

# Transitions, flow and outflow of students in the Greek Education in the Diaspora

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## RÉSUMÉ

L'auteur de cet article examine l'état de deux types d'écoles dans la diaspora grecque: les écoles intégrées dans le système éducatif du pays de résidence, à savoir l'école Socrate à Chicago, l'école Socrate à Montréal, l'école Alphington de la Communauté grecque de Melbourne et les écoles purement grecques en Allemagne, qui sont restées en dehors du système et opèrent parallèlement avec celui-ci. Dans le premier cas la conclusion de l'auteur est positive, en raison de la transition faite par ces trois écoles de la diaspora et aussi par les études ultérieures des étudiants.

Au contraire l'auteur conclut que les divergences et le manque de correspondance des écoles purement grecques en Allemagne avec la société, les institutions du pays d'accueil et de leur pays d'origine, ont conduit à l'échec. Même lorsque les élèves de ces écoles réussissent à être admis à l'université grecque, l'obtention de leur diplôme et leur cheminement ultérieur sur le marché du travail demeurent incertains.

L'analyse des deux cas permet à l'auteur de formuler la position suivante sur le sujet : le système éducatif fonctionne de façon efficace seulement quand il est en correspondance avec les besoins et les fonctions de l'ensemble du système social et conforme aux autres systèmes de la société.

## ABSTRACT

In this article the author examines the situation of two kinds of schools in the Greek diaspora: those incorporated into the educational system of the host country, namely the Socrates school in Chicago, the Socrates school in Montreal and the Alphington Grammar school of the Greek Community in Melbourne, and the purely Greek schools of Germany which have stayed outside the system and operate alongside with it. His assessment of the first is quite positive, regarding the transition made by these three schools, as well as the transition and progress of the students.

On the other hand, the author regards the discrepancies and lack of correspondence of the purely Greek schools of Germany with the society and institutions of the host country and of Greece itself, as a failure. Even when the students of these schools are

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admitted to Greece's universities, their graduation and subsequent move into the labour force remain uncertain.

His analyses of the two cases allow him to form a position on the subject, namely, that the educational system functions effectively only when it is in correspondence with the needs and functions of the wider social system and it conforms to the other systems of the society.

## **Introduction**

In education, transition relates, as a rule, to the choices made and the subsequent success or failure of the students.

These dimensions that constitute the *choices* made as well as the student *success/failure* are discussed in the present work. As the cases discussed here come from the Greek communities abroad, that is, from settings where cultures meet and interact, the *cultural dimension* is subsequently present. Furthermore, as the students to whom we refer come largely from immigrant and working-class background the *social dimension* is also present.

The *political* and *institutional dimensions* should be considered as a fact, with a twofold meaning: On one hand, as an educational policy and institutional framework of the country of residence, and, on the other, as a Greek educational policy and a Greek educational system to the degree that it can be transported and transplanted in the host countries.

Based on the above mentioned dimensions, I will attempt to approach my topic using specific examples of schools from the Greek communities in Germany, U.S.A., Canada and Australia in order to illustrate my points.

My analysis moves on two levels. On the one level, reference is made to the transition made by the schools themselves - moving from one state to another, from one phase to the next - and, on the other level, the transition and educational progress of the students.

## **1. Cases of the Greek Community Schools Abroad**

### ***Socrates School in Chicago***

I will start with the oldest Greek school in the United States, Socrates school in Chicago. The school was founded in 1908 as “a community school” by the parish of Holy Trinity and operated as such until 1917, caring for the educational needs of the children of the first Greek immigrants, as far as their education in Greek was concerned.

In 1917, the community school moved to a new state and operated as a *Greek-American School*.

At this point it is worth to stop and reflect on the question why this particular school changed from a Greek Community School to a Greek American Day-school.

The answer can be found in the *social conditions* of the time, which can be schematized and summarized as follows:

- By 1917 Greeks had been immigrating to U.S.A. for three decades and consequently it was the third generation Greeks that attended schools.
- The second and third decade of the 20<sup>th</sup> century in U.S.A. were characterized by racist movements led by the Ku Klux Klan organization.

Under the circumstances, the Greek immigrants reacted and in 1922 founded the AHEPA (American Hellenic Educational Progressive Association) with the aim “to promote the pure and unadulterated American ideals among the Greeks in the USA”, who aspired to become American citizens (Kitroef 2002β, 375). A second association GAPA (Greek American Progressive Association) founded in 1923 emphasized the need for the preservation of the Greek identity, while at the same time promoted the American way of life.

In short, the time between the end of the second and the beginning of the third decades of the 20<sup>th</sup> century was for the Greek immigrants in America a *transitional* period, where they had to change from *one identity and culture which was only Greek to a double one which was Greek American*. This can be clearly inferred from the names of the associations and the Socrates school: “American Hellenic Educational Progressive Association”, “Greek American Progressive Association”, “Greek American Day-school”.

I will skip the changes that the Socrates school went through over the years, as I wish to come to the last great attempt of the school to move to a new phase or state.

In 2000 the Community Committee of the Holy Trinity attempted to form a new basis for the Greek education, by founding the *Greek-American Academy* to which the Socrates school was incorporated. Taking into account the demographic changes and the *social and geographic* movement of the Greeks in Chicago, a new site was bought in an upcoming area (suburb) of Chicago, where the new school building was constructed and has housed the school since 2006/07. The school in its present form is part of the educational system of the State of Illinois and operates according to its legislation. The Greek Ministry of education has approved the school, and the students who graduate from the eighth grade can continue their studies in the public or private American schools.

According to the Principal of the school, in elementary school the emphasis is on the classical Greek studies, which is not coincidental considering that what characterizes and links the multiple manifestations of the Greekness in U.S.A. is the ancient Greek civilization which has been incorporated in one way or another into the American culture.

It is obvious that the attempt of the Socrates School to move to a new phase stems from the social conditions (the demographic changes, the geographic and social movement of the population of Greek descent and from the cultural conditions, namely the change in the concept of what Greek is. It is also due to political educational conditions, as the American education policy allows and fosters the operation of such schools, provided that they implement the American Curricula.

The final factor, which is probably the most important, is the successful transition of the students from the eighth grade to the American schools (high schools). This transition seems to be smooth and successful not only because the school is part of the educational system of the State of Illinois but also because the education offered by this particular school is highly prestigious.

### ***Socrates School in Montreal***

As we move from Chicago in U.S.A. to Montreal in Canada we find another day school there, which was founded in 1925. A predecessor of the Socrates school was the *Plato school* which was founded in 1910 by the Greek Orthodox Community of Montreal, in order to care for the educational needs of the children of Greek immigrants, concerning the Greek language aspect of their education.

The conflict between the supporters of the King and Venizelos led in the mid 1920's to the split up of the Greek Community into two communities. The new community comprised mainly by the Venizelos supporters and in 1925 the bilingual Greek-English *Socrates school* came into existence. In 1931, the unity of the community was again achieved and the two separate schools merged into one under the name Socrates.

The Greeks of Canada from the establishment of the school to this day have been directed towards the Anglo Canadian community and for this reason the school became part of the Protestant Board of Education of Montreal in 1930.

The educational policy of the Government of Quebec during the 1970's resulted in the change of the school from bilingual, with English being the dominant language, to trilingual with French being the dominant language.

More specifically, the provincial Government of Quebec in its attempt to foster the French language funded by 80% several schools, such as the Socrates school, with the intention that after sixth grade students will go to a secondary French language school.

The Greek community of Montreal used this new policy and Socrates school changed character. “The Anglo-Greek School Socrates” became “Ecole Primaire Socrate”, radically changing its orientation and its Curricula. Since that time it has been in operation as a trilingual school that provides Kindergarten and the six grades of primary school. It is a transition that is in direct correspondence with the educational policy of Quebec but in opposition to the socio-cultural orientation of the Greeks in Quebec, who continue to have as a sociocultural model the Anglo Canadian community. This fact can probably explain why recently many parents prefer to send their children directly to English schools.

Since 1972, the year when the Quebec government considered Socrates school as “a school of public interest”, the socio cultural and political conditions have considerably changed. According to a recent study conducted by Stephanos Costantinides (2010), there has been in Canada a considerable decline of the education run or influenced by the church and a more “secular” education system has been promoted.<sup>1</sup>

The question posed by Constantinides is whether the community leaders will realize the changing times and take the necessary steps so that the school will be able to adapt to a new viable way of function.

It is a question demanding an answer and, vital for the subject under discussion here, is why the school doesn’t expand its operation in the secondary level and why many parents favor it regardless of their social class background.

To answer the first question, we should note that besides the demands that a secondary school places, the community and the parents fear the possibility of their children becoming isolated in a kind of ghetto: and thus they do not wish the expansion of the school into the secondary education.

The answer to the second question is educationally more interesting. 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.

It should be noted that a study conducted by Theophano Georgiou (2008), confirmed the above mentioned concepts and expectations of the parents and the school. Successful professionals, graduates of the school, support the position that the Socrates school taught them two things: who they were and how to work systematically. For the Socrates school graduates the secondary Canadian education seemed easy as they had learned to operate with three languages since grade one, or even Kindergarten (Georgiou 2008).

From the above mentioned facts the cultural aspect of the transition from the home setting to the Socrates school and from there to the Canadian Secondary schools is evident especially if we consider the fact that Socrates schools in Montreal and Chicago operate in a context where cultures meet and languages come in contact.

The overall conclusion from the two cases is that the educational changes of the time and the consequent changes from one state to another or from one phase to the next, are directly connected, if not brought about by general social, political, financial and cultural changes.

### ***The Alphington Grammar School of the Greek Community in Melbourne***

This conclusion is highlighted by the case of the *Alphington Grammar school of the Greek Community in Melbourne*. The Community offered, until the 1980's, afternoon and Saturday Greek language classes. However, during the 1980's, due to the multicultural educational policy of the Federal and local governments, a bilingual day school was founded. The *Alphington Grammar School* is secular and multinational. It is in line with the communal and political changes and has had a successful course so far.

The case is not the same, however, with “the Greek Orthodox College” of Saint John which operates in the same city as a church school. The school was set up in 1978 and for many years was a successful bilingual school. In the last decade though, it seems that it can not follow the demographic changes of the Greek community, its social and geographic movement and the social, political and cultural developments of the society in general and as a result the number of students attending the school has declined. The number of students was 565 in 2000 and in 2010 went down to 230 (Tamis, 2010, see also Tamis 2001).

The case of the Saint John College shows not only how a school can be threatened but also a whole educational system, when they fail to follow the wider social changes and it is not corresponding with them.

The possible consequences of the correspondence between the social, economic, legal, political and cultural systems on the one hand and the

educational system on the other are best emphasized through the study of the schools in Germany which are purely Greek and to which we will focus our attention below.

## **2. The in-the-System and out-of-the-System Schools**

Before we begin, we should make clear that all the above mentioned schools, as well as all the similar schools of the Greek communities abroad are incorporated into the educational system of the country of residence and constitute a part of it, something that – as we will later see – is not the case with the Greek Schools in Germany.

The fact that the above mentioned Day Schools are part of the educational system, involves two essential perspectives, not only for the schools themselves but also for the system as well. The schools are entitled to make use of the chances the whole system offers and to revise their targets, their content and their operation depending on the developments of the system, so that they are in accordance with it. The system on the other hand has the ability and the obligation to check and care for the schools which form part of it.

The incorporation of the community education into the educational system of the country of residence is directly relating to the incorporation of the members of the community into the financial, social, political and cultural system of the country. Such incorporation, besides its social, economic and political aspects, connects directly with the transition from one cultural and linguistic system to another, something that is not easy, but nevertheless important.

In other words, the educational inclusion of the children from a different ethnic and social origin should be considered in the context of the general socio-cultural inclusion of the ethnic group.

With the theoretical background of the above position we will proceed to the case of the Greek Schools in Germany in order to outline and compare them with the other cases of schools from communities of Greeks living abroad.

### ***2.1. The out-of-the-System Greek Schools in Germany***

The Greek Schools in Germany were founded in the 1970's and the first half of the 1980's in order to care for the educational needs of the children whose families were planning to return to Greece and thus they didn't wish their children to attend a German school.

Even though the intention behind the foundation of such schools is somewhat doubtful, we accept that they were set up to cover the educational needs and

subsequently they performed a mission and had a reason for their existence. However, today their meaning, purpose and mission are in question.

The considerations mentioned above, as well as other relative questions are answered by the extensive empirical study (Damanakis 2011) from which I will present some indicative results, commencing with the transition/flow of the students to these schools.

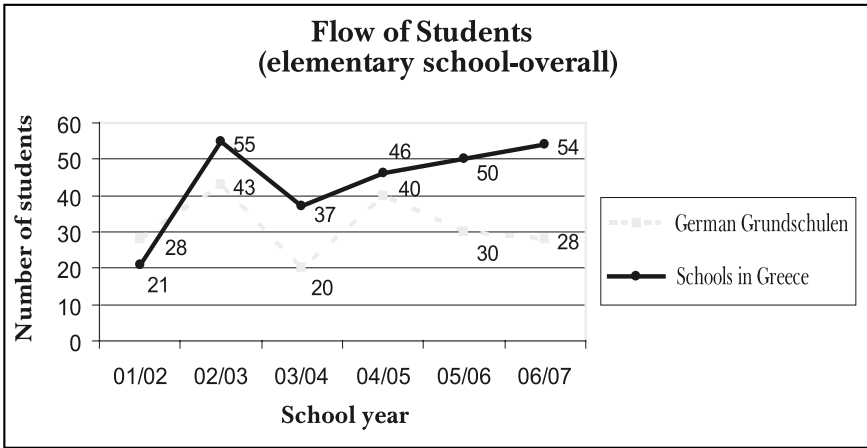
The Greek schools in Germany operate as a parallel network in which students move from level to level. At the same time, there is a student movement from the German schools to the Greek ones and more specifically from the 4<sup>th</sup> grade of the German schools to the 5<sup>th</sup> grade of the Greek schools and from the 9<sup>th</sup> to the 10<sup>th</sup> respectively. In the second case the Greek Language Courses (Τμήματα Ελληνικής Γλώσσας ) carry the load of preparing students who attend German schools, for their transition to the first year of Senior high school.<sup>2</sup> The following statement of the Greek Educational Coordinator in Berlin (Συντονιστής Εκπαίδευσης), taken from his annual report for the year 2006-07, characterizes the existing situation. “The Courses take place in the same school building and during the same school hours with the Senior high school of Berlin. Besides the language and literature studies, they follow the courses of the Greek high school study program, taught by high school teachers, so that they fill in their schedule and **are better prepared for their studies in Senior high schools**” (the bold wording is his).

The transition from the 4<sup>th</sup> grade of the German school to the 5<sup>th</sup> grade of the Greek school is related to the structure and selective operation of the German educational system in which after the completion of the fourth grade the students continue, depending on their performance, to the Junior high school (Gymnasium) or to the Technical school (Realshule) or to the Main school (Hauptschule).

The Greek parents, whose children do not succeed in attending junior high school or Realshule, prefer to send them to Greek schools rather than to Hauptschule, and consequently there is a mobility of students from the 4<sup>th</sup> grade of German schools to the 5<sup>th</sup> grade of Greek schools, which is markedly higher in the areas where there are Greek schools. Graph 1 gives a picture of the way students moved/flowed from Greece and from German schools to purely Greek elementary schools during the years 2001-2007.

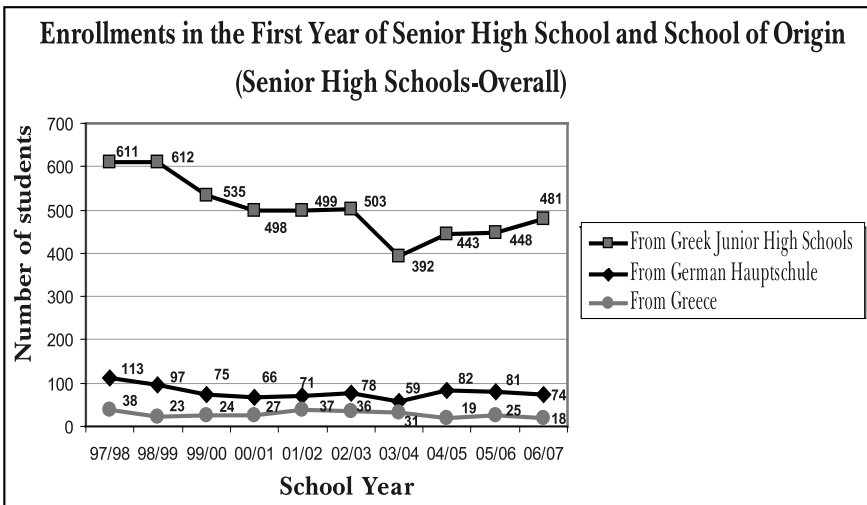


**Graph 1: Student flow and schools of origin**



The flow of students from the German schools to the Greek schools (Gymnasium) is minimal. On the contrary, the case is completely different in the first year of Senior high School (Lykeion) as graph 2 shows.

**Graph 2: Enrollments in the First Year of Senior High School and School of Origin**



There is a provision for the students who attend German schools in the first year of Senior High School, similar to the one for the Greeks who returned to their homeland in the 1980's. More specifically, the students are exempt from examinations in the language and literature courses during the first two years of their attendance and the lowest passing grade is considered to be 08 instead of the grade 10. Obviously, these provisional measures are no remedy for the problem, and for this reason the Principal of a Senior High School has proposed that there should be reception classes and provision of remedial teaching. (Damanakis 2011, 162).

It becomes clear, through the given examples that there is a relationship between the transitions, the selective procedures and the compensatory measures. We will look at this relationship closely at a later point. For now we should limit ourselves to the fact that in one way, the transitions shown can be characterized as intermediary and are present prior to the "great" transition, from the Greek Senior High Schools abroad to the Greek Universities by participating in the entrance examinations for the Greek University.

For the admission of the Greek school graduates from abroad and especially from Germany, to the Greek Universities and their performance, our study has shown the following facts:

### **3. The Greek Schools as an "Offset" Answer to the "Selective" and "Class Discriminatory" German Educational System: Admission of the Greek Students Living Abroad in the Greek Universities**

As a measure of "positive discrimination" the Greek legislation enacted the 1351/83 law which gives the opportunity to Greeks living abroad to enter Greek Universities through a specific entrance exams. This measure gave an outlet to the graduates of the Greek Senior High Schools in Germany and for this reason was considered at the time – mostly by the supporters of the purely Greek schools – as an offset answer to the selective and class discriminatory German educational system.

The problems of the model of the purely Greek schools and the academic effect of the law 1351/83 were evident in a preliminary study conducted by the University of Ioannina in 1989-90 which examined the performance of the Greek students from abroad in the University of Ioannina (Damanakis, 1993). It was documented and enriched by a follow-up study conducted in 2006/07, from which the following results are taken.

As far as the admission of the Greek students from abroad to the Greek Universities is concerned, we can see from table 2 that the students who are benefited by the special University entrance exams are not the children of Greek immigrants (category 1) but the children of the Greeks who work in the public sector abroad (category 2) (mostly teachers). It is also evident from table 2 that the children of Greek immigrants or employees who graduate from a German high school (Category 3) perform much better in the University entrance exam than the graduates of the Greek High Schools. Moreover, the graduates of the Greek Schools in Germany score the lowest in the entrance exams than the graduates from other countries (see Gotovos, in: Damanakis 2011).

**Table 1: Greek Candidates from Abroad in 2007 per Country and their Overall Success Rate**

Country	Results				Total	
	Success		Failure			
Germany	346	47,3%	385	52,7%	731	100%
U.S.A.	34	69,4%	15	30,6%	49	100%
Belgium	57	80,3%	14	19,7%	71	100%
Russia	63	51,6%	59	48,4%	122	100%
Cyprus	278	69,0%	125	31,0%	403	100%
England	70	92,1%	6	7,9%	76	100%
Albania	74	49,7%	75	50,3%	149	100%

**Table 2: Results of Special University Entrance Exams per Category of Students from Abroad 2001-2007 (Germany)**

	Category 1		Category 2		Category 3		
	success	failure	success	failure	success	failure	
2001	403	211	65	10	25	2	716
	65,6%	34,4%	86,7%	13,3%	92,6%	7,4%	
2002	351	252	52	18	19	4	696
	58,2%	41,8%	74,3%	25,7%	82,6%	17,4%	

2003	375	239	61	12	37	13	737
	61,1%	38,9%	83,6%	16,4%	74,0%	26,0%	
2004	296	257	45	14	45	14	671
	53,5%	46,5%	76,3%	23,7%	76,3%	23,7%	
2005	346	288	44	8	45	16	747
	54,6%	45,4%	84,6%	15,4%	73,8%	26,2%	
2006	157	418	46	25	24	33	703
	27,3%	72,7%	64,8%	35,2%	42,1%	57,9%	
2007	255	348	60	19	31	18	731
	42,3%	57,7%	75,9%	24,1%	63,3%	36,7%	
<b>Total</b>	2183	2013	373	106	226	100	5001
	<b>52,0%</b>	<b>48,0%</b>	<b>77,9%</b>	<b>22,1%</b>	<b>69,3%</b>	<b>30,7%</b>	

Category 1: Children of Greek immigrants.

Category 2: Children of Geeks working in the public sector.

Category 3: Students who graduated from Senior High Schools in the European Union.

If we take into consideration the data presented, we can say that the measure of “positive discrimination” which seemed to pay off at first, has failed. By that we mean that it is no longer beneficial to the target-group, than it is to the children of Greek immigrants (category 1).

#### **4. The Offset Benefits of the (Purely) Greek Schools: Their Student’s Performance in the Greek Universities**

The assessment of the performance of the students from abroad in the Greek Universities has shown to be lower than that of the Greek students. Moreover, it seems that they experience many more failures in their studies than their Greek counterparts (see table 3).

**Table 3: Mean Scores and Typical Deviations in the Success and Failure Rate in Examinations of the Graduate Greeks and Greek Students from Abroad**

Successful-unsuccessful examinations for enrolled students	Greeks			Greeks from abroad		
	n	x	SD	n	x	SD
Number of courses which were successfully completed	2042	54,01	10,70	173	50,92	11,75
Number of unsuccessful completion of various courses	778	10,34	9,30	49	17,49	11,33
Total number of unsuccessful completion of the same or other courses	737	14,88	16,83	49	33,33	28,41

The delay in the completion of their studies and graduation is 6 times higher for the students from abroad than that of the Greek students, a fact that leads the students from abroad to abandon their studies by 30% while the respective percentage of the Greek Students is around 5%.

**Table 4: Year of University Enrollment 1995: Classification of the Frequencies of Greek Students and the Students from Abroad Concerning their Student Status**

Kind of Enrollment	STUDENT STATUS 12 years later						Statistical Significance		
	Active* (stagnant)		Graduates		Dropouts		x <sup>2</sup>	df	p
	f	%	f	%	f	%			
Greeks	131	5,5	2042	86,4	190	8,0	171,80	2	<b>.000</b>
Greeks from abroad	75	28,4	173	65,5	16	6,1			
TOTAL	206	7,8	2215	84,3	206	7,8			

\* Every student who has enrolled in a department is considered active. After the completion of the time  $n+n/2$  (where  $n$  is the time of the duration of studies) the student is considered stagnant.

**Table 5: Classification of the Frequencies of All the Students from Abroad per Year of Enrollment Relative to their Student Status. Statistical Significance of the SD**

YEAR OF ENROLLMENT	STATUS OF THE GREEK STUDENTS FROM ABROAD					
	Active		Graduates		Dropouts	
	f	%	f	%	f	%
1995 (296)	91	30,7	187	63,2	18	6,1
1996 (272)	65	23,9	191	70,2	16	5,9
1997 (300)	93	31,0	188	62,7	19	6,3
1998 (316)	117	37,0	174	55,1	25	7,9
1999 (291)	113	38,8	168	57,7	10	3,4
2000 (290)	168	57,9	103	35,5	19	6,6

In general, as for the graduates of the Greek Senior High Schools in Germany, our study reached the following rough conclusions:

- *From the 100 graduates of one school year from the Greek Senior High Schools in Germany, who participated in the special university exams, only 55 of them on average succeeded in entering the Greek Universities.*
- *From those 55 the 18 (33%) dropped out.*
- *Consequently, from the 100 graduates of one year only 37 succeeded in completing their studies.*
- *What happened with the rest of the graduates is unknown. Possibly they entered the work market as unskilled workers.*

The above conclusions are true for the children of Greek immigrants in Germany. On the contrary, they are not true for the children of employees nor the Greeks who have graduated from German schools or from other countries.

## **5. Correspondence and Discrepancy Between Education and Society**

The failure of the institution of the Greek Schools in Germany and the special University entrance exams as well, whose aim is to offer access to the children of Greek immigrants to the Higher Greek Education, can be attributed to many

financial, social and cultural factors, which have been extensively examined in our relative study (Damanakis 2011).

Here, we will try to examine the failure of the model of purely Greek schools by comparing them to the other school models in other countries, as they have been presented in Chapter 1 (Damanakis 2011). Such a comparison is methodologically valid and practically possible as we possess the empirical data for the success/failure of the Greek students from many countries abroad.

If we compare, for example, the results of the University entrance exams of the students coming from Germany and other European countries where there are not Greek schools, as for instance Sweden, and the U.S.A., we discover that the students from Germany lag behind their counterparts (see table 1).

The above mentioned differences result from the various factors we have already mentioned. At the same time they can be explained in a general educational and political context. Contrary to the Day Schools in the U.S.A., Canada and Australia which have been incorporated into the educational system of these countries, the purely Greek Schools in Germany have stayed outside the system and operate alongside with it.

There has been a correspondence between the Greek Schools in Germany and the desire of the parents to lead, through these schools, their children towards the Higher Greek Education. This is, though, the point where the correspondence of the schools with reality and their compatibility with socialization and education institutions in both Germany and Greece, is running out.

The operation, targets and academic contents of the purely Greek schools are not in correspondence with the wider socio-cultural environment and orientation of the host society and the whole Greek community as well. Moreover, they are not compatible with the structure, operation and the academic contents of the schools of the particular country.

The concept of non-conformity becomes evident if we compare the so-called Greek High-Schools in Germany and the German High Schools, while at the same time attempt to analyze and comprehend the request that the Greek parents have that the diploma of the Greek High School be approved as “Qualifizierter Schulabschluss” (a prestigious diploma) and the Senior High School diploma as the German Abitur.

On the other hand, the preferential measures inside the schools and above all those relating to University admission are not in accordance with the way the Greek University functions, mostly because it doesn't recognize special treatment and doesn't implement any measures for “positive discrimination”.

To sum up, the discrepancies and lack of correspondence of the above mentioned schools with the society and the institutions of the host country and of the homeland have led to failure. Even when the students have successfully been admitted to the Greek Universities, their graduation and subsequent movement into the work market are uncertain.

Contrary to the purely Greek Schools in Germany which have stayed outside the system, the community Day Schools and regular schools of other countries, correspond with and conform to the general social system, mainly because they are a part of it. As a result this aspect seems to empower the educational process.

The above analyses allow us to form a position on the subject, namely, that the educational system functions effectively, only when it is in correspondence with the needs and functions of the wider social system and conforms to the other systems of the society.

If we accept the above position to be general and be applicable in the contemporary Greek educational system, then the question arises: Does Greek education corresponds with the needs and orientation of the Greek society and to what extent does it conform to the other systems of the Greek society?

### NOTES

1. We should note that both schools in Chicago and Montreal are under church's influence, which means that they accept only Greek Orthodox Students to enroll in them.
2. For the present study a) there was a record of the existing situation in the purely Greek schools in Germany (elementary school, junior high school, Senior high school) during the school year 2006-07, b) the success and failure of the graduates in the entrance exams for the Greek Universities was examined and c) the performance of those who entered Greek Universities was investigated.
3. This phenomenon is mostly prominent in areas where there is a Greek senior high school, but not a junior high school or elementary school.



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