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Turkish

The Turkish language in Education in Greece



* numerically small language communities

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Glossary

E.P.A.TH.	Eidiki Paidagogiki Akadimia Thessalonikis [Special Pedagogical Academy of Thessaloniki]
F.E.K.	Fyllo tis Efimeridas tis Kyverniseos [Issue of Government Gazette]
K.E.K.	Kentra Epagelmatikis Katartisis [Centres for Professional Training]
Ierospoudastirio	(Medrese) Muslim theological seminary
N.E.L.E.	Nomarhiaki Epitropi Laikis Epimorfosis [Prefecture's Committee for People's Training]
O.A.E.D.	Organismos Apasholisis Ergatikou Dinamikou [Organisation for Labour Occupation]
O.E.D.B.	Organismos Ekdoseos Didaktikon Biblion [Organisation for the Publishing of Textbooks]
I.E.K.	Institouta Epagelmatikis Katartisis [Institutes for Professional Training]
T.E.I.	Technologika Ekpaideftika Idrimata [Institutes of Technical Higher Education]
T.E.E	Techonologika Ekpaideftika Ekpaideftiria [Colleges of Technical Education]
P.D.	Proedriko Diatagma [Presidential Decree]
YP.E.P.TH.	Ypourgeio Ethnikis Paideias kai Thriskevmaton [Ministry of Education and Religious Affairs]

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Foreword

background

For several years now, Mercator-Education has made efforts to achieve one of its principal goals: to gather, store and distribute information on minority language education in European regions. Regional or minority languages are languages which differ from the official language of the state where they are spoken and which are traditionally used within a given territory by nationals of that state who form a group numerically smaller than the rest of the population.

To date, Mercator-Education has been successful in establishing a computerised data bank containing bibliographic data, information about people and organisations involved with minority language issues. It has published data collected during four inventory studies on pre-school education, primary education, learning materials and teacher training. In addition there is a need for documents which give a brief outline of the most essential features of the educational system of regions with an autochthonous lesser-used language. With the establishment of regional dossiers we intend to meet this need.

aim

Regional dossiers aim at providing concise descriptive information and basic educational statistics about minority language education in a specific region of the European Union. This kind of information, such as features of the educational system, recent educational policies, division of responsibilities, main actors, legal arrangements, support structures and also quantitative information on the number of schools, teachers, pupils and financial investments, can serve several purposes.

target group

Policy makers, researchers, teachers, students and journalists may use the information provided to assess developments in European minority language schooling. They can also use a regional dossier as a first orientation towards further research or as a source of ideas for improving educational provision in their own region.

link with EURYDICE In order to link these regional descriptions with those of national educational systems, it was decided to follow the format used by EURYDICE, the European education information network in the European Union. EURYDICE provides information on the administration and structure of education in member states of the European Union. The information provided in the regional dossiers is focussed on language use at the various levels of education.

contents The remainder of this dossier consists firstly of an introduction to the region being studied, followed by six sections which each deal with a specific level of the educational system. These brief descriptions contain factual information presented in a readily accessible way. Sections eight to ten cover research, prospects and summary statistics. For detailed information and political discussions about language use at the various levels of education, the reader is referred to other sources.

1

Introduction

language and population

Turkish belongs to the Ural–Altaic group of languages. The Turkish spoken in Greece consists basically of Rumeli (Europe) dialects. Today, it is spoken mainly and widely in Thrace (north-east Greece: in the prefectures of Evros, Rhodopi and Xanthi) by Greek citizens, members of the Muslim Minority which consists of Turkish-speaking Turks, originally Slav-speaking Pomaks and originally Romani-speaking Roma; the offspring of those who had been exempted from the Greco-Turkish population exchange of 1923.

The first appearance of a Turkish-speaking population in what is today called Greece is referred to in historical sources from about 1000 AD; 13th century records indicate the existence of significant numbers of Turkish-speakers when Turkish-speaking nomads and warriors arrived in the area which then belonged to the Byzantine Empire.

In the 14th century, the region passed into Ottoman sovereignty, after which Islam and the Turkish language predominated. The Balkan Wars of 1912-1913 and the Greco-Turkish War of 1919-1922 reflected the major



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territorial antagonisms between Greece and Bulgaria against the Ottoman Empire. These wars culminated in the defeat of the Ottomans, the fall of their empire and the creation of modern Turkey as its successor thus leading to a new territorial settlement that has remained stable to this very day.

In 1923, the new frontier was defined by breaking the geographical area of Thrace up into three parts: Bulgaria annexed the northern part, Turkey the eastern part and



MAIN CONCENTRATION OF MINORITY SCHOOLS IN THRACE

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Greece the western part. In order to resolve the Greco-Turkish dispute and to eliminate the “minority question” in both countries, an exchange of populations was decided on. This was carried out on the grounds of religion (more than one and a half million Christians moved from Turkey to Greece and about half a million Muslims moved from Greece to Turkey) with one exception: the Muslims of Western Thrace and the Greek Orthodox of Istanbul, Imvros and Tenedos both had the right to remain in Greece and Turkey, respectively, enjoying a special minority status under the terms of the Treaty of Lausanne (1923).

Today, the minority of Thrace is the only officially recognised minority in Greece. This recognition and its consequent legal effects are based on the religious character of the minority, which is treated as a homogeneous entity. Nowadays, it is estimated¹ that less than 85,000 Muslim Turkish speakers live in Thrace, predominantly Turkish, as well as Pomak and Roma. Furthermore, more than 15,000 Thracian Muslim Turkish speakers live elsewhere in Greece (mostly in Athens).

After the Dodecanese islands were annexed by Greece in 1947, their Muslim inhabitants, Greek and Turkish speakers, were granted Greek citizenship. Today, about 4,000 Muslims live in the Dodecanese islands of Rhodes and Kos and use Turkish in every day life.

Over 20,000 Greek Orthodox descendants of those who came from Turkey and settled in Greece after the 1923 population exchange between Greece and Turkey are speakers of Turkish; most live in Macedonia and Thrace. In this case the language is on the decline. Some Turkish-speaking political refugees from Turkey and some Turkish-speaking ethnic Greek immigrants from Georgia, formerly in the Soviet Union, have also settled in Greece recently.

There are no official data or research on the use of Turkish writing and the comprehension abilities of these groups.

The total population of Thrace's prefectures (Xanthi, Rodopi and Evros) is 365,571 according to the 2001 census. Turkish, as mother tongue or as a second language, is spoken by 85,000 minority Muslims. More than one third of the Christian Greek-speaking population of Thrace - mainly people older than 50 years - are able to communicate through Turkish. In all, unofficially, 0.3 % of Greece's population (some 300,000 people) could be considered to be Turkish speaking (speaking or understanding Turkish at various levels).

From this point on in the text, references to the Turkish language and Turkophone education are intended to indicate the language and education of the Muslim minority in Thrace, except when a different definition is provided.

It is worth stressing that the minority issue is a multi-dimensional and complicated one, which has arisen mainly from the long-lasting dispute between Greece and Turkey about the identity of the minority in Thrace. Minority education in Greece, and therefore the teaching of the Turkish language in primary and secondary education in Greece, is closely connected to the quality of Greco-Turkish relations.

language status

The legal protection of Turkish is concerned principally with education rights as well as with interpreting in legal and voting procedures. Turkish can be used in the courts in accordance with the relevant provisions of the Civil and Penal Procedure Codes under which Turkish-speaking interpreters are supposed to be provided in the courts; however, this does not always happen. Under the Voting Procedure Code, Turkish-speaking interpreters are provided in polling stations in the prefectures of Evros, Xanthi, Rodopi and Dodecanese. The authorities do not use Turkish at all in official matters. It is also absent from public and road signs. Officially, the Muftis (religious leaders of the mainly Turkish-speaking Muslims, appointed by the State as public servants and acting as judges) must only use the Greek language. They use Turkish in the special courts (*ierodikeio*) for family and inheritance cases based on Islamic law. The Mufti uses Turkish for the internal procedure and Greek for relations with the administration. Turkish is used in the mosques besides Arabic for public announcements and in any activity held by the religious men.

use of the language

Turkish is regarded as the language of the minority. For this reason language and/or education minority rights are concerned only with Turkish. It can be stated as a fact that the Pomaks and Muslim Roma are all fluent in Turkish with the exception of a very limited percentage of speakers (mainly women in mountain areas). This disregard of the Pomak and Romani languages by the law has assisted the overwhelming social dynamics of the Turkish language to predominate as the vernacular language within the Muslim

milieu. Besides, Pomak and Roma remain to this day unwritten and non-standardised languages.

Newspapers and books are imported from Turkey but have a rather limited circulation. A few minority newspapers are published and several radio stations make their broadcasts in Turkish throughout Thrace. A very small number of Greek-language media, including the local state radio, have a section in Turkish. Radio stations from Turkey can be picked up in areas close to the border. Furthermore, Turkish satellite TV channels can be picked up throughout Greece. The Komotini municipality relays a Turkish satellite channel.

Music and videotapes, mainly imported from Turkey, are widespread in the area of the minority. Turkish music and songs are played at festivities of all kinds. In some rare cases concerts in Greek and Turkish have been organized. No books in the Turkish language are published in Greece, however.

Turkish is used freely in all business contacts within the Muslim minority. Turkish is often used by Greek-speaking Christians in their social and professional contacts with Muslims. Bilingualism is considered to be an advantage in some commercial professions. In the main, Turkish is used informally in oral interactions between customers and shopkeepers. Turkish is also used in advertising in the minority media and in two newspapers in Komotini.

Turkish is used freely in public since its public use is regarded as acceptable in all fields. Young speakers usually marry within their group (cases of exogamy, marriage with Greek-speaking Christians, are rare and not tolerated socially) and this guarantees transmission of the language. Social organisations are not expected to use Turkish in public because there are no relevant regulations. Muslim establishments and institutions use Turkish exclusively in their internal affairs. Young Turkish speakers use it in their everyday life as their first language. Nonetheless, knowledge of Turkish is not held in the high degree of positive social esteem within wider Greek society, as is knowledge of English, German and French, for instance.

Despite the relatively good prospects for the Turkish language in education in Greece, the number of Thracian Muslim minority Turkish speakers is declining². On the other hand, the number of people without Turkish as a mother tongue or first language who learn Turkish in institutes and universities all around Greece for scientific or professional reasons will most probably increase. As a result of the Greek-Turkish political and economical rapprochement there is a development of Turkish studies.

*status of language
education*

In effect, Greece inherited the Ottoman Empire's educational structure for the minority schools of Western Thrace. This was based on the *millet* approach: each religious community controlled its own education. In the 1920s, these pre-existing Muslim/Turkish schools were linked to the Greek national educational system as "minority schools" under the terms of the Treaty of Lausanne. Their legal status has been gradually developed since then. Nevertheless, this shift from Ottoman to Greek sovereignty over Muslim schools followed territorial expansion on the part of Greece: first Thessalia in 1881 and then the New Territories in 1913 (Macedonia, Epirus, Crete and the islands of the eastern Aegean). Prior to the annexation of Western Thrace, the educational needs of Turkish speakers in Greece were acknowledged for the first time by the Act of 16-23 June 1882 concerning "Turkish and Jewish schools" in accordance with the terms of the Treaty of Constantinople of 1881. Since then, the Muslims of Greece have been regarded as Turkish-speaking³ and, consequently, all relevant legal regulations provide for Turkish as the language for instruction. However, this legal presumption reflects the dominant position of the Turkish language among the Muslim population as the mother tongue or *lingua franca*. Regulating the annexation of the New Territories in the aftermath of the Balkan Wars, the Treaty of Athens (1913) provided the right to education for the Muslims, as did the Treaty of Sevres (1920) concerning the protection of minorities in Greece.

The 1923 Treaty of Lausanne between Greece and Turkey, and ratified by Greece in 1923, constitutes the actual legal foundation for minority education. Articles 40 and 41 of the Treaty grant the right to establish private and public minority schools respectively. In practice, this division between public and private schooling is clearly implemented. The legal status of the minority schools combines elements of the legal nature of both private as well as public schools. This creates a *sui generis* situation, in which overwhelming state control relegates minority self-organisational structures to a subordinate position.

Nowadays, a complicated system of legal norms governs the establishment and operation of minority education facilities in Thrace. Furthermore, the Greco-Turkish Cultural Protocol of 20 December 1968 regulates cooperation between the two states with regard to the technical assistance provided for each other's minority education.

In Rhodes and Kos (Dodecanese islands), the teaching of the Turkish language was *de facto* abolished in the early 1970s. Rules relating to education in the minority's mother tongue are provided under international human rights laws such as the International Covenant on Civil and Political Rights (Article 27) ratified in 1997 and the Convention on the Rights of the Child (Article 30) ratified in 1992, by which Greece is also bound.

In addition to minority education, the Intercultural Education Act (Act 2413/1996) and a relevant ministerial decision⁴ provide the possibility for Turkish-speaking immigrants to be taught in their mother tongue and to learn their culture in public schools for 4 hours a week. So far, this provision has not been applied.

Recently (2001) a request to teach Turkish in a primary school in Athens with a substantial number of Turkish-speaking pupils from Thrace was not granted.

educational system

In Greece, education is compulsory for all children between the ages of 6 and 15, taking them from the 1st year of primary school to the 3rd year of (lower) secondary school. Pre-school education is available from the age of 4. In

primary education, the primary school (“dimotiko”) has 6 years. In secondary education, the lower level (“gymnasio”) has 3 years and the upper level (“lykeio”) also has 3 years. In tertiary education, studies last from between 3 to 5 years. Public education is free of charge for all students at all stages.

Primary and secondary education aims (Act 1566/1985⁵) to “contribute to the multilateral, harmonious and balanced development of pupils’ mental and psycho-corporal capacities to give them the option, independent of their sex or origin, to develop into integrated personalities and to live creatively”.

administration

The administration of education in Greece is carried out at a central level by the Ministry of Education (YP.E.P.TH.). The Minister of Education is ultimately responsible for the recruitment of teachers, providing buildings and resources, in-service teacher training and for educational policy; however, he receives advice and guidance from the Pedagogical Institute. In every prefecture there is one bureau for primary education and one for secondary education. They both implement all relevant legal regulations in the name of the Minister.

In public primary education, all teachers teach all the class subjects with the exception of gymnastics, foreign languages and art. Every teacher teaches about 30 pupils. Normally, every school has 6 years and 6 teachers. There are often schools with fewer than 6 teachers where pupils from different years are taught simultaneously. This is usually in isolated areas with limited number of pupils.

Local authorities (municipalities) are also involved in some decisions concerning the way that schools should operate.

Minority education in Thrace involves both the Minister of Foreign Affairs as well as the Minister of Education. This is because it is felt that minority education derives from Greek international obligations to act reciprocally vis-à-vis Turkish obligations to the Greek-Orthodox minority in Turkey⁶. It needs to be remembered that no major reform initiated by

the Ministry of Education can proceed without the approval of the Ministry of Foreign Affairs.

With regard to the administration of schools, the only language used by the authorities is the Greek language.

inspection

The Greek educational system does not use a system of inspectors. Instead there is a system of counsellors. In every prefecture there are counsellors connected to the Office of Education who operate under the direct administrative authority of the Ministry of Education. Their role is to observe the implementation of the curriculum by the schools and to manage deficiencies with regard to the operation of the schools. The counsellors who supervise minority schools are not obliged or expected to be fluent in Turkish.

In Thrace, the authority in charge of the administration/inspection of minority schools is the Coordinating Bureau for Minority Schools based in Kavala. The role of the Coordinator (head of the bureau) is to supervise the functioning of minority education, often in cooperation with other public services in the area.

There is no structure, governmental or otherwise, to support the Turkish language in the Greek educational system.

Minority schools in Thrace are expected to follow national guidelines.

2

Pre-school Education

target group

Pre-school education is meant for children aged between 4 and 6. Attendance is not compulsory.

legislation

The existence and functioning of kindergartens in Greece is based on Presidential Decree 200/1998. There are no specific provisions regarding minority pre-primary schools.

language use

All pre-school education for the Turkish-speaking children in Thrace is delivered through the medium of Greek. Minority children arrive at the kindergartens without the slightest knowledge of Greek. Teachers who are willing and

fluent will sometimes use Turkish to communicate with the children. In other instances, Turkish-speaking assistants or mothers of the children are invited to facilitate communications between children and teacher.

teaching materials Teaching and learning materials for the pre-school sector are all in Greek, produced at national level by the O.E.D.B. and by independent publishers.

teacher training Nursery school teachers, just as primary school teachers, must have teaching qualifications, which are granted after a four-year university course. Consequently, you can only become a nursery school teacher after completing four years of university study.

statistics No official data are available. In 2000, it was estimated that about 300 minority children received pre-school education, mainly in public kindergartens. This limited attendance can be attributed to the character of the minority society (mainly agricultural and traditional) and also to the fear of some of the parents that the long-term stay of their children in a Greek-speaking and Christian environment at that age might threaten their ethnic identity.

3 Primary Education

target group Primary education in Greece begins at the age of 6 and extends over a 6 year-period to the age of 12. Minority schools follow the same pattern.

structure In Thrace's minority schools, Muslim children can choose between the semi-private bilingual minority schools or the public (monolingual) Greek schools. There are 223 minority primary schools. Minority pupils living outside Thrace do not enjoy the special status of minority education. In every minority school there are at least 2 teachers: one Turkophone Muslim teacher for the subjects of the Turkophone curriculum and one Grecophone Christian for

the subjects of the Grecophone part of the curriculum. A teacher normally teaches between 1 to 30 pupils. The number of teachers in each school depends on the needs and the capabilities of each community. E.g. in the mountain area of the prefecture of Xanthi in Thrace, for example, there was a minority school with 1 pupil and 2 teachers and, in the town of Xanthi, there is a minority school with more than 300 pupils and at least 24 teachers.

According to the Greek Ministry of Education, in the school year 1997–1998 there were 223 minority primary schools in Thrace where the numbers of the teachers and pupils varied enormously for each school: 175 schools with 2 teachers, 1 with 3 teachers, 36 with 4 teachers, 3 with 5 teachers, 9 with 6 teachers, 2 with 7 teachers, 2 with 8 teachers, 1 with 9 teachers, 1 with 10 teachers, 1 with 11 teachers, 1 with 12 teachers and 1 with 24 teachers. Teachers of art, computer studies, foreign languages and gymnastics are not included. Attempts to “normalise” the numbers of teachers and pupils per school (meaning that some schools will have to close and a number of children move daily from one village to another and back) face strong resistance from various quarters: the communities, the “Turkish national idea” (since this proves a decrease in the number of the minority people), the Greek State (afraid that if it took such a step, it might be blamed for oppressing the minority) and the teachers’ trade unions (who want to retain as many jobs as possible). The minority schools follow the annual programme of the public primary schools with some additional holidays for Islamic religious celebrations.⁷ This means that for children who attend minority schools, the school year is at least 15 working days shorter. For a small number of minority children who follow their parents in their rural occupations, usually in the mountainous areas, the school year is even shorter (starting at the beginning of November and ending at the beginning of May). Minority schools experience a very high dropout rate. It is estimated that in the period from 1985 to 1995, 23.5% of the pupils who entered minority schools were unable to finish (with the national average dropout rate for primary schools in Greece over the same

period being about 1.2%). This high dropout rate is generally due to the socio-economic status of Muslim minority families, as well as low integration within broader Greek society and the economy.

legislation

The contemporary bilingual (Greek/Turkish) minority educational system is based first of all on Articles 40 and 41 of the Treaty of Lausanne, concerning private and public minority schools. The general laws on the organisation of mainstream education, as well as special laws and decrees, regulate the structure, organisation and content of minority education as applied specifically to the Muslim minority in Thrace. A bilateral Greco-Turkish Agreement signed on 20 December 1968 deals with Turkish as a teaching language in the minority schools, the material used in these schools, the textbooks and the school libraries. Section (V) of the Agreement guarantees “respect of the religious, racial and national consciousness” of the pupils in these schools. This agreement implemented relevant provisions of the Treaty of Lausanne (1923). A previous Greco-Turkish agreement signed in 1951 has been abolished by a new Protocol on Cultural Cooperation signed by the two countries in 2000.

As mentioned before, the legal character of minority education is based on a *sui generis* combination of legal regulations governing private and public schools. In effect, the minority schools are registered as private schools but fall under absolute State control. Minority schools are considered to be private schools governed closely by legislation concerned with public schools. The mixed legal character of minority schools constitutes one of the technical issues that are the cause of the problems experienced in Thrace. Furthermore, the right to establish a true private minority school, as provided for by the treaty of Lausanne (Article 40), has never been implemented.

A complex system of legal regulations governs minority school structure and operation. Act 694 of 1977 on Minority Schools of the Muslim Minority in Western Thrace constitutes one of the most relevant fundamental legal texts⁸.

language use

In primary and secondary minority education in Thrace, standard Turkish and Greek are used equally for language teaching as well as for teaching the curriculum. Turkish is used only in the minority schools and is not offered, even as a foreign language, in the primary or secondary public schools in Thrace at which a significant number of minority children prefer to study.

All minority schools follow a bilingual half-Greek, half-Turkish curriculum. The following are taught in Turkish: Turkish language skills, Religion, Mathematics, Physics, Chemistry, Gymnastics⁹ and Arts. The following are taught in Greek: History, Greek language skills, Geography, Study of the Environment and Civic Education. This pattern is followed in all years from the beginning to the end of the school year. As a result of this specific bilingual instruction, in combination with other factors (finance, teacher training, status of languages, etc), graduates from minority primary schools are more competent in Turkish than in Greek and many pupils, at the end of primary school, ignore Greek scientific terminology and are totally unable to express scientific thought in Greek.

Moreover, there are many minority schools (basically those in the mountain area and especially those with less than 3 classrooms and 3 teachers) that, for various reasons, are unable to follow the curriculum. This means that a number of minority children finish the school year having deficiencies in subjects taught both in Greek and Turkish.

teaching materials

Materials are generated at a central/national level and distributed equally in the minority schools. Up until 1999, the textbooks used by the minority schools for subjects in the Grecophone part of the curriculum were identical to the textbooks used in all Greek primary schools. Since they were written for pupils with Greek as a first language, minority pupils were facing great difficulties when using them. Presently, new books are being used that are written especially for Thracian minority pupils. They take into consideration the religious culture of the community and the fact Greek is not these children's first language/mother

tongue. The textbooks are printed in Athens by the O.E.D.B.: the organisation responsible for publishing textbooks.

The textbooks used up until 2000 for the subjects of the Turkophone curriculum were old and damaged or else photocopies of books printed in Turkey in the 1950s. Nowadays, new books in Turkish have been imported and are used with the approval of the Greek government. They have been edited in Turkey especially for the minority of Thrace: they follow the pattern of the textbooks used in Turkey but do not contain Turkish national symbols.

There are no libraries with books or other educational materials in Turkish in the minority schools. Teachers who intend to use some additional material in their lessons have to submit this to the minority schools administration for approval. The procedure is quite complicated and most teachers avoid it. This means that most of the teachers of the Turkophone part of the curriculum are restricted to the use of one approved textbook.

statistics

Bilingual (Turkish/Greek) primary education	
minority schools in Thrace	223
pupils	6,842
Grecophone Christian Orthodox teachers	437 (plus 41 teachers in foreign languages)
Turkophone Muslim teachers	417
Teachers of Turkish citizenship	7 ¹⁰

(Data supplied by the Greek Ministry of Education for the 2001–2002 school year)

No Turkophone special education is provided in Greece.

4 Secondary Education

target group Secondary education begins at the age of 12 and extends to the age of 18.

structures There is one minority secondary school (Gymnasium/Lyceum) in Komotini and one in Xanthi. Both are considered to be of a private character although both are controlled by the state (having a similar legal status to minority primary schools). Furthermore, there are two “Ierospoudastiria” (*medrese*, Islamic seminars) which have been operating since 1999 according to the classic pattern of Greek secondary education (3 years of lower secondary school (Gymnasium) plus 3 years of upper secondary school (Lyceum), one of which is located in the town of Komotini (established in 1949) and the other in the village of Ehinós in the mountainous area of Xanthi (established in 1956). In 2000-2001, the “Ierospoudastirio” in Komotini accepted female pupils for the first time.

legislation Minority secondary education is offered to graduates from minority primary schools. For a long time, only a limited number of students had the opportunity to go to a minority secondary school because of the limited number of places available. Nowadays, all children who are interested can attend minority secondary schools.

The two minority secondary schools mentioned before were founded in 1952 (Komotini’s “Celâl Bayar Secondary School”) and in 1964 (Xanthi’s minority secondary school)¹¹. According to law, these schools are equal to “the other private secondary schools operating in the State” and are directed by a School Board, whose principal is a Muslim of Greek citizenship. “Muslim students are allowed to attend this secondary school”¹². The Minister of National Education and Religious Affairs is in charge of the supervision of both secondary schools and exercises this power through the Minority Schools Coordinator. The

admission of students, their graduation and the secondary school's final exams are all conducted in the same manner and at the same time as those in other private secondary schools.

Recently (2000), all subjects taught in the minority secondary schools have been reformed with their content being modernised and curriculum subjects upgraded¹³. Furthermore, the curriculum taught at the "Ierospoudastiria" (*medrese*) has been set by the Ministerial Decision G2/5560 of 1999 after a long period of uncertainty about its content. Up until 1998, studies at the "Ierospoudastiria" lasted 5 years. Act 2621 of 1998 upgraded the courses to 6 secondary-school years. The reform was initiated by the Ministry of Education but was done without consulting the relevant minority authorities (Management Committee for the Vakf, the Mufti Office).

In addition to the minority secondary schools, there are five public secondary schools in the mountainous areas attended exclusively by minority pupils who are taught the complete curriculum in Greek, except for Religion which is taught in Turkish.

It is worth noting that more than 1,500 Muslim pupils chose (in 2002) to attend mainstream Greek public secondary schools all over Thrace. This figure represents 15% of the overall minority student population¹⁴.

language use

The two minority secondary schools follow the pattern of Greek public secondary schools (the curriculum) and the division of lessons according to language as in minority primary schools.

Religion and Turkish language proficiency are taught in Turkish, as well as the subjects of Physics, Mathematics, Drawing and Music which are taught in Turkish by Muslim Secondary Education instructors of Greek citizenship.

The subjects taught in the Greek language (modern and ancient), History and Civic Education and Geography, French or English and Arts are taught in Greek by public instructors of secondary education, seconded to the above secondary school by the Ministry of Education.

The two “Ierospoudastiria” follow a different pattern: Turkish language, Arabic language, Islamic History and various subjects connected with the teaching of religion (analysis of Kuran-i-Kerim, Hadith, Tevshir and Fuqh) are taught in Turkish. Other subjects are taught in Greek.

teaching materials

As in the primary sector, textbooks for secondary schools are produced at a national level. Textbooks for the subjects of the Turkophone part of the programme are imported from Turkey. There are occasional imports or donations of religious books from Arab Muslim countries and institutes.

statistics

Bilingual secondary teaching	
Minority Gymnasium of Komotini	375 pupils
Minority Gymnasium of Xanti	287 pupils
Minority Lyceum of Komotini	110 pupils
Minority Lyceum of Xanthi	107 pupils
Gymnasium of Ierospoudastirio of Komotini	153 pupils
Gymnasium of Ierospoudastirio of Ehinios	10 pupils
Lyceum of Ierospoudastirio of Komotini	90 pupils
Lyceum of Ierospoudastirio of Ehinios	17 pupils
Christian Orthodox teachers	55 (plus 6 for foreign languages)
Muslim teachers	31
Teachers of Turkish citizenship	9 ¹⁵

(Data supplied by the Greek Ministry of Education for the 2001–2002 school year.)

5 Vocational and further education

In Greece, vocational education begins at the age of 15. Once they have finished their compulsory education (primary school and gymnasium), all children can choose between taking the 3-year Lyceum course leading to university, (Act 2640/1998) taking the 2 to 3-year course of T.E.E that leads to I.E.K., T.E.I. (polytechnics) or entering the labour market straight away.

Apart from this structure which comes under and is supervised by the Ministry of Education, there are also the training schools of the O.A.E.D (organisation for the trades) under the supervision of the Ministry of Labour, attended by students of all ages. Regarding the use of Turkish in vocational training, we note that in none of these schools is there any use of Turkish, either as a subject or as a medium of instruction.

It is worth noting that the Minority Scientists Association is active within the vocational training sector. This association, which operates in Komotini, offers and finances classes on needlework skills to about 50 Muslim girls each year who come mainly from rural areas and who, for various reasons, are not attending secondary school. Turkish is used as a medium of instruction in these classes.

6 Higher education

The Turkish language is offered as a subject in various university departments: at the Democritus University of Thrace (Komotini), the University of Aegean (Rhodes), the Aristotle University of Thessaloniki (Florina), the Ionian University (Corfu), the University of Crete (Rethimno) and at the University of Macedonia (Thessaloniki). Mainly, this is in departments dealing with International, Balkan, Mediterranean and Black Sea studies as well as Historical Studies. In Thrace, moreover, there are at least 3 private tutoring schools for foreign languages where Turkish is taught.

teacher training

Pre-primary teachers are required to take a 4-year university course. On completion, they need to pass an exam at national level before they can be hired by the state and obtain a place within the national education system. They receive in-service training (seminars) on administration and other matters. The same happens with the Orthodox teachers who teach the subjects of the Grecophone part of the curriculum. Nowadays, most of the Faculties of Education offer some subjects on the education of minorities and less privileged children but these should not be seen as specialising on the topic of minority educational issues in Thrace. There is no shortage of teachers. Muslim teachers for the Turkophone curriculum in minority schools in Thrace are now educated at EPATH (Special Pedagogical Academy of Thessaloniki) and recruited from among minority young people: graduates of lycea or Ierospoudastiria (about 30 every year – most of them having the Pomak language as their mother tongue). Studies last 2 years. All subjects are taught in Greek. Students are offered only one lesson on Turkish Literature for 2 hours a week in Turkish. As they are considered to be fluent Turkish speakers, no further subjects are offered either in the Turkish language or in terminology and teaching methodology, in maths, physics, chemistry and religion (despite the fact that all these subjects are supposed to be taught in Turkish by the minority teachers). Graduates of EPATH are frequently blamed for having relatively little knowledge of Turkish. The Greek Ministry of Foreign Affairs, as well as the Ministry of Education, has announced that EPATH will be upgraded to a university department. Teachers for secondary schools are graduates from the relevant university faculties and departments and have received occasional pedagogical lessons.

statistics regarding
EPATH

Teachers	Students	
16	preliminary form:	16 (all male)
	first class:	19 male and 7 female
	second class	19 male and 7 female

(Data supplied by the Greek Ministry of Education for the 2001–2002 school year.)

7

Adult education

During the past 20 years, significant steps have been taken in Greece in the sector of adult education. In addition to the activities of NELE (Prefecture's Committee for People's Training), new educational structures such as KEK (Centres for Professional Training) and the Open University have been established while significant discussions on Life Long Learning are in progress. In Thrace, there is considerable activity taking place specifically in the field of adult education. Special projects financed by national and European Union funds and managed by the Ministry of Labour are directed both at the Muslim minority and the Christian majority. Other projects, financed and managed by independent bodies, are mainly concerned with minority people (often women) and are aimed at improving their fluency in Greek and their professional skills.

As all minority adults are considered to be fluent Turkish speakers, and since the priority is to learn Greek and to integrate into Greek society and the economy, no use is made of the Turkish language in such programs either as a subject or as a medium of instruction.

8

Educational research

During the last decade, major work has been done in Greece in educational research¹⁶.

With regard to minority primary education in Thrace, an important project took place with the principal aim of improving the fluency of minority pupils in Greek and in this way to facilitate their entry into the Greek public educational system and, further, into the Greek national economy and society. It lasted 3 years (1997–2000), cost more than 3,500,000 euros and was financed by both national and European Union sources. A major research project was carried out on socio-linguistics, law, existing pedagogical material and mutual methods of approach among Christians and Muslims. The project led to new textbooks being produced that were specially adapted to the needs of the Turkophone pupils. These textbooks were accepted by the Ministry of Education and are now in use in all minority schools¹⁷. The project also included the training of teachers whereby they learned how to use the new educational material.

A similar project is now running for secondary school minority pupils. It is planned to last for 3 years (2002–2004) with a budget of about 4,400,000 euros and is aimed at improving the fluency of minority pupils in Greek and their position in the school system in general.

No educational research into the teaching of Turkish in the minority schools has been carried out to date.

Apart from that, various independent studies deal with legal, educational and linguistic aspects of the Muslim minority's education¹⁸.

Prospects

In Greece, as in all Balkan countries, bilingualism was for many years considered a handicap rather than a merit or advantage, since the “other” language was considered to be a link with the national culture of a neighbouring (and not always friendly) state and a potential conveyor of an antagonistic national ideology that might threaten territorial integrity.

Turkish, an “ideologically hostile” minority language in Greece, became the official language of minority education under the international obligations of Greece. However, the education of the Turkish-speaking Muslim minority in Greece was established, and for a long time operated and was examined, in relation to the education of the declining Greek-Orthodox minority in Turkey (in 1920 still more than 200,000 but by 2002 having dwindled to about 2,500 people). This situation caused minority education to become trapped in Greco-Turkish bilateral relations and, more specifically, connected with the education of a declining Greek minority in Turkey. The deterioration of these relations mostly entailed deterioration in the quality of minority education in Thrace and deterioration, of course, in the quality of the teaching of Turkish.

The recent improvement in Greco-Turkish relations has had a positive effect on minority education in Thrace and has led to the resolution of a longstanding problem (more than two decades’ old) concerned with schoolbooks for minority primary schools in Thrace. In 1999, after a long period of inactivity, Greece and Turkey implemented the Protocol of 1968. New books were published in Turkey, imported and subsequently distributed to the pupils in Greece. Under the current circumstances, the teaching of Turkish in the minority schools in Thrace seems to have realistic prospects for improvement. Nevertheless, Greek educational policy still seems to ignore the perspectives that European Law could offer on improving the education of minorities and breaking away from bilateral Greco-Turkish relations and

complications. Even so, Greece has not ratified the European Charter for Regional or Minority Languages or the Framework Convention for the Protection of National Minorities. Both instruments could trigger legal and educational solutions, which would enhance the minority's social integration through a sustainable educational procedure.

10 Summary statistics

The more recent data available from the National Statistics Service, in 1997/98, shows the following figures in Greece.

schooltype	figures of students
pre-primary schools	141,601 pupils (4,379 at private centres)
primary schools	645,569 pupils (43,150 pupils at private schools)
lower-secondary schools	392,819 pupils (17,165 pupils at private schools)
upper-secondary schools	239,385 pupils (14.366 pupils at private schools)
TEI	64,457 students (34,490 of these are girls)
University	109,939 students (61,926 of these are girls)

Source: Ministry of Education

Pupils in minority primary schools in Thrace 1960-2003

School year	No. of pupils	School year	No. of pupils	School Year	No. of pupils	School year	No. of pupils
1960-61	11,268	1971-72	15,237	1982-83	11,633	1993-94	8,665
1961-62	11,399	1972-73	14,966	1983-84	11,495	1994-95	8,627
1962-63	11,880	1973-74	14,754	1984-85	11,295	1995-96	8,359
1963-64	12,165	1974-75	13,978	1985-86	10,965	1996-97	8,062
1964-65	13,040	1975-76	13,461	1986-87	10,474	1997-98	7,561
1965-66	13,646	1976-77	13,191	1987-88	10,328	1998-99	7,200
1966-67	14,276	1977-78	13,101	1988-89	9,931	1999-2000	7,046
1967-68	14,922	1978-79	12,885	1989-90	9,468	2000-01	7,107
1968-69	16,078	1979-80	12,500	1990-91	9,829	2001-02	6,842
1969-70	15,945	1980-81	12,307	1991-92	9,344	2002-03	6,694
1970-71	15,637	1981-82	12,085	1992-93	9,090		

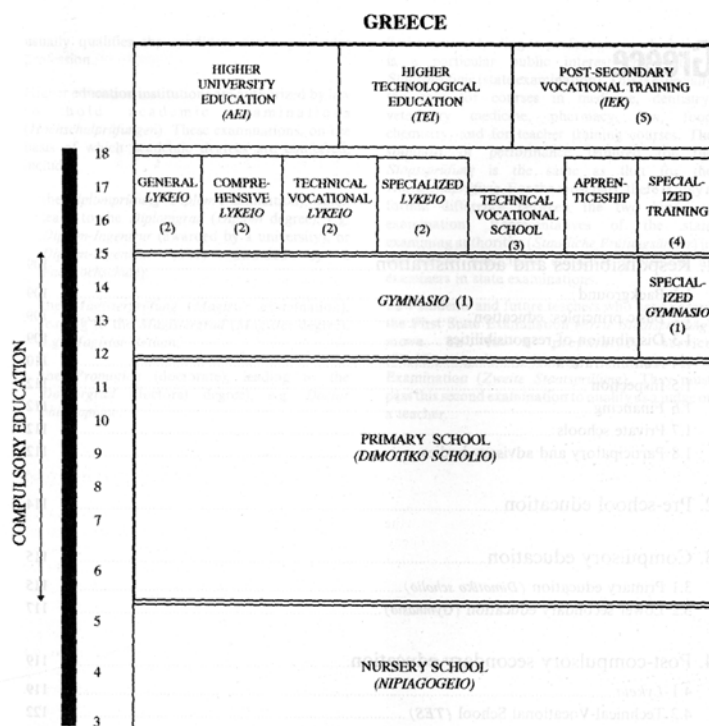
Source: Ministry of Education

Pupils in minority secondary education in Thrace (1990-2003)

Ierospoudastiria		Minority secondary schools	
School year	Number of pupils	School year	Number of pupils
1990-91	165	1990-91	318
1991-92	175	1991-92	336
1992-93	183	1992-93	333
1993-94	176	1993-94	367
1994-95	193	1994-95	364
1995-96	207	1995-96	417
1996-97	298	1996-97	562
1997-98	95	1997-98	646
1998-99	230	1998-99	740
1999-2000	241	1999-2000	812
2000-01	260	2000-01	905
2001-02	250	2001-02	909
2002-03	240	2002-03	925

Data referring to the pupils of the minority secondary schools in Thrace were collected on behalf of the European Monitoring Centre for Racism and Xenophobia, which also sponsored the survey. (Source: Ministry of Education**)

EDUCATION SYSTEM (EURYDICE)



1. The *Gymnasio* provides general education at lower secondary level with the leaving certificate (*Apolytirio Gymnasion*) providing access to the *Lykeio*. Evening *Gymnasias* provide equivalent education for employed persons 14 years of age or over. There are specialized Ecclesiastical and Music *Gymnasias* and *Gymnasio* Sports Departments.
2. The *Lykeio* provides education at upper secondary level with the leaving certificate (*Apolytirio Lykeion*) providing access to the general university entrance examinations. General *Lykeia* provide general secondary education. Technical-Vocational *Lykeia* combine general education with vocational training. Comprehensive *Lykeia* aim to link general and technical-vocational education. There are specialized Classical, Ecclesiastical and Music *Lykeia* and *Lykeio* Sports Departments. Evening *Lykeia* provide equivalent education, lasting 4 years, for employed persons.
3. The Technical-Vocational School (*TES*) provides up to 2 years of technical-vocational education at upper secondary level leading to employment. Evening *TES* provide courses of up to 3 years for employed persons.
4. Specialized training of various lengths, in particular the courses run by the *OAED* (Manpower Employment Organization).
5. Post-secondary vocational training is provided in Institutes of Vocational Training (*IEK*) which do not correspond to a specific level of education.

References and further reading

The most important legislative regulations concerned with general education

1. 1304/1982 (abolishes the inspectors for primary and secondary education, establishes the institution of the school's counsellor).
2. 1268/1982 on the structure and functioning of higher education.
3. 1566/1985 on the structure and functioning of primary and secondary education.
4. 2525/1997 on the unified lyceum, access to higher education, and evaluation of the educational procedures.
5. 2640/1998 on secondary technical education.

Main official texts regulating the status of Turkish (other than in education)

1. Code of Penal Procedure, article 233.1 and Code of Civil Procedure, article 252.1, providing interpreters for any non-Greek speaker, and thus for any Turkish speaker, during court hearings.
2. Presidential Decree 55/1999, FEK A 58, article 57. The Voting Procedure Code provides for Turkish-speaking interpreters in polling stations in the prefectures of Evros, Xanthi, Rodopi and Dodecanese.
3. Act 1920/1991, FEK A 182, on the Muftis, article 7. Officially, the Muftis must only use the Greek language. Turkish is used in the special courts (*ierodikeio*) where the Muftis adjudicate in family and inheritance cases where Islamic law is applied.

Main official texts regulating the teaching of Turkish

1. Treaty of Lausanne, 1923, articles 40 and 41.

Article 40: Greek nationals belonging to [the Muslim minority] will enjoy the same treatment and security in law and in fact as other [Greek] nationals. In particular, they will have an equal right to establish, manage and control, at their own expense, any charitable, religious and social institutions, any schools and other establishments for instruction and education, with the right to use their own language and to exercise their own religion freely therein.

Article 41: As regards public instruction, the [Greek] government will grant, in those towns and districts where a considerable proportion of Muslim nationals are resident, adequate facilities for ensuring that instruction will be given in primary schools to the children of such [Greek] nationals through the medium of their own language. This provision will not prevent [the Greek] government from making the teaching of the [Greek] language obligatory in the said schools.

In towns and districts where there is a considerable proportion of [Greek] nationals belonging to [the Muslim minority], this [minority] will be assured an equitable share in the enjoyment and application of the sums which may be provided out of the public funds under the State, municipal or other budgets for educational, religious or charitable purposes.

The sums in question will be paid to the qualified representatives of the establishments and institutions concerned.

2. Educational Protocol between Greece and Turkey, 1968
3. Act 682/1977 (FEK A' 244) on private education.
4. Legislative Decree 2203, 15.8.1952 (FEK A' 222, 1952).
On the establishment of a secondary school under the name of "Jelal Bayar Secondary School" in Komitini. Modified and complemented by the Legislative Decree 2567/53.
5. Ministerial Decree 149251, 28.11.1957 (FEK B' 162, 1958). On the analytical curriculum and timetable of Muslim schools.
6. Ministerial Decree 28767, 5.4.1965 (FEK G' 142, 1965).
Permit to establish a private daily secondary school (in Xanthi)
7. Royal Decree 31, 10.10.1968 (FEK A' 8, 1969). On the establishment of the Special Education Academy of one department in the city of Thessaloniki.
8. Royal Decree 725, 29.10.1969 (FEK A' 26, 1969). On determining the analytical curriculum and timetable of the subjects to be taught by the Special Education Academy of Thessaloniki.

9. Legislative Decree 1109, 25.1.1972 (FEK A' 17, 1972). On the modification, complementation and substitution of the provisions of Legislative Decree 3065/1954 and settlement of issues concerning the Education of the Minority in general in Western Thrace.
10. Act 694, 16.9.1977 (FEK A' 264, 1977). On Minority Schools of the Muslim Minority in Western Thrace.
11. Act 695, 16.9.1977 (FEK A 264, 1977). On the settlement of issues concerning the teaching and supervisory staff of Minority Schools and of the Special Education Academy.
12. Ministerial Decree 16287, 18.2.1978 (FEK A' 139, 1978). On the manner of appointing the Principals and the Vice-Principals of Minority Schools and the competence and duties of the Vice-Principals of these Schools.
13. Ministerial Decree 55369, 16.5.1978 (FEK B' 501, 1978). On issues of registrations, transfers, studies, examinations, degrees and other school issues of Minority Schools of the Muslim Minority in Western Thrace.
14. Ministerial Decree G2/15, 9.1.1985 (FEK B' 20, 1985). Teaching of the subject of Environmental Studies in Minority Schools of Western Thrace.
15. Law 2341, 2.10.1995 (FEK A 208, 1995). Settlement of issues of the teaching staff of minority schools of Thrace and the Special Education Academy of Thessaloniki and other provisions.
16. Ministerial Decree P.152.11/B3/790, 28.2.1996 (FEK B' 129, 1996). Determination of the percentage of positions of candidates coming from the Muslim minority of Thrace for entrance in Higher Education Institutions
17. Ministerial Decree G2/152, 22.5.1996 (FEK B' 422, 1996). Registration procedure of schoolboys and school-girls in the first form of Minority Secondary Schools.
18. Act 2621, 23.6.1998 (FEK A' 136, 1998). Settlement of issues on the organisation and operation of Technological Educational Institutions and other provisions.
19. Act 2640, 3.9.1998 (FEK A 206, 1998). Secondary technical-vocational education

20. Ministerial Decree G2/5560, 25.11.1999 (FEK B 2162, 1999). Timetable of Religious Schools

21. Ministerial Decree G2/933, 3.3.2000 (FEK B 372, 2000). Timetable of forms A, B and C of Minority Lyceums

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Addresses

official bodies

Ministry of Education and Religious Affairs
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Notes

1. These figures are based on the authors' unpublished research. No official data are available.
2. When examining the relevant statistics (see Chapter 10, Statistics Summary), one finds that the number of students in minority primary schools over the last 30 years has seriously declined and is likely to continue to do so. This situation is attributed to the fact that the urbanisation and modernisation process has caused the average minority family to have fewer children such that it is now gradually approaching Greek national standards.
3. The only exception was the Albanian-speaking population of Epirus in the Interwar.
4. Minister of National Education and Culture, F10/20/G1/708/7-9-1999.
5. See below. *The most important legislative regulations on general education.*
6. As expressed by the Ministry of Foreign Affairs. *Hellenic Republic Ministry of Foreign Affairs*, 7.2002 <http://www.mfa.gr/english/the_ministry/>.
7. One day for each of the 5 «kandil», five days for «sheker bayram» (yiyd ül fitr) and five days for “kurban bayram” (iyid ül edha).
8. See below *Main official texts regulating the teaching of Turkish.*
9. Recently, and after the hiring of gymnasts in many minority schools, this subject passed de facto to the Grecophone part of the curriculum.

10. These teachers are contracted on the basis of the Greco-Turkish agreement of 1968; the same number of teachers of Greek citizenship is contracted by Turkey for Greek minority education in Istanbul.
11. By Legislative Decree 2203/1952 and Ministerial Decree 28767/1965 respectively.
12. *Ibid.*
13. Ministerial Decision G2/933 of 2000 (as stated in the Constitution).
14. Estimation of the author.
15. These teachers are contracted on the basis of the Greco-Turkish agreement of 1968; the same number of teachers of Greek citizenship is contracted by Turkey for Greek minority education in Istanbul.
16. *The Greek Pedagogical Institute*. 10.8.2002 <<http://www.pi-schools.gr>>.
17. See above, Chapter 3 “Primary education. Teaching material”
18. The Minority Groups Research Centre (KEMO), www.kemo.gr organised a conference on the minority languages spoken in Thrace in 1998. A book containing the results of this conference was published in 2001: *The linguistic alterity in Greece*, (in Greek) Alexandria/KEMO, Athens, 2001. Another book (acts of a relevant conference) dealing with minority education was published in 2002: *Education of linguistic minorities*, Ev. Tressou & S. Mitakidou (eds.), (in Greek), Paratiritis, Thessaloniki. For a compilation of legal texts relating to minority education and translated into English see: *Mercator-Legislation* No. 42, “The legal protection of the linguistic otherness in Greece”, www.troc.es/ciemen/mercator/index.gb.htm. For the Turkish and Pomak language, see European Parliament, *The European Union and lesser used languages*, Working Paper, Education and Culture Series, EDUC 108 EN, [Brussels/Barcelona 2002], pp. 70-74 and www.uoc.es/euromosaic/
19. With no official status.

Other websites on minority languages

- Mercator* **www.mercator-central.org**
General site of the Mercator-project. It will lead you to the three specialized centres:
- Mercator-Education* **www.mercator-education.org**
Homepage of Mercator-Education: European Network for regional or minority languages and education. The site contains the series of regional dossiers, a database with organisations and bibliography and many rated links to minority languages.
- Mercator-Media* **www.aber.ac.uk/~merc/**
Homepage of Mercator-Media. It provides information on media and minority languages in the EU.
- Mercator-Legislation* **www.ciemen.org/mercator**
Homepage of Mercator-Legislation. It provides information on minority languages and legislation in the EU.
- European Union* **<http://europa.eu.int/comm/education/langmin.html>**
At the website of the European Union an explanation is given of its support for regional or minority languages.
- Council of Europe* **<http://conventions.coe.int/>**
European Charter for Regional or Minority Languages. (1992) and *Framework Convention for the Protection of National Minorities* (1995) European Treaty Series/Série des traités européens ETS 148 and 157, Strasbourg.
- Eurydice* **www.eurydice.org**
Eurydice is the information network on education in Europe. The site provides information on all European education systems and education policies.
- EBLUL* **www.eblul.org/**
Homepage of the European Bureau for Lesser Used Languages. This site provides general information on lesser used languages as well as on projects, publications and events.

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Frisian; the Frisian Language in Education in The Netherlands (3rd)
Gaelic; the Gaelic Language in Education in the UK
Galician; the Galician Language in Education in Spain
German; the German Language in Education in Alsace, France (2nd)
German; the German Language in Education in South Tyrol (Italy)
Irish; the Irish Language in Education in Northern Ireland
Irish; the Irish Language in Education in the Republic of Ireland
Ladin, the Ladin Language in Education in Italy
Meänkieli and Sweden Finnish; the Finnic Languages in Education in Sweden
North-Frisian; the North Frisian Language in Education in Germany
Occitan; the Occitan Language in Education in France
Sami; the Sami Language in Education in Sweden
Scots; the Scots Language in Education in Scotland (UK)
Slovenian; the Slovenian Language in Education in Austria
Sorbian, the Sorbian Language in Education in Germany
Swedish; the Swedish Language in Education in Finland
Welsh; the Welsh Language in Education in the UK

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