παιδί είναι άρρωστο και εμείς το φροντίζουμε ή όταν κάθεται δίπλα μας στο γεύμα και μας ακούει να μιλάμε. Αυτές είναι στιγμές μάθησης και σύνδεσης.

2. Consent Forms

Two consent forms were made, one for the adolescent participants and one for the staff participants. They are both displayed below.



ΕΛΛΗΝΙΚΟ ΑΝΟΙΚΤΟ ΠΑΝΕΠΙΣΤΗΜΙΟ
HELLENIC OPEN UNIVERSITY (H.O.U.)

Σχολή Ανθρωπιστικών Επιστημών · School of Humanities
στην Εκπαίδευση Ενηλίκων
Postgraduate Programme in Adult Education

ΕΝΤΥΠΟ ΕΝΗΜΕΡΩΣΗΣ ΣΥΜΜΕΤΕΧΟΝΤΑ ΚΑΙ ΣΥΝΑΙΝΕΣΗΣ
PARTICIPANT INFORMATION & CONSENT FORM

Έντυπο 1 από 2 · Για Εφήβους Συμμετέχοντες | Form 1 of 2 · Adolescent Participants

Τίτλος Έρευνας /
Research Title:

Evaluating Non-Formal Education as a Tool for the Inclusion of
Unaccompanied Refugee and Migrant Adolescents in Greece

Φοιτητής / Student:

Sofia Kolovou. std528095@ac.eap.gr

Επιβλέπων / Supervisor:

Eleni Samsari

1. Σκοπός της Έρευνας | Purpose of the Research

Η παρούσα έρευνα διεξάγεται στο πλαίσιο της μεταπτυχιακής διατριβής μου στο
Ελληνικό Ανοικτό Πανεπιστήμιο.

*This research is conducted as part of my postgraduate dissertation at the Hellenic
Open University.*

Θέλω να μάθω πώς τα μαθήματα και οι δραστηριότητες σε αυτό το κέντρο βοηθούν
νέους όπως εμένα να μάθουν ελληνικά και να νιώσουν μέρος της ζωής εδώ στην
Ελλάδα. Τα αποτελέσματα αυτής της έρευνας θα χρησιμοποιηθούν αποκλειστικά για
ακαδημαϊκούς σκοπούς.

*I want to understand how classes and activities in this center help young people like
you learn Greek and feel more at home in Greece. The findings will be used solely
for academic purposes linked to this H.O.U. dissertation.*

2. Διαδικασία Συμμετοχής | Participation Procedure

Η συμμετοχή σου περιλαμβάνει μια συνέντευξη μαζί μου. Δεν υπάρχουν σωστές ή
λανθασμένες απαντήσεις — με ενδιαφέρουν οι δικές σου εμπειρίες και απόψεις.

*Your participation involves taking part in an interview with me. There are no right or
wrong answers — I am interested in your own experiences and views.*

1. Η συνέντευξη θα διαρκέσει περίπου 15–25 λεπτά | The interview will last approximately 15–25 minutes.
2. Θα γίνει με τη βοήθεια διερμηνέα | It will be held with interpreter support.
3. Μπορείς να σταματήσεις οποιαδήποτε στιγμή ή να παραλείψεις οποιαδήποτε ερώτηση | You may stop at any time or skip any question.
4. Αν συμφωνείς, η συνέντευξη θα ηχογραφηθεί για ακαδημαϊκούς σκοπούς | If you agree, the interview will be audio-recorded for academic purposes only.

3. Εμπιστευτικότητα & Προστασία Δεδομένων (GDPR) | Confidentiality & Data Protection

- Η συμμετοχή σου είναι εντελώς εθελοντική | Your participation is entirely voluntary.
- Έχεις δικαίωμα να αποσυρθείς οποιαδήποτε στιγμή χωρίς καμία συνέπεια | You have the right to withdraw at any time without any penalty.
- Τα δεδομένα σου θα παραμείνουν αυστηρά ανώνυμα και εμπιστευτικά | All data will be kept strictly anonymous and confidential.
- Τα δεδομένα θα χρησιμοποιηθούν αποκλειστικά για ακαδημαϊκούς σκοπούς της διατριβής ΕΑΠ | Data will be used solely for academic purposes linked to this H.O.U. thesis.
- Αυτό που πεις δεν θα κοινοποιηθεί στο προσωπικό του κέντρου ή σε άλλους που σε γνωρίζουν προσωπικά | What you share will not be disclosed to center staff or anyone who knows you personally.
- Η ηχογράφηση (εφόσον συναινέσεις) θα αποθηκευτεί σε ασφαλή συσκευή με κωδικό πρόσβασης και θα διαγραφεί μετά το πέρας της έρευνας | The recording (if you consent) will be stored on a password-protected device and deleted after the study.

Δήλωση Συναίνεσης | Consent Statement

Παρακαλώ διαβάστε κάθε δήλωση και τσεκάρετε το κουτί αν συμφωνείτε. Μπορείτε να τσεκάρετε όλα εκτός από την ηχογράφηση και να συμμετάσχετε κανονικά.

Please read each statement and tick the box if you agree. You may decline the recording and still take part.

- ☐ Έχω διαβάσει και κατανοήσι τις παραπάνω πληροφορίες (ή μου διαβάστηκαν).
I have read and understood the information provided above (or it has been read to me).
- ☐ Είχα την ευκαιρία να κάνω ερωτήσεις και να λάβω ικανοποιητικές απαντήσεις.
I have had the opportunity to ask questions and receive satisfactory answers.
- ☐ Καταλαβαίνω ότι η συμμετοχή μου είναι εθελοντική και ότι μπορώ να αποσυρθώ οποιαδήποτε στιγμή.
I understand that my participation is voluntary and that I am free to withdraw at any time.
- ☐ Συναινώ ελεύθερα να συμμετάσχω σε αυτή την έρευνα και επιτρέπω την επεξεργασία των ανώνυμων δεδομένων μου.
I freely consent to participate in this study and allow the processing of my anonymous data.

- ☐ Συναινώ στην ηχογράφηση της συνέντευξης. (Προαιρετικό — μπορείς να πεις ΟΧΙ και να συμμετάσχεις κανονικά.)
I consent to the audio-recording of the interview. (Optional, you may decline and still participate.)

Υπογραφές | Signatures

Όνομα / Αρχικά Συμμετέχοντα | Participant Name / Initials:

Όνομα / Name:

Ημερομηνία / Date:

Υπογραφή / Signature:

Επιβεβαίωση Ερευνητή | Researcher Confirmation:

Βεβαιώνω ότι εξήγησα την έρευνα στον/στην συμμετέχοντα/ουσα σε γλώσσα που κατανόησε, απάντησα στις ερωτήσεις του/της και είμαι ικανοποιημένος/η ότι η συναίνεση δίνεται ελεύθερα.

I confirm that I explained the study in language the participant could understand, answered their questions, and am satisfied that consent is given freely.

**Ονοματεπώνυμο /
Name:**

Ημερομηνία / Date:

Υπογραφή / Signature:

Δήλωση Διερμηνέα (συμπληρώνεται μόνο αν χρησιμοποιήθηκε διερμηνέας) | Interpreter Declaration (complete only if an interpreter was used)

Βεβαιώνω ότι μετέφρασα το παρόν έντυπο συναίνεσης με ακρίβεια στη γλώσσα _____ και ότι ο/η συμμετέχων/ουσα κατανόησε και συναίνεσε ελεύθερα.

I confirm that I accurately interpreted this consent form into _____ [language] and that the participant understood and consented freely.

Όνομα Διερμηνέα / Name: _____

Υπογραφή / Signature: _____ **Ημερομηνία / Date:** _____



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PARTICIPANT INFORMATION & CONSENT FORM

· Για Εργαζόμενους Συμμετέχοντες | · Staff Participants

Research Theme:	Non-formal education for refugee and migrant adolescents
Φοιτητής / Student:	Sofia Kolovou
Επιβλέπων / Supervisor:	Eleni Samsari

1. Σκοπός της Έρευνας | Purpose of the Research

Η παρούσα έρευνα διεξάγεται στο πλαίσιο της μεταπτυχιακής διατριβής μου στο Ελληνικό Ανοικτό Πανεπιστήμιο.

This research is conducted as part of my postgraduate dissertation at the Hellenic Open University.

Η μελέτη εξετάζει τον ρόλο της μη τυπικής εκπαίδευσης στη γλωσσική και κοινωνική ένταξη ασυνόδευτων προσφύγων και μεταναστών εφήβων σε κέντρο υποδοχής στη Θεσσαλονίκη. Η επαγγελματική σας άποψη αποτελεί βασικό μέρος αυτής της έρευνας. Τα αποτελέσματα θα χρησιμοποιηθούν αποκλειστικά για ακαδημαϊκούς σκοπούς.

The study examines the role of non-formal education in the linguistic and social inclusion of unaccompanied refugee and migrant adolescents in a reception center in Thessaloniki. Your professional perspective is a key part of this inquiry. Findings will be used solely for academic purposes linked to this H.O.U. dissertation.

2. Διαδικασία Συμμετοχής | Participation Procedure

Η συμμετοχή σας περιλαμβάνει μια ημιδομημένη ατομική συνέντευξη.

Your participation involves a semi-structured individual interview.

- Η συνέντευξη θα διαρκέσει περίπου 15–25 λεπτά | The interview will last approximately 15–25 minutes.
 - Θα διεξαχθεί σε ώρα και τόπο που σας εξυπηρετεί | It will be held at a time and location convenient for you.
 - Θα καλύψει θέματα σχετικά με τον ρόλο σας, το πρόγραμμα MTE, τις παιδαγωγικές προσεγγίσεις και τις προκλήσεις | Topics include your role, the NFE programme, pedagogical approaches, and challenges.
5. Με τη συναίνεσή σας, η συνέντευξη θα ηχογραφηθεί για σκοπούς απομαγνητοφώνησης | With your consent, the interview will be audio-recorded for transcription purposes.

3. Εμπιστευτικότητα & Προστασία Δεδομένων (GDPR) | Confidentiality & Data Protection

- Η συμμετοχή σας είναι εντελώς εθελοντική | Your participation is entirely voluntary.
- Έχετε δικαίωμα να αποσυρθείτε οποιαδήποτε στιγμή χωρίς καμία επαγγελματική συνέπεια | You have the right to withdraw at any time without any professional penalty.
- Όλα τα δεδομένα θα παραμείνουν αυστηρά ανώνυμα και εμπιστευτικά | All data will be kept strictly anonymous and confidential.
- Τα δεδομένα θα χρησιμοποιηθούν αποκλειστικά για ακαδημαϊκούς σκοπούς της διατριβής ΕΑΠ | Data will be used solely for academic purposes linked to this H.O.U. thesis.
- Θα χρησιμοποιηθεί κωδικό όνομα σε όλες τις δημοσιεύσεις — κανένα άτομο ή ίδρυμα δεν θα αναγνωρίζεται | A participant code will be used in all outputs — no individual or institution will be identifiable.
- Η ηχογράφηση (εφόσον συναινέσετε) θα αποθηκευτεί σε κρυπτογραφημένη συσκευή και θα διαγραφεί μετά την ολοκλήρωση της έρευνας | The recording (if you consent) will be stored on an encrypted device and deleted after the study.
- Η επεξεργασία δεδομένων γίνεται σύμφωνα με τον Γενικό Κανονισμό Προστασίας Δεδομένων (ΓΚΠΔ/GDPR) και την ισχύουσα ελληνική νομοθεσία | Data processing complies with GDPR and applicable Greek data protection law.

Δήλωση Συναίνεσης | Consent Statement

Παρακαλώ διαβάστε κάθε δήλωση και βάλτε τα αρχικά σας στο αντίστοιχο κουτί αν συμφωνείτε. Μπορείτε να αρνηθείτε επιμέρους δηλώσεις (π.χ. ηχογράφηση) χωρίς να αποσύρετε τη συνολική συναίνεσή σας.

Please read each statement and initial the relevant box if you agree. You may decline individual items (e.g., audio recording) without withdrawing your overall consent.

- ☐ Έχω διαβάσει και κατανοήσει τις παραπάνω πληροφορίες και είχα την ευκαιρία να κάνω ερωτήσεις.

I have read and understood the information provided above and have had the opportunity to ask questions.

- ☐ Κατανοώ ότι η συμμετοχή μου είναι εθελοντική και ότι μπορώ να αποσυρθώ οποιαδήποτε στιγμή χωρίς επαγγελματικές συνέπειες.
I understand that my participation is voluntary and that I am free to withdraw at any time without professional consequence.
- ☐ Κατανοώ ότι τα δεδομένα μου θα ανωνυμοποιηθούν και ότι δεν θα αναγνωρίζομαι σε κανένα ερευνητικό αποτέλεσμα.
I understand that my data will be anonymised and that I will not be identifiable in any research output.
- ☐ Κατανοώ ότι τα δεδομένα μου θα αποθηκευτούν με ασφάλεια σύμφωνα με τον ΓΚΠΔ/GDPR.
I understand that my data will be stored securely in accordance with GDPR.
- ☐ Συναινώ ελεύθερα να συμμετάσχω σε αυτή την έρευνα και επιτρέπω την επεξεργασία των ανώνυμων δεδομένων μου.
I freely consent to participate in this study and allow the processing of my anonymous data.
- ☐ Συναινώ στην ηχογράφηση της συνέντευξης. (Προαιρετικό — η άρνηση δεν αποκλείει τη συμμετοχή σας.)
I consent to the audio-recording of the interview. (Optional — declining does not exclude you from participation.)
- ☐ Συναινώ στη χρήση των ανωνυμοποιημένων δεδομένων μου σε ακαδημαϊκές δημοσιεύσεις και τη διατριβή.
I consent to my anonymised data being used in academic publications and the doctoral thesis.
- ☐ Επιθυμώ να λάβω περίληψη των αποτελεσμάτων της έρευνας μετά την ολοκλήρωσή της. (Προαιρετικό)
I would like to receive a summary of the research findings upon completion. (Optional) — Email:

Υπογραφές | Signatures

Με την υπογραφή μου επιβεβαιώνω ότι έχω διαβάσει και κατανοήσει τις παραπάνω πληροφορίες και ότι συναινώ εθελοντικά στη συμμετοχή μου.

By signing below, I confirm that I have read and understood the information provided and that I freely consent to participate.

Όνοματεπώνυμο /
Name:

Επαγγελματικός Ρόλος /
Role:

Ημερομηνία / Date:

Υπογραφή / Signature:

Επιβεβαίωση Ερευνητή | Researcher Confirmation:

Βεβαιώνω ότι παρείχα στον/στην συμμετέχοντα/ουσα τις πληροφορίες που περιέχονται στο παρόν έντυπο, απάντησα στις ερωτήσεις του/της και είμαι ικανοποιημένος/η ότι η συναίνεση δίνεται ελεύθερα.

I confirm that I provided the participant with the information in this form, answered their questions, and am satisfied that consent is given freely.

Όνοματεπώνυμο /

Name:

Ημερομηνία / Date:

Υπογραφή / Signature:

Σημείωση Προστασίας Δεδομένων (ΓΚΠΔ) | Data Protection Notice (GDPR)

Νομική βάση / Legal basis: Συναίνεση (Άρθρο 6(1)(α) ΓΚΠΔ) και επιστημονική έρευνα (Άρθρο 9(2)(ι) ΓΚΠΔ) | Consent (Article 6(1)(a) GDPR) & scientific research (Article 9(2)(j) GDPR).

Υπεύθυνος Επεξεργασίας / Data Controller: [Όνοματεπώνυμο και διεύθυνση ιδρύματος ερευνητή]

Περίοδος διατήρησης / Retention: [Χ έτη] από την ημερομηνία συλλογής δεδομένων, στη συνέχεια ασφαλής διαγραφή.

Δικαιώματα / Your rights: Έχετε δικαίωμα πρόσβασης, διόρθωσης ή διαγραφής των προσωπικών σας δεδομένων. Επικοινωνήστε με τον ερευνητή ή τον Υπεύθυνο Προστασίας Δεδομένων του ιδρύματος: [στοιχεία επικοινωνίας ΥΠΔ].