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TURKISH

The Turkish language in education in Greece
| 2nd Edition |

| Regional dossiers series |





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Glossary

| | |
|---------------|---|
| EPATH | Special Pedagogical Academy of Thessaloniki |
| FEK | Fyllo tis Efimeridas tis Kyverniseos [Issue of Government Gazette] |
| IM | Ierospoudastirio (Medrese) Muslim theological seminary |
| IEK | Institouta Epagelmatikis Katartisis [Institutes for Professional Training] |
| OAED | Organismos Apasholisis Ergatikou Dinamikou [Organisation for Labour Occupation] |
| OEDB | Organismos Ekdoseos Didaktikon Biblion [Organisation for the Publishing of Textbooks] |
| PD | Proedriko Diatagma [Presidential Decree] |
| TEI | Technologika Ekpaideftika Idrymata [Institutes of Technical Higher Education] |
| YPPETH | Ypourgeio Paideias, Erevnas kai Thriskevmaton [Ministry of Education, Research and Cults] |

Foreword

background Regional and minority languages are languages that differ from the official state language. The Mercator Research Centre on Multilingualism and Language Learning uses the definition for these languages defined by the European Charter for Regional or Minority Languages (ECRML):

“Regional and minority languages are languages traditionally used within a given territory of a state by nationals of that state who form a group numerically smaller than the rest of the state’s population; they are different from the official language(s) of that state, and they include neither dialects of the official language(s) of the state nor the languages of migrants”. The Mercator Research Centre aims at the acquisition, application and circulation of knowledge about these regional and minority languages in education. An important means to achieve this goal is the Regional dossiers series: documents that provide the most essential features of the education system of regions with a lesser used regional or minority language.

3

aim The aim of the Regional dossiers series is to provide a concise description of European minority languages in education. Aspects that are addressed include features of the education system, recent educational policies, main actors, legal arrangements and support structures, as well as quantitative aspects such as the number of schools, teachers, pupils, and financial investments. Because of this fixed structure the dossiers in the series are easy to compare.

target group The dossiers serve several purposes and are relevant for policymakers, researchers, teachers, students and journalists who wish to explore developments in minority language schooling in Europe. They can also serve as a first orientation towards further research, or function as a source of ideas for improving educational provisions in their own region.

link with Eurydice The format of the Regional dossiers follows the format of Eurydice – the information network on education in Europe – in

order to link the regional descriptions with those of national education systems. Eurydice provides information on the administration and structure of national education systems in the member states of the European Union.

contents

Every Regional dossier begins with an introduction about the region concerned, followed by six sections that each deals with a specific level of the education system (e.g. primary education). Sections eight and nine cover the main lines of research into education of the concerned minority language, the prospects for the minority language in general and for education in particular. The tenth section gives a summary of statistics. Lists of regulations, publications and useful addresses concerning the minority language, are given at the end of the dossier.

1 Introduction

language

The Turkish language belongs to the Ural–Altaic group of languages. Turkish as spoken in Greece basically consists of Rumeli (European) 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. Turkish is also spoken in the islands of Kos and Rhodes by Greek citizen Muslims.

population

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, at the time, was belonging to the Byzantine Empire.

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

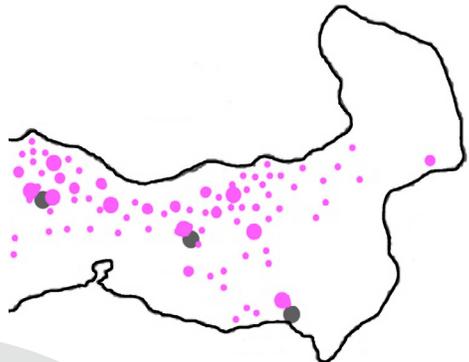
In 1923, the new frontier was defined by breaking the geographical area of Thrace up into three parts: Bulgaria annexed the northern part, Turkey the eastern part and Greece the western part.

In order to resolve the Greek-Turkish dispute and to eliminate the “minority question” in both countries, an exchange of populations was decided on and carried out on the ground of



Figure 1. Turkish spoken in Greece. (Source: Tsitselikis, K., 2001)

Figure 2. Main concentration of minority schools in Thrace. (Source: Tsitselikis, K., 2001)



religion. 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 and the islands Imvros/ Gökçeada and Tenedos/ Bozcaada 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 estimated that some 90,000 Muslim Turkish speakers live in Thrace, predominantly Turkish, as well as Pomak and Roma. Furthermore, more than 10,000 Thracian Muslim Turkish speakers live elsewhere in Greece (mostly in Athens). When examining the relevant statistics one finds that the number of Muslim students in both minority and public schools over the last 30 years has declined. This 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.

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 everyday life.

Less than 10,000 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 areas of 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 after 1991. 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 361,208 according to the 2011 census. Turkish,

as mother tongue or as a second language, is spoken by 85,000 minority Muslims (our estimation). Muslims of Thrace live also in Athens (15,000) and Thessaloniki (5,000). A few Christian Greek-speaking inhabitants of Thrace, mainly people older than 65 years, are able to communicate through Turkish. In all, unofficially, some 0.2 % of Greece's population (some 200,000 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 Turkish-speaking 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 in Thrace 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**

Greece has not signed the European Charter for Regional or Minority Languages. The legal protection of Turkish is concerned principally with education rights, in accordance to the Treaty of Lausanne (1923) 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 Thracian Muslims, appointed by the State as public servants and acting as judges) must only use the Greek language. They use Turkish in the special sharia 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.

Turkish is regarded as the language of the minority. For this reason language and/or education minority rights are concerned only with Turkish. An empirical assessment shows 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 un- written 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.

In some rare cases concerts in Greek and Turkish are organized. A very small number of books in the Turkish language have been published in Thrace, however. Due to low cost publishers from the minority choose to publish books in Turkey.

Turkish is used freely in all business contacts within the Muslim minority. Turkish is rarely used by Greek-speaking Christians in their social and professional contacts with Muslims. Bilingualism is considered to be an advantage in some commercial professions (tourism). Turkish is also used in advertising in the minority media and in two newspapers in Komotini.

Young speakers 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 within the Greek society not esteemed as highly as knowledge of English, German and French, for instance.

**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 administrative system, according to which each ethno-religious community was managing 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 particular shift over Turkish schools from Ottoman to Greek sovereignty, followed territorial expansion on the part of Greece: first Thessaly 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-speaking (the only exception was the Albanian-speaking population of Epirus in the Interwar) 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.

Nowadays, a complicated system of legal norms governs the establishment and operation of minority education facilities in Thrace. Furthermore, the Greek-Turkish Cultural Protocol of 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 abolished in 1972 (Tsitselikis, 2016). 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 4415/2016 renewing Act 2413/1996) provides the possibility for a foreign (non-Greek) language to be taught for migrants in public schools. So far, this provision has not been applied.

education system

In Greece, education is compulsory for all children between the ages of 5 and 15, taking them from the nursery/pre-primary school to the 3rd year of (lower) secondary school. Pre-school education is available from the age of 4, if and where free slots are available. In primary education, the elementary/primary school ("dimotiko") has 6 classes. In secondary education, the lower level ("gymnasio"/gymnasium) has 3 classes and the upper level ("lykeio"/lyceum) also has 3 classes. In tertiary education, studies last from between 3 to 5 years. Public education is free of charge for all students at all stages

private and public

The 1923 Treaty of Lausanne between Greece and Turkey, 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 both private and public minority schools. In practice, this division between public and private schooling is not implemented clearly. 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.

bilingual education forms

The minority schools of Thrace (elementary, gymnasia and lycea) are bilingual, in Greek and Turkish. There are no other equally bilingual schools in Greece to the exception of foreign

schools (French, American, German etc.). The Jewish community schools (two private and one public) also provide Hebrew language courses.

administration

The administration of education in Greece is carried out at a central level by the Ministry of Education. The Minister is ultimately responsible for the recruitment of teachers, providing buildings and resources, in-service teacher training and for the design and implementation of the educational policy, receiving, as a rule, advice and guidance from the Institute of Educational Policy. 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.

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 is an international (bilateral with Turkey) issue as it derives from international obligations stemming from the Treaty of Lausanne. 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 local Office of Education, who operate under the direct administrative authority of the Ministry of Education. Their role is to provide guidance and observe the implementation of the curriculum by the schools and to manage deficiencies with regard to the operation of the schools. Until 2014, the authority in charge of the administration/ inspection of minority schools was the Coordinating Bureau for Minority Schools. Since 2014, minority schools have been placed under the administrative bodies that

supervise all public schools of the Region. From that time and on, two more special (Muslim) counsellors, one in Xanthi and one in Komotini, are appointed to deal with minority schools (Act 2014/2014, Art. 63).

Apart from these two Turkish-speaking, Thracian Muslim Minority counsellors, there is no other body or structure, governmental or else, to support the Turkish language in the Greek educational system.

Minority schools in Thrace are expected to follow national guidelines.

**support
structure**

The above mentioned inspection bodies also undertake the task to support the minority education and language.

2 Pre-school education

| | |
|--------------------------|---|
| target group | Pre-school education is meant for children aged between 4 and 6. Attendance is compulsory from the age 5 onwards. |
| structure | Pre-school education and care offered in pre-primary schools is part of primary education. Pre-primary schools (Nipiagogeia) accept children at the age of four and five years; attendance, however, is compulsory only for children from the age of five years, with a maximum of 25 children per class. The aim is to fully prepare the child for primary school, support working parents and reinforce the role of State care in order to eliminate any educational-social discrimination. |
| legislation | The existence and operation of preschool educational institutes in Greece is based on Act 1566/1985, on Act 2525/1997, on Act 3518/2006 and on the Presidential Decree 79/2017. There are no specific provisions regarding minority pre-primary schools, or public pre-primary schools attended exclusively by minority infants. |
| language use | All pre-school education for the Turkish-speaking children in public kindergartens/ pre-primary schools in Thrace is delivered through the medium of Greek. Almost all minority children arrive at the kindergartens without the slightest knowledge of Greek. Teachers who are willing and fluent will sometimes use the children's mother tongue (Turkish, and in some cases, Pomak) to communicate with the children. In rare instances, Turkish-speaking assistants or mothers of the children are invited to facilitate communications between children and teacher. Recently, (2017) bilingual, and, when necessary, tri-lingual (Turkish-Pomak-Greek) kindergartens for Muslim children have been suggested by the government for a pilot phase. |
| teaching material | Teaching and learning materials for the pre-school sector are all in Greek, produced at national level by independent publishers. However, in cases, and depending on the number of Turkish speaking pupils in the classroom and the will and the capability |

of the kindergarten's teacher, teaching material in Turkish might be used.

statistics

At the beginning of the 2000's, pre-school attendance in Thrace was extremely limited, which can be attributed to the mainly agricultural and traditional character of the minority society 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.

During the 2017-2018 school year, 1,273 Muslim infants attend public pre-primary schools in Thrace. This same year, there are 4 private nursery schools/ centres for the daily care of minority children up to the age of 4 in Thrace, operating under the Culture and education Foundation of the Minority of Western Thrace, using both Turkish and Greek. Two in the area of Xanthi (at the villages of Selero and Chrisa, where 7 and 12 children are enrolled respectively) and two in the area of Komotini (at the villages of Dokos and Filira, where 12 and 17 children are enrolled respectively).

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 public primary education, all teachers teach all the class subjects with the exception of gymnastics, foreign languages, technology and art. Every teacher teaches about 25 pupils. Normally, every elementary school has 6 classes and 6 teachers. There are some 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.

Regarding primary education, Muslim Minority families in Thrace can choose between the semi-private bilingual minority schools or the public (monolingual) Greek schools. Thracian Muslim Minority pupils living outside Thrace do not enjoy the special status of minority education.

In every minority elementary school there are at least 2 teachers: one Turkish-speaking teacher for the subjects of the Turkish-language curriculum and one Greek-speaking Christian teacher for the subjects of the Greek-language part of the curriculum. A teacher normally teaches between 1 to 25 pupils. The number of teachers in each school depends on the needs of each community.

In the beginning of 2000s, discussions and attempts on the “normalisation” of the numbers of teachers and pupils per school (meaning that some schools would have to close and a number of children move daily from one village to another and back), faced 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 such an obligatory step should be taken, the State might be blamed for oppressing the minority) and the teachers’ trade unions (who want to retain as many jobs as possible).

It is worth to mention that when the number of pupils of a village follow below a certain number, and depended on the morphology of the area, the operation of minority schools are

put under temporary suspension, and the pupils are moved to the nearby minority schools, on States' expenses. From 2000 onwards this phenomenon occurs more and more often, especially in villages and schools of the mountainous area.

The minority schools follow the annual programme of the public primary schools with some additional holidays for Islamic religious celebrations. This means that for children who attend minority elementary schools, the school year might be 5 to 10 working days shorter: one day for each of the 5 "kandil", five days for "sheker bayram" (eid-al fitr) and five days for "kurban bayram" (eid-al adha). Besides, 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 (they start attending school at the beginning of November and depart at the beginning of May).

It has to be mentioned that till the end of 2000s, minority schools were experiencing a very high dropout rate. It is estimated that some 23% of the pupils who were entering minority schools were unable to complete primary education (with the national average dropout rate for primary schools in Greece over the same period being about 1.2%). This high dropout rate was generally due to the socio-economic status of Muslim minority families at the time, as well as to the low integration within broader Greek society and the economy.

The positive discrimination steps taken by the Greek State (facilitation of the access of Thracian Muslim Minority youth to Greek Higher/ Tertiary education – see below) in mid-90s, in combination with the implementation of the "Education of the Muslim Minority Children in Thrace" Programme (1997 and on – see below) and the amelioration of the Greek–Turkish relations after 1999, resulted in, among other things, an increase of the trust of the Minority Thracians towards the Greek State.

These drove to a dramatic reduction of the dropout rate in the minority schools, while, in parallel, drove to a significant raise of the numbers of Minority pupils attending public Greek (monolingual) primary schools. e.g. during the 2007-2008 school year, in a total population of 11,094 pupils attending public primary schools in Thrace, 597 were Muslim Minority pupils. During the

2017-2018 school year, in a total population of 16,887 pupils attending public primary schools in Thrace, 2,024 were Muslim Minority pupils.

**legislation
material**

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 Greek-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 Greek-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 today still registered as private schools but fall under absolute State control (Baltiotis & Tsitselikis, 2007). 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 cause a series of problems. Furthermore, the right to establish a 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 texts. One rather astonishing regulation regards the exclusive appointment of Muslim teachers for the Turkish-language curriculum and Christian teachers for the Greek-language curriculum: the law (Act 4310/2014, Article

64 par.1) forbids Thracian Muslim Minority teachers to be appointed in order to teach the lessons of the Greek-language part of the curriculum in minority schools.

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 of the rest subjects of 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, and Arts. The following are taught in Greek: History, Greek language skills, Geography, Study of the Environment and Civic Education and Gymnastics (the latter passed de facto to the Greek curriculum). This pattern is followed in all years and in all classes, 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, are not fluent in Greek language and scientific terminology and are facing difficulties in expressing 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 as a whole. This means that a number of minority children finish the school year having deficiencies in subjects taught both in Greek and Turkish. No Turkish-language special education is provided in Greece.

teaching material

Materials are generated at a central/national level and distributed equally in the minority schools. Since 2000, new Greek-language textbooks 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 Turkish textbooks used until 2000 for the subjects of the Turkish-language curriculum in the minority schools in Thrace were old and overused, so photocopies of books printed in Turkey in the 1960s were in use. In 2001, new books in Turkish have been imported, after the control and the approval of the Greek government, and are in use. These books have been written and printed in Turkey especially for the minority of Thrace not containing any Turkish national symbols. In general, there are no libraries with books or other educational materials in Turkish in the minority schools. Teachers who intend to use some additional Turkish-language material in their lessons have to submit it 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 Turkish-language part of the curriculum are restricted to the use of one approved textbook.

statistics

During the 2017-2018 school year, there are 129 minority primary schools in Thrace. Of these 129 schools: 88 schools have 2 teachers, 17 have 4 teachers, 13 have 6 teachers, 7 have 8 teachers, 2 have 12 teachers, 1 has 14 teachers and 1 has 20 teachers. Teachers of art, computer studies, foreign languages and gymnastics are not included.

| | |
|---|-------|
| minority elementary schools | 129 |
| pupils | 5,036 |
| Christian teachers for the lessons of the Greek-language part of the curriculum | 296 |
| Muslim teachers for the lessons of the Turkish -language part of the curriculum | 291 |
| Teachers of physical education and English language | 77 |
| Teachers of Turkish citizenship (from Turkey) | 7 |

Table 1. Bilingual (Turkish/Greek) primary education in Thrace during the 2017-2018 school year (Source: Greek Ministry of Education, 2018).

4 Secondary education

| | |
|---------------------|--|
| target group | Secondary education begins at the age of 12 and extends to the age of 18. |
| structure | Secondary education in Greece covers a total of six years, and is divided middle school (Gymnasium) and high school (Lyceum). Middle school generally is for 12 to 15 year old pupils. High school generally starts at 15 and ends at 18. Subjects include modern Greek language and literature, mathematics, physics, biology, geography, history, religion, English language and a second foreign language, technology, computer studies, music, art, physical education and home economics. |
| legislation | <p>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 be enrolled in minority secondary schools. Besides, all minority elementary school graduates, have the right to attend a public (monolingual – Greek) secondary school.</p> <p>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). According to the founding 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" (see main official texts, No 4 and 6). The Minister of National Education and Religious Affairs is in charge of the supervision of both secondary schools and exercises this power through the Bureau of Minority Education. 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.</p> <p>In 2000, all subjects taught in the minority secondary schools have been reformed, with their content being modernised</p> |

and the curriculum subjects being upgraded (Min. Decision Γ2/933/3.3.2000). Furthermore, the curriculum in use at the “Ierospoudastiria”/medrese has been set by the Ministerial Decision Γ2/5560 of 1999 after a long period of uncertainty about its content. Until 1998, the study at the “Ierospoudastiria” was lasting 5 years. Act 2621 of 1998 upgraded the courses to 6 school years.

In 2007 the Greek government adopted Act 3536/2007 (FEK A 42), which provided the appointment of 240 teachers for Islamic religious courses at Greek public schools attended (also) by Muslim minority students. The minority contested the implementation of the law as regards the selection mode of the teachers. The law was amended in 2013 (Act 4115) and started being implemented still facing strong reactions. It is worth mentioning that the courses are taught in Greek.

language use

22

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/ madrasa, Islamic seminaries), founded in mid-20th century, 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 is located in the town of Komotini (established in 1949) and the other in the village of Ehinios in the mountainous area of Xanthi (established in 1956). In 2000-2001, the “Ierospoudastirio” in Komotini accepted female pupils for the first time. The certificates provided are equally recognized by the state as valid for the entrance to the third level education.

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

Religion and Turkish language are taught in Turkish, as well as the subjects of Physics, Mathematics, Art and Music, which

are taught in Turkish by Thracian Muslim Secondary Education instructors of Greek citizenship.

The subjects taught in Greek are Greek language (modern and ancient), History, Civic Education, Geography, French or English and Arts. These lessons are taught by public instructors of secondary education, appointed to the above secondary schools 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 Quran-ı Kerim, Hadith, Tadjwid and Fiqh) are taught in Turkish. The rest subjects are taught in Greek, following the provisions and the pattern of the Greek public secondary school.

Apart from the minority secondary schools, there are six public secondary schools operating in the mountainous areas of Thrace (4 gymnasia, 1 lyceum and 1 technical lyceum), attended exclusively by minority pupils (average some 500 per year). In these secondary schools, all the subjects of the curriculum are taught in Greek, except for Religion, which is taught in Turkish.

teaching material

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

Statistics

During the 2000s decade, the number of minority students attending Greek public secondary schools gradually increased. During the 2017-18 school year, 5,761 Muslim Minority pupils chose to attend mainstream Greek monolingual public secondary schools all over Thrace (3,252 pupils in lower secondary schools/ Gymnasia and 2,509 in higher secondary schools / Lycea). This figure consists 29,4% of the general secondary student population in Thrace. In 2017-18, 1,786 pupils were enrolled in Minority Gymnasia, Lycea and Ierospoudastiria/medreses. There were 128 teachers serving in the Minority Gymnasia, Lycea and Ierospoudastiria/medreses. There were nine teachers of Turkish citizenship.

5 Vocational education

target group

In Greece, vocational education begins at the age of 15. Students who have finished their compulsory education (primary school and gymnasium) can choose between taking the 3-year Lyceum course leading to university, (Act 2640/1998), or taking the 3-year course of technical lycea. After successful participation in the exams at national level, these students can enter tertiary education, or they can enter 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.

structure

Pupils over the age of 15 who have completed compulsory education can get enrolled in Vocational High Schools. Pupils who need to work can get enrolled in Evening Vocational High Schools, which lasts 4 years. In the general schools (operating during the morning), three courses of specialization are offered (technology course, service course and naval course) while in evening schools, only the two first courses are offered. After successfully completing their study, pupils get a diploma of specialization of 3rd grade, recognized in all E.U. countries. The operation of vocational schools is guided and supervised by the Greek National Organisation for the Certification of Qualifications & Vocational Guidance (*EOPPEP*, <http://eoppep.gr/index.php/en/>).

It is worth noting that the Minority Scientists Association is active within the vocational training sector. This association, which operates in Komotini, offers free, but with state recognition, 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.

legislation

The operation of Vocational schools established and supervised by the Ministry of Education, operate under the provisions of Act 3475/2006. The operation of training schools established

and supervised by the O.A.E.D. operate under the provisions of Act 2434-1996, Act 3475/2006 and Act 4186/2013

- language use** There is no use of Turkish, either as a subject or as a medium of instruction.
- teaching material** All teaching materials for vocational education are in Greek and produced in Greece.
- statistics** Vocational High Schools and training school do not collect officially data regarding the religion and the first/mother tongue of pupils.
As an estimation, more than 90% of the pupils have Turkish as their first language in the Vocational Evening High Schools in Thrace (In Xanthi, Komotini and Alexandroupolis).

6 Higher education

Structure

According to article 16 of the Greek Constitution, higher education is public and exclusively provided by Higher Education Institutions, which are Legal Entities under Public Law, enjoying full self-administration and academic freedom, while they are subject to state supervision and financed by the government. State supervision is carried out by the Minister of Education.

In Greece, Higher Education is divided into two sectors: the University Sector and the Technological Sector. The University (Panepistimio) gives emphasis to high quality education according to the demands of science, technology and arts taking into account the international scientific practice and the corresponding professional fields.

The Technological Educational Institutes (Technologika Ekpaideftika Idrymata: hereafter; TEI) give emphasis to high quality education as well as to the applied character of science, technology and arts. In this framework they promote the development of the appropriate theoretical background together with the development of high standard practice.

Compared to University studies, TEI studies have a more applied character. Nevertheless, care is taken to ensure that the TEI curricula contain a sufficient number of background theoretical courses, so that graduates are able to adjust easily and efficiently to the ever changing and increasing professional and social life demands. Universities as well as TEI's full financial and administrative independence is promoted in order to be able to freely plan their development based on assessment and strategic planning.

legislation

The Greek administration sought to facilitate attendance for minority students in Greek universities and technical schools. Institutionalised in 1996, such measures included a special quota in favour of Muslim high school graduates from the minority. The legal framework of this special quota is set by article 2 paragraph 1 Act 2341/1995 (FEK A 208), article 2 paragraph 5 and 7 Act 2525/1997 (FEK A 188), amended by article 6, paragraph 5.b Act 2740/1999 (FEK A 186) and article 14 paragraph 36 Act 2817/2000 (FEK A 78).

The modalities for the implementation of this measure are set by the joint Decision by the Ministers of Education and Economy F.152/B6/198/4.4.2000 (Tsitselikis, 2012) creating a 0.5% additional slots in tertiary education. Beneficiaries of this quota are Thracian Muslim students of minority or public schools who are registered in the Civil Registration Offices of Thrace by birth. They are entitled to get enrolled in Higher Education Institutions, Technical or vocational schools except for Christian Orthodox Theological Departments. In effect, the law attempts to make up for the lack of perfect knowledge of the Greek language by the Muslim students who attended bilingual minority schools, but does not provide any measures for improving the language deficit.

language use The Turkish language is offered as a subject in various university departments: at the Democritus University of Thrace (Komotini), the Kapodistrias University of Athens, the University of Aegean (Rhodes), the Ionian University (Corfu), the University of Crete (Rethimno) and at the University of Macedonia (Thessaloniki). Mainly, this is in departments dealing with International, Turkish, Balkan, Mediterranean and Black Sea studies as well as Historical Studies.

Apart from all these, In Thrace there are at least 5 private tutorial schools for foreign languages where Turkish is taught.

teacher training In Greece, initial training for primary and secondary Education teachers falls under the Higher Education University or Technological sector, while all teachers in pre-primary, primary and secondary education hold at least a first cycle degree. All graduates of pedagogical departments in the Greek University have been offered courses on Intercultural Education, on dealing with cultural alterity in the classroom, teaching Greek as a second language etc. The successful participation in the Supreme Council for Civil Personnel Selection (ASEP) examination is a necessary condition for permanent teachers' appointment or substitute teachers' recruitment under a fixed-term employment contract governed by private law, when there are vacant posts

to be filled. In particular, teachers' appointment/employment is based exclusively on ranking lists including the names of those who have successfully participated in the above mentioned examination, while academic qualifications, social criteria and actual prior teaching service are taken into consideration.

All teachers receive frequently in-service training (seminars) on various subjects (pedagogical issues, teaching methods, class management, administration etc.). The same happens with the Greek-speaking Christian teachers who teach the subjects of the Greek-language part of the curriculum. It has to be pointed out that the training for the teachers of the Turkish-language part of the curriculum in minority schools in Thrace, has acquired special importance as reflects the Greek-Turkish antagonism over the minority, both at political and ideological level (Mavrommatis, 2007).

pre-school training

After 2000, and due to the above mentioned affirmative action measure regarding higher education, there is a number of nursery teachers in Thrace, members of the Thracian Minority Muslims (mainly female), who have graduated from Greek University pedagogical departments of nursery/pre-school education. In case they serve in kindergartens where minority children are enrolled, they (can) use Turkish in the in classrooms according to their ideology and up to the limit the general and the local community power relations allow them.

primary training

There is no shortage of elementary minority school teachers. As mentioned earlier, in minority elementary schools in Thrace, there are two main categories of teachers. The Christians, having Greek as their first tongue, who teach the lessons of the Greek-language parts of the curriculum, and (Thracian) Muslims, having Turkish as their first tongue, who teach the lessons of the he Turkish-language part of the curriculum. Since 1968, these teachers used to be trained at the Special Pedagogical Academy of Thessaloniki (hereafter; EPATH). EPATH graduates were/are frequently blamed by the communities for

having relatively little knowledge of Turkish and poor knowledge in pedagogics.

In 2011, the Greek Ministry of Foreign Affairs, as well as the Ministry of Education, announced that EPATH would be upgraded to a university department. In 2013, a new track in the Pedagogical School of the Aristotle University of Thessaloniki was founded, attended exclusively by members of the Muslim minority. The graduates of the Pedagogical School of Aristotle University of Thessaloniki who have attended this track, can be hired as minority schoolteachers, in order to teach the Turkish-language lessons of the curriculum. Since 2013, there are some 10 Thracian Muslim graduates per year.

According to Art. 6, Act 4310/2014 a new institute for the training of teachers of the minority schools is established. This institute is planned to operate under the auspices of the Democritus University of Thrace for training (Thracian Muslim) graduates of the university pedagogical schools all over Greece. This regulation still is not implemented at publication of this dossier.

secondary training

All teachers for secondary minority schools are graduates of Greek, Turkish, and in some cases Arabic university faculties and departments. Most of them have received some pedagogical lessons during their studies.

in-service training

In-service training for the teachers of the minority schools in Thrace is provided by the Ministry of Education, as it happens with all teachers in Greece. In addition to that, the “Education of the Muslim Minority children in Thrace” programme, provides extended training to Minority Schools teachers in Thrace of all levels since 1997, focusing on the teachers of the Greek-language part of the curriculum.

statistics

Due to socio-economic and language fluency issues, it is estimated that only half of the Thracian Muslim Minority students who entered the Greek Higher Education by these quota have graduated. Until 2017, more than 5,500 students from the

minority entered Greek universities. In 2008, 499 Muslim students from Thrace entered Greek universities. However, 230 slots remained vacant (Chouseinoglou, 2012: 221). It seems that after twenty years of implementation of this affirmative action step, Muslim students still face difficulties in the attendance in Higher Education, remaining below the average of their Greek-speaking, Christian counterparts (Fatih Nazifoglou, 'Azınlıkça', October 2010).

7 Adult education

| | |
|---------------------------------------|--|
| structure and language courses | <p>From the beginning of the 1980's, significant steps have been taken in Greece in the sector of adult education. In addition to the activities of Prefecture's Committee for People's Training (NELE), new educational structures such as the Centre for Professional Training, or the Private Institute for Professional Training and the Open University have been established, while the General Secretariat for Life-long Learning (2001/2008) was established assuming tasks in order to strengthen a lifelong perspective in adults' education (Act 3699/2008 and Act 3879/2010). Second chance schools (established by Act 2525/1997) aim at providing education to those who have failed to achieve elementary of secondary education.</p> <p>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.</p> |
| language use | <p>No use of the Turkish language in such programs has been recorded, either as a subject or as a medium of instruction.</p> |
| statistics | <p>There is no data referring to the number of people having Turkish as mother/first tongue who have attended adult education courses.</p> |

8 Educational research

During the past 20 years, major work has been done in Greece in educational research: 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 diversity in Greece* (Baltiotis e.a., 2001). The acts of a relevant conference dealing with minority education was published in 2002: *Education of linguistic minorities*, Ev. Tres-sou & S. Mitakidou (eds.), (in Greek), Paratiritis, Thessaloniki). More research has been published on law, history (Tsitselikis, 2012; Mavrommatis 2007; 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>). 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 thus, to facilitate their entry into the Greek public educational system and, further, into the Greek national economy and society. The “Education of the Muslim Minority Children in Thrace” project (PEM) deals mainly with the teaching of Greek-language lessons of the curriculum of the minority schools (elementary schools, gymnasia and lycea). The PEM has produced important research. (Th. Dragona and A. Frangoudaki eds., *Addition, not abduction. Multiplication, not division*. Athens: Metaihmio, 2007, in Greek). The project enhanced the improvement of the proficiency in Greek language of minority students and plan and implemented experimentally, new educational materials, designed especially for pupils having Greek as a second language. It started in 1997, being 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 new textbooks produced during the first phase of the programme, are in use in all minority elementary schools since 2000. The project also includes the training of teachers whereby they learned how to use the new

educational material (Dragona & Frangoudaki, 2014). By 2002 the project was extended to secondary school minority pupils. Very limited educational research into the teaching of Turkish in the minority schools has been carried out to date (Kelađa, 2005), while there are various studies dealing with legal, educational and linguistic aspects of the Muslim minority's education (see references). Research on minority education, however, has been overshadowed by migration studies and, most recently, by refugee studies.

9 Prospects

Despite the relatively good prospects for the Turkish language in education in Greece, the number of Thracian Muslim minority Turkish speakers is declining. On the other hand, the number of people not having Turkish as a mother tongue or first language who learn Turkish in institutes and universities all around Greece for scientific or professional reasons is increasing. As a result of the Greek-Turkish political and economic rapprochement after 2000 there is a progress as far as Turkish studies are concerned.

In Greece, as in all Balkan countries, bilingualism was for many years considered by the State as a handicap rather than as a merit or advantage, since the “other” language was considered to be linked 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 co-official language of minority education under the international obligations of Greece. 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 2018 having dwindled to about 2,000 people). This situation got minority education to become trapped in Greek-Turkish bilateral relations and, more specifically, connected with the education of a declining Greek minority in Turkey. The deterioration of the Greek-Turkish 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 improvement in Greek-Turkish relations after 1999 has had a positive effect on minority education in Thrace and has led to the resolution of a problem lasting for more than two decades, concerned with schoolbooks for minority primary schools in Thrace. After a long period of inactivity, both countries implemented the Protocol of 1968. New books were published

in Turkey, imported and subsequently distributed to the pupils in Greece.

However, since then, no steps have been taken to improve the teaching of Turkish in the minority schools in Thrace, unlike the improvement that have been realized for the lessons of the Greek-language part of the curriculum.

In some administrative fields improvements have been observed, but the strict separation between “Christian” and “Muslim” teachers is upheld. The 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 Greek-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 2016/17 school year, shows the following figures in Greece.

| level of education | numbers of students |
|--------------------|---|
| pre-primary | 160,994 (9,995 at private centres) |
| primary | 625,165 (39,054 pupils at private schools) |
| lower-secondary | 310,3899 (14,042 pupils at private schools) |
| upper-secondary | 241,905 (113,875 pupils at private schools) |
| TEI | 99,389 |
| University | 174,039 |

Table 3. Number of students per level of education (Source: Στατιστικά για την εκπαίδευση στην Ελλάδα από την ΕΛΣΤΑΤ (Sept. 28, 2017)

| school year | total number of pupils | number of minority infants |
|-------------|------------------------|----------------------------|
| 2007-08 | 3,277 | 547 |
| 2008-09 | 3,484 | 567 |
| 2009-10 | 3458 | 629 |
| 2010-11 | 4,822 | 1,483 |
| 2011-12 | 4,820 | 1,484 |
| 2012-13 | 5,015 | 1,632 |
| 2013-14 | 5,531 | 1,695 |
| 2014-15 | 5,330 | 1,722 |
| 2015-16 | 4,997 | 1,385 |
| 2016-17 | 4,955 | 1,303 |
| 3017-18 | 4,904 | 1,273 |

Table 4. Minority infants attending public kindergartens in Thrace (Source: Greek Ministry of Education, 2017)

THE TURKISH LANGUAGE IN EDUCATION IN GREECE

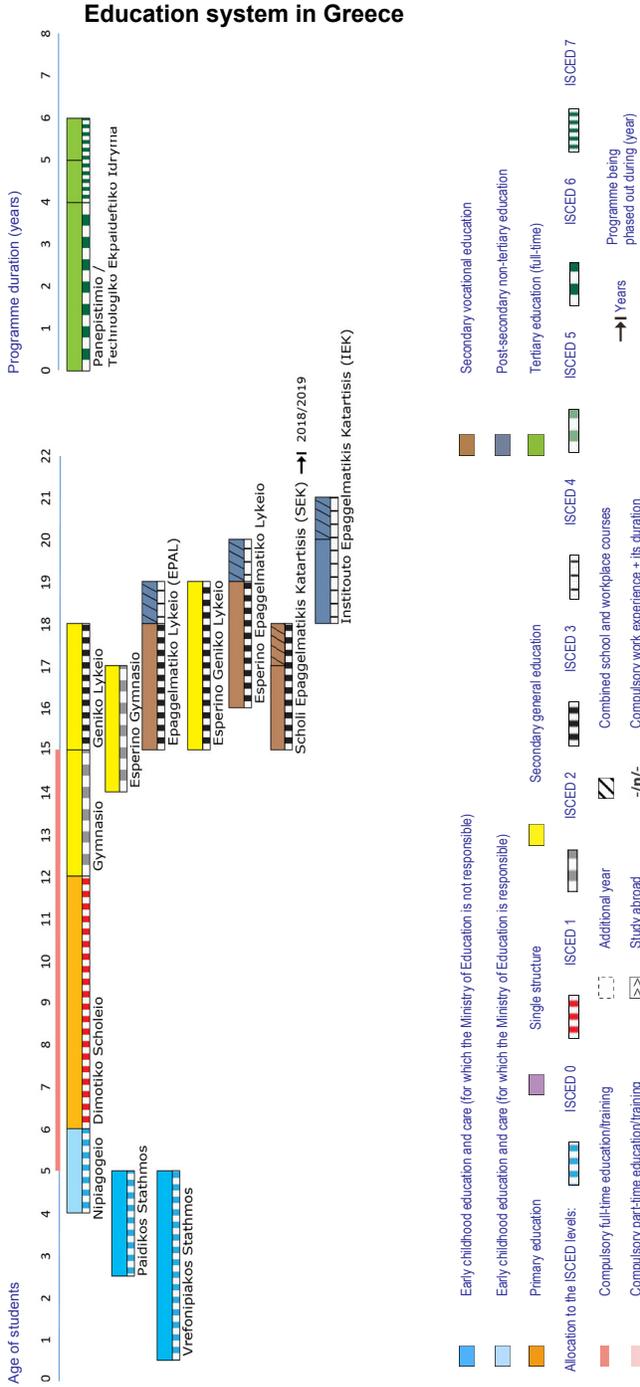
| school year | pupils |
|-------------|--------|-------------|--------|-------------|--------|-------------|--------|
| 1960-61 | 11,268 | 1975-76 | 13,461 | 1990-91 | 9,829 | 2005-06 | 6,734 |
| 1961-62 | 11,399 | 1976-77 | 13,191 | 1991-92 | 9,344 | 2006-07 | 6,757 |
| 1962-63 | 11,880 | 1977-78 | 13,101 | 1992-93 | 9,090 | 2007-08 | 6,668 |
| 1963-64 | 12,165 | 1978-79 | 12,885 | 1993-94 | 8,665 | 2008-09 | 6,386 |
| 1964-65 | 13,040 | 1979-80 | 12,500 | 1994-95 | 8,627 | 2009-10 | 6,389 |
| 1965-66 | 13,646 | 1980-81 | 12,307 | 1995-96 | 8,359 | 2010-11 | 6,143 |
| 1966-67 | 14,276 | 1981-82 | 12,085 | 1996-97 | 8,062 | 2011-12 | 6,199 |
| 1967-68 | 14,922 | 1982-83 | 11,633 | 1997-98 | 7,561 | 2012-13 | 5,960 |
| 1968-69 | 16078 | 1983-84 | 11,495 | 1998-99 | 7,200 | 2013-14 | 7,713 |
| 1969-70 | 15945 | 1984-85 | 11295 | 1999-2000 | 7,046 | 2014-15 | 5,657 |
| 1970-71 | 15637 | 1985-86 | 10,965 | 2000-01 | 7,107 | 2015-16 | 5,477 |
| 1971-72 | 15,237 | 1986-87 | 10,474 | 2001-02 | 6,874 | 2016-17 | 5,292 |
| 1972-73 | 14,966 | 1987-88 | 10,328 | 2002-03 | 6,887 | 2017-18 | 5,063 |
| 1973-74 | 14,754 | 1988-89 | 9,931 | 2003-04 | 6,961 | | |
| 1974-75 | 13,978 | 1989-90 | 9,468 | 2004-05 | 6,928 | | |

Table 5. pupils attending minority primary schools in Thrace 1960-2017 (Source: Greek Ministry of Education, 2017).

| 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 |

*Table 6. Pupils in minority secondary education in Thrace 1990-2003
(Source: Ministry of Education, 2014).*

The structure of the education system in Greece in 2016/2017



Source: Eurydice (2016 / 2017)

References and further reading

Regulations

The most important legislative regulations concerned with general education:

1. 1268/1982 on the structure and functioning of higher education.
2. 1566/1985 on the structure and functioning of primary and secondary education.
3. 2525/1997 on the unified lyceum, access to higher education, and evaluation of the educational procedures.
4. 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 sharia 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 Komotini. 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 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.
8. 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.
9. Act 694, 16.9.1977 (FEK A' 264, 1977). On Minority Schools of the Muslim Minority in Western Thrace.
10. 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.
11. 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.
12. 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.
13. Ministerial Decree G2/15, 9.1.1985 (FEK B' 20, 1985). Teaching of the subject of Environmental Studies in Minority Schools of Western Thrace.
14. Act 2341/1995 (FEK A 208), 2 paragraph 1 [on the quota for Muslim students]
15. 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
16. Ministerial Decree G2/152, 22.5.1996 (FEK B' 422, 1996). Registration procedure of schoolboys and schoolgirls in the first form of Minority Secondary Schools.
17. Act 2621, 23.6.1998 (FEK A' 136, 1998). Settlement of issues on the organisation and operation of Technological Educational Institutions and other provisions.
18. Act 2640, 3.9.1998 (FEK A 206, 1998). Secondary technical-vocational education
19. Ministerial Decree G2/5560, 25.11.1999 (FEK B 2162, 1999). Timetable of Religious Schools
20. Ministerial Decree G2/933, 3.3.2000 (FEK B 372, 2000). Timetable of forms A, B and C of Minority Lyceums

21. Act 3536/2007 (FEK A 42) [Muslim religious teachers in Greek public schools/imams].
22. Act 3988/2011 (FEK A 118) [abolition of the Special Academy of Thessaloniki],
23. Act 4115/2013 (FEK A 24) [Muslim teachers/imams in Greek public schools]
24. Act 4310/2014 (FEK A 258), "Research, technology and other provisions" [Art. 63: Minority schools administration, the Coordination Office is abolished; Art. 64.1: Appointment of Christian/Muslim teachers; Art. 66: A special training school for Muslim minority teachers is established, not implemented; Art. 67: Hiring teachers for minority schools, national selection system;]
25. Act 4415/2016 (FEK A 159), "Regulations on Greek-language education, intercultural education and other provisions"

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Other websites on minority languages

Mercator Research Centre www.mercator-research.eu
Homepage of the Mercator European Research Centre on Multilingualism and Language Learning. The website contains the series of Regional dossiers, a database with organisations, a bibliography, information on current activities, and many links to relevant websites.

Mercator Network www.mercator-network.eu
General site of the Mercator European Network of Language Diversity Centres. It gives information about the network and leads you to the homepages of the network partners.

European Commission <http://ec.europa.eu/languages>
The website of the European Commission gives information about the EU's support for language diversity.

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 148 and 157, Strasbourg.

Eurydice <http://eacea.ec.europa.eu/education/eurydice>
Eurydice is the information network on education in Europe. The site provides information on all European education systems and education policies.

European Parliament Committee – supporting analyses database

<http://www.europarl.europa.eu/committees/en/supporting-analyses-search.html>.

In this database you will find research papers produced by the European Parliament's research service. A study for the CULT Committee, conducted by Mercator, is published in 2017: *Minority Languages and Education: Best Practices and Pitfalls*.

NPLD

<http://www.npld.eu/>

The Network to Promote Linguistic Diversity (NPLD) is a European wide network working in the field of language policy & planning for Constitutional, Regional and Small-State Languages (CRSS) across Europe.

FUEN

<https://www.fuen.org/>

The Federal Union of European Nationalities is the umbrella organisation of the autochthonous, national minorities/ethnic groups in Europe and represents the interests of European minorities on regional, national and European level.

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