THE HIDDEN SCHOOLS:
MAPPING GREEK HERITAGE LANGUAGE EDUCATION IN CANADA

by

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A thesis submitted in conformity with the requirements for the degree of Doctor of Philosophy

Graduate Department of Curriculum, Teaching and Learning
University of Toronto

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Abstract

Since the languages of immigrant communities in Canada are categorized as “non-official”, our government is under no obligation to contribute to the perpetuation of these languages. Furthermore, education, in general, is a provincial responsibility. Thus, no formal reporting and documentation of Heritage/International Language Programs takes place at the national level. Given this situation, the various ethnic community groups are left alone with the task of protecting their valuable linguistic and cultural heritages. Inevitably, without national information sharing or support from the Canadian government, HL policy and programming are in a precarious state.

My study involves my participation in a community-based research project that aims to locate, map, assess and develop the Greek HLE resources in Canada. Theoretically based on the concepts of Ethnolinguistic Vitality and Language Maintenance, my investigation (a) addresses the question of access to Greek language and culture education by exploring the programs and resources currently available to HL learners; (b) formulates an asset-based
model to analyze the capacity of the Greek community's HLE system and proposes changes for its upgrade; and (c) develops a database to allow community members, HLE stakeholders and researchers to search for information about Greek language schools, community organizations and cultural events across Canada.

Overall, this investigation addresses the retention and development of Canada’s cultural and linguistic resources through HLE. My findings demonstrate that for Heritage Languages to be maintained in Canada beyond the third generation, communities need to assume responsibility and foster three necessary conditions for educational success in the 21st century: access, innovation and motivation. As a starting point, I suggest locating, sharing and developing HLE assets through collaborations with stakeholders, including universities, governments, interested professionals and funding agencies. This study not only brings into prominence Greek HLE in Canada, but also underscores the passion and determination of immigrant communities to fully participate in mainstream society without diminishing their cultural and linguistic capital.

**Key words:** heritage/minority/international language education, Greek language and culture, Hellenic diaspora, community-based research, bilingualism, multilingualism, plurilingualism, ethnic minorities, multiculturalism in Canada, language maintenance, ethnolinguistic vitality.
Acknowledgements

Learning is a lifelong process that cannot be confined to schooling. We learn by listening and observing, by acting and interacting. We often learn by taking risks. Learning is both an individual and a societal responsibility. A learning path may never reach a final destination, as knowledge never ends and does not always bring rewards or recognition. On the contrary, it involves struggles with a host of internal and external obstacles. Overcoming those obstacles means overcoming fear, which is the starting point of wisdom (Russell, 1950). In the challenging and sometimes lonely process of writing this dissertation, there were many instances when I needed help to find the balance between the body, the mind and the soul. Thus, I feel privileged to have been joined on this path by people who supported me, who held my hand, enlightened my mind and eased my soul’s tensions every time I felt alone and overwhelmed. Cavafy’s poem Ithaka encapsulates how I feel about my academic journey. I dedicate my dissertation and the following lines from Ithaka to Nektarios, Chryssanti, Andreas, Giorgos, Daphne, Andreas, Matoula, Peter, James, Michail, Spyros, Daphne, Serhiy, Debbie, Vasia, Marianthi, Maria, Eleni, Betty, Chris, Hercules, Momoye and Elias in appreciation of their unconditional support.

Thank you / Σας ευχαριστώ

As you set out for Ithaka, hope the voyage is a long one, full of adventure, full of discovery. Laistrygonians and Cyclops, angry Poseidon—don’t be afraid of them: You’ll never find things like that on your way as long as you keep your thoughts raised high….Keep Ithaka always in your mind. Arriving there is what you are destined for….And if you find her poor, Ithaka won’t have fooled you. Wise as you will have become, so full of experience, you will have understood by then what these Ithakas mean. (C.P. Cavafy)
# Table of Contents

**Chapter One: Introduction**

1.1 Prolegomena: About the Title ................................................................. 1
1.2 Terminology ................................................................................................. 3
1.3 Situating the study and my research questions ............................................ 5
1.4 Significance of the Study ............................................................................. 9
1.5 The Chapters in Brief .................................................................................. 11

**Chapter Two: Review of Literature**

2.0 About This Chapter ..................................................................................... 17
Part One: Heritage Language Education: The Field ......................................... 18
2. A.1 Heritage Language Terminology ............................................................... 18
2. A.2 Heritage Language Learners (HLLs) ......................................................... 22
2. A.3 Comparing HLLs to Second Language Learners (L2Ls) ......................... 24
2. A.4. HL teaching and learning .................................................................. 27
2. A.5. HL community programs .................................................................... 29
2. A.6 Mapping HL programs and resources in the USA ................................. 32
2. A.7. International developments in HLE ..................................................... 34
Part Two: Heritage Language Education in Canada: Rhetoric and Reality .......... 43
2. B.1 Heritage Languages and Canadian bilingualism .................................... 44
2. B.2 The historical and political context ......................................................... 47
2. B.3 Institutional support for HLE across Canada ....................................... 49
2. B.4 HLE in Western Canada ........................................................................ 51
2. B.5 HLE in Quebec and Ontario ................................................................. 58
2. B.6 HL development and International Language Programs (ILPs) ............. 59
2. B.7 The suspended step of the stork ............................................................ 64
Part Three (A): Language Maintenance, Ethnolinguistic Vitality and HLE .......... 66
2. C.1 Minority language and HL community .................................................. 67
2. C.2 Language maintenance, language shift and HLs ..................................... 70
2. C.3 Ethnolinguistic vitality and HLE ........................................................... 77
Part Three (B): HLE in the 21st Century .............................................................. 82
2. C.4. Language education in a new era ......................................................... 82
2. C.5. Access, innovation and motivation: Conceptualizing the AIM framework .... 86

**Chapter Three: Methodology** ....................................................................93
3.1 The Context ................................................................................................................................. 93
3.2 Navigating Educational Research: From AR to CBR ............................................................... 95
3.3 The Project ................................................................................................................................. 99
3.4 The Process .................................................................................................................................. 103
3.5 The Participants ......................................................................................................................... 105
3.6. Research Methods and Data Collection ................................................................................ 107
3.6.1 The archives ......................................................................................................................... 108
3.6.2 The websites ........................................................................................................................ 111
3.6.3 Questionnaire and survey .................................................................................................... 112
3.7 HLE Asset-Based Evaluation Approach .................................................................................. 119
3.8 Data Analysis Model: The HLE Capacity Index ..................................................................... 121
3.9 Epilogue of Chapter Three ....................................................................................................... 125

Chapter Four: Mapping Greek HLE in Canada ............................................................................. 127

Part One: The Greek Canadian Scene ............................................................................................. 127

4. A.1 Chapter introduction .............................................................................................................. 127
4. A.2 Greek diaspora and Canada ................................................................................................ 129
4. A.3 Greek language across generations ................................................................................... 133
4. A.3.1 Greeks in “mixed marriages” ........................................................................................ 136
4. A.4 Greek language education and the Greek community ...................................................... 137
4. A.5 Greek language education in Canada .................................................................................. 138

Part Two: Greek HLE in Canada ...................................................................................................... 142

4. B.1 Learning Greek in Ontario ................................................................................................... 142
4. B.1.2 Post-secondary Greek language education in Ontario ................................................ 145
4. B.1.3 Elementary and secondary Greek language education in Ontario .......................... 147
4. B.1.4 Toronto District School Board ....................................................................................... 148
4. B.1.5 York Region District School Board ............................................................................... 149
4. B.1.6 York Catholic District School Board ............................................................................. 150
4. B.1.7 Durham District School Board ....................................................................................... 150
4. B.1.8 Durham Catholic District School Board ....................................................................... 151
4. B.1.9 “Evangelismos tis Theotokou- Saints Nectarios and Gerasimos” Greek Orthodox Community of Oshawa ................................................................. 151
4. B.1.10 Dufferin-Peel Catholic District School Board ................................................................. 152
4. B.1.11 Peel District School Board & Socrates Hellenic School ............................................... 153
4. B.1.12 Halton Catholic District School Board ....................................................................... 153
4. B.1.13 Halton District School Board's & Archimedes Parent Group ........................................ 154
4. B.1.14 Simcoe County District School Board ........................................................................ 154
4. B.1.15 Hamilton-Wentworth District School Board & St. Demetrios in Hamilton .......... 155
4. B.1.16 Hamilton-Wentworth District School Board & Greek-Canadian Community of Hamilton (Panagia) .................................................................................................................... 155
4. B.1.17 London District Catholic School Board - Holy Trinity Greek Orthodox Community of London & Vicinity ................................................................. 156
4. B.1.18 Waterloo Region District School Board & Aristotle’s (Kitchener-Waterloo) .... 156
4. B.1.19 Belleville Greek community & Hastings and Prince Edward District School Board ......................................................................................................................... 157
4. B.1.20 Limestone District School Board – Kingston Greek Orthodox Community 157
4. B.1.21 Ottawa-Carleton District School Board - Hellenic community of Ottawa & District .............................................................................................................................. 158
4. B.1.22 District School Board of Niagara & Greek Community of Niagara ............... 159
4. B.1.23 Greek Community of Toronto .................................................................................. 159
4. B.1.24 Metamorphosis Greek Orthodox School ................................................................. 160
4. B.1.25 St. Nicholas School (Scarborough) .......................................................................... 161
4. B.1.26 Hellenic Canadian Community of York Region ..................................................... 161
4. B.1.27 All Saints Greek Orthodox Community ................................................................ 162
4. B.1.28 Thessalonikeans Society ......................................................................................... 162
4. B.1.29 Greek Orthodox Community of Markham ............................................................ 162
4. B.1.30 St Demetrios Greek School (Sarnia) ....................................................................... 163
4. B.1.31 Christou private schools .......................................................................................... 163
4. B.1.32 Greek Language Studies .......................................................................................... 163
4. B.1.33 Holy Cross & St. Nektarios Greek School of Barrie .............................................. 164
4. B.1.34 Holy Cross Greek Orthodox Community of Windsor ......................................... 164
4. B.1.35 Greek HLE in Ontario at a glance ......................................................................... 164
4. B.2 Learning Greek in Quebec .......................................................................................... 165
4. B.2.1 Post-secondary Greek Education in Quebec (See Appendix 4.35) .................... 166
4. B.2.2 Elementary, Secondary and Continuing Education .................................................. 169
4. B.2.2.A Hellenic Community of Greater Montreal ............................................................ 169
4. B.2.2.B Greek Orthodox Community of West Island ................................................... 173
4. B.2.2.C Greek Orthodox Community of Archangels Michael and Gabriel ................. 173
4. B.2.2.D Hellenic Association of Mauricie .......................................................................... 174
4. B.2.2.E Modern Greek in Montreal day schools as P.E.L.O ........................................... 174
4. B.2.2.F Continuing education: College Platon ................................................................. 176
4. B.2.2.G Quebec’s message for Greek HLE ................................................................. 176
4. B.3 Learning Greek in Western Canada ........................................................................ 177
4. B.3.1 Greek HLE in British Columbia ........................................................................ 177
4. B.3.1.A Hellenic Studies at Simon Fraser University ................................................... 178
4. B.3.1.B Modern Greek Online in B.C. (Vancouver Learning Network) ....................... 179
4. B.3.1.C Hellenic Community of Vancouver-St. George .............................................. 180
4. B.3.2 Greek HLE in Alberta ......................................................................................... 181
4. B.3.2.A Hellenic Society of Calgary ............................................................................. 181
4. B.3.2.B St George Greek Community School of Edmonton ........................................ 182
4. B.3.2.C Hellenic Heritage Language School of Edmonton and Region ...................... 183
4. B.3.3 Greek HLE in Saskatchewan ............................................................................... 184
4. B.3.3.A St. Paul's Greek Orthodox Community in Regina ........................................ 184
4. B.3.3.B Hellenic (Greek) Orthodox Community of Saskatoon ................................. 184
4. B.3.4 Greek HLE in Manitoba ..................................................................................... 185
4. B.4 Learning Greek in Atlantic Canada ....................................................................... 185
4. B.4.1 Greek HLE in New Brunswick .......................................................................... 185
4. B.4.1.A Centre for Hellenic studies (UNB)-Fredericton .............................................. 186
4. B.4.1.B St. Nicholas Greek Orthodox Community (St. John, New Brunswick) .......... 187
4. B.4.2 Nova Scotia ........................................................................................................ 187

Part Three: Greek community organizations and their activities in Canada .................. 188
4. C.1 Mapping Greek communities and their activities .................................................. 188
4. C.2 Methodological considerations ............................................................................. 190
4. C.3 Lists, databases and resources of Greek organizations in Canada ...................... 191
4. C.4 Searching for Greek organizations and events in Canada: sources and limitations ......................................................................................................................... 193
4. C.5 Pan-Canadian Organizations .................................................................................. 195
4. C.5.1 Greek Orthodox Metropolis of Toronto (Canada) ............................................. 196
4. C.5.2 AHEPA Canada .................................................................................................. 197
4. C.5.3 Greek Diplomatic Representation in Canada ..................................................... 199
4. C.5.4 Canadian Hellenic Congress .............................................................................. 200
4. C.5.5 SAE Canada ....................................................................................................... 201
4. C.6 Greek Media in Canada ......................................................................................... 202
4. C.7 Greek organizations and events in Quebec .......................................................... 204
4. C.7.1 Hellenic Community of Greater Montreal (HCGM) .......................................... 204
Chapter 5: The State of Greek HLE in Canada: Analysis and Recommendations......235

5.1 Introduction.................................................................235
5.2 Data Analysis: Tools and Themes .....................................235
5.3 Greek HLE in Canada: The Assets ....................................240
5.3.1 Greek Language Education Organizers in Canada ...............241
5.4. Human Resources (students, educators, parents, supporters) ........................................... 244
5.4.1. Greek Heritage Language students in Canada ................................................................. 244
5.4.2. Students per grade ............................................................................................................ 247
5.4.3. Community-based versus Board-based programs .......................................................... 252
5.4.4. Greek language teachers .................................................................................................. 253
5.4.5. Greek Language Teachers Questionnaire ...................................................................... 258
5.4.6. A study from the past ....................................................................................................... 261
5.4.7. Recommendations for the teachers in Greek HLE ......................................................... 264
5.4.8. The Greek School Parents ............................................................................................... 269
5.4.9. Grandparents as HL assets: a study from Alberta ............................................................ 274
5.4.10. Administration and leadership in Greek HLE ................................................................. 275
5.5. Greek language schools, programs and courses in Canada ................................................ 279
5.5.1. Days of school/program’s operation .............................................................................. 280
5.5.2. Hours of instruction per week .......................................................................................... 281
5.5.3. Tuition fees ...................................................................................................................... 286
5.6. Infrastructure and Educational resources .......................................................................... 288
5.6.1. Facilities .......................................................................................................................... 288
5.6.2. Program size and split classrooms .................................................................................. 290
5.6.3. Textbooks and curricula .................................................................................................. 293
5.6.4. University of Crete’s Greek language learning materials ................................................ 298
5.6.5. The “Learning Greek” Textbooks .................................................................................... 300
5.6.7. The Papaloizos Textbooks .............................................................................................. 301
5.6.8. CLICK in Greek ............................................................................................................... 301
5.7. New technologies ............................................................................................................... 303
5.8. Subjects taught in Greek programs in addition to language .............................................. 305
5.9. Assessment: Greek language proficiency examination centres in Canada ......................... 307
5.10. Challenges ......................................................................................................................... 310
5.11. Discussion and recommendations .................................................................................... 312

Chapter Six: Conclusions and Next Steps .................................................................................. 320
6.0. Chapter introduction ............................................................................................................. 320
6.1. The state of Greek language education in Canada ............................................................... 320
6.2. Limitations, challenges and regrets ..................................................................................... 325
6.3. Future steps. Sharing the findings: toward the development of a HLE database ... 326
6.4. Conclusion: The Future of Greek HLE and HLE in Canada ................................................ 327
6.5. The epilogue: Ever to excel/ ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ ................................................................. 329
REFERENCES .................................................................................................................. 331
APPENDICES ................................................................................................................. 372
LIST OF TABLES

Table 2.1: language maintenance and ethnolinguistic vitality factors........................................79
Table 3.1: Administrative Structure of Organizations in Greek HLE in Canada..................106
Table 3.2 HLE Capacity Index (A): Classification of Greek HLE Assets..............................121
Table 3.3 HLE Capacity Index (B): Community Assets..................................................122
Table 3.4 HLE Capacity Index (C): Host Country Assets...............................................123
Table 3.5 HLE Capacity Index (D): Country of Origin Assets..........................................124
Table 3.6: HLE Capacity Index (E): Academic Assets....................................................124
Table 4.1: Modern Greek diaspora destinations ...............................................................133
Table 4.2: Ontario Boards of Education with Greek IL classes in 2013..............................143
Table 4.3: Modern Greek language courses at York and contact information..................146
Table 5.1: Typology of Greek language programs in Canada............................................242
Table 5.2: Comparison in Greek HLE enrolments between 2013 and 2009-2012.................245
Table 5.3: Greek language students in Canada.................................................................246
Table 5.4: Greek language students in Canada per grade................................................248
Table 5.4: Greek school programs in Canada.................................................................280
Table 5.5: Days of Greek school operation in Canada.......................................................281
Table 5.6: Hours of Greek language instruction weekly per programs and students..........286
Table 5.7: Greek programs in Canada grouped according to number of students.............293
Table 5.8: Technological Aides in Greek HL programs in Canada.................................305
LIST OF FIGURES

Figure 2.1: HLE AIM Framework (A) The needs.................................................................................89
Figure 2.2: HLE AIM Framework (B) The functionality.................................................................92
Figure 4.1: Map of the Greek diaspora.............................................................................................130
Figure 5.1: Heritage Language Education Capacity Framework (HLECF)......................................236
Figure 5.2: Greek language students per grade................................................................................249
Figure 5.3: Distribution of Greek language students by type of organizations..............................252
Figure 5.4: Hours of weekly instruction for the Greek HLE in Canada..........................................284
Figure 5.5: Greek school student population per tuition fees bracket............................................288
Figure 5.6: Greek language education facilities..............................................................................289
Figure 5.7: Distribution of Greek HL students in single or multilevel classes...............................291
Figure 5.8 (left): Students per school size. Figure 5.9 (right): Programs per school size..............293
Figure 5.10: Textbook series used in Greek HLE in Canada...............................................................295
Figure 5.11: Subjects taught in Greek HLE classes in addition to language..................................306
LIST OF APPENDICES

Appendix 1.1 Permission to Use Data in Doctoral Thesis ................................................. 372
Appendix 3.1: Questionnaire-Survey .................................................................................. 377
Appendix 4.1: International Language Education program developments in Ontario .... 380
Appendix 4.2: The University of Toronto Hellenic Studies Program: Modern Greek language courses and contact information ................................................................. 381
Appendix 4.3: UT Greek Student Association Announcements of the petition for/and the re-establishment of Modern Greek studies at the University of Toronto ........................................... 382
Appendix 4.4: TDSB Greek Language courses offered in 2013; location of schools and contact information .................................................................................................................. 386
Appendix 4.5: YRDSB Greek Language school locations and contact information .......... 387
Appendix 4.6: YCDSB Greek Language school locations and contact information .......... 387
Appendix 4.7: DDSB & Greek Community of Oshawa & District school location and contact information .............................................................................................................. 387
Appendix 4.8: DCDB Greek Language school location and contact information .......... 388
Appendix 4.9: Hellenic Orthodox Community of Oshawa and District (Evangelismos Tis Theotokou Greek School) ......................................................................................... 388
Appendix 4.10: DPCDSB Greek Language school locations and contact information ...... 388
Appendix 4.11: PDSB Greek Language school location and contact information .......... 389
Appendix 4.12: HCDSB Greek Language school location and contact information ........ 389
Appendix 4.13: HDSB & Archimedes Parent Group Greek Language school location and contact information ........................................................................................................... 389
Appendix 4.14: SCDSB Greek Language school location and contact information ........ 389
Appendix 4.15: HWDSB & ST DEMETRIOS Greek Language school location and contact information ................................................................................................................... 390
Appendix 4.16: HWDSB & Panagia Greek school location & contact information .......... 390
Appendix 4.17: LCSB & London Greek Community Greek Language school location and contact information ........................................................................................................... 390
Appendix 4.39: Greek-Canadian organizations listed in the publication *Identities of Hellenic Organizations Abroad* ................................................................. 400
Appendix 4.40: Concerts of Greek performers in Toronto .................................................. 401
Appendix 4.41: Pan-Canadian Organizations .................................................................. 401
Appendix 4.42: Greek community media in Canada ......................................................... 402
Appendix 4.43: Greek community groups in Quebec ....................................................... 403
Appendix 4.44: Regional associations and cultural groups affiliated with/members of the Pan-Macedonian Association of Ontario (2014) ......................................................... 407
Appendix 4.45: Invitation to the official presentation of the NeW Greek Language Program for the GCT schools .............................................................. 409
Appendix 4.46: Events organized/supported by HCAAO (2012-2014) .......................... 410
Appendix 4.47: Greek community events held in Ottawa ............................................... 411
Appendix 4.48: Greek Organizations in Ontario .............................................................. 412
Appendix 4.49: Greek-Orthodox Communities in Ontario .............................................. 414
Appendix 4.50: Greek Community Groups-Organizations in British Columbia ........ 416
Appendix 4.51: Greek Presence in Alberta ................................................................. 417
Appendix 4.52: Greek Presence in Saskatchewan .......................................................... 418
Appendix 4.53: Greek Presence in Manitoba ............................................................... 417
Appendix 4.54: Greek Presence in Nova Scotia .......................................................... 418
Appendix 4.55: Greek Presence in New Brunswick ..................................................... 419
Appendix 4.56: Greek Presence in Newfoundland and Labrador ............................... 419
Appendix 5.1: Routes in Teaching Modern Greek ....................................................... 419
Appendix 5.2 (A): Teaching Second Language Certificate - Level 1 - specializing in Teaching International and Heritage Languages .................................................. 420
Appendix 5.2 (B): Teaching Second Language Certificate - Level 2 - specializing in Teaching International and Heritage Languages .............................................. 420
Appendix 5.3: Graduate Certificate in Curriculum and Instruction: Teaching Greek as an Additional Language -summer 2015 ......................................................... 420
Appendix 5.4: Greek Language Education Coordinators’ Offices ............................... 421
Appendix 5.5: The Constitution of Greece ................................................................. 422
Appendix 5.6: University of Crete-CIMS/EDIAMME: Textbooks for Greek as a second language ........................................................................................................ 423
Appendix 5.7: Textbooks for Greek as a foreign language ........................................ 426
Appendix 5.8: University of Crete-CIMS/EDIAMME: Textbooks for Greek History and
Culture ................................................................................................................. 428
Appendix 5.9: University of Crete-CIMS/EDIAMME: Textbooks for Greek History and
Culture ................................................................................................................. 428
Appendix 5.10: University of Crete-CIMS/EDIAMME: Online Learning Environment .... 430
Appendix 5.11: The Learning Greek Textbooks (Μαθαίνω Ελληνικά) ....................... 432
Appendix 5.12: The Papaloizos Textbooks ............................................................... 432
Appendix 5.13: E-Resources used by Greek language educators in Canada ............... 434
Appendix 5.14: e-learning environments for the Greek language and for the professional
development of Greek language teachers ............................................................ 437
Appendix 5.15: Online Greek credit courses, Vancouver Learning Network (VLN) .... 438
Appendix 5.16: Online Greek language tools ........................................................... 439
Appendix 5.17: Greek HLE conference ................................................................ 440
Chapter One: Introduction

1.1 Prolegomena: About the Title

In recent years, Greek historians and educators have been debating the issue of “the hidden schools”. This term is used in contemporary Greece to describe the way in which the teaching and learning of the Greek language and culture took place during the era of the country’s conquest by the Ottoman Empire (Dakin, 1973). The discussion centers on the question of whether covertly operating schools existed in the period of Greek enslavement to the Ottomans when literate individuals, mostly Greek Orthodox priests, instructed the children of the enslaved nation in their mother tongue and culture, ultimately to preserve their national identity. Regardless of whether such "hidden schools" existed in one form or another (Angelou, 1997), what matters, and what has not been disputed, is the fact that the Greeks, even while being enslaved for such an extended period of time, managed to retain their unique identity. It is through that identity that they perpetuated for many generations the desire for liberty and independence which was finally materialized through the Greek Revolution that began in 1821. I chose the term 'hidden schools' as the title of my dissertation, for several reasons.

First, I intended to draw parallels between the unofficial education initiatives that took place during the period of the Greek enslavement (15th to 19th century A.D.) and the contemporary reality in the Greek diaspora (20th and 21st century A.D.). In both cases, even

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1 The period is roughly estimated as 400 years, i.e., from 1453 A.D. (when Constantinople, the capital of the Eastern Roman Empire, also known as Byzantine Empire, was conquered by the army of the Ottoman Sultan Mehmed II) to the mid-19th century, when Greece, after a successful revolution and war of independence between 1821 and 1832, was finally recognized as an independent nation (Dakin, 1973).
under completely different circumstances, Greeks considered as a priority the preservation of their identity, language, traditions and culture through the operation of a community education system that remained ignored or unsupported by the authorities. Such schools exist in Canada, too, serving the goal of maintaining the Hellenic heritage as part of an education system that has not been extensively studied to this point. Locating and mapping the Greek HL schools and connecting their capacities would serve not only the best interests of this community in Canada, but also other immigrant and regional minority groups by setting an example of action. Furthermore, as I unveil the scene of Greek Heritage Language Education (HLE) in Canada, it is my intention to inform the academic world about the priceless educational wealth that is concealed under the surface of our “Canadian mosaic”. I hope to provide researchers with a case study of a community-based research project that has theoretical and practical implications for the empowerment and further development of HLE.

While many would agree with the statement that North America, from a linguistic and cultural standpoint, is part of the “Anglosphere” where multilingualism is destined to suffocate under the English linguistic imperialism, I assert that language diversity could be sustained through the initiatives of ethnocultural communities whose members have personal and cultural reasons to learn their respective heritage languages in addition to the dominant language. In my opinion, the work that HL communities have done and are still doing, with or without any mainstream support, deserves more rigorous investigation and recognition in our increasingly multiethnic, multicultural and multilingual society; thus, community

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2 A part of the world in which the English language and cultural values predominate (Anglosphere, 2015)

3 “The dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages” (Phillipson, 1992, p. 47).
language schools should find their place on our education map as valuable resources in protecting language ecology (Skutnabb-Kangas & Phillipson, 2008).

1.2 Terminology

In this section, I provide definitions of terms used repeatedly in my dissertation, for which several interpretations can be found in the literature. Definitions are also provided and cited accordingly in other sections throughout the document. The most frequently used terms in this study are associated with the term Heritage Language (HL). In the Canadian context, HLs are the unofficial languages of immigrant communities besides English and French, Canada’s two official languages (See Chapter 2, for an extensive discussion of the term, its synonyms around the world and its contexts). Personally, I choose to use the term HL, instead of all other synonyms, because I find that the word heritage conveys clearly the identity negotiation process which is inseparable from the acquisition and transmission of any unofficial or minority language. Any decision that an individual makes in relation to learning or using a language, other than the dominant one(s) in a given society, encompasses acknowledgement of her/his hybrid identity (Luke & Luke 1999; Sandset, 2011). HL learners have the right to accept or refuse—at any stage in their life—the linguistic and cultural inheritance given to them by their family and/or their community. However, in order to execute this right, individuals must first have access to education in their “ancestral” language which may lead them to accept or to reject their linguistic inheritance. I use the term Heritage Language Education (HLE), in reference to the teaching and learning of a HL.

4 The plethora of interpretations depends on the discipline, the historical period, the region and the prevailing social, political and cultural conditions under which each term has been used.
and culture. Instruction in HLs as academic subjects may take place in several settings: (a) on weekend or weekday after-school programs run by community-based organizations (i.e., Modern Greek classes offered by the Greek Community of Toronto); (b) as extracurricular, school-sponsored subjects offered during or after the K-8\(^5\) regular school hours in mainstream educational institutions (i.e., Modern Greek K-8 classes offered through the Toronto District School Board); (c) as one of several core subjects studies for academic credits (e.g., the Aristoteles’s Credit School in Toronto, see Appendix 4.23); (d) obligatory study of a HL for all students in public schools within a particular region (e.g., Welsh in Great Britain, Basque in Spain, see Extra & Gorter, 2001); (e) study of a HL as part of the school curriculum (e.g., Greek in Australia, see Scarino, 2014); and (f) through private lessons, (Valdes, 1995).

The phrase *Heritage Language Learner* (HLL) is identified in this study as someone who acquires a HL at home or participates as a student in any form of HLE and at any level: preschool, primary, elementary, secondary, college, university, and continuing education. By the term *Community*, unless otherwise indicated, I refer to an ethnic/cultural/immigrant group. The term Community-based Research (CBR) is used to describe collaborative action-oriented research that is also known as Participatory Action Research and Participatory Community Based Research (Flicker, et al. 2008; Israel, et al., 2003; Minkkler & Wallerstein, 2003; Strand, 2000; Stoecker, 1999). The main elements of this approach is that it is undertaken for, by and from the community, with the participation of academic researchers who work collaboratively with community members in order to address a community concern.

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\(^5\) Includes Kindergarten to Grade 8.
In addition, I often refer to *Multiculturalism and Pluriculturalism*. The first term indicates the co-existence of many cultures in a given society and is associated with an official Canadian policy (Canada, 1990). The latter refers to multiple, connected, non-static identifications which are the norm for members of HL communities (Coste et al., 2009). *Pluriculturalism* is often paired with *Plurilingualism* which speaks to the interaction of languages and the ability of a person or a group to use many languages interchangeably, while multilingualism indicates only the co-existence of many languages in a society (Cummins, 2014a; Piccardo, 2014). The terms *Greece/Greek* and *Hellas/Hellenic*, are used interchangeably to refer to Greece or Hellas (the European country officially known as Hellenic Republic) the people of Greece and or of Greek descent and any cultural item, product or idea associated with the country or the nation\(^6\).

### 1.3 Situating the study and my research questions

In Canada, the languages of immigrant communities, also known as Heritage Languages (HLs), are limited by their unofficial status (Cummins & Danesi, 1990; Duff, 2008; Cummins, 2014a). Despite the multifaceted significance of communicating in these languages—not only to the individual learners but also to their families, their communities,

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\(^6\) Thucydides (n.d.), in his *History of the Peloponnesian War*, refers to the appearance of the name Hellas: “Before the Trojan war there is no indication of any common action in Hellas, nor indeed of the universal prevalence of the name; on the contrary, before the time of Hellen, son of Deucalion, no such appellation existed, but the country went by the names of the different tribes, in particular of the Pelasgian. It was not until Hellen and his sons grew strong in Phthiotis, and were invited as allies into the other cities, that one by one they gradually acquired from the connection the name of Hellenes; though a long time elapsed before that name could fasten itself upon all. The best proof of this is furnished by Homer. Born long after the Trojan War, he nowhere calls all of them by that name, nor indeed any of them except the followers of Achilles from Phthiotis, who were the original Hellenes: in his poems they are called Danaans, Argives and Achaeans” (Crawley, 2014, Chapter 1, Section 3).
their nation and international trade relations—the government has no formal obligation to support HL maintenance (Wright and Taylor 1995; Cho, Cho & Tse, 1997; Cho & Krashen, 1998; Cho, 2000; Duff, 2008). Moreover, since education in Canada remains under provincial jurisdiction, there is no provision for a national mechanism of reporting the state of Heritage Language Education (HLE) or an official registry of HL programs or a scientific agency to study the field, a field which serves as Canada’s major multilingual resource. This situation is unacceptable after many years of claims that Canada is a world leader in multiculturalism. It undermines the ability to understand the full dimensions of multilingualism in a country where, according to the most recent censuses, more than 200 languages are spoken (Statistics Canada, 2011, 2012a, 2012b).

Since the early 1970s, Canada’s various ethnic communities have been bearing the weight and responsibility of safeguarding the nation’s linguistic and cultural resources and have played a key role in fostering HLE through the delivery of language and cultural programs at the community level (Liu et al., 2011), or in conjunction with classes offered by the public school boards as part of their continuing education mandate (Ontario Ministry of Education, 2014b). In many cases, participants in HLE have complained about their educational marginalization (Feuerverger, 1997; Compton, 2001; Mercurio, 2010). Also, many groups within the same cultural community are often isolated from each other as a consequence of demographics and the dispersal of immigrants from the Atlantic to the Pacific (Statistics Canada, 2011). Furthermore, outside the borders of each community group, no one seems to know what exactly is happening in terms of preserving the “non-official” heritage languages.

This sense of marginalization and lack of information concerning HLE attracted my attention as soon as I commenced my involvement with Greek language education in Canada.
at a professional level. As a teacher of Greek HL in Toronto, I had to overcome several challenges not unusual to all HL educators, including the challenge of teaching learners with a vast range of linguistic and socio-psychological profiles. I had to try to make sense of what I perceived as the incomplete, often confusing background knowledge that many of my students had in the target language as they entered my classroom. I found myself struggling to make my lessons enjoyable and relevant to their lived experiences, which were largely unfamiliar to me. Furthermore, I felt that I did not have sufficient time to teach my students, since many of them attended classes only occasionally because of other educational or social priorities. In fact, I worked with fatigued learners, since most of my classes were usually held on weekday evenings or on weekends (for a detailed analysis of HLE challenges and teaching strategies, see National Heritage Language Resource Center, 2014; Beaudrie et al., 2014; Bilash, 2011; Kagan & Dilon, 2009). In addition to the above drawbacks, I observed that many of my students had no one at home to help them with their homework (especially with my most recent third generation HL learners who came from culturally mixed families) and no opportunities to use the language outside the school environment. To make matters even more difficult, most of my classes took place in community basements or in rented school facilities where I had limited access to supplies, technological aids or any other infrastructure available to mainstream educators. As a HL instructor, I also needed guidance and professional development that was rarely available to me or my colleagues who worked for community organizations.

Driven by my interest in contributing through my graduate studies to the promotion of HLE, I decided to investigate whether younger members of my community have access to opportunities in order learn their HL. My research question is not limited to investigating issues of access to HL schooling. It encompasses an exploration of the quality of such
educational programs and the capability of ethnic communities and their organizations to deliver what seems to be their main mission: to preserve and promote their linguistic and cultural heritage. My research—theoretically based on Ethnolinguistic Vitality (Giles, Bourhis and Taylor, 1977; Lo Bianco & Peyton, 2013) and Language Maintenance models (Conklin & Lourie, 1983; Lo Bianco, 2008a, 2008b)—has three main objectives: (a) to examine access to Greek HL programs in Canada by mapping all community organizations and educational institutions that offer programs to Greek HL learners across Canada; (b) to explore aspects of the vitality of Greek language in Canada through an asset based approach model (Lynch, 2008) that can be used to assess the community's education system, and (c) to develop a searchable database that provides information about Greek HLE and the community activities in Canada.

My basic research hypothesis emerges from the relationship between Ethnolinguistic Vitality and HL Education (Fishman, 1985a, 2001; UNESCO, 2003; Lo Bianco & Peyton, 2013). It questions whether there is adequate access to schooling and institutional support to guarantee, along with many other parameters, the intergenerational transmission (Campbell & Christian, 2003) of HLs in Canada. Furthermore, I am examining one the most significant challenges in the study of HLE, especially involving community-based programs: the fact that immigrant minority schools are not adequately documented (Fishman, 1979b, 1980a). Several language maintenance studies illuminate the decisive role that education plays in the vitality and the intergenerational transmission of a HL, particularly when the majority of the school-aged learners of the HL community are members of the third generation or beyond and when opportunities to use the HL in the home or in one’s immediate social circle are limited (Alba, Logan, Lutz & Stults, 2002).
While numerous studies point to the value of HLE for learners, families, communities and the society (Peyton, Ranard & McGinnis, 2001), very few research inquiries have attempted to explore in depth the “unofficial” HLE scheme, specifically in the context of Greek HL in Canada, which involves a diverse spectrum of community organizations. As I investigate quantitative (number of schools, students, teachers, resources, etc.) and qualitative (challenges, teachers profile, curriculum, etc.) components of Greek HLE in Canada, I hope to offer community stakeholders and researchers an informed insight into the practices of HLE that will allow for a comparison with other centres of the Hellenic diaspora and/or other community groups in Canada. Moreover, my inquiry trails the findings of the 2011 National Census, according to which Greek appears as one of the few declining immigrant languages in Canada (Statistics Canada, 2012a, 2012b). I question whether this trend is mirrored in the educational domain. Finally, through my study, I attempt to fill in an information gap. While censuses examine the status of official and unofficial languages by focusing on the number of citizens who claim a particular language as their mother tongue, what remains unclear is how many current learners there are for each community language. This knowledge can be a measurable and substantial indicator of ethnolinguistic vitality.

1.4 Significance of the Study

This research has potential benefits for (a) the Greek community in Canada, (b) Greek communities in the diaspora, (c) other ethnic communities in Canada and in the diaspora (d) the government of Canada, (e) the government of Greece and (f) researchers and educators interested in the teaching and learning of HLs as well as for those who study minority communities from sociolinguistic, cultural, or political perspectives. Starting from the Greek
community in Canada, this study looks deeply into the issue of access to Greek HLE per city and province at the elementary, secondary, tertiary and continuing education levels by mapping all educational institutions and community organizations, schools and courses offered today in Canada to individuals who wish to learn the Greek language. Additionally, it categorizes, locates and presents all educational assets and the cultural organizations, associations and funding bodies that operate and/or provide support to Greek HL programs. Furthermore, this research identifies available teaching resources, learning materials, and online environments and tools that can be used by HL teachers and learners not only in Canada but also globally.

The information gathered in this study is also significant for the following reasons. First, it provides researchers and practitioners in the field of HLE the opportunity to locate reliable data on schools, programs and courses across Canada and explore the system through which a non-official language is taught. While educators and participants in HLE often experience marginalization (Feuerverger, 1997; Mercurio, 2010), this study sheds light on their dedicated work and their important role in promoting multilingualism. It should also be noted that national censuses in Canada provide statistics on the number of citizens who are speakers of a non-official language, yet they ignore the number of current learners. Hence, every five years, we receive an update on the number of ethnic community members and community language speakers (i.e., the number of Greek-speaking Canadians). However, we cannot accurately determine the trend for each language unless we know how many actual learners of the language exist at a certain period of time. This investigation accumulates data on the number of learners of the Greek language nationwide which can be very useful to authorities (both in Canada and in Greece) and also to the local Greek community. Also, the
methodology used in this study could be applied to investigations in other HL communities across Canada and worldwide.

Finally, I believe my research is relevant because it introduces two new frameworks. The *HLE Capacity Index* (see Chapter 3) categorizes and illustrates the assets of HLE. This framework can be useful in systematizing and assessing the capacity of HLE. An organized system of teaching a HL is an integral aspect of institutional support which is one of the main indicators of ethnolinguistic vitality (Giles et al., 1977). *Access, Innovation, Motivation* (AIM), my conceptual framework, outlines the core values for the development of HLE (see Chapter 2) and may contribute to the field of HLE research as a tool for investigations, reports and assessments of language education systems or any learning networks.

**1.5 The Chapters in Brief**

The introductory chapter situates my dissertation within HLE. It also provides the rationale behind the selection of my title and clarifies some frequently used terms in this study. More importantly, it presents the challenges that I faced along with many educators who are involved in the teaching of Greek or any other HL in Canada. After describing the professional reasons behind my decision to investigate the field and the purpose of conducting a research study as part of a CBR project, I detail the expected outcomes and the significance of exploring and mapping the Greek community’s educational assets.

In the second chapter, I look more deeply into the domain of HLE from sociopolitical, linguistic and pedagogical perspectives, with a particular focus on the community-based HL programs. My literature review consists of four parts. It begins with an examination of the terminology and clarifies the rationale for carefully labelling HLs and their learners. Through
the presentation of recent research developments in HLE, I discuss all major findings in this autonomous area of language education, and I explain why community oriented initiatives constitute a response to the intentional or unintentional lack of knowledge about HLE on behalf of dominant language groups and governments around the globe. I outline the significance of HLE and the benefits of mainstreaming and empowering it, rather than ignoring or continuing the hypodermic and rhetorical support for multilingualism and multiculturalism. The goal of this section is not merely to explain why it is different to teach and learn Greek as a HL—as opposed to first, second or foreign language settings—but to elucidate why it is necessary to explore, understand, and map the educational experiences of language community groups.

In the second part of Chapter 2, I investigate the scene of HLE across Canada, thereby providing the geographical and sociopolitical context for my research on Greek language education. I follow the trajectory of HLE throughout the 20th century to the present day in all locations where Greek HL programs exist in Canada. I also present the array of circumstances, policies and practices that continue to influence the teaching and learning of HLs in different provinces. Finally, I discuss the various organizations, programs and initiatives that play a role in contemporary HLE.

The third section of my literature review chapter examines sociolinguistic models and theories that place HLE at the centre of ethnolinguistic vitality and language maintenance. Through the lenses of several theoretical frameworks, my goal is to demonstrate how the systematic teaching and learning of HLs could be a decisive factor in averting language shift, which is considered as a de facto condition for linguistic minorities beyond the third generation in the English speaking world (Alba et al., 2002). The fourth and final part of my literature review examines contemporary developments in the field of language education
and learning theories that affect HLE. In this section, I make connections among the emergence of progressive pedagogical approaches, such as networked learning, transformative pedagogy, new literacies and multiliteracies, computer assisted language learning, social media, and connected learning. Having examined the particularities and challenges of HLE in the previous parts, I aim in this section to explain why it is crucial to inform HLE with new pedagogical tools and technologies that can connect HL learners and educators at a community level.

In Chapter 3, I present the methodological selections and steps followed throughout this study. My experiences as a HL educator and administrator have influenced my participation as co-researcher in a community-based research project that was initiated by community leaders and resulted in an attempt to map and illustrate all Greek Community educational resources in Canada. The principles of Participatory Action Research, undertaken in the community, by the community and for the community, provide the necessary theoretical framework for every stage of the project. In the third chapter, I outline how the research progressed, its challenges and drawbacks. I discuss how this methodology is suitable for collaborative bottom-up initiatives designed to address community educational challenges. Moreover, in this section, I introduce my *HLE Capacity Index* (HLECI) a tool that I developed to illustrate the various assets that HLE has or needs. This model is used in the subsequent two chapters to organize the collection and the analysis of my findings in the context of Greek HLE in Canada.

In the fourth chapter, the entire map of Greek language education in Canada is unveiled. I begin with the socio-historical presence of the Greek community in Canada and its place within the Hellenic diaspora, where HLE is considered as the most significant activity. In the first part of Chapter 4, I describe how the existing system of Greek language
education in Canada was created and structured under the determination of the community to preserve its identity and cultural heritage. The section includes the latest statistics on the demographic status of Greek language in Canada and the findings of an international study that was conducted by a Greek university as part of a project funded by the Greek government and the European Union. The second section of the fourth chapter details where and how the Greek language is taught in eight Canadian provinces. The purpose of this section is to present all Greek HL programs in every city and province, including all age groups and education levels. By listing all primary, secondary, continuing education and university programs serving Greek language education in Canada, I provide the content for the development of a database (see Chapter 6) through which HLE stakeholders will be able to access information on existing programs and build a community education network. The final section of Chapter 4 profiles Greek community organizations and their activities in Canada. In the context of HLE beyond the second generation, opportunities to use the language outside the home or the school/program are limited. Therefore, it is very important to locate the institutions, organizations and events that provide space for language use and interaction between HL speakers in an authentic and meaningful environment. In Chapter 5, I conduct the data analysis in order to address two main goals of the study. The first goal is to portray the contemporary state of Greek language education in Canada. The second goal is to explore the implications of Greek HLE in the vitality of the Greek community and the maintenance of the Greek language in Canada.

For the analysis, in the first section of the chapter, both quantitative and qualitative features of the Greek HLE system in Canada are examined through the use of two conceptual models. The first is the HLEC1 which allows me to organize and categorize the educational assets of the community (i.e., programs, providers, human resources, infrastructure,
The second framework is the questionnaire of *Greek Education Survey in Canada 2013* (see Appendix 3.1) which includes 14 themes: (a) Greek language program operators, (b) Greek heritage language learners, (c) Greek language teachers, (d) parents and supporters, (e) Greek language schools/programs/courses, (f) days of schools/programs operation, (g) hours of instruction per week and tuition fees, (h) single and split classes, (i) subjects taught in Greek school programs in addition to language, (j) facilities, (k) textbooks and resources, (l) new technologies, (m) assessment/Greek language proficiency examination centres, and (n) operational challenges.

Several sub-questions emerge from the analysis, and each sub-question is discussed in detail, followed by suggestions which are outlined in the second part of the chapter. The final section examines the vitality of the Greek community in Canada. Considering the three main conditions of the ethnolinguistic vitality theory—that is, the status of the language, demographics of the community and institutional support (Giles et al., 1977), I argue that the Greek community in Canada needs to develop further and systematize its HLE system in order to overcome the intergenerational transmission challenges and address the language shift phenomenon that inevitably appears after the second generation phase.

In the fifth chapter, I present a review of the most salient findings, explore outcomes and recommendations, and discuss their practical applications to address the Greek community’s needs and HLE’s challenges. My dissertation concludes with the next steps that I intend to take in my post-doctoral work: the development of a searchable database to serve the purpose of registering, connecting and networking the educational operations and resources for HL learners in Canada. I provide the rationale behind developing a HLE website, the potential contributors and users, the content, the design challenges and its
significance in providing information about where and how our linguistic and cultural resources are preserved and cultivated.
Chapter Two: Review of Literature

2.0 About This Chapter

In this chapter, I navigate the field of Heritage Language Education (HLE), an emerging domain in language education studies, through a review of the pertinent literature which is presented in four parts. In the first part, I explore the terminology, significance, trajectory and challenges of HLE, both in theory and in practice. I point out the developments in relevant research internationally but mainly in reference to the North American context, where significant developments have occurred and shaped the field since the late 1990s. As the focus of my study is to explore Greek HLE, it is important to examine HLE in depth, in order to understand the differences and particularities in comparison to teaching and learning the language in second/additional or foreign language settings.

The second section focuses on Canada and attempts to highlight the historical, cultural, social, political and educational conditions that surround HLE. This section serves in my document as the prologue to Chapter 4 where I refer to the Canadian context, as I present my data in relation to Greek HLE. My investigation begins with the 1970s, the decade in which Canada adopted a multicultural profile and continues to the present day. The third part introduces the “Ethnolinguistic Vitality” and “Language Maintenance” concepts. I examine several theoretical frameworks to determine how HLE interplays with the vitality and maintenance of community languages such as Greek in Canada.

The final segment of the literature review chapter examines pedagogical approaches which inform and influence language education in the 21st century. These new realities
inevitably affect the teaching and learning of HLs in general and particularly the state of Greek language education in Canada, which is the focus of this investigation.

**Part One: Heritage Language Education: The Field**

2. A.1 Heritage Language Terminology

In recent years, the term Heritage Languages (HLs) has prevailed in bibliographies of works on bilingual education and other relevant academic fields over many other terms that are used worldwide “to identify the non-dominant languages in a given social context” (Kelleher, 2010, p.1). Jim Cummins (2014a) points out that in Canada the term HLs was introduced and came into broad use in the 1970s and 1980s, in particular reference to the languages of the immigrants. Over the decades, in other parts of the world, many other synonyms have been found in the literature to denote more or less the same thing: immigrant minority languages. These terms include Languages of Origin (Makarova, 2014), Ethnic Languages (Saint-Jacques, 1979), Community Languages (Wiley, 2005), Languages Other Than English (L.O.T.E.), (Clyne, 1991), Immigrant Languages (Statistics Canada, 2012a) Mother Languages or Mother Tongues (IAMTE, 2014), Ancestral Languages (Eisenlohr, 2004), Home Languages (Yeung, Marsh & Suliman, 2000), Colonial Languages (Fishman, 2001), Immigrant Minority Languages (Extra & Yagmur, 2002), Foreign Languages, Second Languages (where there is one dominant/official language in the society), Third languages (i.e., in Canada where the dominant/official languages are two), and the list goes on. In the

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7 In Canada the indigenous/native languages and the languages of the deaf community are not labelled as Heritage/International languages (Cummins, 2014a).
8 Statistics Canada (2012b) uses the term “mother tongue” to describe the first language that an individual learned at home and she/he still understands at the time of a census.
context of Greek language education, the term HL is hardly used outside Canada; instead, educators and researchers who investigate the teaching and learning of Modern Greek in bilingual settings outside Greece refer to Greek as a “second language”, “foreign language” or “mother tongue” and report Greek Heritage Language Education as Education for the Greek Diaspora\(^9\) (Damanakis, 2007).

While most of the terms above refer to immigrant minority languages, the choice that each state/country/authority makes in using one over the other is primarily political. In Canada, for instance, the term “non-official language”, which is associated with any languages other than the two official ones (i.e., French and English), is directly linked to the federal official languages policy (Jebwab, 2000). Moreover, the replacement of the term “heritage language” with “international language” in the early 1990s was also politically driven, as it conveyed a message to the ethnocultural communities. Jim Cummins explains that “the term was changed to reflect misgivings that the notion of ‘heritage’ entailed connotations of learning about past traditions rather than acquiring language skills that have significance for the overall educational and personal development of children. The term ‘international languages’ was intended to communicate that, in an era of globalization, these languages were highly relevant to business and cultural exchanges and had economic as well as ‘heritage’ value” (Cummins, 2014a, p. 2).

In educational environments, a HL is understood as “a language spoken in the home that is different from the main language spoken in society” (Bilash 2011, para 1.). According to Polinsky and Kagan (2007), while HL is rooted in the home, it is not learned deeply, since

\(^9\) The most frequently used term for term is “Paedia Omogenon” (i.e. Education of the Homogenous”).
it is soon subject to language shift—that is, the first and second generation immigrants’ shift to the language of the mainstream society. As Cho, Shin and Krashen (2004) contend, HL can be defined as a language that is used by individuals who came to live in a new land at a young age or who were born in a country to which their parents immigrated. For Fishman (2001) and Wiley (2005), the languages of refugees and indigenous people, in addition to former colonial languages, could also fit under the HL category; these researchers also assert that a HL holds family significance whether or not it is used on a daily basis inside or outside the home. This diversity in the HLs terminology reflects an ongoing negotiation of societal, political and legal issues rather than a dispute among indecisive sociolinguists and educators who have, nevertheless, expressed a variety of opinions concerning who the Heritage Language learners (HLLs) are and what type of characteristics distinguish them from other categories of language learners (Kagan & Dillon, 2009). The above definitions are significant for this study, as they also apply to Greek language learners in Canada.

Extra (2007), underlines some of the similarities and differences between Immigrant Minority (IM) Languages and Regional Minority (RM) Languages in the European context. From a sociolinguistic, educational and political perspective, IM and RM languages have in common “their actual spread; their domestic and public vitality; their processes and determinants of language maintenance versus language shift towards majority languages; the relationship between language, ethnicity and identity and the status of minority languages in schools” (Extra, 2007, p. 176). RM languages are rooted in specific areas, such as the Welsh or Basque in Europe, and have been threatened by the “one language, one state” ideology that emerged in the 19th century. However, their ultimate threat is the discontinuation of intergenerational transmission that occurs when parents stop speaking the home language to
their children (Campbell & Christian, 2003). This language shift phenomenon (Fishman, 1966; Veltman, 1983) can be prevented or reversed by the parents or through schooling in the minority language (Extra, 2007). In the last quarter of the 20th century, a movement to protect some RM languages has emerged, both legally—based on internationally recognized minority linguistic rights (European Charter for Regional or Minority Languages, 1992; UNESCO, 1996; Skutnabb-Kangas, 2006)—and educationally, through policies and programs adopted by certain countries and the EU (Extra & Yagmur, 2002).

In Europe, responsibility for policies and measures in support of the RM languages is shared by different organizations. The European Parliament established the European Bureau for Lesser Used Languages in 1982 to support linguistic diversity in Europe through the provision of information and advice. In addition, it created the European MERCATOR Network in 1987 to conduct research into the status and use of regional/minority languages. Then in 1992, the Committee of Ministers of the Council of Europe adopted the European Charter for Regional or Minority Languages which sets out a range of measures to facilitate and encourage the use of specific regional or minority languages in public life, including education. “In contrast, policy for migrant languages was determined by groups concerned with the mobility of labor forces across Europe, those concerned with the social integration of immigrants and refugees, or those involved in the development of multicultural/anti-racist policy” (McPake & Tinsley, 2007, p. 8).

IM languages have no minority status, and as they travel along with their speakers, they are more difficult to locate and sustain, since countries have not adopted measures for the maintenance of such languages. Extra (2007) points out that the IM languages are often regarded and transmitted as core values of culture by IM groups, yet they are much less protected than RM languages. In fact, the learning and certainly the teaching of IM languages
are often seen by speakers of dominant languages and by policy makers as obstacles to integration (Extra, 2007). With regard to the status of the Greek language, the European context is quite different from the Canadian one which is the focus of this study. In Europe, Greek is both one of the official languages of the European Union (spoken by the vast majority of the population in Greece and Cyprus) and an IM language, since many Greeks have migrated to other European countries (Damanakis et al., 2014). Thus, when we refer to Greek as a HL, we speak of the language used by Greek immigrants who, as learners, share characteristics with the learners described in the following section.

2. A.2 Heritage Language Learners (HLLs)

The discussion around HL terminology includes an ongoing debate regarding who the HLLs are, what their profiles are and why it is crucial to distinguish them from native, second or foreign language learners (Valdes 2001). Maria Carreira (2004) categorizes the definitions of HLLs according to three criteria: (1) their place in the community linked to the HL, (2) their personal connection to a HL through their family background, and (3) their proficiency in the HL. Polinsky and Kagan (2007) formulated a broad and a narrow definition of HLLs which refers to a distinction between those who have a family or cultural connection with the HL without an actual ability to use the language (broad definition) and the ones who actually acquired the language to some extent but did not completely learn it before switching to the dominant language (narrow definition). As Carreira and Kagan (2011) suggest, the “broad” HLL type is the typical case of a third or fourth descendant of immigrants who came to America by the early 20th century and is described in the definitions provided by Fishman (2001) and Hornberger and Wang (2008). The latter make a relevant
clarification in their definition, as they call HLLs those individuals “who have familial or ancestral ties to a particular language that is not English and who exert their agency in determining whether or not they are HLLs” (Hornberger & Wang, 2008, p. 27). This definition stresses the element of identity negotiation on the part of learners whose decision to be part of the HL community and its culture is not necessarily linked to their language proficiency. For Van Deusen-Scholl (2003), HLLs learners are those who “have been raised with a strong cultural connection to a particular language through family interaction” and have thus developed a “heritage motivation” (p. 222).

In contrast, the “narrow” type of HLLs emphasizes linguistic proficiency in the HL which is the characteristic of the first and second generation immigrants. For most of them, the HL “was first in the order of acquisition but was not completely acquired because of the individual’s switch to another dominant language” (Polinsky & Kagan, 2007, p. 369). Several studies have identified distinct language acquisition and development characteristics of HL learners who have the potential to develop their HL skills almost at the level of native speakers given that certain cultural, social, political and educational conditions are met (Montrul, 2010; Polinsky, 2008; 2007; Valdes, 2005; Fishman, 2006; Oh, Jun, Knightly & Au, 2003). Currently, in the Canadian context of Greek language education, the broad definition of HLLs refers primarily to the grandchildren of immigrants who arrived in Canada between the 1950s and the 1970s (see Chapter 4, Part 1), whereas the narrow definition, which assumes higher levels of Greek language attainment, corresponds more to the second generation or the children of the new migration wave (Damanakis, et al., 2014).

Identifying HL learners as a diverse group of language learners is essential not only to teachers but also to parents, school administrators, policy makers and those responsible for
curriculum and teacher development. Carreira and Kagan (2011) underscore Wiley’s (2001) argument that the HLL label “raises a number of issues related to identity and inclusion and exclusion”, since it cannot be assumed that all learners who wish to connect with an ancestral language are also speakers of that language (Wiley, 2001, p. 35 in Carreira & Kagan, 2011, p.41). Reviewing the most essential research questions on HL acquisition that emerged through the articles published between 2003 and 2014 in the *Heritage Language Journal*, Andrew Lynch (2014) considers as fundamental those inquiries that examine issues of identity and identification for the HL speakers/learners. He notes that an ongoing point of negotiation for researchers and institutions who try to define heritage speakers or heritage learners is their level of proficiency in the HL. What seems quite difficult to determine is the exact level of proficiency that an individual has to demonstrate in the HL to be considered as a HLL in the estimation of their teachers, or as a HL speaker in the eyes of a linguist researcher. “Even more important is how much ‘say’ does the actual student or study participant have in the matter” (Lynch, 2014, p. 226). Understanding the diversity of HLLs is important for the stakeholders of Greek HLE. As we see in Chapter 5 many program organizers and educators are expressing their concern over the heterogeneity of their HL classrooms and the difficulty in finding learning materials and addressing their students’ diverse individual needs.

2. A.3 Comparing HLLs to Second Language Learners (L2Ls)

In the bibliography of Greek language education, the term HL is virtually absent. As an example, the textbooks written for the Greek students in the diaspora usually make a distinction between teaching and learning Greek as a foreign language (FL) and teaching and
learning it as a second language (i.e., referring to students who are identified under the narrow HLL definition). This practice is evident in the Greek language education curriculum materials developed for the diaspora by the Center for Intercultural and Migration Studies of the University of Crete (CIMSUC). The theoretical framework for the development of textbooks for Greek HLLs, published by CIMSUC (Damanakis, 2004), identifies the potential students of the Greek language in the diaspora as either Greek L2 learners (L2Ls) or Greek FL learners (FLLs). For the first group, the main textbook series developed by the CIMSUC is called “Things and Letters”, and for Greek FL learners, there is the “Margarita” series. Moreover, from the curricula of Teacher Colleges in Greece that offer pre-service training to individuals who are planning to teach Greek to HLLs, we find only reference to teaching Greek as second or foreign but not as a heritage language. Hence, is there any difference between HLLs, and L2Ls? Is there something that Greek language textbooks, curricula and teacher development experts are missing?

According to Kagan and Dillon (2008), HL and L2 learners are differentiated on the following pedagogical grounds: “(a) spelling generally poses a greater challenge for HL learners than for L2 learners; (b) pragmatics and stylistics require differential instruction for HL speakers, as they tend to possess greater abilities than L2 learners in this particular aspect of language proficiency; (c) aural comprehension skills require less formal classroom

10 The Centre is also known as EDIAMME.
11 The Greek title of the series is “Pragmata ke Grammata/ Πράγματα Και Γράμματα” (p. 273).
12 The Greek Government continues to support Greek language schools in the diaspora through the secondment of public school teachers abroad (Venturas, 2009).
13 In search of any undergraduate course for the teaching of Greek as a HL, I examined the Program of Studies of six Greek universities: Aristotle University of Thessaloniki, Dimokrition University of Thrace, University of Crete, University of Thessaly, University of Ioannina and University of Patra.
attention for HL learners than for L2 learners; and (d) the ‘metalanguage’ of pedagogical grammars presented in textbooks and typically used by L2 teachers can be relatively incomprehensible to HL speakers” (In Lynch, 2014, pp. 82-83). Also, in a study conducted by Isurin and Ivanova-Sullivan (2008), HLLs and L2 learners of the same proficiency level were found to be different in that HLLs “clearly had fewer lexical gaps” and “a more diversified range of vocabulary than the L2 learners” (Carreira & Kagan, 2011). Polinsky and Kagan (2007) concur with Valdes (2000) in the observation that heritage speakers’ aural proficiency is stronger than their competence in other modalities. As for speaking, they proposed that heritage speakers “fall within a continuum, from rather fluent speakers, who can sound almost like competent native speakers, to those who can barely speak the home language” (Carreira & Kagan, 2011, p. 371).

An essential difference between heritage language and foreign language acquisition is that heritage language acquisition “begins in the home, as opposed to foreign language acquisition which, at least initially, usually begins in a classroom setting” (UCLA Steering Committee, 2001, The Family, para. 1, in Lynch 2014). Although it is outside the scope of this study to address in depth the linguistic and pedagogical differences between heritage and non-heritage language learners, it should be noted that numerous workshops, articles, resources and teaching methodology materials are available online, both in reference to the Canadian and American contexts. (Bilash, 2010b, 2011; Kagan & Galvin, 2009; Kagan & Dillon, 2008, 2009; Carreira & Kagan, 2011; Beaudrie et al., 2014; Carreira, 2012, 2015). Many of these resources are designed to support HL teachers in identifying and addressing their students’ specific needs which are different from those of L2 learners. As Wang and Green (2001) observe, programs that traditionally teach courses in non-official languages
often include instruction to HL speakers, while only a few programs are designed specifically for HL learners (Montrul, 2009).

2. A.4. HL teaching and learning

One of the major challenges of Greek HL educators and administrators is that they often have to deal with the “mixed classroom” phenomenon (see chapter 5). According to Carreira (2015), the term “mixed classes” is frequently used to describe classes that enroll HLLs and L2Ls. In the context of HLE in Canada, this term is applicable mainly in the elementary and secondary programs where HLLs of different proficiency levels are placed in the same classroom. A survey of college/university language programs conducted by the National Heritage Language Resource Center across America, indicates that “in many cases, the instructional topics, methods, and materials of mixed classes are indistinguishable from those of L2 classes …Of particular interest is the fact that only one program out of 300 reported using materials specifically designed for mixed classes” (Carreira, 2015, p. 2). This landmark study on HLE in the United States was conducted in 2009, focusing on HL learners and HL teaching. The purpose of the study was to contribute to the development of the foundations for a curriculum and teaching methodologies designed to serve the needs and skills of HL learners.

According to the findings of the National Heritage Language Survey, a HL learner in the American context is profiled as a student who: “(a) is an early sequential bilingual who acquired English early in life, after acquiring the HL; (b) has limited exposure to the HL outside of the home; (c) has relatively strong aural skills but limited reading and writing skills; (d) has positive attitudes and experiences with the HL, and (e) studies the HL mainly
to connect with communities of speakers in the United States and to gain insights into his or her roots, even though career plans feature prominently in learners of some languages as well (Carreira, & Kagan, 2011, p. 40). After having analyzed the results of the survey, Carreira and Kagan (2011) agreed with several educators and specialists on HL teaching that “classes with HL students are characterized by substantial student diversity” and suggest that effective HL instructors need to develop a clear understanding of their students individually and as a group of learners in order to apply a differentiating teaching methodology that addresses the learners’ needs (Kagan & Dillon, 2009). The heterogeneity of HL learners’ language proficiency has been pointed out in several studies at the secondary and tertiary education levels (Draper & Hicks, 2000; Gambhir, 2001; Schwartz, 2001; Valdés, 1995, 2000, 2001; Wang & Green, 2001).

HL classes that place emphasis on pleasure reading and other forms of comprehensible input in the HL are successful, according to McQullan’s (1998) investigation in relation to Spanish HL learners in tertiary education. To develop an effective HL teaching strategy, many researchers argue that the curriculum should be community-based and reflect the background knowledge, experiences and expectations of the HL students (Kagan & Carreira, 2015). Under this type of curriculum, the educators who teach HL learners are expected to make connections with the heritage language community in order to better understand the learners, their needs and their challenges (Anderson, 2008; Christian, 2007; Wiley, 2005; Blake & Van Sickle, 2001; Webb & Miller 2000; Ortega, 1999).

The following sections of Chapter 2 clarify the role of communities in HLE and present the issues facing community HL programs. Initiatives to locate and map HL programs in the United States are presented along with international research developments
and policies in relation to HLE. These findings will be considered for the examination of the Greek HLE system in Canada, in order to identify gaps and challenges and provide recommendations for the improvement of the existing system.

2. A.5. HL community programs

Communities have always played a central role in HLE (Garcia et al., 2013). Corson (1999) describes community education as characteristic of meaningful school reform with participants negotiating the role of the school in relation to the community needs. Although such schools are grassroots-based and have been developed with passion and enthusiasm, they seem to be ignored in national or local surveys.

Fishman studied extensively the “commonly overlooked or forgotten” (Fishman, 1979a, p. 41) bilingual community programs in the United States and attempted to locate as many of them as possible. “Where can one turn to find out how many Xish mother tongue schools there are and where they can be found? In a nation that counts its non-English or limited English speaking population (because this population is the target of governmental programs), we are relatively unconcerned with those learning ethnic mother tongues at their own expense” (Fishman, 1979a, p. 45). In his efforts to locate the HL community schools in the U.S., Fishman produced a map of more than 6,500 programs in the 1980s, representing 145 different languages (Fishman, 2006; see also Fishman, 1980, 1985a, 1985b, 2001). In 1979, Fishman reported that more than 5,000 ethnic community mother tongue schools (ECMTS) existed in the United States, many of which, approximately 1,200 at the time, were day schools. Fishman insisted that bilingual educators should pay close attention to the
ECMTS, noting that their substantial numbers and expertise in language pedagogy place these schools at the centre of the American bilingual education movement:

Perhaps a very rich and wasteful country, such as ours, can afford to overlook or forget twelve hundred schools, but certainly our bilingual education economy is not rich enough to do so. The parents, teachers, and students of these twelve hundred schools could constitute important allies and sources of strength for ‘the movement’ as a whole. (Fishman, 1979a, p. 41)

According to Fishman, bilingual education stakeholders need to familiarize themselves with the goals, interests and challenges of the ECMTS. His support of the ethnic communities provision of educational programs to teach their HL is based on the following assumptions: (a) There is a the vital linkage between language and ethnicity which has causal consequences (Fishman, 1977); (b) Bilingualism and biculturalism are a necessary and feasible societal arrangement for the U.S., and (c) ECMTS can make a significant contribution to the ethnic mother tongue maintenance (Fishman, 1979b).

Those scholars who study HL have pinpointed various issues faced by HL community programs. In addition to the lack of community participation, they note problems such a limited availability of resources, a paucity of accredited teachers, a shortage of funds and a lack of meaningful curricula that is relevant to the needs of HL learners. Scheduling difficulties and inadequate meeting space (classes in church basements) constitute further hurdles (Compton, 2001; Moore & Ingersoll, 2011; Liu et al., 2011). Generally, non-official settings are the only venues available for Community HL programs. Furthermore, these programs usually take place on weekday evenings and weekends rather than during the regular school day. (For a detailed description of HL programs, see next section: Chapters 4 and 5 in relation to Greek HL programs in Canada.) As a consequence, these HL classes are
forced to compete with after-school recreational activities that students regard as fun (Aravossitas, 2010). The inconvenience of commuting to the locations of the HL classes in poorly equipped community centres or similar rented spaces can constitute a further obstacle and thus a deterrent (Mercurio, 2010). It should also be noted that HL programs in some regions rely heavily on underpaid teachers as well as inexperienced volunteers with inadequate training in language teaching (Feuerverger, 1997). In addition, these HL educators may lack meaningful curriculum materials necessary to maintain the interest of their learners who represent a range of ages and language skills. Finally, given the nature of HL programs and their restricted instructional hours, HL students are often placed in mixed ability groups, and they usually have to deal with even more HL homework than day school homework (Bilash, 2011).

Another salient issue is the fact that individuals hired as HL instructors in community schools do not enjoy official recognition, so they do not receive any pre-service training, and usually the assignments they are offered are only part-time (Anderson, 2008). Even though some of the HL instructors are qualified language teachers who received their pedagogical training in their homelands or in their countries of practice, this pre-service education does not adequately prepare them for the rigours of actual HLE (Petraki, 2003; Mercurio, 2010). In view of the multi-level, multi-age nature of most HL classes, teachers are forced to spend additional time to prepare stimulating and innovative lessons that will address the learning needs of a diverse group of students.

Indeed, the limited opportunities for professional development and career advancement are symptomatic of the general sense of marginalization experienced by HL teachers (Feuerverger, 1997). As Mercurio (2010) points out, HL educators have to face the challenge of teaching young people who are not only already exhausted from their day
school, but also not particularly motivated to be in an HL class for a variety of reasons, such as peer pressure and the lack of a meaningful rationale for using HL in their everyday lives. Furthermore, the program administrators note the fact that most HL community programs are plagued by high teacher turnover, scant funding, infrastructure limitations and high student dropout rates (Compton, 2001; see also Chapter 5, Sections 5.10 and 5.11). Finally, in spite of the inconvenience and cost of maintaining HL programs in the community, parents and grandparents—the ones who want to see the perpetuation of their heritage language and culture—often feel frustrated, as such programs are rarely available in their region. As Gambhir (2001) remarks, this situation is usually the case for smaller immigrant groups who represent a less common language and who are geographically scattered.

2. A.6 Mapping HL programs and resources in the USA

Joshua Fishman was the first scholar to attempt to map the “hidden” HL schools across the United States (Fishman, 1979). His efforts were recognized and continued after two U.S.-based conferences on HLs that resulted in the development of two databases. The Heritage Language Programs Database\(^{14}\) collects data on HL programs in community-based, K–12, and universities, and aims to network their participants (The Alliance, 2015).

Information about college-level HL instruction is being gathered through the NHLRC Survey\(^{15}\) as part of a project funded by the U.S. Department of Education and carried out by the Center for Applied Linguistics (CAL) and the National Consortium of Language Program Databases. CAL provides online access to three more databases and directories. The Two-

\(^{14}\) HL programs are invited to submit their profile to the online database: http://www.cal.org/heritage/profiles/HeritageProfileSubmissionInformation.pdf

\(^{15}\) http://apply.international.ucla.edu/public/viewform.aspx?appid=257
Way Bilingual Immersion Programs in the U.S.\(^{16}\) is another searchable database that lists the profiles of approximately 250 two-way immersion programs across the United States. Each profile in the database includes information such as program size, program location, program design, student demographics, and the non-English language used. A Directory of Foreign Language Immersion Programs in U.S. Schools lists all education units that teach all or part of their curriculum through a language other than English. This directory includes contact information, number of students and teachers, and any other information that each school wishes to share. Finally, the Foreign Language Assessment Directory (FLAD) is a searchable directory of more than 200 tests in almost 100 different languages. FLAD’s objective is to help educators locate tools for HL/foreign language assessments. It is complemented by the online tutorial *Understanding Assessment: A Guide for Foreign Language Educators* developed by CAL.

The importance of gathering and sharing information about HLE, which is the central idea behind the research project that I have initiated, is highlighted by the Alliance on the introductory page of its online collection, where it is stated:

\(^{16}\) The two-way immersion (TWI) programs serve students in Pre-K through Grade 12. The programs in this directory must meet the following criteria: “(1) Language-minority and language-majority students are integrated for at least 60% of the instructional time at all grade levels; (2) Content and literacy instruction in English and the partner language is provided to all students, and all students receive instruction in the partner language at least 50% of the instructional day at all grade levels; (3) There is a balance of language-minority and language-majority students, within the program, with each group making up between one-third and two-thirds of the total student population; (4) The TWI program begins in Pre-K, Kindergarten, or first grade and runs at least five years (preferably through Grade 12). Secondary programs which are also included in the Directory must meet the above four criteria” (CAL, 2015).
By entering your program into the collection, you will (a) illustrate the scope of heritage programs throughout the country and document the vital services they provide; (b) share promising practices with other program developers and staff on starting or improving their own heritage language programs; (c) provide information for researchers and for organizations seeking funding for programs; and (d) help your program by learning from other heritage language programs (Alliance, 2010).

2. A.7. International developments in HLE

In the United States, interest in HLs and HLE was ignited in the late 1990s. As Brecht and Ingold note in their report “Tapping a National Resource: Heritage Languages in the United States”, the shortage of multilingual Americans to satisfy socioeconomic, diplomatic, and strategic needs of the country was obvious by the end of the 20th century (Brecht & Rivers, 2000). The issue became a matter of national security after the events of September 11, 2001, when a lack of employees with advanced knowledge of certain foreign languages had been reported by U.S. agencies that desperately needed multilingual human resources (Brecht & Ingold, 2002).

The urgency to supply employers such as the U.S. military, law enforcement and intelligence organizations with highly proficient individuals in foreign languages in a short time could be addressed through the abundance of heritage language speakers who normally acquire sufficient competence in their respective HL through family interactions and/or participation in HLE. The need to intensify and systematize HLE led to the Heritage Languages Initiative (HLI). Supported by the Center for Applied Linguistics and the National Foreign Language Center, HLI gathered a number of interested scholars, including
the late Russell N. Campbell, a professor who collaborated in organizing conferences and various academic meetings focusing on the advancement of HLE in the USA and internationally.

One of the first publications of the new millennium to discuss topics of HLE was *Teaching Heritage Language Learners: Voices from the Classroom*, by John Webb and Barbara Miller (2000). It focuses on teaching HLLs of Spanish, French and Haitian Créole in the context of inner city schools. By 2002, two national conferences titled Heritage Languages in America were organized; the first was held in Long Beach, California in 1999 (Peyton, Ranard & McGinnis, 2001) and the second in Washington, D.C. in 2002. In the time period between the two conferences, several HL-related working groups were held: a Heritage Language Research Priorities Conference in 1999 (UCLA, 2001), a HL USA-Australian bilateral dialogue in 2001 (Hornberger, 2005), and a dialogue on issues concerning the Intergenerational Transmission of HLs in 2002 (Campbell & Christian, 2003). In these forums, HL experts prepared reports on HL priorities based on international research and policy experiences for the conservation of the linguistic and cultural resources of language minority groups. Most research inquiries were situated within seven domains: community, heritage speaker, family, language-specific focus, policies, programs and assessment. For the HL communities, the proposed research priorities underlined the need to (a) gather accurate information on their demographic profiles; (b) investigate the general attitude and motivation within the communities in support of the study or maintenance of HLs; (c) build capacity within the community and establish broad collaboration in policy and planning for HL programs, as well as (d) provide professional development to those community members who wished to work in the field of HLE (University of California, Los Angeles, 2001).
Throughout this study, I am addressing in one way or another all these areas, as my focus is mainly the role of communities and the utilization of their assets and resources in supporting and developing HL programs in the context of Greek language education in Canada. The main themes that emerged from the first phase of focused dialogues on HLE were presented in the publication *Heritage Languages in America* (Peyton, Ranard, & McGinnis, 2001). The book included articles of researchers who had been working on HLs in various disciplines, including linguistics and sociolinguistics, sociology, anthropology, psychology and education. In this publication, Guadalupe Valdés (2001) presents a continuum that displays quite characteristically the different stages of bilingualism in relation to HL speakers. A key feature of this continuum is the attrition of HLs as they move from one generation to the next and are gradually replaced by the dominant language of the society. HLs were also approached from different angles: related policies in the USA, the place and significance of HLs in the 20th century (Fishman 2001; Willey, 2001), various pedagogical issues concerning HLE at different educational levels (Compton, 2001; Wang & Green, 2001; Kono & McGinnis, 2001; Gambhir, 2001; Schwartz, 2001), and areas for further investigation. Campbell and Christian (2001) proposed that the following HLE areas required attention: Heritage Language Populations and Communities, Heritage Language Resources, Heritage Language Education Systems and Strategies, Heritage Language Learning and Language Policies. The second national conference of the series Heritage Languages in America provided a forum for the discussion of new initiatives to facilitate further development of HLE in the United States and internationally through certain policies, strategies, resources and structures. The conference led to the establishment of the Alliance for the Advancement of Heritage Languages (The Alliance) with a mandate to: (a) promote public awareness of the multidimensional benefits of bilingual and HL education in the
United States, (b) suggest strategies in planning a national HL policy, and (c) provide opportunities for gathering information and building collaboration among interested groups (The Alliance, 2015).

Meanwhile, the No Child Left Behind Act of 2001 (NCLB), a U.S. Act of Congress aimed at improving individual outcomes in education and linking school assessment with state funding, created obstacles rather than fertile grounds for the advancement of HLE. As Jim Cummins elucidates, certain legal requirements of the NCLB Act, including the frequent high stakes testing of students only in certain school subjects and only in English, “created major difficulties even for highly successful bilingual programs involving heritage languages in the USA” (Cummins, 2005, p. 587; McCarty & Romero, 2005). Despite the NCLB’s impact on bilingual education in the USA, those individuals committed to the development of HLE continued to work systematically “to promote the maintenance and development of heritage languages for the benefit of individuals, communities, and society” (The Alliance for the Advancement of Heritage Languages Missions Statement, 2015). The Alliance united individuals\textsuperscript{17} and organizations\textsuperscript{18} committed to investment in HLE. The group has already realized many of its goals through a series of initiatives that include: (a) the development of a website that serves as the online hub of HLE in the USA and around the world; (b) numerous

\textsuperscript{17} The researchers and scholars who comprised the Alliance Steering Committee were: Dr. Donna Christian, Center for Applied Linguistics (USA), Dr. Catherine Ingold, National Foreign Language Center(USA), Ann Kelleher, University of California (USA), Dr. Joy Kreeft Peyton, Center for Applied Linguistics (USA), Dr. Joseph Lo Bianco, University of Melbourne (Australia), Dr. Scott McGinnis, Defense Language Institute (USA), Dr. Ana María Schwartz, University of Maryland (USA), Adriana Val, University of Maryland Baltimore (USA), Dr. Shuhan Wang, National Foreign Language Center (USA), Dr. Terrence Wiley, Center for Applied Linguistics (USA).

\textsuperscript{18} Organizations that have been committed to support the work of the Alliance in promoting HLE include: The Center for Applied Linguistics (CLA), The National Foreign Language Center (NFLC) and The National Heritage Language Resource Center (NHLRC), (The Alliance, 2015).
publications of articles and resources, such as the Heritage Voices Collection\textsuperscript{19}, the Digests and Heritage Briefs\textsuperscript{20}, the Heritage FAQs\textsuperscript{21}, links to language specific or multidisciplinary books and reports of theoretical or practical topics of interest to HLE and access to related online academic articles and journals such as the *Heritage Language Journal* (HLJ), which was created in 2002 by the National Heritage Language Resource Center (NHLRC) with the collaboration of the Center for World Languages of the University of California and the UC Consortium for Language Learning and Teaching.

As a consequence of growing interest in language education for members of minority language communities in the U.S., Canada and various parts of the world, the *HLJ* has become “a forum for scholars to publish the results of research relevant to heritage language (HL) phenomena and to advance knowledge about educating HL speakers” (Lynch, 2014, p. 224). Between 2003 and 2014, *HLJ* published more than one hundred articles with studies that Lynch categorized within the following major areas of focus: (1) language of HL speakers; (2) attitudes, identities and motivations for studying the language; (3) assessment of the language abilities; (4) literacy practices of HL learners; (5) pedagogical approaches to teaching and learning HLs, mostly in the U.S. context, and (6) beliefs, attitudes, practices, or abilities of teachers in HL programs (Lynch, 2014, p.224). With such a vast spectrum of topics and perspectives under investigation, HLE has emerged as an academically robust field situated at the crossroads of linguistics, psychology, language education and policy. This synthesis of overlapping disciplines was well reflected in *Heritage Language Education: A New Field Emerging*, a collection edited by Brinton, Kagan, and Bauckus.

\textsuperscript{19} An online series of documents with statements of heritage language speakers and profiles of languages and programs (The Alliance, 2015)

\textsuperscript{20} A selection of short papers on various topics on HLs and HLE (The Alliance, 2015)

\textsuperscript{21} Answers to frequently asked questions concerning HLs and HLE (The Alliance, 2015)
(2008). They included in their volume articles on Heritage Languages that are less commonly taught in the United States (Kagan & Dillon, 2008).

With more than 55 million HL speakers in the United States, the significance of HLE is acknowledged today more than ever before by the American government (U.S. Census Bureau, 2010, 2014). Currently, the U.S. Department of Education provides financial support to 16 Language Resource Centers, among which the NHLRC of the University of California in Los Angeles is specifically mandated “to develop effective pedagogical approaches to teaching heritage language learners, both by creating a research base and by pursuing curriculum design, materials development, and teacher education” (National Heritage Language Resource Center, 2015). In addition to the publication of the *Heritage Language Journal*, NHLRC has been involved in several projects and services to HL researchers, educators and students, including:


- The Language Materials Project (LMP): an on-line database with teaching and learning materials for approximately one hundred and fifty languages. This project provides full bibliographic information and a list of material to help teachers and learners of the Less Commonly Taught Languages (LCTLs)\(^\text{22}\).

- International Heritage Language Conferences: Following the two initial conferences on HLs that focused on the American context and served the purpose of articulating

\(^{22}\) A search on this online bibliographic catalogue on March 12, 2015 produced 212 records for Modern Greek alone.
the boundaries of this new academic field, there was a need to identify new directions for HL research and new pedagogical approaches for HLE for the primary and secondary school system, for tertiary education and also for community based programs. Additionally, there was a need to expand the research basis and the scope of HL related inquires by establishing international collaborations between institutions and individuals interested to identify the unique needs of heritage language learners.

NHLRC, funded by the U.S. Department of Education, organized two international conferences on Heritage Community Languages, in Los Angeles, California, in 2010 and 2014. The first conference generated contributions and collaborations among international scholars interested in HL research from the perspectives of policy, demographics, teacher education, development of instructional resources and materials, sociology, linguistics, psychology, education and Aboriginal languages (UCLA, 2010). The strategic importance of HLE in the American context was further explored with the publication *Handbook of Heritage, Community, and Native American Languages in the United States: Research, Policy, and Educational Practice* (Wiley et al., 2014).

The 2014 international conference on studies related to heritage/community languages demonstrated clearly the multi-disciplinarily nature of the new field, as it included presentations from the perspectives of anthropology, demographics, linguistics, sociology, applied linguistics, policy, psychology, bilingualism, education and assessment (NHRC, 2014). Finally, a Cambridge University Press publication entitled *Rethinking Heritage Language Education* (Trifonas & Aravossitas, 2014) presents theoretical and practical issues of HLE from an international standpoint with a particular focus on the Canadian experience which will be discussed extensively in the next part of this chapter.
While interest in HLE in the United States has flourished in the 21st century, not all languages have received equal attention. Understandably, due to the large population of Spanish speakers in the United States, many studies and initiatives concerning HLE in the U.S. have focused on Spanish HL learners (Roca & Colombi, 2003; Montrul, 2011). Furthermore, having identified Arabic, Chinese, Hindi Urdu, Korean, Persian, Portuguese, Russian, Swahili, and Turkish as critical languages for the country’s strategic interests, the government established in 2002 a national project entitled “Language Flagship” in order to increase the number of Americans who become fluent in one of the above mentioned languages (The Language Flagship, 2014).

Australia is considered quite advanced in government policies of inclusion for minority groups and stands as a world leader in multicultural language ideology (Lo Bianco, 2009, p. 19). After the release of the “National Policy on Languages” (Lo Bianco, 1987), which according to Scarino (2014) is the high point of the country’s national policy-making for linguistic pluralism, “there has been a constant move towards seeking to reduce the diversity and complexity of language provision” (Scarino, 2014, p. 67). However, several HL communities have celebrated the inclusion of their languages in the Australian Curriculum, after the development of language curricula for Arabic, Chinese, French, German, Italian, Indonesian, Japanese, Korean, Modern Greek, Spanish, Vietnamese and the Australian Aboriginal languages.

In Europe, and particularly within the European Union (EU) with the coexistence of 24 official languages and 60 regional minority languages, linguistic diversity is considered of fundamental importance. As people continue to travel as tourists and migrate in pursuit of work, studies, safety and new opportunities, many immigrant languages are also used in the 28 EU member states by a population that exceeds 500 million and represents 175 different
nationalities (European Commission, 2015). The European Charter for Regional or Minority Languages and the Framework Convention for the Protection of National Minorities, which includes some provisions for HLs, are two significant agreements for the protection of Europe’s linguistic wealth. The European Charter of Fundamental Rights recognizes the centrality of respect for cultural, religious and linguistic diversity as one of the indisputable values of the European Union which “shall respect its rich cultural and linguistic diversity, and shall ensure that Europe’s cultural heritage is safeguarded and enhanced” (Council of Europe-Treaty on European Union, Article 3, 1992).

While no specific measures have been taken at a European level for the protection of all IM languages, several EU-based programs promote multilingualism and plurilingualism. The Lifelong Learning Program, the Erasmus Program, the European Centre of Modern Languages, the European Day of Languages, the Euromosaic study, the Celtic, Regional and Minority Languages Abroad Project (CRAMLAP), the Network to Promote Linguistic Diversity (NPLD), the European Indicator of Language Competence, the European Language Label, the Languages Portal, and the Common European Framework of Reference for Languages (CEFR) are among the various projects undertaken over the years in accordance with the “Barcelona objective” (Barcelona European Council, 2002) that aims to enable European citizens to communicate in two languages in addition to their mother tongue (European Commission, 2015). The VALEUR Project (Valuing All Languages in Europe) and SIRIUS (the European Policy Network) are two of the most recent European plans that support HLE. The latter deals primarily with the need to improve the education of children and young people with a migrant background and acknowledges the need to preserve HLs: “It is essential to support migrant children in learning their natives languages, e.g. through
separate language classes, optional subject courses, and extracurricular activities organized by schools, embassies or communities” (Siarova & Essomba, 2014, p. 3).

Having presented some of the most characteristic developments for HLE in the United States, Australia and Europe, where major concentrations of the Hellenic diaspora exist, in the next sections of this chapter, I examine the context of HLE in Canada. I discuss HL language maintenance and present innovative approaches in language pedagogy and education in the 21st century, an era characterized by the need for connected and networked learning.

**Part Two: Heritage Language Education in Canada: Rhetoric and Reality**

In this section, HLE is explored within the Canadian context. I begin with a glance at Canada’s current linguistic and cultural profile, with a particular focus on heritage languages. I review the historical trajectory of HLE in Canada after the official adoption of the policy of multiculturalism and the social and political circumstances that have led to the contemporary situation. Furthermore, I investigate the status of HLE in different parts of the country, and I present organizations with significant activities in this field. My focus is on Western Canada and the provinces of Ontario and Quebec where most Greek communities and organizations are established. The section concludes with a profile of the publicly funded International Language Programs, where the majority of Greek language students are enrolled in courses that most public Boards of Education offer outside the day school system.

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23 Previously known as Heritage Language programs (Cummins, 2014a)
2. B.1 Heritage Languages and Canadian bilingualism

In 1990, University of Toronto professors James Cummins and Marcel Danesi, in their book *Heritage Languages: The development and denial of Canada’s linguistic resources*, presented their critique of ambiguities in Canada’s policies and societal beliefs in relation to multilingualism and immigrant languages. Summing up more than two decades of Canadian HLE experience, the authors asked the following questions:

- If multilingualism is regarded as a valuable asset both for the individual and for the society, then why do so many Canadians vehemently oppose the teaching of heritage languages?

- Why do many parents who demand that their children be given the opportunity to become bilingual in French and English protest angrily at the fact that their tax dollars are being used to teach the languages of immigrant children?

- Why is it appropriate to promote multilingualism in private schools but not in the public school system?

- Is multilingualism good for the rich but bad for the poor?

(Cummins & Danesi, 1990)

The compelling questions posed by Jim Cummins and Marcel Danesi remain equally valid today, a quarter of a century after the publication of their book. In spite of a continuous flow of new immigration and increasing diversity in Canadian cities and schools, Heritage Language Education remains on the periphery of mainstream education. In some provinces, including Ontario, primary instruction in any unofficial language within the public education

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24 In the Greater Toronto Area, 1,790,000 people (i.e. one-third of the population in 2011) reported speaking an immigrant language most often at home (Statistics Canada, 2012 a).
system is still considered illegal (Cummins, 2014a; 2014b). Nevertheless, many Canadians, and especially those with a mother tongue other than English and French, retain a strong connection to their heritage language, a language which is inextricably linked to their ethnocultural identity and community in most cases. A 2010 survey for the Association for Canadian Studies reveals that 91% of allophone Canadians admitted an attachment to their heritage language (Jedwab, 2014). In fact, more children speak a heritage language than have it as their mother tongue (Harrison, 2000).

According to the 2011 Census, the population of Canada is 33,476,688, and a substantial percentage of the Canadian population is comprised of either immigrants or direct descendants of immigrants. Given the co-existence of approximately 200 languages, Canada enjoys enormous cultural and linguistic resources. In 2011, more than one-fifth of the nation’s population (i.e., 6,630,000 people) spoke a non-official language at home, in contrast to only 2.8 million in 1971 and 4.7 million in 1996 (Statistics Canada, 2012; Harrison, 2000). The unofficial languages in Canada number 198; among those languages, 65 are categorized as indigenous languages, 130 are designated as immigrant languages25, and 22 of these immigrant languages are reported as mother tongues by more than 100,000 citizens26 (Statistics Canada 2012a). Although 98% of Canadians reported their ability to

25 The rest of recorded languages in Canada are the Sign Languages.
26 “…Nine of them are languages of European origin, exceeding 400,000: Spanish (439,000), Italian (438,000) and German (430,000). The two Asian languages with the most persons reporting them as their mother tongue are Punjabi (460,000) and Chinese, (441,000). Cantonese (389,000), Tagalog (384,000) and Arabic (374,000) have between 350,000 and 400,000 persons. Another Chinese language, Mandarin, has 255,000 persons, while the Portuguese-mother-tongue population, mainly from Portugal, stands at 226,000. About 201,000 persons have Polish as their mother tongue. All other mother tongue groups have numbers below 200,000” (Statistics Canada, 2012b, p. 3).
communicate in either English or French, Canada’s two official languages, approximately 17.5%, or only 5.8 million people, declared themselves to be equally proficient in both English and French, i.e., completely bilingual. Conversely, more than 20% of the population, or 6.4 million people, reported being bilingual, stating one Heritage Language in addition to either English or French. Studies in Canada have demonstrated that immigrant groups, and particularly those of European origin, have experienced difficulties in preserving their HL as a result of a number of challenges in the intergenerational transmission process, which is, in turn, is influenced by various factors that include (a) time spent in Canada; (b) migratory flow into Canada from the country of origin; (c) concentration of the language groups, (d) the extent to which children are exposed to those languages within the family; (e) the degree of exposure to the language of the majority; (f) opportunities to study the HL in a school, and (g) marriages outside the language group community (Harrison, 1997; Turcotte, 2006; Houle, 2011). As we will see in Chapter 4, these factors also apply in relation to Greek language vitality in Canada.

In addition to personal well-being, family cohesion and profound cultural reasons, successful transmission of a HL offers significant educational merits: “Immigrant children’s academic success is associated with maintaining one’s language of origin and ethnic loyalties” (Houle, 2011, p. 3). In the following section, I will explore the roots of HLE in Canada and look for organizations that encourage the HL preservation.
2. B.2 The historical and political context

Following the Official Languages Act of 1969, Canada declared multiculturalism as an official policy that guarantees not just tolerance for all cultures but a commitment to a society that celebrates, supports and promotes cultural diversity (Canadian Multiculturalism Act, 1985). Retention of each HL and culture has been one of the core values of Canadian multicultural education for almost half a century (Fleras & Elliott, 1992). All Canadian provinces adopted the federal multicultural policy and acknowledged the benefits of this policy not only for the society but also for individuals. However, it should be noted that the decision of the federal government to adopt the policy of multiculturalism was not accompanied by sufficient measures to promote multilingualism. As Jedwab (2014) points out, the Canadian Charter of Rights and Freedoms, in paragraph 27, refers to support for the preservation and enhancement of the cultural heritage of Canadians, yet not in any concrete way. This vagueness was not symptomatic. Developments in the following years reveal the lack of willingness on the part of the Canadian government to substantially enhance multilingualism by supporting HLE. Along with the formation of the Department of Multiculturalism and Citizenship in 1991, the government legislated the creation of the Heritage Languages Institute, with the mandate to develop and oversee programs and national standards for HLE in Canada (i.e., curricula, resources and professional development for HL instructors, research, and so on). However, in 1992, the Canadian Heritage Languages Institute Act was repealed before coming into force (Leman, 1999). The Department of Multiculturalism and Citizenship in its short life, since it was dismantled in 1993 to be replaced by the Department of Canadian Heritage, institutionalized the Heritage
Cultures and Languages programs, “to assist Canadians to preserve, enhance and share their cultures, languages and ethnocultural group identities” (Dewing, 2013; Leman, 1999).

Looking at the history of Canadian multiculturalism and its implications in education particularly in regard to HLs, one can point to some salient policies and developments. Jim Cummins is a scholar who has extensively studied the multifaceted issues of linguistic and cultural diversity in education since the 1970s, when he first introduced his theories on bilingualism and its beneficial effects on individuals, education and society at large. Having followed closely the evolution of HLE, Cummins identifies four phases in related policies in the Canadian context, as follows:

(1) “Pre-1971: Social policy outside of Quebec was characterized by ‘Anglo conformity’ and the active suppression of languages other than English and French in school. Minority francophone communities were also frequently denied access to French language instruction in school."

(2) “From 1971 to the mid-1980s: The 1971 federal policy of multiculturalism within the framework of English and French as official languages, gave rise to positive multicultural rhetoric, but was still accompanied by more subtle forms of language suppression (e.g., advising parents to switch to English in the home)."

(3) “From the mid-1980s to the mid-2000s: This period was characterized by benign neglect of students’ languages. Maintenance of home languages was seen as an issue...”

27 In Canada, the two official-language minorities are the Anglophones in Quebec and Francophones in the other provinces and territories as well as in the country as a whole. The Canadian Charter of Rights and Freedoms, requires provincial governments to provide education to Canadians in the official language of their choice, even in areas where a minority of residents speak that language (Canadian Charter of Rights and Freedoms, 1982).
for the parents rather than the school, and implicit ‘English-only zone’ policies continued to operate in schools.

(4) From the mid-2000s to the present: There has been a small-scale shift towards pro-active support within schools to enable students to maintain and take pride in their languages (e.g., writing and publishing of bilingual books, projects carried out in both L1 and English, and so on)” (Cummins, 2014a, pp. 4-5).

2. B.3 Institutional support for HLE across Canada

The fact that education in Canada is under provincial jurisdiction has severe implications for equality in HLE across the nation. Whereas certain non-official languages are offered as mediums of instruction in the day school system in Quebec and Western Canada, this practice is illegal in other provinces such as Ontario, where bilingual programs involving a HL have only been offered sporadically and restricted in short-term transitional settings (Cummins, 2014a).

According to the Canadian Languages Association (CLA), “there is no dedicated support mechanism from the federal government for community-based language and cultural programs across Canada” (CAL, 2015). The federal government subsidized the teaching of non-official languages under the Cultural Enrichment Program of 1977 (Cummins & Danesi, 1990). The program was short-lived, however. It ended a few years later, as funding to HLE was significantly reduced (Duff, 2008). The financial support that the federal government provided to community-based organizations to cover part of the cost for classroom rentals, teaching, curriculum development and other expenses for their HL and culture programs came to a halt in 1990. To the great disappointment of the HL communities, legislation that
was intended to establish the Canadian Heritage Language Institute, in accordance with the federal multiculturalism policy (Canada, 1990), was repealed despite its significant mission:

…facilitating the acquisition and retention of linguistic knowledge in each heritage language, promoting the use of these languages through language instruction and by developing programs to improve the quality of heritage language instruction; producing and disseminating materials; conducting research; establishing scholarly links with universities, colleges and other organizations; and encouraging consultation amongst governments, educational institutions, organizations and individuals interested in heritage language issues.” (Section 4, Canadian Heritage Languages Institute Act, 1991)

Since the federal plan to create an institute designed to facilitate and promote HLE in Canada never materialized, the onus to support HLE through funding to community organizations was temporarily taken on by provincial governments. The only significant attempt at a federal level to assist HL programs was the incentive of the Department of Canadian Heritage in 1995, which funded the Canadian Languages Association (CLA) for the development of the Canadian Languages Network (CLN). This project was quite innovative at the time of its inception, as it involved “computer-based language resources and internet support for linguistic and cultural communities across Canada to share language and cultural teaching resources and information” (CLA, 2015); however, the project ended two years later.

CLA was founded in 1994, following a language education conference in Edmonton, Alberta, with a mandate to facilitate HLE in Canada. Despite its lack of sustainable financial support from the government, CLA promotes the retention, development and teaching of
international/heritage languages and cultures across Canada through its extensive network of volunteers. In addition, it represents a variety of provincial, regional and local community-based language and cultural organizations. The core of CLA’s mission is to encourage the Canadian government to invest in its policies and approaches to multiculturalism and multilingualism which are admired all over the world and constitute “the strength and heart of our Canadian society, as they promote peace, cooperation and respect for one another locally, nationally and internationally” (CLA, 2015). At the national level, another organization that supports HLE in Canada is the Canadian Association of Second Language Teachers (CASLT). This group endeavours to create opportunities for the professional development of teachers involved in ESL, EFL and HL instruction across Canada, through the building of a professional network for sharing research, resources and ideas. At the provincial level, several organizations share the values of CLA and CASLT and support community organizations, learners, teachers and volunteers who are involved in the teaching and learning of non-official languages. In the next section, the CLA provincial affiliated organizations are featured in Western Canada and Ontario along with initiatives that promote HLE at a provincial level.

2. B.4 HLE in Western Canada

With regard to HL terminology in the western Canadian provinces, it should be clarified that the terms “international languages” and “heritage languages” are frequently used to describe two different types of programs: IL programs are those operating within the public school system, while HL programs are community-based. Generally, in British Columbia, Alberta,
Saskatchewan and Manitoba, HL learners have the option of enrolling in intensive bilingual programs for the most commonly used heritage languages. These programs allow students to develop proficiency in their HL which may constitute up to 50% of the instructional time. Furthermore, in these provinces, the students whose HL is not taught in their day school may study it in after school or weekend programs offered by community groups under provincial support and supervision (Duff, 2008).

In British Columbia, the Society for the Advancement of International Languages (SAIL BC) is a non-profit organization active in promoting HLE. SAIL BC strives to enhance national action in support of diversity and in particular “to raise awareness of the value and benefits of language learning for all British Columbians; promote the development of programs in international/heritage languages and other related areas for the creation of positive educational outcomes for learners; strengthen communication and cooperation among providers and supporters of international/heritage languages organizations across Canada and internationally” (SAIL BC, 2015). One of the main arguments presented in the organization’s website in support of its mission is that our economic success as a nation “relies on diversity in our trading partnerships and a development of the necessary skills such as language, to equip people in our workplaces with the tools for success needed in today’s global marketplace”. SAIL BC emphasizes that “intercultural understanding, which is enhanced by language learning, not only contributes to our economic advantage but also assists Canada’s efforts towards enhanced social cohesion as a multicultural country” (SAIL BC, 2015). In British Columbia, although the provincial government encourages public

28 The same applies to Quebec but for fewer HLs.
29 These are the languages of larger and more concentrated ethnocultural communities, including Arabic, Hebrew, Mandarin/Cantonese (Chinese), Spanish, and Ukrainian.
schools to offer second language programs according to community demand, SAIL BC feels that “there has not been a substantive commitment to a comprehensive languages education policy, leaving the many benefits of language learning untapped and unexamined” (SAIL BC, 2015). In British Columbia, HLs offered within the public school system include Chinese (Mandarin/Cantonese), German, Italian, Japanese, Punjabi, Russian, and Spanish. As of 2001, the provincial government funding ceased for after-school and weekend HL programs. According to the Society for the Advancement of International Languages (2009), in order to develop the curriculum in some HLs, the BC government received financial support from the Italian government in 1997, a Korean community organization in 2005, and the Confucius Institute at Burnaby’s BC Institute of Technology (BCIT) for Mandarin credit courses for high school students in 2009.

Alberta is the province with the longest and strongest tradition of supporting HLE in Canada, since it was the first province to allow instruction in non-official languages in the public school system (Cummins, 2014). Along with the Alberta Ministry of Education, two organizations have been working steadily with many volunteers to promote the teaching and learning of HLs. The International and Heritage Languages Association (IHLA) in Edmonton serves the communities of Northern Alberta, while the Southern Alberta Heritage Language Association (SAHLA), located in Calgary, represents more than 30 community-based HL schools where at least 40 languages are taught each year by more than 500 teachers to 7,500 learners of all ages, including students of secondary accredited courses. Both organizations assist community groups and HL schools in (a) the development of HL curriculum, (b) the provision of teaching resources and materials, and (c) professional development opportunities and in-service support to HL teachers.
SAHLA hosts an annual Languages Education Symposium. The theme for 2014 was “Preparing Students for Global Citizenship, Career Opportunities and Life-Long Learning”. In supporting the benefits of HL learning, SAHLA adopts the Alberta Ministry of Education statement that “knowing more than the official language(s) increases the students’ economic and intellectual potential as well as their academic achievement. It strengthens first language and intercultural skills and it even has health benefits; recent studies have shown that learning additional languages protects the brain from memory loss and dementia” (SAHLA, 2015, n.d.). IHLA supports the view that “international language education increases the level of respect and appreciation for multiculturalism and the diversity of Canada's peoples” (IHLA, 2015, n.d.).

In Alberta, each school has the option to decide if it will offer instruction in a HL. This option became possible through an amendment to the Education Act, stating that a school board may authorize the use of any language of instruction, in addition to English, in its schools (Aunger, 1993, 2004). At present, there are many bilingual programs operated by the school boards in Calgary, Edmonton and across the province of Alberta where one of the two languages of instruction is Spanish, Mandarin, German, Ukrainian, Hebrew, Polish, or Arabic. In a HL Bilingual Program, the HL and English are used as the languages of instruction on the basis of a 50% split, beginning in Kindergarten or Grade 1 and continuing to Grade 9. The goal of such a program for the students is to develop fluency in both languages. For the European languages, students in Grade 6 are encouraged to take the A2 Common European Framework Reference\(^{30}\) level proficiency exam, and in Grade 9, the B1

\(^{30}\) The Common European Framework of Reference for languages, known internationally as the CEFR, “was designed to provide a transparent, coherent and comprehensive basis for the elaboration of language syllabuses and curriculum guidelines, the design of teaching and
level (Calgary Board of Education, 2015). Provincially developed HL programs are also offered by public or private schools in Chinese, German, Italian, Japanese, Latin, Punjabi, Spanish and Ukrainian. HL schools that offer community programs for students in Early Childhood Services to Grade 9 receive funding from the Ministry of Education through the Credit Enrollment Unit (CEU) funding system for provincially authorized or Locally Developed/Authorized high school courses, if they meet certain conditions (Alberta Education, 2015).

In Saskatchewan, all ethnocultural, non-profit organizations teaching HL classes in a school operated by a board of education or a community group\(^{31}\) are entitled to receive funding from the Ministry of Education. Funding is provided through the Heritage Language Grant for students between three and eighteen years of age\(^ {32}\) who receive a minimum of 70 hours of instruction per school year. Each funded HL Teaching Program must be member of and inspected by the Saskatchewan Organization for Heritage Languages (SOHL), an umbrella organization supporting HLE in the province since 1985. SOHL works with communities, teachers and volunteers across Saskatchewan to facilitate the preservation, development, and advancement of all HLs. In addition to direct financial support for the operation of HL classes, the Province and SOHL support HLE through various avenues. First, these bodies subsidize the University of Calgary Teaching International and Heritage Languages Certificate\(^ {33}\); this part-time online program consists of eight classes (250 hours of instruction in two levels) and allows individuals who teach or wish to teach HLs to

learning materials, and the assessment of foreign language proficiency”, (Council of Europe, 2015, n.d.).

\(^{31}\) Home-based programs are excluded from funding.

\(^{32}\) SOHL also provides grants to community groups and schools that provide HL instruction to learners of all ages.

\(^{33}\) HL instructors are responsible to pay only for their books/learning materials.
understand language theory and acquire practical classroom skills. The Saskatchewan government and SOHL also provide the Youth HL Instructor-Helper Bursary to high school students up to 18 years of age, who work as teacher assistants at their respective HL schools. In addition, they provide Language Camp Funding; this is a grant for HL groups that do not offer regular HL class instruction and is also offered to HL schools wishing to provide an environment for their learners to use the language and experience their culture.

Finally, both the government and SOHL fund Coordinating Agency Workshops and Language School Workshops. SOHL financially supports the organization of workshops that either provide professional development to all HL teachers or cater to language specific training needs (SOHL, 2015). SOHL’s members offer 27 different HLs in Regina, 25 in Saskatoon (Greek language schools exist in both cities) and two HL programs in other locations.

In Manitoba, there is no provincial organization to oversee the teaching and learning of languages other than English and French at the community level. Nevertheless, HLE has been part of Manitoba's educational system since the 1870s, mainly in community settings before or after regular school hours. Prior to 1950, foreign language studies were not permitted in the day school in junior and senior high schools, and not until 1970 did French become a permanently eligible language of instruction in the province. Following the report of the Royal Commission on Bilingualism and Biculturalism in 1969, interest in HLE was

34 The students must offer at least 50 hours of classroom assistance in language-specific activities during a school year.
35 HL groups may use these funds to operate summer or winter break camps offering language learning activities but also for art, dance, and sports components.
36 The task is delivered by the provincial Ministry of Education in collaboration with the boards of education and local community groups.
37 Before 1916, Manitoba allowed any language to be used as a language of instruction.
revived and several HL programs were offered in Manitoba schools. "Cultural pluralism is a positive force in society. Education must assist students from different cultural backgrounds to develop self-esteem and a strong sense of personal identity as Canadians and as members of their ethnocultural group through awareness of their own cultural, linguistic, and historical heritage" (Manitoba Education, 2015).

Today, several languages other than English, French, and Aboriginal languages, are taught in the public school system of Manitoba during the regular school day in three types of programs: (a) as a regular subject (basic HL course), (b) as a language of instruction (bilingual HL program), and (c) as a language of instruction in an enhanced HL program.

In Grades K-6, a HL may be used in the teaching of Language Arts, Social Studies, Art and Physical Education. Furthermore, in Manitoba, high school students have the Special Language Credit Option, “a credit granting mechanism that allows students to obtain credits for proficiency in a HL, through the recognition of non-provincial credentials (transcripts, report cards, etc.) that demonstrate prior knowledge in a non-official language” (Manitoba Education, 2015).

It should be noted that Alberta, Saskatchewan and Manitoba have recognized the need for programming and providing HL instruction as part of the Western and Northern Canadian Protocol (WNCP), an inter-provincial initiative for collaboration in education that started in

38 These languages are: Cree, Filipino, German, Hebrew, Japanese, Mandarin, Ojibwe, Portuguese, Spanish and Ukrainian.
39 In basic heritage language courses, the target language is taught as a subject; the emphasis is placed on the acquisition of the four language skills (listening, speaking, reading, and writing).
40 In bilingual HL programs, the HL is used as the language of instruction for up to 50% of the school day. The percentage may be higher in Kindergarten only.
41 Enhanced HL courses are offered to middle and high school students who have completed at least years in a bilingual HL program.
1993. Since then, several cooperative projects have been co-developed by the ministers responsible for education in Manitoba, Saskatchewan, Alberta, British Columbia, Yukon Territory, Northwest Territories and Nunavut. Recognizing their common needs in relation to HLE, and the importance of learning languages other than the two official ones for the personal and professional development of their students, Alberta, Saskatchewan and Manitoba developed common curriculum frameworks with learning outcomes in international languages. These frameworks provide specific learning outcomes for students who begin a HL program in Kindergarten, in Grade 5 or in Grade 9 (WNCP, 2015).

2. B.5 HLE in Quebec and Ontario

In Quebec, the government supports HLE through the provision of funding for the “Programme d’enseignement des langues d’origine” (PELO), which was launched in 1977. Similar to Ontario and other Canadian provinces, this program offers up to two and a half hours of instruction per week in non-official languages. Quebec partially subsidizes community-based and operated schools where a HL is taught and used as the language of instruction for a percentage of the school time. Quebec’s policies over the last decade have shifted toward less funding for “ethnocultural community schools” while many School Boards have prohibited the use of any language other than French on the school premises (Cummins, 2014a). Conversely, Quebec School Boards promote PELO “as a stimulus to enable students to transfer knowledge and skills from one language to the other and from one culture to the other, thereby supporting students in learning French and succeeding academically” (Cummins, 2014b, n.d.). In Chapter 4, I provide more details on the HLE
scene of Quebec where the conditions for Greek language education are unique in comparison to conditions in other provinces.

In Ontario, the provincial government introduced the Heritage Languages Program in 1977, almost a decade after the Royal Commission on Bilingualism and Biculturalism released its report (in 1969), and the federal government set out its policy of multiculturalism and formed the Non-Official Languages Study Commission in 1971 (Ontario Ministry of Education, 2014b). Legislation to govern non-official language programs in elementary schools was passed in 1989, and a year later the Ministry of Education issued the Policy/Program Memorandum, Heritage Languages Program, followed by the Heritage Languages, Kindergarten to Grade 8 resource guide in 1991. Two years later, following the Heritage Languages Advisory Work Group report, the Heritage Languages Program was renamed as the International Languages Program (Elementary). In 1994, the Ontario government had an opportunity to amend the Education Act, permitting the operation of enrichment bilingual programs in a HL and English (or French), but the Royal Commission on Learning rejected the idea. The commissioners’ report implied that “students who enroll in a bilingual program involving English and a HL will fail to become ‘truly literate’ in English or French despite the fact that there is not a shred of evidence from the Alberta programs or any other bilingual program for minority group students to support this assumption” (Cummins, 2014a, p. 7).

2. B.6 HL development and International Language Programs (ILPs)

HL development may start in the home, in the preschool or in a school (Cummins, 1993). Several studies indicate the importance of early exposure to the HL, which is best
facilitated when both parents use the language regularly in the home, or when grandparent-speakers of the HL spend time, usually as caregivers, with their grandchildren (Harrison, 2000; Houle, 2006, 2011). As for the older European groups of immigrants to Canada, including Greeks, most contemporary learners are of the third or fourth generations (see Chapter 4 for demographic details). In Canada’s multicultural environment, interethnic marriages are on the rise, a situation which limits the chances for a HL to be used regularly in the home. Thus, informed Early Childhood Education (ECE) practices for the preservation and development of a HL among young children are essential. Roma Chumak-Horbatsch (2012) suggests that EC educators and caregivers familiarize themselves with a “Linguistically Appropriate Practice” (LAP). This approach entails (a) collection of important background information about immigrant children; (b) preparation of the classroom/child care facility environment to transition these children from home to classroom through collaboration with their parents, including the use of home language in class and recording of the language and literacy products of the children, and (c) a set of techniques to be used by the early childhood practitioner for the development of proficiency in the classroom language in order to connect the developmental level of the children and the classroom curriculum (Chumak-Horbatsch, 2012).

At elementary and secondary levels in Ontario, Greek HL learners have access to instruction in their HL through the provincially mandated courses that public school boards operate on an on-demand basis, while families have an additional option to enroll their children in community HL courses that vary in terms of program length, ages of students involved, organization, resources, and curricula (Cummins 2005).

A major difference between those two options is that the public school boards offer strictly a language curriculum, whereas community programs may include aspects of culture
that involve history, religion, dance, and so on. Another difference is that the ILPs offered by the Boards of Education, are practically free\(^{42}\) while most community-based programs run on a cost recovery basis, meaning that parents do have to pay a fee for tuition (see chapter 4 for various fees of the Greek language programs). Despite the differences between the two HLE options, in reality, neither type of program is part of Canada’s mainstream education. Since no single authority at either the federal or the provincial level has systematically assessed HLE, apart from the secondary credit courses that follow the Ministry of Education’s regulations, these programs never enjoyed much academic recognition (Ashworth, 1992; Toohey, 1992). In 2012, the Ontario Ministry of Education released the International Languages Program (Elementary) Resource Guide (ILPRG) which outlines policies and suggestions to public school boards, school administrators, instructors and volunteers who are involved in the planning and operation of HL programs. The ILPRG defines clearly the roles of various HL/IL participants and stakeholders, as follows:

1) The Ministry of Education is has the authority to: “set policies and guidelines for all education in Ontario; establish a theoretical framework for all educational programs; mandate and fund ILE programs for elementary schools; provide guidelines for program practice” (Ontario Ministry of Education, 2014b p. 7).

2) Administrators and Trustees have the responsibility to: “put a system in place for promoting, operating, and supervising the program; make arrangements for the staff, technology, and facilities necessary to run an accountable program; ensure the program is delivered in a way that meets the ministry mandate; apply ministry

\(^{42}\) A registration fee of $20-30 is usually applied to cover the cost of learning materials.
grants for program instruction, assessment, and supervision” (Ontario Ministry of Education, 2014b, p. 7).

3) Program Administrators’ role is to: “act as a bridge between the ILE program and other departments and schools within the school board and in the community at large; lead program development and liaise with other ILE providers within the region and throughout Ontario; oversee all program operations, including coordination, instruction, and community and school relations; provide guidance and direction in pedagogy and staff development” (Ontario Ministry of Education, 2014b, p. 8).

4) Field Coordinators, Curriculum Supervisors, and Site Administrators are expected to: “lead program development in terms of curriculum, instruction, and assessment; maintain contact with staff, community representatives, parents and caregivers, and day school staff; foster parent engagement that supports student learning at home and at school; manage all aspects of the on-site delivery of the program before, during, and after class; ensure the safety and well-being of students and staff” (Ontario Ministry of Education, 2014b, p. 8).

5) Day School Staff (i.e. principals and vice principals, teaching staff, custodial staff, and curriculum and resource teachers) are the ones who “communicate with families and promote the services of the ILE program to them; maintain contact with ILE staff to support the program and its students in such areas as English as a second language instruction, special education, human resources, and communications; share space, resources, and best practices with ILE colleagues” (Ontario Ministry of Education, 2014b, p. 8).
6) IL Instructors are expected to “plan, deliver, and coordinate a program that is optimal for language learning and that reflects current teaching practices in Ontario; ensure the safety and well-being of students; communicate student progress to administrators, other educators, parents, and students themselves; encourage parent involvement in student learning at home and at school” (Ontario Ministry of Education, 2014b, p. 9).

7) Parents and the Community’s role is to: “promote and support the ILE program within the community at large; work cooperatively with school boards and program staff to enhance the ILE program; culturally enrich the program by being active partners with ILE instructors; volunteer within the program in line with school board procedures” (Ontario Ministry of Education, 2014b, p. 9).

8) Finally, according to the Ontario Ministry’s guidelines, the role of HL/IL learners’ is to: “attend classes and meet the requirements set by instructors; communicate with program staff about personal matters that affect how much and how well they learn, such as learning styles, interests, and challenges; share responsibility for their own learning with instructors and program staff; participate in classes following a code of conduct similar to any other educational program, such as showing respect for others and for school property” (Ontario Ministry of Education, 2014b, p. 9).

In the ILPRG, the Ontario Ministry of Education (OME) recognizes its responsibility towards HLE, but it falls short of delivering an official curriculum for each language. Without specific learning goals and assessment policies and without assuming responsibility to overlook all HL programs (since private/community based programs are excluded from the Ministry’s mandate), the message that HLE is non-mainstream is clear. While the OME
states openly what is expected of every participant in the ILPs, one might still wonder why HL educators do not receive pre-service professional development or why no formal evaluation has been carried out for these programs in nearly 40 years since their establishment (Cummins, 2014b). The International Languages Educators’ Association (ILEA), is the umbrella organization for institutions and individuals interested in the progress of International Languages Programs across the province of Ontario.

2. B.7 The suspended step of the stork

In conclusion of the second part of this chapter, Canada has developed an enviable reputation in educational research and bilingualism. Obviously, this situation can be largely attributable to the coexistence of two official languages, English and French, and to the multiculturalism policy that ostensibly aims to celebrate rather than eliminate the cultural and linguistic diversity in our society. In theory, the Canadian mosaic stands as the alternative to the melting pot-assimilative model and composes a multi-ethnic and multi-racial mosaic, recognized worldwide as a paradigm of harmonious coexistence and pluralism in the society. Nevertheless, amid these official policies, from one generation to another living in Canada, immigrant-language transmission declines.

In education, the Canadian immersion program, designed and developed to ensure that all citizens have access to bilingual education—in relation to the official minorities (i.e., English in Quebec and French in the rest of Canada)—is still regarded as one of the most efficient applications of bilingual education in the world (Baker, 2011a). Alongside official bilingualism in Canada, in view of the influx of immigrants, another form of

43 Storks tend to hold their legs up in the air looking indecisive before taking their next step. The metaphor refers to the Canadian lack of will to move forward in HLE.
bilingualism/multilingualism, classified as informal, has emerged. Given this remarkable composition of languages and cultures, and with the knowledge that Canadian educators have accumulated in delivering effective bilingual programs, by now, one would expect that we would see impressive results in the strengthening of multilingualism. Also, over the last 50 years, we have seen the establishment of progressive social, cultural and educational policies in support of cultural diversity. Unfortunately, however, the promise of a truly multilingual society remains elusive. The steps that have been taken to enhance the teaching and learning of our non-official languages may well be regarded as insufficient (Cummins and Danesi, 1990; Cummins, 2014b). The operation of publicly funded programs that offer basic communication skills in many HLs across the country is the first step that Canada took to enhance multilingualism and apply in practice the principles and values of a multiculturalism policy which is recognized internationally as a Canadian success story. But this was almost half a century ago. Since 1977, the core idea for HLE in Ontario and many other Canadian provinces remains untouched. The International Language Programs (ILPs) still operate mainly outside the school day. Despite the accumulated experience of nearly 40 years, with the powerful pro-multilingualism rhetoric behind them, HL programs still lack the recognition they merit. The vast numbers of enrolled students in hundreds of public school boards across the country and their teachers still confront specific limitations (time, resources, instructors’ professional development, academic merit, etc.). Cultural communities on the other hand, have their own challenges to face in delivering quality “after hours” language education (see Chapter 5).

Jack Jedwab (2014) comments on the status of HLs within the Canadian mosaic, noting: “Several critics of multiculturalism are convinced that government policies give rise to ethnic persistence beyond the first generation, yet they offer very little empirical evidence
in support of this claim. If the retention of non-official languages is considered an important
dimension of ethnic persistence, then the evidence here clearly contradicts the view that
cultural transmission is being encouraged via federal policies” (Jedwab, 2014, p. 252).

For students with a HL background, a harsh Canadian reality is that beyond the
existing HLE system and its limitations, as mentioned above, their opportunities to get.encouragement in developing academic proficiency in their HL through their mainstream
education are limited. According to Jim Cummins, this situation would be different if
politicians, administrators and educators pursued evidence-based educational policies. As he
states,

A large majority of teachers and administrators have not had opportunities to access
the knowledge base regarding effective instruction for these students nor have they
had opportunities for pre-service or in-service professional development regarding
effective instructional practices. Educational policies in most jurisdictions have also
treated the linguistic resources that children bring to school with, at best, benign
neglect. In some cases (e.g., Ontario) school systems have been explicitly prohibited
from instituting enrichment bilingual programs that would promote students’
bilingualism and biliteracy (Cummins, 2014b, para.1)

**Part Three (A): Language Maintenance, Ethnolinguistic Vitality
and HLE**

In the previous parts of the literature review chapter, I presented HLE as an emerging
scientific field within language education, and I examined its theoretical and practical
particularities, as well as the latest developments in related research. I discussed both the
international and North American milieus with an emphasis on Canada, where my study on
Greek HLE is situated. In this section, the concepts of language maintenance, language shift and ethnolinguistic vitality are discussed. After examining a number of factors that contribute to the survival of minority languages, I focus on the role of HLE and conduct an analysis of several theoretical models that inform aspects of language maintenance and ethnolinguistic vitality studies. This part is essential for the theoretical basis of my study in addressing the question “what is the current state of Greek HLE in Canada and how does it affects the ethnolinguistic vitality of the community?” In addition, this section explores recent developments in the theory and practice of language education in the 21st century, focusing chiefly on the relevance and implications of the theories of Connectivism and Multiliteracies Pedagogy in HLE.

I conclude the chapter with an overview of my conceptual framework. The Access Innovation and Motivation Framework (AIMF) summarizes my views regarding the state of HLE, identifies particular parameters for the interpretation of my study’s findings regarding Greek HLE in Canada, and informs a plan for further investigation of the variables involved.

2. C.1 Minority language and HL community

Among all the communication systems that the human mind has developed throughout history, language is the most impressive and complex. Our ability to acquire and use language has been the basis of our civilization. Without language, major steps in human evolution would never have been achieved. While some of the greatest scholars of all times, including Plato, Rousseau, Kant, Wittgenstein, Ferdinand de Saussure and Noam Chomsky, have offered their own significant definitions of language, Oxford Dictionaries provide a definition which I find more fitting to the scope of this study: “A system of communication
used by a particular country or community” (Oxford Dictionaries, 2015). In defining community, Oxford Dictionaries offer two descriptions: (1) “a group of people living in the same place or having a particular characteristic in common” and (2) “the condition of sharing or having certain attitudes and interests in common” (Oxford Dictionaries, 2015).

HL communities may be defined either geographically—when there is a significant concentration of HL populations in a particular region—or by cultural features which include language, music, food, traditions, media and religious institutions that create bonds among group members. Thus, the Greek Community in Canada is defined both by geographical terms (i.e., people of Greek descent who live in Canada) and by the cultural components, among which language is of vital importance. It is extremely useful here to emphasize that a HL community is further influenced and shaped by the dominant group’s culture and language. Thus, the Greek community in Canada is different from the Greek community in Germany, not only in relation to the inter-community characteristics (language, religion, music, etc.) but also in terms of unique external/mainstream factors. Many members of the Greek community in Canada, for instance, celebrate Thanksgiving and Halloween or enjoy playing ice hockey and curling; they might also speak Greeklish occasionally. In some of these features, they are more similar to “Canadians” than they are to Greeks. Furthermore, Greeks in Canada might have more similarities to Greeks in the United States or to Greeks in Australia due to the English language commonality than to Greeks in other parts of the diaspora such as Russia or Turkey. Obviously, there is a synthesis of

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44 None of these religious, cultural and athletic aspects of the “Canadian” life are quite known or popular among Greeks in Greece or in other diasporic centres of Hellenism.
45 The term Greeklish refers to Greek language written with the Latin alphabet (Karakos, et al, 2012). The term is a portmanteau of the words Greek and English that is also used informally for a non-standard language variety used by bilingual speakers of English and Greek, i.e. Greeks in Canada, U.S.A. or in Australia” (Greeklish, 2015).
identities that composes the twofold or hybrid Greek Canadian identity which entails two sets of experiences of the Greek Canadian community members: the experiences of the country of origin and the experiences of the country of residence, which according to Babiniotis (n.d.), compose “diachronic” and “synchronic” identities (Babiniotis, n.d.a, p.2).

The definitions of language and community given above indicate that polymorphy is one of the main characteristics of language. In order to communicate thoughts and feelings in different regions and communities, an abundant variety of languages developed over time. With the intention of representing the linguistic diversity in the world, Garcia (1992) used the ‘Language Analogy Garden’, emphasizing how monotonous the world would look if all gardens had the same monochromatic flower. The diversity of languages, like the diversity of flowers in a garden, makes human experience more colourful and interesting. However, some languages are stronger than others; since strong languages are the ones used by the majority of the population, they encompass more prestige and cultural, political and economic power in comparison to minority languages that have a relatively small number of speakers. Knowledge of a majority or dominant language facilitates full participation in the society, while protection of minority languages is also very important not only for their speakers but also for the community at large and for humanity (Council of Europe, 1992).

According to Grin (1990), a minority language is one spoken by less than 50% of the population in a given geographical area, which is usually a nation-state. Two additional criteria are used for the distinction of minority languages: (a) that they are in competition with the dominant language(s) and (b) that the two languages, the minority and majority language, differ considerably. In the European Charter for Minority Languages (1992), minority languages are classified either as regional (i.e., spoken traditionally within a given territory of a State by a minority of the population) or (b) non-territorial (i.e., cannot be
identified with a particular geographical area). Skutnabb-Kangas and McCarty (2008) observe that it is “power relations”—not numbers—that constitute the defining characteristic of minority languages, offering the example of Navajo speakers who are the majority within the Navajo Nation land, while their language is in fact “minoritised”, as is the case with several indigenous languages in Africa (Lodhi, 1993). Although there is no international consensus on the characterization of minority groups, language is one of the central aspects in the definition of minorities by the United Nations Minorities Declaration (1992) which states that “minorities are based on national or ethnic, cultural, religious and linguistic identity” (United Nations, 2010, p. 2). It is important to underline at this point that in Canada the term "minority language" is used in relation to the official languages when spoken by less than 50% of the population in a particular province or territory (i.e., English in Québec, French in Ontario, etc.). Thus, languages spoken by immigrant communities (e.g., Greek) are not defined as immigrant minority or simply minority languages but international languages or heritage languages.

2. C.2 Language maintenance, language shift and HLs

Baker (2011) views language maintenance as a language’s relative stability vis-à-vis its use in specific spaces (e.g. home, school, community events), its practical use by both children and adults, and the number and distribution of speakers of that language. According to Fishman (1966), the term language shift denotes the behaviour of a whole community, a sub-group of the community or an individual. On the other hand, for De Vries (1987), language shift is an individual’s transition from one linguistic community to another one. Finally, Weinrich (1964) offers another definition of language shift: the gradual transition
from one language to another as the norm. Essentially, both language shift and language maintenance refer to any minority community’s supplanting of their native language with the dominant society’s language.

Joshua Fishman studied in depth the phenomenon of language shift in relation to immigrant communities in the United States and their efforts to preserve their linguistic and cultural heritage. Fishman describes the immigrants’ shift from their home language to the dominant language (i.e., English) as a process that extends into three generational stages: The first generation of immigrants, the foreign-born, are proficient in the native language which they normally use in the home while attempting to develop the highest possible level of competence in the dominant language for work and integration purposes. For the second generation speakers, acquiring proficiency in the dominant language is the norm, but this happens at the expense of the HL which is used in limited circumstances; therefore it gradually declines. By the third generation, the dominant language takes over in all social realms. Incomplete acquisition and loss of linguistic structures are evident for the majority of individuals who are not expected to retain functional command in the HL beyond the third generation (Fishman, 1966, 1972, 1980, 1991; Alba et al., 2002). This language shift model that Fishman formulated was mainly based on the experiences of European immigrants in the U.S. in the 1960s and 1970s. It was supported in the following decades by the work of Calvin Veltman (1983, 1988, 1990), by Valdes (2001), and the study of Alba, Logan, Lutz & Stults (2002) who confirmed that “Anglicization”, the linguistic assimilation of immigrants within three generations, had no cultural boundaries, as it also affected the Asian communities.

The phenomenon of language shift at the expense of the HL is the norm wherever immigrant minority language speakers interact with the dominant language groups
The shift takes place both at the community and individual levels (Fishman, 1991; Wong-Fillmore, 1991) and has been documented by researchers in various countries as a cross-generational routine. (Veltman, 1988; Wake, 1990; Hakuta, K. & D’Andrea, 1992; Aunger, 1993; Finocchiaro, 1995; Dave, 1996; Xiao, 1998; Harrison, 2000; Kouritzin, 2000). Moving along the generational continuum (from first generation to second, third, and so on), HL speakers are unlikely to maintain competence in their HL which is explained by a variety of reasons (personal, cultural, professional, etc.), but mainly as a consequence of societal push toward the dominant language (Fishman, 1991; Veltman, 1988).

Studying a group of U.S. native bilinguals who had developed high levels of proficiency in their HL as well as in English, Tse (2001a) found that biliteracy development is fostered by the concurrence of two sets of factors associated with language vitality and literacy experiences. The vitality factors included parental, institutional, and peer support that resulted in acceptance of the heritage language and culture as part of the individual’s identity. HL proficiency is also attributed to receiving guidance from adults and peers who are more literate in the HL and provide support to the learners for meaningful use of the language outside the confines of the classroom. In other words, learning and using the HL in natural, social contexts in the community and in the home as well as studying it in a school setting are crucial factors for the maintenance of the language.

For instance, in the case of second generation Korean speakers, Cho and Krashen (1998) identified four predictors of HL competence: having parents who use the language at home, opportunities to visit the “home country”, access to reading materials in the HL, and access to television programs in the HL. Parental use of the HL, particularly the role of the
mother as a HL user in the home, is one of the most decisive factors for the intergenerational transmission of heritage languages (Hinton, 1999; Clyne, 2003). According to Tse (2001a), access to reading materials in the HL is linked to higher levels of proficiency in the HL.

After examining several studies on the development of HL competence in relation to age and motivation, Cho, Shin and Krashen (2004) concluded that HL competence usually declines as children grow without always affecting their positive attitudes toward their HL unless they experience ethnic ambivalence during adolescence (Tse, 1998). They also observed that when many HL speakers become adults, they are motivated to regain competence in their HL mostly for reasons related to family relationships. The extent to which HL speakers may reach high levels of competence in their HL depends on factors such as their generational status (as mentioned above, 1st and 2nd generation members are usually more proficient than 3rd and 4th generation), the age and order at which they acquired the HL and the dominant language, and the amount of input that they received in the HL in the home or a school (Carreira & Kagan, 2011).

In 1975, Lambert coined the terms “subtractive bilingualism” and “additive bilingualism”. The distinction between these two types of bilingualism—that is, second language acquisition leading to subsequent loss of one’s first language and culture, or second language acquisition that only adds to the first language, which was supported by research in Canada (Cummins & Swain, 1986; Genesee, 1987; Swain & Lapkin, 1991)—was significant. The distinction underscored the social conditions of bilingualism (Reynolds, 1991). Garcia records that the study of language in society emerged in the United States during the 1960s within the Sociology of Language field, and it was marked by the work of Joshua Fishman who introduced the concepts of language maintenance and language shift. These notions at
the time were “tied to a diglossic theoretical framework, claiming that only with strict language compartmentalization could an ethnolinguistic group maintain its language” (Garcia, 2011, p.6). Developments in bilingual education following the ethnic movements for greater rights had various results according to the level of power gained by minority groups. Garcia observes that in the best case scenario for minority groups bilingual education programs developed curricula that protecting the dominance of the language of the nation-state and preserving the maintenance of the minority language as a link to the identity of a single ethnolinguistic group. But in most cases a minority language would only be used in transitional bilingual education models, not designed to upset the ‘unequal competition’ between the dominant and the minority languages” (Garcia, 2011, p.6).

Another attempt to explain and predict the process of language maintenance or shift in relation to minority languages is through the Theory of Core Values (Smolicz, 1992). According to this theory, each group has distinct cultural values that are fundamental to its continued existence as a group; those members who reject these values face the risk of exclusion from the group. The national language is considered the most important value for some cultural systems and certain ethnic groups and is used as the primary defense mechanism against assimilation.46

Language maintenance has also been associated with its socioeconomic value. The concept of 'Linguistic Market', was introduced by Bourdieu (1982) as part of a theory that associates linguistic ability with capital. Depending on how useful a particular language is in everyday communication within the broad society, it gains a certain level of value which

46 Skutnabb-Kangas & McCarty (2008) describe assimilation as a ‘process by which minoritised peoples are brought into conformity with the dominant language and culture, often through coercive practices to replace heritage languages and cultures with those of the majority’(p. 2).
Bourdieu refers to as linguistic capital. Similarly, Tandefelt (1992) points out that if knowledge of a specific language is not “in demand”, it is expected that the language will gradually lose its value. Accordingly, Fishman (1985b) found that ethnic group members have no incentive to maintain their language if it is not used for services or the job market within mainstream society. Based on the factors affecting retention or attenuation of a minority language, Fishman (1979) argues that the most important domains where the battle for the preservation of a minority language is fought are family, friendship, neighbourhood, school, church, profession, government mechanisms and media. Research shows that family and the immediate social environment are domains associated with values of intimacy, while the other domains are more related to validity which promotes the use of the dominant language at the expense of the minority language (Fishman, 1979).

Moreover, the frequency of language use is associated with a positive attitude towards language and therefore the language maintenance. However, abandonment of the mother tongue or combined use with other languages by the parents when communicating with their children can result in intergenerational weakening of the mother tongue which can eventually lead its total decline (Siren, 1991). Denison (1997) refers to this mechanism as linguistic suicide, that is, the situation in which parents do not deem it appropriate to pass on their mother tongue to their children because of its low validity. In addition, Holmes et al. (1993) add the geographical distribution (of the minority community members) as a factor significantly affecting language maintenance. As long as immigrants are concentrated in a particular area, retention of the mother tongue is supported, whereas living in isolation from each other brings about language loss.

This phenomenon is explained by the collective power of the minority group against the linguistic and social pressure applied by the dominant group (Holmes, et al. 1993). One
of the noteworthy demographic factors is the generation of immigration, as it is the most important variable in predicting language maintenance; a number of studies reveal that for each subsequent generation, there is a weakening in the minority language (Alba et al., 2002). Finally, the social/institutional factors also include representation of the minority language in official or informal social institutions. Mass media, including online social media, are considered social institutions that affect decisively language and culture maintenance, since they have the power to raise the prestige of the minority language (Clyne, 1991).

The cultural factors are related to religious and educational infrastructure in the mother tongue, the degree of preservation of the ethnic identity and the degree of contact and correlation between the two cultures, that is, the culture of the country of origin and that of the host country. One of the cultural factors is definitely the status or the validity of a language. More specifically, if we accept that the relationship between languages and language groups could be described as superiority and subordination, then the fate of the subordinated, which in our case is the minority language, is the shift to and the assimilation by the dominant language group. It has been observed that immigrants who wish to elevate their social status pay particular attention to learning the dominant language and attain competency in all levels of speech. Lieberson (1981) notes that languages do not differ from each other in their inner strength, but the speakers or the nations associated with them vary in power which inevitably affects the existing standards of language use (Lieberson & Dil 1981).

The last category of factors that are associated with the maintenance or shift of a language pertains to purely linguistic parameters. According to Clyne (1991), language shift
is more frequent among genetically related languages; therefore, it is related to the degree of similarity between the minority and the dominant language. In addition, maintaining the minority language is directly linked to domains of use by the speakers, if, that is, beyond the family environment, the use expands to other social fields of action. Finally, contribution to language maintenance is attributed to the possibility of learning the mother tongue in the host country, especially for the younger generations of speakers, for it is the youth who determine the viability and future of the minority language.

2. C.3 Ethnolinguistic vitality and HLE

The Theory of Ethnolinguistic Vitality, by Gilles, Bourhis and Taylor (1997) supports the idea that vitality is the driving force that makes an ethnolinguistic group behave autonomously and act collectively in the course of intergroup interactions. The ethnolinguistic vitality includes a number of components: (a) the validity of the group (sociopolitical and economic status), (b) demographic factors that include the population of the minority group, its concentration and the geographical proximity of the country of origin, and (c) institutional support that the minority group receives by official agencies of the host country, such as cultural support and teaching of the minority language in formal education. This hypothesis assumes that the more positive a minority group’s status is on the above variables, the more likely it is that it will preserve itself as a distinct group. Conversely, a group with negative vitality indicators faces collective extinction. In search of connections between the state of HLE and the Greek ethnolinguistic vitality in Canada, I cross examined several language maintenance models with the theory of Giles, Bourhis and Taylor (1977)
who suggest that language status, institutional support and community demographics can determine the vitality of an ethnocultural community.

Issues related to language maintenance or language shift have been addressed by Conklin and Lourie’s (1983) framework which outlines various factors according to three broad categories. These include: (a) political, social and demographic, (b) cultural, and (c) linguistic. Since there is a direct correlation between the number of HL speakers in a community and the group’s numerical (thus political) robustness, both in comparison to the dominant group, and other minority communities, it has an obvious impact on the political, social and demographic category. Other significant influences on this general category include: the possibilities for labour market integration in the host country; the speakers’ socioeconomic class; their bonds with the homeland and intention to return to it, and the stream of immigration from the homeland. (In the context of Greek Canadians, this flow slowed down significantly in the more prosperous 1980s and then resumed after 2010 with the collapse of the Greek economy.) Additional factors worth noting include the host country’s proximity to the country of origin and the degree of cultural difference between the ethnic group identity and the dominant language group identity.
Table 2.1: Language maintenance and ethnolinguistic vitality factors

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<tbody>
<tr>
<td>A.</td>
<td>Language Status: international language vs. local dialect</td>
<td>Giles, Bourhis and Taylor (1977)</td>
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<tr>
<td>B.</td>
<td>Community Demographics: number of speakers, community prestige, and concentration, immigration flow, ties with country of origin, etc.</td>
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<td>C.</td>
<td>Institutional Support: language in media, public documents, education, etc.</td>
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<td>A.</td>
<td>Political, social and demographic factors: community prestige, and concentration, political power, immigration flow, ties with country of origin, etc.</td>
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<td>B.</td>
<td>Cultural factors: religious and HL institutions, status of the language, cultural correlation, emotional attachment to HL, community cohesion, etc.</td>
<td>Conklin &amp; Lourie (1983)</td>
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<td>C.</td>
<td>Linguistic Factors: similarity of HL and dominant language, language use opportunities and domains , HLE</td>
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<tr>
<td>A.</td>
<td>Demographics: the number of mother tongue claimants</td>
<td>Fishman (1985b)</td>
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<td>B.</td>
<td>Institutional resources: Access to schools, media, churches, etc.</td>
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<td>B.</td>
<td>Number of speakers</td>
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<td>C.</td>
<td>Proportion of HL speakers to the general population</td>
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<td>D.</td>
<td>Language Domains</td>
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<td>E.</td>
<td>Resources for HLE and Literacy</td>
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<tr>
<td>A.</td>
<td>Capacity development: increase of young people’s linguistic capacity</td>
<td>Grin (1990), Lo Bianco (2008a; 2008b)</td>
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<td>B.</td>
<td>Opportunities development: for use of the language</td>
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<td>C.</td>
<td>Desire: motivating community members to use the language</td>
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<td>B.</td>
<td>Cultural values: national language, religion</td>
<td>Smolicz (1992)</td>
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<td>C.</td>
<td>Demographic: geographical distribution HL community</td>
<td>Holmes et al. (1993)</td>
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<tr>
<td>D.</td>
<td>Mass/Social Media: in the HL</td>
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<td>E.</td>
<td>Similarity of Languages: HL and dominant language</td>
<td>Clyne (1991)</td>
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Under cultural factors, one can point to the importance of mother-tongue institutions; cultural and religious ceremonies performed in the home language; the inextricable
emotional link between ethnic identity and the mother tongue; the significance of familial and community ties, and the value placed on formal learning of the heritage language.

According to Conklin and Lourie (1983), certain factors can either enhance language maintenance or contribute to language loss when not available. They organized these factors into three categories: (a) politico-socio-demographic factors, (b) cultural factors, and (c) linguistic factors.

Examining minority language maintenance in the United States, Fishman (1985b) delineated three useful criteria for forecasting whether a particular community language would survive. These criteria are: (1) the number of mother tongue claimants; (2) the number of relevant cultural institutions, such as schools, churches and media, and (3) an index of the relationship between (1) and (2). Six major factors of language vitality have been designated by UNESCO (2003): (1) linguistic transmission between generations; (2) the total number of speakers; (3) the percentage of speakers within the total population; (4) current trends in established language domains; (5) response to new domains and media; and (6) language education and literacy materials. Exploring the required conditions for language vitality and revitalization, Jo Lo Bianco (2008a, 2008b, 2013) developed the framework introduced by Francois Grin (1990). The result was the Capacity Development, Opportunity Creation and Desire (COD) framework. It proposes: (1) the development of the young learner’s linguistic capacity; (2) the creation of opportunities to use language, and (3) an effort by community members to encourage the active practice of the language.

Summarizing the factors of language maintenance and ethnolinguistic vitality (Table 2.1), I noticed that they can be categorized as (a) those that depend on actions undertaken by the community and (b) those that are affected by external (to the community) conditions. A HL community has minimum stimulus over its language “market value” which Bourdieu
(1982), Fishman (1985b) and Tandefelt (1992) consider quite an influential factor for language maintenance. Neither can it control whether its language is similar to the dominant language of the society (Clyne, 1991). From the variables of ethnolinguistic vitality presented in the framework of Bourhis et al. (1977), it is clear that the first two (i.e., language status and demographics) cannot be controlled by any immigrant community. In the case of Greek HL in Canada, the community has nothing to do with the fact that (a) it uses a highly respected language of a significant academic value (Babiniotis, n.d.b), and that (b) the Greek migration influx to Canada was interrupted for several decades before it resumed with the new migration wave caused by the financial crisis in Greece (Damanakis, et al. 2014). The third set of factors, which is described as “institutional support” and includes provision for HLE, is the only aspect of ethnolinguistic vitality partially dependent on actions undertaken by the HL community groups.

The framework of Conklin and Lourie identifies additional areas which are controllable by a community. The concentration of an ethnic group in a specific region, the financial and social status of its members, the organization of community institutions which provide opportunities for language learning and domains for language use are all contingent to a certain degree on how each HL community perceives its identity and builds attachment and cohesion around it. Furthermore, in Fishman’s framework, as well as in Grin and Lo Bianco’s model and also in UNESCO’s list of language maintenance factors, HLE is consistently mentioned or implied as one of the of the crucial language vitality and maintenance indicators. Subsequently, the obvious starting point for a community group that wishes to undertake any kind of action in order to boost its vitality rate and increase its language maintenance efforts is to develop and maintain a reliable HLE system.
Part Three (B): HLE in the 21st Century

2. C.4. Language education in a new era

In the previous parts of this chapter, I emphasized the particularities and the significance of HLE, which is an emerging field of language education. In this section, I look into various pedagogical approaches that are relevant to the teaching and learning of languages in the 21st century. Understanding these approaches and their educational rationale is essential for the analysis and the further development of the existing system of Greek language education in Canada to which this study attempts to contribute. At the core of my community-based research project, described herein, is the notion that learning in the 21st century involves more collaborative practices than ever before (Davis, 2009; Barkely et al., 2005; Bruffee, 1998). It is impossible for any type of professional, cultural or social system—either formal or informal—to ignore the developments in information and communication technologies (ICTs), particularly in the field of education which has been criticized for utilizing new media at a very slow pace compared to other domains such as the workplace or entertainment (Tyack & Cuban, 1995; di Sessa, 2000; Cuban, 2001).

Bessenyei (2007) observes that the internet has evolved from a simple learning medium to the epicentre of personal knowledge.

Ignoring or underestimating the benefits of ICTs for educational collaboration and networking is both unproductive and anti-pedagogical. Pedagogy is the science and art of education (Smith, 2012). The word pedagogy comes from the Greek verb “παιδαγωγῶ” (in which παῖς (país, genitive, paidos) means "child" and ἁγω (ágō) means "lead"; literally translated "to lead the child"). Moreover, in the Greek language, the word “child” means the
one who plays (παιδί=παίζει) (Pedagogy, 2015; παίζω, 2015). Therefore, the etymology of the word pedagogy indicates that learning, especially when it involves children, should include playing, which nowadays is synonymous with using ICTs for online gaming and communication through social networks. In our digital age, the line between teaching and learning has become extremely fluid. As educators have started to acknowledge this development and reflect it in their practice, learners are increasingly eager to deal with new knowledge collaboratively.

Looking into the extremely youth-popular field of electronic games, Gee (2003) speaks of a different dimension of literacies that require users to decode multimodal codes which include text, sound, image and action in order to abide by the rules of each respective game; at the same time the educational type of collaborations formed between the members (players) of online-game communities is remarkable (Trifonas, 2012). As inexperienced players are introduced to the game community, they interact with more experienced members who provide them with scaffolds for the solution to problems that will allow them to advance to the next level of the game. The collaboration process between players clearly leans towards Vygotskian theories of co-constructivism (Vygotsky, 1978) which represent the pedagogical base for modern language learning opportunities.

In 1996, a group of education researchers (New London Group), in an effort to point out the dramatic changes brought upon the field of education by the era of globalization, coined the term “Multiliteracies” as a new pedagogical approach which attempts to combine two consequent changes. The first change is related to the context of cultural and language diversity in an era of constant population movements by migrants in pursuit of better living conditions. The second change is interwoven with new technologies and new multimodal means that dominate the transmission of information and knowledge (Trimbur, 2001; New
London Group, 1996, 2000). The Multiliteracies approach, places emphasis on effectively teaching and communicating language and literacy in a pedagogical and substantial manner by bringing students in contact with the diversity of different texts and elements of language and culture. Moreover, it promotes meta-language, deeper meaning and the cultural and social dimensions of the material taught. This living and evolving scheme allows for a personalized approach of students with language, which can be carried forward in redesigning and regenerating texts. The four phases that jointly fulfill this multiliteracies pedagogical approach are the following: (a) the “situated practice”, which refers to the use of available genres and text forms through the experiences and the different points of view of the learners; (b) the “overt instruction”, a systematic, detailed and conscientious approach to understanding the design process in different cultural environments; (c) the “critical framing” phase which invites students to distant themselves from the object of the study and its cultural surroundings, and (d) the “transformed practice”, the phase where the produced meaning can be transferred to different contexts and cultural environments (New London Group, 1996, p. 86).

Within the context of Multiliteracies, literacy incorporates knowledge and adaptation to new technological and multimedia means, as well as new and emerging text forms and new social needs and business conditions (e.g., continuous learning, problem solving). Thus, a Multiliteracies approach embodies a framework and potential for promoting spherical education and literacy by making optimum use of new technologies while respecting cultural diversity (Cope & Kalantzis, 2000).

The overall theoretical scope of New Literacies or Multiliteracies examines the conditions under which learners are able to function in the complex, multimodal, and multicultural contemporary educational environments, where the traditional "literacies"
(reading, writing and counting) are supplemented by skills such as exploring, criticizing, understanding, navigating, analyzing and synthesizing meaning and knowledge (New London Group 1996; Street, 2003; Gee, 2004).

Connectivism is a new theory developed by George Siemens (2005) and Stephen Downes (2007) who provide the framework for the interpretation and understanding of modern ways of learning. The theoretical edifice of Connectivism takes into account new learning trends through the use of technology and social networks as well as the short life span of knowledge; it combines elements of numerous learning theories and social structures to create a dynamic theoretical framework for learning in the 21st century. Prevalent learning theories such as Behaviorism, Cognitivism and Constructivism were developed at a time when learning was not affected by technology. However, these theories have been the dominant theoretical tools for designing learning environments and for teaching methodologies that we currently use. Since technology has reorganized our way of living, communicating and studying, our learning needs and the theories that support them should reflect the social environment in which they are created. Nowadays, learning within or beyond school settings adheres to networked, informal and technology-enabled interactions with various subjects and people. Connectivism acknowledges that learners have to navigate through information chaos by following their own learning paths that will lead them to knowledge. Such efforts demand new sets of skills in order to negotiate meaning, develop new learning mechanisms and synthesize information out of a complex network consisting of various distributed sources of knowledge in a state of constant change. Connectivism expects teachers to play a supporting, mentoring role in this process. The theory of Connectivism has several foundational principles, including:
• the critical need to know more; to know where and how to find information rather than simply understanding what is already known;
• making connections is more important than simply trying to understand a concept, but they must be maintained and constantly renewed;
• the need for the learners to develop skills associated with personal motivation;
• the facilitation of learning through existing networks that connect specialized modes or information sources;
• the significance of interaction between personal and community knowledge, as one feeds the other. (Siemens, 2005)

Although Connectivism contains a few more significant values, I selected the above five principles because they coincide with some of the main challenges of HLE. The need to access information, to make connections, to constantly renew and innovate concepts and practices” to foster personal motivation and to facilitate community interaction and networking—all of these principles are the cornerstones of this study’s conceptual framework for HLE that I present in the final section of this chapter.

2. C.5. Access, innovation and motivation: Conceptualizing the AIM framework

Up to this point, I have discussed the epistemological and educational dimensions of HLE. I have presented several interdisciplinary research findings and initiatives that elucidate why HLE is significant, what makes it different from other language education disciplines and what it entails for the individual learners, the families, the teachers, the parents, the communities, and the countries involved. Furthermore, I have situated HLE in the Canadian
sociopolitical, linguistic and educational environment and explored its interconnection with
language maintenance and ethnolinguistic vitality. I have looked at several pedagogical
approaches and trends in relation to language education that play or should play important
roles in understanding, organizing and assessing language education programs in the 21st
century, particularly in relation to HLs. In the final part of this chapter, I present the
principles that inform the design of my conceptual framework. George Siemens (2005)
describes the major contemporary trends in learning, as follows:

Formal education no longer comprises the majority of our learning. Learning now
occurs in a variety of ways—through communities of practice, personal networks, and
through completion of work-related tasks…Technology is altering (rewiring) our
brains. The tools we use define and shape our thinking. The organization and the
individual are both learning organisms. Increased attention to knowledge management
highlights the need for a theory that attempts to explain the link between individual
and organizational learning. (Siemens, 2005, p.1)

Siemens’ statement encompasses some of the main challenges of HLE, concerning (a)
where it takes place, (b) how innovative it is, (c) how accessible it is, and (d) what the
connection is between individual learners and supporting organizations. The fact that a great
part of HLE is not taking place in a formal education setting has several consequences. As
funding is not guaranteed, the operation and sustainability of HL programs depend frequently
on community and volunteer efforts. Accordingly, teaching in such a setting does not
guarantee job security which is a realistic expectation in the educator’s profession.
Furthermore, one cannot expect to have the majority of HL learners attending a HL program
throughout their formal education years if this education is not required for the completion of
their studies and/or if such a program is not offered in their school or level of study. Hence, it
is likely that HLLs will join a program in their HL perhaps at an early stage of their school life (if such a program is offered in their region) but might not continue to study the language for as many years as expected in order to attain fluency in the target language. Even when HLLs achieve a satisfactory level of proficiency through schooling, that level is difficult to maintain if the individual remains isolated from a HL community and/or has no further opportunities to use the HL outside the walls of a classroom. This hypothesis leads to some obvious questions. Do HLLs have guaranteed access to HLE? Do they have access to teachers, resources and programs whenever they need them? Do their (potential) teachers have access to professional development and to employment opportunities? Is there access to funding, to projects that research and facilitate HLE? And is there access to domains where the HL can be used in meaningful ways?

These questions reveal “access” as the primary concept in designing a framework to better understand the needs of HLE. In the context of this study, locating and assessing all the available educational assets is the first step that community partners have decided to take in order to improve their HLE. However, access is not just about finding things. “Access to information is less of a problem; access to ways of being is the central problem. The 21st century will be the century of identity” (Downes, 2005, n.p.).
This concept of identity, which is central to the field of HLE, raises an attendant set of questions. What does a HLE system have in order to motivate the participation of parents, students, teachers, researchers, politicians, and sponsors? Usually situated on the edges of mainstream education, confined within the borders of a community group, isolated sometimes in the basement of community centres, lacking infrastructure and resources, HLE requires motivated participants, as “[m]otivation represents one of the most engaging, yet complex, variables used to explain individual differences in second-language learning” (Baker, 2011, p. 201). With the proper input of motivation, parents will maintain a positive attitude toward their HL and find ways to relay that attitude to their children. As soon as HL learners become motivated, they will look for HL programs to enroll in, and if such programs are not available, they will look for alternatives online. With the appropriate level of motivation, educators with an HL connection will be persuaded to teach the language, even on a voluntary basis, even without all the resources they might need. However, decision
makers at every level need to be motivated to support HLE. Within HL community groups, members need to understand that if their HL is not passed on to the next generation, the future of their organization will be jeopardized. Furthermore, investing in HLE is a safe way for governments to ensure that they will have the multilingual capital needed to compete internationally. Learners need to be motivated to become fluent in their HL. Opportunities to visit the country of origin, to attend musical concerts in the HL, to participate in social functions, festivals and all sorts of events where the HL is used may lead to the enhancement of the motivation to further explore and appreciate the culture as well as to engage in studying the HL. Accordingly, motivation becomes the essential ingredient necessary to empower a HL community and convince its leaders to generate resources and negotiate ways to make HLE work.

In this process of conceptualizing and improving the characteristics of HLE as a learning system, the third wheel is associated with the need to change and improve the experiences of all of its participants and stakeholders. In order for a HLE system to be developed or restructured and for individuals, professionals, educators, community leaders and all other stakeholders to work efficiently, there is a need for innovation which must start from the classroom. Educators in the 21st century cannot expect their students to learn in the same ways and through the same technologies as did students 50 years ago. The advances of ICTs offer new media (e.g., the Internet, tablets, smart phones/boards, applications, and so on.) and new environments (e.g., online, distant learning platforms, etc.) to language instructors and learners. These new learning media and environments must find their ways into HLE. Siemens (2001) identifies the role of technology as a medium to connect learning content with learning individuals and learning organizations. Through this connection, “know-how and know-what is being supplemented with know-where (understanding of
where to find knowledge needed)”, (Siemens, 2005, p. 1). However, innovation in language education involves much more than technology. Since the 1980s, the field has experienced significant changes in the areas of teaching and assessment as innovations moved educators, program designers and curriculum developers away from traditional teacher-centered models to more communicative, task-based, student-centered methods and approaches (Van den Branden, 2006; Murray, 2008; Alderson, 2009; Wedell, 2009, Carless, 2011). As Van Den Branden states,

Innovations in the field of second and foreign language education do not differ from innovations in many other educational domains, in that they require sustained effort and sustained support of teachers as they move through the different phases of the innovation-decision process….characteristics and constraints of the local conditions in which they (teachers) operate, are taken into account; otherwise, innovations are bound to cause only superficial change. (Van Den Branden, 2009)

Everyone involved in HLE, particularly those who shape the learning conditions and environments, need to rethink their goals and strategies in order to develop and sustain a practical, flexible, and efficient system. As generations evolve, and as the language teaching and learning contexts, tools and methods are renewed, HLE at all levels must adapt. Based on all the above, I introduce Access, Innovation and Motivation (AIM) as the three pillars of a framework that I use in this study to examine the current state of Greek HLE in Canada. I also propose recommendations for its future directions.

Access entails provision of the necessary means and assets that any education program and system needs in order to succeed, everything from teachers to classrooms and textbooks. These elements are the first prerequisites for HLE. Thus, the notion of access constitutes the outside circle in my design (see figure 2.2). Moving from the periphery into
the second circle of the framework, we find the concept of innovation which involves constant adaptation to changes in the conditions under which HLE operates. Innovation requires acceptance of new ideas, new media and new practices into the HLE field and into the environmental surroundings that affect the teaching and learning of heritage languages (i.e., new generation of learners, new laws that the host country introduces, etc.). In the HLE domain, the core circle is motivation which is the synthesis of identity negotiation on the learners’ part and inspiration on the part of educators, administrators and community leaders.

This framework was designed to inform not only the analysis of my findings but also the recommendations for the next steps of this ongoing community-based investigation (see Chapters 5 and 6), which aims to overcome the challenges faced by educators, administrators, parents and learners engaged in Greek language education in Canada. In the following chapter, I describe how this collaborative research project on Greek HLE was conceived, designed and executed.
Chapter Three: Methodology

3.1 The Context

Several immigrant communities worldwide are concerned with the process of preserving their cultural heritage and ethnic identity which involves primarily the intergenerational transmission of their HL (Campbell & Christian, 2003). This concern is shared by the Greek community in Canada (see Chapter 4) which stands at a critical point, since the majority of its young members belong to the third generation (Constantinides, 2008, 2014). Many researchers of the minority language shift phenomenon agree that HL speakers tend to replace their mother tongue with the dominant language(s) usually within three generations (Fishman, 1966; Valdes, 2001; Alba et al., 2002).

In the previous chapter, I pointed out that ethnolinguistic vitality and language maintenance depend on different factors which are mainly demographic, socio-political, cultural, linguistic and educational. The latter refers to HLE, a system that involves the teaching and learning of a HL. For several decades, Canada has touted its multiculturalism policy that acknowledges the importance of maintaining the country’s cultural and linguistic diversity, yet there is a benign neglect to apply this policy in planning how to preserve the languages of the ethnocultural communities, which are still classified as non-official and remain left out of mainstream education (Danesi & Cummins, 1990; Cummins, 2014).

Inevitably, the question of whether a HL will be sustained in the Canadian “mosaic” during the 21st century depends chiefly on community actions. For example, Greek community groups have organized HL courses across the country and hold cultural events and festivals to preserve and promote their identity (see Chapter 4). The political clout of most HL communities in the mainstream society is quite minimal, since these communities
represent minority groups. Thus, resistance to linguistic and cultural assimilation is primarily the onus of each HL community itself. However, utilizing community resources becomes a challenge, as these resources are disparate, unconnected and thus hidden from each other. Moreover, HL communities are quite complex organizations and include several institutions which are often competing with each other instead of collaborating for their common goals (Chimbo, 1986, 1999; Constantinides, 2001). Another obstacle for collaboration among HL communities in Canada is the physical distance that separates them and the fact that provinces have different policies which often result in different challenges, priorities and opportunities for each community group.

To remedy this situation, the various community stakeholders could be encouraged to work together on collaborative actions for the entire community. Through research that is run by and for the community, and shared within and outside the community, HLE can become revitalized. The study that I present in this dissertation involves my participation in a community-based research project that attempts to locate and map Greek educational resources in Canada as part of a mandate to explore the state of Greek HLE. This investigation, theoretically based on Ethnolinguistic Vitality and Language Maintenance, has three objectives: (a) to explore the access of Greek programs in Canada and the overall state of Greek HLE by discovering the number of educational institutions, schools, programs, teachers, community facilities, and resources which are available to HL learners, as well as the conditions under which these programs operate; (b) to investigate aspects of the Greek community’s vitality in Canada, through an asset-based assessment of the education system that supports and promotes the Greek HL, and (c) to prepare the development of a searchable database that will allow stakeholders to get a clear picture of the community’s resources as well as to interconnect and improve their motivation to participate in community activities,
particularly in regard to the teaching and learning of the Greek language. Overall, this study responds to the need for the retention and development of Canada’s cultural and linguistic wealth, using community based methodology and data provided by HLE participants and community institutions.

In this chapter, I am presenting my rationale for participating in Community Based Research, (CBR); I explain how this methodological approach fits within the scope of educational research and what makes it suitable for inquiries that involve HLE. Furthermore, I describe the phases of this research project, my role in each stage and the methods of data collection and analysis that were incorporated. I conclude the chapter with the presentation of the HLE Capacity Index, a framework that I designed in order to categorize and analyze the educational assets of the Greek community in Canada.

3.2 Navigating Educational Research: From AR to CBR

There are two general approaches to educational research, each serving different purposes: the academic and the applied (Anderson & Arsenault, 1998). Academic research mainly focuses on the development of educational theory and is based on academic institutions where it is carried out by graduate students and faculty. In contrast, applied research is largely practical, as it is preoccupied with searching for solutions to educational problems. In recent years, alongside these two main approaches, interest has been drawn to alternative research orientations stemming from action as their common theoretical base. In order to situate my study’s methodology selection within the boundaries of educational research, I will briefly discuss below two research paradigms that focus on action: Action Research (AR) and Participatory Action Research (PAR) or Community Based Research
The first approach was the one that I followed as an individual HL educator. It allowed me to undertake tasks, such as the incorporation of new technologies for Greek HLE in Toronto (Aravossitas, 2010). The second approach is the one that guided me in this current study.

According to Elliot (1978), AR is the study of social situations with a view to improving their quality. What differentiates this type of research from applied research or from general problem-solving professional inquiries is (a) granting the role of the researcher to the practitioner and (b) the systematic manner in which the researcher investigates the problem, ensuring that any recommended intervention is theoretically informed. Action Research is applied in real-life contexts and involves ongoing communication among the participants. Therefore, the researchers must carefully consider a number of ethical principles, which according to Richard Winter (1996), must include “making sure that the relevant persons, committees and authorities have been consulted, and that the principles guiding the work are accepted in advance by all” (Winter, p. 12). In addition, all participants must be allowed to influence the work, and those who do not wish to participate must be respected. “The development of the work must remain visible and open to suggestions from others. Permission must be obtained before making observations or examining documents produced for other purposes. Descriptions of others’ work and points of view must be negotiated with those concerned before being published” (Winter, p. 18).

In educational contexts, AR is situated in the school and aims not necessarily to confirm, reject or develop educational theory but to improve educational practice, as it

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47 Community-based research (CBR) is frequently referred to as Participatory Action Research (PAR) and Community-Based Participatory Research (CBPR). For the purpose of this study, I use only the term CBR.
emphasizes systematic study of the various aspects of teaching and learning in specific educational environments in order to consider all parameters that may affect the educational work. Regardless of whether it is carried out by an individual teacher, a group of teachers or the entire school’s faculty, AR involves a seven-step process: selecting a focus, clarifying theories, identifying research questions, collecting data, analyzing data, reporting results, and taking informed action (Sagor, 2000, pp. 3-4). AR is rooted in the work of John Dewey who suggested that educators should participate actively in community problem-solving (Martin, 2002). Hargreaves (1996) offers a theoretical base for action research in education, suggesting that teachers should play a central role in educational research. Teachers who effectively use research and evidence to improve their practice and the learning process “should be seen as equal partners with academic researchers in the process of producing evidence about teaching and using it to raise standards” (Teacher Training Agency, 2002, p. 36).

As discussed in the introductory chapter, my experiences as a teacher and administrator in the context of Greek HLE in Canada brought me face to face with challenges that exceeded the limits of a classroom or a school. I needed to collaborate with other stakeholders and to participate with more colleagues and interested partners in the production of knowledge through our involvement in a learning community. This need for communication, for exchange of views, ideas and collective decisions, and for possible solutions to the broad educational challenges of our community paved the way for my participation in Community-Based Research (CBR).

CBR is not viewed as a set of methods, but as a set of underlying beliefs and principles about the ways in which research ought to be conducted (Wallerstein & Duran, 2006). It aims at gathering knowledge about a phenomenon or a problem of significant value to a community.
Knowledge that emerges from this type of research informs the design of actions that benefit the community. This research paradigm relies on the cooperation of academics and members of a community in all phases of the study. Israel, Schulz et al. (1998), define CBR as a partnership of community members, organizational representatives, and academic experts who contribute their expertise and share equal responsibility and ownership. CBR is a bottom-up research approach with the following set of values and principles:

- recognizes community as a unit of identity;
- builds on strengths and resources within the community;
- facilitates collaborative partnerships in all phases of the research;
- integrates knowledge and action for the mutual benefit of all partners;
- promotes a co-learning and empowering process that attends to social inequalities and different perspectives;
- involves a cyclical and iterative process, returning to renegotiate planning and strategy throughout the process;
- disseminates findings and knowledge gained to all partners in an accessible way.

(Israel et al., 2001)

Community-Based Language Research is the term used to denote CBR devoted to linguistic issues. Attributed to Czaykowska-Higgins (2009) and following the work of Cameron et al. (1992), this term refers to research conducted for the production of knowledge concerning language. It is research that not only originates and occurs within a community, but also requires the involvement of its members as active researchers themselves rather than as passive subjects to be studied (Rice, 2011). This methodological paradigm is ideal for HL research because of its triple focus on action, collaboration and community. As stated on the
website of the Centre for Community Based Research, CBR is: (a) *community situated*, as it “begins with a research topic of practical relevance to the community (as opposed to individual scholars) and is carried out in community settings”; (b) *collaborative*, since “community members and researchers equitably share control of the research agenda through active and reciprocal involvement in the research design, implementation and dissemination”, and (c) *action-oriented*, as “the process and results are useful to community members in making positive social change and to promote social equity” (Centre for Community Based Research, 2013, n.pag). CBR in HLE settings can result in a series of continuing, planned steps that language communities take to make sure that they effectively preserve and promote their culture and language in a dynamic political, economic, cultural and social environment. CBR participants are able to work within their communities leading the way to establish specific language related goals and developing realistic strategies to achieve those goals.

### 3.3 The Project

The Education Coordinator of the Consulate General of Greece in Toronto (Coordinator from this point on) initiated a research project in the academic year 2011-2012. It was mandated to locate Greek language schools and teachers in Canada and determine access to HL programs. As a co-investigator of this project, I conducted an extensive research which became part of my doctoral studies at the Department of Curriculum and Teacher Development of the Ontario Institute for Studies in Education, University of Toronto. Also participating in the project were representatives from the Office of Education of the Greek Orthodox Metropolis of Toronto-Canada, the Ontario Association of Greek Language Teachers (see more on these two organizations in Chapters 4 and 5), as well as
volunteers and participants from the Greek community of Toronto. It should be noted that no one at our preliminary meetings introduced the possibility of carrying out community research. Nevertheless, three major concepts arose during the early discussions: community, co-operation and action. These three themes are fundamental to CBR, as noted on the website of the Centre for Community Based Research. Initially, our research question pertained to our community members’ access to HL programs. Hence, we fulfilled the “community-situated” criterion of CBR. Also, since no individual within our group assumed the role of the expert researcher, our endeavour was clearly collaborative. No one attempted to ‘own’ the research findings. It was agreed that the findings would be used only for the benefit of the whole community. To this end, every stage of the research included co-planning and co-designing. The fact that our project was action oriented was evidenced by our firm decision to create a database. We were motivated by the hope that we could not only locate HL programs, but also establish lines of communication among our scattered community schools and resources, thus making the information accessible to all community members.

In exploring the world of community-based HLE, one of the most challenging aspects is the fact that many HLE programs are not officially recognized or their existence is virtually unknown. With scant documentation about their location, numbers, curricula and student participation it is extremely difficult for community outsiders to gain access to reliable information pertaining to particular HL programs. As a further consequence, individual communities become largely responsible for any matter related to the preservation of their community language. Since HL communities, especially in Canada, are scattered,

48 http://www.communitybasedresearch.ca/Page/View/CBR_definition
their HL programs are locally rather than centrally developed. As a result, even among community members, details concerning these programs are relatively guarded.

As community researchers, we wanted to examine the present state of Greek language education in Canada and determine whether or not programs designed to retain our language and culture will be available to future generations of Greek-Canadians. Our first step was to find every community organization and institution in Canada, regardless of size, that offers Greek HLE. Upon completion of this investigative mission, the next stage in our project is to build a practical database enabling interested parents, students and other stakeholders to obtain access to any Greek HL program in any Canadian city. In addition, this database could be useful to teachers and administrators who wish to network with each other, locate resources and learn about educational events in other Greek communities across the country. Before stating any conclusions about the current state of Greek HLE in Canada, we needed to examine certain quantitative and qualitative features of the existing system. They include the following:

- Number and type of institutions and organizations operating and/or supporting Greek HL programs in Canada.
- Number of schools, courses and programs where the Greek language and culture is taught, per province and city and noting addresses and contact information.
- Number of students per class and educational level.
- Amount of tuition fees.
- School year duration; days and hours of Greek HL schools operation.
- Number and profile of Greek HL teachers per school/program.
• Curriculum information: subjects (other than language) offered as part of Greek Heritage education; textbooks and other learning materials and resources used in Greek HL classes; access to new technologies and various teaching tools used in Greek HL classes.

• Main challenges faced by each institution (school, program, site) in relation to the organization and operation of Greek HL programs.

The task of collecting, organizing and analyzing the above information, from schools and community organizations throughout Canada is complex and multi-faceted. In return, however, the process offers practical solutions to community members. Students and parents could discover what their options are in pursuing HLE in their region, and access information about the school operator as well as the possible days, hours and operational settings for HL instruction. At the same time, HL teachers could discover where employment opportunities exist. Operators could explore the competition and organize programs in underserved parts of the country. Additionally, similar community organizations and institutions could work collaboratively and learn about each other’s programs.

This sharing of information is crucial in view of the large number of agencies involved in Greek language education (Constantinides, 2001). Our database would allow governmental authorities and interested decision makers in Canada to determine how many citizens are learners of a particular language and how HL community education systems function. As for the country of origin, (Greece, in this case), our database could be valuable in collecting information about the number of Greek-born individuals who maintain or at least make a concerted effort to maintain their first national identity, language and culture.
3.4 The Process

Our research initiative began with focus groups. We invited several community members who were professionally involved in different aspects of Greek HLE. We asked them to share their experiences on an array of issues pertaining not only to the organization and operation of the HLE community schools, but also to the general state of Greek schools and programs in Canada. The Coordinator facilitated five meetings that were held every two months during the 2011/2012 school year.

From the first meeting, it became obvious that in order to implement any change in HLE practices within our community, and before organizing meetings and seminars to address various educational issues⁴⁹, we had to listen to the voices of more agencies and professionals actively involved in the field. To maximize community participation in our discussions, we started working on the development of a list of institutions, associations, schools, educators, parents and interested professionals and volunteers from the community. In the subsequent school year, our focus groups progressed into working groups that gathered the contact information of Greek HL stakeholders across Canada and designed a questionnaire for school operators.

Addressing the shortage of updated resources, the co-researchers decided to create a database for the existing Greek HL schools in Canada. We needed to mobilize the community and attract participation and funding for our programs, but without a comprehensive list of both the participants and the programs, this task was impossible.

⁴⁹ The focus groups meetings resulted in several recommendations that included the need to develop a common curriculum for the teaching of Modern Greek in Canada, locate and evaluate teaching materials and organize seminars for Greek HL teachers’ professional development (see Chapter 5 for related recommendations).
The idea of creating a database responds essentially to the need for mapping our community resources and finding out how many programs are out there serving our community learners, as well as how these programs operate and what their strengths and weaknesses are. Suddenly, our objective to create a service for our community started to look more like a research study. During our series of meetings, participants raised several questions that helped guide the investigation. These questions include the following:

In how many cities is our community language taught across Canada? How many Greek schools are currently operating? How many were there ten years ago? Are there communities that had schools in the past but were forced to close down, and under what circumstances? How many students do we have? Do we have sufficient teachers? Are they trained to teach Greek HL learners, and if so, who trains them and how? What type of books and resources are they using? Who is responsible for the quality of these books? What are the problems of our HL programs? What are the tuition fees? Can all families afford to send their children to a HL program?\(^{50}\)

Taking into account these questions and several more that were recorded during our meetings, we drafted a questionnaire which Greek HLE providers could access using an online survey platform. Additionally, in order to validate our data, we adhered to three steps as part of a triangulation method:

(a) collected information about existing Greek HL schools in Canada through the archives of the participating organizations (Coordinator/Greek Consulate, Teacher Association and Metropolis) and found online schools with websites or social media

\(^{50}\) Notes taken at meetings that took place at the Greek Orthodox Metropolis of Toronto (Canada) Education Office during the 2011/2012 school year.
presence; (b) distributed questionnaires to school operators, and c) conducted interviews via telephone or email to verify the data collected through the questionnaires, the archives and our online research.

From the data that we amassed between February and June 2013, we were able to develop an informed first impression about the standing of Greek language education in Canada. During this time, we held a workshop to introduce our research initiative to local community stakeholders in Toronto. We also participated at a conference in Ottawa where we presented the results of the first stage of the investigation at a federal level. Furthermore, for the benefit of anyone interested in learning, teaching or supporting our language, we started working on our next phase: an electronic portal through which we would be able to map and access useful information on all Greek HL schools across Canada.

3.5 The Participants

The participants in this study are Greek language school/program/course operators across Canada. Our intent was to obtain information from those in charge of operating a program, and if possible, from someone familiar with both its administrative and educational aspects. In certain cases, we were not sure to whom our questionnaire should be addressed: the school principal, the director of the program or the site administrator? In order to meet this challenge, we sent the questionnaire to the person who had a direct supervisory and administrative role for each program. In the case of school boards, where the supervisor of the Greek language program is usually the director of the Continuing Education/International

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The distinction between schools, programs, sites and courses in reference to Greek language education in Canada is characteristic of the HLE system and the fact that it is not organized in homeomorphous manner across different educational levels, jurisdictions and institutions involved (see the chapter on HLE in Canada for more details).
Language Program, we contacted the director who asked the person/officer associated with particular sites to fill out the questionnaire.

With regard to community organizations, our questionnaire was sent out to the director of education (if such a position existed), the school principal (if the community operated several schools) or the site supervisor (if a school had several sites). Having issued only one questionnaire identification number for each program that we contacted, we ensured that we would not receive multiple responses for the same program. (In the few cases where we had multiple responses, we would contact via telephone the staff responsible for the questionnaire and asked for clarifications). To fully understand the chain of command for various types of programs in this study, we noted the basic structure of the organizations that participate in Greek HLE, in Canada, as illustrated in the following table:

<table>
<thead>
<tr>
<th>Boards of Education</th>
<th>Continuing Education Principal; Vice-Principal, Continuing Education; International Languages Supervisor/Officer; Community Contact Person; International Language Head Teacher or Site Supervisor; International Language Teacher/Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Organizations (type A)</td>
<td>President or General Secretary; Head of Education Department; Director/Manager of Education; School principal; Site supervisor; HL Teacher/Instructor</td>
</tr>
<tr>
<td>Community Organizations (type B)</td>
<td>President; School/program operator; HL Teacher/Instructor</td>
</tr>
<tr>
<td>Private schools</td>
<td>Owner; school/program supervisor; HL Teacher/Instructor</td>
</tr>
<tr>
<td>Associations</td>
<td>President; School/program operator; HL Teacher/Instructor</td>
</tr>
<tr>
<td>Universities</td>
<td>Faculty Dean; Department Chair; Program Co-coordinator; Professor</td>
</tr>
</tbody>
</table>
3.6. Research Methods and Data Collection

In order to explore the characteristics of Greek Heritage Language Education in Canada, a field with limited sources of information, several research tools had to be used, starting with archival research methods (Ventresca & Mohr, 2001). The co-investigators decided to collect unpublished (anecdotal) institutional and community records and compare them with online resources, such as audiovisual materials, electronic articles and website content, to guarantee a comprehensive collection of secondary data. The first sources available for this study were the archives and records of the Greek Orthodox Metropolis of Toronto, Canada and the Ontario Greek Language Teachers Association[^52]. Both community organizations retain archives of various documents, reports and catalogues where Greek language schools, programs and courses in Canada are listed. The two lists were compiled with the records maintained by the Office of Educational Affairs of the Consulate of Greece in Toronto. Furthermore, online research was carried out to verify the data collected by the three sources mentioned above and to locate additional programs, resources or community activity related to Greek Language Education in Canada. Gaining access to community records and validating them proved to be a complicated process, as I will explain in the following section.

[^52]: Created before or during an event being studied and having a direct association with it, government, organizations and businesses records are considered as highly valued data for researchers using archival methods (Roe, 2005).
3.6.1 The archives

Gathering data from community organizations, specifically from ethnocultural organizations, gives rise to various challenges. Greek Canadian organizations are extremely sensitive about offering access to data concerning the operation of HL schools/programs which they consider as one of the most important aspects of their mission (Chimbos, 1996, 1999; Constantinides, 2001, 2004). In many community-based HL programs/schools, there is extremely high staff turnover, as both the administrators and educators usually offer their services either voluntarily or only part-time. Hence, it is difficult to identify the individuals who hold any kind of records and persuade them to share these records for research purposes. Also, as many of the HL programs operate outside mainstream education, keeping records is not one of their highest priorities. This situation is particularly true in the case of small communities and organizations. It is easier to find information on schools and programs operated by official bodies or larger and well-organized communities. One important explanation for the difficulty in generating data pertaining to HLE is the competition that exists between different community organizations and agencies offering programs in the same geographical region (Constantinides, 2001). Some community leaders are under the impression that openly sharing information about their programs will allow their rivals to access and use it to their advantage. Unfortunately, the collateral damage that comes with such reasoning is that it impedes the new generation of HL learners in their attempts to locate some “hidden” HL programs. Finally, community representatives tend to be very sensitive about HL program information, particularly if their organization’s funding is based on the

53 (i.e., Boards of Education, universities, colleges, etc.)
54 The largest community organizations in Canada are the Greek Community of Toronto (GCT) and the Hellenic Community of Greater Montreal (HCGM), etc.
tuition fees and the number of enrolled students, since most grant offering agencies offer support according to program size\textsuperscript{55}.

The Coordinator’s office played a very important role in overcoming these difficulties and identifying reliable sources for the study, particularly by making available its own archives. Among our primary sources were the Coordinator’s annual reports to the Ministry of Education of Greece; the Coordinator’s office\textsuperscript{56} maintains a list of schools that employ, or have employed in the past, teachers seconded to Canada by the Greek Ministry of Education. The list also includes schools that request resources, such as books, workbooks, and other learning materials, or information on programs available from the Greek Educational authorities (e.g., summer camps in Greece, cultural exchange programs, etc.). The Coordinator’s office is mandated to observe Greek language and culture education activities in primary, secondary and tertiary education levels and to provide support in various ways, including the supplying of books, software and other teaching and learning materials as well as assisting school administrators and learners in finding teachers who, in some cases, are seconded by the Greek Ministry of Education for a maximum of three years. For the purposes of the research presented in this study, the examined reports contained information about Greek language schools/programs in Canada between 2008 and 2013. It is important to note that the only parts of the annual reports to the Greek Ministry of Education that were

\textsuperscript{55} For example the Greek Government would consider offering seconded teachers only to communities and schools with a certain number of students.
\textsuperscript{56} The Coordinator’s Office is also known as the Office of Greek Consul of Educational Affairs and is located in the Consulate General of Greece. In the past, there were two offices in Canada: one in Montreal and one in Toronto. Recently, the office in Montreal closed down, mainly due to the economic crisis in Greece. Since 2012, the Coordinator in Toronto has been responsible for overseeing all Greek language programs across Canada and Midwestern USA.
accessed for this study were those concerning school contact information and related quantitative data.  

Another valuable source of secondary data came from schools that participate in the educational network of the Greek Orthodox Metropolis of Toronto (Canada). In the next chapters, I will provide a clear picture of this network which is comprised of 78 Greek Orthodox communities across Canada. It is noted that most of the priests in Greek Orthodox churches in Canada have excellent knowledge of the Greek language. Thus, they are involved with the operation of Greek schools in their parishes. Without their support and collaboration, it would have been extremely difficult to generate any data from HL programs of remote Greek communities, since no state agency has any mandate to keep records of unofficial language programs in Canada.

The Association of Greek Language Teachers in Ontario also provided valuable secondary data. Members of this association are all educators (professionals or volunteers) who teach or have taught the Greek language and culture at the primary, secondary and continuing education levels. The Association holds events and updates its membership list on an annual basis. Its collaboration played an instrumental role in this study, as it facilitated data collection from the province of Ontario where, due to the large Greek diaspora, there is a plethora of HL programs.

57 Overall number of students and or teachers per school/program
58 The Greek Orthodox community includes churches even in regions with a relatively small Greek population; the church in most such cases is also the community HL program operator.
3.6.2 The websites

Today, most organizations have an electronic profile, either their own website or page(s) on affiliated organizations’ websites and a social media page. This accessibility on the Internet was a contributing factor in locating and mapping Greek HL schools/programs in Canada. The websites and the overall online exposure of many community organizations played an important role in cross examining the data that were collected by the participants through the survey (see next section). Nonetheless, in some cases, we had to deal with non-updated sites and/or discrepancies between the website and the survey/questionnaires’ content. An interview (usually via telephone or email) with the school administrator(s) was the method employed to validate the data in these cases. In order to acquire the electronic addresses of community organizations and schools operating Greek-language programs, the research group followed a methodical procedure.

We began by registering the e-addresses of the schools and organizations that we found on the archives of the collaborators. Then, we conducted an online inquiry via the Google search engine and used the words “Greek School Canada”. Our search generated hundreds of pages. We focused on the findings of the first 30 pages and selected those organizations that we already knew are either active in providing Greek language programs or serve as community hubs (e.g., Greek Community of Toronto, Greek Consulate, and so on.). A new search was conducted based on the links we found on these websites along with new addresses that were available through the sites of community media. Then we conducted one more round of “Google search”. However, this time, we replaced the word “Canada” with major Canadian city names (e.g., “Greek School Toronto” or “Greek School Montreal”). Finally, we gathered all emails from the archive and the online research and started drafting a
questionnaire through which we hoped to reach more than 90% of existing Greek HLE units in Canada.

3.6.3 Questionnaire and survey

In designing the questionnaire, our major objective was to obtain information from various types of schools in Canada where the Greek language is taught. The questionnaire design team that I joined worked on a voluntary basis under the supervision of the Coordinator, from October 2012 to February 2013. At our first meeting, we titled the working questionnaire Research Questionnaire for Greek Education in Canada, 2013. When we uploaded the questionnaire to an online survey program, we altered the title to Greek Language Programs in Canada, 2013. The aim of the questionnaire was twofold.

First, we wanted to collect the most detailed information possible on each school unit so that it could be added to a database for Greek HLE in Canada. This database will be hosted on a website and be made available to the general public, especially for community members and other stakeholders seeking Greek language and culture programs in Canada. The second objective was to obtain data to be used for an asset-based analysis as part of the community investigation for the state of Greek HLE in Canada. The final version of the questionnaire included 13 sections with a total of 24 questions that focused on the following areas: program contact information, program level and structure, hours and days of operation, number of students and teachers, teachers’ profile, facilities, learning resources, curricula and operational challenges.

Consent form

Although the questionnaire would be used for a survey to be accessed only by school and community administrators who were already notified via email by the co-investigators for the
purpose of the study, the Survey Monkey program that we used allowed us to include a consent form in which we:

(a) identified the co-investigators: “The Office of Greek Consul of Educational Affairs in Canada in conjunction with the Office of Education of the Greek Orthodox Metropolis of Toronto (Canada) and the Hellenic Teachers’ Association of Ontario”;
(b) provided the purpose of our research project: “conducting a research study in order to assess the number of Greek Language schools and programs across Canada. The goal of this study is to compile and analyze data collected from Boards of Education, communities and other educational institutions throughout Canada, which offer elementary, secondary and post-secondary Greek language programs”;
(c) provided the way(s) in which the final project would be used: “The outcome of this project is to develop an online database to share resources, build connectivity and collaboration, as well as to provide families with a comprehensive listing of Greek language schools and programs available across Canada”;

Furthermore, we took responsibility for all necessary electronic consent matters (including time frame for filling out the online survey, confidentiality measures, voluntarily agreement, age limit restriction, and the option to decline participation before starting to complete the survey). The process of decision making in regard to the wording and framing of each question involved long discussions and negotiations among members of the questionnaire design team. Knowing that the survey would be completed by administrators who serve in diverse educational environments, we had to ensure that all individuals participating in our research would be able to understand the questions which, in several cases, included ambiguous terms. For instance, the words “school”, “site”, “program”, “course” and “class” are all referring to HLE units, yet community organizations, school boards, day schools and
universities use them in different contexts. In order to avoid miscommunication with our participants, we decided to sacrifice some aspects of practicality, such as the space and time needed to fill out the questionnaire.

**Questions and their rationale**

The first section of the questionnaire (see Appendix 3.1) asks the administrator of the organization, institution and/or the educational authority that is operating a Greek HL program in Canada to provide: (a) contact information (including address, city, province, postal code, telephone, fax, website and email address); (b) year of Greek program establishment; (c) name and title of supervisory official; (d) total number of Greek language instructors, and (e) total number of Greek language students. The purpose of this section is to generate basic contact information in order to map the organization and get a general first impression about the historical background and the size of the program.

The second section collects information about every school, site, program or course operated by the same organization. Data requested under this section include location information and type of Greek language school/program/course offered, name/title of principal/supervisor, number of instructors, and the total annual fee per student. The aim of

59 It is helpful for parents and students interested in a particular program to be able to find out about the experience and tradition of an organization that offers HLE.

60 The question is to inform interested parents and students about the size of a program, since size could be one of the decisive enrolment factors.

61 Some communities and Boards of Education offer in various sites different HL programs for primary/elementary, secondary and continuing education students.

62 This section asks for name of school/program, address, city/town, province, postal code, telephone, fax, website, and email address.

63 Types of HL programs include: Elementary (K8), Secondary (912), Secondary/credit, University credit, Adult Continuing Education.

64 These questions are included to inform interested students and parents about the exact location of a program the number of teachers available in that location and the amount of the tuition fees per program which might be another decisive factor for enrollment.
this section is to assist parents in locating schools/sites and also to determine whether programs for multiple age groups\footnote{This is a key question for the data analysis in relation to HLE accessibility; what remains under question is not only if a Greek HL program exists in a particular region but also if there are programs for students of various age groups.} are offered and how tuition fees compare between similar programs\footnote{Parents with one child in elementary and one in secondary level often look for sites where both programs are offered for practical reasons (time, transportation, etc.).}.

The third part of the questionnaire examines the number of Greek HL instructors per program\footnote{Including Greek language teachers, Greek dance/cultural instructors and principals/site administrators}. It is important to note here that we are not attempting to ascertain the total number of teachers involved in Greek HLE across Canada. Since many teachers offer their services to more than one school/site simultaneously, the only possible way to arrive at an accurate total number of teachers would be to request the names of each organization’s teachers, which was not within the scope of this research study. Instead, we focused on discovering the total number of teaching positions in Canada for Greek HLE. In the same section, the questionnaire is designed to classify the number of teachers on the basis of the following criteria/qualifications: seconded from Greece, teacher's certificate holders from a College of Teachers in Canada, teacher's certificate holders from Greece/Cyprus, teacher's certificate from a third country, non-certified instructors with a degree from a Canadian university, non-certified instructors with a university degree from Greece/Cyprus, non-certified instructors without a university degree, and volunteer instructors. This section is crucial for the analysis of the study, as educators are considered significant HLE assets. The specific categories and qualifications named in this section for HL educators will inform the
part of the analysis that examines the profile of HL teachers in relation to their pedagogical expertise and HL proficiency.

The fourth section focuses on the options of programs in terms of scheduling (i.e., weekday, evening, weekend, integrated\textsuperscript{68}, online, etc., and the time frame per program). This section also attempts to address one of the main challenges of HLE, namely the method/criteria of grouping students within the same class (Schwartz, 2001; Sohn & Shin 2007; Kagan & Dillon, 2009). The program administrators are asked whether their students are (a) grouped according to their age appropriate grade, (b) according to their skill/proficiency level, (c) placed in single grade classrooms, (d) placed in split grade classrooms, and (e) placed in multi-grade (three or more) classrooms.

The next section is related to student enrollment\textsuperscript{69}. School administrators are asked (a) to indicate their total number of students\textsuperscript{70}, (b) the number of students enrolled in each grade\textsuperscript{71}, and (c) an average total student enrollment for the past three years\textsuperscript{72}. These questions are significant for the analysis of Greek HLE in Canada, as they reveal students’ enrollment according to different age groups and in comparison to previous years. This information will allow us to find out not only how many students in Canada are currently learning the Greek language in a school setting, but also the percentage of students enrolled in primary, secondary, tertiary and continuing education.

\textsuperscript{68} These types of HL programs are found in (community/private) day schools where the Greek language is instructed daily.
\textsuperscript{69} Organizations are asked to respond to this question only for students enrolled in Greek HLE, as there are authorities (i.e. Boards of Educations) that offer programs in many different languages and various subjects.
\textsuperscript{70} For the 2012-2013 school year
\textsuperscript{71} Preschool, JK, SK, Grade 1, Grade 2, Grade 3, Grade 4, Grade 5, Grade 6, Grade 7, Grade 8, Grade 9, Grade 10, Grade 11, Grade 12, University Course, Adult Education Program, and other (if any)
\textsuperscript{72} 2011-2012, 2010-2011, 2009-2010
In the sixth section, the questionnaire addresses the “textbook issue” (Vitopoulos et al., 1991; Damanakis, 1994; Volonakis, 2001; Antonopoulou, 2006; Moschonas, 2014). Greek school operators are asked to indicate which instructional materials are used in their school(s) to teach Greek as a heritage language. The most frequently used Greek language book series in the diaspora are listed\(^\text{73}\), but the participants can also indicate if they are using any other book(s). The next section asks if there are any technologies available to Greek HL students. Several instructional media are listed, such as audio, video, DVD, Internet access, smart board(s), overhead projectors, laptop(s), desktop computer(s), and printer(s). These two questions aim to inform stakeholders of the type of instructional materials that are currently used by Greek HL educators, identify the sources of these materials. These questions are also designed to determine whether new technologies are available to Greek HL learners.

The duration of the school year and the locations of the Greek language and culture school/program/courses constitute the next focus of the questionnaire. Administrators are asked to indicate the duration of classes by providing the start and the end date as well as the hours of instruction per week. The ninth section examines the school/program facilities and asks for the type of location in which the Greek language and culture school/program/course take place: a public school, a Greek Orthodox Church, a community centre, or other facilities. With these two questions, stakeholders will be informed of the intensity of a program based on the weekly and annual hours of instruction and the learning environment/facility in which the program is delivered.

\(^{73}\) Ministry of Education of Greece, University of Crete, Department EDIAMME, Series: Greek as a Second Language i.e. Pragmata kai Grammata’, Ministry of Education of Greece, University of Crete, Department EDIAMME, Series: Greek as a Foreign Language i.e., ‘Margarita’; Greek Ministry of Education, Series: O.E.Δ.B., Papaloizos Publications.
In Section 10, administrators are asked to indicate what other subjects are offered within the Greek HL program in addition to Greek language. The subjects listed include Drama, Dance, Geography, Greek Culture (in general), History, Music, Mythology, Religion and other. This is a crucial question for learners and parents who wish to have choices when selecting a HL program that will be either solely language based or culturally enriched (Ontario Ministry of Education 2014b). Teaching and learning assessment inquiries are also posed. Administrators are asked to indicate whether the Greek language and culture students in their program(s) are assessed through year-end exams, term tests, various class-based assessment methods or any other method. They are also asked if they are aware of the official Greek Language Proficiency Certification Exams “ELLINOMATHEIA” and if they have access to a Greek Language Proficiency Exam Centre.

These questions offer a thorough understanding of how rigorous or demanding a HL program is and how they will be able to obtain feedback on their progress during or at the end of school year. The final question deals with types of delivery challenges that are faced by administrators or operators of Greek language and culture school/programs. These challenges include attendance issues, funding, teacher retention/staff turnover, student retention, textbook(s) relevance, lack of curriculum, lack of teachers with adequate language proficiency, lack of qualified teachers, lack of parent involvement, and/or any other issue. This is a critical question in the survey, as it allows program administrators to discuss their problems and thus informs the study with the reflections of the practitioners.

Overall, this questionnaire attempts to elicit both quantitative and qualitative elements regarding Greek HLE in Canada. Responses to the “quantitative questions” inform the mapping aspect of the study, while the “qualitative questions” form the basis for exploring
the state of Greek HLE through its assets, which are comprehensive, concrete and indisputable criteria.

3.7 HLE Asset-Based Evaluation Approach

In evaluating their HL programs, Lynch (2008) advocates that community groups incorporate an asset-based method. It is centered on the work of Kretzmann and McKnight (1993) who used this asset-based model to improve the condition of marginalized groups. It is also an approach used extensively in health care research. According to a Glasgow Centre for Population Health briefing paper, “assets” (financial, physical, social, or environmental) are the collective resources available to individuals and communities to promote health and guard against adverse health outcomes. These assets could also include human resources such as employment, education and supportive social networks (Glasgow Centre for Population Health 2011, p. 4; Harrison et al., 2004). In terms of language maintenance, these resources should be identified by the communities and used to prevent language shift and to elevate the status of their heritage language and culture. Some relevant features of an asset-based approach include “making visible and valuable the skills, knowledge, connections and potential in a community; promote capacity, connectedness and social capital; emphasize the need to restore the balance between meeting needs and nurturing the strengths and resources of people and communities” (Glasgow Centre for Population Health, 2011).

In the context of an HL community, this asset-based model would entail the identification of salient factors, such as cultural community events and schools, for promoting HL. In addition, this approach is aimed at uniting community members to achieve positive change through their skills, experience and knowledge. As Lynch (2008) points out,
the asset-based model serves as an alternative to the traditional needs-based model that relies on outside experts and fails to build community cohesiveness, since it ultimately benefits the service providers instead of the community members. Existing community resources, under the asset-based approach, are identified and utilized through mapping.

The mapping scheme of Kretzmann and McKnight (1993), which is presented by Lynch (2008), begins with pinpointing resources of immediate use to the HL programs (e.g., schools, churches, community centres) and continues with the identification of secondary resources in local/community institutions, associations and individuals. In community research assessing HLE, the asset-based approach puts greater emphasis on positive aspects and active community involvement, as opposed to the acceptance of marginalization and reliance on outside assistance to cope with community challenges. Included in these challenges is how to mobilize HL communities and determine the best methodology for locating and developing their assets. Perkins (2008) defines community mapping as “local mapping, produced collaboratively, by local people and often incorporating alternative local knowledge” (p. 154).

For HL communities, mapmaking is a process that can give community members clearer insights into their culture and identity without geographical boundaries.

In the context of Greek HLE in Canada, the CBR project that I discuss as part of this study considered the above mentioned guidelines in developing a framework which places the Greek HL School at the centre of a circle surrounded by all influencing and related parameters. The information provided in the next section will be further discussed and analyzed in the next three chapters. It portrays the capacity of the unofficial educational system of Greek HLE in Canada.
3.8 Data Analysis Model: The HLE Capacity Index

The Community-Based Research study that I present in this thesis investigates the state of Greek HLE in Canada as a step toward exploring the vitality of the community in Canada during the second decade of the 21st century. This investigation uses the mapping method in order to locate the educational assets that are available to HL learners and teachers. For the data analysis, I developed a HLE Capacity Index (HLECI) that categorizes HL "assets" as follows: (a) authorities, (i.e. the institutions responsible for the development and operation of Greek HLE programs and resources), (b) domains/areas, and (c) the level of education to which programs and resources refer.

In the HLECI, the assets that directly or indirectly affect the teaching and learning of Greek as a Heritage Language in Canada fall under four groupings: community-owned, host country-owned, country of origin-owned and academic.

Table 3.2 HLE Capacity Index (A): Classification of Greek HLE Assets

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Domains</th>
<th>Educational Levels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community</td>
<td>Teaching and learning</td>
<td>Preschool</td>
</tr>
<tr>
<td>Host country (Canadian)</td>
<td>Teachers</td>
<td>Elementary</td>
</tr>
<tr>
<td>Country of Origin (Greek)</td>
<td>Legal framework</td>
<td>Secondary</td>
</tr>
<tr>
<td></td>
<td>Policies</td>
<td></td>
</tr>
<tr>
<td>Academic</td>
<td>Support</td>
<td>Tertiary and Continuing</td>
</tr>
<tr>
<td></td>
<td>Funding</td>
<td>Education</td>
</tr>
</tbody>
</table>
### Table 3.3 HLE Capacity Index (B): Community Assets

<table>
<thead>
<tr>
<th>Human Resources</th>
<th>Facilities</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Infrastructure</td>
<td>Programs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Services</td>
</tr>
<tr>
<td>Students</td>
<td>Schools</td>
<td>Language and Cultural Programs</td>
</tr>
<tr>
<td>Educators</td>
<td>Community Centres</td>
<td>School Cultural, Athletic Events</td>
</tr>
<tr>
<td>Parents</td>
<td>New Technologies</td>
<td>Field Trips, Camps</td>
</tr>
<tr>
<td>Administration</td>
<td>Books, Libraries</td>
<td>Seminars, Scholarships</td>
</tr>
<tr>
<td>Volunteers</td>
<td>Sports and Cultural Facilities</td>
<td>Festivals, Parades, Concerts, Dances</td>
</tr>
<tr>
<td>Sponsors</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Community assets:** Resources that belong to community organizations: The sole responsibility for the development and maintenance of these assets is held by Greek community organizations (civil or ecclesiastical type communities, cultural groups, ethnic associations, etc.). They include community centres used to host HLE programs, volunteers who teach or administrate a HLE, a curriculum or learning materials developed by community experts, etc.

**Host country (Canadian) assets:** Assets that belong to, or are provided by the host country (Canada): The responsibility for the development and maintenance of these assets is held by public agencies at different levels of government within Canada: federal government.
and legislation\textsuperscript{74}, provincial Ministries of Education and provincial legislation\textsuperscript{75}, and local authorities, such as the Public Boards of Education\textsuperscript{76}. The term “assets”, in reference to the host country includes all policies that affect directly or indirectly HLE.

**Country of Origin (Greek) assets:** Assets belonging to and/or provided by the country of origin associated with the HL community: the Greek State, in this case. They include the Office of the Educational Counsel (a.k.a. the Coordinator,) of Greece in Canada with all its capacity, the seconded teachers and the books subsidized by the Greek Ministry of Education, the official Greek language Proficiency Attainment certification, etc.

### Table 3.4 HLE Capacity Index (C): Host Country Assets

<table>
<thead>
<tr>
<th>Federal</th>
<th>Provincial</th>
<th>Local</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policies</td>
<td>Policies</td>
<td>Schools Boards of Education</td>
</tr>
<tr>
<td></td>
<td>Funding</td>
<td>International Languages Programs</td>
</tr>
<tr>
<td>Economy</td>
<td>Economy</td>
<td>Multicultural Festivals</td>
</tr>
<tr>
<td>Immigration</td>
<td>Immigration</td>
<td>Museums, Libraries, Sites of Community Interest (i.e., streets, parks, churches)</td>
</tr>
<tr>
<td></td>
<td>Provincial HL Community Organizations</td>
<td></td>
</tr>
<tr>
<td>Heritage</td>
<td>Ministry of Education</td>
<td>Seminars, Workshops</td>
</tr>
<tr>
<td>Mass Media</td>
<td>Heritage Language Education Associations</td>
<td>Programs and Services for Immigrants, Mass Media</td>
</tr>
</tbody>
</table>

\textsuperscript{74} Such as the official policy of multiculturalism

\textsuperscript{75} Such as provincial subsidizing of ethnic community private schools in Quebec

\textsuperscript{76} The Boards of Education provide Greek HLE through the International Languages Programs
Table 3.5 HLE Capacity Index (D): Country of Origin Assets

<table>
<thead>
<tr>
<th>Human Resources</th>
<th>Legislation, Institutions</th>
<th>Programs, Services</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seconded Teachers</td>
<td>Law about the Education for the Greeks in the Diaspora</td>
<td>Recognition of Schools, and Curricula</td>
</tr>
<tr>
<td>Diplomatic missions</td>
<td>Ministry of Education Ministry of External Affairs</td>
<td>Secondment of Teachers, Workshops</td>
</tr>
<tr>
<td>Educational Coordinators</td>
<td>House of Commons, Committees, SAE</td>
<td>School Trips, Cultural Programs, Camps</td>
</tr>
<tr>
<td>Experts, Sponsors</td>
<td>Research Centres, Museums</td>
<td>Mass Media, Entertainment</td>
</tr>
<tr>
<td>Public figures (politicians, authors, actors, musicians)</td>
<td>National service, taxation, retirement plans</td>
<td>Tourism, Greek products</td>
</tr>
</tbody>
</table>

**Academic assets:** Assets based on research in Canada, Greece and other countries that affect the teaching and learning of Greek HL in Canada, including professional development seminars, learning materials, and online learning programs developed by the University of Crete, the Odysseas Greek Language Tutor of Simon Fraser University, the Greek language programs and courses offered in Canada, by several universities and more (See Chapter 4 for a list of academic programs and initiatives associated with the teaching and learning of Modern Greek).

Table 3.6 HLE Capacity Index (E): Academic Assets

<table>
<thead>
<tr>
<th>Human Resources</th>
<th>Programs</th>
<th>Activities Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professors</td>
<td>Modern Greek Language</td>
<td>Research Programs</td>
</tr>
<tr>
<td>Students</td>
<td>Modern Greek Studies</td>
<td>Student Exchange Programs</td>
</tr>
<tr>
<td>Researchers</td>
<td>Hellenic Studies/ Ancient Greek</td>
<td>Student, Educational Research Trips</td>
</tr>
<tr>
<td>Administrators</td>
<td>Books, Libraries, Archives</td>
<td>Seminars, Symposia</td>
</tr>
<tr>
<td>Volunteers</td>
<td>Scholarships</td>
<td>Festivals, Multicultural, Events</td>
</tr>
</tbody>
</table>
3.9 Epilogue of Chapter Three

One of the constraints of HLE studies, specifically ones investigating community-based programs in North America, is the struggle to locate these programs, as they are not adequately recorded by state agencies. Therefore, only limited information can be available about the exact dimensions of the educational activities that take place in relation to a particular HL community, a school or a program unless it is offered by or associated with a mainstream education unit. Subsequently, anything related to the progress of a HL program at the educational level remains primarily a community responsibility. However, a major obstacle exists. Since HL communities, especially in Canada, are scattered and their educational undertakings are mainly locally developed, information concerning HL programs are not shared even among community members. Collecting, organizing and analyzing such information from schools and community organizations throughout Canada necessitates a complex and multi-layered investigation, but in return, offers practical solutions to community members.

Students and parents need to know their options in pursuing HLE in their area, and to gain access to information about the school operator and the possible days, hours and settings for HL instruction. At the same time, HL educators need to know where employment opportunities exist. HL school and program administrators need to know about their “competition” and opportunities for the development of programs in underserved areas. Community organizations need to find out how similar institutions operate in different parts of the country and establish collaboration. This sharing of information is vital in the case of Greek HLE considering the large number of agencies involved (Constantinides, 2001).
In addition, governmental authorities and decision makers in Canada require information on how many citizens are learners of a particular language and how HL community education systems function. Also, the country of origin, Greece, in this case, has every interest in collecting accurate data on Greek expatriates who retain or try to retain their ethnolinguistic and cultural connection, specifically, data on their number and educational needs. In the next chapter, I present the map of Greek HLE in Canada and demonstrate the community “assets” of this unofficial education system. In the fifth chapter, those assets will be analyzed and various aspects of teaching, learning and supporting the language and culture will be examined. In the final chapter, I will present my recommendations on the current state and future development of Greek HLE in Canada.
Chapter Four: Mapping Greek HLE in Canada

Part One: The Greek Canadian Scene

4. A.1 Chapter introduction

This chapter is divided into three parts. The introductory section discusses the Hellenic diaspora and migration, focusing on the Greek presence in Canada and the Greek language schools which are the cornerstones for the preservation of the Hellenic culture and identity in the diaspora, and thus remain as integral parts of every Greek community organization in Canada (Damanakis, 2005; SAE Canada, 2008). I follow the trajectory of Greek language education in Canada from the beginning of the 20th century to the present day, and I discuss the findings of the most recent large scale study on Greek HLE that was conducted by the University of Crete (Constantinides, 2001, 2008).

In the second part, I present the map of Greek HLE in Canada. Greek language programs and their organizers that were located by this study across Canada are presented in geographical/demographic order, starting from Ontario and Quebec where more than three quarters of the Greek-Canadian population reside. The sections on Ontario and Quebec are followed by brief descriptions of programs that are found in smaller Greek communities of the Western and Atlantic Canada.

I provide information on each organization involved in Greek HLE, commencing with the tertiary level and continuing with the primary and secondary divisions. I list programs organized by Canadian authorities (i.e., Boards of Education) and community organizations. Also included are private schools and courses established or administrated by parent associations and other Greek HLE stakeholders. As discussed in Chapter Three, the
administrators and/or educators involved in many of the programs listed in this section have participated in the study by responding to an online survey. Information about the programs whose administrators did not fill out the survey’s questionnaire was collected through records provided by the co-investigators: reports of the Coordinator’s office, archives and data of the Greek Orthodox Metropolis Education Office and the Ontario Greek Teachers’ Association. I also conducted online research for additional information on Greek school/programs in Canada through community websites and had personal communication via email or telephone with administrators and educators across the country that helped me verify the collected data.

The third part of the chapter presents the profiles of various Greek community organizations in Canada and their activities. The data presented in this section were collected through online research as described further in the chapter. While it was beyond the study’s scope to gather information about all the Greek community events held across Canada, the co-investigators focused on those activities that (a) are of educational significance and (b) take place on a regular/annual basis and are organized by community groups that have been active during the last three years. The chapter includes the profile of major Greek community organizations in Canada—with more detailed descriptions of the ones that demonstrate activities of educational significance—and concludes with a brief presentation of Greek HLE statistics per province that will be analyzed in Chapter Five.
4. A.2 Greek diaspora and Canada

Estimated at least at four million people\textsuperscript{77}, Greeks who emigrated or were born outside Greece to Greek parent(s) live today in communities in the USA, Canada, Australia, Germany, South Africa and many other countries around the globe, comprising the Greek/Hellenic diaspora (n.d.), one of the world’s most archetypal diasporas (Clogg, 1999). The Greek state refers to the Hellenic \textit{diaspora} using also the term \textit{homogenia} (of the same kind or nature\textsuperscript{78}). Venturas (2009) notes that the two words have different meanings in different times and discourses:

Use of the term diaspora often presupposes that those included within the term have themselves migrated or are living abroad as a result of their parents’ or grandparents’ emigrating. In other words, they are a sub-group of the homogenia, a category which also includes the members of ethnically Greek minorities in foreign countries who have never lived (nor did their immediate forebears) on Greek territory. However, since at least 1989, government bodies, and indeed many politicians, journalists and scholars, have been inclined to use the two terms synonymously (Venturas, 2009, p. 125).

\textsuperscript{77} The World Council of Hellenes Abroad (also known as SAE), estimated that seven million Greeks live outside Greece and Cyprus. Censuses in various countries have officially counted about three million. While the exact figure of the expatriate Greeks is still disputed, in 1997, the Greek Ministry of External Affairs/General Secretariat of Greeks Abroad estimated the number at 5,600,000. Professor Michalis Damanakis who studied extensively the Greek diaspora as director of the Institute for Intercultural and Migration Studies, University of Crete, claims that a realistic number is around four million (Damanakis, 2010).

\textsuperscript{78} Homogeny/ homogeneity derive from the Greek word \textit{ομογένεια} (homogeneous, n.d.)
Greek migration history goes back to the epic journey of Odysseus described by Homer four thousand years ago. By the end of the third millennium BC, consecutive migration waves of the Ionians, the Aeolians, the Achaeans and the Dorians established the Greeks on both sides of the Aegean Sea. The Hellenic world continued to expand through colonization in Magna Graecia, on the Mediterranean coast and the Black Sea, as reported by Herodotus and Thucydides, the first historians, during the 5th century B.C. (Orrieux & Schmitt-Pantel, 1999; Tsatsiras & Tiverios, 2000). Situated at the crossroads of Europe, Asia and Africa, Greece has often been a battlefield (Clogg, 2013). In modern times, after four centuries of the Ottoman rule, Greece’s independence in 1832 did not put an end to successive wars and political, social and economic pressures that forced the adventurous Hellenes to travel and migrate in search of safety and prosperity (Clogg, 1999). In addition to

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79 Coastal regions of southern Italy which were colonized by ancient Greek city-states from the 8th to 5th centuries BC (Cartwright, 2013)
the Historical Diaspora, massive Greek migration (i.e., migrant diaspora) occurred primarily for economic reasons between the last decade of the 19th century and the 1970s. In North America, from 1900 to 1921, the favoured destination for Greek immigrants was mainly the United States, the country which remains the largest centre of the Greek diaspora globally with more than 1,250,000 citizens of Greek ancestry (US Census Bureau, 2014).

According to the 1911 census, only 3,650 Greeks resided in Canada, most of them in Montreal, Quebec, Toronto, Halifax, Edmonton and Winnipeg (Library and Archives Canada, 2014). Two specialists on the early Greek experience in Canada, George Vlassis (1953) and Peter Chimbos (1999), report that Greek newcomers, who largely settled in Montreal, Toronto and Halifax, concentrated in areas where their compatriots were established in order to overcome social barriers. As most of this early wave of Greek immigrants did not speak English or French, first employment was conveniently found within the immediate Greek social environment. In many cases, more than one family shared the same house, participated in social activities, such as extended family gatherings, and attended churches and Greek language schools which paved the way for the establishment of community organizations.

After the Second World War approximately two million Greeks left their country; between 1945 and 1971 almost 110,000 Greek immigrants arrived in Canada (Historica Canada, 2014). After the military dictatorship collapsed and democracy was restored in 1974, many Greek Canadians repatriated to enjoy the new era of prosperity and stability. By the

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80 “The historical diaspora arose as a result of historical events from the mid-15th century up until the foundation of the Modern Greek State, and after its foundation up until the Asia Minor Disaster (1922) or until the end of World War II (1945)” (Damanakis, 2005, p. 31).

81 In 1967 alone, the number of Greek newcomers to Canada rose to a record 10,650, as many fled Greece to avoid involvement in the political turmoil created by the dictatorship (1967–1974).
1980s, immigration to Canada from Greece had slowed down considerably. During the next decade Greece started receiving large inflows of immigrants mainly from the Balkans and other regions of Central and Eastern Europe. They were encouraged by the country’s participation in the European Union and the fact that by the end of the 20th century Southern Europe eventually became a permanent immigrant destination (King, 2000). However, a few years later, a global economic crisis affected the Greek economy severely, creating a migration wave once again (Sakellaropoulos, 2010; Kalyvas, 2015). According to the Hellenic Statistical Authority, the number of Greeks who emigrated in the 21st century skyrocketed after 2009: 43,322 in 2010, 62,961 in 2011 and 87,889 in 2012. Many of them, who already had immigration status and roots in Canada, crossed the Atlantic once more, offering new blood to the Hellenic-Canadian (Arvanitis, 2000; Hellenic Statistical Authority, 2014). Damanakis et al. (2014) estimate that between 2010 and 2014, approximately 200,000 Greeks—predominantly professionals and university graduates—migrated in search of employment opportunities to other countries of the European Union and to traditional Greek migration destinations, including Australia, the United States and Canada.

Given that many Greeks who moved to Canada since the beginning of the crisis (after 2008-2009) are also Canadian citizens, the exact dimensions of the latest influx to Canada are unclear. However, according to Constantinides (2014), based on Statistics Canada and Canada Immigration data, the number of new immigrants, foreign workers and students from Greece rose noticeably between 2008 and 2012, compared to the previous five-year period.

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82 In 2000, only 362 newcomers from Greece were counted in Canada and by 2009 the number decreased to 205 (Lloyd, 2011).
83 No official records exist for Greek citizens who have emigrated in the new millennium prior to 2009 (Hellenic Statistical Authority, 2014).
In the province of Manitoba, with a total Greek origin population of approximately 5,000, in the year 2013 alone, there were more than 1,200 immigration applications from Greece (Sanders, 2013).

Table 4.1: Modern Greek diaspora destinations (Damanakis, 2005, p. 31)

<table>
<thead>
<tr>
<th>Historical period</th>
<th>Main destinations of emigrant groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>1453-1830:</td>
<td>Commercial centres and ports in western, central, eastern and south-eastern Europe</td>
</tr>
<tr>
<td>1830-1945</td>
<td>As above, plus southern Russia, the Trans Caucasus and the USA</td>
</tr>
<tr>
<td>1950-1973</td>
<td>USA, Canada, Australia, Europe (Germany, Sweden, Belgium/Holland, France)</td>
</tr>
</tbody>
</table>

4. A.3 Greek language across generations

Historically, the census of Canada has been the official source of information regarding the national state of languages in the country. Conducted by Statistics Canada every five years since 1901, the census provides demographic and statistical data which include the number of citizens speaking one or both official languages or using a third language at home. Since 2001, the census has introduced a question of generational status\(^{84}\), enabling researchers to access the data needed for an analysis of the intergenerational transmission for immigrant languages (Jedwab, 2014).

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\(^{84}\) Immigrant generation status refers to the generational rank since the settlement of an immigrant’s family in Canada. The first generation consists of foreign-born individuals; the second generations are those born in Canada of at least one foreign-born parent; subsequent generations (3\(^{rd}\), 4\(^{th}\), 5\(^{th}\), and so on) consist of Canadian-born individuals with both parents also born in Canada (Malenfant et al., 2010).
On the basis of generational status, in 2011, out of the 252,960 persons identified as ethnic Greeks in Canada, 33% are first generation, 40% are second generation and 27% are third generation (or fourth, etc.). In 2001, 120,360 individuals were identified as Greek mother tongue speakers, in comparison to 117,285 in 2006 and 108,925 in 2011. According to the 2006 and 2011 censuses, the number of persons under the age of 15 whose mother tongue was identified as Greek was 8,185 and 7,085 respectively. Comparing those numbers with the ages of 65 years and over, we have a near five to one ratio; in 2006, there were officially 29,890 senior persons with Greek as their mother tongue, and the number increased to 34,630 in 2011. In other words, for each Greek-speaking child in Canada in 2011, there were almost five Greek-speaking seniors (Statistics Canada, Census of Canada, 2006 and 2011, in Jedwab, 2014).

According to Statistics Canada, based on data from the Census of Canada 2011, persons of Greek ethnic origin have the highest mother tongue retention rate, mainly attributable to the fact that they have a great share of first generation persons. However, even in the second generation, Greeks have a greater percentage of individuals who are identified as having a non-official language as their mother tongue. By the third generation, though, very few people who identified with the Greek ethnic group speak Greek as their first language. In total, among 111,405 individuals who declared Greek as their first language in Canada, in 2011, 64,705 are first generation, 40,705 are second generation and 5,995 are third generation. Compared with similar groups, Greeks have stronger first language retention rates in both the second and third generations (e.g., Italians 403,425: first generation 250,235, second generation 140,280 and third generation 12,910; Portuguese 207,980: first generation 160,750, second generation 45,625 and third generation 1,605). When comparing Greeks to the German, Polish, Ukrainian, Italian and Portuguese
immigrants in Canada, we can observe that in the second and third (plus) generations, Greeks have the highest mother tongue ratio among the six European immigrant groups (Jedwab, 2014, p. 247).

A very interesting figure regarding knowledge of the Greek language among the third generation plus group of Greek Canadians is that out of 23,915 individuals in 2006, less than 10% reported Greek as their mother tongue while more than 20% reported knowledge of the language. This statistic demonstrates that for every Greek HL speaker (at or beyond the third generation) there are at least two learners. Furthermore, the 2011 census reveals that 41.5% of Canadian-born individuals of Greek descent who learned Greek first (i.e., before learning English or French) still use it as their home language. In total numbers, of the 108,925 who claim the Greek language as their mother tongue, 45,255 use Greek most frequently in the home (Jedwab, 2014, p. 249).

Overall, it is estimated that the number of Canadians of Greek descent is approximately 300,000, in comparison to the 252,000 who claimed the Greek ethnicity in the latest census (Statistics Canada 2011). As a consequence of the rapid decrease of Greek immigrants’ flow to Canada between the 1980s and 2010, Greek Canadian scholars and leaders of Greek organizations reported a decline in ethnic group membership which, in turn, affected also the enrollment in Greek schools (Constantinides, 2001). One of the main objectives of the current study is to determine whether this trend continues or whether the

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85 Third generation plus Greeks.
86 The exact number is 2,105.
87 The exact number is 4,600.
88 Individuals who report Greek as their mother tongue
89 Damanakis’ report on Greek language education in the diaspora, estimates that the Greeks in Canada are approximately 270,000; the majority reside mainly in the greater areas of Toronto (105,000) and Montreal (95,000), (Damanakis, 2010a, p. 16).
situation has been reversed with the third generation student population and the new migration wave from Greece (Constantinides, 2014).

4. A.3.1 Greeks in “mixed marriages”

Marriage (including common-law unions) with someone outside the ethnic/HL community is considered one of the main factors contributing to non-official language loss in Canada (Houle, 2011). The 2011 Census of Canada indicates that in families with both parents identified with a non-official language, the percentage of children who report the language as their mother tongue is more than 65%. Conversely, when one of the two parents has one of two official languages as the mother tongue, the percentage of children who retain a non-official language as the mother tongue is less than 10% (Statistics Canada, Census of Canada 2011, as cited in Jedwab, 2014).

The degree of “ethnic mixing” is closely associated with declarations of single or multiple origins in a census. For Greeks in Canada, the 2011 census reveals that the ratio of single to multiple origins is 78 to 22 for the first generation (very similar to other southern Europeans, e.g., Italians and Portuguese), 60 to 40 for the second generation (Greeks lead the other two groups in this category) and 22 to 78 for the third generation. Jedwab (2014) observes that “the percentage of those reporting a first language associated with their ethnic origin remains relatively important amongst the children of immigrants of Greek descent”, whereas the Greek language is rarely retained as a first language by the third generation (Jedwab, 2014, pp. 244-245).
4. A.4 Greek language education and the Greek community

One of the distinct features of the Greek community structure in the diaspora, and particularly in Canada, is the development of many different types of organizations (Liodakis, 1998; Chimbos, 1986). There is a need for Greek immigrants to develop networks in their adopted land, as the myriad of civic, religious, cultural, professional, political, student and athletic clubs and associations constitute a polymorphic Greek community map. This situation also underscores the need of immigrants to establish networks in the new country. The subsequent generations of Greek Canadians are faced with the challenge of maintaining traditional transnational ties, even to those who do not particularly reflect their interests (Constantinides, 2004). Greeks tend to maintain strong family, community and national ties and consider their language as one of the central aspects of their culture and identity, along with the Christian Orthodox faith. Thus, the Greek language school and the Greek Orthodox Church are always at the centre of their community activity (Babiniotis, n.d.c).

Michalis Damanakis, a scholar who has done extensive research on the teaching of the Greek language and culture outside Greece, argues that HLE has influenced the notion of identity among Greeks in the diaspora and, to some extent, has drawn a line between two groups: (a) individuals of Greek descent who participate in community life and to the various forms of Greek-language education, and (b) individuals and families of Greek origin who have distanced themselves from the Greek communities and have more or less been assimilated into the host country society, (Damanakis, 2005, p. 58).

Adding a personal note to this point as a Greek of the diaspora, I have met in Canada many fellow Greek Canadians of the second group, who, according to Damanakis, “appear to
possess a historical memory and a symbolic Greekness” which “they use to define themselves within society in the country of residence…and less to determine their relationship with Greece, their country of origin” (Damanakis, 2005, p. 59). While I agree with Damanakis that lack of participation in any form of Greek-language education in Canada could be understood as an indicator of assimilation, the purpose of this study is to investigate whether a percentage of those who appear to possess a “symbolic Greekness” are in fact individuals who distance themselves from Greek community life and Greek-language education in particular, not because of an identity choice but due to (a) lack of access to quality HLE or (b) disengagement from Greek community organizations and community politics (Constantinides, 2001).

4. A.5 Greek language education in Canada

Greek language education in Canada is more than a century old. *Platon* the first Greek day school in North America was founded in Montreal in 1909 (HCGM, 2009), while in Toronto the first Greek day school started its operation in 1921 at the St. George Greek Orthodox Church (GCT, 2009b). Since the beginning of the 20th century, Greek schools in Canada have grown in size and variation to accommodate different generations of learners across the country but primarily in the provinces of Ontario and Quebec, and especially in or around the cities of Toronto and Montreal where approximately 80% of the Greek Canadian population is concentrated (Historica Canada, 2014). Significant in size and activity are also the Greek communities in Vancouver, Calgary, Edmonton, Regina, Winnipeg, Ottawa, Hamilton, London and Halifax as well as several cities mainly in Southern Ontario where
Greeks have established churches, community centres and schools (Gallant, 2006; Constantinides, 2004; Chimbos, 1999).

A large scale study on Greek Language Education in the diaspora, which included Canada, took place between 1997 and 2001. It was conducted by the University of Crete’s Center for Intercultural and Migration Studies (CIMSUC or EDIAMME\(^\text{90}\)) headed by Professor Damanakis, and coordinated in Canada by Professor Constantinides. This study, which was part of a European Union/Greek Ministry of Education co-funded project titled *Education for Greeks Abroad* (Damanakis 2007), investigated Greek language institutions in Canada and other major Greek diasporic centres across the world and produced multiple educational materials that have been used ever since in Greek HL programs internationally.

As stated on the website of the CIMSUC, *Education for Greeks Abroad* was conducted to inform the active participation of the Greek state in the Greek language inservice teachers’ training and in the development of educational material for the needs of 4,000,000 people of Greek origin who are scattered in more than 100 counties around the globe. As the website states,

The preservation and the development of the Greek language to Greek immigrants are at a crucial point today, as school age people are now immigrants of the third generation. This fact implies that in the best case, these people are bilingual—with the language of the reception country being the first language—and in many cases monolingual, speaking only the language of the reception country. The last case applies particularly to children from mixed marriages (Greek Education Abroad, n.d.).

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\(^{90}\) E.ΔΙΑ.Μ.ΜΕ in Greek
According to the CIMSUC study, the majority of Greek HL students in Canada are enrolled in after-school, weekend or weekday evening community-based programs with the exception of Montreal, where the local Greek community, funded partially by the province of Quebec, has been successfully operating trilingual day schools (Duff, 2008; Georgiou, 2008). At the time, when the above mentioned study took place, most Greek HL students were the children of second generation Greek Canadian parents or parents in interethnic marriages; although accurate statistics were unavailable as to the exact number of students attending Greek language programs across Canada, they were estimated between 10,000 and 11,000, a figure significantly decreased in comparison to Greek school enrollment in the 1980s (Constantinides, 2001). In 2006-2007, CIMSUC estimated that as the third generation of learners began to enroll in Greek schools, the community student population in Canada would be stabilized (Constantinides, 2008). However, three years later, in a Greek Ministry of Education’s report that included data of the 2009-2010 school year from selected countries of the Greek diaspora, the figure of Greek HL students in Canada appeared as low as 5,555\(^91\) (Damanakis, 2010a). It seems that there is difficulty in collecting accurate data, even approximately, on the number students of Greek origin who attend some form of Greek language schools/programs not only in Canada but around the world\(^92\); in 1997, a round figure of Greek language learners attending some form of Greek elementary and secondary program abroad was estimated at 150,000 (Damanakis, 1997), but the number was reduced by 50\% in 2010, to approximately 100,000 (Damanakis, 2010a).

\(^91\) This number is based on estimates of the IIMS and does not include Greek language learners at the tertiary and continuing education levels.
\(^92\) According to the Greek educational authorities, organized Greek language education is offered at least in 40 countries, excluding Greece and Cyprus (Damanakis, 2010a).
Collecting accurate statistics on the number of Greek language students abroad is hampered by the fact that almost 85% of them attend various after school community-based programs, administered by a plethora of organizations that are not part of mainstream education; hence, their statistics are not easily compiled (Damanakis, 2010a). In the next two chapters, I will refer in greater detail to the CIMSUC study, which produced interesting findings on Greek HLE in Canada, including student and teacher typology and perspectives of various stakeholders. In recent years, Greek community school operators in Canada have observed an increasing number of students who join the HL programs with no prior knowledge of the language, and even after a few years of weekly instruction, the norm for the majority of them is that they still communicate in English all the time. Some learners admit that their only chance to use their HL is in “Greek school” and that the language is not used at home at all (Hellenic Language Teachers Association of Ontario, 2010, 2011, and 2012). Many Greek Orthodox churches nowadays perform major parts of their liturgy, if not all, in English and report that the marriages between Greeks and non-Greeks are exceeding by far the inter-community ones (Chimbos, 1971, 1999; Constantinides, 2004). Several officials of community organizations and associations complain about the lack of youth participation (SAE Canada, 2008). It is evident that there are signs of language shift within the Greek Canadian diaspora. In fact, parents, teachers and administrators express their worries over linguistic and cultural maintenance, and thus, the preservation of the Greek community in Canada. Among the immigrant languages spoken in Canada today (Statistics Canada, 2012b), Modern Greek is one of the few that has a descending number of speakers in comparison to previous censuses (Statistics Canada, 1996, 2001, 2006). A diverse and challenging group, the third generation constitutes the majority of HL learners (Alba et al., 2002; Valdes, 2001).
Of primary concern to this group are questions of accessibility to and quality of HL programs.

**Part Two: Greek HLE in Canada**

4. B.1 Learning Greek in Ontario

Ontario is the province with the largest Greek population in Canada, estimated at approximately 150,000 (Statistics Canada, 2011). In addition to the community-based programs that served Greek HLE during the first three quarters of the 20th century (Chimbos, 1986; Constantinides, 2001), the Greek language has also been taught at the elementary and secondary levels since 1977 through International (Heritage) Language Programs (ILPs) that are mandated by the Ministry of Education (See Appendix 4.1 and Table 4.2). These programs are offered by the Boards of Education, usually administered by the Continuing Education Departments. Enrollment is free of charge or with a minimal registration fee and the program entails 2.5 hours of instruction per week (Cummins, 1990, 2014). A few boards also offer summer school HL programs for students who either cannot participate in the Fall/Winter semesters or who choose to continue the study of their HL during their holidays. Many Greek communities across Canada offer additional (to the ILPs) instruction in culture, religion, history and art. In some cases, community organizations and school boards offer collaborative programs.

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93 See Chapter 2 for an explanation of the term change from HLP to ILP.
94 In Canada, education is a provincial jurisdiction. Under each provincial Ministry of Education, public district school boards are authorized to administer the educational programs.
95 Usually, the Boards of Education tuition fee for approximately 75 hours of instruction in a HL annually is no more than $30 per student.
### Table 4.2: Ontario Boards of Education with Greek IL classes in 2013

<table>
<thead>
<tr>
<th>1. Toronto District School Board</th>
<th>96 (TDSB): 18</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. York Region District School Board (YRDSB):</td>
<td>3</td>
</tr>
<tr>
<td>3. York Catholic District School Board (YCDSB):</td>
<td>4</td>
</tr>
<tr>
<td>4. Dufferin-Peel Catholic District School Board (DPCDS):</td>
<td>3</td>
</tr>
<tr>
<td>5. Peel District School Board (PDSB):</td>
<td>1</td>
</tr>
<tr>
<td>6. Halton Catholic District School Board (HCDSB):</td>
<td>1</td>
</tr>
<tr>
<td>7. Halton District School Board's (HDSB):</td>
<td>1</td>
</tr>
<tr>
<td>8. Simcoe County District School Board (SCDSB):</td>
<td>1</td>
</tr>
<tr>
<td>9. Hamilton-Wentworth District School Board (HWDSB):</td>
<td>2</td>
</tr>
<tr>
<td>10. London District Catholic School Board (LDCSB):</td>
<td>1</td>
</tr>
<tr>
<td>11. Waterloo Region District School Board (WRDSB):</td>
<td>1</td>
</tr>
<tr>
<td>12. Hastings and Prince Edward District School Board (HPEDSB):</td>
<td>1</td>
</tr>
<tr>
<td>13. Limestone District School Board (LDSB):</td>
<td>1</td>
</tr>
<tr>
<td>14. Durham District School Board (DDSB):</td>
<td>1</td>
</tr>
<tr>
<td>15. Durham Catholic District School Board, (DCDSB):</td>
<td>1</td>
</tr>
<tr>
<td>16. District School Board of Niagara (DSBN):</td>
<td>1</td>
</tr>
<tr>
<td>17. Ottawa-Carleton District School Board (OCDSB):</td>
<td>2</td>
</tr>
</tbody>
</table>

Community courses and programs organized by parent committees or individuals run on a cost recovery basis. Parents pay fees that can range from $100 to $650 per school year, depending on the hours of instruction. Metamorphosis Greek Orthodox School (MGOS) is the only school in Ontario that offers Modern Greek Language lessons as part of its day program. Affiliated with the Greek Orthodox Metropolis of Toronto (Canada), MGOS is a

96 Number of sites (school locations) where the Boards offer Greek language classes
private (K-8) school. Modern Greek is taught also in Ontario at the tertiary level in two Toronto universities: The University of Toronto (UT) and York University (YU).

There is no standardized curriculum for the teaching of Modern Greek in Ontario. For the elementary level (K-8), the Ontario Ministry of Education has issued a Resource Guide designed to help those who plan and deliver programs in the non-official languages across the province (Ontario Ministry of Education, 2014b). In accordance with this guide, Boards of Education issue their own generic curricula (non-language specific) providing instructors with thematic units and resources for the teaching of HLs in various settings. The most common models for HL instruction include weekend programs, integrated extended-day programs, after-school programs, late-afternoon and evening programs, before-school and lunchtime programs (Ontario Ministry of Education, 2014b, p. 10).

Community-based or private Greek HL programs (with the exception of licensed private day schools) are not obliged to follow the Ontario Ministry or the Boards of Education guidelines in teaching the Greek language. Instead, they either follow the guidelines of the Greek Ministry of Education for the teaching of Modern Greek as a second/foreign language or they adhere to guidelines provided by the developers and publishers of Greek language textbooks and resources, such as the University of Crete’s CIMS.

Boards of Education, community organizations and private schools may offer accredited HL courses, at four levels in the secondary school program for Grades 9 to 12.

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97 These guidelines are provided through the Education Counsel’s office, located in the Consulate General of Greece in Toronto or through the Centre.
98 See the next chapter for a detailed discussion on Greek HLE resources.
99 Students who participate successfully in these courses receive credits toward their secondary school diploma.
These courses are streamlined under the Ontario Curriculum for Classical and International Languages which sets specific expectations and student success criteria in oral communication, reading and writing and defines the assessment scheme.

4. B.1.2 Post-secondary Greek language education in Ontario

An analysis of the state of Modern Greek and Hellenic Studies in Canadian Universities was conducted by Professor Gallant (2006). At that time, York University was the only higher education institution in Ontario to offer Modern Greek language courses as part of its Modern Greek Hellenic Studies program. Across Canada, only three similar programs existed: in British Columbia at the Hellenic Studies Program at Simon Fraser University; in Quebec at the Centre Interuniversitaire d’Études Néo-Helléniques de Montréal (CIÉNHM), and in Manitoba at the Centre for Hellenic Civilization at the University of Manitoba. York University’s Hellenic Heritage Foundation Chair in Modern Greek History was created in 2003 through an endowment from the Hellenic Heritage Foundation (HHF), a Toronto-based Greek community charitable, non-profit fundraising organization that was established in 1996. York University students who are interested in Greek language studies can enroll in Modern language courses at the undergraduate level through the Department of Languages, Literatures and Linguistics. Undergraduate and graduate courses of Classical Greek and Modern Greek History are also offered by the Department of Humanities. Hellenic studies may lead to various degrees at York, such as an Honours BA or Honours Double Major; Interdisciplinary BA with a Double Major linked program in the Faculty of Liberal Arts and Professional Studies; Honours Major/Minor BA, or Honours Minor BA; BA or complete various credit courses in Hellenic Studies.
In 2013, 60 students were enrolled in Modern Greek language, literature and culture courses at York (see Table 4.3). However, many more studied the Ancient Greek language, Ancient Greek History and Philosophy, Classical Greek Art and Architecture, Byzantine and Modern Greek History. York University students may earn a Certificate of Proficiency in Modern Greek Language concurrent with fulfillment of the requirements for a bachelor’s degree unless they are pursuing or already hold a degree in Hellenic/Modern Greek Studies.

### Table 4.3: Modern Greek language courses at York and contact information
(York University, 2014; Modern Greek Studies Association, 2014)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
<th>Course Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AP/GKM 1000</td>
<td>Elementary Modern Greek:</td>
<td>This course teaches the fundamentals of Modern Greek: the writing system, pronunciation and some practice in simple conversation and writing</td>
</tr>
<tr>
<td>AP/GKM 2000</td>
<td>Intermediate Modern Greek:</td>
<td>This course is designed to improve the students’ oral and written command of Modern Greek. Short texts relevant to Modern Greek culture will be analyzed for their content and style.</td>
</tr>
<tr>
<td>AP/GKM 3600</td>
<td>Modern Greek Literature and Culture after Independence:</td>
<td>A general survey of the development of Greek literature and culture from the early 19th century, as they relate to contemporary Greek consciousness. Further practice and study of modern Greek.</td>
</tr>
</tbody>
</table>

Contact Info: York University, 4700 Keele St., Toronto, ON, Canada, M3J 1P3. Liberal Arts and Professional Studies (AP) -Hellenic Studies, 210 Vanier College, Tel: 416736-5910. Program Coordinator: M. Lockshin, Humanities. Affiliated Faculty: M. Clark, Humanities; A. Gekas, History; P. Harland, Humanities; B. Kelly, History; G. Naddaf, Philosophy; R. Tordoff, Humanities; J. Trevett, History; M. Vitopoulos, Language DLLL. http://www.yorku.ca/laps/huma/heln

In 2014, the Centre for European, Russian and Eurasian Studies (CERES) of the Munk School of Global Affairs and the HHF announced a new Hellenic Studies initiative at the University of Toronto (UT). In the first year of this three-year pilot program, CERES offers a full year course in Modern Greek language at the intermediate level and two half courses on contemporary Greek politics and history. CERES plans to expand the program in 2015/2016 by offering two additional Modern Greek language courses (see Appendix 4.2), at
the introductory and advanced levels (Habib, 2015). According to the official announcement of the program on the CERES’ website, “the 2014 launch will become a basis for the future development of Greek curriculum, offering a range of opportunities focusing on culture, language, politics, society, and the region” (CERES, 2014, n.d.). An interesting aspect of the University of Toronto’s Modern Greek Studies Initiative, which emphasizes the great potential of community participation and action for the advancement of HLE, is the fact that the university’s Greek Students Association petitioned for the teaching of Modern Greek at the UT (See Appendix 4.3).

This student group, comprised principally of second and third generation Greek-Canadians, requested funding for Modern Greek language studies and gained the support of the Hellenic Heritage Foundation that launched a successful campaign for the creation of a pilot three-year program (CERES, 2014). Currently, the HHF under its Apollo project has launched a second phase of a fundraising campaign for the endowment of a permanent Modern Greek studies program within CERES at the University of Toronto (Hellenic Heritage Foundation, 2014).

4. B.1.3 Elementary and secondary Greek language education in Ontario

In Ontario, according to the structure of the education stages, the elementary level includes Junior Kindergarten (ages 3-5), Senior Kindergarten (ages 5-6)\textsuperscript{100}, Grade 1 (ages 6–7), Grade 2 (ages 7–8), Grade 3 (ages 8–9), Grade 4 (ages 9–10), Grade 5 (ages 10–11), Grade 6 (ages 11–12) and the Middle school years that include Grade 7 (ages 12–13), Grade 8 (ages 13–14) and Grade 9 (ages 14–15). Some schools offer a complete JK-8 program or

\textsuperscript{100}Since 2010, Ontario public school system offers two years of optional kindergarten full-day programs for four and five-year old students.
JK-5 or JK-6 or only 6-8 (Middle schools or Junior High schools) (Ontario Ministry of Education, 2014a). Elementary Greek language programs (both Board-based and community-based) in Ontario, accept students at the age of four and follow the provincial school system structure to include in the elementary program students up to Grade 8. In contrast, the school system in Greece keeps kindergarten separate from elementary school that includes Grades 1-6. Students who attend secondary Greek school programs in Ontario are usually enrolled in credit classes (i.e. Grades 9-12), whereas secondary schools in Greece include Grades 6-9 (“Gymnasium”) and 10-12 (“Lyceum”). The following organizations offer Greek HLE in Ontario\textsuperscript{101}.

4. B.1.4 Toronto District School Board

The Toronto District School Board (TDSB) is the largest school board in Canada and the fourth largest in North America. Through its International Languages Program (ILP) that begun in 1977 and is run by the Continuing Education Department, approximately 50 different international language programs for 30,000 students are offered in various school locations across Toronto from the middle of September to the beginning of June, at the elementary K-8 and secondary levels (High School Credit) (Toronto District School Board, 2014a). ILP classes are offered when at least 23 students register and there is classroom availability. The program’s annual fee is $20 per student and covers the cost of books and other learning materials. The TDSB emphasizes the importance of learning world languages and cultures for students who are entering “in a world where economies and communication

\textsuperscript{101} Wherever two organizations offer a Greek language program in collaboration (i.e., a School Board and a local community) or offer different programs at the same location, their contact information in this document is listed separately under the program’s location and contact information.
networks are becoming more integrated". On the TDSB’s website, it is also noted that “International Language classes mix academic study with fun. Through games, songs, hands on activities, storytelling and writing, students learn a language and have fun discovering more about each other’s cultures, customs and traditions” (Toronto District School Board, 2014a).

The TDSB is the largest educational organization for Modern Greek language studies at the elementary level in Ontario. Modern Greek is offered at 18 locations for approximately 1,450 students (2013 school year data) by 40 instructors. The TDSB offers courses at the K-8 level in Modern Greek, and each student can take only one course per school year for a total of approximately 75 hours (2.5 hours x 30 weeks). As Modern Greek is not offered as part of the integrated school program (during regular school hours), classes are held either on Saturday mornings (9:00 a.m. to 11:30 a.m.) or on weekday afternoons after the regular school day. The TDSB also offers a course in Modern Greek language for adults at the beginner level. It is designed to address basic conversational needs for people who wish to travel to Greece or communicate with community members. The course fees are $154 for a period of 11 weeks and a total of 22 hours of instruction (See Appendix 4.4 for all TDSB’s Greek language classes and contact information).

4. B.1.5 York Region District School Board

The York Region District School Board (YRDSB) is the English-language public school board of the York Regional Municipality in Ontario. The third largest school board in the province, the YRDSB has an enrollment of over 115,000 students. The International Language Program (ILP) was established by the Board in 1988. By 2013, it was providing
courses in 22 languages. Modern Greek is offered at the elementary level\textsuperscript{102}, for a $10 registration fee per student. Approximately 240 students were enrolled in 2013, taught by eight instructors, in three different locations (See Appendix 4.5).

4. B.1.6 York Catholic District School Board

The York Catholic District School Board (YCDSB) is the publicly funded English-language Catholic school board of the Regional Municipality of York in Ontario, with an enrollment of 52,000 students in 83 elementary schools and 15 secondary schools. The Modern Greek language program was established in 1999 as part of the Board’s ILP. In 2013 there were 114 students enrolled at the elementary level and eight teachers in total. Modern Greek was offered in four locations (See Appendix 4.6).

4. B.1.7 Durham District School Board

The Durham District School Board (DDSB) is a public school board in Ontario serving the Regional Municipality of Durham. Most of DDSB’s schools are in the cities of Pickering, Ajax, Whitby, and Oshawa, just east of Toronto. The Board offers International languages classes, outside the regular school hours, only open to children registered (or eligible to register) in Junior Kindergarten to Grade 8. Although there are no registration or tuition fees for this program, the Board collaborates with other language organizations/communities that offer additional programs for which fees are required (Durham District School Board, 2013). Classes for the Modern Greek language program—from Senior Kindergarten to Grade 8—are held in two locations (See Appendix 4.7). The

\textsuperscript{102} YRDSB has offered Modern Greek language courses at the secondary level in the past; the secondary IL credit program is no longer available in Modern Greek after 2010.
program at Anderson Collegiate runs in conjunction with the local Greek Community. Registration fees are $50 per child, plus a $50 book deposit. In addition to that every family is encouraged to make a $75 donation per child, payable to “Greek Community of Oshawa and District”, to support supplementary instruction in cultural subjects, such as traditional Greek dance, music and religion, taught on Thursday evenings 6:00 to 9:00 p.m. The program at E.A. Lovell runs in collaboration with the “Evangelismos tis Theotokou” Greek school103.

4. B.1.8 Durham Catholic District School Board

The Durham Catholic District School Board (DCDSB) offers free Elementary International Language Programs. During the 2012/2013 school year, 12 language courses were held in four different schools. The program takes place on Saturday mornings from 9:30 am to noon and runs from September to June. Modern Greek is offered in Ajax, at St. Jude CS (See Appendix 4.8).

4. B.1.9 “Evangelismos tis Theotokou- Saints Nectarios and Gerasimos”

Greek Orthodox Community of Oshawa

The Evangelismos tis Theotokou Greek School is organized and operated by the Hellenic Orthodox Community of Oshawa and District. This is a new program, which operated in 2013 with two teachers serving approximately 35 students at the elementary K-8 level. Greek language is taught on Thursdays 5:30 to 8:30 p.m. and Saturdays 9a.m. to 12

103 Since 2013 this Greek language and culture program is held at the Evangelismos tis Theotokou Greek Orthodox Church, 399 Farewell Street, Oshawa, on Thursdays (5:30-8:30 p.m.), on Fridays (5:30-7:30 p.m. for youth and adults) and on Saturdays (9:00a.m.-12:00 p.m.), (Evangelismos Greek Orthodox Church, 2014).
p.m. A youth program is also available on Fridays from 5:30 to 7:30 p.m. The annual tuition fee is set at $175 for a single child, $300 for two children and $100 for each additional child (See Appendix 4.9).

4. B.1.10 Dufferin-Peel Catholic District School Board

The Dufferin-Peel Catholic District School Board (DPCDSB), one of the largest school boards in Ontario, employs approximately 5,000 teachers and serves more than 90,000 students. Centered at the Catholic Education Centre in Mississauga, DPCDSB offers 26 languages for students at the elementary and secondary levels. Elementary International classes, available for students in grades JK to 8, comply with the Ministry of Education curriculum and are open to both students within or outside the Board’s day school system who wish to preserve their language and cultural heritage and to those who wish to study the language and culture of another ethnocultural community (Dufferin-Peel Catholic District School Board, 2014).

The DPCDSB’s Secondary International Language credit courses are available to high school students who may earn up to three credits towards their Ontario secondary school diploma. Courses run on Saturday mornings from September to May. Modern Greek language classes have been available at the elementary and secondary levels since 1998. During the 2012/2013 school year, three teachers were employed at three sites, for approximately 80 students, among which 26 were enrolled in the credit program. The credit course is free of charge while the elementary program’s annual registration fee is $25 (See Appendix 4.10).
4. B.1.11 Peel District School Board & Socrates Hellenic School

The Peel District School Board (PDSB) is the second largest school board in Canada serving the Peel Region that includes the municipalities of Mississauga, Brampton and Caledon. PDSB is responsible for the operation of 230 schools and a population of 155,000 students. The International language program has 23 different languages from which to choose. At the secondary school level, students may enroll in credit courses, earning up to three credits towards their high school diploma. Courses are offered on Saturdays, from mid-September to mid-June. Elementary classes run for 2.5 hours and credit courses for three hours each day, starting no later than 10:00 a.m. (Peel District School Board, 2014).

The Modern Greek program is offered at one location, which is followed by a community based program (Socrates school) organized by a parent committee. The afternoon portion of the program includes religion, history, culture and additional conversational Greek and homework support. During the 2012/2013 school year, there were 12 teachers for 215 enrolled students, in both programs (See Appendix 4.11).

4. B.1.12 Halton Catholic District School Board

The Halton Catholic District School Board (HCDSB) operates from Burlington, Ontario, serving more than 30,000 students in Burlington, Halton Hills, Milton, and Oakville. For over 20 years HCDSBs International Languages Program provides elementary school students the opportunity to enroll in International Languages courses funded by the Ministry of Education (EDU). These courses are offered either on Friday evening or in Saturday morning classes and aim to “provide children with an understanding of their own heritage, but also assist in weaving cultures together in creating Canada's unique cultural fabric”
154

(Thomas Merton Centre, 2014). In 2012/2013, the Board offered courses in 20 languages. Modern Greek is taught in Oakville with 23 students enrolled in a single class (See Appendix 4.12).

4. B.1.13 Halton District School Board's & Archimedes Parent Group

The Halton District School Board's (HDSB) International Languages (Elementary) Program provides instruction to elementary school-age children, regardless of their cultural or ethnic background in 15 languages, in addition to English and French. Classes are held at various sites in Burlington, Oakville and Milton. Students can register any time during the school year. Modern Greek language classes have been running since 2002. For the 2012/2013 school year, approximately 150 students were enrolled in the program offered by eight teachers, in collaboration with the Archimedes Parent Group at the elementary level. The ILP’s hours of instruction are between 9:30 a.m. and noon, followed by an hour of cultural community program. The fee for both programs is $205 per student and includes traditional dance instruction (See Appendix 4.13).

4. B.1.14 Simcoe County District School Board

The Simcoe County District School Board (SCDSB) is an Ontario English speaking public school board, for the region of Simcoe County. The Board offers International Language weekend programs for students, in six learning centres, together with continuing education programs for adult learners. Modern Greek is taught, free of charge on Saturdays, for 2.5 hours. The Greek class in 2012/2013 had one instructor for approximately 20 students (K-8) (See Appendix 4.14).
4. B.1.15 Hamilton-Wentworth District School Board & St. Demetrios in Hamilton

In collaboration with the Hamilton-Wentworth District School Board (HWDSB), the Greek Community of St. Demetrios in Hamilton, Ontario, operates a Modern Greek language and Culture program that started in 1972. Greek school is mainly offered on Saturday with a 3.5 hours program (2.5 offered by the HWDSB followed by an additional hour of community/cultural program) between 9:00 and noon. Approximately 93 students (K-8) were enrolled in 2012/2013 with six teachers on site. The tuition fee per student is $175 and includes a Greek dance program that is offered on Tuesdays between 6:30 p.m. and 8:00 p.m. at the St. Demetrios Church. At the same location, on Friday nights, an extra class is held from 6:00 p.m. to 8:00 p.m. for students who cannot attend the Greek language Saturday program (See Appendix 4.15).

4. B.1.16 Hamilton-Wentworth District School Board & Greek-Canadian Community of Hamilton (Panagia)

Hamilton-Wentworth District School Board (HWDSB) is the public school board in the city of Hamilton, Ontario. The Board offers International Languages program for several communities and languages including Modern Greek. The Board collaborates with the Greek-Canadian Community of Hamilton and District at Panagia Dormition of the Theotokos Greek Orthodox Church to operate a 2.5 hours program, held every Saturday from 9:00 a.m.-12:30 p.m., at the Community Centre. The tuition fee is $135 per student. Currently, there are approximately 20 students enrolled, and two teachers deliver the program (See Appendix 4.16).
4. B.1.17 London District Catholic School Board - Holy Trinity Greek Orthodox Community of London & Vicinity

The London District Catholic School Board (LDCSB) is a school board in southwestern Ontario. The Board serves the cities of London, St. Thomas and Woodstock and the counties of Elgin, Middlesex and Oxford. The International Language Program of LDCSB provides courses for 11 languages at the elementary level and four at the secondary level. Modern Greek is offered at both levels in collaboration with the local Greek Orthodox Community. Classes run on Saturday mornings, from the middle of September to the middle of June at St. Martin School. The annual fee is $125. In addition to the elementary and secondary credit program, the Greek Community of London Ontario, which started its first school in 1948, offers non-credit courses in Greek for adults. During the 2012/2013 school year, the Greek language program in London had in total 15 teachers and 195 students (See Appendix 4.17).

4. B.1.18 Waterloo Region District School Board & Aristotle’s (Kitchener-Waterloo)

“Aristoteles”, the Greek School of Kitchener-Waterloo and Adjoining Suburbs, was founded in 1977 and is affiliated with the Waterloo Region District School Board (WRDSB) that provides instruction in 22 languages (other than English and French) at seven schools. At the secondary level, 15 languages are offered in the credit program. Modern Greek is taught at all levels (K-8, Secondary/credit, adults). During 2012/2013, the Greek school had
approximately 110 students and 10 teachers. The fee is $170 per student per year, with a
discount offered to parents with more than two children enrolled (See Appendix 4.18).

4. B.1.19 Belleville Greek community & Hastings and Prince Edward
District School Board

Modern Greek is offered in Belleville, Ontario on Wednesdays through the
collaboration of the local Greek Community of Holy Trinity and the Hastings and Prince
Edward District School Board (HPEDSB). During the 2012/2013 school year, the school had
four teachers and 26 students at the elementary level (See Appendix 4.19).

4. B.1.20 Limestone District School Board – Kingston Greek Orthodox
Community

Limestone District School Board (LDSB) is the public district school board serving
the City of Kingston and the counties of Addington, Frontenac and Lennox in Eastern
Ontario, Canada. The Board offers instruction free of charge in 12 international languages to
serve members of local communities as well as K-8 students who wish to learn about their
heritage or additional languages. Modern Greek is taught in Kingston, through the
collaboration of LDSB and the Greek Orthodox Community. Classes are held every Saturday
from 9:00 a.m. to 3:00 p.m. at the local Greek community centre (attached to the Church
“Koimisis”). During the 2012/13 school year, the program had 26 registered students and two
teachers (one of whom teaches on a voluntary basis). The first 2.5 hours of the program is
offered by LDSB and the rest of the program is organized by the community with a cultural
and conversational focus (See Appendix 4.20).
4. B.1.21 Ottawa-Carleton District School Board - Hellenic community of Ottawa & District

The Ottawa-Carleton District School Board (OCDSB) operates all English language public schools in the city of Ottawa. Since 1978, the Board has been running the Ontario Ministry of Education mandated international languages program to allow learning and appreciation for languages other than the two official ones and recognition of community cultural heritages that are part of Canada’s multicultural mosaic. In 2012/2013, OCDSB organized elementary, secondary and adult courses in 21 languages. Modern Greek is offered at two locations, for K-8 and secondary/credit program students. The Board collaborates with the Hellenic Community of Ottawa, a historic organization that has been providing Greek language education since the 1930s. The elementary Hellenic School of Ottawa operates on a curriculum expressly designed to serve the needs of students who learn Greek as a foreign language according to standards of the Ottawa-Carleton District School Board, the Intercultural and Migration Studies Centre of the University of Crete (Greece) and the Centre of Greek Language. The curriculum for the secondary/credit program follows the guidelines of the Ontario Ministry of Education for International languages. Classes are offered by the OCDSB for academic credits towards a high school diploma. This course accepts high school students and adults as well. There are no tuition fees except for a non-refundable material and activity fee of $20 per student. In 2012/2013, the Greek language program in Ottawa had at the elementary level (JK-8), 207 registered students and 38 students in the credit course, for Grades 9-12 (See Appendix 4.21).
4. B.1.22 District School Board of Niagara & Greek Community of Niagara

The District School Board of Niagara (DSBN) is the public school board in the Regional Municipality of Niagara, Ontario. With its headquarters in St. Catharines, DSBN operates schools in 12 municipalities in the region. International Language instruction is offered in co-operation with the St. Catharines Folk Arts Council and other affiliated groups. The programs are non-credit and take place after school and on weekends. Modern Greek is taught in collaboration with the local Greek Community in St. Catharines and Smithville. The Greek Community of Niagara was established in 1964 and 40 years later it purchased the Maplewood School building in St Catharines where it hosts the St Katharine Orthodox Church, a Greek school, banquet facilities and the annual Niagara Greek Festival on the first weekend following Labour Day. The Greek school operates on Wednesday evenings from 5:00 to 8:00 for elementary and secondary students (approximately 55 in 2012/2013) and on Thursdays or Fridays from 6:00 to 9:00 p.m. for adults. The Greek school fee is $175 per student annually (See Appendix 4.22).

4. B.1.23 Greek Community of Toronto

Established in 1909, the Greek Community of Toronto has a long tradition of offering Modern Greek language and culture programs. In 1921, when the Greek population in Toronto did not exceed 1,000, the Community organized a day school above the St. George Greek Orthodox Church. By the year 1945, the school had 230 registered students as this was approximately the total number of Greek families living in Toronto at the time (Greek Community of Toronto, 2009). During the 1970s and 1980s, the number of students in various schools (mainly afternoon and Saturday programs) of the GCT exceeded 4,000
(4,500 enrollments in 1987). Today with a large percentage of Greek population of the second and third generation spread around the Greater Toronto Area (GTA), the GCT serves mainly the East York, Scarborough, Toronto west and North York areas. In 2013, the GCT had 934 students enrolled in elementary, secondary/credit, and continuing education/adult courses in Ontario. Today, the GCT still has the largest Greek language and culture community-based program in the province and the largest Modern Greek language program at the secondary level. All programs are offered on Saturdays and on weekday evenings in 11 locations across the GTA. These programs are delivered by 68 teachers, including language, cultural/dance, music instructors, teacher assistants and site administrators. The fees for the 2013 school year were $350 for the 2.5 hour weekly program, $450 for the 5-6 hour program, and $550 for the four-hour credit program and the adult and intensive Greek language programs. In addition to the Greek school/program tuition fee, each family pays a $100 annual membership fee. It should be noted that the Greek Community of Toronto is the official Greek language proficiency examination centre in Toronto, and since 2014, it has established collaboration with the Pedagogic Department of the University of Western Macedonia, in Greece for the development of Greek language textbooks (See Appendix 4.23).

4. B.1.24 Metamorphosis Greek Orthodox School

Metamorphosis Greek Orthodox School (MGOS) is a private Greek Orthodox school offering an enriched Ontario Ministry Curriculum. Founded in 1996 by the association Greek Orthodox Education in Ontario, the school is affiliated with the Greek Orthodox Metropolis of Toronto (Canada). MGOS is the only school in Ontario to offer Greek language
instruction daily (approximately eight hours per week) while its program also emphasizes literacy, numeracy, computer technology and science. The annual tuition fee is $8,500 per student, with an average class size of 15. In 2012/2013, approximately 213 students from Pre-School to Grade 8 were enrolled. Modern Greek is taught by four teachers (See Appendix 4.24).

4. B.1.25 St. Nicholas School (Scarborough)

St Nicholas school in Scarborough offers a Greek language and culture program operated by the local Greek Orthodox community, on Saturdays between 9:00 a.m. and 1:00 p.m., from September to June. One of the major achievements of the local Greek community is the creation of a day care centre and the organization of the summer Greek festival of St. Nicholas. The school uses facilities attached to the St Nicholas Cultural Centre and has approximately 100 students and 7 staff members in 2013 (See Appendix 4.25).

4. B.1.26 Hellenic Canadian Community of York Region

The Hellenic Canadian Community of York Region (HCCY) is a non-profit organization incorporated in 1980 with a mission to preserve and foster the study of Greek language, culture and traditions among its members in York Region. The Community runs a Saturday school “York Hellenic Educational Society” (also known as Hellenic Academy of York or "HAY") for preschool and K-8 students. The school subjects are Greek language, history, culture, dancing and music. In 2012/2013, 289 students were enrolled and taught by 14 teachers. The fee is $650 per student in addition to a $75 family membership to the community (see Appendix 4.26).
4. B.1.27 All Saints Greek Orthodox Community

All Saints Greek Orthodox Church offers a K-8 children's program as well as adult classes in Modern Greek language and supplemented by lessons on the Greek Orthodox religion, Greek history, culture and mythology. Classes are held every Wednesday, from September through June for approximately 30 weeks for Grades K-3, every Monday for Grades 4-8, and on Thursdays (conversational Greek course) for adults. The school has 35 enrolled K-8 students and two teachers. The fees are $400 annually; $350 for the second and third child (See Appendix 4.27).

4. B.1.28 Thessalonikeans Society

Since 2008, the regional cultural association of Thessalonikeans in Toronto has been offering a course in Modern Greek language free of charge, every Saturday afternoon. In the 2012/13 school year the program had 16 (K-8) students and one teacher (See Appendix 4.28).

4. B.1.29 Greek Orthodox Community of Markham

Founded in 1989, the Greek Orthodox Community of Markham established a Saturday Greek language and culture program for elementary school children in 2010. The school year starts in the middle of September and is concluded by the second week of June. In 2012/2013, the program had seven educators and 98 students enrolled in K-5 classes (See Appendix 4.29).
4. B.1.30 St Demetrios Greek School (Sarnia)

The St. Demetrios Modern Greek language program in Sarnia operated in 2013 in a community centre on Tuesdays, between 4:30-7:30, with one teacher and 30 registered students (See Appendix 4.30).

4. B.1.31 Christou private schools

Christou private Greek schools, established since 1980, offer Greek language and culture programs in 3 locations across the GTA: Richmond Hill, Scarborough and Pickering. The Scarborough site runs on Saturdays for four hours from September to June. The other two sites operate on Tuesday evenings for three hours for approximately 30 weeks per school year. Tuition fees for students enrolled in the Saturday program are $555 and $500 for the weekday program. Discounts apply for families with more than two children enrolled. Christou schools have 480 students and 13 educators in all locations. The school’s curriculum is locally developed and uses textbooks and educational material from various sources. Subjects taught include Modern Greek language, history/mythology, Greek orthodox religion, music and dancing. All sites offer K-12 language and culture programs including high school credit course running in collaboration with Durham School Board (See Appendix 4.31).

4. B.1.32 Greek Language Studies

Greek Language Studies (GSL) is an independent Greek language school and private tutoring centre in central Toronto. It offers courses in Modern Greek for students of all ages and levels. The K-8 curriculum involves teaching through games and reading activities, while the
adult program focuses on conversational Greek for beginners and progresses with reading and writing comprehension and communication (See Appendix 4.32).

4. B.1.33 Holy Cross & St. Nektarios Greek School of Barrie

Established in 1984, this community program offers a Greek heritage language program enriched with history, religion and traditional dance. In 2012/2013, the school had 16 students (four preschoolers and twelve K-8 students) and one teacher (See Appendix 4.33).

4. B.1.34 Holy Cross Greek Orthodox Community of Windsor

The Greek language school of the Holy Cross Greek Orthodox Community in Windsor was established in 1979, while the community itself was founded in 1954. In 2012/2013, the program operated with 60 students (Grades K-8) and four teachers. Classes are held on Saturdays; between 9:00 a.m. and 2:00 p.m., and besides Greek language instruction, the curriculum includes aspects of Greek history, geography religion and culture.

4. B.1.35 Greek HLE in Ontario at a glance

Based on data collected during the 2013 school year, 48 education institutions were involved in the operation of Modern Greek language programs in Ontario. These include 17 public School Boards, 25 community organizations (i.e., civic/secular communities, Greek
Orthodox communities, parent groups and various associations), four private schools (one
day school and three afternoon/weekend programs) and two universities\textsuperscript{104}.

Overall, there are 80 Greek language schools/programs in Ontario located by this study: 32 programs offered by School Boards, 27 by communities, 13 by Boards in
collaboration with community organizations, six by private operators and two by universities. The number of students enrolled in these programs is 5,742. The number of teacher positions in Ontario for Modern Greek language instruction in these programs is 323. It is noted that
the Greek school/program operators were not asked by this study to disclose the names of
their Greek language teachers/instructors. Therefore, it cannot be assumed that there are 323
individuals teaching Modern Greek in Ontario, since some schools share teachers or use them
in multiple positions (i.e. the same instructor might work on weekday and weekend
programs). It is estimated, though, that the number of individual Greek language instructors
in the province is approximately 200.

In the next chapter, as part of the data analysis, several qualitative characteristics of
Greek HLE will be discussed, including the educational and organizational challenges that
Greek school operators have identified.

\section*{4. B.2 Learning Greek in Quebec}

The Greek community of Quebec, the province with the second largest Greek
population in Canada after Ontario\textsuperscript{105}, is considered as one the most successful centres of the
Hellenic diaspora in preserving and promoting Greek language and culture. In particular, for

\textsuperscript{104} The University of Toronto Hellenic Studies program started in September 2014. It is listed
in this study because the author participates in the program and thus has access to
information regarding the program.

\textsuperscript{105} More than 90,000 Canadians of Greek descent live in Quebec (Damanakis, 2010a).
over a century, the Greek community of Montreal has successfully run Greek language programs that have evolved into an impressive trilingual full-day school system with six community-owned campuses (Georgiou, 2008; HCGM, 2009).

The majority of Greek immigrants and their descendants in the greater Montreal area enroll their children in Ecole Socrates Demosthenes, a trilingual elementary (K-6) school operated by the Hellenic Community of Greater Montreal (HCGM) with approximately 1,400 students. The program is funded by the Government of Quebec, the Government of Greece\(^{106}\) and parents who are members of the recently merged Community (HCGM) that serves the territories of Montreal, Laval and the South Shore. The HCGM operates Greek language programs, on weekends and weeknights for students who either do not attend “Socrates- Demosthenes“ or for those who wish to continue learning Greek beyond the elementary level. Along with the day schools and weekend programs, HCGM has been offering for more than 30 years various Greek language and culture courses for adults through its Montreal Centre for Greek Studies. While HCGM is Quebec’s protagonist in Greek language education, there are a few other organizations in the province that operate Greek language and culture programs for children, adolescents and adults as well as for college and university students.

4. B.2.1 Post-secondary Greek Education in Quebec (See Appendix 4.35)

In Quebec, Modern Greek language courses are offered—or have been offered since 2010—at the tertiary level by the institutions presented in the following section:

\(^{106}\) Through the secondment of teachers from the Greek Ministry of Education (Constantinides, 2001, 2004).
McGill University: Papachristidis Chair in Modern Greek Studies

Established in 1963, McGill’s Modern Greek studies include courses in Modern Greek language, history, literature and culture and may lead to a Minor degree in Neo-Hellenic Studies or towards degree options in Classical studies. In 2012/2013, approximately 30 students were enrolled in Modern Greek language courses at the introductory and intermediate levels. The program’s faculty includes the current Phrixos B. Papachristidis Chair of Modern Greek Studies at McGill, Assistant Professor of History Anastassios Anastassiadis and two sessional instructors. In addition to language, McGill offers various Modern Greek courses toward a Minor Concentration in Neo-Hellenic Studies\(^\text{107}\), including The Modern Greek Novel, Modern Greek Poetry, Modern Greek Culture and Society, Modern Greek Literature, Hellenisms: Rome to Ottomans, The Classical Tradition, Senior Modern Greek Literature, Senior Modern Greek Reading Course, Greece: From Ottoman to the EU, Byzantine History and Historiography and Topics in European history relevant to Greece in its Balkan, European, Mediterranean context (McGill 2014).

University of Montreal-Centre Interuniversitaire D’Études Néo-Helléniques de Montréal

In 2012/2013, the University of Montreal offered courses in Modern Greek through its Language Centre. Approximately 25 students were registered in four courses designed according to the Common European Framework of Reference for Languages (CEFR) for the levels: A1.1, A1.2, A2.1 and A2.2. Classes were held on Tuesdays and Thursdays, 6:00 to 9:00 p.m., for a total of six hours per week. Each level is completed in two months for

\(^{107}\) “The Minor Concentration in Neo-Hellenic Studies immerses students in the rich literary and cultural tradition of Greece. It is designed to enable students to achieve linguistic proficiency in Modern Greek and to provide them with an understanding of the diachronic influence and the synchronic importance of the Modern Greek language, literature and history in the contemporary global world of diversity and pluralism” (McGill, 2014).
approximately 39 hours of instruction per level. The Modern Greek program at the University of Montreal has a long history and is coordinated by Professor Jacques Bouchard, the Head of Modern Greek Studies and director of the Inter-University Centre for Neo-Hellenic Studies. This initiative was established in 2000-2001 to link Modern Greek studies at the three main Montreal Universities\(^{108}\) (Gallant, 2006).

**Concordia University**

Concordia is one of the two English language universities in Montreal and is considered quite popular within the Greek community based on its large number of Greek-Canadian students and faculty. Sporadically, Concordia’s Department of Classics, Modern Languages and Linguistics (CMLL) offers courses in Modern Greek. In addition, the University's professors of Hellenic descent have recently established the “Hellenic Studies Unit” after an initiative by the Hellenic Students Association of the University to raise funds and support the offering of classes and seminars in Modern Greek Language, History, Literature, and Culture. The Hellenic Studies Unit, which was designed by a committee of professors, students, and staff of Concordia, operates under the Faculty of Arts and Science, and is affiliated with the Department of Modern Languages and Linguistics, and the Centre for International Academic Cooperation. The Hellenic Studies Unit, in collaboration with the Hellenic Community of Greater Montreal, organizes academic and cultural events and offer scholarships and bursaries for students enrolled in courses in the Hellenic Studies elective group (Concordia University, 2014).

\(^{108}\) McGill, Concordia and University of Montreal
**Dawson College**

In 1987, Dawson College of Montreal, with the cooperation of the Hellenic Community of Montreal (HCM), established the Centre for Hellenic Studies. The Centre coordinates various courses of Greek content and interest, which are taught at the College in the Department of History, Languages, Philosophy, Geography, English, classics and Humanities, Religion and History of Art. Students who complete the prescribed number of courses of Greek Studies (four or six, depending on their field of study) are issued, by the Centre in collaboration with the College, with a certificate of Greek Studies, which can be applicable towards their university studies. This study has not found any Greek language courses offered to students at Dawson College in 2012/2013.

**4. B.2.2 Elementary, Secondary and Continuing Education**

(For school locations and contact information on Greek language programs in Quebec, see Appendix. 4.36)

**4. B.2.2.A Hellenic Community of Greater Montreal**

The Greek Community of Montreal was founded in 1906 to be incorporated a year later. In 1909, *Platon*, the first Greek Day School in Montreal was established, and in 1925, the second one, *Socrates Anglo-Greek School*, was established. Then in 1931, the two schools merged into Socrates Anglo-Greek School. The school was renamed in 1970 as *École élémentaire Socrates*. A year later, its curriculum changed to allow 62% instruction in French, with the remaining 38% dedicated to instruction in Greek and English.
In the following years, the school system of the Community expanded with the addition of the secondary school Aristotelis in 1981, and the creation of additional campuses of the Socrates school. In 1985, the school Omeros of the Communauté hellénique de la Rive-Sud de Montréal merged with Platon of the Greek Community of Montreal into École hellénique Platon-Omeros. A year later the two communities merged as well. By 1993, the Community had established five day care centres, and in 2002, a second building was purchased in Chomedey, Laval, for the growing student population at Socrates V. In 2003, the Ministry of Education of Greece began the secondment of teachers to deliver the Greek part of École primaire Socrates curriculum. In 2006, The Hellenic Community of Montreal celebrated its 100th anniversary and three years later marked the centennial anniversary for Greek Education in Montreal.

As of 2010, the Hellenic Community of Montreal merged with the Greek Orthodox Community of Laval into a new organization under the name Hellenic Community of Greater Montreal (HCGM) with a 27-member Board of Directors and three Regional Councils. The new united community organization operates two daytime primary schools (Socrates and Démosthène) at six campuses, and three Complementary Education Schools (Aristotelis, Platon-Omeros and St- Nicholas) at four campuses (HCGM, 2014).

**Socrates Elementary School** is a private educational institution for children 4-12 years old, operated by HCGM and recognized by the Quebec Ministry of Education, Recreation and Sports and the Ministry of Education of Greece. The school continues a long (more than a century) tradition in Hellenic Education. Socrates’s campuses are located in four regions of Greater Montreal: Montreal area, Laval, West Island and the South Shore. Socrates Elementary School welcomes children from 4 to 12 years. The school’s curriculum,
approved by Quebec’s Ministry of Education, encompasses instruction in French (69 %), Greek (23 % or 400 minutes per week), and English (8 %). The Greek part of the program uses guidelines and textbooks provided by the Greek Ministry of Education that provides also for the secondment of Greek language teachers. In 2012/2013 Socrates had almost 1,400 registered students and 26 teachers who delivered the Greek program in all four campuses. The school is partially subsidized by the government of Quebec. Thus, parents pay approximately $3,200 per student annually.

Demosthenes School, located in Laval, was founded in 1982 and currently serves approximately 260 students from Kindergarten to Grade 6. The school’s curriculum involves instruction in three languages: French, Greek and English. French constitutes 73% of the instruction time, Greek 17% or 350 minutes per week, and English 10%. Modern Greek language, along with culture and the Greek Orthodox religion, is taught according to guidelines of the Ministry of Education of Greece. Demosthenes is now amalgamated with Socrates school.

Aristotelis is a Saturday secondary school program that provides all Socrates graduates with access to secondary education based on the Greek Ministry of Education curriculum. Its objective is to allow the graduates of Socrates the opportunity to maintain their extensive knowledge of Greek language. In 2012/2013, the school had 147 registered students and 9 teachers. The tuition fee for the program is $750 per student.

Platon-Omeros School offers a Greek language program with a structured curriculum and accepts students outside the day school system of HCGM. Students are enrolled as of the age of four years old and graduate approximately at the age of 18.
school has three campuses (Montreal, Roxboro, and South Shore) and in 2012/2013 employed 27 Greek language and Culture teachers who taught 280 students.

**St. Nicholas School or** “Agios Nikolaos” was founded in 1970. Presently, it operates at all levels, with classes ranging from Kindergarten to Grade 12. The school runs on Saturdays from 9:00 a.m. to 2:00 p.m., September to June, located at “École Démosthène” in Laval. Currently, the school has approximately 280 students and employs 17 educators.

**Montreal Centre for Greek Studies** was established in 1983. The HCGM Centre for Greek Studies offers a wide variety of courses that cater basically to the non-Greek adult population with interest in Greek language and culture and also to Hellenic Canadians whose first language is either English or French and who wish to enrich their education and understanding of their cultural heritage. The Centre is supported by a large body of scholars, educators and professionals who share a common passion in Greek values and traditions. During the 2012/2013 school year, in three terms from September to June, approximately 200 adult students and 10 teachers participated in the following courses:

- Modern Greek for Greek-Canadians I; A-1 Beginners' Modern Greek I; A-2 Beginners' Modern Greek II; A-3 Beginners' Modern Greek III; A-4 Conversational Greek; A-5 Intermediate Modern Greek I; A-6 Intermediate Modern Greek II; A-7 Intermediate Modern Greek III; A-8 Advanced Modern Greek I; A-10 Advanced Modern Greek III; A-9 Advanced Modern Greek II; A-11 "Koine" - New Testament Greek; A-12 Ancient Greek for Beginners. In addition to the Greek language courses, the Centre provided flexible learning opportunities for adults interested in History of Ancient Greek Literature, Byzantine Civilization, Religion, Ancient Greek Theatre, Philosophy, Folk Culture and Popular Traditions, Archeological Sites in Greece, Greek Mythology, and Vacation in Greece. Also, Greek dances and Greek cuisine courses are held at the Centre of the HCGM on week nights.
(6:30-9:00) or Saturdays (9-12 and 12-3). Each term runs approximately for 40 hours and for most courses the fees are $250.

4. B.2.2.B Greek Orthodox Community of West Island

The Greek Orthodox Community of the West Island of Montreal, also known as the Greek Orthodox Community of Saints Constantine and Helen, was founded in 1979, under the jurisdiction of the Greek Orthodox Metropolis of Toronto (Canada). In the same year, the community established a Greek Orthodox school *Pythagoras* in order to teach Greek language, culture and Orthodox traditions to the new generation of community members. The elementary school (K-6) holds classes once per week on Saturdays for four hours beginning in September and ending in June. The school curriculum includes speaking, reading and writing, Greek history, geography and mythology, Greek Orthodox religion and Greek dancing lessons. Language classes for adults are also available. In 2012/2013, *Pythagoras* had 75 students and 6 teachers.

4. B.2.2.C Greek Orthodox Community of Archangels Michael and Gabriel

The *Archangels Greek School* is organized by the homonymous Greek Orthodox Community, established in 1967. The school is operating on Saturdays, 9:00 to 1:00, at the facilities of Parkdale School, for students of preschool, elementary and secondary levels. In 2012/2013, the *Archangels* program operated with 230 students and 25 educators.
4. B.2.2.D Hellenic Association of Mauricie

Although fewer than 100 families of Greek descent live in the area of Trois Rivières, they have established, since 1985, a school to serve the HL needs of their children. Approximately 15 students of mixed levels attended the Sunday afternoon program in 2012/2013.

4. B.2.2.E Modern Greek in Montreal day schools as P.E.L.O

The Teaching of Languages of Origin Program (PELO: Programme d’enseignement des langues d’origine) is Quebec’s education program for immigrant languages that has been in effect since 1977, allowing allophone students who are enrolled in the public school system to preserve or further develop their HL proficiency. Today, 14 heritage languages are taught to approximately 7,000 students, for 46 hours per school year. The program is less popular in Quebec in comparison to similar International Language Programs in other provinces, due to resistance of public school teachers and the preference of allophone parents to enroll their children in private trilingual schools, partially funded by the government of Quebec (Duff, 2008, Damanakis 2010, Cummins, 2014). According to McAndrew (2009), another reason that makes this program less effective, and thus unpopular among immigrant and community groups, is the lack of focus and the fact that PELO is available to students who have already mastered French and not to recent immigrants who are still attending welcoming classes (McAndrew, 2009).

Nevertheless, since many parents find it convenient for their children to study their HL at their day school, right after the end of the regular school day, there are a few schools that offer programs in Modern Greek, for elementary students, especially in areas with many
Greek origin families. Currently Modern Greek is mainly taught in schools of Anglophone Boards such as the Sir Wilfrid Laurier School Board (SWLSB) and the English Montreal School Board (EMSB). SWLSB is the third largest English school board of the Province of Quebec. It serves the regions of Laval, Lanaudière, and the Laurentides. The student population is over 15,000 students, in 26 elementary schools and 10 secondary schools. In 2012/2013, Modern Greek was available in two schools: Hill Crest Academy (HCA) and Souvenir Laval (SL).

The Modern Greek Language program at HCA operates through the parent group for an annual fee of approximately $500 payable to the School Board. In 2012/2013, the school had two Greek language teachers and 60 students attending classes in two groups for a total of two hours per group weekly. The program is offered after day school hours, every Monday and Tuesday for Grades K-2 and every Wednesday and Thursday for Grades 3-6.

The Modern Greek language program at SL is organized by a Greek parent committee, and is offered through the College Platon Language Institute for Kindergarten and Elementary students at the end of the school day for one hour: Mondays and Tuesdays from 3:00 to 4:00 for 28 weeks per school year. In 2012/2013, approximately 75 students were registered and the program was taught by a staff of five teachers. The annual fee was 345 per student.

The English Montreal School Board (EMSB) is the largest minority school board in Quebec running English-speaking public schools in the central and eastern sectors of Montreal Island. Modern Greek was offered in 2012/2013 in two EMSB schools: École Dunrae Gardens and École Garden View.
Modern Greek is also taught, as an extracurricular language course at École Pasteur a Private French Elementary and Secondary school in Montréal. In 2012-2013, approximately 50 students were enrolled in three Modern Greek language classes that ran after school hours: Mondays and Wednesdays between 4:00 and 5:00 for the junior level (Grades 1-3); Tuesdays and Wednesdays between 3:30-4:30 for high school students, and 4:30-5:30 for the elementary level (Gr.4-6).

4. B.2.2.F Continuing education: College Platon

An independent modern language institution, College Platon offers Greek language programs for adults. In 2012-2013, the College had approximately 40 students participating in Modern Greek language classes that are held in small groups on weeknights (6:30-9:30 p.m.). Courses are organized in 12-week terms and students pay $385 for 36 hours of instruction.

4. B.2.2.G Quebec’s message for Greek HLE

Greek HLE is well established in Quebec. Through its trilingual day school and the supporting programs for students of all age groups, the HCGM leads the way in Greek education in the diaspora and proves that it is possible for a community organization to sustain HLE in a multilingual context at the highest level. Theophano Georgiou (2008) conducted an in-depth investigation of Montreal’s Greek trilingual day school and found that Socrates-Demosthenes’ success is attributed to the fact that it facilitates parallel learning of three languages at a very early stage, thus preparing its students ideally for Quebec’s multilingual reality and the requirements of secondary and tertiary education. Damanakis
(2010a) adds that the great success of Socrates-Demosthenes has a lot to do with parental support for this model of education:

“Parents prefer a bilingual/trilingual education because they believe that it forms a solid base for the further development of their children. This is because first through the Greek language study program and the overall operation of the school, children become aware of their ethno-cultural background and construct this side of their identity at a very young age (self-consciousness). Second a bilingual or trilingual education widens the children’s horizons and empowers their diligence. Both of these aspects ensure and contribute towards school success” (Damanakis, 2010b, pp.162-164).

4. B.3 Learning Greek in Western Canada (For school locations and contact information on Greek language programs in Western Canada see Appendix 4.37)

4. B.3.1 Greek HLE in British Columbia

British Columbia is the province with the third largest Greek community in Canada with approximately 20,000 members, most of whom live in or around Vancouver. For Greek language education in Canada, BC holds a special position, mainly due to the Chair of Hellenic Studies, established at Simon Fraser University and supported financially by the local Greek community and the prestigious Stavros Niarchos Foundation. Other Greek HLE landmarks in Vancouver, where the community is comprised mostly of members of the third and fourth generations, are the well-organized St. George Community School and the online credit language program offered to high school Greek HLLs through the Vancouver Learning Network, the local public school board’s virtual school.
4. B.3.1.A Hellenic Studies at Simon Fraser University

The Stavros Niarchos Foundation Centre for Hellenic Studies at Simon Fraser University offers courses in Greek language, history and culture. The Centre has evolved through the Hellenic Studies Chair that was established in 1996 by the Hellenic Canadian Congress of British Columbia. Part of the Centre is the Hellenic Studies Program that offers courses in Greek and Byzantine History, Greek language and Culture. One of the projects undertaken by the Centre is the development of *ODYSSEAS Greek Language Tutor*, an interactive online program designed to foster autonomous learning of the Greek language and culture through interface technology. Through *ODYSSEAS*, which was funded by The Stavros Niarchos Foundation\(^{109}\) and is operated by the SNF New Media Lab, Greek language credit and non-credit courses are available to university and secondary school students\(^{110}\) as well as the general public\(^{111}\) in Canada and internationally. The Hellenic Studies Program, in partnership with the SFU Department of History and Humanities, provides opportunities for undergraduate and graduate programs\(^{112}\) and is currently offering, both in-class and online, various courses in Greek language and culture, such as Modern Greek language in four levels for Beginners, Intermediate and Advanced learners, as well as Ancient Greek

\(^{109}\) Stavros S Niarchos (1909-1996) was one the most successful Greek businessmen of the twentieth century. His legacy continues through the Stavros Niarchos Foundation one of the world's leading international philanthropic organizations that has been established to support Greek language and heritage and also arts, culture, education, health, and social welfare.

\(^{110}\) The SNF Centre for Hellenic Studies at SFU provides access to its Greek language online environment to secondary students of the Vancouver Learning Network and Greek Community members across Canada.

\(^{111}\) The Odysseas Online Language Tutor platform is being used by many Greek language students in Canada but also as far as China where 15 universities facilitate Greek language studies through ODYSSEAS. More than 4,500 users have installed the Odysseas’ iPhone application and an iPad application is under construction currently.

\(^{112}\) Students who apply at the graduate level with Hellenic Studies faculty must fulfill the History Department’s graduate entrance requirements.
Language, Greek Philosophy, History of Greek Civilization, Alexander the Great and the Quest for World Empire, Greek Mythology, History of Greek Civilization, History of Greek Art & Architecture, Greece in the 20th Century and more. The SNF Centre for Hellenic Studies is also affiliated with the Greek Ministry of Education, having received seconded scholars from Greece and serves as centre for Greek language proficiency examinations. One of the current developing projects of the Centre is the establishment of a Graduate Certificate in the Teaching of Greek Language in North America. In 2012/2013, approximately 80 students were enrolled in Modern Greek language courses at SFU, under the instruction of two professors.

4. B.3.1.B Modern Greek Online in B.C. (Vancouver Learning Network)

Based at John Oliver Secondary School, VLN is the Vancouver students’ online alternative schooling through which they may earn credits towards their high school diploma. Modern Greek is among the 90 credit courses that VLN offers at the secondary level. Introduction to Greek 1 is one of the most popular courses, designed not only for students with a Greek background but also for those who wish to explore Greek language, history and culture. VLN Modern Greek online courses are built and delivered through the Odysseas Greek Language platform, developed by the Hellenic Studies Program at SFU. The courses include Greek vocabulary, pronunciation and phrases useful for social communication, daily activities and travel. In addition to the language content, the courses offer Greek cultural

113 SFU offers a Graduate Certificate in Teaching Greek as an Additional Language. Information for this online professional development program for Greek language instructors in North America are available at: http://www.sfu.ca/education/gs/degreediploma/certificates/gc-tgal2014.html

114 This course is the equivalent to a Grade 10 International language course.
topics such as Greek mythology, history, cuisine and geography. Greek online lessons through the SFU and VLN partnership allow Greek language learners who have limited access to Greek language classes to continue studying their HL at the secondary level and earn high school credits. Even though opponents of online teaching, especially in language learning contexts, point out significant limitations of such environments as opposed to traditional classroom schooling, VLN involves practices that enrich the learners’ social experience through synchronous and asynchronous interactions (Vancouver Learning Network, 2014).

According to O’Connor (2011), this sort of “learning network provides opportunities for conversations with real people; it organizes events for students at its John Oliver location such as seminars or international movie nights. Online tools allow teachers and students to at times communicate in real time from different locations, and discussion forums and blogs are also used to reinforce learning” (O’Connor, 2011).

4. B.3.1.C Hellenic Community of Vancouver-St. George

The Hellenic Community of Vancouver is British Columbia's largest Greek Community. Established in 1927 and offering a wide range of programs for all ages, this institution serves as a cultural, educational and social centre for Hellenism on the B.C. coast. The Hellenic School of Vancouver (also known as St. George School), was founded in 1974. Currently, the school offers a well-organized preschool program as well as K-8 classes organized by the students’ age and proficiency level. In 2012/2013 the school had 92 registered students and seven teachers and operated as follows:
- Preschool programs (3-4 year olds), Monday and Wednesday from 4:00 to 6 p.m., or Tuesday and Thursday from 4:00 to 6 p.m., and Saturday from 9:30 a.m. to noon.
- Kindergarten: Monday and Wednesday between 4:00 and 6:00 p.m., or Tuesday and Thursday from 4:00 to 6:00 p.m., and Saturday from 9:30 a.m. to noon.
- Greek school levels 1-6: Monday and Wednesday: 4:00 to 6:00 p.m.; Tuesday and Thursday: 4:00 to 6:00 p.m.; Tuesday and Thursday: 6:00 to 8:00 p.m. (limited classes); Thursday: 4:00 to 6 p.m., and Saturdays: 9:30 to noon.

Students are assessed both by their teacher in class and by members of the school committee during the first month of classes and might be moved to a higher level (than the age appropriate) based on their proficiency level. In British Columbia, Greek Language and Culture programs are also offered by the Socrates Greek School in Vancouver, the Greek Orthodox Community of East Vancouver and the Kelowna Okanagan Greek Community Association in Kelowna.

4. B.3.2 Greek HLE in Alberta

Approximately 7,000 Greeks live in Alberta, concentrated in the cities of Calgary and Edmonton; both communities maintain substantial HL programs.

4. B.3.2.A Hellenic Society of Calgary

In 2013, the Hellenic Community School of Calgary celebrated 50 years of successful teaching and promotion of the Greek language and culture to children of Greek descent. The school offers classes for children from preschool to secondary levels and to students who want to advance their Greek and obtain credits towards their high school diploma. Courses
are also provided to adults who wish to learn the Greek language and traditions. In 2012/2013, the school, situated in Calgary’s Greek Community Centre, had more than 180 students and 15 instructors who taught a HL curriculum in Modern Greek language, religion, drama, dance, geography, history, music and mythology. The program for preschoolers costs $400 per school year and takes place as follows: Tuesday mornings (ages 3 to 4.5), from 9:30 to 11:30; Tuesday afternoons (ages 4.5 to 5), from 12:30 to 2:30; Wednesday mornings (ages 4.5 to 5), from 9:30 to 11:30; Wednesday afternoons (ages 3 to 4.5), from 12:30 to 2:30; Thursday mornings (ages 3 to 4.5), from 9:30 to 11:30; Thursday afternoons (ages 4.5 to 5), from 12:30 to 2:30; Saturday mornings (ages 3 to 5) from 9:30 to 12:00 noon. For students in Kindergarten to Grade 6, the program costs $450 and runs on Wednesday evenings between 5:30 and 8:00, and/or on Saturdays from 9:00 a.m. to 12:30 p.m.

The provincially recognized high school program Greek Language and Culture 15, 25, 35 is held on Saturdays, between 9:00 a.m. and 12:30 p.m. Courses for adults are offered at the beginner, intermediate and advanced levels on Wednesday evenings, between 6:00 and 8:00, in two terms at $360 per term. The first term is from September to December and the second from January to June.

4. B.3.2.B St George Greek Community School of Edmonton

The city of Edmonton has two Greek community organizations. The Greek Orthodox Community of Edmonton and District is the one affiliated with the Greek Orthodox Metropolis of Toronto (Canada). It operates the Greek Community School of Edmonton (also known as St George), an accredited HL school under Edmonton’s public school system. The program features an Alberta Education approved curriculum, Preschool to Grade 12 classes,
Credits 15/25/35, Adult Beginner classes, and Greek dance lessons. Teachers are from Greece and Edmonton. In addition to learning the Greek language, students receive instruction in Greek history, religion and geography. In 2012/2013, the school had 109 registered students and seven instructors. The student population is comprised of 20 preschoolers, 68 Grades K-8 students, and 21 in the secondary-credit program. The annual community tuition fee is $250 per student.

4. B.3.2.C Hellenic Heritage Language School of Edmonton and Region

The Hellenic Canadian Community of Edmonton and Region (HCCER) is a non-profit secular organization that was established in 1982 with a mandate to “[p]romote Hellenic Cultural Heritage, Language, Arts, Education and History in Canada” (Hellenic Canadian Community of Edmonton & Region, 2014). The Heritage Language School is housed at the Community Centre where many events, ceremonies, and other community activities take place. The school program offers Hellenic Education for all ages, from Kindergarten to Grade 12, and includes high school credit courses (15, 25, and 35) and adult classes. In 2013, the school had 65 students who pay no fees for their enrollment as long as their families are active members of the HCCER.\footnote{According to the website of the Hellenic Heritage Language School of Edmonton and Region, tuition for Kindergarten to Grade 12 and the High School Credit courses is included as a benefit with Community Membership Card which costs annually $30 per family and $20 for individual members. Tuition for adult Greek language classes is $100 but half of the amount is refundable upon completion of the school year.}
4. B.3.3 Greek HLE in Saskatchewan

Similar to the Greeks in neighbouring Alberta, Greeks in the province of Saskatchewan are also concentrated in two cities: Regina and Saskatoon.

4. B.3.3.A St. Paul's Greek Orthodox Community in Regina

The Greek Community of Regina was established in 1975. Five years later, the first Greek school was founded in order to facilitate learning among children of Greek immigrants. The Greek Heritage Language School has been operated ever since by a community board and is supported by the parents, the Greek Community of Regina at large and the Ministry of Education of Saskatchewan. Open to all ages, the school is available to both members of the Greek Community as well as other individuals willing to learn the language. In 2012/2013, the school operated classes from preschool through Grade 8, in a five-hour weekly program. Approximately 78 students were enrolled and nine instructors supported their learning in Greek language, Greek culture, history, mythology, geography and religion.

4. B.3.3.B Hellenic (Greek) Orthodox Community of Saskatoon

Greeks in Saskatoon have established an impressive reputation for their success in the hospitality industry and for their continuous involvement as a community that strives for prosperity while preserving its heritage and traditions. Since the 1970s, along with the opening of the cultural centre at the Assumption of the Virgin Mary Church, came the first Greek school that has been operating ever since to offer language and culture courses for the second and third generation members of the community. In 2012/2013, the Saskatoon Greek
Language School ran on Saturdays, from 11:00 a.m. to 1:00 p.m., with one teacher and ten students, ages three to 18, and the support of a team of volunteers who also organize successful fundraising and cultural events, such as the Ouzopalooza and the Greek Community’s participation at the local Canada Day celebrations and the Folkfest summer festival.

4. B.3.4 Greek HLE in Manitoba

More than 3,000 Canadians of Greek descent live in Winnipeg, Manitoba\textsuperscript{116} where they have recently established a Hellenic Centre to host many community programs such as the St. Demetrios Greek Orthodox Church and the homonymous Greek language school. This is a primary and elementary program that runs on Saturdays, 9:00 to 1:00 and offers approximately 120 hours of instruction in language, culture, geography and traditional dances. Upon demand, the school also provides language courses for adults. In 2012/2013, St. Demetrios had 65 students and seven teachers.

4. B.4 Learning Greek in Atlantic Canada

4. B.4.1 Greek HLE in New Brunswick

Approximately 500 Canadians of Greek descent live today in New Brunswick mainly in the cities of Fredericton, Moncton and St. John. The province has one of the few Hellenic Studies Centres in Canada, at the University of New Brunswick. For school age children the only Greek language program available in the province is in St. John.

4. B.4.1.A Centre for Hellenic studies (UNB)-Fredericton

The Centre for Hellenic Studies at the University of New Brunswick was established in 2007. It has been offering Modern Greek language courses since 2008. The Centre was founded by the Senates and the Board of Governors of the University of New Brunswick. The Dean of the Faculty of Arts and a governing body consisting of the Director, a faculty member and an advisory board (three faculty members and three members from the New Brunswick community) are responsible for the operation and financial support of the Centre. The Greek Canadian Communities of Atlantic Canada, Ontario and Quebec have also supported the Centre financially, along with assistance from various organizations such as the HHF and AHEPA. For the Modern Greek language program, the Ministry of Education of Greece provides a seconded teacher. Currently, the Centre is directed by Dr. Maria Papaioannou, and it offers the following courses: Modern Greek Language I, Intermediate Modern Greek I and Intermediate Modern Greek II.

In 2012-2013, ten students studied Modern Greek language in UNB, with the potential of receiving a Certificate in Hellenic Studies through the Classics and Ancient History Department. The Centre is working towards generating funds to maintain a Modern Greek language instructor on an ongoing basis, while the long term plan is to endow a Chair in Hellenic Studies. In addition, the Centre will introduce a prize for students taking UNB courses in the Modern Greek language, and in general post-classical Greece or Greek culture. Furthermore, funds for research studies and participation in conferences will be established to assist students (graduate or undergraduate) in their Modern or Ancient Greek studies.
4. B.4.1. B St. Nicholas Greek Orthodox Community (St. John, New Brunswick)

The only Greek language program available for the estimated 300 Greek Canadians in St. John is the school of the St Nicholas Greek Orthodox Church. The church was established in 1952, and the school has been operating since 1978, providing Greek language and culture lessons on a weekly basis. In 2012/2013, the Greek school of St Nicholas had one teacher and 25 students, all at the elementary level.

4. B.4.2 Nova Scotia

Although Nova Scotia’s current Greek-origin population does not exceed 2,000 people, the province has one of the most historic Greek communities in Canada. For the first three quarters of the 20th century, Greek immigrants arrived into Canada through the port of Halifax. The Greek Community of Halifax was established in the early 1930s, situated around St. George’s Greek Orthodox Church that remains today the cultural and educational heart of the local community. That is where the famous Greek Fest of Halifax has been taking place every June since 1986. St. George’s has also been the site of Halifax’s Greek school since 1970. In 2012/2013, the school had six teachers for 90 students and Greek language and cultural programs are offered not only to elementary students, but also to preschoolers and adults. St George’s School operates twice per week (Saturday mornings and Wednesday evenings), offering a five-hour weekly program that is officially recognized by the Greek Ministry of Education which supports the school by periodically providing teachers and books from Greece.
Part Three: Greek community organizations and their activities in Canada

4. C.1 Mapping Greek communities and their activities

Community as a concept and as a context is one of the salient facets of HLE. In the literature review chapter, we looked at the significance of studying and using a HL for the identity of HLLs, which includes the motivation of connecting with and belonging to a community group with particular cultural characteristics (McQuillan & Tse, 1995; Cho et al., 1997; Garcia et al., 2013). HLE enables learners to communicate with family members, appreciate their linguistic and cultural inheritance and partake in the social activities of a community with which their families are associated. Language and culture are contextualized within social spaces (i.e., the domains) and language learning becomes a meaningful process only when it facilitates real life communication.

In the context of Greek HLE in Canada, the community school and the community church are two domains—outside the home—where the HL and culture are primarily used and cultivated. The Greek community centre is another associated domain where members go to participate in Greek events and functions and get to learn and perform traditional Greek dances. The Greek restaurant and the Greek bakery are additional spaces where members of the community can find Greek products and taste Greek food. The Greek TV or radio stations and the Greek newspapers and web portals constitute further sources from which community members can gain access to Greek movies, Greek music, and Greek news. All the above domains connect people who share similar linguistic codes and cultural values and represent
HL landmarks which provide learners a sense of community, where they can express their ethnocultural identity (Damanakis, 2010b).

Greeks in the diaspora feel a sense of belonging by sharing a common language and generally a common religion. They are also connected by familiar traditions and social norms. Moreover, Greeks in Toronto define their community with an additional, geographical point of reference: the Danforth. Indeed, Danforth Avenue between Broadview Avenue and Donlands Avenue is the heart of the Greek neighbourhood where many community members live, shop and socialize. Lined with Greek restaurants and adorned with Greek signs, columns and statues, most prominently a statue and a bust of Alexander the Great, the Danforth is where most Greek events take place. It is also a place where Greeks feel closer to their motherland. In Greek HL courses, students participate in lessons that include aspects of the culture, geography and history of the “motherland”.

Nonetheless, many HL programs curricula lack reference to the locality of the culture. Community events, organizations and the local history are usually absent from the HL textbooks that in most cases are developed by language “specialists” who are physically distant from the community. HL students need to learn the language in relation to the aspects of the culture that they experience in their daily lives. This is why this study’s scope includes mapping the community, whether it involves physical locations (e.g., a church) or spaces that hold events throughout the year, such as the Greek national parades and festivals on “the Danforth” in Toronto. During our investigation of Greek HLE in Canada, we deemed it necessary to map all locations, organizations and events that conceptualize the Greek community. By recording what the community is currently comprised of, we facilitate critical comparisons with what was previously there and provide the grounds to monitor the
progress of the community group in the future through tangible or intangible "assets" that are long-lasting, threatened or vanishing.

Capturing all “living organizations” that the term Greek community encompasses has educational value. This effort allows Greek language teachers to incorporate the various organizations into their lessons, giving students the chance to establish contact in person—and not merely through abstract narratives or book illustrations—with a local and thus meaningful aspect of “Greekness” (Damanakis, 2010b). Anything Greek that exists in Canada is something that HL learners can experience and find relevant to their identity, as opposed to the distant places and stories their teachers or grandparents are talking about. For instance, if it were important for Greek HL students to learn about the new museum of Acropolis in Athens, which they might never have the opportunity to visit in person, it is equally and perhaps even more important to teach them about the exhibits of Greek interest located in Canadian museums which HL students can actually visit and experience.

4. C.2 Methodological considerations

The initial objective of this study in relation to community groups and organizations was to locate and map those directly associated with Greek language education in Canada. We were primarily interested in the organizations that operate some type of Greek school. However, in the course of the data collection, between March 2013 and September 2014, we found evidence of organizations that have no involvement with the operation of schools, yet they have been generating important work for the community which directly or indirectly can be classified as educational. Under this category, we found organizations that:
• Sponsor Greek language schools, departments of Greek studies in universities, and cultural events related to Greek HLE in Canada;

• Provide scholarships to undergraduate and graduate students of Greek origin or students interested in Modern Greek studies;

• Organize camps for students of Greek origin or for students who want to learn the Greek language and culture;

• Organize Greek cultural lessons such as traditional dances, music and theatre;

• Organize events in which the Greek language is spoken, where Greek dances are danced, where Greek customs and traditions are featured and important events of the Greek history are celebrated;

• Organize concerts and invite artists from Greece;

• Organize academic lectures of cultural, literary, historical, political, and community significance related to Greece and the Greek language;

• Represent specific regions of Greece and cultivate local traditions;

• Provide information, communication or social services in the Greek language.

Such activities are extremely relevant to HLE, as they contribute to the enhancement of the Greek HL curriculum with community events that connect the teaching of the language with elements of history, geography, traditions, music, arts and culture and provide solid opportunities for authentic communication in the HL.

4. C.3 Lists, databases and resources of Greek organizations in Canada

In order to develop a database of all Greek organizations in Canada, we conducted online research, through the Google search engine. We used key words such as “Greek-
organizations-associations-community-diaspora-Canada” both in Greek and English and found several listings that we used to compare the data that we had collected, as outlined in the third chapter. The organizations and community events that we have located are listed in the following section and demonstrate the scale of activities and capacities that Greek HLE could build on.

The catalogue of Greek organizations in Canada on the website ARKADIA/APKAΔΙΑ provides in total 14 entries. Developed in 2001, this resource is part of a website that serves the Greek region of Arcadia in Peloponnese, Greece. It lists in English only the names of Greek organizations in the diaspora as well as links to their websites. The same listings were found on other websites such the Hellenic Resources Network\textsuperscript{117} and several Greek language blogs.

The website of the World Council of Hellenes Abroad (SAE), lists 20 Greek organizations in Canada.

In addition, a publication of the Greek Ministry of External Affairs, entitled Identities of Greek organizations in the diaspora\textsuperscript{118} that was published for the fourth international conference of SAE provides the profiles of several Greek organizations in Canada\textsuperscript{119}. Each profile contains information about the year of establishment, the number of members and the mission of the organization, as well as a list of the board of directors, subcommittees, financial overview, administrative structure, recent activities and publications (Greek Ministry of External Affairs, 2001), (Appendix 4.39).

\textsuperscript{117} http://www.hri.org/
\textsuperscript{118} In Greek: Ταυτότητες Ομογενειακών Οργανώσεων
\textsuperscript{119} In total, 25 Greek-Canadian organizations are listed in this publication.
On Wikipedia, the Greek Canadian page features only a few listings of Greek Canadian organizations, including five charitable groups (American Hellenic Educational Progressive Association, Hellenic Heritage Foundation, Hellenic Home for the Aged, Hellenic Hope Center and Hellenic Scholarships); nine communities (Ottawa, Toronto, York Region, London, Montreal, Winnipeg, Calgary, Victoria and Vancouver); three trade organizations (Hellenic Canadian Board of Trade, Hellenic Canadian Lawyers Association, Hellenic Canadian Congress of British Columbia); and, two Performance art groups (Kyklos and Theatre Nefeli), (Greek Canadians, 2015).

Finally, on the website of the Athens-Macedonia News Agency (AMNA), under the title “ΟΜΟΓΕΝΕΙΑΚΕΣ ΟΡΓΑΝΩΣΕΙΣ”, which refers to organizations of the Greek diaspora, we found a comprehensive listing of Greek organizations in Canada. In total, among the 1,208 worldwide organizations listed in this database, 322 are Canada-based. AMNA provides the following information on each listing: names of organizations in Greek and English, city, address, and (if available) telephone(s), email(s) and links to their websites.

4.C.4 Searching for Greek organizations and events in Canada: sources and limitations

In our quest to discover and list the organizations and events of Greek interest in Canada, we faced a chaotic situation. The catalogues (archives) of the co-investigators

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120 AMNA is a Greek public news service founded in 2008 when the Athens News Agency and the Macedonian Press Agency were merged. The purpose of AMNA is to gather and analyze domestic and international news, photographs and audiovisual material distributed to the media in Greece, Cyprus and the Hellenic Diaspora. AMNA news service is used by international news agencies and organizations such as Reuters, AP, DPA, EFE, Factiva, Bloomberg and the Financial Times (AMNA, 2014).
contained hundreds of listings among which were many organizations that are no longer active or had changed their contact information.

We first updated our catalogues listings by "filtering" the existing data through the contents of Greek community websites. We also looked for their activities online, using two e-newsletters that promote community events: *Greek Events Previews* in the province of Ontario and *Hellenic Post @ Montreal* in Quebec. Information gathered from these two online resources was compared to additional online publications: the community newspapers *Greek Canadian News* and *Greek Press*, published weekly in Montreal and Toronto, respectively. Events that appeared in these online publications during the last two years provided evidence that the organizing community group is active. Community groups without recent activity (or for which it was not possible to trace recent activities) were not included in this database. For Western and Atlantic Canada, we relied solely on the websites of various Greek community organizations and media that are presented below.

While this study attempts to map the Greek Canadian organizations and their activities, it is not possible to identify each and every event that takes place in Canada by organizations related to the Greek community, since (a) it would require looking for hundreds of events, many of which are only known to a limited group of people, and (b) it would not necessarily offer any substantial benefit to HLE. Thus, we concentrated only on the events held on an annual or regular basis, considering that they constitute educational resources (i.e., language/culture practicing contexts).

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121 It should be mentioned that our research located many isolated Greek events - primarily music concerts - organized by community groups and privately owned companies in Canada that were advertised widely within the community and were very well attended. For instance, in Toronto alone, we found concerts of popular singers/artists from Greece taking place as
Overall, our database is comprised of (a) educational units (i.e., schools) where the Greek language is taught; (b) places where the Greek language is used (i.e., churches); (c) premises where the Greek culture is cultivated (i.e., cultural community centres); (d) premises where organizations and associations that support the teaching of the Greek language and culture are located; (e) premises where the Greek language and culture are presented to a wider audience (i.e., festivals, parades).

In the process of gathering and mapping information on such a vast number of organizations and events, it is inevitable that several errors will have occurred. Through the proposal for the development of a Greek/HLE portal, where this study’s database will be hosted (p. 301), we anticipate that the community users’ feedback will help us correct any inaccuracies and update our listings.

Although few Greek organizations are active across Canada, the vast majority of them are located in the provinces of Ontario and Quebec, particularly in the two largest cities, Toronto and Montreal and their suburbs. In the following section, I list first the Pan-Canadian Greek organizations and continue with the ones operating in Quebec and Ontario, Western and Atlantic Canada. Along with the profile of each organization, some of their frequent or annual activities are included, primarily the ones considered as substantial to the cultivation of the Greek HL in Canada.

4. C.5 Pan-Canadian Organizations

This category of Greek community organizations in Canada includes mainly associations that have a mandate to operate in every region of Canada where the Greek language is used at least once per month (Appendix 4.40). Such events prove and promote the existing cultural connection between Greece and the Greek communities in the diaspora.
presence is found. Such entities are the Greek Orthodox Metropolis of Toronto (Canada), AHEPA, SAE, the Hellenic Canadian Congress, federations of regional cultural associations and Greek media (Appendix 3A3, 3A4).

4. C.5.1 Greek Orthodox Metropolis of Toronto (Canada)

Operating under the jurisdiction of the Ecumenical Patriarchate, the Greek Orthodox Metropolis of Toronto (GOMT) serves approximately 350,000 Greek Orthodox Christians. Under the tenure of Bishop Sotirios, GOMT operates 76 churches and oversees several services. Greek Orthodox churches are considered essential to Greek HLE in Canada, as they constitute a network of sites where Greek language and culture, along with the Greek Orthodox faith, are cultivated. Within the facilities of many churches, Greek language programs are offered. Furthermore, on Sundays and on all major Greek Orthodox celebrations throughout the year, community members gather at churches to participate in

122 “The present Metropolitan of the Greek Orthodox Metropolis of Toronto (Canada), Sotirios, was elected Bishop of Constantia on December 18, 1973 and ordained on January 27, 1974. He was promoted to Bishop of Toronto in 1979 and Metropolitan of Toronto in 1996” (Greek Orthodox Metropolis of Toronto, n.d.).
123 The Greek Orthodox communities and churches in Canada are listed in the Appendices section.
124 GOMT services (in parentheses are the years of commencement): The Annual Youth Assemblies (1980); a monthly newspaper, Orthodox Way (1982); Social Services (1984); Metahomes (1984), providing transitional housing for the homeless; Greek Orthodox Order of Canada (1987); weekly television program Orthodox Voice (1990) broadcast across Canada; School of Byzantine Music (1991); Convents of St. Kosmas of Aitolos in Ontario and the Virgin Mary of Consolation in Quebec (1993); Greek Orthodox Education in Ontario, (1996) (“Metamorphosis” Greek Orthodox Day School, “Metamorphosis” Child Care Centre, Toronto, Metamorphosis Preschool, Toronto, “St. Nicholas” Child Care Centre-Toronto). Homes for the Aged, (nine Homes: Toronto, Montreal, Laval, Vancouver); 50 Homes for Needy Families (Thunder Bay); Toronto Orthodox Theological Academy (1998); “Metamorphosis” Summer Camps (1999); Metropolis Cultural Centre (2002) (Greek Orthodox Metropolis of Toronto, n.d.)
liturgies which are partly operated in the Greek language. Thus, churches offer to HL speakers a domain where the language is used and promoted.

The role of Greek Orthodox Metropolis of Toronto (Canada) in Greek HLE in Canada is pivotal. Many church-based Greek language and culture programs operate with the support of the central education office of GOMT. Since 1996, the Metropolis has established the first Greek-Canadian elementary and middle school in Ontario, where the Greek language is taught daily as part of the school’s trilingual curriculum. The office of Education of the Metropolis organizes seminars and workshops throughout the year in various Canadian cities, distributes books and Greek language and culture educational material and works closely with the Office of the Education Counsel of the Greek Consulate in Toronto and many Greek communities across Canada to support Greek HLE at all levels (Volonakis, 2001).

4. C.5.2 AHEPA Canada

The American Hellenic Educational Progressive Association (AHEPA) is one of the largest Hellenic heritage groups in the world and a significant philanthropic organization in North America promoting Hellenism and values such as Education, Philanthropy, Civic Responsibility, and Family and Individual Excellence. AHEPA is the men’s division of an umbrella organization that also includes a women’s division called “Daughters of Penelope” as well as youth divisions known as the “Sons of Pericles” and the “Maids of Athena”. The organization was founded in Atlanta, Georgia in 1922 and the first Canadian Chapter of AHEPA was established in Toronto in 1928. AHEPA is divided in districts, three of which refer to regions in Canada: (i) District 23 includes Ontario, Quebec and the Maritimes with active chapters today in Windsor, London, Kitchener, Hamilton, Toronto, Ottawa and
Montreal; (ii) District 2, in Manitoba, Saskatchewan and Alberta, operates AHEPA Chapters in Winnipeg, Regina, Calgary and Edmonton; British Columbia is District 26, with AHEPA chapters in Vancouver, Burnaby and Victoria (AHEPA, n.d.). The national and regional AHEPA organization in Canada offers several annual scholarships to young Canadians of Hellenic descent. These scholarships include:

- The Nick Logethitis Journey to Greece Scholarships, awarded to Canadian residents who are university or college students and either members of the AHEPA family (including spouses, children or grandchildren) or of Hellenic heritage (through a parent, grandparent or a spouse).
- The Dr. Dimitriadis Memorial Scholarship, awarded to a student of Hellenic heritage or an AHEPA family enrolled in a school of medicine at a Canadian university.
- The Penelope Scholarship Awards to students of Hellenic origin enrolled in a full time post-secondary program of study in a Quebec accredited institution.
- AHEPA Toronto offers the Celebrate Excellence in Greek Achievement (CEGA) Awards, honoring individuals, who have excelled in their respective fields, and serve as role models within and beyond the Hellenic community (nominations in May, notifications of recipients in June). Other events organized by AHEPA, across Canada include golf tournaments, picnics and dances for fundraising purposes in support of charitable causes.125

125 The 2014 AHEPA Toronto Charity Golf Classic held in August 18, raised funds for the Schizophrenia Society of Ontario.
4. C.5.3 Greek Diplomatic Representation in Canada

The Greek Diplomatic Missions in Canada are not considered community organizations, as they do not represent the community itself but rather the Greek state. Nevertheless, we have included its various offices and relevant information in this study because they signify points of interest for HLE. The offices of the Embassy and the Consulates of Greece in Canada can offer valuable information to community members on issues concerning Greece and the Greek-Canadian relationships which are very important for the hybrid identity of Canadians of Hellenic descent. The Greek Embassy and Consulates, often organize events to celebrate important days for Greece (such as the two national days) and offer information about trade activities, career opportunities, travelling, education, and culture.

Since many Canadians of Greek descent are also Greek citizens who frequently travel to Greece or have legal issues and interests there (e.g., real state, taxation, national service duties etc.), the services provided by the Consular Missions are of high importance to the members of the Greek Canadian community. Teachers and students of Greek HL programs often visit the Greek diplomatic mission offices in Canada for information and resources. The range of services that are offered daily to community members in the Consulates, include applications and procedures for the Youth Mobility Program, Greek citizenship and passports, Power of Attorney to be used in Greece, delivery of legal documents, verification of the authenticity of foreign documents and dozens of other affairs that concern Greeks who live in Canada or Canadians who are somehow connected to Greece (Hellenic Republic, n.d.).
4. C.5.4 Canadian Hellenic Congress

The Canadian Hellenic Congress (CHC) was established in 1982 to represent Greek Canadian communities across Canada. Over the years, the structure of this secular organization has changed, but originally, CHC membership included (Greek) regional cultural associations, professional groups, student associations, and so on (Constantinides, 2004). The idea behind the establishment of the Congress was to create a flexible tertiary body to represent Greeks in Canada and to promote the Hellenic national issues (Kalyvas, 2015). While CHC still exists today and is quite active in the Western provinces, the Congress’s mission was undertaken gradually by the Canadian chapter of World Council of Hellenes Abroad, a body that fell into hibernation almost 15 years after its establishment (see the following section). The only reliable source of information on the Congress’s current activities that was located by this study is the official CHC website. The CHC represents organizations which are affiliated with the Hellenic Canadian Congress of Quebec, the Hellenic Canadian Congress of British Columbia, the Hellenic Canadian Congress of Alberta and the Hellenic Canadian Federation of Ontario.

Based on the material published on the Congress’s website over the last two years, most activities involve providing information to members and the community at large regarding education, immigration, taxation and policy affairs. The Canadian Hellenic Congress held its last Annual Convention & Elections at the Pan Macedonian Cultural Centre in Toronto, Ontario, on Sunday September 30, 2012. Since then, several events in which the Congress has participated include meetings with Canadian officials and Greek diplomats in Canada concerning the new Greek immigration wave to Canada, and fundraising events to support the Congress’s initiatives and services.
4. C.5.5 SAE Canada

The World Council of Hellenes Abroad (SAE) was established in 1995 as part of an ambitious plan of the Greek State to bring together the Greeks of the diaspora in a global network. SAE’s role in relation to Greece, which funded and supported the Council for almost 15 years\textsuperscript{126}, was to provide advisory services to the Greek Government on issues related to Greeks abroad and “to bring together the Greeks of the Diaspora in a global Network aimed at planning and materializing programs for the benefit of the Omogeneia” (SAE, 2014). The first Assembly of SAE was held in Thessaloniki (SAE’s permanent headquarters) and elected its first president, Andrew Athens from Chicago, USA. The second president, Stefanos Tamvakis, was elected in 2006. In the same year, SAE was re-organized in seven regions: USA, Central-South America, Europe, and the former Soviet Union countries, Africa-Near/Middle East, Oceania-Far East and Canada. SAE Canada had its headquarters in Toronto. Ioannis Dagonas was elected as the SAE Canada Coordinator, following Costas Menegakis’ (first SAE Canada coordinator) resignation due to his election to the Canadian Federal Parliament. SAE Canada’s latest activity was the co-organization of the conference \textit{Insight to Hellenism} in Toronto in March 2011, bringing together representatives of Hellenic Student Associations across Canada to discuss national Greek issues including the Macedonian name controversy, the Cyprus problem and the economic crisis. During the years of its operation, SAE Canada organized many events and conferences and published reports on various aspects of the Greek community life in Canada, including

\textsuperscript{126} At the present time SAE is inactive mainly due to the economic crisis in Greece. The Greek Ministry of External Affairs is about to introduce a plan for the re-activation of a self-financed SAE. The bill on SAE’s new structure and role is expected to be introduced to the Greek Parliament by the end of 2014 (ENET, 2014).
HLE. While SAE’s future is unclear at this point, many points of the reports that were prepared by the Council concerning the challenges and the future of Greek HLE in Canada will be discussed in the next chapter.

4. C.6 Greek Media in Canada

Most HL learners, nowadays, have access to music, news, sports, television programs, and movies in their HL. The Internet provides fast and free, in most cases access to multimodal Greek. However, the local community media (i.e., newspapers, websites, radio and TV stations) remain very important for HLE, since they provide information about the community rather than the country of origin and can relate better to the identity of some HL speakers. Moreover, some of these media can be useful educational resources (e.g., for school trip visits to their offices, as reading or listening materials in HL classes, etc.). Several newspapers, magazines, radio programs and television shows have provided local entertainment and coverage of national and community news since 1923 when ESTIA, the first Greek-Canadian newspaper, was published in Montreal (Constantinides, 2004). During the 1990s, satellite technology has allowed Greeks in Canada to establish a daily connection with Greece through the transmission of national Greek channels (i.e., ERT, ANT1, etc.).

In 1996, Odyssey Television Network (OTN) received a license by the Canadian Radio-television and Telecommunications Commission (CRTC) to broadcast Greek language television programs. OTN is the first Greek Canadian TV Network. It was founded by Peter and Kiki Maniatakos who previously owned the newspaper Greek-Canadian Chronicles and the radio Station CHCR. Based in Toronto, OTN hosts community programs from Ontario, Quebec and British Columbia and re-broadcasts across Canada several national Greek
channels (ANT1, Mega, Alpha) via cable and satellite. The same company also operates a Greek language radio station (CHTO) in Toronto where one more radio station, the CHIR, serves the Greek community. In Toronto, three weekly newspapers (*Evdomada, Greek Press* and *Hellas News*) and two monthly reviews (*Patrides* and *Hellenic Review*) are published both in Greek and English. Monthly publications covering the news of the Greek community in southern Ontario are also headquartered in the cities of Hamilton and London.

In Quebec, several public radio stations offer Greek language programs featuring Greek music and community news. These stations are MIKE 105.1 FM, CFMB Radio Montréal and Radio Centreville 102.3 FM. A Greek program is also offered through the GR COSMOS website, and on a weekly basis, news and events from the Greek community of Quebec are presented by local community producers through the nationally broadcasted OTN, stationed in Toronto. Two weekly newspapers are currently published in Montreal: *The Greek Canadian Tribune* and *The Greek-Canadian News*. Magazines and monthly newspapers are published from time to time covering the local community activity. In Western Canada, we found a Greek language magazine published in Alberta; a newspaper and a radio program are the main Greek community media British Columbia (See Appendix 4.42).
4. C.7 Greek organizations and events in Quebec

4. C.7.1 Hellenic Community of Greater Montreal (HCGM)

HCGM is one of the most prestigious Greek community organizations in Canada, with more than 100 years of history\textsuperscript{127} and a remarkable contribution to Greek HLE\textsuperscript{128}. The Montreal Greek community’s day schools serve as a model to Greeks in the diaspora for the high standards of teaching the Greek language—along with French and English—that they have established over the years. In addition to the elementary private school, \textit{Socrates-Demosthenes}, the HCGM provides more Greek language programs to students of Hellenic descent and those interested in learning the Greek language and culture in secondary and continuing education settings. It operates weekend programs across Montreal for members of all age groups and organizes several cultural events in order to bring community members together and raise funds for its educational, religious, cultural and social services. Several events are organized on an annual basis by the HCGM:

- The Hellenic Social Services of Quebec of the HCGM offers a weekly food distribution service both in Montreal and Laval to a total of 100 households.

\textsuperscript{127} The Hellenic Community of Greater Montreal has been serving the Greek population of the greater Montreal area (Montreal, Laval and South Shore regions) since 1906. For over 100 years, the HCGM has continuously been representing proud Quebec citizens of Greek origin, who have settled and continue to settle in the greater Montreal area.

\textsuperscript{128} The mission of the HCGM as quoted from the official website of the organization, states: “Our goal is to constantly enrich and unify the members of our community, by bringing them together, responding to their needs as well as, strengthening our bond with other cultural communities in the Greater Montreal area. Our forefathers built their dream; we are preserving our heritage for generations to come!”
• The Greek summer festivals\textsuperscript{129} bring together members of the community as part of a summer tradition that resembles the Greek village “panegyric events”.

• The Easter Meal for the Elderly is a festive event organized to honor the senior members of the community. Students of the 'Socrates-Demosthenes' school raise money for underprivileged children in Greece.

• Greek Independence Day celebration events take place every year in Montreal to commemorate the beginning of the revolution that led to Greece’s independence from the Ottoman Empire. The HCGM organizes each year, usually on the weekend of or before the 25\textsuperscript{th} of March, a Greek Independence Day Parade, a Dinner celebration, and an Official Wreath Laying Ceremony at the Tomb of the Unknown Soldier, near Laval City.

• Special events are organized to honor the 28\textsuperscript{th} of October Greek National Day, the Christmas and New Year holidays, as well various musical, theatrical, athletic and cultural performances to showcase the Greek tradition and celebrate the accomplishments of the Greek Canadian youth in Quebec.

Many events take place during the year in the schools of the HCGM which remain at the centre of the community’s life in Montreal. HCGM’s alumni have established the \textit{Socrates Educational Foundation} with a mandate to provide financial support for the advancement of trilingual education (French, English and Greek), in schools of the Hellenic communities throughout Canada. Among the main challenges for the HCGM in relation to the organization’s efforts to provide affordable Greek language education for the generations

\textsuperscript{129} The 2014 events took place at the Holy Cross Church, 4865 du Souvenir, Chomedey in Laval and the “Evangelismos Panigiri”, August 15-17 at 777 St-Roch, featuring Greek live music, dancing and tastes of the famous Greek cuisine.
to come are the province’s funding cuts to private schools that affect the viability of Quebec’s ethnic community day schools (Johnston, 2007). This issue will be discussed further in the next chapter.

4. C.7.2 Hellenic Scholarships Foundation

The Hellenic Scholarships Foundation was established in 1987 by university academics of Hellenic origin and the student associations of McGill and Concordia Universities. HSF’s mission is to honour and award stellar students of Hellenic origin attending institutions of higher learning in Quebec. The Hellenic Scholarships Foundation organizes a competition for a number of scholarships\(^{130}\) to undergraduate and graduate students of Hellenic descent, and students pursuing Hellenic Studies, regardless of ethnic origin.

\(^{130}\) These scholarships of $2,000 each per student, for the 2013-2014 academic year, consisted of the following:

1. Gerry Sklavounos - MNA Laurier-Dorion Scholarship
2. Guy Ouellette - MNA Chomedey-Laval Scholarship
3. Lazaros Kalipolidis Family Scholarship,
4. Vasilios Tsoliis Foundation Scholarship
5. Hellenic Medical Association of Quebec Scholarship
6. Hellenic Community of Greater Montreal Scholarship
7. Hellenic Board of Trade of Metropolitan Montreal Scholarship
8. Sam and Mary Charalambakis Scholarship
9. Constantina N. Frangouli Scholarship
10. Canadian Institute of Steel Construction CISC-ICCA Scholarship
11. General Consulate of Greece in Montreal Scholarship
12. Cretans’ Association of Montreal Scholarship
4. C.7.3 Hellenic Board of Trade of Metropolitan Montreal (HBOT)

HBOT is an organization dedicated to ensuring a strong and vibrant future for Montreal’s Hellenic business community through networking professionals, entrepreneurs and other business leaders of Hellenic origin, showcasing Greek-owned businesses to the Montreal business community, promoting Hellenism, and fostering social, business and career opportunities for young adults as well as mentorship for Greek HL students. Past events of the HBOT include Christmas celebrations, “Discover HBOT” Networking Cocktails and the “DEKA Awards”, an industry-wide competition that recognizes outstanding Hellenic individuals, businesses, and organizations in the Greater Montreal area who have contributed to the enrichment of the Hellenic business community.

4. C.7.4 Regional-cultural groups

Greeks emigrated from different parts of the country, usually from villages of rural areas with distinct customs and traditions. Upon their arrival in Canada they established local groups known within the community as ethno-cultural associations. These groups have, in some cases, hundreds of members and their role in preserving the Greek heritage is essential. They organize annual events and maintain programs to teach traditional dances and local customs to the new generation. The ethno-cultural associations are particularly active in celebrating Greek cultural, religious and historical events. Their functions bring together community members of different generations who enjoy with theatre, dance and music performances accompanied frequently by traditional Greek dishes. Many of the Greek community organizations are also known for their philanthropic mission. The Hellenic Ladies Benevolent Society (HLBS) is a non-profit organization that came into existence in
Montreal in 1922 with a mandate to help the needy within the Hellenic community of Montreal and vicinity\textsuperscript{131}.

HLBS holds various fundraising events each year, including an annual "Ilios Glendi Benefit Event," funding the Summer Camps Program for underprivileged children and seniors in the Hellenic Community” (Hellenic Ladies Benevolent Society, n.d.).

Another philanthropic initiative is \textit{The Shield of Athena}; a non-profit organization that provides emergency shelter and professional services to women and their children who are victims of family violence. The services provided by this organization adapt to the needs and challenges of the diverse ethnic population in Montreal (See Appendix 4.43 for information on Greek community organizations in Quebec).

\section*{4. C.8 Greek organizations and events in Ontario}

The idea of keeping Greek Canadians updated on the plethora of events taking place each week in the Greek community made it to the electronic era through the e-newsletter "Greek Events Previews" (GEP). Established in 2005 as “Sneak Previews of Greek Happenings Near You", GEP is an initiative of the Ryerson University Professor George Gekas and his son Michael who thought of this medium in order to “promote Hellenic culture, civilization, and traditions by consolidating in one place the wide variety of different events occurring in the Greek \textit{paroikia}” (Greek Events Previews, n.d.). Circulated to more than 2,500 subscribers, GEP promotes and supports Greek Canadian artists and encourages

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\item This Society has evolved with the times in order to respond to the ever-changing needs of its community offering services in the areas of Crisis intervention (i.e. Food, rent, clothing, furniture, utilities, medical expenses), Community services (i.e. Summer camp for children, elderly and handicapped; education; referrals to government and social agencies; translation and counselling services), Compassionate aid (i.e. Christmas and Easter financial help; burial plots and expenses).
\end{itemize}
\end{footnotesize}
Greeks to preserve their heritage through participation in community events that include festivals, parades, Greek school activities, fundraisers, dances, shows, plays, lectures, concerts, university lectures and more. GEP is hosted on a website, but most subscribers receive it via email. This service has proven to be a very reliable resource for this study’s objective of mapping the various activities of Greek community groups and organizations in Ontario.

4. C.8.1 Traditional dance groups

While many Greek community organizations in Ontario have their own cultural and traditional dance groups, Klironomia, Levendia-X and Paradosi are three of the most well noteworthy initiatives.

*Klironomia* is a biennial Hellenic Folklore educational conference in Canada that started in Toronto by Lucy Grigoriadis in 1993. Since then, Klironomia has promoted the study, development and practice of Greek folkloric culture through an educational dance conference that takes place in different Canadian cities every two years. The *Klironomia* goals, as stated on the website of the organization are: i) “to stimulate awareness of the traditional Hellenic arts with a focus on dance, traditional costumes, music and instruments; ii) to educate Hellenes of the diaspora through a forum where information on the various vocabularies, regional dance styles and techniques are shared and exchanged; and iii) to promote the Greek cultural identity through the presentation of costumes, traditions and heritage” All the above mentioned objectives are foundational for HLE that takes place not only in schools and classrooms through the studying of the target language but also through traditional dancing and arts that are more attractive to the new generation of students and
make every HL program or school that cultivates them more fun for the students (Klironomia 2014).

*Levendia -X Hellenic Folklore Association* is a professional dance group that aims to preserve and cultivate Hellenic culture by focusing on Greek dance. Since its inception in 1996, the group has performed in many venues in the province, nationally and internationally (Levendia, 2014).

The following anonymous message, found on the website of *Paradosi* represents what this traditional Greek dance group stands for: “Dancing is one of the great Greek traditions, described as motion arising from emotion. Evolved from drama, music and song, dance has provided an opportunity to communicate visual expression and regional heritage. Over the ages, dancing has brought the Greek people together. Displayed by the mightiest of Kings, the humblest of villagers and all throughout contemporary society, dancing has unified the Greeks to their ancestry and to their future” (Paradosi, 2015).

4. C.8.2 Regional cultural groups

A myriad of Greek regional cultural groups were established during the 1960s, 1970s and 1980s in Ontario when Greek immigrants organized such associations to share events and traditions with compatriots from the same island, town or village in Greece. Nowadays, only some of these groups remain. However, they have managed to participate vividly in the broader community life and also take part in Greek national celebrations, such as the two parades held in Toronto’s Greektown, along Danforth Avenue, every year around the 28th of
October for Oxi Day and 25\textsuperscript{th} of March for Greek Independence Day\textsuperscript{132}. A selected number of regional-cultural groups that over the years have contributed significantly to the advancement of Greek HLE in Canada are presented in the following section.

4. C.8.2.1 Pan-Macedonian Association

Founded in 1960 in Toronto, this Association connects the Greek-Canadians who originated from Macedonia, Greece. With its headquarters on Danforth Avenue, in the heart of Toronto’s Greektown, Pan-Macedonian is the umbrella organization of more than 50 Greek cultural associations across Ontario, whose founding members immigrated to Canada from villages, towns and cities of the regions Kastoria, Florina, Pella, Kozani, Drama, Kavala, Imathia, Pieria, Kilkis, Serres, Halkidiki, and Thessaloniki\textsuperscript{133} (Appendix 4.44). Over more than 50 years of its existence, Pan-Macedonian has provided financial support to several Greek educational projects in Canada (e.g., funded scholarships and Greek-language university programs), philanthropic causes in Greece (to support victims of natural disasters) and organized hundreds of events ranging from lectures on literary, political and cultural topics to cinematography and fashion. The Pan-Macedonian cultural centre is also used by other Greek community organizations and Greek HL programs to host various functions.

\textsuperscript{132} These are the two National Greek Days commemorating the country’s participation in WWII and the beginning of the 1821 revolution against the rule of the Ottoman Empire.

\textsuperscript{133} Pan-Macedonian collaborated with its member associations from the region of Florina and the Thessalonikeans Society to establish the Florina and Scarborough Fraternization (1983) and the Thessaloniki and Toronto Friendship Agreement (1986).
4. C.8.2.2 Pontian Brotherhood

Established in 1963, the Brotherhood Pontian Toronto “Panagia Soumela” is the ethnocultural association of Greeks from Pontus. This Association cultivates the Greek language and the Pontiac dialect and customs as well as the traditional music and dances of Pontus through various programs and events held each year in Toronto. The most important event for the Brotherhood is the Greek-Pontian Genocide Memorial Day\(^{134}\) that is commemorated by the laying of a wreath by the Brotherhood at the Pontian Memorial, a public monument in Toronto that was created to honour the Greek Christians who were slaughtered in Turkey between 1913 and 1923.

4. C.8.2.3 Cretan Association

The Cretans’ Association of Toronto “Knossos” was founded in 1961 by Greek immigrants from the island of Crete. The mission of this non-profit organization is to preserve the history and culture of the island. Each year Knossos organizes numerous activities for its members and the broader Greek community in Toronto. This Association is famous for its dance groups and particularly the children’s traditional dance group that participates each Sunday in dancing and music lessons at the Association’s Youth Centre and prepares performances such as the ones that take place at the annual Cretan dance, the Holocaust of Arcadi\(^{135}\) and the Battle of Crete\(^{136}\) memorial events.

\(^{134}\) Greek-Pontians across the world strive for the recognition of the genocide of hundreds of thousands of their ancestors by the Turks, (Jones, 2010, Fotiadis, 2004).
\(^{135}\) The Arkadi Monastery stands today as one of the most recognized symbols of freedom in Crete. In November 1866, during the Great Cretan Revolution against Ottoman rule (1866-1869) almost 1000 Cretans, mostly women and children, took refuge in the fortress-like monastery. On November 7, Mustafa Giritli pasha and his troops attacked. When the
4. C.8.2.4 Pan-Messinian Association

The Pan-Messinian Association of Toronto “Papaflessas–Ipapanti” is a non-profit group established in 1962 to promote Greek culture with a particular mandate, which is to foster the ties between the Messinians of the diaspora and their homeland. Every year, the Panmessinian Association of Toronto organizes a very popular Greek dance program that accepts learners as young as four years old. One of the most significant educational accomplishments of this group is the coordination of the Kalamata Summer School. For over a decade, the Messinians of Toronto have collaborated with other Messinian Associations across Canada, the USA and internationally, the University of Peloponnese in Kalamata, Greece, and the regional municipal authorities to hold a summer school program. Kalamata Summer School hosts for one month students from the USA, Europe and Australia who wish “to learn the Greek language and history, and experience the Greek culture in its natural environment” (Pan-Messinian Federation of USA and Canada (n.d.). The program which is unique for its structure and educational significance will be further described in the following chapters as part of the discussion on recommended collaborative actions that promote Greek HLE worldwide and particularly in Canada.

besieged realized that they could not hold back the Turks, they set fire to the powder magazine as the troops entered a gate, blowing up themselves as well as the attackers. This heroic event brought attention and support to the Crete’s war for freedom among the public opinion of the Great Powers in Europe (Detorakis, 1994).

The Battle of Crete, during WWII, started on May 20, 1941, when Adolf Hitler launched an airborne invasion of Crete under the code name Operation Mercury. Greek and Allied forces, supported by Cretan civilians, defended the island. The battle lasted for 10 days, and it was the first where German paratroops were used on a massive scale. Due to the heavy casualties suffered by the paratroopers, Germans did not engage in such airborne operations throughout the rest of the war (Beevor, A. 1991; Detorakis, 1994).
Many more organizations that represent particular Greek regions have managed to build their own cultural centres, maintain youth and dance groups and initiate programs to preserve their heritage. The Associations Department of the Greek Community of Toronto is the organizational umbrella for many of these groups and hosts several of their annual meetings at the Polymenakion Cultural Centre\textsuperscript{137}.

4. C.8.2.5 Greek Community of Toronto (GCT)

Originally founded in 1909 as the Greek Orthodox Community of St. George-Ontario, the Greek Community of Toronto is considered as one of the most historical and dynamic organizations of the contemporary Hellenic Diaspora. With a mandate to preserve and cultivate the Hellenic language, culture, faith and values in Canada, the GCT has grown over the years into a non-profit organization that owns four churches, three community centres and offers Greek language and culture programs for Toronto’s Greek youth. Despite some serious political problems of the past (1950s-1980s) and the unsuccessful attempt to create a new Hellenic Centre under the leadership of former president Costas Menegakis, the GCT continues to be acknowledged as a civic organization that represents thousands of Greek Canadians who reside in Toronto and surrounding regions. Officials of the GCT are invited each year by the municipal and provincial governments when the Greek national days are recognized at the Queen’s Park and the City Hall, and the Canadian media focus on the GCT whenever Greece appears prominently in the headlines. Each year, the GCT organizes parades and festivals. Students and members of its Cultural and Education Department perform traditional dances and theatrical plays at various multicultural events. Among the

\textsuperscript{137} The Centre is named after Leonidas Polimenakos, a medical doctor and former president of the Greek Community of Toronto
highlights in the GCT’s recent history are: the group’s pivotal role in the establishment of the Ontario’s Heritage Language Program in 1977; GCT’s participation in the 1996 Exhibition in Toronto, presenting aspects of the Greek culture and hospitality to thousands of visitors; the hosting of the Olympic torch on its way to Vancouver for the 2010 Olympic Winter Games (Balogiannis, 2009) in an event that coincided with the celebrations of the Community’s 100th anniversary (Greek Community of Toronto, 2009a.), and the TDSB’s recognition of March as Greek Heritage Month (Toronto District School Board, 2014b). Particular reference should be made to the GCT’s theatre troupe Nefeli. Under the leadership of Nancy Athanasopoulos, who founded this group in 1991, Nefeli has performed at numerous cultural events across Canada, USA and Greece, and it has won various awards as one of the best cultural groups of the Greek Diaspora (Soldevila-Tombros, n.d.)

At the educational level, further to what was discussed in the first part of this chapter, it appears that the Greek Community of Toronto is currently confronting many challenges in maintaining its leading role in Greek HLE. Due to demographic changes, a significant percentage of the new generation of Greeks in Toronto have moved away from the historical centre of the community (East York and Scarborough) where the GCT offers most of its programs. Over the recent years, various Greek community groups situated in Toronto’s northern and western suburbs have organized quite popular Greek HL schools. Furthermore, the GCT has difficulty in competing with the IL programs that the public School Boards offer which are practically tuition-free and available in several school locations across Toronto. Nevertheless, during the drafting of this dissertation, the GCT has announced the development of a new curriculum and the publishing of textbooks in collaboration with a Greek university aimed at the new generation of Greek HL students (See Appendix 4.45). Overall, GCT continues to be one of the major providers of Greek HLE in Canada.
4. C.8.2.6 Hellenic Home

While HLE is focused on the education of the new generations of Greek Canadians, the community at large has not forgotten its senior members. In fact, one of the most well established and supported community organizations in Toronto is the Hellenic Home. It was incorporated in 1974 as a community-based, non-profit, charitable organization that provides housing and long-term care for seniors. The Hellenic Home’s first phase was completed in 1986 with 150 apartments and a meeting area; eight years later the second phase added 82 long-term care beds and 75 apartments. In 2004, the Hellenic Home opened a new Long-Term Care facility in Scarborough. Today the Home maintains 225 independent living seniors’ apartments and operates two Long Term Care facilities. The Home proudly offers a unique cultural setting that honours the customs and traditions of its residents, most of whom are of Greek ethnicity, yet also makes a commitment to provide for the needs of individuals from diverse backgrounds. Through its Adult Day Program, the Home offers social, recreational and therapeutic service for older adults with physical or cognitive challenges. Two Greek Orthodox chapels were built within the Home’s facilities to address the spiritual needs of the residents (Hellenic Home, 2014).

4. C.8.2.7 Hellenic Hope Centre

A vulnerable part of the community, people with physical and developmental disabilities and their families, are supported by the Greek Canadians in Toronto. In 1999, several parents of Hellenic descent with children with special needs attended a meeting to discuss the need for a support mechanism for their children and their families. This meeting led a year later to the founding of the Hellenic Hope Centre, (HHC) a non-profit charitable
corporation. The Greek community has provided unlimited support and commitment toward the fulfillment of the HHC’s goal of “sustaining the highest level of quality care and services for all persons with special needs and providing in the years to come expanded day programs and residential services in a new facility as well as the creation of a resource centre that will offer better access to services in the community” (Hellenic Hope Center, 2014).

4. C.8.2.8 Hellenic Heritage Foundation

Since its establishment in 1996, The Hellenic Heritage Foundation, a charitable non-profit organization based in Toronto, has proven to be a leader in supporting Greek education in Canada at all levels. Dedicated to working hard to preserve and promote Hellenic heritage and culture, the HHF has raised more than 5.5 million dollars and funded various projects in Canada.

In tertiary education, the HHF has provided funding for the Hellenic Heritage Foundation Chair, Graduate Fellowship and Perpetuity Undergraduate Scholarships in Hellenic Studies at York University. It supported the organization of the Educational Conference and Lecture Series in Toronto for Greek Academics and funded the Centre for Hellenic Studies at the University of New Brunswick. The most recent success of the HHF has been its partnership with the Centre for European Studies of the Munk School of Global Affairs for the Hellenic Studies Initiative through which a new program in Modern Greek language, History and Politics is being established at the University of Toronto.

For the elementary and secondary Greek HLE, the HHF funded Greek language textbooks and initiatives for teacher and curriculum development. In addition, the HHF has sponsored various cultural organizations such as the Greek Community of Toronto in order
to improve its school infrastructure and acquire new technologies for the Greek language learners as well as the *Theatre Nefeli* productions. Moreover, HHF has funded the *Greek Film & Foto Week* event, hosted in Toronto, talented photographers and filmmakers of Greek descent from across North America and supported a publication about the Hellenic accomplishments in the Niagara region. Numerous other philanthropic and community-based initiatives have been realized through the generous support of the HHF which collaborates effectively with academic, artistic and business partners to provide opportunities and new experiences for the community and the improvement of society. Moving forward to a new era of Hellenic presence in Canada, the HHF, under its “Apollo Project”, promises to contribute to the establishment of a Greek Language/Modern Studies Program at the University of Toronto and to continue achieving more for the Greek community and the Canadian multicultural society through its threefold commitment to Language & Education, Heritage & Culture and Social & Community Involvement (Hellenic Heritage Foundation, 2014).

### 4. C.8.2.9 Hellenic Language Teachers Association

Also known as the Greek Teachers Association, HLTA is the professional and cultural body of educators involved with the teaching of Modern Greek Language in Ontario (Constantinides & Michelakaki, 2004a). Founded in 1976 to preserve and promote the Hellenic Heritage in Canada, this association has organized a series of lectures, workshops, seminars and conferences over the years to address the challenges faced by professionals who work with Greek HLLs in community-based, privately-owned or Boards of Education-organized language programs. HLTA, as one of the main partners in this study, is particularly
interested in the present state and the future of HLE in Canada. Many of the Association’s members are also affiliated with the Ministry of Education of Greece. In fact, one of the incentives that the Greek state has offered to Greek language educators in the diaspora is the opportunity to receive a basic pension upon completion of service in educational institutions abroad that are recognized by the Greek government. In the following chapters, reports and unpublished studies conducted by HLTA will inform the discussion and analysis of this study’s findings and the recommendations for future steps in promoting Greek HLE in Canada.

4. C.8.2.10 Hellenic Academic Association of Ontario (HCCAO)

In 1991, a group of university professors of Hellenic descent founded the HCCAO to “facilitate communication, collaboration, exchanges and partnerships between Canadian and Greek Academics, professionals, students and people of letters, arts and culture” and “to offer advice and support to academic and other activities relating to the Hellenic language, history, literature, arts and culture” (HCCAO, 2014). In addition to the Associations’ annual general meeting and fundraising events, HCCAO organizes and/or supports many lectures and events of educational, cultural and scientific significance with reference to the Hellenic social, political, educational and cultural experience in Canada and internationally (see Appendix 4.46). With members representing 14 Ontario universities, HCCAO offers a great service to Greek HLE and the community at large through the university studies orientation day. This annual event, held every fall in Toronto in collaboration with GCT, helps students who study Modern Greek in high school as well as community’s youth, to prepare
themselves for tertiary education and make informed decisions before applying to Ontario’s universities and colleges.

4. C.8.2.11 Professional associations

Hellenic Medical Association, the Asclepius Dental Society and the Hellenic Canadian Lawyers’ Association (HCLA). The Hippocrates Hellenic Medical Association of Ontario (HHMAO) is a Greek Physician Society that includes medical students and residents. Through various annual events and the revenues from its membership fee, the Association supports Greek community charitable organizations such as The Hellenic Hope Foundation and The Hellenic Home for the Aged. HHMAO is also active in promoting academic achievement of community members by offering scholarships to medical students of Greek decent. HHMAO often co-organizes activities such as the Professionals’ Gala, to support philanthropic and community cultural and educational events in collaboration with two other professional associations of the Greek community: The Asclepius Dental Society and the Hellenic Canadian Lawyers’ Association. The mission of the ADS is the promotion of dentistry and Hellenic interests to the community of Greek Canadian dentists.

HCLA was founded in 1982, “to maintain a reliable network of lawyers, judges and law students of Hellenic origin, creating professional opportunities as well as to educate the Hellenic Canadian community at large on relevant legal issues and to advocate on behalf of its membership and the greater Hellenic Canadian community” (HCLA, 2014). Some of the programs that the HCLA offers to members and the community include: the Lawyer Referral Network, a Mentorship Program, a Legal Clinic, the Student Counselling Program and the
Justice Karakatsanis\textsuperscript{138} Student Scholarship Program. Through this scholarship that was established in 2004, HCLA provides support to Canadian law students of Greek heritage in order to enter and succeed in the legal profession.

4. C.8.2.12 Greektown on the Danforth BIA

Toronto hosts one of largest Greek neighbourhoods in North America called Danforth Avenue, named after Asa Danforth, an American contractor who was commissioned to build this community in 1799 (Myrvold, 1992). Danforth Avenue, also known as Greektown or Greek Village, is today one of the city’s most vibrant and popular districts in Toronto. With a colourful array of restaurants, bars, cafés, and bakeries featuring traditional Greek cuisine and other multiethnic varieties, as well as many retail fashion shops, Danforth Avenue has been bringing to Toronto a Mediterranean atmosphere and hospitality ever since the area was discovered by Greek immigrants in the 1960s. What is known as Greektown is the strip between Broadview and Donlands Avenues, represented mainly by a Business Improvement Association (BIA\textsuperscript{139}) that was established in 1981 as the Danforth Village Business Improvement Area. In the early 1980s, the area of East York that surrounds Danforth Avenue had one of the highest concentrations of Hellenic immigrants living outside of Greece. In recognition of its rich Hellenic heritage, the BIA’s name was changed to Greektown on the Danforth in 1993. In that year, 23 restaurant owners participated for the first time in the Taste

\textsuperscript{138} The title of this scholarship program honours Justice Karakatsanis, a member of the Greek community appointed to the Supreme Court of Canada as HCLA wishes to underline to future lawyers the great potential of legal education.
\textsuperscript{139} Each BIA in Toronto is administered by a volunteer Board of Management, made up of members of that BIA who are elected by their fellow BIA members and approved by City Council. Each year the Board proposes a program of activities and a budget to cover estimated expenses, which is voted on by all the BIA members present at their Annual General Meeting.
of Danforth, a street festival showcasing Hellenic cuisine and culture that evolved into the largest Greek festival in the world outside of Greece. Held on the second weekend of August, the festival attracts more than 1.5 million visitors who join the Greek party from across Canada and the USA. The way many Greek Torontonians feel about the Danforth is encapsulated in the following statement that is frequently made during the summer months in the Greektown: “If it is August and you are not lucky enough to be in Greece, the next best thing to do is to come to the Danforth and be Greek for the week.”

During the Taste of the Danforth, several cultural events (concerts, plays, games, etc.) take place and the BIA raises funds that over the years have supported organizations and charitable causes, including Toronto’s East General Hospital, neighborhood schools, the Greek Community of Toronto, the Hellenic Home for the Aged, Greek student associations, and most recently, the Greek non-profit foundation for the protection of children The Smile of The Child. Although the BIA Greektown on the Danforth is not solely a community organization as it represents business owners of diverse ethnic backgrounds, it remains one of the strongest supporters of Greek HLE, as it sponsors Greek schools, activities of the Greek student associations and important events for the Greek culture such as the parades held on the Danforth twice every year in celebration of the Greek National Days (The Danforth, 2014).

4. C.8.2.13 Greek students’ associations

Greek/Hellenic Student Associations are established in three Toronto universities: The University of Toronto (GSA), York University (HSA) and Ryerson University (ΣΕΦ). The purpose of these clubs is to unite students of Hellenic descent as well as students of other
ethnic backgrounds interested in Hellenism, in celebrating and preserving the Greek heritage. While sharing the Greek culture in their universities, the Greek student clubs serve also as a social network through which various events are organized during the academic year. They participate in both Greek National Day parades on Danforth Avenue in Toronto. They also attend Greek music concerts and community cultural events and coordinate lectures and academic nights, usually on topics of Hellenic interest. The university students of Hellenic ancestry are very active in promoting Greek language education. As seen in the first part of this chapter, it was through the efforts of the University of Toronto (UT) students that Modern Greek studies were re-established at UT in 2014. After a long and persistent campaign, including a petition that mobilized the community, the Hellenic Studies Initiative was launched to offer Greek language and history through the University of Toronto’s Munk School of Global Affairs.

4. C.8.2.14 Sport clubs

Established in 1983 by a group of Greek community soccer fans in Toronto, the Olympic Flame Soccer Club was initially affiliated with the North York Soccer Association to become later member of the Scarborough Soccer Association. The Club is known today as a very successful Greek community athletic team in Toronto, having competed over the years on local, provincial, national and international tournaments. Its competitive teams with players of all ages—starting with 10-year-old children—have performed throughout Canada, the United States, and Europe and won the Ontario and Canadian Championship titles. Today, Olympic Flame is joined by players of all ethnic backgrounds starting as young as four years old.
Greek soccer fans in Toronto have established two clubs. The *Olympiacos Toronto Fan Club* and *Palefip Toronto* were both founded during the 1990s, in Toronto’s Greektown. Their members, fans of the two dominant Greek sport clubs Olympiacos and Panathinaikos respectively, enjoy watching together the games of their favourite teams as well as games of the Greek national soccer and basketball teams. In recent years, thousands of Greek sport fans in Toronto have joined celebrations along Danforth Avenue, such as the Greek national team’s winning of the UEFA European Championship in 2004 (Beach Mirror, 2014).

### 4. C.8.2.15 Greek communities across Ontario

Ontario’s Greek community activity is not concentrated only within the Greater Toronto area. Greeks live in almost every major city of the province where they have established and maintained community centres, churches and schools.

The Ottawa Hellenic Community (OHC) was founded in 1929 and has been involved in Greek HLE since 1941, when the Saturday program began (Constantinides & Michelakaki, 2004). As noted in its official website, the HCO’s mission is “to support and grow the Greek community in Ottawa”. This mission is served “by sharing in regular activities and special events…[to] ensure Greek culture stays a thriving part of Ottawa’s cultural mosaic…[providing] access to cultural and spiritual activities of all kinds for adults and children alike”. The OHC’s cornerstones are the Greek Orthodox Church (Dormition of the Virgin Mary), the Ottawa Hellenic Athletic Association, the annual Greek Fest held every August and the Hellenic Kaleidoscope, a TV program that covers community events and activities, most of which are held at the HCO-owned Hellenic Meeting and Reception Centre.
(Hellenic Community of Ottawa, 2014). (Other features of Ottawa’s Greek community are listed in Appendix 3A9).

In London, Ontario, a Greek community was organized in 1936 and incorporated in 1949. Between the 1950s and the 1970s, the community built a church. Under its new name, Holy Trinity Greek Orthodox Community of London & Vicinity, it developed the Hellenic Community Centre that serves as a hub for multiple local cultural, educational and charitable groups, such as the Philoptochos, the Hope Club, the Saint Nektarios Sunday School and Book Store, the Hellenic choir Arion, the elementary and secondary Greek Language School, the London Greek dance group, the London AHEPA and Daughters of Penelope chapters, the regional associations of the Arkadians, Lacones, Macedonians, Dodecanessians from Kos and Stereooelladites as well as the Hellenic Society of The University of Western Ontario (UWOHS). This club brings together students who wish to share and cultivate their knowledge of the Hellenic Culture and traditions (London Greek Community, n.d.).

Hamilton is also an Ontario city with a significant Greek population. Today two community organizations are situated in Hamilton, both affiliated with Greek Orthodox Churches: St. Demetrios and Dormition of the Theotokos. In addition, to the Greek school programs and the cultural events that both communities organize throughout the year, the local Greek youth and HLLs are involved as volunteers with the famous Hamilton Greek Fest that place every year in mid-August.\(^{140}\)

In Windsor, the 60-year-old Greek community is also affiliated with the Greek Orthodox and Holy Cross Church. The community centre is where many social events are organized for approximately 500 members. Community activities include Greek school and

\(^{140}\) The Hamilton GreekFest maintains a website: http://www.hamiltongreekfest.com/
cultural programs, dinners, dances, and family picnics. Windsor’s Greek community is a member of the local Multicultural Council and participates vividly in the Carousel of the Nations, one of the most successful multicultural events in Ontario (Greek Village, 2014). See Appendix 4.48 for Greek Organizations in Ontario and Appendix 4.49 for the Greek-Orthodox Communities/Churches in Ontario.

4. C.9 Greek organizations and events in Western and Atlantic Canada

4. C.9.1 Greek community presence in British Columbia

The organizational umbrella of all Greek community groups in the province of British Columbia is the Hellenic Canadian Congress (HCC) of B.C., an association of organizations representing Canadians of Hellenic heritage to various levels of government. HCC “fosters education, communication, and cooperation between Hellenic Canadians and other ethnic groups, and promotes the development of just and equitable policies and legislation concerning all citizens. The Congress encourages and promotes the retention and development of Hellenism in B.C. within the multicultural context of Canada” (Hellenic Canadian Congress of B.C., 2014). One of the HCC’s main contributions in Greek HLE in British Columbia has been the funding of the first Hellenic Studies Chair at Simon Fraser University. The Chair, initiated by the HCC, was later supported generously by the Stavros Niarchos Foundation to become one of the major Greek educational programs on North America’s west coast.

The most renowned and vivid Greek community group in B.C. is the Hellenic Community of Vancouver, often referred to as St. George from the homonymous church that is the center of the religious and social activities for many Greek-origin citizens of
Vancouver. Vancouver’s Greek Community was established in 1930. It is the third oldest in Canada after the Greek Community in Montreal (1906) and the Greek Community in Toronto (1909). Attached to St. George Church, the community centre hosts various Greek language and culture programs and the functions of other Greek community organizations that exist in Vancouver. One of these groups is The Cretan Association of B.C. Established in 1967, it was one of the first Greek regional organizations formed in British Columbia. It has a long history of promoting Cretan culture, history, food, art, handy crafts and dance not only to Canadians of Cretan origin but also to other Greeks living on the West Coast. Today, the Cretan Association of B.C. has approximately 200 members. Two events are held every year to celebrate the Battle of Crete and the Holocaust of the Arkadi. Contact information for all active Greek organizations of British Columbia is presented in the appendices section (See Appendix 4.50).

4. C.9.2 Greek events in Alberta

In Calgary, the Greek presence is reported as early as 1903. However, the Hellenic Orthodox Community of Calgary was not established until 1957, with the aim of raising funds to build a church and a community hall that was realized two years later. In the late 1970s, the Hellenic Society was established to collaborate with the Hellenic Community in cultivating the Greek Heritage in southern Alberta. This goal was accomplished through the creation of an accredited Hellenic Language School and other initiatives for the community’s youth and the elderly. Calgary’s Hellenic Society also hosts an annual Greek Festival that is one of the most well organized and successful multicultural events in the city. Another significant community activity in Calgary is the Niata cultural group which encourages
Calgary’s Greek youth to learn traditional dances and stay connected to one another. Members of the *Niata* group that was created in the late 1980s range from 6 to 18 year olds. They also perform Greek dances outside the community at various municipal and national events. Their first international performance was at the 1988 Winter Olympics in Calgary (Hellenic Society of Calgary, 2014).

Edmonton is the second most Greek-populated city in Alberta, where the Edmonton Greek Canadian Community was established in 1938. Today, two separate Greek community groups co-exist. The Hellenic Canadian Community of Edmonton and Region (HCCER) is a secular community. Established in 1982 “to Preserve and Promote the Hellenic Cultural Heritage, Language, Arts, Education and History in Canada”, HCCER operates a centre that houses the Greek HL school and a hall for various community functions. Also, the community takes pride in the *Dionysos Dancers*, a group founded in 1983 to promote Hellenic heritage. With more than 100 performers divided into three levels, the *Dionysos* dancers have performed over the past years at various festivals and events in Alberta and across Canada (Hellenic Canadian Community of Edmonton and Region, 2014).

The Greek Orthodox Community of Edmonton and District is affiliated with the Greek Orthodox Metropolis of Toronto (Canada), as it operates the St. George's Greek Orthodox Church. Formally established and registered under the Religious Societies Lands Act of the Province of Alberta in 1945, St. George was the first Greek community institution in the Prairie Provinces. Today the community operates a Greek language program for every level, the Ladies *Philoptochos* Society, a non-profit charitable fundraising organization, and *Kyklos*, a traditional Greek dance and performing arts group (See Appendix 4.51).
4. C.9.3 Greek community activities in Saskatchewan

Saskatchewan is home to approximately 1,000 Greek Canadians, most of whom reside in the cities of Regina and Saskatoon. Although the first Greek immigrants arrived in the province in the early 20th century, it was during the 1960s and 1970s when they officially founded their communities, churches and schools. In Regina, the new St Paul’s Greek Orthodox Church was built in 1976. And during the same year, the Greek community in Saskatoon, through fundraising by the local chapter of AHEPA, purchased a former German Protestant church to establish the Greek Community Centre where today the Koimisis of Theotokos Greek Orthodox Church has been established (see Appendix 4.52).

In Regina, the small but active Greek community, comprised of approximately 300 families, developed the St Paul’s Greek Orthodox Church in 1986. In the ensuing years, the group continued to promote the Greek Orthodox faith and Greek culture through the Greek Heritage Language School and through participation in many local events such as “Mosaic”, an annual event organized each June since 1967 by the Regina Multicultural Council. This event features various ethnic pavilions with traditional foods, arts and crafts and live performances by musicians and dancers. Regina’s Greek Community was among the original nine pavilions to be hosted at the Canada Centre West Building on the Exhibition grounds. According to the St. Paul’s website, almost 20,000 people visit the Hellenic Pavilion each year to experience the Greek culture through classic Greek cuisine and live performances provided by the dancing group of the Daughters of Penelope and the Greek music band “Arkadia”. Through its participation in Mosaic, the Greek community of Regina promotes the Greek culture outside the community and raises funds for the St. Paul’s Greek Orthodox Church and its cultural programs. Another noticeable organized event in Regina is the Olive
and Grape Harvest Festival. Attracting hundreds of guests each October, this event commemorates the traditional celebration of successful olive tree and grape vineyard harvests with delicious Greek food and Greek entertainment. The highlight of the event is the grape stomping, where guests are invited to stomp on grapes. “An Evening in Greece” is the annual Fundraising Gala that Regina’s Greek Community has been hosting since 1994 when the event funded the first elevator at St. Paul’s Greek Orthodox Church. Through this gala, the Greek community has raised more than $1.5 million in support of local charities.

In Saskatoon, the Hellenic Community was officially registered in 1964. The Koimisis Tis Theotokou Church, affiliated with the Greek Orthodox Metropolis of Canada, cultivates the Orthodox faith of the Greek people of Saskatoon who have also organized a Greek language program and dance groups to pass on the Greek language and heritage to their next generations. This community organization participates actively in many local events such as the Canada Day celebrations, and Folkfest, a three-day multicultural festival held annually in the summer. Other annual community activities include the Apokries Celebration, AETOS Senior Dance Group performances, the Aegean Splendor Raffle, Dinner for the Financial Support of the Greek School, Youth Dance Workshop and retreats. The Hellenic Community of Saskatoon has collaborated with many charitable organizations and has hosted events like Jim's Ouzopalooza, raising funds in support of various charities across Saskatoon (Hellenic Greek Orthodox Community of Saskatoon, 2014).

141 The event, held annually at the Sheraton Cavalier, honoured the late Dr. Jim Underhill and continued the commitment he and the Greek Community of Saskatoon made to provide essential equipment through the Saskatoon City Hospital Foundation to the Paediatric Ophthalmology Department. Over the last 6 years, Jim's Ouzopalooza raised over $130,000 for the Saskatoon City Hospital Foundation (Ouzopalooza, 2014).
4. C.9.4 Greek events in Manitoba

Founded in 1917, the Greek Community of Winnipeg is one of the oldest Greek communities in Canada. By 1918, it started operating the first Greek school evening classes. In 1934, the community had only 44 members, but ten later, it had its first official location after purchasing “The Greek House” that was used as church, school and community hall. In 1956, the community had 400 members and moved to an old church that was named St. Demetrios. During the 1960s and 1970s the community grew substantially and started to participate in the local multicultural festival Folklorama. In 1973, the Community bought a new church (Mavromaras, 1980). Known today as the Hellenic Community of Winnipeg, the Greek Orthodox Community of St. Demetrios is a community organization that is dedicated to the cultivation of the Greek Orthodox faith, the preservation of the Greek language and culture and the integration of Greek culture and language as part of Canada’s heritage. The community offers traditional dancing, a Greek language school, the collection of artifacts, cooking classes, catechism and charitable work. The newly established Community Cultural Centre features classrooms, a cultural display area, a multipurpose room and a library with a collection of books about Greek history, art, sculpture, architecture, religion, and literature. One of the most prominent community initiatives is the dance group KEFI that performs traditional and popular Greek dances at various functions inside and outside the community.

The Greek Community of Manitoba has been more active than many other Greek community groups in Canada in facilitating the journey of recent immigrants from Greece since the escalation of the economic crisis in Europe in 2009. Working with the Manitoba Provincial Nominee Program, the Greeks of Manitoba have seen their community growing significantly over the last two years. The Hellenic Immigrant Initiative Committee (HIIC) is
an incentive of the American Hellenic Educational and Progressive Association, Manitoba Chapter (AHEPA), which collaborated with the Ladies Philoptochos Society, the St. Demetrios Greek Community of Winnipeg, the Daughters of Penelope, the Cypriot Association of Manitoba, and private sector sponsors “to create awareness of the Manitoba Provincial Nominee Program (MPNP) among prospective Immigrants of Hellenic descent, and to facilitate the submission of pertinent applications to MPNP” (Hellenic Immigrant Initiative, 2014), (See Appendix 4.53 for further details.).

4. C.9.5. Greek community activity in Nova Scotia

Historically, the port of Halifax has been one of the first Canadian destinations for thousands of Greek immigrants in the 20th century. Officially established in 1932, the city has one of the oldest Greek communities in the country. Today, the Greeks of Halifax continue to cultivate their language and traditions through an array of language and culture programs offered at the St George Community Centre. One of the highlights of the Community each year is the organization of the Summer Greek Festival that has been held since 1986. This festival provides not only an opportunity to display Greek cuisine, but also “historical roots”. Visitors are encouraged to explore the “exhibit room depicting Greek lifestyle, crafts, art replicas, and religious artifacts, or take a tour of [the] Byzantine Greek Orthodox Church”…where they can “marvel at the iconography and the interior architecture of [the] church…or…take part in…Greek Wine Tasting sessions, led by local sommeliers and visit our Kids Olympics area” (Halifax Greek Fest, 2014).

Another smaller concentration area for Greeks in Nova Scotia is Cape Breton Island where Greek miners and fishermen arrived in the early 20th century. “Shortly after 1999,
several Greek men arrived on Cape Breton Island to work in the coal mines. In his well-researched book, *The Greeks in Cape Breton*, Prof. George Gekas points out that many of the earliest Greek immigrants to Cape Breton came from mining areas in Greece such as Lavrion and Euboea. Even if the men had never mined in Greece, they were recruited by the Cape Breton mining companies, and especially by the Dominion Coal Company. At a 1914 company party 154 Greek miners were counted” (Greek Orthodox Community of Halifax Historical Archive, n.d.). Today their descendants and few recently arrived Greek immigrants gather at the *St. Anargyroi* Church where most community gatherings and events take place (See Appendix 4.54).

4. C.9.6 Greek presence in New Brunswick

Over the decades, Greeks have lived in many parts of New Brunswick, especially in Moncton and Fredericton, the capital of the province. Nevertheless, the largest contemporary Greek community in New Brunswick is in Saint John. Every Sunday, members of the Greek community meet at the St. Nicholas Orthodox Church. Constructed in the 1950s, to accommodate only 30 people, this church now welcomes 70 families (Koutsoumpeli, 2012). John Likourgiotis, one of the members of the St. Nicholas Church Council, is concerned about the future of his community. As he states, “It’s hard to maintain the Greek language….The church is very important. It is the place, which keeps the community together, where we and the children interact with others who value the Greek spirit. It is the basis of maintaining our Greek culture” (Greek Orthodox Community of Halifax Historical Archive, n.d.), (See Appendix 4.55).
4. C.9.7 Greeks in Newfoundland and Labrador

The Greek community of Newfoundland and Labrador is the smallest across Canada with approximately 100 members mainly in St John’s, the only city in the province with a Greek Orthodox Church service. (Statistics Canada, 2014), (See Appendix 4.56).

4. C.10 Epilogue of Chapter Four

In this chapter, I presented the map of Greek HLE in Canada. I listed all the organizations that operated Greek language programs at all educational levels in 2013 and the Greek community organizations with their most important annual activities. I should emphasize that not all organizations and Greek community events are documented under this study. Mapping the Greek community and its educational assets in Canada as part of this collaborative research is an ongoing process that will continue with the development of a website with the HLE community database. In the next chapter, I conduct an analysis of Greek HLE using the theoretical frameworks that I presented in chapters two and three. Through this analysis, I explore the state of Hellenic education in Canada and I outline the advantages and disadvantages that characterize the Greek HLE system. My recommendations and suggestions for further research will be presented in the final chapter.

A small number of Greek-Canadians have been also reported in North Territories, Prince Edward Island and Yukon. Nevertheless, in these regions the research that was conducted under this study did not locate any organized Greek communities.
Chapter 5: The State of Greek HLE in Canada: Analysis and Recommendations

5.1 Introduction

In the previous chapter, I presented the map of Greek HLE and outlined the Greek community presence in Canada. I listed the existing Greek language programs in eight provinces and provided contact and operational details for each of them. The chapter includes information of the organizations that administer and support these programs, along with the most important activities of various Greek community groups in Canada that directly or indirectly affect HLE.

In this chapter, I use the data and findings of this community-based research project to conduct an analysis of Greek HLE in Canada which strives to address two main aspects of the study: to determine the current state of Greek HLE and to discuss suggestions on how to further improve it. The analysis of the first aspect is based primarily on the data gathered through a survey of Greek language program administrators during the 2012/2013 school year. The tools that I use for the analysis are the HLE Capacity Index (HLECI), (see Figure 5.1 & Tables 3.2, 3.3, 3.4, 3.5 & 3.6) and the HLE AIM Framework (AIMF), (see Figures 2.1& 2.2).

5.2 Data Analysis: Tools and Themes

HLECI and AIMF were designed in order (a) to compile and categorize the contemporary HLE assets in the context of Greek language in Canada, and, (b) to examine whether the overall capacity of the Greek HLE system adheres to the challenges of 21st
century education and affects the community’s vitality. Another tool that facilitates my analysis, is the questionnaire used in the survey which was designed by the collaborators in this community-based investigation.

**Figure 5.1: Heritage Language Education Capacity Index (HLECI)**

The HLE Capacity Index illustrates four dimensions of HLE assets. The first dimension refers to the assets in relation to the teaching of a HL which are provided by (a) the host country, (b) the country of origin, (c) the community (immigrants from the country of origin with their descendants living in the host country), and (d) academia. As for the host country, which in this case is Canada, I take into account the social, political, legal, economic
and educational conditions in relation to immigrant communities, their rights in terms of preserving their language and ethnic identity, their financial situation, their position in the wider society (sociopolitical status) and their capability to maintain and foster their language and cultural heritage through formal or informal educational practices. In relation to the country of origin, Greece in this case, it is important to explore whether the state is interested in the preservation of the language and the cultural/ethnic identity of its immigrants. This can be demonstrated through specific policies and/or initiatives that provide support to the communities of the diaspora and particularly to the members of the Greek community in Canada in their efforts to sustain and further develop their linguistic and cultural heritage. In relation to the community, I focus on its capacity to work within the given conditions of the host country in order to foster its linguistic and cultural retention. Finally, in relation to academia, I am looking for research projects and programs that foster (Greek) HLE.

A HLE educational system is comprised of three basic elements: (a) human resources (b) infrastructure, including educational resources and (c) educational programs. The human resources are the students, teachers, parents and supporters of HLE who might be volunteers, sponsors, administrators or community leaders. Infrastructure and educational resources are the facilities and means available to organizations that operate HLE programs, and they include from community centres and schools to curricula, textbooks and Information/Communication technologies to support the teaching and learning of a HL. Moreover, a HLE system includes the operation of programs that start at the preschool stage and move along the elementary, secondary, university and continuing education levels. The analysis is presented through 14 themes that correspond to the HLECF and the survey’s questionnaire. They are as follows:
1. **Greek language program operators in Canada**: The key element in this theme’s analysis is to list all the organizations that operate Greek HL programs in Canada in order to highlight the involvement of the host country (Canada), the country of origin (Greece), and the community (Greek community in Canada) in organizing, supporting and delivering these programs.

2. **Greek Heritage language learners in Canada**: The focus of this theme is on estimating the number of learners of the Greek language in Canada as well as the number of students per level of education.

3. **Greek language teachers**: The analysis in relation to teachers, aims (a) to determine whether there is a sufficient number of skilled educators to teach the Greek language in Canada, and (b) to outline their profile and identify their professional needs.

4. **Parents and supporters**: In relation to parents and community supporters, the analysis focuses on outlining their attitude and motivation towards HLE and their capacity to support the existing programs.

5. **Greek Language schools/programs/courses in Canada**: This theme examines the number of Greek HL programs available per level of education and investigates whether there is a connection between different levels.

6. **Days of schools/programs operation**: The focus of this theme is on the availability of programs at different times and days to ensure flexibility according to the needs of students, teachers and parents.

7. **Hours of instruction per week and tuition fees**: The analysis in relation to the hours of instruction seeks to determine whether the duration of the programs is consistent with the language learning needs. As per the tuition fees, the obvious point of interest is whether HL programs are affordable to learners and their families.
8. **Single and split classes:** The question under investigation in this theme is the composition of Greek HL classes according to the age or the language proficiency levels of the students which is one of the quality criteria for the existing programs.

9. **Subjects taught in Greek school programs** (in addition to language): The analysis in this category highlights the subjects taught combined with the teaching of the language and is likely to assist those involved in organizing HL programs and curricula.

10. **Facilities:** This theme attempts to explore the conditions and possible needs in relation to the facilities that are used by Greek HL programs operators in Canada.

11. **Textbooks and resources:** The objective of this section’s analysis is to locate the sources and providers of the learning materials used for Greek HLE in Canada.

12. **New technologies:** Exploring access to or use of new technologies in Greek HL programs offers another dimension in the quality analysis of the existing system.

13. **Assessment/ Greek language proficiency examination centres in Canada:** The focus is on identification of methods by which the teaching and learning of the Greek language in Canada is assessed.

14. **Operational challenges:** The objective is to identify the main challenges faced by Greek HL program operators in Canada.

   The above mentioned themes correspond to aspects of the major research question of this study which examines the current state of Greek HLE in Canada. In addressing this general question, I divide it into several sub-questions: What is the number of Greek HL students in Canada, per province and educational level? Which institutions operate Greek HL programs across Canada? What types of programs are offered and how are these programs organized, supported and assessed? What is known about teachers, curricula, resources and challenges of Greek HLE in Canada?
The discussion that follows is informed with data that emerged from the focus group interviews and two research investigations conducted by the organizations that collaborated in this community-based study: one questionnaire for parents of Greek HL students and one questionnaire for teachers involved in Greek HLE.

5.3 Greek HLE in Canada: The Assets

As indicated in the second chapter, Heritage Languages have been taught in Canada under “semi-official” conditions since 1977. I use the term "semi-official" in order to assign two diametrically opposed governmental attitudes towards HLE. On the one hand, the Canadian multicultural policy outlines and celebrates the cultural and linguistic contribution of immigrants as an integral part of the Canadian identity. Moreover, the state participates in HLE through the ILPs offered by most public school boards across the nation. Some provinces, namely Quebec and Alberta, permit HL instruction as part of the day school curriculum. On the other hand, HLE is practically marginalized, since it takes place mainly outside the regular school day program, without specific expectations. There is no substantial support for community-based programs, where many HL learners are enrolled. Some provinces, such as Ontario, prohibit instruction in HLs in the day school curriculum. Subsequently, it appears that Canada defends in theory the necessity of preserving the linguistic resources of the immigrants, yet it assumes a minimum level of responsibility in doing so. Inevitably, communities are expected to fill this gap.

In order to assess the state of Greek HLE through mapping its assets, an obvious starting point is to identify the organizations (federal/provincial/local/community institutions) that are involved in the teaching of the Greek language in Canada. Some of these
organizations are associated with the host country (Canada), whereas others are affiliated with the country of origin (Greece) and others are part of the community (Greek community in Canada).

5.3.1 Greek Language Education Organizers in Canada

In this section, I present the organizations that operate Greek language programs across Canada (See table 5.1). In total, 71 organizations were found to be involved in the operation of 115 Greek language programs in eight Canadian provinces in 2013. They include 19 Boards of Education, most of which are in Ontario; 40 communities that consist of cultural groups, parent associations and Greek-Orthodox parishes; six private programs without including tutoring services\textsuperscript{143}; and six universities including the new program at the University of Toronto (See Chapter 4 and the appendices section for information and details of all Greek HL program providers).

The difference between Ontario and Quebec in terms of the number of Greek language program operators is noticeable. In Ontario, 48 organizations are Greek language program providers, while in Quebec, despite its large Greek ethnic population, there are only nine such Greek language program providers. This discrepancy is explained by the fact that in the greater Montreal area, where the majority of Greek-Quebecers live, the Hellenic Community of Greater Montreal (HCGM) is the organization that dominates Greek HLE with almost three quarters of the total number of Greek programs and students of Quebec. In Ontario, on the other hand, with the exception of two large Greek language school organizers, the Toronto District School Board and the Greek Community of Toronto, there

\textsuperscript{143} A number of HL learners study Greek at home through tutorials. This study could not gather valid data concerning HL home schoolers,
are many other Boards and community groups that offer programs across the province; many of these programs, though, are relatively small with less than 100 students per site (See p. 270). All in all, there are as many Greek HL program providers in Ontario as in all other Canadian provinces combined.

Table 5.1: Typology of Greek language programs in Canada

(In parentheses, see numbers of organizations that operated Greek language programs in 2013)

<table>
<thead>
<tr>
<th>Type of Organization</th>
<th>Across Canada</th>
<th>Ontario</th>
<th>Quebec</th>
<th>Western Canada</th>
<th>Atlantic Canada</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community (40)</td>
<td>52</td>
<td>27</td>
<td>14</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Boards of Ed. (19)</td>
<td>36</td>
<td>32</td>
<td>3</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Community &amp; Boards of Ed.</td>
<td>13</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Private (6)</td>
<td>8</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>University (6)</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>80</td>
<td>20</td>
<td>12</td>
<td>3</td>
</tr>
</tbody>
</table>

Another interesting element concerning Greek HLE providers in Canada is that although the majority of them are community organizations—which outlines the pivotal role of the community in preserving the Greek language in Canada—we cannot minimize the fact that more than one third of the providers (19 Boards of Education and 6 universities) are mainstream Canadian institutions. This alone is an indicator of a positive Canadian contribution in the cultivation of HLs and in particular the Greek language which is under investigation in this study. The role of the country of origin, Greece, is not obvious at a first
glance, but it is also very active. As discussed in other parts of this study, the Greek government has been providing textbooks and other educational materials to satisfy the requests of Greek language programs in Canada for many years. Additionally, Greek language educators have been seconded from the Greek Ministry of Education over the years to support Canadian-based Greek community schools (Damanakis, 2010a). Furthermore, Greek universities have been providing resources and professional development opportunities (free workshops, seminars, webinars and courses) to many Greek language educators, including the ones employed by the public school boards. Moreover, the Greek government and Greek-based foundations have been supporting not only Greek communities in Canada that needed financial assistance in delivering Greek language education programs, but also Chairs and programs in Canadian universities that offer Modern Greek studies and Greek language courses.

Overall, the first part of the analysis on the state of Greek language education in Canada shows that Canadian, Greek and community agencies contribute significantly to the development of Greek HLE. Despite the political, legal and other limitations that exclude HLs from mainstream education in many provinces, the government of Canada provides funding for the ILPs that allow the current school age generation of Greek Canadians to enjoy access to studying the Greek language and culture at the elementary and secondary levels. Wherever ILPs are not offered, the Greek community has organized schools and programs that guarantee accessibility to Greek HLE across Canada.
5.4. Human Resources (students, educators, parents, supporters)

5.4.1. Greek Heritage Language students in Canada

Student enrollment is among the fundamental criteria marking success for any educational program. Therefore, one of the first quantitative features that this inquiry has focused on is determining the number of students attending Greek HL programs in Canada. Conducted in 2013, this study has counted a total of 9,600 students in various elementary, secondary, tertiary and continuing education Greek language programs in eight Canadian provinces. The vast majority of Greek language learners are in Ontario and Quebec with a combined concentration of 90% of the total number of Greek language learners across Canada. This statistic is easily explained by the corresponding figures of the Greek origin population, mainly in the Greater Toronto and Montreal areas.

A valuable insight into the current state of Greek language education in Canada can be found in a comparison between the contemporary and the past Greek HL student population. In order to determine what the state of Greek HLE enrollment rates is, we asked the participants (Greek HL school/program operators) to provide their enrollment records for the three previous years. In total, 48 program operators responded to this section of the survey. Overall, in 2012/2013 these 48 programs had 4,489 registered students compared to an average of 4,330 students in the previous three years.
Table 5.2: Comparison in Greek HLE enrolments between 2013 and 2009-2012

<table>
<thead>
<tr>
<th>Enrollments in 48 Greek HLE programs in 2012/2013</th>
<th>Average of Enrollments in 48 Greek HLE programs 2009/2012</th>
<th>Comparison</th>
</tr>
</thead>
<tbody>
<tr>
<td>4489</td>
<td>4330</td>
<td>3.5% increase in 2012/13</td>
</tr>
</tbody>
</table>

The table above indicates an actual increase in enrollments by almost 3.5% which is in line with the Greek community's expectation that the third generation of HLLs continue to participate in Greek language education. This finding is significant, as it demonstrates the Greek community resilience to assimilation, since assimilation by the third generation is considered the norm in relation to immigrant communities’ language maintenance (Alba et al., 2002).

**Limitations:** In calculating the total number of Greek language learners in Canada we have taken into account the fact that we could not possibly gather information on the number of autonomous learners studying the language on their own, at home or outside any private, community or Board-operated Greek language program. It was also impossible to find data on the number of learners taking private lessons. This second group is considered substantial in number, given the fact that many Greek language teachers admit having tutored students who never attended a Greek language program/school.
Table 5.3: Greek language students in Canada

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>ONTARIO</td>
<td>5742</td>
<td>59.8%</td>
</tr>
<tr>
<td>QUEBEC</td>
<td>2909</td>
<td>30.4%</td>
</tr>
<tr>
<td>ALBERTA</td>
<td>355</td>
<td>3.7%</td>
</tr>
<tr>
<td>BRITISH COLUMBIA</td>
<td>318</td>
<td>3.3%</td>
</tr>
<tr>
<td>NOVA SCOTIA</td>
<td>88</td>
<td>0.9%</td>
</tr>
<tr>
<td>SASKATCHEWAN</td>
<td>88</td>
<td>0.9%</td>
</tr>
<tr>
<td>MANITOBA</td>
<td>65</td>
<td>0.7%</td>
</tr>
<tr>
<td>NEW BRUNSWICK</td>
<td>35</td>
<td>0.3%</td>
</tr>
<tr>
<td>ACROSS CANADA</td>
<td>9600</td>
<td>100%</td>
</tr>
</tbody>
</table>

While we cannot estimate exactly how many individuals in Canada study the Greek language at home, there seems to be an increasing demand by parents for home schooling\textsuperscript{144} in additional languages, mainly in order to save time and avoid the inconvenience of commuting to and from school in the evenings and weekends. A second limitation concerns the possibility of “double registrations” (i.e., students who are simultaneously enrolled in a weekend and a weekday evening program offered by different organizations). This practice

\textsuperscript{144} According to discussions with the representatives of the Coordinator’s Office and the Education Offices of the Greek Orthodox Metropolis and the Greek Community of Toronto (between 2011 and 2013), many parents call each year asking for contact information of professional Greek teachers who offer tutoring services.
mainly concerns students in Toronto who are enrolled in Greek language courses offered through a Board of Education’s International Language Program (i.e., 9:00 a.m. – 11:30 a.m. on Saturdays) and might also participate in a community-organized program that is scheduled directly afterwards (11:30 a.m. – 2:00 p.m.). To deal with this possibility of miscalculation, the number of students attending different programs at the same (school) location were only counted once in this study and were attributed to the program provider that operates the first of the two programs.

### 5.4.2 Students per grade

Another interesting aspect of student participation in Greek HLE is the number or percentage of students attending each grade, as it offers the opportunity to look for factors that affect enrollment in HL classes at various educational levels and in different age groups. In sum, 58 out of the 105 programs that participated in our survey provided a specific number of students per grade (See table 5.4). The figures convey a very clear message. Student enrollments in Greek HLE in Canada reach a peak in Grades 1 and 2 and then follow a declining trend, particularly after Grade 7, with a decrease by more than 50% in enrollments compared to Grade 6.
Table 5.4: Greek language students in Canada per grade

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number of students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preschool(^{145})</td>
<td>114</td>
<td>1.8%</td>
</tr>
<tr>
<td>JK(^{146})</td>
<td>385</td>
<td>6.2%</td>
</tr>
<tr>
<td>SK(^{147})</td>
<td>708</td>
<td>11.5%</td>
</tr>
<tr>
<td>Gr 1</td>
<td>773</td>
<td>12.5%</td>
</tr>
<tr>
<td>Gr 2</td>
<td>752</td>
<td>12.2%</td>
</tr>
<tr>
<td>Gr 3</td>
<td>619</td>
<td>10%</td>
</tr>
<tr>
<td>Gr 4</td>
<td>596</td>
<td>9.7%</td>
</tr>
<tr>
<td>Gr 5</td>
<td>471</td>
<td>7.6%</td>
</tr>
<tr>
<td>Gr 6</td>
<td>466</td>
<td>7.5%</td>
</tr>
<tr>
<td>Gr 7</td>
<td>219</td>
<td>3.5%</td>
</tr>
<tr>
<td>Gr 8</td>
<td>168</td>
<td>2.7%</td>
</tr>
<tr>
<td>Gr 9</td>
<td>117</td>
<td>1.9%</td>
</tr>
<tr>
<td>Gr 10</td>
<td>121</td>
<td>2%</td>
</tr>
<tr>
<td>Gr 11</td>
<td>115</td>
<td>1.9%</td>
</tr>
<tr>
<td>Gr 12</td>
<td>118</td>
<td>1.9%</td>
</tr>
<tr>
<td>CE(^{148})</td>
<td>250</td>
<td>4%</td>
</tr>
<tr>
<td>U(^{149})</td>
<td>180</td>
<td>3%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>6,172</td>
<td>100%</td>
</tr>
</tbody>
</table>

---

\(^{145}\) Pre-schoolers are 3-5 year olds; In the Ontario school system they are part of the JK level.

\(^{146}\) Junior Kindergarten

\(^{147}\) Senior Kindergarten

\(^{148}\) Continuing Education (mainly individuals enrolled in Greek language programs for adults)

\(^{149}\) University students enrolled in Modern Greek language courses; online courses are excluded.
According to the programs/schools that provided data on enrollments per grade, totalling 6,172 students, almost 20% start Greek school at a very early stage, before even Grade 1. Interestingly, the number of students enrolled in classes from JK to Grade 3 account for more than half (54%) of the total number of students in all grades, including university and continuing education programs.

On the whole, almost 20% of the Greek HL students in Canada are in Kindergarten classes, 13% attend middle and high school programs, 4% attend continuing education programs, 3% are enrolled in Greek language university courses, and the remaining 60% attend Grades 1 to 6 in elementary programs (See Figure 5.2).

![Figure 5.2: Greek language students per grade](image)

There are various explanations for the lower enrollments in Greek HL middle and high schools, in comparison to the primary and elementary divisions. Generally, many students tend to withdraw from HL programs when their day school work becomes more demanding.
and extracurricular activities limit their free time. Moreover, while there is a wide variety of programs for Greek language at the elementary level, the number of secondary and accredited programs (Grades 9 to 12) is limited. In Toronto, for example, students in secondary school Greek language programs constitute almost 10% of the total number of students in all education levels.

Another remarkable feature of Greek school enrollments per grade is the low number of students in continuing education programs. With the exception of Montreal, where programs for adults are offered in a more organized manner through the HCGM education department, there seems to be either lack of interest or lack of capacity to provide Greek language courses for adult learners. This situation is something to be considered by communities, Boards of Education and universities that offer Greek language courses. We should also note that among the group of adults there could be a large number of independent learners (i.e., those who study the language on their own) who cannot be counted. Therefore, they are not included in the statistics of Greek language education in Canada. Also, enrollments appear moderate at the university level; the study has not included university students who learn Greek online (e.g., through the Odysseas Greek Language Tutor of Simon Fraser University) or students of the new Greek language program at the University of Toronto which is expected to be quite popular given the large Greek population in Toronto. When these figures are added, the number of Greek language learners in Canadian universities is expected to increase significantly.

**Limitations:** The study has not included data from the pre-school programs that are offered through the HCGM, as only a percentage of students in these programs are of Greek descent.

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150 The program started in September 2014 (see Appendices 4.2, 4.3).
Furthermore, the Greek language is not systematically cultivated at this level. However, there could be a relationship between the high enrollments in the elementary day school system of the Greek Community in Montreal and the existence of preschool “pools” where students get their first Greek language schooling experience. While research findings clearly attest to the importance of learning the HL as early as possible due to the age factor in second language acquisition (Singleton, 2001), only a few Greek language programs seem to be available to preschoolers across Canada. This is something that community leaders and education officials should consider immediately for a very important reason: the majority of contemporary Greek HL students are of the third or fourth generation; hence, they do not necessarily have someone at home with whom they can use the language. If there is no program available (to substitute for the role of parents or grandparents in using and cultivating the HL), then students lose the critical pre-school learning stage and might have fewer chances to attend a HL program when grade school begins. Particularly in Grades 3 and 4, when the day school subjects become more demanding and more time is needed for homework and assignments, it is unlikely that students will begin a HL program unless it has been part of an enjoyable routine since the early childhood years. Moreover, students need to enroll in athletic, cultural and other afterschool activities that limit the possibilities of finding time for HL studies unless this is considered part of their “fun time” built into a positive preschool experience. Thus, the community and HLE administrators need to plan on how to keep students enrolled and engaged in “Greek school” as early as possible. Perhaps blending

\[151\] For the second generation Greek-Canadians, this important role for the early development of HL skills, was played by the parent(s) or the grandparent(s) who were native speakers of the HL.
the HL program with some fun, less stressful activities such as arts, sports, dancing, and theatre could be a program worthy of serious consideration.

5.4.3 Community-based versus Board-based programs

Another topic in the analysis of Greek HLE in Canada is the popularity of Community-based versus Board-based programs, which can be illustrated by comparing the number of students enrolled in different types of programs (see figure 5.3). In 2013, more than 50% of Greek language learners across Canada attended community programs; one third of the Greek HL students attended programs offered by Boards of Education with or without any community involvement and only 10% were enrolled in private schools/programs.

Figure 5.3: Distribution of Greek language students by type of organizations

These figures reflect the differences in HLE among provinces. In Ontario, the majority of students attend programs offered by the Boards of Education. These programs are inexpensive and less time consuming, given the fact that the International language programs do not cost the students’ families more than $30 annually and are limited to two and a half
hours of instruction per week. On the other hand, most programs organized by community
groups are offered on a cost recovery basis, requiring parents to pay substantial monthly
tuition fees\textsuperscript{152} to cover the expenses. However, in Quebec and Western Canada, mainly due
to policies of the provincial governments, the popularity of community-based programs is
higher. In general, the fact that many Greek HL learners attend community programs
strengthens the role that community organizations have in the protection and cultivation of
the Greek language and culture across Canada.

5.4.4 Greek language teachers

In the second chapter, I briefly introduced the complex role of the teachers in HLE
and some of the challenges that they face as a result of their marginalization in the teaching
profession, coupled with the lack of opportunities for professional development and
administrative support. Our community investigation collected data through surveying the
majority of Greek HL program administrators. In relation to teachers, our findings reveal the
number of teaching positions in Greek HL schools\textsuperscript{153} in Canada, as well as the teacher-student
ratio and issues related to the teachers’ professional typology, retention and attitudes. These
issues are discussed below.

\textsuperscript{152} The majority of the privately or community owned Greek language programs in Canada
charge between $300 and $600 per year which is significantly lower than the cost for
participating in other extracurricular activities such as sports, music and arts. Nevertheless,
the fact that the International Language Programs of the Boards of Education are practically
free (parents pay approximately $30 as a nominal registration fee to cover the cost of
textbooks and other learning materials) is one of the main reasons for their popularity among
the new generation of HL parents.

\textsuperscript{153} The number of teachers in Greek language programs is not easy to determine because (a)
many work simultaneously in different organizations, and (b) Greek education administrators
in Canada are not willing to share information about their teachers.
Greek language teaching positions: In 115 Greek language education programs located by this study in Canada, with 9,600 registered students, approximately 500 teaching positions have been recorded. It should be noted that this number does not reflect the total number of Greek language teachers working in Canada, as it is not possible to estimate how many of them serve simultaneously in different programs. Constantinides (2001) estimated approximately 400 Greek HL educators across Canada, which is a realistic number.

Teacher-Student ratio\(^{154}\): The ratio of students per teacher is deemed one of the critical elements of quality in education (OECD, 2010, 2014). This view is based on the perception that teachers in smaller classes can deal more effectively with individual learning needs, particularly of those students from disadvantaged backgrounds (Krueger, 2002). In HLE, where students are often placed in classrooms of diverse language proficiency skills, teachers with fewer students have more flexibility in designing and implementing strategies that can close the gaps among learners of disparate levels. Smaller class size may also be a factor in improving working conditions, job satisfaction and innovation in teaching practices (Hattie, 2009).

Based on the responses of the participants in our survey, the teacher-student ratio of Greek HLE in Canada was calculated for 50 programs (for which the exact number of teachers and students was provided). During the school year 2012/13, teachers involved in Greek language education in Canada had, on average, fewer than 20 students per class (precisely, a ratio of one teacher to 19 students). This ratio is considered quite satisfactory for Greek HLE in Canada, as it is lower than the average for countries of the Organization for Economic Co-

\(^{154}\) "The ratio of students to teaching staff is obtained by dividing the number of full-time equivalent students at a given level of education by the number of full-time equivalent teachers at that level and in similar types of institutions" (OECD, 2014, p. 449).
operation and Development (OECD)\(^{155}\) (2012, 2014) which is 21 learners per teacher in primary education.

**Teachers’ profile/typology:** The representatives of Greek schools/programs in Canada provided this study with data on the profile of Greek language educators in relation to their studies and professional credentials, as follows:

- Fifty-three teachers\(^{156}\) are graduates from various Greek teachers’ colleges. They are educators with professional recognition in Greece based on their qualifications (i.e., graduates of Greek universities’ pedagogic departments who are certified to teach in public schools in Greece at the primary or secondary divisions).

- Eighty-two are certified teachers in Canada. While every province has different teacher certification requirements, the overall standards are relatively uniform across Canada, as they require teachers to have completed a teacher education program at a Canadian university\(^{157}\).

- Fifty-one are graduates of Canadian universities without any professional teaching recognition in Canada or in Greece.

- Fifty-two are graduates of Greek universities without any teaching professional recognition in Canada or in Greece.

\(^{155}\) The OECD includes 34 countries. The OECD Directorate for Education and Skills develops and analyzes internationally comparable indicators on education which are published annually to assist governments in building more effective and equitable education systems (OECD, 2010).

\(^{156}\) The term “teachers” in this study refers to individuals who teach the Greek language and culture in Canada regardless of their professional credentials.

\(^{157}\) While graduates of teachers’ colleges in the USA or other English-speaking countries may qualify to receive professional accreditation in Canada, all internationally educated teachers have to go through a process of recognition of their professional credentials which is usually administrated by provincial ministries of education or agencies such as the Ontario College of Teachers (OCT, 2015).
Eighty-three Greek language educators do not have a university degree from Greece or Canada (or another country).

The categorization of Greek language teachers includes 18 volunteers; they are individuals with varied levels of Greek language proficiency and pedagogic credentials who provide unpaid services to Greek schools (usually in community settings).

A general statement about Greek language teachers in Canada is that there does not seem to be any concern about the staffing of the various Greek HL programs, especially in the cities with significantly larger Greek communities. Most of the first generation teachers who were active in the 1970s, 1980s and 1990s, when Greek schools had much larger numbers of students, have retired. Nonetheless, the only schools which still have a paucity of Greek language teachers are the schools of small communities in remote areas, far away from the major centres of the Greek community in Canada.

However, many Greek HLE organizations report teacher retention concerns which are attributable to a number of factors. Greek language programs cannot offer sufficient hours to educators seeking full-time employment. Therefore, only for a few teachers is Greek language teaching their main occupation, whereas the majority of them teach Greek sporadically or on a part-time basis. Usually, HL instructors who are simultaneously mainstream teachers find it difficult to retain the HL program positions for many years due to family or other obligations. Also, pay rates for Greek language instruction, chiefly in
community-based programs, are significantly lower in comparison to the earnings of mainstream Canadian teachers\textsuperscript{158}.

Teachers’ qualifications constitute another parameter to consider in analyzing the situation of Greek HL educators in Canada. As indicated by many responses of participants in this research, what mainly concerns the Greek HLE program directors is that many of their teachers either do not have sufficient pedagogical background (particularly teachers of the first generation), or they are not proficient enough in the Greek language to be able to teach it. This situation concerns primarily teachers of the second or the third generation (Hellenic Heritage Foundation, 2015).

In particular, for 27 of 68 Greek HL programs in Canada, a shortage of qualified teachers is reported as a concern\textsuperscript{159}; also in 17 Greek language schools/programs in Canada, the administrators reported the language proficiency of the educators who teach Modern Greek as inadequate. In 33 schools/programs, there is concern about the pedagogical skills of their Greek language teachers. Also in 20 schools, the administrators identified problems in retaining Greek language teachers in their school/program for a long period of time. In the next section, we will explore how the Greek language teachers themselves perceive HLE.

\textsuperscript{158} According to unpublished records of the association “Hellenic Language Teachers of Ontario”, in 2012/2013, many professional teachers employed by various Greek community organizations in Toronto and vicinity earned less than $20 per hour.

\textsuperscript{159} This analogy represents almost 40\% of operators who responded to this particular question.
5.4.5 Greek Language Teachers Questionnaire

In January 2013, the co-investigators of this study organized a symposium with the participation of 60 educators who all teach Greek in Ontario. It included presentations and workshops on various topics related to Greek HLE in Canada. During this event, 48 teachers completed a questionnaire designed by a committee appointed by the Education Council for Hellenic Education in Canada. At the time of the symposium, of the 48 teachers who completed the questionnaire, 14 were employed by Boards of Education in the ILPs, 16 worked for community-based programs, 10 worked simultaneously for Boards’ and Community programs, five were employed in a private day school in Toronto, and three were teaching Greek through private tutoring lessons.

Among all participants, 14 were professional teachers from Greece, 11 had certified teaching qualifications in Canada, 12 were university graduates in Canada, five had a bachelor’s degree from Greece, and six were graduates of secondary education in Greece. In terms of their migration profile, 20 were second-generation Greek Canadians and 28 were first generation immigrants in Canada.

Furthermore, 20 of teachers/participants reported that they had studied Greek in university, while 28 said that their Greek language education was completed in high school either in Greece or in Canada. When asked for their years of service in Greek programs, 16 participants had up to five years, 17 had between five and 15 years, 10 had between 15 and 25 years, and five teachers had more than 25 years.

Regarding the question about the level at which they teach, 29 of the participants taught at the primary level, from Kindergarten to Grade 2; twenty taught Grades 3 to 6; sixteen taught Grades 7 to 9, while 10 teachers taught high school and seven taught adult
classes. For the question “how many hours per week do you work in Greek language schools/programs”, the results varied, with 18 participants reporting between one and four hours and 12 reporting five hours. Three teachers said between six and 10 hours, three said between 11 and 15 hours, five said between 16 and 20 hours, and three said more than 21 hours^160. Teachers were also asked to indicate which textbooks they used in their classes. Twenty-two said they used the textbooks of the University of Crete, 17 used the textbooks of the Ministry of Education of Greece (mainly the series Μαθαίνω Ελληνικά) and nine teachers used the textbooks of Papaloizos publications.

Pertaining to their learning materials and class administration issues, 31 teachers stated that the textbooks used in their classroom(s) are appropriate for the Greek language learning needs of their students, and 40 noted that they teach multilevel language classes; another 21 teachers stated that they are concerned with students’ absenteeism; 13 teachers reported having to deal with frequent behavioural issues of their students; 16 stated that parents do not properly adhere to the school timetable (i.e., bringing or picking up their children later than the scheduled time). Moreover, 18 teachers stated that their students’ parents have never asked them about their children’s progress; 28 remarked that parents do not help their children with their Greek school homework. Twenty-four out of 36 teachers stated that they assign homework for every lesson, seven said sometimes and five said rarely; 11 out of 48 teachers stated that every lesson includes assessment, 26 teachers said that they assess their students at the end of each unit (i.e., each unit includes a few lessons) and eleven reported that they use assessment at the end of the semester or the school year. In the section

^160 Four teachers did not answer this question.
of the questionnaire regarding their assessment methods, 37 teachers responded that they use mainly oral examination, 34 used projects, and 28 prepared written quizzes or tests\textsuperscript{161}. On questions concerning their job satisfaction, out of 48 teachers, only 19 reported that they were satisfied with their earnings as Greek school teachers; 35 stated that they considered their Greek school job as stable; 36 expressed satisfaction with their working environment; 37 were satisfied with the level of collaboration with their colleagues and 35 said that they were satisfied with the administrative support provided by their employer.

In the section regarding the use of new technologies\textsuperscript{162} in teaching the Greek language, 35 teachers responded that they rely on new technologies for the preparation of their lessons; 21 said that they use new technologies in class and seven stated that they never use new technologies; 41 teachers stated that the Internet is a helpful resource in their work and 27 reported having access to audio visual material for their classes. In the section on their professional development needs, 25 of 48 teachers expressed interest in receiving training in the “new technologies”, 18 stated that they would attend seminars or courses to help them deal with teaching multi-level classrooms, 12 would take a professional development course in teaching a foreign language and six respondents requested classroom management seminars.

Concerning the language of instruction/communication with students in class, on average, teachers indicated that they use approximately 60\% Greek and 40\% English. Finally, in the section on their recommendations for improvement of the Greek HLE in

\textsuperscript{161} The question allowed multiple answers

\textsuperscript{162} The term mainly refers to computers or other related electronic devices (e.g., laptops, software, tablets, etc.)
Canada, the teachers who participated in this symposium included the following comments and suggestions:

- We need to return to the basics and simplify things in relation to the teaching of the Greek language because many students complete our program in grade eight without being able to read clearly a sentence or to write a paragraph.
- Infrastructure of Greek schools needs to be improved.
- Teachers need more professional development in new technologies.
- Teachers need ongoing professional development especially on teaching strategies of Greek as a foreign language.
- New curricula need to be developed for the Greek language program.
- More appropriate textbooks are needed, mainly for the students in the first grades.
- Textbooks and educational material need to be used with consistency and not in repetition (i.e. series to be continued and not disrupted before they are concluded).
- Avoid, if possible, classes with mixed levels (in terms of language proficiency).
- Teaching the Greek language only once a week is not enough for learners in Canada; the Greek school’s environment need improvements.
- Standards of competence for the teachers of Greek language need to be enforced.
- Better collaboration with parents is needed for homework completion.

(Hellenic Language Teachers Association of Ontario, 2013).

5.4.6 A study from the past

As the objective of this study is to explore the state of Greek HLE in Canada, it is useful at this point to compare the 2013 data on educators with matching findings of the
research on Greek HLE in Canada, conducted for the University of Crete’s *Education for the Greeks Abroad* study, by Damanakis and Constantinides (2001).

On the employment status, the profile and perceptions of educators serving in Greek language schools/programs in Canada, Constantinides (2001) reports that with the exception of those working in day schools, most Canada’s Greek-language teachers are employed on a part-time basis, the majority of them have not received the necessary professional training, and some educators lack adequate knowledge of the Greek language. This problem swelled due to the disruption of immigration and university students’ influx from Greece*.\(^{163}\)

Constantinides (2001) points out three main “types” of educators serving in Greek language programs in Canada according to their professional credentials: (a) graduates of Greek Teachers’ Colleges, (b) graduates of Canadian Teachers’ Colleges or other university departments, and (c) instructors without any pedagogic studies background (Constantinides, 2001, pp. 218-221). As per the educators’ country of origin, he finds two categories: the ones who were born and educated in Greece, who normally have high standards of Greek language proficiency but often lack pedagogic experience, and the ones educated in Canada who have a better understanding of the students’ mentality and needs but often lack the necessary Greek language skills. With regard to their Greek language proficiency, Constantinides (2001) notes two categories of teachers: those who are Greek native speakers and those who are Greek language learners. According to the University of Crete’s research findings, 34% of Greek language teachers in Canada are graduates of Greek high schools, 19% are certified teachers in Canada, 15% are certified teachers in Greece, 14% are holders

*\(^{163}\) Students who came to Canada for their university studies from Greece were the major source of instructors for community schools since the part-time employment conditions that these programs had to offer were ideal for them.*
of non-pedagogic degrees from Greek universities and 11% are holders of non-pedagogic
degrees from Canadian universities.

Based on the above data, Constantinides asserts that decision makers of Greek HLE
in Canada must address the following issues:

(a) Pedagogic development for teachers with no prior teacher training during their
    studies;

(b) Greek language and culture development for the teachers of the second generation
    who were born and studied in Canada;

(c) Classroom administration development for teachers unfamiliar with the Canadian
    school culture, which applies mainly to teachers who are seconded from Greece and
    who, according to Constantinides, must also have strong English or French language
    skills.

For the future profile of Greek language teachers in Canada, Constantinides predicts that it
will be inevitable to have an increase in teachers who are born and raised in Canada. He
observes that teacher retention for community organizations would be difficult given the
part-time employment status that Greek language programs are offering. Constantinides’
report suggests that for the retention of Greek language teachers, communities should
consider offering them employment opportunities in their cultural programs or social services
(in addition to the Greek school part-time positions) so that they can have supplementary
income.

As for the teachers’ perceptions on the future of Greek HLE in Canada,
Constantinides (2001) collected the following observations and suggestions through a
questionnaire that was filled out by 238 educators:
• Inadequacy or lack of teaching materials
• Lack of proper pedagogical teaching methods
• The need for more professional development seminars
• Increased use of the Greek language in the students’ homes
• Addressing issues of different levels of Greek language proficiency per class
• Overcoming the financial problems and the lack of educational experience of the administrators of community organizations that offer Greek language education
• Adjustment of the teaching methodologies to the needs of second language learners
• Increased hours of instruction; better collaboration with the Boards of Education
• Increase the interest of parents for Greek language education through seminars
• Improvement of cooperation between the Greek schools and the Greek families
• Need to enhance school infrastructure and access to more educational resources

(Constantinides, 2001, pp 223-224)

5.4.7 Recommendations for the teachers in Greek HLE

Constantinides suggests a threefold intervention (by all interested parties) to address the issues of educational materials, curricula and teachers’ professional development. He emphasized on the need for more secondments of teachers from Greece (who would be prepared for the Canadian context) and the organization of ongoing professional development programs that would improve both the language proficiency and the pedagogic competency of the teachers. According to Constantinides, Greek HLE organizers in Canada should make better use of resources through the Internet and work closely with each other.

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164 This section is translated from Greek to English by the author.
and the Greek authorities to find common solutions for the challenges of Greek HLE. Unfortunately, what Constantinides and the University of Crete’s study could not possibly predict was the economic crisis that hit Greece a few years later, resulting in austerity measures that minimized the Greek state’s capacity to continue its generous funding of Hellenic studies in the diaspora.

Inevitably, improving the qualifications of educators serving in Greek HL programs, remains today one of the most serious challenges of Greek HLE in Canada. The current investigation confirms two serious difficulties that are also recorded by the Constantinides study relating to teachers’ Greek language proficiency and pedagogic competency. The problem of teachers’ level of Greek language proficiency is particularly serious, as it basically means that the Greek language is taught in Canada by instructors who have serious language limitations themselves. This problem could be intensified by the fact that over the last decade, more Greek language teachers who are native speakers have been retiring and are replaced by members of the second generation.

Greek language education officials have had an expectation that with the new wave of immigrants arriving or returning to Canada after 2010 due to the economic crisis, the Greek community schools will again have at their disposal many teachers with a strong language background. However, it will not be easy for most of them to get into the Greek language education system, as Boards of Education and other language program organizers cannot replace the existing teachers who have seniority as instructors in the HL programs. Consequently, instead of expecting certified teachers to come from abroad, community authorities could look into the option of locally developed programs to certify Greek language teachers in Canada. However, this prospect is not an easy task for several reasons: (a) many organizations are involved in Greek HLE and each has its own certification criteria
for teachers; (b) the hours of operation of Greek language schools/programs in most cases are not enough to ensure full-time employment for teachers; (c) the cost for running pre-service or in-service professional development courses could be significant, particularly if such programs are offered through Canadian or Greek universities. Additionally, it would be very challenging to organize such courses as there are issues of time, content and length of the programs, and so on. As a result, Greek HLE officials have to consider the following options:

(a) Use senior professional Greek language teachers (i.e., teachers who are native Greek language speakers or highly fluent in Modern Greek) to provide onsite professional development to the new or less language proficient teachers.

(b) Use existing distance/Internet-based Greek language certification or professional development programs for teachers; such programs already exist\(^{165}\) so that Greek HLE officials in Canada would only have to encourage and provide incentives to their teachers to enroll (See Appendix 5.1).

Regarding the issue of Greek HL teachers who need to develop further their pedagogic and/or language teaching skills, there are already several university programs that offer relevant courses:

(a) The University of Calgary Heritage Language Teacher Courses which are linked to International and Heritage Languages Teaching Certificates I and II, upon

\(^{165}\) One example of such a program is Routes in Teaching Modern Greek which is co-financed by the European Union and Greek Ministry of Education and is implemented by the Centre for the Greek Language. The program has been implemented for six consecutive times since 2007 and was awarded the European Language Label (Centre for the Greek Language, 2015b). Currently, the program offers three directions: (1) Routes in teaching Modern Greek as a foreign language, (2) Routes in teaching Modern Greek to foreign language speakers in Greece, and (3) Routes in teaching Modern Greek to teachers posted abroad and students of Modern Greek Studies. The third direction is the one recommended for Greek HL instructors in Canada.
completion of 130 and 250 hours respectively of online or face to face instruction (for Calgary residents only). These courses are subsidized by the provinces of Alberta and Saskatchewan for instructors who work for community-based HL programs in the two provinces (See Appendix 5.1 and 5.2). Perhaps community organizations could fund the participation of Greek HL instructors from other provinces.

(b) The Graduate Certificate in Curriculum and Instruction: Teaching Greek as an Additional Language is a program of the Simon Fraser University designed “to enable learners of Greek to become language instructors who use the appropriate pedagogical tools to teach Greek as an additional language” (Simon Fraser University, 2015). So far, this is a non-subsidized program but, again, this could be worked out at the community level, if leaders are convinced of its academic and professional merits particularly since it is initiated by a Canadian-based Hellenic Studies university program.

(c) An example of a Greek-based opportunity for in-service professional development of HL teachers is the program Routes in Teaching Modern Greek of the Centre for the Greek Language (See Appendix 5.1). The advantages of this program in comparison to the Canadian-based ones that were introduced above is that it is online-based, Greek language focused and free; hence, it is more applicable to the “part-time /flexible” requirements of the Greek community-based HLE context in Canada.

In conclusion, Greek HLE in Canada needs a system for teachers’ pre-service and in-service professional development. This is not an easy task, given the complexity of multiple

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166 Faculty of Education/Hellenic Studies Initiative
167 The program Routes in Teaching Modern Greek since 2007 has been subsidized in full, mainly through European Union funding.
programs and jurisdictions involved, the limited employment opportunities, and the limited incentives for Greek HL instructors. Who would take on this initiative and who would make such an investment?

The co-investigators of this study along with other community groups have discussed with the Hellenic Heritage Foundation the need for professional development of non-certified Greek Language instructors primarily in the province of Ontario. In response, the HHF “has approached York University and is in the process of developing a certificate course for Teacher Training which would provide professional development to teachers of Greek language programs in boards of education, church schools and private Saturday schools” (Hellenic Heritage Foundation, 2015).

Concluding the educators’ section of this study, it must be noted that along with my co-investigators, I have located a significant number of teachers who are currently serving Greek HLE in Canada. They are educators with diverse qualifications ranging from certified professional language teachers to uncertified or semi-proficient instructors. In my view, it is the community’s responsibility to set the standards and to find the means for the accreditation and ongoing professional development of all Greek HL educators. This could be facilitated mainly through universities in Canada and in Greece that have expertise in preparing teachers to work in the context of HLE.

As community leaders need to assist young teachers who decide to engage Greek language education to acquire all the necessary qualifications, they need to explore ways to offer these teachers full-time or well-paid, part-time employment opportunities to ensure their retention, a situation that would, in turn, benefit Greek HLE in Canada.
5.4.8 The Greek School Parents

Parental involvement is critical for Greek HLE since the decision to enroll in a HL program is essentially made at the stage of kindergarten or the first two primary school grades by the parents and not the students themselves. The data collected in this research study indicate that although parents consider the learning of Greek as a priority for their children, almost 25% of Greek school representatives who were surveyed in 2013 reported insufficient involvement of parents in their program.

Increasing parental involvement in Greek HLE could be one of the solutions for various educational and administrative concerns that HLE participants have. During the focus groups interviews and numerous conversations with teachers and school representatives throughout the course of this study, parents were asked to embrace HLE by using Greek at home, helping their children with HL homework, participating in parent councils, volunteering in the organization of school events, fundraising and promoting the HL programs in the community and the society at large.

A study that was initiated by the association *Hellenic Language Teachers in Ontario* in collaboration with the Education Office of the *Greek Orthodox Metropolis of Toronto* and the *Education Counsel of the Greek Consulate in Toronto*, in September 2012, investigated—among other aspects of HLE—the parents’ perspective on Greek Hl schools in Canada. The research involved the completion of a questionnaire by parents during the Greek school registration period at various Greek school sites across the Greater Toronto Area. The questionnaires were completed by 195 parents:

**Participants’ Profile:** Regarding the respondents’ profile, *one hundred and thirty seven* declared Canada as their birthplace, *forty one* Greece, and *fifteen* a third country. Also, *one*
hundred and forty nine reported that their spouse is of Greek origin and forty six said that their spouse is of another ethnic background.

**HL in the home:** Asked if/how often they use of the Greek language at home, 22 participants said “never”, 78 said “occasionally” and 90 said “frequently”.

Asked if their children have access to Greek-language media at home, 40 said “not at all”, 81 said “occasionally” and 60 said “frequently”.

**Community involvement:** Asked whether their children participate in community/cultural events, 36 parents responded with “always”, 76 with “frequently”, 62 said “rarely” and ten "never”.

**Visiting Greece:** Asked whether their children visit Greece, 55 said “no/never” and 128 said “yes”; out of the “yes answers”. 26 said “every summer”, 65 said “often”, and 37 said “rarely or just once”.

**Abstention:** On the question "do you know families in the (Greek) community whose children are not enrolled in any Greek school/language program”, 32 said “none”, 106 said “few” and 45 said “many”.

**Motivation:** On the question "what are the reasons for your children to be enrolled in Greek school, 137 said “preservation of Greek heritage”, 136 said “communication with Greek relatives and friends”, 27 said “potential studies in Greece”, 26 said “prospect of moving to Greece in the future” and 23 said “other reasons” without further comment.

**Expectations:** On the question "what are expectations do you have for your children from Greek school", 130 chose the answer “cultivation of basic interpersonal communication

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168 Greek language television programs, radio stations, newspapers, magazines and other audio-visual materials
skills”, 128 chose “formal academic learning of the language\(^{169}\)”, one 106 chose “getting Greek language credits” and 45 chose “getting an official Greek language attainment certificate”.

**Suggestions:** Finally, on the question "what are your suggestions for the improvement of Greek school", the most frequent answers given were: better infrastructure (school buildings, classrooms, technological equipment); individual/specialized teacher for each class-level; more use of the Greek language in the class; assessment of learning / and evaluation of teaching; grouping of students based on language proficiency; improvement of the schools’ organization; modernization of curricula. Finally, it should be noted that many parents used the questionnaire’s suggestions section to comment that they would like Greek HL schools to offer, in addition to language and culture, courses in Music / Musical Instruments, Greek cuisine, Sports, and even tutoring in day school subjects such as Math, Science and English (Hellenic Language Teachers Association of Ontario, 2012).

Based on the above, the majority of parents whose children are currently HL students in Toronto are mainly members of the second generation, born and raised in Canada; a large percentage of them are in mixed ethnocultural marriages. They use occasionally the Greek language at home (Greek is not the main home language). Although their children may have access to Greek language media they are not regular users. Many parents visit the country of origin (Greece) but sporadically. While the majority of Greek families tend to participate in community happenings (dances, cultural celebrations, social activities, etc.) there is a

\(^{169}\) The term “formal academic learning” corresponds to the term “Cognitive Academic Language Proficiency” (CALP). Cummins (1979) differentiates social and academic language acquisition. Basic Interpersonal Communication Skills (BICS) are language skills needed in social situations, whereas BICS includes listening, speaking, reading, and writing about subject area content material (Cummins, 1979).
significant percentage (48%) of those who abstain from such events. A large majority of parents admit knowing (Greek) families whose children are not enrolled in a Greek program/school; this occurrence needs to be further investigated in order to estimate the percentage of those disconnected from Greek HLE and to identify the reasons behind their disconnection.

The main motivation of Greek parents for registering their children to a HL program is to maintain their cultural heritage, rather than preparing them for a potential return to Greece. Furthermore, Greek parents appear divided between those who expect Greek HL programs to focus on cultivating basic language communication skills and those who have higher academic expectations. The majority of parents seem satisfied if their children acquire through their HL studies the “basics” in order to communicate with Greek speaking relatives and friends. Nevertheless, there is a group of parents who set more advanced learning goals, expecting Greek HL programs to aim at linguistic fluency and provide certification of learning. Overall, parents seem to focus on issues that concern not only Greek language education in Canada but the field of HLE in general. The fact that they are asking for enrichment of Greek language use in the school/classroom, is in line with the administrators’ concern about the level of proficiency of some HL instructors. It also highlights the limited opportunities that many students have to use the Greek language in any domain other than the HL school. The request for better organization of Greek HL schools in the areas of educational and administrative infrastructure, modernization of curricula and improvement of grouping and assessment methods, indicates that parents of the second and third generation make comparisons between Greek HL programs and mainstream education; they are expecting quality and results.
Parents have also expressed the desire to combine Greek language learning with more fun and practical activities for their children; their recommendation for a HL program that includes music, sports (and even tutoring in day school subjects) shows that they need a different type of Greek school in which many extracurricular activities will be offered under the same roof. This is a signal for the communities to start working on alternative curricula to make HLE more relevant to the needs of the new generation.

Parents are valuable assets for HLE. Greek program organizers should take into account that parents need a Greek school that meets the challenges of contemporary students and families; such a school needs to be flexible, contributing to the overall, rather than just the Greek language, education of their children. As today’s parents struggle to find the time to fit in so many undertakings within their children’s weekly schedule, the Greek school is in direct competition with arts, sports and other popular extracurricular activities. Accordingly, the combination of the Greek school with cultural, sports, music, tutoring and recreational programs is warranted. Studying the Greek language at a community center where many other activities will be offered, appears to be a practical solution that will possibly increase attendance and retention of students in Greek HLE. Organizing Greek language programs for parents, alongside the ones for students could address one of the challenges faced by Greek HL learners whose parent(s) do not speak the language or do not use it at home.

Furthermore, parents should have a more active role in the organization and administration of the Greek language programs in Canada. Many Greek-Canadian parents of the second and third generations are highly educated and can provide knowledge and experience for the modernization and effectiveness of Greek HLE. Parents can participate in advisory councils with an essential role in the operation of the Greek school programs. Of
course these suggestions apply mainly to the community-based system rather than the Boards of Education-based programs or the day schools where the conditions are different.

5.4.9 Grandparents as HL assets: a study from Alberta

Investigating the habits and attitudes toward the Greek language and culture by different generations of Greek community members in Alberta, Chronopoulos (2008) conducted a study surveying parents and also students and teachers of a Greek HL school. The results of his study show that the ones who speak the most Greek to young children are grandmothers (63%) and grandfathers (47%) and that the older generations (i.e., direct immigrants from Greece) are the most proficient in the Greek language, thus they are the best resource for young learners (grandmothers in particular). In terms of how much Greek they speak in the home, zero of participant parents said “only Greek”, while thirty percent of parents replied “rarely”. High school students reported by fifty eight percent that they speak Greek a few times a week while thirty five of elementary-level students said that they use Greek at home” less than three days a week”.

An interesting finding that reveals language shift in the Greek community in Alberta came from responses to questions about use of Greek outside the home among younger generations: eighty three percent of teachers and forty one percent of parents report that they rarely speak Greek outside their homes. Despite the abundance of e-resources in the Greek language, when asked about their reading practices, most parents identified school newsletters as the main Greek reading resources followed by church bulletins, newsletters, and prayer books. The study indicates low percentages of parents and students who read Greek material, which raises questions of whether (a) the participants are able to read in
Greek, (b) they have access to material appropriate to their language ability level, or (c) if there is enough reading time for Greek at home (Chronopoulos, 2008).

5.4.10 Administration and leadership in Greek HLE

The high turnout of Greek school administrators participating in the Greek language education 2013 survey reveals their great interest in seeking solutions to improve Greek HLE. Among those who are currently responsible for the operation of Greek language programs in Canada, many are volunteers or education professionals. Our research located at least seventy-one Greek-language education operators who run one hundred and eight programs associated with Boards of Education, Communities, and Cultural Groups, Parents Associations, Regional Associations and Individuals/private schools. The first category is represented by administrators who are in charge of the ILPs (Ontario) and are responsible not only for the operation of the Greek language programs but for every HL course that their board offers.

According to their responses in this study’s survey, Board of Education administrators who operate Greek language programs are mainly concerned with: (a) students’ retention and absenteeism, (b) teachers’ retention and teachers’ professional qualifications (language and pedagogic skills), (c) lack of learning materials in the target language that are suitable for the students, (d) funding of the programs and (e) parental participation. Since most of these concerns about Greek HLE in Canada are common across the country and across most community or school board jurisdictions, it makes sense for Greek HLE operators to collaborate with each other. Overcoming challenges such as lack of
funding, lack of professional teachers, outdated learning materials, etc., could be easier to address collaboratively rather than individually.

While all Board-based Greek HL programs are administered by education administration officers, many community-based programs are operated by non-professionals. In fact, volunteers seem to play a crucial role in Greek HLE as indicated by the fact that the majority of Greek language students in Canada attend community-based schools/programs. However, volunteerism at the administration level is not always to the benefit of HLE. In the previous section we found out that teachers’ retention is a major concern for HL program organizers. Equally challenging could be the fact that many administrators are not involved with Greek HLE at a professional level; therefore their valuable services to HLE and the community cannot be taken for granted. During the course of this investigation we came across many cases of community-based programs where it was obvious that a recent resignation of a volunteer administrator had affected the quality or even the existence of a program. Education administration is a complicated field that requires professionalism, leadership skills and dedication to avoid gaps in the offered programs and to ensure continuity and strategic planning.

As Constantinides indicates (2001), Greek HLE has been affected by community antagonism that results in organizations competing with each other instead of joining forces. This research study has located groups that offer similar Greek language programs in the same city or region where the overall number of students is not adequate for the sustainability of multiple programs. Keeping HL programs and schools isolated from each other simply because their leaders have different agendas has a negative effect on the quality of the programs and results in participants’ confusion instead of encouragement. In order to overcome such divisions, the Greek community needs to establish a network of collaboration
in which all involved institutions can play an equally role. In such a network, leadership is a key to success.

The office of the Education Counsel of the Greek Consulate in Toronto has the role to coordinate efforts in support of Greek language education across North America\textsuperscript{170}. In recent years the Education Counsel has participated in several projects, including the study presented in this dissertation, which brought together various community organizations that share a common interest of preserving Greek HLE in Canada. It has organized workshops, symposia, and presented to HL stakeholders various programs and resources developed by the Greek government, several Greek universities and the European Union (See appendix 5.1 for the program \textit{Routes in teaching Modern Greek} and appendix 5.10 for programs implemented by the University of Crete). Moreover the Education Counsel, representing the Ministry of Education of Greece in Canada, has encouraged the organization of joint activities by various Greek HLE institutions bringing their leaders, teachers, parents, students and volunteers together.

Another important institution for Greek language education in Canada is the Greek Orthodox Church. Hundreds of volunteers are active in the Greek Orthodox network which consists of many parishes, community centres, schools, etc. This network is the backbone of community-based Greek HLE in Canada and without its contribution this study would have never materialized. It is important to mention that the Education office of the Greek-Orthodox Metropolis of Toronto-Canada offers ongoing support to teachers and students of the Greek language even in the most remote regions. Spyros Volonakis, who is the director of this office for many years, should be mentioned as one of the leaders in Greek HLE in Greece in 2015 operates thirteen Education Affairs Offices in Embassies/Consulates.
Canada. One of Volonakis’ many contributions in the field is the organization of many professional development seminars for community educators and his efforts for the development of Greek language learning materials and resources which he has distributed to Greek schools across Canada, in collaboration with the Coordinators’ Office at the Greek Consulate in Toronto.

Alongside the church, stand a few other influential community organizations that play a leading role in supporting Greek heritage and Greek HLE in Canada such as the Hellenic Heritage Foundation. Known in the Greek–Canadian community and internationally as the HHF, this Toronto-based charitable non-profit organization has initiated significant fundraising campaigns to support Greek language and culture institutions as well as to promote Hellenism and stand behind great social projects for the community at large. Among the accomplishments of the HHF are the endowments of Modern Greek studies in two Canadian universities, scholarships for students who are interested in Hellenism and the strengthening of community organizations that serve HLE, through the improvement of school facilities, purchase of technological equipment, textbooks, etc. (See more on projects funded by the HHF on Foundation’s website171). Several other organizations in Canada are playing a leading role in supporting Greek HLE. Most of them are presented in the Greek institutions section of Chapter 4; they include AHEPA, one of the largest Hellenic heritage groups internationally that funds Greek education projects and provides many scholarships to students of Hellenic descent, SEF an organization based in Montreal172 which subsidizes the

171 http://www.hhf.ca/

172 For the 2013/2014 school year, the “Socrates Educational Foundation” (SEF) covered tuition fees in the amount of $69,430 for forty three students of the “Socrates-Démosthène”
tuition fees for students who wish to attend the local trilingual community day schools but do not have the financial capacity, the Hellenic-Canadian Congress that contributed to the creation of the chair of Greek Studies at Simon Fraser University in British Columbia, and more.

5.5 Greek language schools, programs and courses in Canada

Throughout this study the terms schools, programs, courses and classes are used alternatively in reference to Greek HLE in Canada. In reality, many members of the community use the term “Greek school” for any program that offers Greek language education. When asked “where is your Greek school” parents, teachers and students across Canada have in mind different settings: it could be their day school (as in Montreal) or a program that is offered on a weekend, at a community centre, the basement of a church or a rented classroom of a public school. Table 5.4 on the next page lists all Greek language programs in Canada. In some cases, different programs are offered under the same address. These programs are counted separately when they are offered in different days of the week by different organizations or when they are offered in different education levels.

school, whose parents applied for financial assistance. The SEF raised these funds from various activities during the previous year (HCGM/Facebook page).

Montreal is an exception as the term Greek school there is more frequently associated with a full day program that includes instruction in the Greek language (i.e. Socrates-Demosthenes elementary school of the HCGM).
Table 5.4: Greek school programs in Canada

<table>
<thead>
<tr>
<th>Province</th>
<th>Elementary K-8</th>
<th>Elementary K-8 and secondary 9-12</th>
<th>Secondary 9-12</th>
<th>Continuing Education Programs for Adults</th>
<th>University courses</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ontario</td>
<td>57</td>
<td>6</td>
<td>4</td>
<td>8</td>
<td>2</td>
<td>77</td>
</tr>
<tr>
<td>Quebec</td>
<td>10</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>BC</td>
<td>4</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Alberta</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Manitoba</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>74</td>
<td>16</td>
<td>6</td>
<td>13</td>
<td>6</td>
<td>115</td>
</tr>
</tbody>
</table>

5.5.1 Days of school/program’s operation

According to the Greek-Orthodox tradition, Sunday is for the Greek people a church and family day. For the Canadians of Greek descent, Saturday seems to be the day dedicated to Greek school. According to the findings of this study, presented in the table below, the vast majority of Greek HLE programs operate on Saturdays.

There are more Greek language programs offered on Saturday than the programs offered in all the other days of the week combined. The least popular day for Greek school is

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174 In Quebec the Elementary programs include Grades 1 to 6.
175 In British Columbia, Greek language high school (credit) courses are offered online through the Vancouver Learning Network (VLN) which is the distance education department for High Schools of the Vancouver School Board (Vancouver Learning Network, 2014).
Friday, with only one program currently offered this day while few programs (three across Canada) operate on Sunday and Monday.

Table 5.5: Days of Greek school operation in Canada

<table>
<thead>
<tr>
<th>Greek program operation days</th>
<th>Number of programs</th>
<th>Number of students</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>2</td>
<td>1,615</td>
<td>Applies to the students of the Greek day schools (Socrates-Demosthenes in Montreal and Metamorphosis in Ontario)</td>
</tr>
<tr>
<td>Sunday</td>
<td>3</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>Saturday only</td>
<td>48</td>
<td>3,399</td>
<td></td>
</tr>
<tr>
<td>Saturday and a weekday</td>
<td>7</td>
<td>776</td>
<td>The program operates at least twice per week</td>
</tr>
<tr>
<td>Monday</td>
<td>3</td>
<td>344</td>
<td></td>
</tr>
<tr>
<td>Tuesday</td>
<td>7</td>
<td>328</td>
<td></td>
</tr>
<tr>
<td>Wednesday</td>
<td>9</td>
<td>290</td>
<td></td>
</tr>
<tr>
<td>Thursday</td>
<td>6</td>
<td>251</td>
<td></td>
</tr>
<tr>
<td>Friday</td>
<td>1</td>
<td>23</td>
<td>The program operates at least twice per week excluding weekends</td>
</tr>
<tr>
<td>Weekdays (mixed)</td>
<td>7</td>
<td>336</td>
<td></td>
</tr>
</tbody>
</table>

5.5.2 Hours of instruction per week

Several parents, teachers, students and administrators who participated in this study, have asked the question “How many hours are adequate for the teaching of a heritage language”? Since 1977, public School Boards Canada have designated two and one half hours weekly as the maximum hours for HL instruction through the International Language
Programs. Given that most of these programs are available for a maximum of thirty weeks per year, it means that the students who study Greek in these programs have access to Greek language instruction for a total of seventy five hours per school year. Discussions with parents and teachers raised different views on whether this timeframe is sufficient for Greek HLE.

On the one hand, there are community members who consider this time as sufficient for Greek language instruction, arguing that it is not easy to devote more hours for “Greek school” on a weekly basis, due to the homework obligations and other extracurricular activities that consume most of the students’ time after school. Dimitris, a father and second generation Greek-Canadian who lives in Toronto, shared his opinion on the hours of Greek school at a focus group meeting which took place at the Greek Community Centre, in February 2013. He notes the following:

My children attend Greek school every Saturday for 2.5 hours, between 9 and 11:30 in the morning. To get to the school, we leave home at 8:15 am and return around 12:30 noon. Therefore, essentially we devote all Saturday morning to Greek school and we keep the afternoon available for sports and social activities. During the week there is no time for Greek school since my wife and I return home after six while the closest Greek language program starts at 4:30…. At home we rarely speak Greek. The children use the language especially when my parents, who are both from Greece, are visiting. My wife is not of Greek origin. My children don’t get much homework from Greek school; I don’t mind this, because even if they gave them homework there would be no time with to complete it. So far we are satisfied with the Greek school.

\[176\] ILPs in Ontario are offered (a) in elementary education (Grades K to 8) and in secondary education (Grades 9 to 12).
My daughters, who are in primary school- at the second and third grade respectively-like learning Greek songs and stories. They have learned to read and write quite a few words but it is hard for them to speak. I hope they continue Greek school at least till grade eight… I think they make very good progress in learning the language when we visit Greece. We spent more than a month there, last year. I am not sure it will be possible to go again next year. It gets too expensive and it is difficult to leave from work. In regards to Greek schooling in Canada, in my opinion 2.5 hours a week is enough. At least they are learning the basics.

(Hellenic Language Teachers Association of Ontario, 2013, focus group notes).

Maria, who teaches Greek language at a community program, participated in the same meeting and had a different opinion on the issue of Greek school hours. As she states:

Personally I think that 2.5 hours of instruction per week are not enough for a child to learn Greek especially since they do not get to use the language at home anymore; that is the deal with most new Greek families in Canada, now… By the time they return to class each Saturday, most children have forgotten what we did in the previous week….Very often students miss my lessons for various reasons. Most kids in my class will be absent at least 5-6 times a year. If they had Greek school twice a week it would be much better as they would be more frequently in contact with the language and they retain something. In my opinion children who study Greek in their day school are the ones who learn the language better…At the community program, every Saturday from 12 to 2, the students learn Greek dances and they seem to enjoy it but in reality only a few children usually stay [afternoon]. Many parents have asked me if I could give private lessons in their home to save them time from driving to Greek school every week. I have no time for private lessons because apart from
teaching Greek, I have another daytime job. It looks like many parents are looking these days for Greek tutors; it costs more than attending the Saturday program but it is a matter of saving time which is as important as money to the parents of this generation. (Hellenic Language Teachers Association of Ontario, 2013, focus group notes)

Figure 5.4: Hours of weekly instruction for the Greek HLE in Canada

It is difficult to reach a consensus on how many hours of instruction per week a Greek language program in Canada should offer to allow desirable learning outcomes. According to the time on task principle (Ludewig, 1992), maximum exposure to the target language is essential for successful language acquisition. Ideally, studying a HL on a daily basis should be more effective for students than participating in courses offered only once per week. Daily Greek language classes, though, are only offered at the Socrates-Demosthenes day school of the Greek Community in Montreal and the Metamorphosis day school in Toronto. However, the majority of today's students in Canada attend Greek language programs outside of their day school schedule, on weekday evenings or weekends. Those courses are usually two hours and a half long. Based on the scale of language proficiency developed by the
American Foreign Service Institute\textsuperscript{177} (FSI), it is estimated that it takes approximately 13 years (or 366 weeks of a three hour class in a typical university language course setting), to develop fluency in Modern Greek (Street, 2011). Of course, this estimate applies only to foreign Greek language learners who are adult English native speakers and not for young HL students. Thus, in the context of Greek HLE in Canada, where the language according to the parents’ survey is still used in the home, even occasionally, and students have the opportunity to use the language in community events or during holiday trips to Greece, the amount of class time needed to reach a satisfactory level of fluency should be considerably less than the FSI’s estimate.

Hypothetically, HL students who study the Greek language in a K-8 International Language program, (two and a half hours weekly, 30 weeks annually for ten years) should be proficient in Modern Greek by the beginning of high school. Even so, according to Greek teachers’ comments, many students experienced difficulty with basic Greek communication after several years of regular Greek school attendance. There are definitely more reasons than inadequate instruction time behind negative outcomes in HL learning. However, in order to get a clear picture on the hours of instruction that Greek HL learners typically have access to in Canada, we included a related question to our questionnaire. In sum, 91 of the 108 Greek language programs that were surveyed indicated the number of hours of instruction. Their responses are presented in the table below:

\begin{table}
\centering
\begin{tabular}{|c|c|}
\hline
Level & Hours of Instruction (mean) \\
\hline
1 & 50 \\
2 & 100 \\
3 & 150 \\
4 & 200 \\
5 & 250 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{177} FSI provides language training for American diplomats. The agency has developed a list estimating the approximate time need by an English speaker to learn foreign languages. According to the FSI scale, Modern Greek belongs to the second most difficulty group of languages, and it takes approximately 1,100 hours of class time for the average (adult) student to reach the level of professional working proficiency (level three in a five-stage scale) that allows: effective participation in general conversations; full comprehension of normal-speed speech; acquisition of a functional vocabulary and production of speech without making significant mistakes (Tokuhama-Espinosa, 2008).
Table 5.6: Hours of Greek language instruction weekly per programs and students

<table>
<thead>
<tr>
<th>Hours weekly</th>
<th>Number of schools/programs</th>
<th>Number of students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5 (1 or 2)</td>
<td>8</td>
<td>153</td>
<td>2.07%</td>
</tr>
<tr>
<td>3</td>
<td>31</td>
<td>2187</td>
<td>29.63%</td>
</tr>
<tr>
<td>3.5</td>
<td>7</td>
<td>629</td>
<td>8.52%</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>389</td>
<td>5.27%</td>
</tr>
<tr>
<td>5</td>
<td>12</td>
<td>1377</td>
<td>18.65%</td>
</tr>
<tr>
<td>6</td>
<td>4</td>
<td>250</td>
<td>3.38%</td>
</tr>
<tr>
<td>6.5</td>
<td>1</td>
<td>1402</td>
<td>18.99%</td>
</tr>
<tr>
<td>7.5</td>
<td>1</td>
<td>49</td>
<td>0.66%</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>213</td>
<td>2.88%</td>
</tr>
<tr>
<td>8.5</td>
<td>1</td>
<td>79</td>
<td>1.07%</td>
</tr>
<tr>
<td>9</td>
<td>1</td>
<td>123</td>
<td>1.66%</td>
</tr>
<tr>
<td>total: 91</td>
<td>total: 7381</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the above, thirty percent of Greek HL students in Canada study Greek in-class for up to two and a half hours per week; approximately forty percent are taught Greek between three and five hours per week, and thirty percent between six and nine hours weekly.

5.5.3 Tuition fees

One of the aspects of Greek language education in Canada is the cost of tuition fees which is an indicator of how accessible the programs are. In our survey we asked
participants, who were all representatives of the organizations offering Greek language classes, to indicate their tuition fees. In order to calculate the average tuition of the Greek-language programs in Canada, we did not calculate the fees of the two day schools\textsuperscript{178}, as in these schools enrolment is not just for the Greek language program. Overall, we estimated the tuition fees of 42 Greek language programs across Canada and regardless of instruction time per week, the average annual tuition in the 2012/13 school year was $414 per student. The maximum amount was $650, and the minimum was $75. It is worth noting that in 31 programs, attended by about 1,959 students, tuition fees did not exceed $20 for the whole school year.

Also we found five programs offered by community organizations with absolutely no charge for the students. In the 2012/2013 school year, there were 14 Greek language programs across Canada with one thousand four hundred and ten students attending that charged between five hundred and one and six hundred and fifty annual fees; in eleven programs with eight hundred and eleven students the annual fee in 2013 was between three hundred and fifty and five hundred dollars; in eight programs with eight hundred and fifty seven registered students, the Greek language program cost between two hundred and one and three hundred and fifty dollars; finally, tuition fees for forty two programs with a total of two thousand seven hundred and eighty six students enrolled were between up to two hundred dollars per year.

\textsuperscript{178} Socrates-Demosthenes in Montreal and Metamorphosis in Toronto
5.6 Infrastructure and Educational resources

5.6.1 Facilities

Our survey included a question concerning the facilities that are used for the teaching of the Greek language. The responses indicate that thirty three programs are housed in community centers, which are often co-located with other community services such as churches, banquet halls, cultural and social programs. The classes of seven programs are held in community owned schools (such as the schools of the Hellenic Community of Greater Montreal). Two programs that cater to adult students take place in private classrooms. The majority of Greek HLE programs in Canada (57 programs mainly in the primary and secondary divisions) use
public school classrooms that are rented by community organizations or by the School Boards. Furthermore, six programs (the university courses) are offered on university campuses. Subsequently, it is understood that most Greek language programs are held in public schools mainly because the majority of programs are organized by the public School Boards. Calculating the number of students per facility type, we have 65 Greek language students in private tutoring classrooms\(^{179}\), 240 students studying at a university campus, 4,598 public schools, 2,558 in community schools and 1,783 in community centres. We should note that the above figures do not reflect the total number of Greek language students in Canada, but only those enrolled in programs that participated in this survey and whose representatives completed the relevant question.

![Figure 5.6: Greek language education facilities](image)

\(^{179}\) Tutoring in the context of second /heritage/foreign language learning refers to private lessons or programs that involve small groups of learners.
5.6.2 Program size and split classrooms

Many second language teachers report that one of their most serious professional challenges is teaching students of various proficiency levels simultaneously. This phenomenon is further intensified when instructors are not trained to use teaching techniques for the multilevel classroom. Moreover, when HL learners, who already need differentiated instruction (Tomlinson 2009), are placed in “one fits all” classrooms, the challenge can be more serious for teachers and students (Kagan & Dillon, 2009; Carreira, 2015). We asked the administrators of Greek language programs in Canada whether their students are placed in single or multi-level classrooms\textsuperscript{180}. In total, eighty two administrators responded to this question. Based on their responses, 62 programs take place in multi-level/multi-age classroom settings while only 20 programs offer single level classes. However, these 20 programs have a total of 4,132 students, which is a significant percentage (approximately 45\%) of all Greek language students in Canada. This finding mirrors the reality in terms of the HL program sizes. The larger programs (in terms of student population) can place students of the same proficiency level and age group in separate classrooms while the programs with fewer students must operate in multilevel settings; in several instances four or five-year-old students share the Greek HL classroom with 12 and 13-year-old students. This finding supports the view that operators of Greek language programs should, where feasible, merge neighbouring small programs (in number of students) into large ones,

\textsuperscript{180} The term multi-level classrooms is also referred to as multi-age, multi-grade, and combined classes which are formed in various educational settings for demographic or pedagogical reasons
allowing students to be placed in more homogeneous groups which is usually advantageous not only for the students but also for the teachers.\footnote{Teaching in multi-level settings might also have some pedagogical and learning advantages given that teachers are well prepared and supported for this reality (Manitoba Education and Youth, 2003).}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{single_split_classes.png}
\caption{Distribution of Greek HL students in single or multilevel classes}
\end{figure}

This study investigated the size of Greek HL programs (in relation to their student population) (a) in order to locate “vulnerable” units which could be closed down due to insufficient numbers of students and (b) for educational and administrative purposes\footnote{While larger programs could be beneficial for students due to their placement in age and proficiency appropriate classes, they are also easier and less expensive to run than several units divided in separate sites.}. In order to classify Greek programs based on their enrolments we formed four categories: under the category, “Very Small Schools” (VSS) we grouped programs that have up to 50 students; in the category "Small Schools" (SS) we placed programs from 51 to 100 students; under
“Medium Schools" (MS) we grouped the programs with up to 200 students; under the "Large Schools" (LS) we listed programs with more than 200 students.

An analysis of Greek language programs in Canada according to their number of students shows that approximately half of the existing programs have up to 50 students. Such programs are threatened with closure if the number of students is further decreased in the coming years. When two or more programs in this category operate in the same city/region, it would be useful to merge them into larger, thus more sustainable, units. Such an amalgamation could happen if the organizations involved could come to an agreement on the operational terms of the new program. The problem is more serious when very small schools/programs are the only ones available in one particular region; if these schools are forced to close down, a number of students will have no more access to Greek HLE. The suggested solution for these students is to take advantage of online courses and Greek language e-learning environments such as the ones offered by the University of Crete, in Greece or Simon Fraser University in Canada.

During the 2012/2013 school year, 1,291 students attended Greek language programs of the VSS category; they represent approximately 14% of the total Greek language students in Canada. In the SS category, we listed 25 programs with a total of 1,876 students, representing 20%. In the MS category, we found 15 programs with 1,954 students, which is approximately 21% of all enrolments. Finally, we found only 12 LS programs. However these larger schools are attended by 4,118, almost 45% of all Greek language students in Canada.
Table 5.7: Greek programs in Canada grouped according to number of students

<table>
<thead>
<tr>
<th>School type</th>
<th>number of programs</th>
<th>number of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>very small</td>
<td>53</td>
<td>1291</td>
</tr>
<tr>
<td>less than 50 students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>small</td>
<td>25</td>
<td>1876</td>
</tr>
<tr>
<td>50-100 students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>medium</td>
<td>15</td>
<td>1954</td>
</tr>
<tr>
<td>100-200 students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>large</td>
<td>12</td>
<td>4118</td>
</tr>
<tr>
<td>200+ students</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 5.8 (left): Students per school size. Figure 5.9 (right): Programs per school size

5.6.3 Textbooks and curricula

For many years researchers and experts in second language education emphasize that teachers should abandon the traditional textbook approach and use in their classrooms multiple sources of learning materials, according to the current students’ needs and learning
conditions (Allwright, 1981; Prabhu, 1989). However, in the Greek HLE context the discussion around the selection of textbooks is still active. During the focus groups interviews and throughout the data collection process, administrators, teachers and parents have expressed their concern with the selection of textbooks and other materials for the Greek language programs. One of the themes that we explore in our survey is what types of textbooks are being used in HLE and whether these textbooks meet the expectations of school administrators and educators as well as the learning needs of the students. Further in the chapter we see that a substantial percentage of participants in this study consider the availability and/or quality of the existing Greek language textbooks, as one of the challenges for Greek HLE in Canada.

Our findings indicate that Greek language programs in Canada use mainly the textbooks from the following sources: (a) The University of Crete’s publications; (b) Greek Ministry of Education publications\(^\text{183}\), (that include the textbooks used by students in Greece and textbooks particularly designed for the expatriates (e.g., *I learn Greek* series); (c) textbooks developed by the *Papaloizos* publishing company; and (d) teaching materials (mainly elements of Greek history, geography, religion and folklore), developed locally by various Greek language education organizers (i.e., Boards of Education, communities, etc.).

In our survey, we asked Greek language educators "which textbooks do you use in your schools/programs?" and received the following answers: In thirty nine programs, the textbook series of EDIAMME/University of Crete are used exclusively. These programs have a total of two thousand seven hundred and seventy three students. In fifteen programs with 2,339 enrolled students, they use Greek Ministry of Education publications (OEDB). In

\(^{183}\) Formerly known as OEDB (in Greek: ΟΕΔΒ) publications
15 programs with 1,431 students, they use the Papaloizos textbook series. Another fourteen programs with a total of 691 students, they use several other textbooks from Greece (i.e. the series “Hello -Γεια σας” and e-book series "Filoglossia -Φιλογλωσσία") or teaching materials compiled or developed by the teachers.

It should be noted that the above figures are based on data provided by 83 programs and not all Greek language programs in Canada. Several Greek school representatives mentioned that they do not provide a particular textbook series for all students since it is up to each teacher to use their own materials or to select an existing course book from the above-mentioned or different textbook series.

![Books – Resources](image)

**Figure 5.10: Textbook series used in Greek HLE in Canada**

In locating the learning materials/textbooks that are used by Greek language learners in Canada we need to take under consideration that many programs change often their textbook sources. Thus, the numbers presented above, refer to textbooks used by Greek
schools/courses in Canada during the 2012/2013 school year. Moreover, it should be stated that it is not within the aims of this study to evaluate Greek language textbooks. Instead, we thought that it would be more appropriate to present the textbooks according to the responses collected by two types of Greek programs: intensive (i.e., day schools) and non-intensive (i.e., programs offered between two and five hours weekly).

Intensive Greek language Schools/programs follow the principles of teaching/learning Greek as a mother tongue. This approach assumes that the language is used regularly in the learners’ homes and aims at developing native-like fluency. To some extent, this approach is followed by the Greek day schools, the “Socrates-Demosthenes” in Montreal and “Metamorphosis” in Toronto. Particularly the administrators of “Socrates-Demosthenes” have emphasized that it is their school’s policy to use the textbooks of the Greek Ministry of Education (i.e. the same or similar textbooks to the ones used by elementary students use in Greece). By using the Greek Ministry’s textbooks, administrators convey to parents and students that their program focuses on teaching the language almost as intensively and systematically as in Greece. Therefore it is assumed that the anticipated language proficiency of students in these programs would be higher in comparison to the average Greek HL class in Canada. When using such “intensive” textbooks, educators need to simplify or modify their content in order to meet the learning needs of their students as it cannot be expected for students who learn the language in the Canadian context to devote the same time for learning Greek as their peers in Greece.

Also, some of the language teachers in Greek day schools in Canada are seconded from Greece, therefore they are familiar with the “Greek” textbooks and they persist on using them
since their content is approved by the Pedagogical Institute\textsuperscript{184}. As these textbooks are the core teaching materials for language in the public school system in Greece, they are more challenging for Greek HLLs in Canada. An advantage of using these textbooks, from the administration’s perspective, is that they are accessible online and free to download from the Pedagogical Institute website\textsuperscript{185}.

In contrast, some teachers claim that despite their educational value, the language textbooks from Greece are designed for native Greek language speakers and are not appropriate for a HLE context; in Canada Greek is taught few hours weekly and students do not always have the opportunity to practice the language outside the school environment. Although textbooks from Greece are developed and approved by language experts, the different learning needs of students who live outside Greece should not be overlooked.

A second category of schools/programs (the non-intensive ones) use mainly the University of Crete’s textbooks. Many Greek language administrators and educators from Canada have established a relationship with the University of Crete’s CIMSUC/EDIAMME not only by using its textbooks but also by participating in the Centre’s professional development workshops. Thus, they have familiarized themselves not only with the learning materials but also their theoretical principles and the proposed teaching methodologies. In the next section, I present in details the educational resources of the University of Crete for the following reasons: The University of Crete’s textbooks are by far the most popular textbooks in the Greek Diaspora and have been developed systematically by Greek language

\textsuperscript{184} The Pedagogical Institute of Greece/Hellenic Pedagogical Institute (PI) is an independent public body affiliated with the Ministry of Education. It is responsible for curriculum development, curriculum approval, textbook production and textbook evaluation for the primary and secondary Education. Most of Greek language textbooks developed by the University of Crete’s CIMSUC/EDIAMME are PI approved.

\textsuperscript{185} http://www.pi-schools.gr/
specialists, linguists and pedagogues who are familiar not only with Greek language education but also with the context of teaching the language in a HL setting. On a personal note, as a Greek language teacher and administrator in Canada for several years, I have used the University of Crete's textbooks extensively in my practice. Their advantage over other textbooks is that they have been developed according to a specific theoretical framework that covers Greek language education from primary to secondary levels. The following section refers to the University of Crete’s Greek language learning materials (Appendices 5.6-5.10), followed by two series developed by the Greek Ministry of Education and one by a private publishing firm.

5.6.4 University of Crete’s Greek language learning materials

As mentioned in other sections of this study, the University of Crete’s textbooks were developed under the project Greek Education Abroad and were funded by the Ministry of Education of Greece and the European Union, under the Community Support Framework (CSF) (Georgiou, 1999). The project was implemented in four phases, during the period 1997-2008, by the Centre for Intercultural and Migration Studies (CIMSUC/EDIAMME) of the Department of Primary Education, in collaboration with other educational institutions in Greece and abroad.

The Greek Education Abroad’s goal was to preserve, cultivate and promote the Greek language and culture abroad, especially in the Greek diaspora, by improving the provided primary and secondary education to students of Greek origin (also to non-Greeks who learn the Greek language and partake in the Greek culture) with the ultimate aim of developing a socio-cultural identity that is consistent with the conditions of students’ socialization. Based
on these principles, the project involved: (a) the development of educational material; (b) the professional development of seconded and expatriate teachers\textsuperscript{186}; (c) the organization of educational programs for the students, and (d) the establishment of communication networks and databases through the Internet. The institutional framework for the implementation of the project was provided by the Article 108 of the Greek Constitution (See Appendix 5.5), the Law 2413/96 (Government Gazette 124/17.06.1996/"Greek education abroad, intercultural education and other provisions “) and the existing intergovernmental agreements between Greece and countries of Greek immigrants’ residence.

Textbooks’ production was based on target groups and their proficiency levels which correspond roughly to the following grades and students age groups: 1st level (Kindergarten to Grade 2), 2nd level (Grades 3 and 4), 3rd level (Grades 5 and 6), 4th level (Grades 7 to 9), and 5th level (Grades 10 to 12). The materials/textbooks for Greek HLE are listed under five categories: (1) Greek as a second language; (2) Greek as a second language in intensive courses; (3) Greek as a foreign language; (4) Aspects of Greek History and Culture; (5) Digital material; (6) Online material. The linguistic, pedagogical, and sociocultural scope of the University of Crete’s educational materials is presented in the \textit{Theoretical Framework and Curricula for Greek Language Education in the Diaspora} (Damanakis, 2004). This publication provides the general guidelines for the teaching of Modern Greek as a HL and includes three parts: (1) \textit{Frameworks and objectives for Greek-language education in the diaspora} (p. 221). (2) \textit{Curricula per target group and level} (p.221); (3) Vocabulary (p.80). The volume includes the Theoretical Framework for Greek language education in the diaspora and the curricula for various textbook series and target groups. It is accompanied by

\begin{flushright}
\textit{Greek immigrants who teach the Greek language in their communities}
\end{flushright}
a vocabulary volume with frequently used Greek words. It has received the approval of the Pedagogical Institute of Greece; it is published by the Organization for Textbooks Publications (OEDB) and is distributed for free. The University of Crete textbooks are divided by level to those used for the teaching of Greek as a second language and to those for teaching Greek as a foreign language. In addition, the textbooks are designed based on the specific educational conditions that occur in different countries of the Hellenic diaspora (See Appendices 5.6, 5.7, 5.8, 5.9, 5.10).

5.6.5 The “Learning Greek” Textbooks

The “Learning Greek-Μαθαίνω Ελληνικά” textbooks were widely used for Greek HLE in North America during the last decade of the 20th century and continue to be used in Canada by several educators, mainly the ones who represent the first generation (i.e. educators who are native Greek language speakers). This textbook series, published by the Greek Ministry of education and distributed free of charge to the Greek language programs/schools of America in the 1990’s, was designed for the teaching of Greek as a second language. The target groups of the series were students of Greek origin who studied in the USA (daily schools or evening and weekend programs) but the textbooks were also used, with minor changes, outside the USA. The textbooks’ aim is to introduce first contact with the language without any particular focus or expectations such as learning its written form or development of reading skills. Nevertheless, several short texts are included which allow users to familiarize themselves with Greek writing. The textbooks are accompanied by a teacher’s guide that includes teaching methodology instructions as well as the language functionality of each unit with the objectives and the course that the teacher might follow in relation to the
activities and exercises found in each chapter (See Appendix 5.11 for the Learning Greek textbooks).

5.6.7 The Papaloizos Textbooks

Quite popular among Greek language schools/programs in Canada are the textbooks of the Papaloizos publications series, a private USA publishing firm that specializes in Modern Greek language learning materials for students of all ages from kindergarten to high school and adult classes. The Papaloizos textbooks are bilingual which helps educators and parents who have limitations in their Greek language proficiency and need an easy way to teach the basics of the Greek language through a text and corresponding activities. Each language textbook in this series follows the same traditional approach (i.e., text introduces new content, followed by exercises that can be used as homework). One of the advantages of the series is that the textbooks are easy to order and are delivered in each school worldwide thus are quite popular among Greek school administrators who need as fewer organizational challenges as possible. In the recent years the Papaloizos textbooks are linked to a learning platform and are supplemented by audiovisual materials including video productions with dialogues for practice of conversational Greek (See Appendix 5.12 for information on the Papaloizos publications).

5.6.8 CLICK in Greek

Recently, Greek language programs in Canada and internationally were introduced to the textbook CLICK in Greek, published by The Center for the Greek Language, (CGL) a

\[187^{187}\] In Greek: “ΚΛΙΚ στα Ελληνικά” (Levels A1 & A2)
cultural and educational organization that promotes the Greek HLE and is linked to the Aristotle University of Thessaloniki. One of the major innovations of “Click in Greek Levels A1 & A2”, in comparison to previously published textbooks, is that it has fully complied with the requirements for the official attainment levels for the Greek language that have been applied by law since 2010 and is in perfect harmony with the scale proposed for all European languages by the Common European Framework of Reference (CEFR) of the Council of Europe (Council of Europe, 2015). The first book of the series "CLICK in Greek" is aimed at teenagers and adults within or outside Greece who come for the first time in contact with the Greek language and have the intention either to participate in the Certification Exams for Attainment in Greek (levels A1 and A2) or to develop their ability to communicate in Greek language (Centre for the Greek Language, 2014). Each section of the textbook addresses a unique communication circumstance in all four communicative skills and also introduces vocabulary and grammar, to foster the understanding of the written and spoken language. At the end of the textbook two authentic Greek language tests for levels A1 & A2 are included. Another advantage for the Click/KAIK textbook is that it is complemented (a) by three CDs with test material, listening comprehension dialogues and songs, and (b) it allows the textbook users to access the electronic environment of Click in Greek which is hosted on the Center for Greek Language, (CGL)’s website where additional learning material is available.

Overall, Greek language educators in Canada seem to have in their disposal various learning materials, which have different characteristics that might agree or not with the learning goals and the teaching methodologies of each course. Carreira & Kagan (2011)

188 The exams are offered each year in May by the CGL in many cities worldwide.
suggest that HLLs need a community-based curriculum, according to which materials and activities used in class have to respond to their experiences. Nowadays, students in any educational context are surrounded by all forms of Information and Communication Technologies (ICT). The question of whether these technologies have made their way into the classrooms of Greek HLE in Canada is answered on the following section.

5.7 New technologies

New technologies are increasingly used in the teaching and learning of languages (Leloup & Ponterio, 2003; Gilgen, 2005; Kelsen, 2009; Davies, 2011). In recent years this trend has also affected Greek language education in the diaspora (Huang et al. 2011; Damanakis, et al. 2014). In addition to the audio-visual materials that educators have been using to enhance their teaching (i.e. videos, pictures, music, etc.), the internet offers many resources and learning tools which Greek language schools/programs in Canada have begun to exploit. In this study we investigated whether new technologies are used for Greek HLE in two ways. Firstly, we asked Greek HLE educators who completed our questionnaire, whether new technologies are used in their programs. In addition, we mapped many of the Greek language and culture resources that are available on the Internet and classified them into three main categories:

(1) Multimodal resources that can be used to enhance the teaching and learning of the Greek language and culture with diverse content, such as music, news, sports, radio talk shows, television series, movies, documentaries, websites of museums, interactive maps, historical sites, travel guides, Greek food recipes, folklore and customs, literature, etc. (See Appendix 5.13 f); these online resources are already used
by Greek language teachers in Canada and were suggested by the teachers who participated in the Greek language education symposium (Hellenic Language Teachers Association of Ontario, 2013).

(2) Online platforms and e-learning environments, mainly developed by universities and private or non-profit organizations which are involved in the teaching of Greek language. These platforms provide support, resources and professional development to educators who teach Greek as a second, foreign language or heritage language as well as courses for students and independent distant learners of the Greek language (See Appendix 5.14). Studying the Greek language online could be an alternative to students who live in remote areas or have no access to a Greek school/program (See Appendix 5.10, 5.15).

(3) Online tools to support the learning of the Greek language such as dictionaries, translators, corpora, grammar and vocabulary exercises, etc. (See Appendix 5.16). There are definitely many more portals, websites and blogs with excellent content and authentic materials in the Greek language that teachers and learners can find online. The question is whether Greek HL programs in Canada offer access to such learning tools for their students. Based on the responses to our survey, sixty one program representatives confirmed that their Greek HL classrooms are equipped/ have access to some of the following technologies: Internet/Wi-Fi, audio, video, DVD, desktop computer (s), printer(s), whiteboards/ smart board(s), overhead projectors, laptop(s).
Table 5.8: Technological Aides in Greek HL programs in Canada

<table>
<thead>
<tr>
<th>Type of Technology Available</th>
<th>Audio</th>
<th>Video</th>
<th>DVD</th>
<th>Smart Boards</th>
<th>In class Internet Access</th>
<th>In class PC(s) or Laptop(s)</th>
<th>Projector</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Programs</td>
<td>65</td>
<td>53</td>
<td>55</td>
<td>8</td>
<td>28</td>
<td>19</td>
<td>18</td>
</tr>
</tbody>
</table>

It should be noted that fifty five participants did not fill out the technology section of the questionnaire which does not necessarily mean that in their programs the above technologies are not accessible. Definitely, most students and teachers in Greek HLE nowadays, are users of smart phones, tablets and other forms of advanced ICTs. The question of whether these tools are used to facilitate Greek language learning, remains to be further investigated (Table 5.8 demonstrates the ICT popularity and/or availability in Greek HL classrooms in Canada).

5.8 Subjects taught in Greek programs in addition to language

Traditionally, Greek HL programs in Canada include aspects of Greek culture in order to enrich their curriculum and satisfy parental or administrators’ expectations. As part of the survey on Greek HLE in Canada, we asked the school/program administrators whether their program includes more subjects, in addition to language. The following answers were provided (the numbers in the parentheses represent the programs that teach the subjects: Culture (64) History (39) Geography (35) Dance (34) Mythology (33) Religion (31) Music (14) Literature (3) Theatre (3) (See figure 5.11). The international languages programs (ILPs) which are offered by public School Boards, do not include by law religion in the ILP curriculum but often the Greek language teachers refer to the traditions of major religious
events such as Christmas and Easter and they teach songs/carols, poems and theater plays that students present during school celebrations. In community-based programs, the curriculum includes many of the above subjects while particular emphasis is given on Greek dances and customs/traditions of major religious and national Greek holidays. Therefore, parents who want the Greek-Orthodox religion to be taught in Greek school have the option of enrolling their children in community-based programs. Often, community organizations are offering their curriculum -which includes religion- to students after the completion of the ILPs.

In my view, the fact that Greek HL programs in Canada are enriched with different cultural elements is not reasonable only from a traditional/cultural perspective but also from a pedagogical. HLE experts recommend that programs designed predominantly for HLLs
should be community-based and content-based (National Heritage Language Resource Center, 2014a).

The first recommendation expects HL educators to facilitate the participation of their students in community events or conducting community-focused projects. Therefore teaching the Greek HL students traditional dances, organizing festivals and celebrations in the school or the community centre as part of the Greek school’s curriculum, is a practice to be encouraged because it makes learning of the HL and culture relevant and meaningful by connecting students with the local language community. Furthermore, such activities are usually entertaining for the students, particularly the younger ones who like dressing up in traditional costumes and dancing. Considering that HL programs take place after day school classes, any educational activity that is also fun for the students will be highly appreciated by all.

The second recommendation calls HL educators to use a subject, such as history, mythology or geography as a method to teach language. Greek HL teachers can design listening, reading, and writing activities from the subject matter (i.e., the islands of Greece or the adventures of Hercules) or create relevant dialogues to cultivate speaking skills instead of using only language textbooks.

5.9 Assessment: Greek language proficiency examination centres in Canada

One of the issues related to the teaching and learning of HLs, in the Canadian quasi-official context which affects the quality Greek HLE, is the difficulty to assess the quality of existing programs. With the exception of the secondary courses, offered to high school students for a credit and the day schools of the HCGM and Metamorphosis in Toronto, which
fall under the mandate of the provincial school system, assessment in/of most Greek
language programs, if any, is unofficial.

While this situation might be viewed as stress relieving for those who study the Greek
language without any academic prospect, it may lead to lower expectations for students,
parents and teachers who are involved with community-based HLE or the ILPs. Some
parents and educators who participated in our study’s focus groups and survey, have stressed
that many HL students spend several years in Greek school without any proper assessment
for their progress. Besides some general guidelines stating the overall expectations of the
ILPs developed by the provincial Ministries of Education (Ontario Ministry of Education,
2014b), HL students, instructors and administrators are not formally assessed; although this
is not necessarily wrong, there seems to be a confusion within the community as to what
exactly is the anticipated outcome for HL learners at the end of a particular level in their
Greek language studies. Subsequently, a legitimate question for this study to investigate is
how could someone who completed a Greek language program in Canada (i.e., a K-8 ILP)
find out what she/he knows or should be able to do in the target language?

In the recent years, a few Greek language programs in Canada have initiated the
participation of their students in the “Ellinomatheia” examinations which lead to an
official\textsuperscript{189} Certification of Attainment in the Modern Greek Language\textsuperscript{190}. These exams are
based on the Common European Framework of Reference for Languages (CEFR) and are
organized annually by the Center for the Greek Language in Thessaloniki, Greece. In

\begin{flushright}
\textsuperscript{189} Recognized by the Greek Ministry of Education and the European Union
\end{flushright}

\begin{flushright}
\textsuperscript{190} The Certificate of Attainment in Modern Greek was established by the Ministry of
Education of Greece in November 1998. It is an official test that examines the proficiency of
Greek language learners. Holders of this Certification are recognized worldwide for their
language skills and they can use it in Europe for professional reasons or for studies in Greek
universities (Centre for the Greek Language, 2014).
\end{flushright}
Canada, Greek language learners can participate in the “Ellinomatheia” examinations in the centres that are presented in Table 5.9.

**Table 5.9: Exam centres in Canada for the Certificate of Attainment in Modern Greek**

<table>
<thead>
<tr>
<th>Province</th>
<th>Examination Centre</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ontario</td>
<td>Greek Community of Toronto</td>
<td>30 Thorncliffe Park Dr. M4H 1H8, Toronto, Ontario&lt;br&gt; Tel: 416 332 3196, Fax: 416 425 2954&lt;br&gt; <a href="mailto:education@greekcommunity.org">education@greekcommunity.org</a></td>
</tr>
<tr>
<td>Ontario</td>
<td>Ottawa- Carlton District School board- International Languages Program</td>
<td>440 Albert St. Ottawa, K1R 5B5, Ontario.&lt;br&gt; Telephone:(613) 239 2539, (613) 234 9672, Fax: (613) 239 2679, <a href="mailto:machoula@hotmail.com">machoula@hotmail.com</a> <a href="mailto:andromachi.marinou-bleeker@ocdsb.ca">andromachi.marinou-bleeker@ocdsb.ca</a></td>
</tr>
<tr>
<td>Ontario</td>
<td>Greek Community of London</td>
<td>131 Southdale Road, West London N6J 2J2, Ontario&lt;br&gt; Tel : (519) 438 7951&lt;br&gt; Fax: (519) 438 6834&lt;br&gt; <a href="mailto:holytrinitygreekschool@gmail.com">holytrinitygreekschool@gmail.com</a></td>
</tr>
<tr>
<td>Quebec</td>
<td>Hellenic Complementary Education, Hellenic Community of Montreal</td>
<td>5777 Wilderton Ave. Montreal, H3S2V7, Quebec&lt;br&gt; Tel:514 738 2421 (ext.124)&lt;br&gt; Fax: 514 738 5466&lt;br&gt; Email: <a href="mailto:fkomborozos@hcgm.org">fkomborozos@hcgm.org</a></td>
</tr>
<tr>
<td>British Columbia</td>
<td>Hellenic Studies Centre, Simon Fraser University</td>
<td>8888 University Dr. Burnaby, V5A 1S6, British Columbia&lt;br&gt; Tel: (778) 782 5886&lt;br&gt; Fax: (778) 782 4929&lt;br&gt; Email: d <a href="mailto:kotsovi@sfu.ca">kotsovi@sfu.ca</a></td>
</tr>
</tbody>
</table>

The exams for Certification of Attainment in the Modern Greek Language are held in the following categories that correspond to the CEFR levels: A1 (elementary knowledge for children, ages 8-12), A1 (elementary knowledge for teenagers and adults), A2 (basic knowledge), B1 (average knowledge), B2 (good knowledge), C1 (very good knowledge), C2
(excellent knowledge) The exams usually take place in May and they include both an oral and a written component (Hellenic American Union, 2015). Each examination centre is responsible to administer the tests but the assessment is conducted by specialists of the Centre for the Greek language who announce the results and send the certificates to successful candidates via mail. Examination fees vary according to the level of the participants; during the 2012/2013 school year “Ellinomatheia” they ranged between eighty and one hundred and fifty dollars. Participation in this formal assessment process appears to be an alternative for those students, parents and administrators who feel the need to “legitimize” their Greek HL studies. Based on the CEFRs standards and the testing samples that can found in the official “Ellinomatheia” website\textsuperscript{191}, the co-investigators in this study have agreed that the average Greek language student in Canada should be able to obtain the A1 level certificate at the end of primary school (grades 5/6), the A2 or B1 by the end of middle school and B1 or B2 by the end of high school. This estimate is based on studying Greek language in weekly or bi-weekly programs (i.e., from two and half to five hours per week) that begin at the Kindergarten level.

\section*{5.10. Challenges}

One of the core objectives of this investigation is to locate the main difficulties faced by those involved in the organization and operation of Greek language programs in Canada. In order to accomplish that, we included in our survey the following question: “In providing a learning environment for students, who wish to acquire the Greek language and culture, please indicate what types of delivery challenges are faced by your particular

\textsuperscript{191} http://www.greeklanguage.gr/certification/
school/program”. For practical reasons we listed several possible answers to this part of the questionnaire, based on the challenges that were identified by participants in the focus groups and recommendations of previous studies that also investigated Greek education in Canada (see Constantinides 2001). We grouped the main challenges as identified by participants in the study of Greek HLE in Canada as follows:

**Students:** Operators of forty programs reported the students' absences (Student absenteeism) as their major challenge; thirty six stressed the difficulty of maintaining students in the program (Student retention) and admitted that a considerable number of students each year are dropping out of the program before its completion.

**Organization:** Among the organizational challenges, twenty five program administrators mentioned the lack of parental involvement as their main concern; twenty consider (lack of) funding as one of their most important problems.

**Curriculum:** The absence of a specific curriculum for teaching the Greek language is recorded among the problems by representatives of twenty six programs; the operators of forty two programs mentioned the lack of suitable books/learning materials for their students as an issue.

**Teaching staff:** As far as the Greek language teachers are concerned, thirty four program administrators indicated among their challenges the lack of qualified teachers; eighteen programs reported lack of teachers with satisfactory level of Greek language proficiency; in eighteen many programs the problem in relation to the teaching staff is not quality but retention (i.e., administrators report that many teachers-in particular the young ones- tend to leave the program after one or a few years of teaching. Moreover, ten administrators report that multilevel classes and lack of resources are the main challenges for their programs, as well as lack of teaching material resources. Several other concerns were mentioned not only
by administrators but also by teachers and parents who were directly or indirectly involved in this study, we listed only the above as a starting point for a discussion on what can be done to take Greek HLE to the next level which concludes this chapter.

5.11 Discussion and recommendations

Based on the HLE Capacity Index that I introduced in Chapter Three (see page 36), the assets of Greek HLE in Canada are classified under three major categories: (a) human resources (students, teachers, parents, supporters, etc.), (b) infrastructure and educational resources (facilities, technologies, textbooks, etc.), and (c) programs (language, cultural, academic, etc.). In the previous parts of this chapter, I analyzed the collected data that correspond to each category. Furthermore, I presented clarifications on various aspects of the Greek HLE system and made observations that need to be further discussed in order to draw the final conclusions on the current conditions of Greek HLE in Canada and inform actions on how these conditions can be improved for the next generations of learners.

Greek community groups in Canada have successfully developed, organized and managed HLE assets which are generated at the community level but also through external resources related to Canada as the host country, to Greece as the country of origin and to the academia. Despite the dynamic community involvement in creating and supporting for many years a system for teaching, learning and experiencing the Greek language and culture in Canada, this study found that Greek HL programs face certain educational and administrative barriers which are similar to the challenges of HLE in different ethnic or geographical contexts. Collaboration between Greek and Canadian stakeholders and coordination of Greek
HLE initiatives are crucial in order to address the concerns that were documented through surveying HL program organizers, educators and parents.

While the federal and provincial governments, over the last four decade, have limited their involvement with HLE, maintaining its quasi-official character, the interest in preserving Canada’s linguistic and cultural resources is also international since it concerns HLE researchers as well as the countries of origin. In this direction, the Greek Embassy in Canada and the Office of the Education Counsel of the Greek Consulate in Toronto, organized a conference\textsuperscript{192}, entitled” “Strategies for the Promotion of Greek Language Culture and Heritage in Canada”, that discussed the current situation and the potential progress of Greek HLE in Canada. The conference delegates, representing different community organizations and academic institutions across Canada, debated on issues that correspond to the major findings of this study and adopted proposals that relate to the three pillars of the AIM Framework.

The section below includes specific recommendations that in my opinion foster aspects of access, innovation and motivation, thus can improve the overall state of Greek HLE in Canada.

\textbf{Access to programs}: One of the most prominent observations that emerged from mapping Greek HLE in Canada is the abundance of programs and initiatives by various community organizations, which demonstrate significant activity in all aspects of Greek language education. However, the majority of the offered programs run during the school year, thus students who are overloaded with homework and other school related activities, especially in secondary education, find it difficult to enroll or stay enrolled in Greek language programs.

\textsuperscript{192} The conference took place in Ottawa, at the Greek Community Centre, in October 2013 (See Appendix 5.17).
for many years. Another observation regarding the existing programs is the concentration (particularly in the Greater Toronto area) of many HL schools with relatively small number of students. Furthermore, there seems to be lack of available Greek HL programs for preschool learners. In the past, the first and second generation’s parents and grandparents served families in the Greek community as care givers; as native or fluent Greek language speakers they fostered HL transition to their young descendants. This situation has changed due to various factors such as more parents depending on external child care rather than home care by grandparents who are also not as fluent in the HL as years go by.

**Recommendations:** Development of intensive and culturally enriched Greek HL programs to run for all age groups during the winter, March and/or the summer holiday seasons. Utilizing online Greek language programs and learning environments such as the Odysseas Greek language tutor of Simon Fraser University and the "e-gateway", the Greek language learning portal of the University of Crete, to allow students who have no access to Greek language schooling to learn in distance settings and/or improve their knowledge of the Greek language parallel to attending a school/program.

Particular attention to development of community day care services, throughout the year and throughout the week, by HL organizations so that students can have exposure to the HL at the early crucial years as an introduction to Greek language education that follows in more organized manner at the primary and junior divisions.

Amalgamating community-based Greek HL programs that operate in neighboring areas to avoid confusion between parents, improve the learning environments of students, and upgrade the employment conditions of Greek language educators.
**Access to HL teacher education:** This study confirmed that many Greek language instructors currently serving in various programs across Canada are in need of pre-service and in-service professional development and accreditation courses.

**Recommendation:** Initiating a professional development program/course for non-certified Greek language instructors in Canada. This initiative is proposed to run in collaboration with the Chairs/Programs of Modern Greek Studies in Canadian universities with Faculties of Education in distant learning settings to allow more flexibility for interested participants. Organization of conferences and workshops in schools for the in-service professional development of teachers and utilization of existing courses through Canadian and Greek Universities both in vis-à-vis and online settings for the certification of non-professional teachers who are offering their services to Greek HLE in Canada.

**Curriculum and assessment innovation:** Greek language is taught extensively by non-official programs and by non-certified instructors; frequently students move from one program to another or interrupt their studies. In many schools/programs Greek is taught as a first language or as a foreign language without consideration of the learning needs of HL students.

**Recommendations:** Designing and developing a core curriculum for the Greek language schools/programs in Canada for the primary and secondary education levels; a draft curriculum could be submitted for certification to the educational authorities in Canada, as well as the Ministry of Education of Greece.

**Innovation in teaching, learning materials and new technologies:** Several Greek HL programs across Canada are not aware of the pros and cons of Greek language textbooks and learning materials or methods that are available in the market or remain indecisive on which method is the most suitable to their needs. Specifically, in regards to the teaching materials
used today in Canada, teachers have observed that many of the existing textbooks are not effective, either because they do not meet the principles of teaching Greek as a HL or because the series are incomplete or because instructors have not received the necessary training to be able to align textbooks with the learning needs of their students. Due to the economic crisis in Greece, the Ministry of Education of Greece has discontinued the shipment of textbooks to Greek schools in the diaspora. Consequently the program administrators in Canada are faced with the responsibility to produce teaching materials locally. In order to do so, there needs to be an alignment with the curriculum of the primary and secondary schools in Canada in relation to second language education and consideration of other parameters, including ICTs that provide multiple opportunities for the teaching and learning of Modern Greek.

**Recommendations:** Through the establishment of a Greek HL curriculum committee, representatives of various Greek language schools/programs in Canada could collaborate in collecting, classifying and comparing textbooks and various educational materials used for the teaching of the Greek language. The objective of this task is to come up with a joint approach for the teaching of Modern Greek in Canada so that the students who learn the language in different settings and programs could reach the desired level of language proficiency according to their length of studies. Another recommendation is the development of a website which would host a Greek Language Education Database and promote initiatives for the coordination of Greek language education activities across Canada. In addition, this website would be enriched by the development of an online network for communication and collaboration between programs of various Greek communities in Canada. Such a network would provide crucial support learners and teachers who live in remote areas. In particular, it is suggested that Greek Canadian language schools join the
Learning Communities Initiative developed by the CIMSCU/EDIAMME of University of Crete for the establishment of sister class/school networks to connect Greek language learners in the diaspora, enhance their intercultural skills, and foster their interactivity for the completion of collaborative learning projects.

**Motivation: students’ accreditation:** Greek language studies in Canada frequently are not assessed or do not lead to a certification.

**Recommendations:** Dissemination of the Greek Language Certificate “Ellinomatheia” as a diploma recognized by all EU states and internationally that enshrines the holders for the level of language proficiency and provides academic and professional advantages and credentials. It is proposed that Greek community language programs across Canada could jointly establish success criteria for their students such as the ones described under the A2 Greek language proficiency certification by the end of Grade 8. In other words, it is recommended that the students who complete their Greek language elementary studies in Canada should be encouraged to participate in the official Greek language proficiency exams as a method of evaluating their language fluency which would reflect the quality of teaching in the corresponding Greek language programs across Canada.

In addition, the establishment of provincial and national Greek HLE awards and scholarships would be initiatives to encourage the collaboration and competition of Greek language schools/programs in Canada and as an incentive to teachers and students to strive for academic excellence. It is also recommended that Greek language studies administrators collaborate in enhancing student participation in accredited Greek language courses. Furthermore, Ontario and other Ministries of Education across Canada could include in their high school curricula courses in international languages. Such courses could be funded and offered for free to Greek language students through the continuing education programs of the
public school boards, assuming there is an adequate number of enrolments per language course.

**Motivation: Summer/Holiday programs and educational trips to Greece**

More students would be motivated to study the Greek language in Canada if they had a chance to visit the country and discover her beautiful environment, social life, cultural traditions and historical sites. Any educational opportunity to study the language in Greece along with experiencing the scenery and the culture would be of significant benefit to Greek HLE in Canada.

**Recommendations:** Collaboration of Greek community administrators for the enhancement of Summer Schools in Greece through the participation of all Greek language students who graduate from Canadian high schools and/or attend Hellenic studies programs in Canadian universities; collaboration between Greek cultural communities and associations in Canada, in order to establish a *Summer School Fund* that will support the free participation in Summer Schools of all Greek Canadian students who complete secondary Greek studies in Canada and/or receive the B2 level of the official Greek proficiency certificate.

It should be noted that some of the recommendations that I presented in this section have already been adopted or in progress of being implemented. For instance, a Summer School program in Greece has been developed in Kalamata Greece by the Federation of Messinian Associations of the diaspora; the HHF has announced its initiative to fund the development of a professional development and accreditation program for Greek language instructors at York University; the University of Crete has developed an online learning environment for Greek language learners; Simon Fraser University offers in distant learning settings both Greek language and culture courses as well as a Greek language education certification program. Moreover, the Greek Orthodox Metropolis of Toronto-Canada has
created day care centres in conjunction with Greek language schools (Metamorphosis in Toronto, St. Nicholas in Scarborough, St. Panteleimon Anne and Paraskevi in Markham). Next, in my concluding chapter, I review this study’s main findings and present future research directions for this community-based inquiry.
Chapter Six: Conclusions and Next Steps

6.0 Chapter introduction

In the final chapter of this dissertation, I summarize the conclusions of a community research project in which I participated. I review the assets, limitations, concerns and recommendations that emerged from studying Greek HLE in Canada. Additionally, I suggest new directions for an ongoing investigation regarding the teaching and learning of Greek as well as for further research needed on the field of HLE.

The original goal of this study was to explore the current state of Greek-language education in Canada and discover whether community members interested in preserving their linguistic and cultural heritage have access to HL programs at different educational levels and settings across the nation. At the theoretical level, this study may inform a broader investigation concerning Greek ethnolinguistic vitality in Canada. At a practical level, it develops a database of the Hellenic educational and cultural activities in Canada and allows Greek HLE stakeholders to locate, compare and utilize resources as well as to create a network for the sustainability of this community in the Canadian multicultural milieu.

6.1 The state of Greek language education in Canada

In order to explore the state of Greek HLE in Canada, several sub-questions needed to be answered, starting from “how many Greek HLLs exist in Canada”? According to the data collected in 2013, this study estimates that approximately 9,600 students are enrolled in various types of Greek language and culture programs across Canada. As discussed in the previous two chapters, the vast majority of Greek language students reside in Ontario and
Quebec; most HLLs attend elementary programs (K-8) that run on Saturdays. Whereas the number of students involved in Greek HLE is not an indicator of the language’s status or of the community education system’s quality and efficacy, it provides us with a significant piece of information for demographic and educational purposes. Greek/HLE investigators in the future will be able to compare their findings with the current study and determine, for instance, if enrollment has increased or decreased at a particular educational level or Canadian region.

Greek HLE is generally quite affordable in Canada. This is attributed to the fact that boards of education offer Greek language courses through the ILPs, which are practically free. Also, many community organizations subsidize the teaching of Greek. In Quebec, the provincial government’s funding still offers the opportunity for affordable community-based trilingual schools which are embraced by Greeks in the greater Montreal area. The Toronto District School Board, through its International languages Program, is the single largest provider of Elementary Greek HLE in Canada with approximately 1,500 students enrolled. With more than 1,400 students in 2013, Socrates-Demosthenes of the Hellenic Community of Greater Montreal is the largest community school in Canada. The Aristotelis School of the Greek Community of Toronto with nine hours of instruction per week was found by this study to be the most intensive Greek language program in Canada.

Considering the ICT advancements and how technology has created new spaces and methods of and for learning, many online resources are available to Greek HLLs who lack access to a Greek class or need to study the language at their own pace. This study located such programs which are ideal for independent learners and for remote communities that cannot find or retain a Greek language teacher. It is also suggested that Greek language programs should take advantage of online learning environments and new communication
media to bring their students in touch with other Greek HL learners. Participation in sister
class collaborations that incorporate synchronous communication between HLLs from distant
cities or countries is a progressive method in HL teaching, as it creates new attractive
contexts for HL use and motivates learners, teachers and parents (Damanakis, et al. 2014). In
Vancouver, the Hellenic Studies Chair at Simon Fraser University created the Odysseas
Online Greek Language Tutor which is offered to communities and to boards of education
that wish to teach Modern Greek in distant settings. Similarly, universities in Greece, such as
the University of Crete, have created innovative language learning environments for schools
or independent users and offer new textbooks more carefully designed to comply with the
needs of Greek HLLs. Subsequently, this study corroborates the notion that access to Modern
Greek HLE in Canada is not a problem at any educational stage or setting.

It is estimated that approximately four hundred educators serve (mostly on a part-time
basis) in various Greek language programs across Canada; many of them are fully certified
professional language teachers, while others are certified teachers without language
proficiency credentials or are language fluent but non-certified instructors. Professional
development that focuses on teaching Greek as a HL is needed in Canada. Few such
preservice or in-service programs that are already available (see Appendix 5.14) or are in the
process of being developed (Hellenic Heritage Foundation, 2015).

Overall, we have mapped 115 Greek Language schools and programs in eight
Canadian provinces (see Table 5.1). More than 70 educational and cultural institutions are
active in operating Greek language classes across Canada. Some programs are offered in
community settings, while many are available through public boards of education as part of a
continuing education/ international languages curriculum which needs to be streamlined and
assessed more methodically in pursuit of academic merit. This study suggests connecting
Greek/HLE with internationally and professionally recognized certificates as a way to motivate students toward completing their studies at a level that allows communicative, professional and academic fluency. Examinations for an official certification of attainment in the Modern Greek Language are organized by the Centre for Greek Language; in Canada, these examinations are held every May in Montreal, Toronto, London, Ottawa, Winnipeg, Vancouver and Fredericton.

One interesting development is that Modern Greek is accessible to many university students since the language is taught currently in six Canadian universities (see Chapter Four, Part Two). The newest program started in 2014 at the University of Toronto after a systematic campaign of the Greek Students Association that was embraced by the Greek-Canadian community. This initiative illustrates how community and academic collaboration can benefit HLE.

One of the shortcomings of Greek HLE in Canada is the lack of programs offered in the summer or during other school holidays when students have more time to dedicate to Greek language and culture. A summer Greek language course for HLLs that this study has located is the Kalamata Summer School in Greece. This program is the result of a very interesting Community-University-Municipality collaboration and offers free Greek language lessons to young Greek adult students from the diaspora every July in the region of Messinia, in Peloponnese, Greece. The Kalamata course includes accommodation and tours to various archeological and cultural sites.

For those HLLs who do not have the opportunity to visit Greece regularly, participation in community events provides valuable opportunities to practise the language and experience the Hellenic culture and traditions. This study mapped various Greek organizations and their activities that take place all year round. Greek communities across
Canada are known for the organization of very successful festivals where HLLs frequently participate as volunteers. With more than 1.5 million visitors each year, the Taste of the Danforth is the largest Greek-multicultural festival in the world.

Many other community events of cultural and educational significance are worth noticing and attending. Eight institutions (or types of institutions) have emerged in this study as fundamental in the operation and support of Greek HLE in Canada. They are the pillars of the community’s education system and can definitely play a central role in the future development of the community and its educational endeavors. They include: (1) the Greek Orthodox Metropolis and its network of churches and community schools across Canada; (2) the large civic communities of Montreal and Toronto with a long tradition in Greek language education which run programs attended by more than one quarter of all Greek HL students in Canada; (3) community organizations that serve smaller in population but dynamic and education-focused communities (including Calgary, Regina, London, St Catharines, Halifax etc.); (4) Modern Greek Studies Chairs/Programs in Canadian universities where HL students continue the Greek studies after high school or begin learning Greek along with non-heritage learners; (5) Public School Boards where the vast majority of the new generation of Greek-Canadians study their language and culture at the elementary and secondary levels (especially in Ontario); (6) Greek universities and affiliated with the Greek Ministry of Education centres and organizations that provide resources as well as research to serve Greek HLE in Canada and globally; (7) the Greek state through its diplomatic representation in Canada and its Education Counsel that initiates and supports many programs of HLE in Canada; (8) Canadian or internationally-based cultural and educational foundations (i.e. HHF, Stavros Niarchos Foundation, etc.) that offer funding to various educational projects, facilitating directly and indirectly Greek HLE in Canada.
6.2 Limitations, challenges and regrets

When we started with my co-investigators this ambitious project of collecting data for all the Greek language schools/programs in Canada, we could not imagine the number of organizations involved in Greek HLE nor the multitude of programs available per level of education and geographical region. After more than two years of collecting and comparing data, I have surmised that: (a) there are still Greek language programs somewhere in Canada that we have not been able to locate; (b) the contact, programming or curriculum information that we collected have already changed; (c) schools and programs that we report in this study as active are not going to operate in the next school year; (d) we did not identify many online resources that could be very beneficial to Greek HLLs, and most importantly, (e) we did not have the opportunity to hear, at this stage, the voices of individual HL students who are at the centre of our investigation.

With the focus of this study on HLE, we did not pay much attention to one important category of Greek language learners: those Canadians who study Greek not because of family or community connection but out of genuine interest in the language and culture. It should be acknowledged that such learners certainly do exist, and they were not intentionally dismissed by this study. Some non-heritage learners were found to be participants in Greek university courses and Greek language classes in elementary and secondary programs. As thousands of Canadian tourists visit Greece every year, learn about the Greek civilization in schools, socialize with Greek Canadians, participate in Greek festivals, develop a passion for Greek music or Greek cuisine and share the Greek culture in their neighbourhood’s Greek restaurants, the community’s HLE system must make an effort to attract more learners from
this vast group. With all the above in mind, we realize that there is plenty of space for the next steps of this community-based inquiry. By definition, it is a limitless process.

### 6.3 Future steps. Sharing the findings: toward the development of a HLE database

The data and analysis of the Greek HLE community system presented in this study needs to be shared within the community and also with external stakeholders who maintain for different reasons a keen interest in the community’s future as well as the future of HLE in Canada and internationally. This study has generated adequate content to inform the development of a portal which will offer access, resources, information and networking opportunities to anyone who studies, teaches or uses the Greek language in Canada and internationally. In the coming years, I look forward to continue working with community and academic partners in developing a Canadian HLE Database that will initiate and host the findings of numerous studies involving all HLs that comprise the Canadian linguistic mosaic. It is my hope that such a multilingual network will generate more research interests concerning understudied areas of HLE which deserves a special place in Canada’s education scene; after all it was in Canada where the first HL programs were established under this name.

The Canadian state owes much of its reputation as a modern, democratic, progressive society to its rich multicultural resources. Thus, it can be argued that our governments need to pay particular attention to HLE and not only as an obligation under Canada’s policy of multiculturalism. Especially at a time where education, like any other social program, is faced with the threat of significant budgetary cuts and politicians seek ways to control public spending without limiting development, it makes sense to foster every research initiative
driven by and for our communities which constitute huge untapped human and social capital for this nation. Through investing in the cultivation of its multilingual and multicultural diversity, Canada will continue to build international bridges of friendship and cooperation and maintain its role as a global collaborator which will only benefit the country in various dimensions, including trade, economic stability, security, and so on.

6.4 Conclusion: The Future of Greek HLE and HLE in Canada

Experts have estimated that at least half of the world’s six thousand languages are losing speakers and predict that in many regions approximately nine out of ten HLs may be replaced by dominant languages by the end of the 21st century (UNESCO, 2003). All it takes is two generations and a language can vanish if children disengage from the community and discontinue learning and using their HL. In Canada we enjoy a multicultural and multilingual social environment. In Toronto alone, one third of the city’s population uses regularly a HL (Statistics Canada, 2012 a, 2012b). Modern Greek, like any other immigrant language, is spoken regularly on the city’s subway, on the streets, malls, etc. and is broadcasted in many ethnic television and radio stations. Linguistic and cultural diversity is among the reasons for large Canadian cities to be considered the most livable in the world (CBC, 2015).

Losing a language is similar to losing a species; each language conveys a unique culture and contains knowledge that we simply can’t afford to lose (Crystal, 2000). It can be traumatic for individuals to lose the language and the traditions of their family. It can be shameful for a community to lose the opportunity of passing on its linguistic and cultural heritage to the next generation. It can be catastrophic for a nation that became so admired because of its great diversity to deny its cultural resources which cannot be maintained without their
languages. Everyone has a role to play in protecting linguistic diversity as we all have a stake and responsibility in protecting our ecosystem, our natural diversity.

For families, daily, informal, oral communication between grandparents, parents and children is crucial to the survival of the Greek language, as with all HLs in Canada and worldwide. The message that a HL is important has to be loud and clear. Children must be advised and encouraged to learn their HL; to be able to read it and write it, not just to speak it occasionally. Resources in the HL must be available in the house and participation in community events, in HL schooling or even in trips to the country of origin, as well as correspondence with family and friends who are native speakers of the language, can only increase children’s motivation and ability to become fluent in their HL. For the Greek community, which is the focus of this study the stakes are higher. So far, the generations of Greeks who migrated to Canada in the early 20th century along with the ones who joined them after the two world wars, worked hard to build communities with strong foundations and are celebrated for their achievements within the Canadian mosaic. Their current HLE system is remarkable. Its assets and resources are numerous: students, teachers, buildings, classrooms, textbooks, programs. The new technologies make it easier than ever to connect the community’s capacities and bring together people who wish to lean, to teach or simply to use our HL. There is a need to increase knowledge and understanding of the significance of HL maintenance and of the factors affecting their preservation and development. While all Canadian students are encouraged and expected to learn the country’s two official languages, there is space for a third language which can be “our” heritage language. Canada needs to generate a greater awareness and interest for HLs. The era of toleration for multiculturalism and multilingualism has to be followed by an era of celebration for pluriculturalism and plurilingualism. A strong step in this direction could be this study’s proposal for mapping
and connecting all HLE resources, one language and one community at a time. This study is the result of a collaborative effort to map Greek/HLE assets in Canada in order to develop and sustain networks that will facilitate better communication and collaboration between HLE stakeholders. Through such networks we can implement the “Access-Innovation-Motivation” strategy that is proposed in this work as the aim for HLE in the 21st century.

6.5 The epilogue: Ever to excel/ ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ

It cannot be predicted for how many years the Greek language, along with every other immigrant language in Canada will continue to be spoken, written and taught. Nonetheless, I am optimistic (a) because the Greek community has built strong foundations through its HLE system for the intergenerational transmission of the language and (b) because Canada has benefited as a nation from its multicultural approach and understands the true value of diversity and multilingualism. I feel privileged that in the year 2015, while living in an English dominated environment, I can still read, appreciate and convey in my HL phrases like “ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ” which is an axiom of every academic endeavor that Homer shared with humanity some 3,000 year ago:

“During a battle between the Greeks and Trojans, Diomedes is impressed by the bravery of a mysterious young man and demands to know his identity. Glaucus replies: "Hippolocus begat me. I claim to be his son, and he sent me to Troy with strict instructions: Ever to excel, to do better than others, and to bring glory to your forebears, who indeed were very great ... This is my ancestry; this is the blood I am proud to inherit” (Ever to Excel, 2013).
I began this dissertation with a parallel between the “hidden schools” prior to the Greek War of Independence and the HL schools of the Hellenic diaspora. I conclude with a parallel between education under the ancient Greek democracy and the potential of Canadian multiculturalism. The ancient Greek democracy gave birth to great values; it analyzed them, cultivated them and through the Greek language and culture transmitted them across places and times. The Canadian multicultural model receives values from different parts of the world; it accepts them and synthesizes them. Education is a public good, a social value, a country’s investment in its own future. Heritage language education, no matter if it takes places in community or formal settings, is Canada’s investment in its own resources. Every Canadian has the right to education, thus has the right to multilingualism which is an undisputed asset both nationally and internationally. This study brings together the Greek motto ever to excel with the Canadian value everyone to excel.
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Multilingual matters.


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Language Education. (pp. 66-88). Cambridge, UK: Cambridge University Press.

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APPENDICES

Appendix 1.1 Permission to Use Data in Doctoral Thesis

PERMISSION REQUEST

Themistoklis Aravossitas
Tue 4/7/2015 4:55 PM

Dear Ms. Xenikakis, President of the Hellenic Language Teachers of Ontario,

I am a University of Toronto graduate student completing my Doctoral thesis entitled “The Hidden Schools: Mapping Greek Heritage Language Education in Canada”.

My thesis will be available in full text on the internet for reference, study and / or copy. Except in situations where a thesis is under embargo or restriction, the electronic version will be accessible through the U of T Libraries web pages, the Library’s web catalogue, and also through web search engines. I will also be granting Library and Archives Canada and ProQuest/UMI a non-exclusive license to reproduce, loan, distribute, or sell single copies of my thesis by any means and in any form or format.

I would like permission to allow inclusion of the following material in my thesis:
(a) Contact and curriculum information for all Greek language programs/schools/courses in Canada which are included in the archives and records of your association, and
(b) Data from the Greek school surveys/questionnaires that were conducted by your association between 1991 and 2014. The material will be attributed through a citation.

Please confirm in writing or by email that these arrangements meet with your approval.

Sincerely,

Themistoklis Aravossitas
PhD Candidate
Department of Curriculum Teaching & Learning
OISE/University of Toronto
CONFIRMATION OF PERMISSION

Fri 4/10/2015 10:43 AM
To: Themistoklis Aravossitas

Good morning Themistokli,

My congratulations on completing your Doctoral Thesis on “The Hidden Schools: Mapping Greek Heritage Language Education in Canada”.

Yes, I confirm; you have permission from the Hellenic Language Teachers of Ontario to use the material in the Association's archives for your thesis.

Sincerely

Maria Xenikakis
Chair
Hellenic Language Teachers of Ontario

PERMISSION REQUEST

Themistoklis Aravossitas

4/7/2015 4:37 PM

Dear Despina Hatzidiakos, Greek Consul of Educational Affairs in Canada and Midwestern USA

I am a University of Toronto graduate student completing my Doctoral thesis entitled “The Hidden Schools: Mapping Greek Heritage Language Education in Canada”.

My thesis will be available in full text on the internet for reference, study and / or copy. Except in situations where a thesis is under embargo or restriction, the electronic version will be accessible through the U of T Libraries web pages, the Library’s web catalogue, and also through web search engines. I will also be granting Library and Archives Canada and
ProQuest/UMI a non-exclusive license to reproduce, loan, distribute, or sell single copies of my thesis by any means and in any form or format.

I would like permission to allow inclusion of the following material in my thesis:
(a) Contact and curriculum information for all Greek language programs/schools/courses in Canada which are included in the archives and records of your office, and
(b) Data from the Greek school surveys/questionnaires that were conducted by your office between 1991 and 2014. The material will be attributed through a citation.

Please confirm in writing or by email that these arrangements meet with your approval.

Sincerely,

Themistoklis Aravossitas
PhD Candidate
Department of Curriculum Teaching & Learning
OISE/University of Toronto

CONFIRMATION OF PERMISSION TWO

Despina Hatzidiakos

Tue 4/7/2015 10:49 PM

To: Themistoklis Aravossitas

Action Items

I give permission to Themis Aravossitas to use, distribute or reference the information he has obtained for the Greek schools.

Sincerely
Despina Hatzidiakos.
Dr. Despina Hatzidiakos
Greek Consul of Educational Affairs in Canada and Midwestern USA
Toronto, Ontario

PERMISSION REQUEST

Themistoklis Aravossitas
Dear Mr. Volonakis,

I am a University of Toronto graduate student completing my Doctoral thesis entitled “The Hidden Schools: Mapping Greek Heritage Language Education in Canada”.

My thesis will be available in full text on the internet for reference, study and / or copy. Except in situations where a thesis is under embargo or restriction, the electronic version will be accessible through the U of T Libraries web pages, the Library’s web catalogue, and also through web search engines. I will also be granting Library and Archives Canada and ProQuest/UMI a non-exclusive license to reproduce, loan, distribute, or sell single copies of my thesis by any means and in any form or format.

I would like permission to allow inclusion of the following material in my thesis:
(a) Contact and curriculum information for all Greek language programs/schools/courses in Canada which are included in the archives and records of your association, and
(b) Data from the Greek school surveys/questionnaires that were conducted by your office between 1991 and 2014. The material will be attributed through a citation.

Please confirm in writing or by email that these arrangements meet with your approval.

Sincerely,

Themistoklis Aravossitas
PhD Candidate
Department of Curriculum Teaching & Learning
OISE/University of Toronto
Dear Mr. Aravossitas,

RE: Permission to Use Copyrighted Material in a Doctoral/Master’s Thesis

This is to confirm that The Greek Orthodox Metropolis of Toronto (Canada) gives you permission to access our archives and records in order to include in your thesis the following:

- Contact and curriculum information for all Greek Language Programs/Schools/Courses in Canada associated with The Greek Orthodox Metropolis of Toronto (Canada); and
- Data from the Greek School Surveys/Questionnaires that were conducted from 2009 to 2014 school years.

The aforementioned material will be attributed through a citation. Should you require additional information, please contact me.

Sincerely,

Spyros Volonakis
Director
Office of Greek Education
Greek Orthodox Metropolis of Toronto (Canada)
Appendix 3.1: Questionnaire-Survey (Greek Language Education in Canada, 2013)

**Contact Information**

<table>
<thead>
<tr>
<th>Name of Community/Board of Education/ School Operator</th>
<th>Address</th>
<th>City</th>
<th>Province</th>
<th>Postal Code</th>
<th>Telephone</th>
<th>Fax</th>
<th>Website</th>
<th>Email Address</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
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</tr>
</tbody>
</table>

2. Year in which the Greek Language school/program/course of the Board of Education/Community/ School Operator was established

3. Name/Title of Supervisory Official

4. Total number of Greek Language Instructors

5. Total Number of Greek Language Students

6. Location Information

<table>
<thead>
<tr>
<th>Name of School/Program</th>
<th>Address (if different from previous)</th>
<th>City/Town</th>
<th>Province</th>
<th>Postal Code</th>
<th>Telephone</th>
<th>Fax</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>


Website:

Email Address:

7. Type of Greek language school/program/course offered. (v)

Pre School  __________
Elementary (K-8)__________
Secondary___________
Secondary credit___________
University credit __________
Continuing Education _______

8. Year in which Greek School/Program/course was established

9. Name/Title of Principal/Supervisor

10. Number of Instructors

11. What is the total annual fee per student?

12. Total Number of Teachers/Instructors

Total Number of Greek Language and Culture Teachers/Instructors:

13. Number of Instructors with the following qualifications:

Seconded from Greece:

Teacher's Certificate (from a College of Teachers in Canada):

Teacher's Certificate (from Greece/Cyprus):

Teacher's Certificate (from another country not mentioned above):

Non-certified instructor with a degree from a Canadian university:

Non-certified instructor with a university degree from Greece/Cyprus:

Non-certified instructor without a university degree:

Number of volunteer instructors:
14. Please indicate the time of instruction

<table>
<thead>
<tr>
<th>Days</th>
<th>Class Start Time</th>
<th>Class End Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuesday</td>
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<td></td>
</tr>
<tr>
<td>Wednesday</td>
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<td>Thursday</td>
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<td>Friday</td>
<td></td>
<td></td>
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<tr>
<td>Saturday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15. Are students grouped according to their age appropriate grade?

16. Are students grouped according to their skill/proficiency level?

17. Are students placed in single grade classrooms?

18. Are students placed in split grade classrooms?

19. Are students placed in multi-grade (3 or more) classrooms?

20. Please indicate the number of students enrolled in each grade.

21. Average student enrollment numbers per year:

   2009-2010:
   2010-2011:
   2011-2012:

22. Hours of Instruction per year

23. Within the Greek program in addition to Greek language, please indicate what other subjects are offered:

24. In providing a learning environment for students who wish to acquire the Greek language and culture, please indicate what types of delivery challenges are faced by your particular school/program:
Appendix 4.1: International Language Education program developments in Ontario  
(Ontario Ministry of Education, 2014)

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>The Royal Commission on Bilingualism and Biculturalism releases its report.</td>
</tr>
<tr>
<td>1971</td>
<td>The federal government sets out its policy of multiculturalism and forms the Non-Official Languages Study Commission.</td>
</tr>
<tr>
<td>1977</td>
<td>The Ontario government introduces the Heritage Languages Program, to be administered through the continuing education departments of school boards.</td>
</tr>
<tr>
<td>1989</td>
<td>Legislation is passed to govern non-official language programs in elementary schools.</td>
</tr>
<tr>
<td>1991</td>
<td>The ministry releases the Heritage Languages, Kindergarten to Grade 8 resource guide.</td>
</tr>
<tr>
<td>1993</td>
<td>The Heritage Languages Advisory Work Group releases its report. The Heritage Languages Program becomes the International Languages Program (Elementary).</td>
</tr>
<tr>
<td>1995</td>
<td>The ministry releases the International Languages Program (Elementary) Resource guide. The guide outlines considerations for boards, schools, and instructors in planning and developing an ILE program.</td>
</tr>
</tbody>
</table>
Appendix 4.2: The University of Toronto Hellenic Studies Program: Modern Greek language courses and contact information, (CERES, 2014)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>MGR100H1</td>
<td>Introductory Modern Greek</td>
<td>This course is designed for absolute beginners in the Modern Greek language.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The overall goal is to facilitate understanding and use of familiar everyday</td>
</tr>
<tr>
<td></td>
<td></td>
<td>expressions and phrases aimed at the satisfaction of basic communicative needs.</td>
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<tr>
<td></td>
<td></td>
<td>Students will familiarize themselves with the Modern Greek alphabet,</td>
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<tr>
<td></td>
<td></td>
<td>pronunciation and grammatical rules. No previous knowledge of Modern Greek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>required.</td>
</tr>
<tr>
<td>MGR101H1</td>
<td>Elementary Modern Greek</td>
<td>This course builds on MGR100H1 and aims to develop competence in the Modern</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Greek language at the basic level. Students will attain elementary proficiency</td>
</tr>
<tr>
<td></td>
<td></td>
<td>in the spoken and written language by familiarizing themselves with a variety</td>
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<tr>
<td></td>
<td></td>
<td>of grammatical and syntax structures while continuing to enrich their</td>
</tr>
<tr>
<td></td>
<td></td>
<td>vocabulary. Emphasis will be placed on reading and conversational skills</td>
</tr>
<tr>
<td></td>
<td></td>
<td>while students are expected to write short descriptive paragraphs.</td>
</tr>
<tr>
<td>MGR245Y1</td>
<td>Intermediate Modern Greek</td>
<td>A course designed for students with some command of the language: vocabulary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>building; study of grammar and syntax; compositional skills leading to the</td>
</tr>
<tr>
<td></td>
<td></td>
<td>study of a prose literary work.</td>
</tr>
<tr>
<td>MGR300H1</td>
<td>Advanced Modern Greek I</td>
<td>This course builds on the Intermediate level background knowledge to prepare</td>
</tr>
<tr>
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<td>students as independent users of the Modern Greek language. In order to</td>
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<tr>
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<td></td>
<td>attain conversational fluency and communicate effectively and accurately with</td>
</tr>
<tr>
<td></td>
<td></td>
<td>native Greek language speakers, students will practice on reading and</td>
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<tr>
<td></td>
<td></td>
<td>interpreting magazine and newspaper articles on various topics as well as</td>
</tr>
<tr>
<td></td>
<td></td>
<td>applying more complex grammatical and syntax rules to write essays on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>assigned subjects.</td>
</tr>
<tr>
<td>MGR301H1</td>
<td>Advanced Modern Greek II</td>
<td>The aim of this course is to facilitate fluency both in spoken and written</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Modern Greek. Proficiency at this level will be attained through</td>
</tr>
<tr>
<td></td>
<td></td>
<td>familiarization with various texts and genres including a Modern Greek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>literature anthology and selected academic articles. Emphasis will be placed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>on writing which will lead to the production of a short research paper in</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Modern Greek.</td>
</tr>
</tbody>
</table>

**Contact Info**
Hellenic Studies Program- Centre for European, Russian and Eurasian Studies- Munk School of Global Affairs- University of Toronto
Undergraduate Studies Coordinator Room 128N, 1 Devonshire Place, Toronto, Ontario
M5S 3K7, Canada

---

The courses MGR100H, MGR101H, MGR300H and MGR301H will be offered in the 2015/2016 academic year.
Appendix 4.3: UT Greek Student Association Announcements of the petition for/and the re-establishment of Modern Greek studies at the University of Toronto

University of Toronto Greek Students Association (GSA)- Petition, 12/1, 2011
This petition seeks to establish a Greek Language course at the University of Toronto. The University of Toronto had a successful Greek Language course in the past and it can again. This petition will be sent to: David Naylor, President of the University of Toronto.

The Petition Form
Teaching Modern Greek

By Andrea Themistokleous
Published: 8:00 am, 14 November 2011
Modified: 10 pm, 11 June 2012
Vol CXXXII, No. 10 under Comment
UPDATED
http://var.st/9uy

Estonian, Finnish, French, Gaelic, German, Hebrew, Hindi, Hungarian, Inuktitut… Wait, I passed by G: where is Greek? Skimming again through the list of more than 40 different languages offered by U of T’s St. George campus I find an Ancient Greek language course. But what about Modern Greek? I was shocked to discover that there is no Modern Greek language course currently being offered. Many other languages on the list such as French, German, Hebrew, Irish, and Welsh are offered in both modern and older styles.

Greek is the official language in Greece and Cyprus, and is one of the 23 official languages used in the European Union. Unsurprisingly, according to the 2006 Canadian Census, Greek was among the top 20 languages spoken in Canadian households. I don’t understand why such a popular language, used world-wide and in Canada, is not offered by U of T, a school known for its wide selection of courses and more than 800 undergraduate programs. Many other universities such as McGill, Guelph, Waterloo and York offer both Ancient and Modern Greek courses.

Although the process of adding a course is a challenge, the Greek Student Association (GSA) is willing to take it on. Recently, the GSA has taken the first step by starting a petition for adding a Modern Greek language course, which I hope they accomplish in the next four years so I will be given the opportunity to take it, and if not, at least get the process started for future students. If you would like to support the addition of a Modern Greek language course go online to www.utgsa.com where the link for the petition can be found.
We are proud to announce that following three years of lobbying we have managed to bring back the Modern Greek Language at the University of Toronto!
Special thanks to our president, Kostas Katsaneva, who started this initiative & we wish him all the best to his future as he will no longer be with us.
Thank you as well to Dimitri Kyriakaki along with the 2013/2014 executive team. Here you see the signing of the agreement between HHF and U of T!

The signing of the agreement between the HHF and the University of Toronto for the Hellenic Studies Initiative; From left to right: Counsel General of Greece in Toronto, Dimitrios Azemopoulos, HHF’s President George Raios, CERES-UT Undergraduate Studies Coordinator Robert Austin, and HHF’s president Steve Mirkopoulos and CERES-UT Director Randall Hansen. (Greek Students’ Association, 2014)
It is with great pleasure that we can officially announce that we have succeeded in our tireless mission over the past four years: As of the 2013/2014 academic school year, there will be a Modern Greek Program offered and taught at the University of Toronto St. George Campus! The Centre for European, Russian, and Eurasian Studies (C.E.R.E.S.) at the Munk School of Global Affairs will be hosting a suite of Modern Greek courses. The courses will include Modern Greek language, modern history, modern politics, cultural studies, and eventually, a connection between the University of Toronto and an institution in Greece for an exchange or abroad program.

As of right now, the Faculty of Arts & Science has given the green light to C.E.R.E.S to develop a coherent Modern Greek Program that focuses on numerous contemporary subjects that fall under History, Politics, Culture, and Language. There is still a whole lot of work to do, however it looks like we will have a number of half credit courses introduced in U of T’s course calendar for the Spring semester of the 2013/2014 academic year. The Greek Students’ Association has faced countless rejections, was told to give up, and told that we never had a chance. Today, our dream is now a reality. I would like to thank all of you for always being there for the GSA through all of our events, signing the petition we distributed last year, and always believing in us. I would also like to thank Professors Robert Austin and Randall Hansen from C.E.R.E.S. for working tirelessly with us since October and for never giving up on the initiative.

Aside from the numerous cultural, social, and academic events that we host on a monthly basis, the GSA has also worked alongside many individuals and organizations to finally bring the Modern Greek Program back to U of T. Most prominently, we would like to thank the Consulate General of Greece in Toronto, the Hon. Dimitris Azemopoulos and his entire office for sharing the same vision of success with us right from the beginning. We would also like to thank the Hellenic Heritage Foundation of Canada for also believing in our goals and initiating our movement for a Modern Greek Program by Event Sponsoring Toronto’s National Hellenic Students Association Spring 2012 Convention. Our gratitude stretches further to many associations and organizations. The Greektown BIA, Signature Productions, Pan Arcadian Association of Ontario, Pan Macedonian Association, Ellas News, the Greek Community of Toronto, restaurants and bakeries along the Danforth, the HFO, and many, many more generous Hellenic Canadian organizations and businesses that have supported all of our endeavours. And lastly, as mentioned in yesterday’s statement, we also thank our student members who have believed in all of our initiatives from day one. The GSA will be celebrating this momentous occasion on May 16th at our end of Year Banquet.

The SEF Toronto
### Appendix 4.4: TDSB Geek Language courses offered in 2013; location of schools and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>BALA AVENUE COMMUNITY SCHOOL:</td>
<td>6 Bala Ave, Toronto, ON (West), Tel: 416-338-4100, Saturday: 9:30 a.m.-12:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>BRIAN PUBLIC SCHOOL:</td>
<td>95 Brian Dr., North York, ON (North), Tel: 416-338-4100, Tuesday 4:45 p.m.-7:15 p.m.</td>
<td></td>
</tr>
<tr>
<td>CHARLES H BEST MIDDLE SCHOOL:</td>
<td>285 Wilmington Ave, North York, ON (North), Tel: 416-338-4100, Saturday: 9:00 a.m.-11:30 a.m.</td>
<td></td>
</tr>
<tr>
<td>CHESTER ELEMENTARY SCHOOL*:</td>
<td>115 Gowan Ave, East York, ON (South), Tel: 416-338-4100, Tuesday 4:15 p.m.-6:45 p.m.</td>
<td></td>
</tr>
<tr>
<td>CORVETTE JUNIOR PUBLIC SCHOOL:</td>
<td>30 Corvette Ave, Scarborough, ON (East), Tel: 416-338-4100, Wednesday 5:30 p.m.-8:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>DIEFENBAKER ELEMENTARY SCHOOL*:</td>
<td>175 Plains Rd, East York, ON (South), Tel: 416-338-4100, Monday 4:30 p.m.-7:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>DONVIEW MIDDLE HEALTH AND WELLNESS ACADEMY*:</td>
<td>20 Evermede Dr, North York, ON (North), Tel: 416-338-4100, Saturday: 9:00 a.m.-11:30 a.m.</td>
<td></td>
</tr>
<tr>
<td>J R WILCOX COMMUNITY SCHOOL:</td>
<td>231 Ava Rd, ON (West), Tel: 416-338-4100, Tuesday 3:45 p.m.-6:15 p.m.</td>
<td></td>
</tr>
<tr>
<td>JOHN ROSS ROBERTSON JUNIOR PUBLIC SCHOOL:</td>
<td>130 Glengrove Ave W, Toronto, ON (West), Tel: 416-338-4100, Thursday 3:45 p.m.-6:15 p.m.</td>
<td></td>
</tr>
<tr>
<td>MILNE VALLEY MIDDLE SCHOOL*:</td>
<td>100 Underhill Dr, North York, ON (North), Tel: 416-338-4100, Saturday: 9:15 a.m.-11:45 a.m.</td>
<td></td>
</tr>
<tr>
<td>PRESTEIGN HEIGHTS ELEMENTARY SCHOOL*:</td>
<td>2570 St Clair Ave E, East York, ON (South), Tel: 416-338-4100, Wednesday 3:45 p.m.-6:15 p.m.</td>
<td></td>
</tr>
<tr>
<td>RAWLINSON COMMUNITY SCHOOL:</td>
<td>231 Glenholme Ave, York, ON (West), Tel: 416-338-4100, Wednesday 3:30 p.m.-6:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>TERRAVIEW-WILLOWFIELD PUBLIC SCHOOL:</td>
<td>95 Pachino Blvd, Scarborough, ON (East), Tel: 416-338-4100, Wednesday 4:30 p.m.-7:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>VICTORIA VILLAGE PUBLIC SCHOOL:</td>
<td>88 Sweeney Dr, North York, ON (North), Tel: 416-338-4100, Tuesday 5:00 p.m.-7:30 p.m.</td>
<td></td>
</tr>
<tr>
<td>VRADENBURG JUNIOR PUBLIC SCHOOL:</td>
<td>50 Vradenberg Dr, Scarborough, ON (East) Tel: 416-338-4100, Thursday 3:30 p.m.-6:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>WEST GLEN JUNIOR SCHOOL:</td>
<td>47 Cowley Ave, Etobicoke, ON (West), Tel: 416-338-4100, Saturday: 9:00 a.m.-11:30 a.m.</td>
<td></td>
</tr>
<tr>
<td>WESTWOOD MIDDLE SCHOOL:</td>
<td>994 Carlaw Ave, East York, ON (South), Tel: 416-338-4100, Saturday: 9:00 a.m.-11:30 a.m.</td>
<td></td>
</tr>
<tr>
<td>DANFORTH COLLEGIATE &amp; TECHNICAL INSTITUTE:</td>
<td>800 Greenwood Ave., Toronto, ON, M4J4B7, Tel: 416-338-4100, Thursday 7:00 p.m.-9:00 p.m.</td>
<td></td>
</tr>
</tbody>
</table>

Contact Info: TDSB-Continuing Education, 2 Trethewey Drive, 3rd Floor, Toronto, Ontario, M6M 4A8, Tel: 416-394-3057, 416-395-3236, Fax: 416-394-3092, 416-395-9377, Website: www.tdsb.on.ca, Email Address: jolly.yang@tdsb.on.ca
### Appendix 4.5: YRDSB Geek Language school locations and contact information

<table>
<thead>
<tr>
<th>School Location</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALEXANDER MACKENZIE HS*</td>
<td>300 Major Mackenzie Dr. (Between Yonge St. &amp; Bathurst St.), Richmond Hill</td>
<td>Tel: 905-884-2046, Fax: 905-773-2406, <a href="http://www.yrdsb.edu.on.ca">www.yrdsb.edu.on.ca</a></td>
</tr>
<tr>
<td>SIR WILLIAM MULOCK SS</td>
<td>705 Columbus Way (West of Yonge St., South of Mulock), Newmarket</td>
<td>Tel: 905-884-2046, Fax: 905-773-2406, <a href="http://www.yrdsb.edu.on.ca">www.yrdsb.edu.on.ca</a></td>
</tr>
<tr>
<td>UNIONVILLE HS*</td>
<td>201 Town Centre Blvd. (Warden Ave. &amp; Hwy #7) Unionville</td>
<td>Tel: 905-884-2046, Fax: 905-773-2406, <a href="http://www.yrdsb.edu.on.ca">www.yrdsb.edu.on.ca</a></td>
</tr>
</tbody>
</table>

### Appendix 4.6: YCDSB Geek Language school locations and contact information

<table>
<thead>
<tr>
<th>School Location</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>ST. JOSEPH (Aurora)</td>
<td>2 Glass Dr. Aurora L4G 2E8</td>
<td>Tel: 905-727-5782</td>
</tr>
<tr>
<td>ST. JOSEPH (Markham)</td>
<td>55 Parkway Ave., Markham L3P 2G5</td>
<td>Tel: 905-294-4045</td>
</tr>
<tr>
<td>ST. AGNES OF ASSISI</td>
<td>120 La Rocca Ave., Woodbridge L4H 2A9</td>
<td>Tel: 905-303-4646</td>
</tr>
<tr>
<td>ST. ANNE</td>
<td>105 Don Head Village Blvd., Richmond Hill L4C 7N1</td>
<td>Tel: 905-883-0311</td>
</tr>
</tbody>
</table>

### Appendix 4.7: DDSB & Greek Community of Oshawa & District school location and contact information

<table>
<thead>
<tr>
<th>School Location</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANDERSON CVI</td>
<td>400 Anderson Street Whitby, Ontario</td>
<td>Wednesdays 6:00 p.m.- 8:30 p.m. (K-8)</td>
</tr>
<tr>
<td>E.A. LOVELL C./EVANGELISMOS*</td>
<td>120 Centre St S., Oshawa, ON L1H 4A3</td>
<td>Saturdays 9:00 a.m.- 11:30 a.m.</td>
</tr>
<tr>
<td>*Since 2013 this Greek language and culture program is held at the Evangelismos tis Theotokou Greek Orthodox Church, 399 Farewell Street, Oshawa, on Thursdays (5:30 p.m.-8:30 p.m.), on Fridays (5:30 p.m.-7:30 p.m. for youth and adults) and on Saturdays (9:00 a.m.-12:00 p.m.), (Evangelismos Greek Orthodox Church, 2014)</td>
<td>Tel: 905-436-3211 or 800-408-9619, Fax 905-4361780</td>
<td></td>
</tr>
</tbody>
</table>

Contact Info: 
Durham Continuing Education, 120 Centre St. S., Oshawa L1H 4A3, www.dce.ca.
Tel: 905-436-3211 or 800-408-9619, Fax 905-4361780

Contact Info: 
The Greek Community of Oshawa & District, Oshawa Centre, Oshawa , ON, L1J 8L8, E-mail:info@ourgreekcommunity.com, Tel: 905.430.4610 Fax: 905.433.1442
http://info@ourgreekcommunity.com
Appendix 4.8: DCDB Geek Language school location and contact information

ST. JUDE CS
68 Coles Avenue, Ajax, Ontario. Saturday: 9:30 a.m. -12:00 p.m.

Contact Info:
Archbishop Anthony Meagher Catholic Continuing Education Centre, International Language Classes, 314 Harwood Ave S, St. 206, Ajax, ON, L1S 2J1, Tel: 905-683-7713
Fax: 905-683-9436, E-mail cont.ed@dcdsb.ca, Website: www.con-ed.ca

Appendix 4.9: Hellenic Orthodox Community of Oshawa and District (Evangelismos Tis Theotokou Greek School)

EVANGELISMOS TIS THEOTOKOU GREEK SCHOOL
399 Farewell Street, Oshawa, ON, L1H 6M1 , Thursdays 5:30 p.m.-8:30 p.m., Saturday: 9:00 a.m.–2:00 p.m., Fridays (youth) 5:30 p.m.-7:30 p.m.

Contact Info:
Hellenic Orthodox Community of Oshawa and District
Tel: 905 728-5965, Website: www.goevangelismos.com

Appendix 4.10: DPCDSB Geek Language school locations and contact information

BISHOP SCALABRINI SEPARATE SCHOOL
225 Central Parkway West, Mississauga, ON, L5B 3J5, Tel: 905.896.3665, Fax: 905.896.8858. Saturday: 8:45 a.m. -12:15 p.m.

JOHN CABOT CATHOLIC SECONDARY SCHOOL (CREDIT)
635 Willowbank Trail, Mississauga ON, L4W 3L6, Tel: 905.279.1554, Fax: 905.279.3419. Saturday: 8:45 a.m. to 12:15 p.m.

ST. JOHN THE BAPTIST ELEMENTARY SCHOOL
299 Landsbridge Street, Bolton, ON, L7E 2K4, Tel: 905.896.3665, Saturday: 9:00 a.m.-11:30 a.m.

Contact Info:
Adult and Continuing Education Dufferin-Peel Catholic District School Board-International languages Program, 40 Matheson Boulevard West, Mississauga, ON L5R 1C5 Tel: 905.890.1221 Toll Free: 1.800.387.9501 Fax: 905.890.7610.

For the Credit course:
John Cabot Catholic Secondary School, Address: 635 Willowbank Trail, Mississauga, Ontario, L4W 3L6, Tel: 905-279-1554. Website:http://www.dpcdsb.org/
Appendix 4.11: PDSB Greek Language school location and contact information

<table>
<thead>
<tr>
<th><strong>TOMKEN ROAD MIDDLE SCHOOL</strong>* (Both Elementary and credit course) 3200 Tomken Road, Mississauga, ON, L4Y 2Y6, Tel: 905 277 0321.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday: 9:00 a.m.-2:00 p.m.</td>
<td></td>
</tr>
<tr>
<td><strong>Contact Info:</strong></td>
<td></td>
</tr>
<tr>
<td>PDSB Address: 5650 Hurontario Street, City: Mississauga, Province: Ontario, Postal Code: L5R 1C6, Tel: 905 890 1010, Fax: 905 890 6747, Website: <a href="http://www.peelschools.org">www.peelschools.org</a></td>
<td></td>
</tr>
<tr>
<td>PDSB Continuing Education, 100 Elm Drive West, Room 116, Adult Education Centre, South, Mississauga, ON, L5B 1L9, Tel: 905-366-8799, option 1 or email: <a href="mailto:conted.info@peelsb.com">conted.info@peelsb.com</a></td>
<td></td>
</tr>
<tr>
<td>SOCRATES HELLENIC SCHOOL, P.O. BOX 77231, RPO Courtney Park Drive, Mississauga ON L5T 2P4, Mr. Michael Eliopoulos, President, Tel: 416 254-4525, Fax: 905 824-3402, Email: <a href="mailto:info@socrateshellenicschool.com">info@socrateshellenicschool.com</a>, <a href="mailto:socrateshellenicschool@yahoo.ca">socrateshellenicschool@yahoo.ca</a></td>
<td></td>
</tr>
</tbody>
</table>

Appendix 4.12: HCDSB Greek Language school location and contact information

<table>
<thead>
<tr>
<th><strong>ST. BERNADETTE ELEMENTARY SCHOOL</strong> 1201 Heritage Way, Oakville, On., L6M 3A4,</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tel: 905-849 7555, Tel: 905 693-6676, Fax: 905 693-0256</td>
<td></td>
</tr>
<tr>
<td>Fridays 6:00 p.m. – 8:30 p.m.</td>
<td></td>
</tr>
<tr>
<td><strong>Contact Info:</strong> Thomas Merton Centre for Continuing Education, 171 Speers Road, Oakville, ON, L6K 3W8, Tel: 905-849-7555, <a href="mailto:info@mertoncentre.com">info@mertoncentre.com</a> or <a href="mailto:international.languages@hcdb.org">international.languages@hcdb.org</a></td>
<td></td>
</tr>
</tbody>
</table>

Appendix 4.13: HDSB & Archimedes Parent Group Greek Language school location and contact information

<table>
<thead>
<tr>
<th><strong>NELSON HIGH SCHOOL</strong> 4181 New Street, Burlington ON, L7L1T3, Tel: 905 637 3825 Fax: 905 637 5960</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday: 9:30 a.m. -1:00 p.m.</td>
<td></td>
</tr>
<tr>
<td><strong>Contact Info:</strong> Adult, Alternative and Community Education, Halton District School Board's International Languages (Elementary) Program, Gary Allan High School, 3250 New St Burlington, L7N 1M8. Dorothy Whiteley: Tel: 905-632-2944; <a href="mailto:whiteleyd@hdsb.ca">whiteleyd@hdsb.ca</a>, <a href="http://www.garyallan.ca">www.garyallan.ca</a></td>
<td></td>
</tr>
</tbody>
</table>

Appendix 4.14: SCDSB Greek Language school location and contact information

<table>
<thead>
<tr>
<th><strong>SCDSB INTERNATIONAL LANGUAGES- BARRIE LEARNING CENTRE</strong> Bayfield Mall, 320 Bayfield St, Unit 68, Barrie, ON L4M 3C1, Saturday: 9:00 a.m.-11:30 a.m.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Contact Info:</strong> Simcoe County District School Board, Continuing Education Program, Barrie Learning Centre: Address: 320 Bayfield Street, Barrie, ON, L4M 3C1, Tel: (705) 725-8360 ext.45160, Website: <a href="http://www.thelearningcentres.com">www.thelearningcentres.com</a>, Email Address: <a href="mailto:tkhrystynko@scdsb.on.ca">tkhrystynko@scdsb.on.ca</a></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 4.15: HWDSB & ST DEMETRIOS Geek Language school location and contact information

ST. DEMETRIOS GREEK SCHOOL AT RAY LEWIS PUBLIC ELEMENTARY SCHOOL:
27 Jessica St., Hamilton, Ontario, L8W4A1, Tel: 905318 3131, Fax: 905318 0244,
Saturday: 9:00 a.m. 12:30 p.m.

Contact Info: St. Demetrios Greek School (Hamilton) Address: 27 Head St., Hamilton, Ontario, L8R 1P8, Tel: 905 529 9651, Website: www.stdemetrios.ca/ Hamilton

Wentworth District School Board (Mailing Address): P.O. Box 2558 Hamilton, Ontario L8N 3L1 Canada, Tel: 905.527.5092, Fax: 905.521.2544

Appendix 4.16: HWDSB & Panagia Geek Language school location and contact information

PANAGIA- HWDSB’S GREEK SCHOOL
233 East 15th St., Hamilton, ON, L9A 4G1, Tel: 905-385-9815
Saturday: 9:00 a.m.-12:30 pm

Contact Info:
Greek-Canadian Community of Hamilton and District, Panagia -Dormition of the Theotokos Greek Orthodox Church: 233 East 15th St, Hamilton, ON, L9A 4G1,
Tel: 905-385-9815, Fax: 905-385-3446, Email: panagiahamilton@gmail.com,
Web: panagiahamilton.ca

Appendix 4.17: LCSB & London Greek Community Greek Language school location and contact information

St. Martin School (Greek program)
140 Duchess Ave., London, ON., N6C 1N9. Elementary: 9:00 a.m.–11:30 a.m., Credit: 9:00 a.m.–12:30 p.m.

Contact Info:
Holy Trinity Greek Orthodox Community of London & Vicinity: 133 Southdale Road West London, Ontario, N6J 2J2, Tel: 519-438-7951, Fax: 519-438-6834
E-mail:londongreekcom@bellnet.ca, Website: www.londongreekcommunity.org

London Catholic School Board- International Languages, 5200 Wellington Road South, London, Ontario, N6A 4X5. Tel: 519-675-4436
### Appendix 4.18: WRDSB & Aristoteles Greek Language school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Hours</th>
<th>Contact Info</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sir John A Macdonald Secondary (Waterloo Region Greek school)</td>
<td>650 Laurelwood Dr., Waterloo, Saturday 9:00 a.m.-12:30 p.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Info:</td>
<td></td>
<td></td>
<td>The Greek School of Kitchener, Waterloo and Adjoining Suburbs, 471 Dansbury Drive, Waterloo N2K 4K9, Website: kwgreekschool.com Email: <a href="mailto:kwgreekschool@gmail.com">kwgreekschool@gmail.com</a>.</td>
</tr>
<tr>
<td>Mary Adamson, Vice Principal of Continuing Education and the Rosemount Family of Schools, 151 Weber Street South, Waterloo ON, N2J 2A9, Hours: 9:00 a.m. to 4:00 p.m., Tel: 519 885 0800, Fax: 519 885 0123</td>
<td></td>
<td></td>
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</tr>
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### Appendix 4.19: HPEDSB & Greek Community of Belleville Trenton and district Greek Language school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Hours</th>
<th>Contact Info</th>
</tr>
</thead>
<tbody>
<tr>
<td>BELLEVILLE TRENTON AND DISTRICT GREEK SCHOOL-Holy Trinity</td>
<td>70 Harder Drive, Belleville, Ontario, K8P 5J7 Wednesday: 5:00 p.m. -7:30 p.m.</td>
<td></td>
<td>Tel: 613-968 3327, Email : <a href="mailto:mangelatos-sakellis@hpedsb.on.ca">mangelatos-sakellis@hpedsb.on.ca</a>,</td>
</tr>
</tbody>
</table>

### Appendix 4.20: LDSB & Kingston Greek Orthodox Community Greek Language school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Hours</th>
<th>Contact Info</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREEK SCHOOL OF KINGSTON</td>
<td>Dormition of The Virgin Mary Church, 121 Johnson Street, Kingston, ON K7L 1X9, Tel: 613-546-9841, Email: <a href="mailto:olgaxeno@yahoo.com">olgaxeno@yahoo.com</a>. Saturday: 9:00 a.m.-3:00 p.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Info:</td>
<td></td>
<td></td>
<td>Limestone Community Education, 164 Van Order Drive, Kingston, ON, K7M 1C1, Tel: 613-542-7369, Email: <a href="mailto:lsce@limestone.on.ca">lsce@limestone.on.ca</a></td>
</tr>
</tbody>
</table>

### Appendix 4.21: OCDSB & Hellenic Community of Ottawa Greek Language school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Hours</th>
<th>Contact Info</th>
</tr>
</thead>
<tbody>
<tr>
<td>HELLENIC SCHOOL OF OTTAWA(elementary)</td>
<td>Glebe Collegiate (212 Glebe Ave, Ottawa), Saturday: 9:00 a.m.-12:30 p.m. (Mid-September to mid-June)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HELLENIC SCHOOL OF OTTAWA(credit)</td>
<td>D. ROY KENNEDY PS, 919 Woodroffe Ave, Saturday 9:00 a.m.-11:30 a.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Info:</td>
<td></td>
<td></td>
<td>Ottawa-Carleton District School Board, E121-440 Albert St, Ottawa, ON K1R 5B5, InternationalLanguagesinOttawa.com , Tel: 613-239-2703</td>
</tr>
<tr>
<td>Continuing Education, 440 Albert Street, Ottawa, ON K1R 5B5. Tel:613-239-2325; Fax: 613-239-2679 Email: <a href="mailto:jane.jones@ocdsb.ca">jane.jones@ocdsb.ca</a>.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Hellenic Community of Ottawa, Hellenic School, 1315 Prince of Wales Drive, Ottawa, ON K2C 1N2, Tel: 623-225-8016, <a href="http://ottawahellenicschool.weebly.com">http://ottawahellenicschool.weebly.com</a> <a href="mailto:office@helleniccommunity.com">office@helleniccommunity.com</a></td>
<td></td>
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</tr>
</tbody>
</table>
### Appendix 4.22: DSBN & Greek Community of Niagara (St Catharines) Greek Language school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Contact Info</th>
<th>Tel</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREEK COMMUNITY SCHOOL OF SMITHVILLE</td>
<td>6659 Hwy 20 Smithville, ON L0R 2A0</td>
<td>Greek School, 6659 Regional 20 Rd, Smithville, ON L0R 2A0</td>
<td>905-957-1450, 905-957-3083</td>
<td></td>
</tr>
<tr>
<td>GREEK COMMUNITY SCHOOL OF ST CATHARINES</td>
<td>585 Niagara Street, St. Catharines, ON L2M 3P6 Canada</td>
<td>Greek Community of Niagara, 585 Niagara Street, St. Catharines, ON L2M 3P6 Canada</td>
<td>905-685-3028, <a href="mailto:greekcommunityofniagara@bellnet.ca">greekcommunityofniagara@bellnet.ca</a></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Alternative, Adult and Community Education, DSBN, 191 Carlton St., St. Catharines, Ontario L2R 7P4, Tel:905-687-7000, 905-641-2929 ext. 54170, Email: <a href="mailto:CommunityEd@dsbn.org">CommunityEd@dsbn.org</a>, <a href="http://www.dsbn.org/community">www.dsbn.org/community</a></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Appendix 4.23: Greek Community of Toronto school location and contact information

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Kindergarten - Grade 8</th>
<th>Community Program</th>
<th>Day(s)</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>ST. JOHN’S SCHOOL</td>
<td>1385 Warden Ave (Ellesmere &amp; Warden), Scarborough.</td>
<td>Kindergarten -Grade 8.</td>
<td>6 hours per week, Tuesday and Thursday</td>
<td>4:30 p.m.-7:30 p.m.</td>
<td></td>
</tr>
<tr>
<td>D. M. THOMSON</td>
<td>2740 Lawrence Ave. East (Midland &amp; Lawrence), Scarborough.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ARISTOTELIS RECOGNIZED SCHOOL -INTENSIVE PROGRAM</td>
<td>Polymenakion Cultural Centre 30 Thorncliffe Park Dr., East York.</td>
<td>Kindergarten -Grade 8.</td>
<td>9 hours per week, Monday, Wednesday and Friday</td>
<td>4:30 p.m.–7:30 p.m.</td>
<td></td>
</tr>
<tr>
<td>CHESTER P.S*</td>
<td>115 Gowan Ave. (Carlaw &amp; Gowan), East York.</td>
<td>Kindergarten – Grade 8</td>
<td>3.5 hours per week, Thursday</td>
<td>4:15 p.m.-7:15 p.m.</td>
<td></td>
</tr>
<tr>
<td>ST. DEMETRIOS SCHOOL</td>
<td>Polymenakion Cultural Centre, 30 Thorncliffe Park Dr., East York.</td>
<td>Kindergarten - Grade 8.</td>
<td>5 hours per week, Saturday</td>
<td>9:00 a.m.-2:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>PRESTEIGN HEIGHTS*</td>
<td>2570 St. Clair Ave. East (O’Connor &amp; St. Clair) East York</td>
<td>Kindergarten – Grade 6.</td>
<td>2.5 hours per week, Monday</td>
<td>3:45 p.m.-7:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>PROODOS SCHOOL AT VIRGIN MARY</td>
<td>136 Sorauren Ave. Toronto.</td>
<td>Kindergarten - Grade 8.</td>
<td>5 hours per week, Saturday</td>
<td>9:00 a.m.-2:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>DIEFENBAKER ELEMENTARY SCHOOL*</td>
<td>175 Plains Rd, East York, ON South</td>
<td>Kindergarten - Grade 8.</td>
<td>3.5 hours per week, Monday</td>
<td>3:30 p.m.-7:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>DONVIEW P.S*</td>
<td>20 Evermede Dr. (D.V.P. &amp; York Mills). North York.</td>
<td>Kindergarten - Grade 8.</td>
<td>2.5 hours per week, Saturday</td>
<td>11:30 a.m.–2:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>School Name</td>
<td>Location</td>
<td>Grade</td>
<td>Hours per week</td>
<td>Days</td>
<td>Time</td>
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<tr>
<td>-------------</td>
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</tr>
<tr>
<td>C.H. BEST*</td>
<td>285 Wilmington Ave. (Dufferin &amp; Finch Ave.) North York. Kindergarten-Grade 8. Community Program</td>
<td>2.5 hours per week</td>
<td>Saturday</td>
<td>11:30 a.m.-2:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>ALEXANDER MACKENZIE H.S*</td>
<td>300 Major Mackenzie Dr. West (Yonge &amp; Major McKenzie) Richmond Hill. Kindergarten – Grade 8. Community Program</td>
<td>3 hours per week</td>
<td>Tuesday</td>
<td>5:00 p.m.-8:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>EASTERN H.S. OF COMMERCE (ARISTOTELE’S CREDIT SCHOOL)</td>
<td>16 Phin Ave. (Donlands &amp; Danforth) East York. Grade 9-12</td>
<td>4 hours per week</td>
<td>Saturday</td>
<td>9:00 a.m.-1:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>G.S. HENRY (ARISTOTELE’S CREDIT SCHOOL)</td>
<td>200 Graydon Hall Dr. (Don Mills &amp; York Mills) (ARISTOTELE’S CREDIT SCHOOL), North York. Grade 9 – 12</td>
<td>4 hours per week</td>
<td>Saturday</td>
<td>9:00 a.m.-1:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>POLYMENAKION CULTURAL CENTRE: (ARISTOTELE’S CREDIT SCHOOL)</td>
<td>30 Thorncliffe Park Dr, East York. Grade 9&amp;10</td>
<td>4 hours per week</td>
<td>Tuesday</td>
<td>4:00 p.m. -8:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>ST. DEMETRIOS SCHOOL FOR ADULTS</td>
<td>East York, 30 Thorncliffe Park Dr. Beginners, Intermediate and Advanced courses</td>
<td>3 hours per week</td>
<td>Thursday</td>
<td>6:00 p.m. – 9:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>ST. JOHN’S SCHOOL FOR ADULTS:</td>
<td>1385 Warden Ave. (Ellesmere &amp; Warden), Scarborough. Beginners and Intermediate courses</td>
<td>3 hours per week</td>
<td>Saturday</td>
<td>9:00 a.m. -12:00 p.m.</td>
<td></td>
</tr>
<tr>
<td>METAMORPHOSIS GREEK ORTHODOX SCHOOL</td>
<td>30 Scarsdale Road, Toronto, ON, M3B2R. Daily</td>
<td>8:45 a.m.-3:45 p.m.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Info:</td>
<td>Metamorphosis Greek Orthodox School, 30 Scarsdale Road, Toronto, ON, M3B2R7, Tel 416-463-7222, Fax: 416.463.2971, Web: <a href="http://www.mgos.ca">www.mgos.ca</a>, Email:<a href="mailto:info@mgos.ca">info@mgos.ca</a></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ST. NICHOLAS GREEK ORTHODOX SCHOOL</td>
<td>3840 Finch Avenue East, Toronto, ON M1T 3T4, Tel: 416-291-4367, Fax: 416-291-5936, E: <a href="mailto:st.nicholasgoc@yahoo.ca">st.nicholasgoc@yahoo.ca</a>, Saturday</td>
<td>9:00 a.m.-1:00 p.m.</td>
<td></td>
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</tr>
<tr>
<td>Hellenic Academy of York (HAY) Greek school location and contact information</td>
<td>PLEASANTVILLE PUBLIC SCHOOL (HAY)</td>
<td>400 Mill Street, Richmond Hill, Ontario. Saturday</td>
<td>9:30 a.m.-2:30 pm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Info: P.O. Box 31378, 9275 Bayview Avenue, City: Richmond Hill, Ontario, L4C 9X0, Telephone: 905-313-1000, Website: <a href="http://www.hccy.ca">www.hccy.ca</a>, Email: <a href="mailto:info@hccy.ca">info@hccy.ca</a></td>
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</tbody>
</table>
Appendix 4.27: All Saints Greek School location and contact information

ALL SAINTS GREEK SCHOOL
3125 Bayview Avenue, Toronto, ON, M2K 1G2. Monday: 5:00 p.m.-8:00 p.m., Wednesday 5:00 p.m.-8:00 p.m., Thursday: 7:00 p.m.-9:00 p.m.

Contact Info: All Saints Community Centre, 3125 Bayview Avenue, Toronto, ON, M2K 1G2, Tel: 416 221-4611, Fax: 416 221-6526, Website: www.all-saints.ca, Email: info@all-saints.ca

Appendix 4.28: Thessalonikeans Society of Metro Toronto Greek School location and contact information

THESSALONIKEANS SOCIETY OF METRO TORONTO GREEK SCHOOL
55 Danforth Ave, Toronto, ON M4K 1M8, Canada. Saturday: 2:00 p.m.-4:00 p.m.
email: kykeon@rogers.com

Contact Info: Thessalonikeans Society of Metro Toronto Education & Resource Centre, 55 Danforth Ave, Toronto, ON M4K 1M8, Canada. 416 803-7277

Appendix 4.29: St Panteleimon (Markham) Greek School location and contact information

ST. PANTELEIMON GREEK SCHOOL
11323 Warden Avenue, Markham, Saturday: 9:00 a.m. to 12:30 p.m.
Tel: 905 887-7311, email: stpangreekschool@rogers.com

Contact Info: Greek Orthodox Community of St. Panteleimon, 11323 Warden Avenue, Markham, ON L6C 1M9 Tel: 905 887-7311 Fax: 905 887-0611

Appendix 4.30: St Demetrios (Sarnia) Greek School location and contact information

ST. DEMETRIOS GREEK SCHOOL OF SARNIA
1299 Murphy Rd, Sarnia, Ontario, Tel: 519-542-1142, Tuesday 4:30 p.m.-7:30 p.m.

Appendix 4.31: Christou Greek School location and contact information

CHRISTOU GREEK SCHOOL-SCARBOROUGH (at Cedarbrae Collegiate Institute)
550 Markham Rd, Scarborough, Ontario, M1H 2A2, K-8 and Credit Saturday: 9:00 a.m.-1:00 p.m.
CHRISTOU GREEK SCHOOL-PICKERING (at Dunbarton High School)
655 Sheppard Avenue, Pickering, Ontario, L1V 1G2, K-8 and Credit Tuesday 5:30 p.m.-8:30 p.m.
CHRISTOU GREEK SCHOOL-RICHMOND HILL (at Bayview Secondary School) 10077 Bayview Ave., Richmond Hill, Ontario L4C 2L4, K-8 and Credit, Tuesday 5:30 p.m.-8:30 p.m.

Contact Info:
Christou Greek Schools: 3607 Ellesmere Road, Scarborough, Ontario, Tel:1-416-7124-2424, Website: http://www.christougreekschool.ca/, Email:christougreeksschool@gmail.com

Appendix 4.32: Greek Language Studies Greek School location and contact information

GREEK LANGUAGE STUDIES
61B Cadillac Ave., Toronto, ON M3H 1S4, (Bathurst & Wilson area), Tel:416 209-8414, K-8 and Continuing Education, Weekdays (various times) website: http://www.greeklanguagestudies.com/email: kiriakos.p@greeklanguagestudies.com
Appendix 4.33: Holy Cross & ST. Nektarios (Barrie) Greek School location and contact information

HOLY CROSS & ST. NEKTARIOS GREEK SCHOOL,
Hwy 93 &11, Barrie, ON, L4N-5R7, Preschool and K-8. Saturday: 9:00 a.m.-1:00 pm
Contact information: Rev. George Papazoglou Tel: 705-7269875

Appendix 4.34: Holly Cross/Plato Academy (Windsor) Greek school location and contact information

HOLY CROSS GREEK SCHOOL (WINDSOR)
Holy Cross, 65 Ellis Street East, Windsor, ON N8X 2G8, Tel: 519-252-3435, Fax: 519-252-5924, K-8, Saturday: 9:00 a.m.-2:00 p.m.
Site: https://www.facebook.com/GreekOrthodoxCommunityofWindsor

Appendix 4.35: Greek Language Education in Quebec: universities/colleges

THE PAPACHRISTIDIS CHAIR IN MODERN GREEK STUDIES
827 Leacock Building, 855 Sherbrooke Street West, Montréal, PQ, H3A 2T7 CANADA. Contact:
Prof. Tassos Anastasiadis, Tel: 514-398 4400, Ext. 094283, email:tassos.anastasiadis@mcgill.ca

CENTRE INTERUNIVERSITAIRE D’ÉTUDES NEO-HELLÉNIQUES DE MONTRÉAL 3444,
rue Jean Brillant, suite 520-01, Montréal, Qué, H3T 1P1.
Contact: Director Bouchard, e-mail: ciehm@hotmail.com, jacques.bouchard@umontreal.ca Tel:
514-343-7791

CONCORDIA UNIVERSITY- HELLENIC STUDIES UNIT (Department of Arts and Science):
7141 Sherbrooke St. W. CJS 403, Mtl, Qc, H4B 1R6, Contact: Nikos Metallinos
Tel: 514 848 2424 x 2536, Fax: 514 848 4257, e-mail: nikos.metallinos@concordia.ca

DAWSON COLLÈGE- HELLENIC STUDIES CENTER: 3040 Sherbrook Str. West, Montréal,
H3Z 1A4, Contact: Director Helen Karanikas
Tel: 931-873x1025, Fax: 933-0484, e-mail: heleniccenter@dawsoncollege.qc.ca,
hkaranika@dawsoncollege.qc.ca, Established: 1987, Level: Certificate.

Appendix 4.36: Greek Language Education in Quebec: Primary/Elementary, Secondary, Continuing Education

HCGM SCHOOL LOCATION & CONTACT INFORMATION

SOCRATES II, 5757, Wilderton, Montréal, H3S 2V7, Tel: 514-738-2421 x 144, soc2@hcgm.org

SOCRATES III, 11, 11e rue, Roxboro, H8Y 1K6, Tel: 514-685-1833, soc3@hcgm.org

SOCRATES IV, 5220, Grande Allée, St-Hubert, J3Y 1A1, Tel: 450-656-4832, soc4@hcgm.org

SOCRATES V: 931, rue Emerson, Laval, H7W 3Y5, Tel: 450-681-5142, soc5@hcgm.org

1005, boul. Pie X, Laval, H7V 3A9, Tel: 450-902-0118 (day care)

ECOLE DEMOSTHENE, 1565, boulevard Saint-Martin oust, Laval (Québec) H7S 1N1
Tel: 450-972-1800, Fax 450-972-1345
<table>
<thead>
<tr>
<th>School Name</th>
<th>Location and Contact Information</th>
</tr>
</thead>
</table>
| ARISTOTELIS HIGH SCHOOL | 5757 Ave.Wilderton, Montréal, Qué, H3S 2K8  
Tel: 514 738-2421 x.115, Fax: 514 738-5466 |
| PLATON-OMEROS SCHOOL | Head office: 5777 Avenue Wilderton, Montreal, Quebec, H3S 2V7, 
Fax: 514 738-5466, Tel: 514-738-2421 x.115  
Montreal Campus: 8200 Boulevard St.Lauren, Tel: 514-738-2421 ext. 134  
South Shore Campus: 5220 Grande Allée, St.Hubert, Tel: 450-656-4832  
Roxboro Campus: 11-11 ème rue, Roxboro k-12, Tel: 514-685-1833 |
| ST. NICOLAS SCHOOL | at “École Démosthène” 1465 St-Martin West in Laval School principal is Mrs. Kaiti Kiryakidis at 450-972-1800 ext. 5 or kkiryakidis@hcgm.org |
| MONTREAL CENTRE FOR GREEK STUDIES | 5777 Wilderton Ave, Room 105  
Montreal, Qc. H3S 2V7, Tel: 514-738-2421 x122, Fax: 514-738-5466 |
| PYTHAGORAS GREEK SCHOOL | LOCATION AND CONTACT INFORMATION  
PYTHAGORAS GREEK SCHOOL at Riverdale High School, 5080 Boulevard des Sources,  
Pierrefonds, Quebec , H8Y 3E4  
Community: 20 Bld. Brunswick, Dollard-des-Ormeaux, Mtl,Qué,H9B 2N8, Tel: 514 684-6462 Fax: 514 421-6788, e-mail: helleniccommynity@bellnet.ca |
| ARCHANGELS GREEK SCHOOL | LOCATION AND CONTACT INFORMATION  
ARCHANGELS GREEK SCHOOL, at ÉCOLE PARKDALE SCHOOL , 1475 Deguire, St.-Laurent,  
QC , H4L 1M4, Tel: 514-744-6423  
Archangels Greek Orthodox Community, 11801 Elie Blanchard Boulevard, Montreal, QC H4J 1R7,  
Tel:514-334-6868, Fax: 514-334-6040, e-mail: gocom@arcangels.ca |
| ATHINA SCHOOL | LOCATION AND CONTACT INFORMATION  
ATHINA, Ecole Hellenique de la Mauricie:  120, Jeanne Crevier, Trois-Rivieres, Quebec, G8Y 4S2,  
Tel:1 819 6912609, Email Address: s5diamant@yahoo.com |
| HILL CREST ACADEMY SCHOOL | LOCATION AND CONTACT INFORMATION  
HILL CREST ACADEMY, 265 Bladen Avenue, Chomedey, Laval, QC,  H7W 4J8  
Tel: 450 688-3002, Fax: 450 688-0484 |
| SOUVENIR LAVAL SCHOOL | LOCATION AND CONTACT INFORMATION  
SOUVENIR LAVAL (Platon Greek language program)  
4521 Avenue du Parc, Mtl, H2V 4E4, Tel: 514 281 1016, Fax: 514 281 6275, e-mail: info@collegeplaton.com |
| ÉCOLE DUNRAE GARDENS | SCHOOL LOCATION AND CONTACT INFORMATION  
École Dunrae Gardens, 235 Avenue Dunrae, Montreal, QC H3P 1T5  
Tel: 514 735-1916 |
ÉCOLE GARDENVIEW SCHOOL LOCATION AND CONTACT INFORMATION
École Gardenview, 700 Brunet Street Ville Saint-Laurent H4M 1Y2, Tel: 514.744.1401, 514 744-3303, email: gardenview@emsb.qc.ca

ÉCOLE PASTEUR SCHOOL LOCATION AND CONTACT INFORMATION
ÉCOLE PASTEUR, 12345 Rue de la Miséricorde, MTL, Qué, H4J 2E8, Tel: 514 331-0850, Fax: 514 331 2312, e-mail: information@ecolepasteur.net

COLLEGE PLATON SCHOOL LOCATION AND CONTACT INFORMATION
COLLEGE PLATON, 4521 Park Avenue, Montreal, Quebec, H2V 4E4, Tel: 514 281-1016, Fax: 514 281-6275, e-mail: info@collegeplaton.com

Appendix 4.37: Greek HLE in Western Canada

1. British Columbia

STAVROS NIARCHOS FOUNDATION CENTRE FOR HELLENIC STUDIES LOCATION AND CONTACT INFORMATION
THE STAVROS NIARCHOS FOUNDATION CENTRE FOR HELLENIC STUDIES, Simon Fraser University, 8888 University Drive, Burnaby, British Columbia, Canada V5A 1S6, Tel: 778.782.5886, Fax: 778.782.4929, E-mail: hellenic@sfu.ca, Office: AQ 6189

VANCOUVER LEARNING NETWORK LOCATION AND CONTACT INFORMATION
Vancouver Learning Network, 530 East 41st Ave. Vancouver, BC, Canada, V5W 1P3 Email vln@vsb.bc.ca, website: http://vlns.ca/index.php Tel: 604-713-5520, Fax: 604-713-5528, Contact-teacher: Fani Ziakos

THE HELLENIC SCHOOL OF VANCOUVER LOCATION AND CONTACT INFORMATION
THE HELLENIC SCHOOL OF VANCOUVER, 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Tel: - 604-266-7148, Fax: - 604-266-7140, Website: www.helleniccommunity.org, Email: hellenic@telus.net. Mondays-Tuesdays-Thursdays: 4-8 pm; Wednesdays: 4-6, Saturdays: 9:30 a.m. - 12:00 p.m. Tuition Fees for the 2013/2014 school year are as follows: Once a week classes: fees are $47.50 per month (Annual total is $475 per child)-Twice a week classes: $57.50 per month (Annual total is $575 per child). Additional school fees: School supply fee: $25, Volunteer Fee: $150. This applies only to parents who cannot complete a minimum of 10 volunteer hours during the school year.

SOCRATES GREEK SCHOOL LOCATION AND CONTACT INFORMATION
SOCRATES GREEK SCHOOL, 4541 Boundary Rd, Vancouver, BC, V5R 2N5 Tel: 604-809-7445, Website: www.socratesgreekschool.org, Email: info@socratesgreekschool.org

GREEK CULTURAL SCHOOL OF KELOWNA OKANAGAN LOCATION AND CONTACT INFORMATION
GREEK CULTURAL SCHOOL-Kelowna Okanagan Greek Community Association, 1434 Graham Str., KELOWNA, BC, Tel: 250-765-4121 Website:https://www.facebook.com/OkanaganGreekCommunity Email: kanagangreeks@hotmail.com, Sunday 3-5 pm
### Greek Orthodox Community of East Vancouver
**Location and Contact Information**

**Greek Orthodox Community of East Vancouver**, 4641 Boundary Rd., Vancouver, BC, V5R 2N5, Tel: 604-438-6432, Fax: 604-438-6400, Website: www.saintsnicholasanddemetrios.org, Email: greekcommunity@telus.net, K-6: Monday, Wednesday, 4:00 p.m. -6:30 p.m. Saturday: 9:30 a.m.-12:00 p.m.

### 2. Alberta

**Hellenic Community School of Calgary**

**Location and Contact Information**

Hellenic Community School of Calgary, 1 Tamarac Cr. SW, Calgary, Alberta, T3B3B7, Tel: 403 246 4553, Website: - http://calgaryhellenic.com/contact-us/ Email: school@calgaryhellenic.com

### Hellenic Heritage Language School of Edmonton & Region

**Location and Contact Information**

Hellenic Heritage School of Edmonton and Region, 10450 - 116 St. Edmonton, Alberta, T5K 2S4, Tel: 780-454-2382, Fax: 780-454-2382, Website: edmontonhellenic.com, Email: helleniclanguageschool@gmail.com Saturday 11:00 a.m.- 2:00 p.m.

### St. George Hellenic Language School

**Location and Contact Information**

St. George Hellenic Language School, 10831 124 Street, Edmonton, AB, T5M 0H4, Canada, Tel: 780-452-7329, Tel/Fax: 780-452-1455, Email st.georgesgreekschool@gmail.com, maria.carrozza@epsb.ca, Website: www.gocedm.com Saturday: 9:00 a.m.-2:00 p.m.

### 3. Saskatchewan

**Greek Heritage Language School of Regina**

**Location and Contact Information**

Greek Heritage Language School of Regina (St. Paul's ), 3000 Argyle road, Regina, SK, Canada, S4S 2B2, Tel: 306-586-6402, Fax: 306- 546-4275 Email: greekschool@sasktel.net, website: www.goc Regina.com, Tuesday: 5:30 p.m.-7:30 p.m. Saturday: 9:30 a.m.-12:30 p.m.

### Saskatoon Greek School

**Location and Contact Information**

Saskatoon Greek Community School – “Koimisis Tis Theotokou”, 1020 Dufferin Avenue, Saskatoon, SK S7H 2C1, Tel: 306-244-2802, Fax: 306-249-9068, Email: gfoufas@gmail.com http://helleniccommunitysaskatoon.ca/ Saturday: 11:00 a.m. – 1:00 p.m.

### 4. Manitoba

**St. Demetrios Greek School of Winnipeg**

**Location and Contact Information**

St. Demetrios Greek School of Winnipeg-Manitoba Hellenic Centre, 2255 Grant Ave., Winnipeg, Manitoba R3P 0S2, Tel: 204 831-1183, Fax: 204 941 3601, website: http://www.stdemetrioschurch.com/Our_Schools.html
## Appendix 4.38: Greek HLE in Atlantic Canada

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<thead>
<tr>
<th>THE CENTRE FOR HELLENIC STUDIES (UNB) CONTACT INFORMATION</th>
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<tbody>
<tr>
<td>THE CENTRE FOR HELLENIC STUDIES, c/o Department of Classics and Ancient History, University of New Brunswick, 19 Macaulay Lane, Carleton Hall Room 209, P.O. Box 4400, Fredericton, NB, E3B 5A3, Tel: 506 453-4763, Contact: Director, M. Papaioannou: 506 458-7508</td>
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<thead>
<tr>
<th>GREEK SCHOOL OF ST NICHOLAS LOCATION AND CONTACT INFORMATION</th>
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<tbody>
<tr>
<td>GREEK SCHOOL OF ST NICHOLAS, 33 Dorchester Street, St. John, NB E2L 3H7 Tel: 506-642-1258, website: <a href="http://stnicholaschurch.webs.com/">http://stnicholaschurch.webs.com/</a></td>
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<tr>
<th>ST-GEORGE GREEK ORTHODOX COMMUNITY OF HALIFAX SCHOOL LOCATION AND CONTACT INFORMATION</th>
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<tbody>
<tr>
<td>ST. GEORGE’S SCHOOL, 38 Purcell’s Cove Rd., Halifax, NS, B3N 1R4, Pre-Primary and Primary: Sat 12:45am- 2:15pm, Grades 1 thru 6: Wednesday 6:00 p.m.-7:30 p.m. and Saturday: 9:00 a.m.-12:30 p.m. Adult Language Class Tuesday 6:00 p.m.-8:00 p.m. Tel: 902-492-3067, 902-479-0193, Fax: 902-479-1425, Website: <a href="http://www.halifaxgreekschool.org">www.halifaxgreekschool.org</a>, Email: <a href="mailto:tsirigotis@hfx.eastlink.ca">tsirigotis@hfx.eastlink.ca</a></td>
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<tr>
<td>GREEK SCHOOL OF ST NICHOLAS, 33 Dorchester Street, St. John, NB E2L 3H7 Tel: 506-642-1258, website: <a href="http://stnicholaschurch.webs.com/">http://stnicholaschurch.webs.com/</a></td>
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<tr>
<th>ST-GEORGE GREEK ORTHODOX COMMUNITY OF HALIFAX SCHOOL LOCATION AND CONTACT INFORMATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>ST. GEORGE’S SCHOOL, 38 Purcell’s Cove Rd., Halifax, NS, B3N 1R4, Pre-Primary and Primary: Saturday: 12:45 a.m.-2:15 p.m. Grades 1 thru 6: Wednesday 6:00 p.m.-7:30 p.m. and Saturday: 9:00 a.m.-12:30 p.m. Adult Language Class Tuesday 6:00 p.m.-8:00 p.m. Tel: 902-492 3067, 902-479-0193, Fax: 902-479-1425, Website: <a href="http://www.halifaxgreekschool.org">www.halifaxgreekschool.org</a>, Email: <a href="mailto:tsirigotis@hfx.eastlink.ca">tsirigotis@hfx.eastlink.ca</a></td>
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Appendix 4.39: Greek-Canadian organizations listed in the publication *Identities of Hellenic Organizations Abroad* (Greek Ministry of External Affairs, 2001, pp. 96-122)

<table>
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<tr>
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<th>Name</th>
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<tr>
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<td>AHEPA CANADA</td>
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<tr>
<td>2</td>
<td>AHEPA CANADA-SONS OF PERICLES</td>
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<tr>
<td>3</td>
<td>AHEPA CANADA-MAIDS OF ATHINA</td>
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<td>AHEPA CANADA-DAUGHTERS OF PENELope</td>
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<td>GREEK COMMUNITY OF METROPOLITAN TORONTO</td>
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<td>HELLENIC COMMUNITY OF MONTREAL</td>
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<td>7</td>
<td>THE HELLENIC COMMUNITY OF OTTAWA</td>
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<td>HELLENIC COMMUNITY OF VANCOUVER</td>
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<td>9</td>
<td>LA COMMUNAUTE GREQUE ORTHODOXE DE LAVAL</td>
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<td>10</td>
<td>GREEK CANADIAN FEDERATION OD AEAGEAN ISLANDS</td>
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<td>11</td>
<td>HELLENIC CANADIAN FEDERATION OF STEREA HELLAS</td>
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<td>12</td>
<td>HELLENIC CANADIAN CONGRESS</td>
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<td>ASSOCIATION DE TRAVAILLEURS GRECS DU QUEBEC</td>
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<tr>
<td>14</td>
<td>CENTRE FOR HELLENIC STUDIES AND RESEARCH-CANADA</td>
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<tr>
<td>15</td>
<td>FEDERATION OF THESSALIAN ASSOCIATIONS OF ONTARIO</td>
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<td>16</td>
<td>FEDERATION OF KASTORIANS “PROFITIS ILIAS”</td>
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<td>17</td>
<td>P.F.C. ARCADIAN VILLAGE-HOMOGENOUS VILLAGES</td>
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<tr>
<td>18</td>
<td>PAN-MACEDONIAN ASSOCIATION OF ONTARIO INC.</td>
</tr>
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<td>19</td>
<td>PAN-MACEDONIAN ASSOCIATION OF CANADA</td>
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<td>20</td>
<td>PAN-AHAIAN FEDERATION OF CANADA</td>
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<tr>
<td>21</td>
<td>PANELIAN FEDERATION OF U.S.A. AND CANADA</td>
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<tr>
<td>22</td>
<td>PAN-THRACIAN SOCIETY OF ONTARIO “DEMOCRITOS”</td>
</tr>
<tr>
<td>23</td>
<td>CRETRAN’S ASSOCIATION OF CANADA</td>
</tr>
<tr>
<td>24</td>
<td>GREEK ORTHODOX LADIES PHILOPTOCHOS SOCIETY OF THE GREEK ORTHODOX METROPOLIS OF TORONTO (CANADA)</td>
</tr>
</tbody>
</table>
Appendix 4.40: Concerts of Greek performers in Toronto (March - November 2014)

1. November 23, 2014:

2. November 7, 2014:

3. October 24, 2014:
Yiannis Ploutarhos, Spirale Banquet & Conference Centre, 888 Don Mills Road, Organizer: Signature productions: www.signatureproductions.ca

4. October 17, 2014:
Anna Vissi-concert, Paramount Conference and Event Venue, 222 Rowntree Dairy Rd, Woodbridge, Organizer: Greek Orthodox Community of Markham “Sts Panteleimon, Anna & Paraskevi”, stpanmarkham@rogers.com

5. July 4 to Sunday July 6, 2014,
Thanos Petrelis-concert, St. Johns Greek Orthodox Church, 1385 Warden Avenue, Organizer: Greek Community of Toronto, www.greekcommunity.org

6. July 3 to Tuesday July 8, 2014:
Glykeria, Margaritis, Karafotis, Kalomira-concert, Armenian Youth Center, 50 Hallcrown Place, Organizer, Festival of Festivals: www.torontofest2014.com

7. May 2, 2014,
Markos Seferlis at the Metropolitan Centre, 3840 Finch Ave., Organizer, Signature Productions: http://signatureproductions.ca/upcoming-events/gelio-ala-ellinka/

8. March 28, 2014:
Nikos Oikonomopoulos-concert, Paramount Conference and Event Venue, 222 Rowntree Dairy Rd, Woodbridge, Organizer: Greek City Video

9. March 7, 2014:
Makis Christodoulopoulos-concert, Ellas Banquet Hall, 35 Danforth Road, Organizer: private

Appendix 4.41: Pan-Canadian Organizations

<table>
<thead>
<tr>
<th>Organization</th>
<th>Type</th>
<th>Address</th>
<th>Email/Phone</th>
<th>Website/Social media</th>
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<tr>
<td>AHEPA Canada</td>
<td>Charitable</td>
<td>see provincial</td>
<td><a href="mailto:info@ahepacanada.org">info@ahepacanada.org</a></td>
<td><a href="http://ahepaca">http://ahepaca</a> nada.org/</td>
</tr>
<tr>
<td></td>
<td>Organization</td>
<td>divisions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Embassy in Canada</td>
<td>Diplomatic</td>
<td>80 MacLaren</td>
<td><a href="mailto:gremb.otv@mfa.gr">gremb.otv@mfa.gr</a></td>
<td><a href="http://www.mfa.gr/ottawa">www.mfa.gr/ottawa</a></td>
</tr>
<tr>
<td></td>
<td>Mission</td>
<td>Street, Ottawa, ON, K2P OK6</td>
<td>613- 2386271-3</td>
<td></td>
</tr>
<tr>
<td>Greek Orthodox</td>
<td>Religious</td>
<td>86 Overlea Blvd.</td>
<td></td>
<td><a href="http://www.go">http://www.go</a></td>
</tr>
<tr>
<td>Metropolis (Canada)</td>
<td>Organization</td>
<td>(1 Patriarch Bartholomew Way)</td>
<td><a href="mailto:metropolis@gometropolis.org">metropolis@gometropolis.org</a></td>
<td>metropolis.org/</td>
</tr>
<tr>
<td>---------------------</td>
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<td>-------------------------------</td>
<td>-----------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Toronto, ON M4H 1C6</td>
<td>416-429-5757</td>
<td></td>
</tr>
<tr>
<td>Canadian Hellenic Congress</td>
<td>Tertiary Community Agency</td>
<td>1127-B Broadview Ave Toronto, ON, M4K 2S6</td>
<td><a href="mailto:info@canadianhelleniccongress.com">info@canadianhelleniccongress.com</a></td>
<td><a href="http://canadianhelleniccongress.com/">http://canadianhelleniccongress.com/</a></td>
</tr>
<tr>
<td>SAE Canada</td>
<td>currently the organization is under restructure (pending a Greek government bill)</td>
<td>Official website: <a href="http://www.sae.gr/">http://www.sae.gr/</a></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Appendix 4.42: Greek community media in Canada**  

**ALBERTA**

M Magazine, 1739-32 Ave. W., Calgary AB T2T 1W1  
Contact Person: Alexandros Kostis, Tel: #: 403-333-3000, Email: akostis@metokos.com

**BRITISH COLUMBIA**

Gnome (newspaper) 4111 Hastings St. P.O. Box 345, Burnaby BC V5C 6T7  
Contact Person: Kostas Karatsikis, Tel: 604-435-4580, 778-688-3156, Email: gnomi@shaw.ca

Greek radio CHMB (radio program) 11838 Bonson Rd, Vancouver, BC V3Y-1L3,  
Tel: 604-465-4335, peter.savvas@shaw.ca

Patrides/Western Bureau (monthly review) 8985-154 Street, Surrey BC V3J 4J3  
Contact Person: Katerina Angelatos  Tel: 604-583-7814, Fax: 604-583-7960

**QUEBEC**

Canadian Hellenic Broadcasting, (TV and radio program) Weekly news magazine from Montreal Greek Television in Canada hosted by Dimitri Papadopoulos  

Emission Hellenique (radio program), 5212 boul. St. Laurent, Montreal, QC H2T-1S1,  
Tel: 514-495-2597, Fax: 514-495-2429

Greek Canadian Tribune (Newspaper/weekly) 7835B Wiseman Avenue Montréal,  
QC H3N 2N8, Tel: 514-272-6873, Fax: 514-272-3157 Email: info@bhma.net  
Website: www.bhma.net Publisher: Christos Manikis

Hellas Spectrum (TV program), 930 Bessieres, Ste. Dorothee, QC H7X-2N7,  
Tel: 514-781-8334, Fax: 450-969-3625, orizontes@videotron.ca

Hellenic Program CFMB (radio program), 35 York Str., Montreal, QC H3Z 1S1,  
Tel: 514-483-2362, Fax: 514-483-1362, hellas@cfmb.ca

Hellenic Pulse (TV program), 4819 Park Ave., Montreal, QC H2V 4E7, Tel: 514-272-1151, Fax:
514-276-9292, john@voyagesglobalnet.com ;
Hellenic Pulse- TVshow, 165 Gote Ste Catherine #505, Montreal, QC H2V-2A7

The Greek-Canadian News (Newspaper/weekly) 3860, boul. Notre-Dame, # 304, Laval, QC H7V 1S1, Tel: 450-978-9999, website: http://www.tanea.ca/mediakit

ONTARIO

Odyssey Television Network (TV station/across Canada),
437 Danforth Ave., Toronto, ON M4K-1P1, www.odysseytv.ca, Tel: 416-462-1200,
Fax: 416-462-1818, info@odysseytv.ca

CHIR Greek radio station, PO Box 15559, 265 Port Union, Scarborough, ON M1C-4Z7
Tel: 416-467-4677, contact@chir.com

CHTO 1690 AM (radio station), 437 Danforth Ave #204, Toronto, ON M4K-1P1, www.am1690.ca,
Tel: 416-465-1112, Fax: 416-465-6592

CKWR-FM, 98.5 mHz (Greek radio program-Kostas Tsatsaris), Community Radio Station, 1446 King Street East, Kitchener ON, N2G 2N7, email: general@ckwr.ca
website: http://www.ckwr.com/event/greek-program/?instance_id=44030

Evdomada (newspaper/weekly) 1119 O'Connor Dr., Toronto, ON M4B-2T5,
www.greekweeklynews.com, Tel: 416-421-5454, info@greekweeklynews.com

Greek Press (newspaper/weekly) 1033 Pape Ave #3, Toronto, ON M4K-3W1, www.greekpress.ca,
Tel: 416-465-3243, Fax: 416-465-2428, editor@greekpress.ca

Hellas News Toronto (newspaper/weekly), 823 Pape Ave., Toronto, ON M4K 3T4
Tel: 416-421-5562, Fax: 416-421-8945, info@hellasnews-radio.com

Hellenic Hamilton News(newspaper/monthly), 2 - 8 Morris Avenue, Hamilton ON L8L 1X7, Contact Person: Panos Andronidis, Tel: 905-549-9208, Fax: 905-549-7935
Email: hellenicnews@sympatico.ca

Hellenic News (newspaper/monthly), 37 Hillsmount Road, London ON N6K 1W1, Contact Person: George Drossos (managing editor), Tel: 519-472-4807, Fax: 519-471-6116
Email: alpha_omega_com@hotmail.com

Patrides (newspaper/monthly), P.O.Box 266, Don Mills Station, Toronto, ON M4C 2S2
Tel: 416-921-4229, Fax: 416-921-0723, Email: saras@patrides.com

Appendix 4.43: Greek community groups in Quebec

<table>
<thead>
<tr>
<th>Greek Organization Name</th>
<th>Type</th>
<th>Address</th>
<th>Phone-Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hellenic Scholarships Foundation</td>
<td>Charitable Organization</td>
<td></td>
<td><a href="mailto:info@hellenicscholarships.org">info@hellenicscholarships.org</a></td>
</tr>
<tr>
<td>AHEPA Montreal</td>
<td>Charitable Organization</td>
<td>5777 Wilderton Avenue, Montreal, QC, H3S 2V7</td>
<td><a href="mailto:president@ahepamontreal.org">president@ahepamontreal.org</a></td>
</tr>
<tr>
<td>Organization</td>
<td>Type</td>
<td>Address</td>
<td>Phone</td>
</tr>
<tr>
<td>---------------------------------------------------</td>
<td>------------------------------</td>
<td>----------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Consulate General of Greece in Montreal</td>
<td>Diplomatic Mission</td>
<td>1002 Sherbrooke Ouest, Suite 2620, Montreal, QC, H3A 3L6</td>
<td>514-8752119 <a href="mailto:grgencon.mon@mfa.gr">grgencon.mon@mfa.gr</a> <a href="mailto:info@grconsulatemtl.net">info@grconsulatemtl.net</a></td>
</tr>
<tr>
<td>FILIA</td>
<td>Seniors Association</td>
<td>Montreal</td>
<td>514-948-3021</td>
</tr>
<tr>
<td>Hellenic Board Of Trade of Metropolitan Montreal</td>
<td>Board of Trade</td>
<td>380 St-Antoine West, Suite 6000, Montreal, QC, H2Y 3X7</td>
<td>info@hbotmontréal.com</td>
</tr>
<tr>
<td>The Hellenic Community of Greater Montreal</td>
<td>Cultural Community</td>
<td>5777 Wilderton Avenue, Montreal, QC, H3S 2V7</td>
<td>514-738-2421</td>
</tr>
<tr>
<td>BHMA &quot;The Greek Canadian Tribune&quot;</td>
<td>Media</td>
<td>835 B Avenue Wiseman, Montreal, QC, H3N2N8</td>
<td>514-272-6873 <a href="mailto:info@bhma.net">info@bhma.net</a>, <a href="mailto:bhma1990ltd@yahoo.com">bhma1990ltd@yahoo.com</a></td>
</tr>
<tr>
<td>The Greek-Canadian news</td>
<td>Media</td>
<td>3860, boul. Notre-Dame, # 304, Laval, QC, H7V 1S1</td>
<td>450-978-9999</td>
</tr>
<tr>
<td>GR COSMOS</td>
<td>Media</td>
<td>3537A Ch du Souvenir, QC, H7V 1X3</td>
<td>514 655 6565</td>
</tr>
<tr>
<td>Cephalonian Fraternity of Canada</td>
<td>Regional-Cultural</td>
<td>535 Ogilvy Ave, Montreal QC, H3N-1M9</td>
<td>514-276-3087</td>
</tr>
<tr>
<td>Corinthian Association “Apostolos Pavlos”</td>
<td>Regional-Cultural</td>
<td>1130 Boul Cure-Labelle, Laval, QC, H7V-3T7</td>
<td>450-687-2697</td>
</tr>
<tr>
<td>Messinian Brotherhood of Canada</td>
<td>Regional-Cultural</td>
<td>7287 Champagnue Ave, Montreal, QC, H3N-2J8</td>
<td>514-276-3588</td>
</tr>
<tr>
<td>Kastorians Society of Montreal “Omonia”</td>
<td>Regional-Cultural</td>
<td>4439 Samson Boulevard, Laval, Quebec H7W 2G8</td>
<td>514- 824 5094 <a href="http://www.kastoriansmontreal.com/index.html">http://www.kastoriansmontreal.com/index.html</a> Email: <a href="mailto:kastoriansmontreal@gmail.com">kastoriansmontreal@gmail.com</a></td>
</tr>
<tr>
<td>Panarcadian Brotherhood of Canada</td>
<td>Regional-Cultural</td>
<td>754A St-Roch Str. Montreal, QC, H3N-1L3</td>
<td>514-270-2684</td>
</tr>
<tr>
<td>Pancretian Union of Canada</td>
<td>Regional-Cultural</td>
<td>7741 Bloomfield Ave. Montreal, QC, H3N-2H4</td>
<td>514-274-0668</td>
</tr>
<tr>
<td>Organization</td>
<td>Type</td>
<td>Address</td>
<td>Phone</td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>-----------------------------</td>
<td>----------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Pythagoras Association</td>
<td>Regional-Cultural</td>
<td>161 Rue Parkview, Chateauguay, QC, J6K-2H9</td>
<td>450-691-3340</td>
</tr>
<tr>
<td>The Roumeliotian Society of Montreal &quot;Georgios Karaiskakis&quot;</td>
<td>Regional-Cultural</td>
<td>937 Rue St-Roch, Montreal, QC, H3N-1L9</td>
<td>514-277-4858 <a href="mailto:directors@roumeiotes.org">directors@roumeiotes.org</a></td>
</tr>
<tr>
<td>Pontian Association of Montreal</td>
<td>Regional-Cultural</td>
<td>5879 Park Avenue, Montreal, QC, H2V4H4</td>
<td>514-271-0709 <a href="mailto:info@efxinospontos.org">info@efxinospontos.org</a></td>
</tr>
<tr>
<td>The Hellenic Ladies Benevolent Society</td>
<td>Charitable Organization</td>
<td>C.P. 94, Mount Royal, QC, H3P 3B8</td>
<td>514-344-0054 <a href="mailto:info@hlbs.ca">info@hlbs.ca</a></td>
</tr>
<tr>
<td>Zakinthos Association of Montreal</td>
<td>Regional-Cultural</td>
<td>Montreal</td>
<td>514-768-2335</td>
</tr>
<tr>
<td>Laconian Brotherhood of Canada</td>
<td>Regional-Cultural</td>
<td>5833 Avenue du Parc, Montreal, QC, H2V4H4</td>
<td>514-271-7756</td>
</tr>
<tr>
<td>Pink in the City</td>
<td>Charitable Organization</td>
<td>Montreal</td>
<td><a href="mailto:pinkinthecity@live.ca">pinkinthecity@live.ca</a> <a href="https://www.facebook.com/PinkInTheCityCanada">https://www.facebook.com/PinkInTheCityCanada</a></td>
</tr>
<tr>
<td>The Socrates Educational foundation</td>
<td>Educational Charitable</td>
<td>32 Creswell St, Montreal, QC, H9B1W7</td>
<td>Tel: 514-558-1599 <a href="mailto:socratesef@gmail.com">socratesef@gmail.com</a> <a href="http://socratesef.org">http://socratesef.org</a></td>
</tr>
<tr>
<td>The Shield of Athena Family Services</td>
<td>Charitable Organization</td>
<td>P.O. Box 25, Mount Royal Station, Montreal, QC, H3P 3B8</td>
<td>Tel: 514-274-8117 Tel: 514-274-7591 Tel: 1-877-274-8117 <a href="http://shieldofathena.com/contact">http://shieldofathena.com/contact</a> <a href="http://shieldofathena.com/en">http://shieldofathena.com/en</a></td>
</tr>
<tr>
<td>Archangels</td>
<td>Greek Orthodox Parish</td>
<td>11801 Elie Blanchard, Montreal, QC, H4J 1R7</td>
<td>514-334-6868</td>
</tr>
<tr>
<td>Evangelismos tis Theotokou</td>
<td>Greek Orthodox Parish</td>
<td>777 St. Roch Street, Montreal, QC, H3N2X2</td>
<td>514-273-9767</td>
</tr>
<tr>
<td>St. George Cathedral</td>
<td>Greek Orthodox Parish</td>
<td>2455 Cote Ste-Catherine Road, Montreal, QC,</td>
<td>514-738-3202</td>
</tr>
</tbody>
</table>

194 Founded by the Vourtzoumis Family to raise funds and support the fight against breast cancer
| Koimisis tis Theotokou | Greek Orthodox Parish | 7700 De L’Epee Street, Montreal, QC, H3N 2E6 | 514-273-9888 |
| St. Markella | Greek Orthodox Parish | 5390 St. Urbain Street, Montreal, QC, H2T 2X1 | 514-270-4513 |
| St. Nicholas | Greek Orthodox Parish | 3780 Du Souvenir, Chomeday, Laval, QC, H7V 1X3 | 450-973-3480 |
| Holy Cross | Greek Orthodox Parish | 4865 Du Souvenir, Chomeday, Laval, QC, H7W 1E1 | 450-973-3773 |
| Evangelismos Greek Orthodox Community | Greek Orthodox Parish | 17 Rene Levesque Boulevard, Quebec City, QC, G1R 2A9 | 418-523-8564 |
| St. John the Baptist | Greek Orthodox Parish | 4350 Montee St. Hubert, St. Hubert, QC, J3Y 1V1 | 450-676-4027 |
| St. Marina | Greek Orthodox Parish | 5220 Grande Allee, St. Hubert, QC, J3Y 1A1 | 450-656-4832 |
| St. Dionysios | Greek Orthodox Parish | 7707 LaSalle Boulevard, Ville LaSalle, QC, H8P 1Y5 | 514-364-5442 |
| St. Efstratios Greek Orthodox Community | Greek Orthodox Parish | 1703, rue Plouffe, Trois-Rivieres, QC, G8Z 2R4 |  |
| Greek Orthodox Monastery of the Virgin Mary the Consolatory | Greek Orthodox Monastery | 827 ch. de la Carrière, Brownsburg-Chatham, J8G 1K7 | 450-533-4313 450-533-1170 (1169) monastervmc@gmail.com http://www.monastery.org/Virgin_Mary_of_Consolation/Home.html |
Appendix 4.44: Regional associations and cultural groups affiliated with/members of the Pan-Macedonian Association of Ontario (2014)

| 1. | HAMILTON PAN-Macedonian ASSN |
| 2. | “AGIOS PANTELEIMON" FLORINIS |
| 3. | “AGIOS ANTONIOS” KASTORIA |
| 4. | “ALONA FLORINIS” – ARISTOTELIS |
| 5. | AMYANTEOU-PERIHORON "AMINTAS" |
| 6. | ANTARTIKO FLORINIS |
| 7. | ARGOS ORESTIKO “ORESTISS” |
| 8. | ASPROGIA “KAPETAN VAGELLIS” |
| 9. | ASSOCIATION K AVAL AS “FILIPPOI” |
| 10. | CAMBRIDGE “ALEXANDER THE GREAT” |
| 11. | CULTURAL ASSN DRAMAS "DOXA" |
| 12. | CULTURAL SOCIETY IMATHIAS “VERGINA” |
| 13. | CULTURAL SOCIETY PELAS “PELA” |
| 14. | DIPOTAMOS KAVALAS “AGIOS GEORGIOS” |
| 15. | BESKATI GRBVENON "KON/NOS-ELENI" |
| 16. | EMPORIO KOZANIS “FILIPPOS” |
| 17. | ETHNIKOS SYNDROMOS “ION DRAGOUMIS” |
| 18. | FEDERATION KASTORIAS "PROFITIS ELIAS" |
| 19. | FLORINEON |
| 20. | FLAMBOURO FLORINIS "FLAMBOURO" |
| 21. | GREVENA "KAPETAN ZIAKAS" |
| 22. | HALKIDKI –ARISTOTELIS |
| 23. | HILIODENDRO KASTORIA |
| 24. | ITEAS FLORINIS |
| 25. | KASTORIEON "OMONOIA" |
| 26. | KASTORIA & ERXORON |
| 27. | KATO KLONON FLORINIS |
| 28. | KILKIS & SUBURBS |
| 29. | KOTA FLORINIS "KAPETAN KOTAS" |
| 30. | KOZANIS "LASSANIS" |
| 31. | KRATERO FLORINIS "KAPETAN PAVLOS" |
| 32. | LENOVO FLORINIS "PROFITIS ELIAS" |
| 33. | MARINA FLORINIS "ANALYSIS" |
| 34. | NESTORIO KASTORIA "KASTRO" |
| 35. | OINOI KASTORIA "AGIOS NIKOLAOS" |

Many of these organizations that are also members of the Greek Community of Toronto
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>36.</td>
<td>OTTAWA &quot;ALEXANDER THE GREAT&quot;</td>
</tr>
<tr>
<td>37.</td>
<td>OLYMPIADA PTOLEM. &quot;AGIOS NIKOLAOS&quot;</td>
</tr>
<tr>
<td>38.</td>
<td>PANSERRAIKI ENOSIS &quot;EMANOYIL PAPPAS&quot;</td>
</tr>
<tr>
<td>39.</td>
<td>PAPAGIANI FLORINIS &quot;LINGISTIS&quot;</td>
</tr>
<tr>
<td>40.</td>
<td>PARORI FLORINIS &quot;AGIOS THOMAS&quot;</td>
</tr>
<tr>
<td>41.</td>
<td>PERIKOPI FLORINIS &quot;VITSI&quot;</td>
</tr>
<tr>
<td>42.</td>
<td>PETRES FLORINIS &quot;PETROS &amp;PAVLOS&quot;</td>
</tr>
<tr>
<td>43.</td>
<td>PIERION &amp; SUBURBS &quot;PIERIA&quot;</td>
</tr>
<tr>
<td>44.</td>
<td>PRESON FLORINIS &quot;PRESPA&quot;</td>
</tr>
<tr>
<td>45.</td>
<td>PROTI FLORINIS &quot;AGIOS GEORGIOS&quot;</td>
</tr>
<tr>
<td>46.</td>
<td>FTOLEMAIDOS “PTOLEMAIOS”</td>
</tr>
<tr>
<td>47.</td>
<td>SYDINES MOS FLORINIS &quot;PAVtos TSAMIS&quot;</td>
</tr>
<tr>
<td>48.</td>
<td>SKLITHRO FLORINIS &quot;AGIA PARASKEVI&quot;</td>
</tr>
<tr>
<td>49.</td>
<td>SKOPIA FLORINIS &quot;ANNAGENISIS&quot;</td>
</tr>
<tr>
<td>50.</td>
<td>ASS’N PELAS &quot;MEGAS ALEXANDROS&quot;</td>
</tr>
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<td>51.</td>
<td>THESSALONIKAIION SOCIETY - METRO TORONTO</td>
</tr>
<tr>
<td>52.</td>
<td>VASSILIADA KASTORIAS &quot;VASSILIOS&quot;</td>
</tr>
<tr>
<td>53.</td>
<td>VEVI FLORINIS</td>
</tr>
<tr>
<td>54.</td>
<td>VOGATSIKO KASTORIAS &quot; AGIOS KON/NOS&quot;</td>
</tr>
<tr>
<td>55.</td>
<td>XINO NERO &quot;AGIOS GEORGIOS&quot;</td>
</tr>
<tr>
<td>56.</td>
<td>WINDSOR MACEDONIAN COMMUNITY</td>
</tr>
</tbody>
</table>
Appendix 4.45: Invitation to the official presentation of the NeW Greek Language Program for the GCT schools

Thursday June 11, 2015

INVITATION

The Department of Education of the Greek Community of Toronto cordially invites you to honour us with your presence at the official presentation of Paideia, our New Greek Language Program. This unique and innovative program is developed in collaboration with the University of West Macedonia. For this presentation, we will have the honor and pleasure of having Mr. Kostas Dinas, the Deputy Dean of the University of West Macedonia, as the keynote speaker.

The event will take place on Tuesday June 23, 2015, at the Polymenakion Cultural Centre 30 Thorncliffe Park Dr, from 6:30 pm to 7:30 pm.

Thank you for supporting our programs.

Kostas Flegas
Manager of Education
## Appendix 4.46: Events organized/supported by HCAAO (2012-2014)

<table>
<thead>
<tr>
<th>Event</th>
<th>Date and Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>University Studies Orientation Day 2014</td>
<td></td>
</tr>
<tr>
<td>The Greek Canadian History Project: “Memory and Migration: A History of Greeks in Toronto” May 12-17, 2014. Toronto City Hall at the Rotunda/Hall of Memory</td>
<td></td>
</tr>
<tr>
<td>University Studies Orientation Day 2013</td>
<td></td>
</tr>
<tr>
<td>Remembering the Polytechnic Uprising: The Hellenic Canadian Academic Association of Ontario, the Greek Community of Toronto and the Greek Canadian History Project organized an event for the 40 year anniversary of the student uprising at the Polytechnic School of Athens on November 17, 1973.</td>
<td></td>
</tr>
<tr>
<td>HCAAO organized a reception/open discussion with participating filmmakers of the ten Invited Greek films at the Toronto International Film Festival’s City-to-City series.</td>
<td></td>
</tr>
<tr>
<td>HCAAO Get-together Dinner &amp; Fundraiser for humanitarian assistance to Greece</td>
<td></td>
</tr>
<tr>
<td>Distinguished Guest Speaker Series event: Featured a lecture by Dr. Costas Douzinas: “Between catastrophe and resistance: Greece and the future of Europe”.</td>
<td></td>
</tr>
<tr>
<td>A tribute to Theo Angelopoulos and his “Cinema of Contemplation”: Lecture by Andrew Horton, the Jeanne H. Smith Professor of Film and Media Studies, University of Oklahoma. Co-organized by HCAAO and the HHF Chair in Modern Greek History at York University</td>
<td></td>
</tr>
<tr>
<td>University Studies Orientation Day 2012</td>
<td></td>
</tr>
<tr>
<td>Annual Guest Speaker Series Event 2012: The HHF Chair in Modern Greek History and the HCAAO with the generous support of the HHF organized the conference titled “From Revolution to Regress: Debating the Greek State and economy from the 19th century to the age of global crisis” at the Royal Ontario Museum on April 7, 2012.</td>
<td></td>
</tr>
<tr>
<td>Greek History Public Lecture: Organized in association with HHF Chair of Modern Greek History (Department of History, York University), the HHF, the Pan-Macedonian Association of Ontario and HCAAO.</td>
<td></td>
</tr>
<tr>
<td>Annual Get-Together Dinner 2012: 20 years of HCAAO: On March the 4th, 2012 HCAAO association celebrated 20 years of history with a get-together dinner with special guests Dr. Dimitrios Oreopoulos, an internationally renowned physician-scientist and exemplary citizen and humanitarian and an HCAAO member and Dr. Evangelia (Evie) Tastsoglou, Professor and Chair in the Department of Sociology and Criminology, at Saint Mary’s University, Halifax, founding member of HCAAO and member of the association’s first executive council.</td>
<td></td>
</tr>
</tbody>
</table>
### Appendix 4.47: Greek community events held in Ottawa (Hellenic Community of Ottawa, 2014)

**January 2014**
- Philoptochos Vassilopita, Eviotes Vassilopita, Three Hierarchs Luncheon
- AHEPA Comedy Night, George Alexopoulos Memorial Scholarship and Jeanne Rosemary Georgiles Scholarship

**February 2014**
- Hellenic Kaleidoscope, Seniors, Association Vassilopita, Parnassos Dance, Philoptochos Society-General Meeting & Membership Drive, Youth Soccer, Presentation on Greek taxation, pensions and other related issues, OHAA Apokries Dance, Arcadian Apokries Luncheon, Ottawa’s Winter
- GreekFest, A.H.E.P.A Family Scholarships

**March 2014**
- Youth Soccer, Ottawa Winter Greekfest, Choir, Hellenic Independence Day Dance

**April 2014**
- Youth Soccer – Indoor Development 2014

**May 2014**
- Community coverage on MEGA-ANTENA TV, Ottawa Chapter of the Sons of Pericles

**September 2014**
- Schools and Youth Groups – 2014-2015 School Year, Hike for CHEO family walkathon

**October 2014**
- Hellenic Kaleidoscope TV program, Arcadian Association of Ottawa 193rd Anniversary of the Liberation of Tripolis, GreekFest Volunteer Dinner, Nominations for the 2nd Annual HCO Awards Program, Philoptochos Bake Sale, Laconian Association “OHI Day” Dinner Dance, Event at the Canadian War Museum: 50th Anniversary of UN Peacekeeping in Cyprus

**November 2014**

**December 2014**
- Arcadian Association Christmas Dinner, Senior Citizens Association Elections & Dinner, Arcadian Association General Assembly

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**Appendix 4.48: Greek Organizations in Ontario**

<table>
<thead>
<tr>
<th>Organization</th>
<th>Address</th>
<th>Phone</th>
<th>Website</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aegean Federation,</td>
<td>P.O.Box 1278, 30 Thorncliffe, Toronto, ON, M4H 1H8</td>
<td>416-225-0231</td>
<td></td>
</tr>
<tr>
<td>AHEPA Association,</td>
<td>1315 Lawrence Ave E #502, North York, ON, M3A 3R3</td>
<td>416-444-0354, Fax: 416-425-1065</td>
<td></td>
</tr>
<tr>
<td>Aitoliaocarnanon-Evritanon Association “Kosmas o Aitolos”,</td>
<td>30 Thorncliffe Pk Dr., Toronto, ON M4H 1H8</td>
<td>416-421-6694</td>
<td></td>
</tr>
<tr>
<td>Argitehas-Ta Agrafo,</td>
<td>P.O.Box 769, 30 Thorncliffe, Toronto, ON M4H 1H8</td>
<td>416-571-0041</td>
<td></td>
</tr>
<tr>
<td>Argolidos Danaos,</td>
<td>P.O.Box 301 30 Thorncliffe, Toronto, ON, M4H 1H8</td>
<td>416-221-5210</td>
<td></td>
</tr>
<tr>
<td>Arion Pallesviakos Syllogos,</td>
<td>P.O.Box 133 station &quot;R&quot;, Toronto, ON, M4G-3Z3</td>
<td>416-499-2868</td>
<td></td>
</tr>
<tr>
<td>Association Province Kavala,</td>
<td>P.O.Box 1551, 30 Thorncliffe Pk, Dr. Toronto, ON M4H 1H8, Tel: 416-264-3776</td>
<td></td>
<td><a href="https://www.facebook.com/pages/Toronto-Kavala-Group/549498358413215">https://www.facebook.com/pages/Toronto-Kavala-Group/549498358413215</a></td>
</tr>
<tr>
<td>Cretans’ Association of Toronto,</td>
<td>1110 Birchmount Rd #23, Toronto, ON M1K 1G7</td>
<td>416-922-7383, website: <a href="http://cretans.ca/">http://cretans.ca/</a> email:</td>
<td></td>
</tr>
<tr>
<td>Cypriot Community of Toronto,</td>
<td>6 Thorncliffe Park Dr., Toronto, ON, M4H 1H1</td>
<td>416-696-7400, 416-696-9465</td>
<td></td>
</tr>
<tr>
<td>Epirus Society,</td>
<td>678a Pape Ave., Toronto, ON M4K 3S5</td>
<td>416-513-9109</td>
<td></td>
</tr>
<tr>
<td>Ftiotidofokeon Association Athanasios Diakos,</td>
<td>397 Danforth Ave, Toronto, ON, M4K 1P1, Tel: 416-535-5945</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Community of Toronto,</td>
<td>30 Thorncliffe Pk. Dr., M4H 1H8, Tel: 416-425-2485</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Email: <a href="mailto:info@greekcommunity.org">info@greekcommunity.org</a>, website: <a href="https://www.greekcommunity.org">https://www.greekcommunity.org</a></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hellenic Canadian Lawyers’ Association</td>
<td>c/o Willms &amp; Shier Environmental Lawyers LLP, Attention: John Georgakopoulos</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 King Street West, Toronto, Ontario, M5H 1B6, website: <a href="http://www.hcla.ca/">http://www.hcla.ca/</a> Email: <a href="http://www.hcla.ca/contactUs/">http://www.hcla.ca/contactUs/</a></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hellenic Community of York Region,</td>
<td>9275 Bayview Avenue, PO Box 31378, Richmond Hil, ON, L4C 0V7, Tel: 905- 313-1000, Email: <a href="mailto:info@hccy.ca">info@hccy.ca</a></td>
<td></td>
<td>website: <a href="http://www.hccy.ca/">http://www.hccy.ca/</a></td>
</tr>
<tr>
<td>Hellenic Language Teachers Association of Ontario,</td>
<td>P.O.Box 1285, 30 Thorncliffe, Toronto, ON M4H 1H8, Tel: 416-698-4427, Email: hellenic <a href="mailto:languageteachers@gmail.com">languageteachers@gmail.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Town on the Danforth BIA,</td>
<td>#201 – 699 Danforth Ave., Toronto, Ontario, M4J 1L2</td>
<td>416-469-5634, Fax: 416-469-8200, Email: <a href="mailto:bia@greektowntoronto.com">bia@greektowntoronto.com</a></td>
<td></td>
</tr>
<tr>
<td>Hellenic Canadian Board of Trade,</td>
<td>P.O. Box 801, 31 Adelaide St. East, Toronto, Ontario, M5C 2K1, Tel: 416- 410-4228, email: <a href="mailto:events@hcbt.com">events@hcbt.com</a>, website: <a href="http://www.hcbt.com/">http://www.hcbt.com/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hellenic Home- Hellenic Care,</td>
<td>33 Winona Drive, Toronto, ON M6G 3Z7, Tel: 416-654-7700, Fax: 416-654-0943, email: <a href="mailto:hcare@hellenichome.org">hcare@hellenichome.org</a>, website: <a href="http://www.hellenichome.org/">http://www.hellenichome.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organization</td>
<td>Address</td>
<td>City, Province</td>
<td>Contact Information</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>--------------------------------</td>
<td>-----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Hellenic Home Scarborough</td>
<td>2411 Lawrence Avenue E.,</td>
<td>Scarborough, ON</td>
<td>Tel: 416-654-7718 x 3100, Fax: 416-850-6764, email: <a href="mailto:hhome@hellenichome.org">hhome@hellenichome.org</a></td>
</tr>
<tr>
<td>Hellenic Heritage Foundation</td>
<td>44 Upjohn Road, Toronto, ON</td>
<td>M3B 2W1</td>
<td>Tel: 416-447-7108 Fax: 416-447-7108, Email: <a href="mailto:info@hhf.ca">info@hhf.ca</a>, web: <a href="http://www.hhf.ca/">http://www.hhf.ca/</a></td>
</tr>
<tr>
<td>Hellenic Community of Brantford</td>
<td>475 Park Rd N., Brantford, N3R</td>
<td>7K8</td>
<td>Tel: 519-7593180</td>
</tr>
<tr>
<td>Hellenic Community of Guelph</td>
<td>50 Dovercliffe Rd #11, Guelph,</td>
<td>ON, N1G 3A6</td>
<td>Tel: 519-8248010</td>
</tr>
<tr>
<td>Hellenic Community of Hamilton</td>
<td>22 Head St., Hamilton, ON, L3R</td>
<td>1P9</td>
<td>Tel: 905-529-9651</td>
</tr>
<tr>
<td>Hellenic Community of York Region</td>
<td>P.O. Box 253 STN. A, Richmond</td>
<td>Hill, ON, L4C 4Y2</td>
<td>Tel: 905-884-8549</td>
</tr>
<tr>
<td>Hellenic Hope Center</td>
<td>3615 Danforth Ave, Toronto,  ON</td>
<td>M1N 2G1</td>
<td>Tel: 416-850-4673, Fax: 416-461-3394, <a href="mailto:info@hellenichope.com">info@hellenichope.com</a></td>
</tr>
<tr>
<td>Karditsa Society of Karaiskakis</td>
<td>974 Danforth Ave., Toronto, ON</td>
<td>M4J 1L8</td>
<td>Tel: 416-462-1764 Fb: <a href="https://www.facebook.com/KarditsaSociety">https://www.facebook.com/KarditsaSociety</a></td>
</tr>
<tr>
<td>Kastorians Omonoia” Society of Toronto</td>
<td>P.O.Box 608, 30 Thorncliffe,</td>
<td>Toronto, ON,  M4H 1H8</td>
<td>Tel: 416-489-1373, Email:<a href="mailto:info@kastoria.ca">info@kastoria.ca</a>, website: <a href="http://www.kastoria.ca/index.html">www.kastoria.ca/index.html</a>, FB: <a href="https://www.facebook.com/kastoria.ca">https://www.facebook.com/kastoria.ca</a></td>
</tr>
<tr>
<td>Kozanis Lassanis Association</td>
<td>3 Ronway Cr., Scarborough, ON</td>
<td>M1S 2S1</td>
<td>Tel: 416-261-7182</td>
</tr>
<tr>
<td>Larisis Association Ta Tembi</td>
<td>P.O.Box 1548, 30 Thorncliffe,</td>
<td>Toronto, ON,  M4H 1H8</td>
<td>Tel: 416-423-2001</td>
</tr>
<tr>
<td>Nafpaktion Enosis</td>
<td>30 Thorncliffe Box L-403,</td>
<td>Toronto, ON,  M4H 1H8</td>
<td>Tel: 416-536-1950</td>
</tr>
<tr>
<td>Olympiakos Toronto Club</td>
<td>678 Pape Ave., Toronto, ON,</td>
<td>M4K 3S5</td>
<td>Tel: 416-469-3477</td>
</tr>
<tr>
<td>Olympic Flame Soccer Club Inc.</td>
<td>85 Ellesmere Rd Box #62588,</td>
<td>Scarborough, ON M1R 5G8</td>
<td>Tel: 416-289-0395, <a href="mailto:contact@olympicflamesoccer.ca">contact@olympicflamesoccer.ca</a></td>
</tr>
<tr>
<td>PALEFIP Toronto</td>
<td>983 Pape Ave, Toronto, ON,</td>
<td>M4K 3V6</td>
<td>Tel: 416-422-1908</td>
</tr>
<tr>
<td>Pan-Lakonian Federation of Ontario</td>
<td>Box 534, 30 Thorncliffe,</td>
<td>Toronto, ON,  M4H 1H8</td>
<td>Tel: 416-225-3410</td>
</tr>
<tr>
<td>Pan- Macedonian Association of Toronto</td>
<td>406 Danforth Ave., Toronto, ON</td>
<td>M4K 1P3</td>
<td>Tel: 416-297-9530, Website: <a href="http://www.pann">http://www.pann</a> Macedonian.ca/</td>
</tr>
<tr>
<td>Pan-Macedonian Association of Hamilton</td>
<td>Upper Gagemount, Box 79504,</td>
<td>Hamilton, ON, L8T 5A2</td>
<td>Tel: 905-561-4392</td>
</tr>
<tr>
<td>Panmessinian Association</td>
<td>P.O.Box 954, 30 Thorncliffe,</td>
<td>Toronto, ON,  M4H 1H8</td>
<td>Tel: 416-617-4941, web: <a href="http://messinia.tumblr.com/">http://messinia.tumblr.com/</a></td>
</tr>
<tr>
<td>Paradosi Hellenic Dance Company</td>
<td><a href="http://www.paradosihdc.com/PHDC/Home.html">http://www.paradosihdc.com/PHDC/Home.html</a></td>
<td><a href="mailto:tradition_paradosi@yahoo.ca">tradition_paradosi@yahoo.ca</a></td>
<td></td>
</tr>
<tr>
<td>Pontion Brotherhood Panagia Soumela</td>
<td>397 Danforth Ave., Toronto, ON</td>
<td>M4K 3S5</td>
<td>Tel: 416-273-7838</td>
</tr>
</tbody>
</table>
Appendix 4.49: Greek-Orthodox Communities in Ontario

All the Greek community organizations that follow are named after the homonymous churches that operate through the Greek Orthodox Metropolis of Toronto (Canada)

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Tel.</th>
<th>Fax.</th>
<th>Web.</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Saints</td>
<td>3125 Bayview Avenue, Toronto, ON M2K 1G2</td>
<td>416-221-4611</td>
<td>416-221-6526</td>
<td><a href="http://www.all-saints.ca/">http://www.all-saints.ca/</a></td>
</tr>
<tr>
<td>St. Demetrios – Greek Community of Toronto</td>
<td>30 Thorncliffe Park Drive, Toronto, ON M4H 1H8</td>
<td>416-425-2485</td>
<td>416-425-2954</td>
<td></td>
</tr>
<tr>
<td>St. George</td>
<td>115 Bond Street, Toronto, ON M5B 1Y2</td>
<td>416-977-3342</td>
<td>416-977-3345</td>
<td><a href="http://www.stgeorgestoronto.org/">http://www.stgeorgestoronto.org/</a></td>
</tr>
<tr>
<td>Holy Three Hierarchs Chapel</td>
<td>30 Scarsdale Road, Toronto, ON M3B 2R7</td>
<td>416-463-7222</td>
<td>416-463-2971</td>
<td><a href="http://www.mgos.ca">http://www.mgos.ca</a></td>
</tr>
<tr>
<td>Holy Trinity/ Panagia Grigourossa</td>
<td>54 Clinton Street, Toronto, ON M6G 2Y3</td>
<td>416-537-1351</td>
<td>416-537-1351</td>
<td></td>
</tr>
<tr>
<td>St. Irene Chrysovalantou</td>
<td>66 Gough Avenue, Toronto, ON M4K 3N8</td>
<td>416-465-8213</td>
<td>416-465-5839</td>
<td></td>
</tr>
<tr>
<td>St. John the Baptist</td>
<td>1385 Warden Avenue, Toronto, ON M1R 2S3</td>
<td>416-759-9259</td>
<td>416-759-9257</td>
<td></td>
</tr>
<tr>
<td>Metamorphosis</td>
<td>40 Donlands Avenue, Toronto, ON M4J 3N6</td>
<td>416-465-2345</td>
<td>416-465-2684</td>
<td></td>
</tr>
<tr>
<td>St. Nicholas</td>
<td>3840 Finch Avenue East, Toronto, ON M1T 3T4</td>
<td>416-291-4367</td>
<td>416-291-5936</td>
<td><a href="http://www.saintnicholasgchurch.org/">http://www.saintnicholasgchurch.org/</a></td>
</tr>
<tr>
<td>Holy Cross – St. Nektarios</td>
<td>P.O. Box 453, Barrie, ON L4M 4T7</td>
<td>705-726-9875</td>
<td>705-726-9875</td>
<td><a href="http://www.stnektariosbarrie.com/">http://www.stnektariosbarrie.com/</a></td>
</tr>
<tr>
<td>Holy Trinity</td>
<td>6550 Harder Drive, Belleville, ON K8P 1H2</td>
<td>613-968-3327</td>
<td>613-968-3327</td>
<td><a href="http://www.gocbelleville.com/">http://www.gocbelleville.com/</a></td>
</tr>
<tr>
<td>Hellenic Community of Brantford (Prophet Elias)</td>
<td>475 Park Road North, Brantford, ON N3R 7K8</td>
<td>519-759-3180</td>
<td>519-759-3180</td>
<td></td>
</tr>
</tbody>
</table>

St Demetrios, St John, St. Irene and Annunciation of the Virgin Mary are churches that belong to the Greek Community of Toronto
Analipsi Greek Orthodox Community, P.O. Box 1521, Brockville, ON K6V 6E6, Tel: 613-345-4696

St. Nektarios, P.O. Box 34A, Chatham, ON N7M 5K1, Tel: 519-354-7914, Fax: 519-354-7915

Greek Orthodox Community of Cornwall, 436 2nd Street West, Cornwall, ON K6J 1H1
Tel: 613-345-4696

St. George Greek Orthodox Community, 50 Dovercliffe Rd., Unit 11, Guelph, ON N1G 3A6, Tel: 519-837-2585

St. Demetrios, 22 Head Street, Hamilton, ON L8R 1P9, Tel: 905-529-9651, Fax: 905-529-7094, website: http://www.stdemetrios.ca/


Koimisis Tis Theotokou, 121 Johnson Street, Kingston, ON K7L 1X9, Tel: 613-546-9841, website: http://www.koimisis.com

Sts. Peter and Paul, 527 Bridgeport Road East, Kitchener, ON N2K 1N6, Tel: 519-579-4703, Fax: 519-579-8392, W: http://stspeterandpaulgoc.ca/


Sts. Panteleimon, Anna and Paraskevi, 11323 Warden Avenue, Markham, ON L6C 1M9, Tel: 905-887-7311, Fax: 905-887-6011, W: http://stpangoc.org/index.php

Prophet Elias, 1785 Matheson Boulevard East, Mississauga, ON L4W 1V2, Tel: 905-238-9491, Fax: 905-238-5943, W: http://www.prophetelias.ca/

St. George, P.O. Box 203, North Bay, ON P1B 8H9

Evangelismos-St. Gerasimos-St. Nektarios (Greek Orthodox Community of Oshawa) 399 Farewell Street, Oshawa, ON L1H 6M1, Tel: 905-728-5965, website: http://www.goevangelismos.com/

Kimissis, 1315 Prince of Wales Drive, Ottawa, ON K2C 1N2, Tel: 613-225-8016 Ext. 23, Fax: 613-225-9947

Greek Orthodox Community of Pembroke, c/o John Psarras, 526 Alford Street, Pembroke, ON K8A 3L7, Tel: 613-735-5995

Holy Trinity, 406 Parkhill Road East, Peterborough, ON K9L 1C1, Tel: 705-740-2724, website: http://www.holytrinityorthodoxchurchpeterborough.org/

St. Katharine, 585 Niagara Street, St. Catharines, ON L2M 3P6, Tel: 905-685-3028

St. Demetrios, 1299 Murphy Road, Sarnia, ON N7S 2Y7, Tel: 519-542-1142, Fax: 519-542-9754, W: http://www.stdemetriossarnia.org/

Agia Skepi, c/o Rev. Fr. Christopher Mantle, 138 Roth Road, RR 1, Goulais River, ON P0S 1E0
St. Charalambos Chapel, P.O. Box 375, Smithville, ON L0R 2A0, Tel: 905-957-3083

St. Nicholas, 486 Ester Road, Sudbury, ON P3E 5C4, Tel: 705-522-5181, Fax: 705-522-5999, W: http://www.sudburygreekcommunity.ca

Holy Trinity, 651 Beverly Street, Thunder Bay, ON P7B 6N2, T | Fax: 807-344-9522 , website: http://www.gothunderbay.org/

Holy Resurrection, c/o Rev. Fr. Christopher Mantle, 138 Roth Road, RR 1, Goulais River, ON P0S 1E0

Holy Cross, 65 Ellis Street East, Windsor, ON N8X 2G8, Tel: 519-252-3435, 519-252-8911 Fax: 519-252-5924, E-Mail gocw@govital.net , Website www.gocw.ca
## Appendix 4.50: Greek Community Groups-O rganizations in British Columbia

<table>
<thead>
<tr>
<th>Organization</th>
<th>Address</th>
<th>Phone Numbers</th>
<th>Website</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hellenic Community of Vancouver - St. George Greek Orthodox Cathedral</td>
<td>4500 Arbutus Street, Vancouver, BC V6J 4A2, (604) 266-7148, (604) 266-7140</td>
<td>website: <a href="http://www.helleniccommunity.org">http://www.helleniccommunity.org</a></td>
<td></td>
</tr>
<tr>
<td>Greek Orthodox Community of East Vancouver - Sts. Nicholas and Demetrios Greek Orthodox Church, 4641 Boundary Road, Vancouver, BC V5R 2N5</td>
<td>Tel: 604-438-6432, 604-438-6400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Orthodox Community of Surrey and Fraser Valley /Sts. Constantine and Helen 13181 96th Avenue, Surrey, BC V3V 1Y2</td>
<td>Tel: 604-496-5099 /498-8098, website: <a href="http://www.greekorthodoxsurrey.org/">http://www.greekorthodoxsurrey.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Orthodox Community of Victoria and Vancouver Island/ Ypapanti / Ypapanti 4648 Elk Drive, Victoria, BC V8Z 1M1</td>
<td>Tel: 250-479-9391, <a href="http://www.victoriahellenicsociety.org">www.victoriahellenicsociety.org</a>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consulate General of Greece in Vancouver, 500-688 West Hastings Street, Vancouver, BC, V6B 1P1</td>
<td>Tel: 604- 681-1381 /681-6656</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cretan Association of BC, 119 – 4500 Arbutus Street, Vancouver BC V6J 4A2</td>
<td>Tel: 604-7319975/6, Email: <a href="mailto:bccretans@hotmail.com">bccretans@hotmail.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Consulate of Greece - Merchant Marine Service</td>
<td>2574 Cornwall Avenue, Vancouver, BC V6K 1C2, Tel: 604-689-0103/689-0103</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honorary Consul of the Republic of Cyprus, 435 Donald Street, Coquitlam, BC, V3K 3Z9</td>
<td>&quot;Artemis&quot; Rod &amp; Gun Club, 124 - 4500 Arbutus Street, Vancouver, BC V6J 4A2</td>
<td>Tel: 604-583-1537, Email: <a href="mailto:bstratid@yahoo.com">bstratid@yahoo.com</a></td>
<td></td>
</tr>
<tr>
<td>&quot;A.H.E.P.A. (Burnaby Chapter), 4641 Boundary Road, Vancouver, BC V7C 1B9</td>
<td>Tel: 604-496-5099 /498-8098, website: <a href="http://www.greekorthodoxsurrey.org/">http://www.greekorthodoxsurrey.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alexander the Great, 103 - 4500 Arbutus Street, Vancouver, BC V6J 4A2,</td>
<td><a href="mailto:alexanderthegreat@telus.net">alexanderthegreat@telus.net</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BC Association of Hellenes from Constantinople and Asia Minor</td>
<td>1195 Ottaburn Road, West Vancouver, BC, V7S 2J7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cyprus Community of BC, 4641 Boundary Road, Vancouver, BC, V7C 1B9</td>
<td>Tel: 604-496-5099 /498-8098, website: <a href="http://www.greekorthodoxsurrey.org/">http://www.greekorthodoxsurrey.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daughters of Penelope, 4541 Boundary Rd., Vancouver, BC V5R-2N5</td>
<td>Tel: 604-327-4231</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evioton Society of BC, 131 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2,</td>
<td>Tel: 604-435-0481</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Seniors Society of BC, 3634 West Broadway Street, Vancouver, BC, V6R 2V7</td>
<td>Tel: 604-737-8070</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Teachers Association of BC, c/o 4500 Arbutus Street, Tel: 604-431-8355</td>
<td>Tel: 604-431-8355 Vancouver</td>
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<tr>
<td>Hellenic Canadian Congress of British Columbia,129 - 4500 Arbutus Street, Vancouver, BC V6J 4A2</td>
<td>Tel: 604-266-7148/266-7140, Fax: 604-433-7052</td>
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<tr>
<td>Hellenic Childrens Cultural Society, 116 - 4500 Arbutus Street, Vancouver, BC V6J 4A2</td>
<td>Tel: 604-736-8506, Fax: 604-736-6740,</td>
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<tr>
<td>Hellenic Chorus of Vancouver, 125 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2</td>
<td>Tel: 604-736-8506, Fax: 604-736-6740,</td>
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</tbody>
</table>
Hellenic Housing Society of BC (formerly St. Barbara’s Care Facility Association) 625 West 4th Avenue, Vancouver, BC, V6J 4A2


Lacons Community Association of BC, 118 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Tel: 604-732-6185

Messinian Brotherhood of British Columbia, 105 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Tel: 604-876-0531

OMEROS Association of Attica and the Aegean Islands, 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Omeros.bc@gmail, Tel: 604-733-9471

Panarcanadian Society of BC, 106 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Tel: 604-736-4670, Email: anastasia_mirras@telus.net

Panthessalian Society, 107 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2, 604-731-6726

PHAROS - The Canadian Hellenic Cultural Society, 128 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2, Tel: 604-2288415, Email: pharos@shaw.ca

Roumelioton Descendants Association of BC, 120 - 4500 Arbutus Street, Vancouver, BC, V6J 4A2

“Greek Canadian Memories” (G.M & Son Enterprises Ltd.) 3207 West Broadway, Vancouver, BC, Mike Georgiopoulos

“Hellenic Radio & Media Ltd.”, (604) 465-4335, Peter Savas

Greek Orthodox Community of Kamloops, 756 Ridgeway Terrace, Kamloops BC V2B 4G9 , Tel: 250-6323221/318-0479 Fb: https://www.facebook.com/pages/Greek-Orthodox-Community-of-Kamloops/234528729904521?sk=info

Greek Orthodox Community of Kitimat – Terrace, 148 Knoigus, Kitimat BC V8C 2K8 Tel: 250-6323221

Hellenic Community of Prince George, 511 Tabor Blvd., Prince George BC V2M 6W7 Tel: 250-564 2766

Hellenic Society of Penticton- Okanagan Greek Community, 1265 Fairview Road, Penticton BC V2A 5Z5, Tel: (250) 4938857, (250) 492-5592

Epirotean Society of BC, 122-4500 Arbutus Str. Vancouver, BC V6J 4A2 Tel: 604-222-1485

Nativity of the Theotokos, Greek Orthodox Community of Nanaimo c/o Rev. Fr. Constantinos Economos, 4648 Elk Lake Drive, Victoria, BC V8Z 5M1 Tel: 250-479-9391

Appendix 4.51: Greek Presence in Alberta

Greek Orthodox Community of Edmonton and District of Edmonton and District, St. George's Greek Orthodox Church, 10831 124 Street, Edmonton, AB, T5M 0H4, Canada, Tel: 780-452-7329, Tel/Fax: 780-452-1455, Email: gocedm@gmail.com

<table>
<thead>
<tr>
<th>Heritage Festival (held every August)</th>
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<tr>
<td><a href="http://www.events.edmontonhellenic.com/Heritage%20Days%202014.html">http://www.events.edmontonhellenic.com/Heritage%20Days%202014.html</a></td>
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<tr>
<td><a href="mailto:info@heritage-festival.com">info@heritage-festival.com</a></td>
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<tr>
<td><a href="http://heritage-festival.com">http://heritage-festival.com</a></td>
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<tr>
<td>Kyklos Hellenic Performing &amp; Literary Arts Group</td>
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<tr>
<td>10831 124 Street, Edmonton, AB, T5M 0H4, Canada Tel: 780-452-7329, Fax: 780-452-1455</td>
</tr>
<tr>
<td><a href="mailto:KyklosEdmonton@gmail.com">KyklosEdmonton@gmail.com</a></td>
</tr>
<tr>
<td><a href="http://www.kyklosonline.com/">http://www.kyklosonline.com/</a></td>
</tr>
<tr>
<td>Hellenic Society &amp; Community in Calgary/ St Demetrios Church, 1 Tamarac Cr. S.W. Calgary, AB, T3C 3B7 Tel: (403) 246-4553, Email: <a href="mailto:admin@calgaryhellenic.com">admin@calgaryhellenic.com</a>, Website: <a href="http://calgaryhellenic.com/">http://calgaryhellenic.com/</a></td>
</tr>
<tr>
<td>Greek Orthodox Community of Jasper  P.O. Box 85  Jasper, AB T0E 1E0 Tel: 780-852-4504</td>
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</tbody>
</table>

**Appendix 4.52: Greek Presence in Saskatchewan**

| Hellenic (Greek) Orthodox Community of Saskatoon-Koimisis Tis Theotokou Church, 1020 Dufferin Avenue, Saskatoon, SK. S7H- 2C1, Canada. Tel: 306-244-2802. Fax:306-249-9068. Website: http://helleniccommunitysaskatoon.ca/ |
| OUZOPALOOZA, Saskatoon City Hospital Foundation-Greek Community Fundraiser http://www.ouzopalooza.com/ |
| St. Paul’s Greek Orthodox Community of Regina,  3000 Argyle Road, Regina, SK  S4S 2B2, Tel: 306-586-6402, Fax:306-546-4275, Email:st.pauls@sasktel.net website: http://www.gocregina.com/index |
| Lifegiving Font, (Greek Orthodox parish) 301 North Railway Street East, Swift Current, SK, S9H 1C6, Tel: 306-773-3735 |
| Sts. Anargyroi (Greek Orthodox parish) 160 Betts Avenue, Yorkton, SK S3N 1M5 Tel: 306-773-3735 |

**Appendix 4.53: Greek Presence in Manitoba**

| Greek Orthodox Community of St. Demetrios, Winnipeg, 2255 Grant Ave., Winnipeg, MB R3P 0S2 Tel: 204-889-8723, Fax 204-837-4340, E-Mail: greekcom@mts.net, website www.stdemetrioschurch.com |
| Hellenic Immigrant Initiative Committee, 2255 Grant Ave, Winnipeg, Manitoba, R3P 0S2 Canada, Email:Hiic.immigrant@gmail.com,website: www.hiic.ca |

**Appendix 4.54: Greek Presence in Nova Scotia**

| Sts. Anargyroi, 15 Marconi Street, Glace Bay, NS B1A 4X0, Tel: 902-849-9554 |
| St. George, 38 Purcell’s Cove Road, Halifax, NS B3N 1R4, Tel: 902-479-1271, Fax: 902-479-1425, W: http://www.halifaxgreeks.ca/ |
Appendix 4.55: Greek Presence in New Brunswick

Greek Orthodox Community of St. Nicholas, 33 Dorchester Street, St. John, NB E2L 3H7, Tel: 506-642-1258

Appendix 4.56: Greek Presence in Newfoundland and Labrador

The Greek Orthodox Community of Newfoundland and Labrador, P.O. Box 6302, Station C, St. John’s, NL A1C 5X3, Tel: 709-579-0612

Appendix 5.1: Routes in Teaching Modern Greek (Centre For the Greek Language, 2015b)

Scientific coordinator: I.N. Kazazis, President of the Centre for the Greek Language
Programme coordinator: Anna Kokkinidou
Coordinators of the deliverables: Maria Dimitrakopoulou & Anna Kokkinidou

The distance training system “Routes in Teaching Modern Greek” is implemented by the Centre for the Greek Language of the Greek Ministry of Education and Religious Affairs, and it has been running since 2007, when it was awarded with the European Language Label as an innovative educative programme.

Ms. Niovi Antonopoulou, associate professor in the Aristotle University, Greece, was the first to implement the programme and the first scientific coordinator till 2012. Since the academic year 2012, the scientific coordinator of the programme is I.N. Kazazis, the president of the Centre for the Greek Language. Since 2011, the “Routes” programme is run and funded by The National Strategic Reference Framework Act, which is implemented by the Centre for the Greek Language under the title: Support and quality promotion of teaching/learning Greek as a foreign/second language of the operational programme “Education and Lifelong Learning”.

The programme constitutes a distance training system, and it is organized on the web platform: http://elearning.greek-language.gr/. Since 2007, the “Routes” programme has become a system that comprises three different programmes, which for practical reasons are divided into three routes.

The Red Routes in teaching Modern Greek as a foreign language are about the e-training of teachers of Modern Greek as a foreign language abroad, and about a programme which focuses on teaching specialization. The Red Routes are an eleven-month programme which offers official state recognition of the teaching competence to all those who successfully complete the training.

The Blue Routes is a four-month programme for foreigners in Greece and it is destined for teachers of Modern Greek in Greece. It is considered to be a concise version of the first programme.

The Green Routes not only focus on training students of Greek Language Departments and detached teachers, but also aim at supporting this particular target group as far as issues of teaching Greek on the C2 level (following the CERF scale) are concerned.

Required: 130 Hours

Opportunities abound in teaching second languages. If you are teaching or want to teach second languages in Canada or abroad, our flexible online certificate programs are ideal for you. These programs offer an innovative curriculum delivered by university-calibre experts.

If you want to gain a more in-depth understanding of language theory and expand upon practical classroom skills, you can take the four required courses from TSL Level 1 plus four additional Level 2 courses. This will provide 250 hours of comprehensive study for those wanting to proceed to the next level of competencies in the TSL field.

The Teaching Second Language Certificate – Level 1 – specializing in Teaching International and Heritage Languages meets the needs of teachers looking for the fundamentals.

Appendix 5.2 (B): Teaching Second Language Certificate - Level 2 - specializing in Teaching International and Heritage Languages

Required: 250 Hours

If you are a new or aspiring teacher looking for immediate classroom application, here or abroad, start with a Level 1 certificate. It will give you the fundamentals of teaching second languages, classroom basics and knowledge of teaching skills and systems to work in the field with confidence.

The Teaching Second Language Certificate – Level 2 – specializing in Teaching International and Heritage Languages meets the needs of teachers looking beyond the fundamentals to more in-depth study.

Appendix 5.3: Graduate Certificate in Curriculum and Instruction: Teaching Greek as an Additional Language - summer 2015, (Simon Fraser University, 2015.)

This graduate certificate program is designed to be completed in one year (three terms) during which students take four courses (18 credits).

The goals of the program are twofold:

To offer training for language teachers within the educational system (primary and secondary), so that they improve their existing skills in teaching Modern Greek in public and private schools in Canada, USA, and China

To enable learners of Greek to become language instructors who use the appropriate pedagogical tools to teach Greek as an additional language.

The program goals are achieved by:

Providing sets of foundational principles that are deemed appropriate in order to establish what should be the educational outcomes and to design, create effective curricula.
Exposing the graduate students to the appropriate theoretical background and overseeing its implementation in mapping curricula, preparing material and educational strategies, using appropriate teaching and assessment methods, evaluating student performance, and offering feedback.

Using innovative technology; employing e-learning techniques

Candidates with all levels of teaching experience are encouraged to apply.

Location: Online, Tuition: $9,876 ($548.66/unit)

Each course will be suited to the theme of Curriculum & Instruction: Teaching Greek as an Additional Language.

- EDUC 816-5 Development of Educational Programs for Diverse Educational Settings
- EDUC 823-5 Curriculum & Instruction in an Individual Teaching Specialty
- EDUC 820-5 Current Issues in Curriculum & Pedagogy
- EDUC 714-3 Curriculum and Instruction in Greek: Transformative Learning Designs for a Greek Language Pedagogy

Appendix 5.4: Greek Language Education Coordinators’ Offices (Paideia, 2014)

Γραφείο Συντονιστή Εκπαίδευσης Μονάχου
Griechisches Generalkonsulat Erziehungsabteilung für mittleres Schulwesen
Briener Str.46, 80333 München DEUTSCHLAND

Γραφείο Συντονιστή Εκπαίδευσης Βερολίνου
Republik Griechenland Griechische Botschaft
Wittenbergplatz 3A, 10789 Berlin, DEUTSCHLAND

Γραφείο Συντονιστή Εκπαίδευσης Νέας Υόρκης
Consulate General of Greece, Education Office, 69 East, 79th Str., New York NY, 10075 USA.

Γραφείο Συντονιστή Εκπαίδευσης Τορόντο
Consulate General of Greece, Education Office, 1075 Bay St. Suite 600 Toronto Ontario
M5S 2B1 CANADA.

Γραφείο Συντονιστή Εκπαίδευσης Λονδίνου
Greek Embassy 1a Holland Park London W 113 TP, UNITED KINGDOM

Γραφείο Συντονιστή Εκπαίδευσης Βρυξελλών
Bureau d’ Education Avenue Louise 430, 1050 Bruxelles 5 Belgique

Γραφείο Συντονιστή Εκπαίδευσης Μαριουπόλης
General Consulate of Greece Education Section
10 Varganova str. 87500 Mariupol, UKRAINE.
Appendix 5.5: The Constitution of Greece (2008)

Article 108

“The State must take care for emigrant Greeks and for the maintenance of their ties with the Fatherland. The State shall also attend to the education, the social and professional advancement of Greeks working outside the State”.

Άρθρο 108

(In Greek)

“Το Κράτος μεριμνά για τη ζωή του απόδημου ελληνισμού και τη διατήρηση των δεσμών του με τη μητέρα Πατρίδα. Επίσης μεριμνά για την παιδεία και την κοινωνική και επαγγελματική προαγωγή των Ελλήνων που εργάζονται εξω από την επικράτεια”.
Appendix 5.6: University of Crete-CIMS/EDIAMME: Textbooks for Greek as a second language (Centre of Intercultural and Migration Studies, 2014)

- **Series Title:** Things and Letters (Greek title: Πράγματα και Γράμματα).

- **Target Group:** Heritage students in preschool and primary school age with limited communicative proficiency in Greek, who start learning the language with the material of the first level and continue with the next.

- **Age of students:** From 5/6 to 16 years

- **Education level:** Primary and secondary

- **Type of education:** Greek language lessons in daily Schools, Greek Language International/Heritage Language Programs (integrated, afternoon, weekend; Regular classes with only Greek-speaking students)

- **Duration of study:** 10 years, 4 hours per week

- **Host country:** All

- **Material level:** Four

- **First level (Junior Kindergarten-Grade Two):** Pre-literacy stage; Literacy; Basic development of oral and written language production skills.

**Textbooks/Materials for Preschool:**

(1) The Alphabet Travels “Η Αλφαβήτα ταξιδεύει” (Folder with cards and instructions): The folder is designed to be used by 5-6 year olds. It contains a roller of the alphabet, which consists of twenty four cards- wagons, twenty four cards-bases with four images each, twenty four cards of six different colors and a poster. The material supports children to experience: the letters of the Greek alphabet, basic shapes, colors and to combine letters and words, shapes and colors, colors and letters.

(2) Companionship with Grandfather Aesop “Παρέα με τον παππού Αίσωπο” (Folder with cards and instructions): The folder is designed for children 5-6 years old. It contains six Aesop's Fables (eight illustrated cards per Fable) Sixteen masks of the Fable heroes, thirty-two illustrated cards of characters and objects of the fables and many small badges with the heroes of the six fables. The activities and the objectives of this material are related to the guidelines for an interdisciplinary approach to learning in the Kindergarten.

(3) I play and talk “Παίζω και μιλώ”: The book is for children 5-6 years old. Its goal is to cultivate oral communication.

(4) The Alphabet land “Αλφαβητοχώρα”: CD-ROM
(5) Swallows 1 “Τα χελιδόνια 1” and, (6) Swallows 2 “Τα χελιδόνια 2”: Stories, texts, poems and reading materials.

**Textbooks/Materials for the first level**

(7) I play and learn “Παίζω και μαθαίνω”: The book is for 5-6 year old children. The book’s objective is development of oral communication at a word-level, without combinations of consonants and intuitive initiation of children in the mechanisms of reading.

(8) I look and read “Βλέπω και διαβάζω”: The book is for 5-6 year old children. The book’s objective is development of oral communication at a phrase/sentence level and the intuitive initiation of children in the mechanisms of reading.

(9) I learn to read “Μαθαίνω να διαβάζω”: The book is for 6-7 year old children (Grade One). Its objective is the development of oral communication and a systematic initiation into the conquest of the reading and writing mechanisms.

(10) I read and write “Διαβάζω και γράφω”: The book is for 7-8 year old children (Grade Two). Its objective is the teaching and learning of oral and written communication skills.

(11) I read, write and sing “Διαβάζω, γράφω, τραγουδώ” CD-ROM: This software is aimed at students of the first level. It is designed to be complementary and reinforcing, to the corresponding textbooks of the series. Its main objective is to create an attractive learning environment for achieving the objectives of the language course.

-Second level (Grades Three and Four): Consolidation and expansion of basic oral and written language production skills.

**Textbooks/Materials for the second level**

(12) I speak and write Greek “Μιλώ και γράφω Ελληνικά” CD ROM: This software is aimed at students of the second level. It is designed to be complementary and reinforcing to the corresponding textbooks of the series. Its main objective is to create an attractive learning environment for achieving the objectives of the language course.

(13) Letter come and go-Greek around the world“Γράμματα πάνε κι έρχονται- Ελληνικά στον κόσμο”: The book is aimed at children aged 10 to 11 years, i.e. students in Grade Four. It contains activities to consolidate vocabulary, morphology, syntax, speech acts and socio-cultural elements.

(14) Speaking and writing Greek in the neighborhoods of the world “Μιλώ και γράφω ελληνικά στις γειτονίες του κόσμου”: The book is aimed at children aged 8-9 years, i.e. students in Grade Three. It includes activities for the conquest and consolidation of vocabulary, morphology, syntax, speech acts and socio-cultural elements.
Third level (Grades Five and Six): Cultivation and development of oral and written language production skills.

Textbooks/Materials for the third level

(15) As we grow ... in the world of Greek “Καθώς μεγαλώνουμε ... στον κόσμο των Ελληνικών” CD-ROM: This software “is aimed at students of the third level. It is open source software that acts as a smart partner enabling the student to become more mature and experienced reader and writer. Its main objective is to create an attractive and interesting educational environment that will help the student to understand and write narrative and descriptive texts.

(16) As we grow: “Καθώς μεγαλώνουμε”: The book is for 12-13 year old children. It includes 22 modules, which aim at fostering and developing the production of speaking and writing, and the consolidation of certain linguistic and grammatical phenomena.

(17) The world of Greek “Ο κόσμος των Ελληνικών”: The book is for 11-12 year old children. It contains 26 modules, which aim at fostering the development of speaking and writing skills, using linguistic stimuli from the main interests of children of this age group.

Fourth level (Grades Seven, Eight, Nine, Ten): Cultivation of the capacity for independent writing skills and communicative competence in formal situations.

(18) Keys to the Greek Grammar “Κλειδιά της Ελληνικής Γραμματικής”: This learning material is aimed at children aged 15-18 and educators who teach Greek as a Second / Foreign Language. It gathers and presents the grammatical-syntactical phenomena of the Greek language (Pedagogical Grammar). Divided into thirty modules (with depiction of grammatical categories and relations) and includes illustrative activities. The “Keys” also record the necessary meta-language (terminology). The material is based on morphology-meaning-use coupling and is accompanied by a list of verbs (translated entries in English) that highlight the peculiarities of verb tense formation.

(19) Anthology of the Diaspora “Ανθολόγιο της Διασποράς”: The book contains literary texts, poems and prose (fiction excerpts, short stories, humorous stories, etc.) by Greek writers of the Diaspora.

(20) Steps Ahead 1 “Βήματα Μπροστά 1”: The textbook is complemented by an audio CD for classroom use (contains recorded texts and listening comprehension test) and instructions for the teacher. The content is divided into 16 sections and includes morphology-syntax elements, speech/communication acts and vocabulary. It is appropriate for 13-14 year olds who learn Greek as a second language.
(21) Steps Ahead 2 “Βήματα Μπροστά 2”: The content is divided into 12 sections and includes morphology-syntax elements, speech/communication acts and vocabulary. It is appropriate for 14-15 year olds who learn Greek as a second language.

(22) Steps Ahead 3 “Βήματα Μπροστά 3”: The textbook contains 12 modules with the aim of fostering autonomous production of written and oral speech. It is appropriate for 14-15 year olds (Grade Nine)

-Fifth level (Grades Eleven and Twelve)

(23) Greek: From the Text to the Word “Ελληνικά: Από το κείμενο στη λέξη”: The textbook is for 16-18 olds. (Grades Ten-Twelve). It includes 12 modules aimed at familiarizing the user with the written text of print and electronic media providing spark for debate and argument.

(24) Anthology of Modern Greek Literature Texts “Ανθολόγιο κειμένων νεοελληνικής λογοτεχνίας”

Appendix 5.7: Textbooks for Greek as a foreign language (Centre of Intercultural and Migration Studies, 2014)

| -Series Title: Daisy (Margarita) “Μαργαρίτα” |
| -Target Group: (a) Heritage elementary school students without any Greek language knowledge and with minimum (if any) Greek cultural background. (b) Non Greek/non-Greek speaking elementary school students who learn the Greek language. |
| -Age of students: 6 - 12 year olds |
| -Education Level: Primary/Elementary |
| -Type of education: Greek language courses (integrated, afternoon, Saturday), regular classes with foreigners and / or heritage students without knowledge of the Greek language, partly daily schools |
| -Duration of study: six years, three hours per week. |
| -Country: all |
| -Material level: Three |

-First level (Grades One and Two): Basic development of receptive and productive language skills/literacy.

(28) Spelling Textbook (Alphavitari) “Αλφαβητάρι”: The Spelling Textbook is designed for children of the diaspora who learn Greek as a foreign language in Grade One of primary schools. Its use is prerequisite and introduction to the series "Daisy".

(29) Daisy 1 (Margarita 1) “Μαργαρίτα 1”: This material is for children six to seven years old, i.e. in Grade One of primary schools abroad. It contains nine modules with social communication circumstances that lead to appropriate verbal phrases and lead students to participate in oral communication.

(30) Daisy 2 (Margarita 2) “Μαργαρίτα “Μαργαρίτα 2”: This material is for children eight to nine years old, i.e. in Grade Two of primary schools abroad. It contains nine modules with social communication circumstances that lead to appropriate verbal phrases and lead students on basic knowledge of the Greek language.

(31) Once upon a time 1 “Μια φορά κι έναν καιρό 1”: This material is for children 6-8 years old, i.e. in the first two grades of primary schools in the Black Sea countries. It is accompanied by CD.
**Once upon a time 2** “Μια φορά κι έναν καιρό 2”: This material is for children 6-8 years old, i.e. in the first two grades of primary schools in the Black Sea countries. It is accompanied by CD.

- **Second level (Grades Three and Four):** Cultivation of expressive proficiency and the receptive and productive written communication skills.

**Daisy 3** (Margarita 3) “Μαργαρίτα 3”: The third textbook in the series "Daisy" for children 9-10 years old, i.e. in Grades Three and Four of primary schools abroad, corresponds to the second level of Greek language proficiency.

**Daisy 4** (Margarita 4) “Μαργαρίτα 4”: The fourth textbook in the series "Daisy" for children 9-10 years old, i.e. in Grades Three and Four of primary schools abroad, corresponds to the second level of Greek language proficiency.

**Once upon a time 3** “Μια φορά κι έναν καιρό 3”: This material is for children 9-10 years old, i.e. in the fourth year of primary schools in the Black Sea countries. It contains nine modules which with the corresponding speech acts lead students to understand and use the spoken and written language in order to achieve the intermediate knowledge of the Greek language.

- **Third level (Grades Five and Six):** Cultivation of language proficiency, development and consolidation of writing production skills.

**Daisy 5** (Margarita 5) “Μαργαρίτα 5”: for children 11 to 12 years old, i.e. in Grades Five and Six of primary schools abroad.

**Daisy 6** (Margarita 6) “Μαργαρίτα 6”: For children 11 to 12 years old, i.e. in Grades Five and Six of primary schools abroad.

**Daisy 7** (Margarita 7) “Μαργαρίτα 7”: The 7th issue of the series includes is for children 12-14 years old and aims to intermediate proficiency of the Greek language (level B1 of the CEFR).

**Greek, why not** “Ελληνικά, γιατί οχι”: Students of the senior grades of primary school and/or the first grades of high school who attend schools in Australia. It is divided into 10 modules which cultivate language skills and cultural elements. The textbook uses English as a means of support and contains a bilingual basic vocabulary and self-assessment forms.

**Greek, why not II** “Ελληνικά! γιατί οχι II”: For learners of Greek as a foreign language who are senior primary or junior secondary students in Australia.

- **Fourth level (special editions)** Learning materials in this category have been developed to address specific needs and include the following textbooks:

**Modern Greek for GCSE I** “Νέα ελληνικά για το GCSE I”: Aims to process all subjects in depth defined in the syllabus for the GCSE-Modern Greek exam. The material offers a complete and thorough understanding of the grammatical code of the Greek language (morphology and syntax). It aims to help students to master the basic and higher vocabulary required by the Syllabus, to familiarize with the modern lifestyle, various cultural elements, traditions and customs prevailing in the countries where the language is spoken.

**Modern Greek for GCSE II** “Νέα ελληνικά για το GCSE II”: This is the second part of the series that is designed to prepare students for the GCSE examinations.

**Greek as a Contact Language** “Τα Ελληνικά ως Γλώσσα Επαφής”: This material is aimed at children 6-8 years old who attend the first two grades of primary school in the Black Sea countries. It is accompanied by an audio CD.

**Learning to read and write** “Μαθαίνω να διαβάζω και να γράφω”: For students 12-15 years old in the Black Sea countries who attend intensive courses in Modern Greek as a Foreign Language.

**Spanish-Greek - Greek-Spain Dictionary**: It contains 15,000 entries and is addressed to students of primary and high schools in Spanish-speaking countries.

**Dictionary** “Λεξικό”: Thematic Dictionary
Appendix 5.8: University of Crete-CIMS/EDIAMME:Textbooks for Greek History and Culture (Centre of Intercultural and Migration Studies, 2014)

Textbook series: (a) *We and Others “Εμείς και οι άλλοι”* (b) *From the Life of the Hellenic Diaspora “Από τη ζωή των Ελλήνων της Διασποράς”*

Target group: All
Students’ age: 6-16 years old
Education level: Primary/Elementary and Secondary
Education Type/Form: All
Duration of Studies: nine years, three hours weekly
Country: All
Material levels: Four

-1st level (Grade one and Two) “The individual and the family” (eco - history)
(47) *Us and the others*: Contains material for teaching elements of History and Culture to children 6-8 years old (Grades One and Two).

-Second level (Grades Three and Four) "The individual, the family and the immediate surroundings" (site-history).
(48) *Us and the others “Εμείς και οι άλλοι 2”*: Contains material for teaching elements of History and Culture to children 8-10 years old (Grades three and four).

-Third level (Grades five and six). “Country of origin and communities” (social/ethnic-history).
(49) *In the Myth land with the wings of Pegasus “Στη Μυθοχώρα με τα φτερά του Πήγασου”*: The book contains material for teaching elements of mythology, religion, history, geography, art, literature and other disciplines. It is for 11-12 years old children (Grade Five).

(50) *Historyways I “Ιστοριοδρομίες Ι”*: Based on the history of Greece and Greeks in ancient and Byzantine times and emphasizes an interdisciplinary approach to history (historic -geographic-environmental study). It is designed for children 12-13 years old (Last Grade of Elementary/First Grade of Secondary school)

-Fourth level 4 (Grades 7-9) “Ελληνική και παροικιακή ιστορία” (national and world history

(51) *Historyways II “Ιστοριοδρομίες ΙΙ”*: Based on the history of Greece and Greeks in modern times and emphasizes an interdisciplinary approach to history emphasizes an interdisciplinary approach to history based on historical testimony.
-Fifth level (special publications)

(52) *Greece in the Modern World* "Η Ελλάδα στον νεότερο και σύγχρονο κόσμο": Material for teaching elements of geography, art, literature and other disciplines. It is designed for students 15-18 years old (Grades 10-12).

(53) *From the life of the Greeks...* "Από τη ζωή των Ελλήνων..." This series of educational textbooks refers to the presence of Greeks in various countries worldwide. The material is structured around the following ten areas of community life and history: 1. Greek immigration in each country; 2. Family life/housing; 3. Church; 4. Education;  5. Communities; 6. Market-employment; 7. Community organizations; 8. Media-communication; 9. Language Arts; 10. Political Life

The objective of this material is to teach, in a basic way, the history of Hellenism in every country and to help students (last grades of primary and first grades of secondary schools) learn about the history of their community, the place and role of their community in the society of their country of residence, and the relationship of the community with other communities and with Greece.

Special textbooks of the series “From Greek Life” have been published by CIMS/EDIAMME for students in different regions of the Greek Diaspora, as follows: (54) *From Greek Life in the Diaspora* “Από τη ζωή των Ελλήνων στη Διασπορά”: the textbook introduces the Greek Diaspora;
(55) *From the Life of the Greek minority in Albania* “Από τη ζωή της ελληνικής μειονότητας στην Αλβανία”;
(56) *From Greek Life in Australia* “Από τη ζωή των Ελλήνων στην Αυστραλία”;
(57) *From Greek Life in America* “Από τη ζωή των Ελλήνων στην Αμερική”;
(58) *From Greek Life in Belgium and Holland* “Από τη ζωή των Ελλήνων στο Βέλγιο και στην Ολλανδία”;
(59) *From Greek Life in Canada* “Από τη ζωή των Ελλήνων στον Καναδά”;
(60) *From Greek Life in Great Britain* “Από τη ζωή των Ελλήνων στη Μεγάλη Βρετανία”;
(61) *From Greek Life in the Black Sea* “Από τη ζωή των Ελλήνων στη Μαύρη Θάλασσα”; (62) *From Greek Life in Argentina* “Από τη ζωή των Ελλήνων στην Αργεντινή”;
(63) *From Greek Life in South Africa* “Από τη ζωή των Ελλήνων στην Ν. Αφρική”;
(64) *From Greek Life in Germany* “Από τη ζωή των Ελλήνων στη Γερμανία”
Appendix 5.9: University of Crete-CIMS/EDIAMME: Digital material (Centre of Intercultural and Migration Studies, 2014)

(65) *Mormo* “Μορμώ”: A series of episodes available online through the EDIAMME’s website divided into levels according to students’ language proficiency. It is the story of an alien, *Mormo* who falls on Earth and specifically in Athens, learning to speak Greek from the beginning.

Through *Mormo*’s adventures the viewer is gradually introduced to the Greek language and culture. The series is educational material which will run through Satellite TV.

The material is divided into a total of forty 12 to 15 minutes long shows (episodes) and in four levels each of which has specific socio-historical-cultural and linguistic contents.

It is appropriate for 5-7 year old children in the Greek diaspora.

The purpose of the material is to bring the new generation of Greek origin children and foreign children in first contact with the Greek language and the Greek culture (first language and musical sounds, first contact with the Greek alphabet, first contact with the Greek tradition with mythology, music, etc.) and to cultivate the three following skills: a) listening comprehension b) speaking c) reading comprehension (recognition).

Appendix 5.10: University of Crete-CIMS/EDIAMME: Online Learning Environment (Centre of Intercultural and Migration Studies, 2014)

(66) E-Gateway

The purpose of the development of an Online Learning Environment for Greek language and culture education (abroad)

The e-learning system for the Greek language and history is organized so that it can:

a) Be used by educators independently and complementary to the conventional/face to face teaching and learning in the organized forms of Greek language Education

b) Be used by educators for synchronous and asynchronous teaching of students in distance learning settings.

c) Be used by students in Learning Communities or by individual users who want to enrich their knowledge of the Greek language.

Electronic Learning Environment characteristics

It is an attractive flexible, versatile tool, and attractive learning tool.

It provides the student with instant feedback and support when it is needed and as many times as necessary.

It has the potential of a tutor and the socio-cognitive tool that supports the student in the production and comprehension of written Greek

It pursues concurrently the cultivation of listening/understanding skills and the production of speaking skills

It enables the use of language in authentic synchronous and asynchronous communication contexts with other young users or native speakers of Greek language

It increases the time of student involvement with the Greek language (as the user may be involved in interactions with the environment tin her/his spare time outside the classroom.)
It allows and supports individualized and differentiated teaching and learning. It is functionally linked with the content of the educational material produced by the E.DIA.M.ME. (series “Daisy”, “Steps Ahead”, “Greek with my company”)

It enables teachers to engage in synchronous and asynchronous communication and collaborate through the exchange of good practices.

<table>
<thead>
<tr>
<th>Relationship between the learning materials of “Greek Education Abroad” and the online learning environment “E-Gateway”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Approved by the Pedagogical Institute and the Ministry of Education of Greece curricula and the corresponding tested educational material of the “Greek Education Abroad”, formed the basis for the pedagogical and linguistic development of the “E-Gateway” e-learning environment. Specifically, the content in all levels of the “E-Gateway” is in line with the content of specific textbooks developed under the “Greek Education Abroad” project but not limited thereto. Routes A and B and the levels of the e-learning environment are connected, to a large extent, with specific textbooks and CD-ROMs of the “Greek Education Abroad” project as they are reflected in the table below.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative matching of the educational material with the routes and the e-gateway levels</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>CEFR Levels</th>
<th>Language Content Routes</th>
<th>Historic-cultural elements</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CEFR</strong>&lt;sup&gt;197&lt;/sup&gt;</td>
<td>Language Content Routes</td>
<td>Historic-cultural elements</td>
</tr>
<tr>
<td><strong>Levels</strong></td>
<td><strong>A’ Route</strong></td>
<td><strong>B’ Route</strong></td>
</tr>
<tr>
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</tbody>
</table>

<sup>197</sup> Common European Framework of Reference (for languages)
Appendix 5.11: The Learning Greek Textbooks (Μαθαίνω Ελληνικά) (Antonopoulou, 2006).

The first textbook of the series is *Learning Greek. Preliminary Oral Teaching “Μαθαίνω Ελληνικά. Προφορική Προκαταρκτική Διδασκαλία”*, Vasilakis M. (1993). It is aimed at preschool aged students (Kindergarten).

For the next level (Grade One) the series offers two options:

The textbook ”My Greek language” “Η Γλώσσα μου Ελληνική”, Vasilakis M., et al. (1993) which aims at the development of the students’ communicative competence in Modern Greek as well as knowledge of the basic elements of the Greek-Orthodox tradition. The textbook introduces simple, basic structures with a variety of language activities and exercises. It is divided in two parts: The pre-reading part includes twenty lessons, while the main body offers fifty two complete language lessons with activities and exercises. Furthermore the textbook is complimented by appendices with poems, traditional songs and fifty six original words for the teaching of the Greek alphabet. The textbook is also accompanied by a teacher’s guide.

The second option for students in Grade One is *Learning Greek “Μαθαίνω Ελληνικά” 1A & 1B and Learning Greek “Μαθαίνω Ελληνικά” 1+. The series continues with the textbooks Learning Greek “Μαθαίνω Ελληνικά” 2, 3, 4 & 5 (A & B) which contain illustrated pages with texts that aim to cultivate reading comprehension. All instructions for the completion of activities and exercises are in the Greek language.

Although the *Learning Greek* textbooks are not specifically designed for the Canadian context and have not been updated for two decades, there is a number of teachers in Canada who find the series very practical and insist that it is a very good resource particularly for the initial stage of teaching Greek language literacy as they the follow the method of analysis and synthesis which works well with Greek language learners in the first grades of primary school.

Appendix 5.12: The Papaloizos Textbooks (Papaloizos Publications, 2014)

The series begins with the learning material *Alpha Veta “Αλφα – Βήτα”* for pre-kindergarten classrooms which is comprised of two volumes, covering letters from A to Ω. The material includes a CD with songs for every letter of the Greek alphabet, a Coloring and a Sticker Book.

The Preschool-Kindergarten One Package for children ages three to six contains a Reader that introduces Greek letters, syllables and words, a workbook with reading and writing exercises, an audio CD to foster Greek pronunciation and a DVD “Greek Songs for Children” that uses puppets, songs, karaoke and animation to teach Greek to children through a sing-along method.

The Preschool-Kindergarten Two Package is for children ages three to six. It reviews the material from the previous level and prepares students for Level One with additional readings and exercises that expands the students’ vocabulary.

The Level One Package is for students six years old and includes an Online Tutor designed to assist students in learning Greek. The learning material of this level has forty three lessons including; animated video, Greek vocabulary, spelling and speech recognition and pronunciation activities. The Conversational One Package is for students ages seven to adult.
The re-mastered audio CDs assist the student with vital pronunciation, provide hours of practice and teach conversational skills. The reader and workbook contain over 300 words with the Greek-English translations. This level’s material is designed to help students cultivate their speaking skills.

The level two material readings introduce new words and grammar through stories about children and their everyday life. The reader is supported with a workbook and audio CDs for lesson exercises and pronunciation. The textbook and learning material for level (Grade) three introduces new vocabulary and grammar through readings about a traditional Greek family living in America. It includes audio CDs for pronunciation and a workbook with writing exercises, translations, questions and answers and removable flash cards for vocabulary practice.

Level Four material for nine year old students or older, includes texts about classical Greece and it is accompanied by a workbook for lesson exercises and audio CDs for pronunciation.

The textbook, “A Geography of Greece”, gives the student supplemental readings and exercises presenting Greek cities, islands, mountains, archeological sites and related myths behind them.

The Level Five material is for students ages ten or older. The reader introduces new vocabulary and grammar through readings about a young girl living in Athens and her correspondence with her cousins around the world. The workbook and audio CDs support the reader with lesson exercises and pronunciation.

The textbook “A History of Ancient Greece” provides students with supplemental reading material. It includes forty six bilingual lessons on ancient times and locations of Greece covering topics such as the Minoan and Mycenaean Civilizations, the Persian Wars, the Golden Age of Athens, Sparta and Alexander the Great.

The Level Six Package is for students ages eleven or older. The reader introduces new vocabulary and grammar through readings about a trip to Greece where classmates visit antiquities and memorable sights. The workbook and audio CDs support the reader through exercises and pronunciation.

The next level’s material for the first grade of secondary school is entitled Gems of Greek Literature Reader and it includes a workbook.

The Advanced One learning material is for high school students or adults who are beginners and includes a grammar guide and a vocabulary section. The workbook and answer key support the reader with reading and writing exercises and the audio CDs and the DVD is designed to cultivate pronunciation and conversational Greek.

The Advanced Two material includes a reader and workbook with reading and writing exercises and “333 Greek Verbs” which can be used for verbs conjugation.
## Appendix: 5.13: E-Resources used by Greek language educators in Canada

<table>
<thead>
<tr>
<th>Source-URL</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>YOUTUBE:</strong> <a href="https://www.youtube.com/">https://www.youtube.com/</a></td>
<td>Greek music videos, documentaries, informative/educational programs (history, geography, cultural) Greek movies, theatre plays, commercials, fairy tales, children shows…</td>
</tr>
<tr>
<td><strong>E-RADIO HELLAS</strong>&lt;br&gt;<a href="http://www.e-radio.gr/">http://www.e-radio.gr/</a></td>
<td>Live broadcast of all Greek radio stations</td>
</tr>
<tr>
<td><strong>GREEK TELEVISION</strong>&lt;br&gt;MEGA: <a href="http://www.megatv.com/">http://www.megatv.com/</a>&lt;br&gt;ANT1: <a href="http://www.antenna.gr/">http://www.antenna.gr/</a>&lt;br&gt;SKAI: <a href="http://www.skai.gr/">http://www.skai.gr/</a>&lt;br&gt;STAR: <a href="http://www.star.gr/">www.star.gr/</a>&lt;br&gt;ALPHA: <a href="http://www.alphatv.gr/">http://www.alphatv.gr/</a>&lt;br&gt;ODYSSEY TV: <a href="http://odysseytv.ca/">http://odysseytv.ca/</a></td>
<td>Popular TV stations in Greece. Many stations are accessible through WebTV and or keep an online archive of shows that viewers may watch for free or by subscription. The Toronto-based television station Odyssey TV broadcasts in Canada Greek television channels and produces local/community informative shows content Diaspora emissions.</td>
</tr>
<tr>
<td><strong>GOOGLE (GREEK NEWS)</strong>&lt;br&gt;<a href="http://news.google.com/?ned=el_gr">http://news.google.com/?ned=el_gr</a></td>
<td>Google search engine offers the most popular news segments in Greek, providing links to related websites.&lt;br&gt;Google “Greek News” are categorized as follows: Top Stories, World News, domestic/Greek news, Business news, Entertainment, Sports, Science and Technology, Politics.</td>
</tr>
<tr>
<td><strong>CULTURAL THESAURUS OF THE GREEK LANGUAGE:</strong> <a href="http://www.potheg.gr/">http://www.potheg.gr/</a></td>
<td>A digital collection of works of Modern Greek literature</td>
</tr>
<tr>
<td><strong>24 ΓΡΑΜΜΑΤΑ</strong>&lt;br&gt;E-MAGAZINE&lt;br&gt;<a href="http://www.24grammata.com/">http://www.24grammata.com/</a></td>
<td>Selected articles and free e-books on: Greek language, arts, history, sciences, social life, Hellenism, Cultural News</td>
</tr>
<tr>
<td>Category</td>
<td>Description</td>
</tr>
<tr>
<td>------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ΣΤΙΧΟΙ</td>
<td>Lyrics of all Greek songs, poems, translations</td>
</tr>
<tr>
<td>VISIT GREECE</td>
<td>The official website of the National Greek Tourism Organization. Information about all Greek regions (cities, islands, mountains), museums, archaeological sites</td>
</tr>
<tr>
<td>GREEK RECIPES</td>
<td>Collection of Greek Recipes</td>
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<tr>
<td>GREEK SPORTS</td>
<td>Popular websites with Greek sport news</td>
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<tr>
<td>GREEK NEWSPAPERS</td>
<td>Popular websites of Greek newspapers</td>
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<tr>
<td>GREEK MUSEUMS</td>
<td>Websites of popular Greek museums</td>
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<tr>
<td>GREEK BUSINESS NEWS</td>
<td>Popular websites for the Greek markets</td>
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<tr>
<td>GREEK ENTERTAINMENT NEWS</td>
<td></td>
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<tr>
<td><a href="http://www.gossip-tv.gr/">http://www.gossip-tv.gr/</a></td>
<td></td>
</tr>
<tr>
<td><a href="http://www.espressonews.gr/">http://www.espressonews.gr/</a></td>
<td></td>
</tr>
<tr>
<td><a href="http://www.peoplegreece.com/">http://www.peoplegreece.com/</a></td>
<td></td>
</tr>
</tbody>
</table>
# Appendix 5.14: e-learning environments for the Greek language and for the professional development of Greek language teachers

<table>
<thead>
<tr>
<th>CENTRE FOR THE GREEK LANGUAGE</th>
<th>Portal for the Greek Language Course for Teachers: Routes in teaching Modern Greek as a second/foreign/HL Information about the official exams for the certification of attainment in the Greek language</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://www.greek-language.gr/">http://www.greek-language.gr/</a></td>
<td></td>
</tr>
<tr>
<td><a href="http://elearning.greek-language.gr/">http://elearning.greek-language.gr/</a></td>
<td></td>
</tr>
<tr>
<td><a href="http://www.greeklanguage.gr/certification/">http://www.greeklanguage.gr/certification/</a></td>
<td></td>
</tr>
<tr>
<td>GREEK PEDAGOGICAL INSTITUTE</td>
<td>Official textbooks of elementary and secondary schools in Greece Education Learning Material/Textbooks for Greek education abroad</td>
</tr>
<tr>
<td><a href="http://www.pi-schools.gr/">http://www.pi-schools.gr/</a></td>
<td></td>
</tr>
<tr>
<td>UNIVERSITY OF CRETE/</td>
<td></td>
</tr>
<tr>
<td>GREEK EDUCATION ABROAD</td>
<td></td>
</tr>
<tr>
<td><a href="http://www.ediamme.edc.uoc.gr/">http://www.ediamme.edc.uoc.gr/</a></td>
<td></td>
</tr>
<tr>
<td>E-GATEWAY</td>
<td>Online Greek language learning environment</td>
</tr>
<tr>
<td><a href="http://elearning.edc.uoc.gr/moodle/">http://elearning.edc.uoc.gr/moodle/</a></td>
<td></td>
</tr>
<tr>
<td>FILOGLOSSIA</td>
<td>Multimedia CD-ROMs with limited free access online for learning Greek as a foreign language</td>
</tr>
<tr>
<td><a href="http://www.xanthi.ilsp.gr/filog/default.htm">http://www.xanthi.ilsp.gr/filog/default.htm</a></td>
<td></td>
</tr>
<tr>
<td>ODYSSEAS GREEK LANGUAGE TUTOR</td>
<td>An online learning program designed to teach the Greek language and culture to independent users or classes (for university credit or not). Graduate online program for Teaching Greek as an Additional Language Online environment for the teaching of the Greek language through literature</td>
</tr>
<tr>
<td><a href="http://www.greeklanguagetutor.com/">http://www.greeklanguagetutor.com/</a></td>
<td></td>
</tr>
<tr>
<td><a href="http://www.sfu.ca/snfchs/greek-language-program/gradcert.html">http://www.sfu.ca/snfchs/greek-language-program/gradcert.html</a></td>
<td></td>
</tr>
<tr>
<td>UNIVERSITY OF THE AEGEAN</td>
<td>A free course provided by Kypros-Net in collaboration with the CyBC to teach the modern Greek language online.</td>
</tr>
<tr>
<td><a href="http://www.rhodes.aegean.gr/ptde/mps/logos1/index.asp">http://www.rhodes.aegean.gr/ptde/mps/logos1/index.asp</a></td>
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<td>LEARN GREEK</td>
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<tr>
<td><a href="http://www.kypros.org/LearnGreek/">http://www.kypros.org/LearnGreek/</a></td>
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</tr>
</tbody>
</table>

198 The Centre for the Greek Language (CGL) is an advisory body of the Greek Ministry of Education affiliated with the Aristotle University in Thessaloniki for language education and policy. The CGL’s goal includes The goals of the organization entail promoting the Greek language, organizing the teaching of Greek to foreigners/Heritage learners, supporting teachers of the Greek language and producing teaching materials (Centre for the Greek Language, 2015)
### Appendix 5.15: Online Greek credit courses, Vancouver Learning Network (VLN)

<table>
<thead>
<tr>
<th>Print or Online</th>
<th>Online Only</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prerequisites</td>
<td>None</td>
</tr>
<tr>
<td>Description</td>
<td>This course is for high-school students who do not have any prior knowledge of the Greek language and would like to study it as it is lived, spoken and written both in Greece and by millions of people in other parts of the world. Taking Introductory Greek 11 is usually the prerequisite to Greek 11.</td>
</tr>
<tr>
<td>Course Topics/Modules</td>
<td>Modules: 1. The Alphabet. 2. Phone conversations and greetings. 3. Meeting different professionals and Athens. 4. Countries and cities; review of introducing oneself. 5. Addressing different people and the Present tense. 6. Daily activities; numbers, time, days of the week. 7. Ordering at a café; stating preferences with I like. 8. Shopping for clothes and at the supermarket; stating more preferences. 9. Asking for directions in the neighborhood. 10. Looking for an apartment; reading ads; adjectives. 11. Trip planning and the Future tense. 12. Letter writing and the Continuous Past tense.</td>
</tr>
<tr>
<td>Assessment</td>
<td>Online with VLN assignments and the Odysseus program. Module Homework counts for 60%. There are 2 review exams and one final written and speaking exam at VLN that will form the other 40% your mark.</td>
</tr>
<tr>
<td>Resources</td>
<td>Your functioning computer connected to the world wide web. Please feel free to use your school computer or computers we have on-site at VLN (530 East 41st Avenue in Vancouver).</td>
</tr>
<tr>
<td>Deposit</td>
<td>NONE</td>
</tr>
<tr>
<td>Teacher Support</td>
<td>Students have access to the course instructor through email, phone and in-person.</td>
</tr>
<tr>
<td>Credits</td>
<td>4</td>
</tr>
<tr>
<td>Prescribed Learning Outcomes</td>
<td>Students will be able to read and understand simple words and sentences in the Greek script; Students will be able to hear and speak for the purposes of getting things done regarding typical everyday needs; Students will be exposed to a wide variety of cultural facts and experiences; Students will be able to write and communicate on a variety of topics expressing themselves eventually using the present tense and the past tense.</td>
</tr>
<tr>
<td>Teacher</td>
<td>Once you are in the active course you will be able to see who your teacher is by going to the Classlist tab and then clicking on Teacher.</td>
</tr>
<tr>
<td>Completion Date</td>
<td>Go to our school website <a href="http://vlns.ca">http://vlns.ca</a> and click on Students and then the Enrol tab to see the exact dates of each Session offered at VLN.</td>
</tr>
</tbody>
</table>
## Appendix 5.16: Online Greek language tools

<table>
<thead>
<tr>
<th>Tool</th>
<th>Use/Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greek-English Dictionary</td>
<td>Provided by Cyprus-Net</td>
</tr>
<tr>
<td><a href="http://www.kypros.org/cgi-bin/lexicon">http://www.kypros.org/cgi-bin/lexicon</a></td>
<td>Greek speller</td>
</tr>
<tr>
<td><a href="http://www.kypros.org/cgi-bin/orthographic">http://www.kypros.org/cgi-bin/orthographic</a></td>
<td>Centre for the Greek language</td>
</tr>
<tr>
<td>Greek language dictionary</td>
<td></td>
</tr>
<tr>
<td><a href="http://www.greek-language.gr/greekLang/index.html">http://www.greek-language.gr/greekLang/index.html</a></td>
<td></td>
</tr>
<tr>
<td>Greek language corpus</td>
<td>Developed by the Institute for Language and Speech Processing</td>
</tr>
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<td>Greek typing</td>
<td>Learning to type in Greek</td>
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<td><a href="http://langintro.com/greek//common/howto.html">http://langintro.com/greek//common/howto.html</a></td>
<td></td>
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<tr>
<td>Vocabulary</td>
<td>Polyglot</td>
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<tr>
<td><a href="http://www.internetpolyglot.com/lessons-el-en">http://www.internetpolyglot.com/lessons-el-en</a></td>
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<tr>
<td>Translation</td>
<td>Word Lingo</td>
</tr>
<tr>
<td><a href="https://translate.google.ca">https://translate.google.ca</a></td>
<td></td>
</tr>
<tr>
<td>Greek grammar</td>
<td>University of Athens</td>
</tr>
</tbody>
</table>
PRESS RELEASE

Conference on Strategies to Promote Greek Education in Canada
(Ottawa, October 19, 2013)

The Embassy of Greece in Canada, in cooperation with the Office of Educational Counsellor in Canada and Midwestern United States, the Office of Greek Education of the Greek Orthodox Metropolis of Toronto and the Hellenic Community of Ottawa, will host a Conference on Strategies to Promote Greek Education in Canada, in Ottawa, on Saturday, October 19, 2013 (Hellenic Centre of Ottawa, 1315 Prince of Wales Drive, from 9am to 3:30pm).

At the Conference, key Greek Education stakeholders, Hellenic Chairs of Canadian Universities, Greek schools and Hellenic Organizations in Canada, will present studies and discuss programs and strategies with a view to enrich and expand the learning of the Greek language, history and culture. The Consuls General of Greece in Toronto, Montreal and Vancouver will also participate and speak in the Conference.

The Conference aims at promoting and fostering cooperation among all the participants as well as with Educational Institutions in Greece and develop new synergies that will lead to a meaningful strategic action plan to further promote Greek Education in Canada and cooperation between Greece and Canada in the educational field.

The Ambassador of Greece to Canada, Mr. Eleftherios Anghelopoulos, underscores that “Greek Education is a top priority for the Greek-Canadian Community” and expresses “the hope that the Conference will contribute to the common goal of its expansion in Canada”.

The program of the Conference is attached.

For info pertaining to the Conference and registration please contact the Office of Educational Counsellor in Toronto.