

# Greek Education in the Republic of South Africa

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## ABSTRACT

This article consists of two components. The first, based on the study *Greek Education in the Republic of South Africa*, was expounded upon by the South African working team and published by the University of Créte-EDIAMME, in 2003.

The second component is a study of the SAHETI School based on the personal experiences and association of the author with the school, as a teacher of Greek from 1975 on and as principal for the past ten years.

## RÉSUMÉ

Cet article comprend deux volets: le premier volet s'appuie sur l'étude *Education hellénophone en Afrique du Sud*, publiée par l'EDIAMME-Université de Créte en 2003, alors que le second portant sur l'école SAHETI s'appuie sur l'expérience de l'auteur comme enseignante et directrice de cette école.

## PART I

### 1.1 The Greek presence in the Republic of South Africa

The presence of Greeks in South Africa goes back to the middle of the nineteenth century, but there is very little official information about them. It is also problematic to determine the precise numbers in this country because no census has ever specifically counted them.

As is the case in other countries, the immigration of Greeks to South Africa was the direct result of the political, social and economic phenomena in Greece from the late nineteenth century until the 1970s. For example, when gold and diamonds were discovered in the Kimberley and Witwatersrand areas, the number of Greek immigrants increased. At the beginning of the twentieth century, immigrants were generally unskilled

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young men, some from the Congo, who worked in the mines. The salaries in the mines were very good at that time, so they aspired to work for a few years and return to Greece. In the Cape Province, the Greeks at that time were tradesmen or fish and fruit-sellers. In what was called then the Transvaal, they had small supermarkets which were called cafés. Because the majority of the shopowners were Greeks, it is not difficult to understand how a tradition was created where Greek meant *tiroumtzis*, derived from the word “tea room”.

Many other jobs were created around these cafés such as carpenters, technicians, electricians and builders. Although the Greeks worked long, hard hours in these tearooms, which were the only shops which would be open until late at night, they were considered second-class citizens and were often victimized by the English and Afrikaaners. The *tiroumtzi* however, managed to educate his children, donate money for churches and schools and help his family back in Greece or Cyprus.

The time between the two World Wars saw the social and economic rise of Greeks. Immigration from Greece increased in the period from 1961 to 1970 because the strictness of immigration regulations was increased. Through DEME, a significant number of Greeks arrived in South Africa. They were specialized technicians or scientists. The population in South Africa was also increased by other Greeks who came from neighbouring African countries because of the political changes occurring there. The number of Greeks in South Africa from 1970 to 1990, reached 120,000. In the 1980s, immigration from Greece decreased. This may have been a direct result of the political situation in South Africa, sanctions, lack of foreign investments, devaluation of salaries, increasing inflation, instability, rising “terrorism” and international disapproval of the apartheid regime.

During the times of political upheaval, a massive exodus of Greeks as well as people of other nationalities occurred. Examples include the time following the demonstrations and riots in Soweto in 1976, following the declaration of a state of emergency in 1986, and, in 1994, straight after the first democratic elections. The younger Greeks emigrated to Australia, Canada and America, while the older ones returned to Greece. The number of people of Greek origin living in South Africa today is approximately 70,000.

**Table 1: Immigrants and Visitors to South Africa: 1951-1960**

	Immigrants	Visitors*
1951	111	76
1952	131	95
1953	115	62
1954	173	64
1955	234	54
1956	289	76
1957	266	26
1958	196	121
1959	235	89
1960	315	105
TOTAL	2,065	768

*SOURCE: The Bureau of Statistics, Statistical Year Book 1964, Pretoria 1964, 19652*

*\*A large number of Greeks who came to the country as tourists/visitors later submitted applications for permanent residence.*

**Table 2: Immigrants and Visitors to South Africa: 1961 - 1970**

	Immigrants	Visitors*
1961	694	146
1962	511	302
1963	1,207	350
1964	1,679	943
1965	1,740	1063
1966	1,507	731
1967	995	478
1968	1,071	265
1969	894	199
1970	492	173
TOTAL	10,790	4,650

*SOURCE: Department of Statistics, South African Statistics 1970, 1974, Pretoria 1970, 19742*

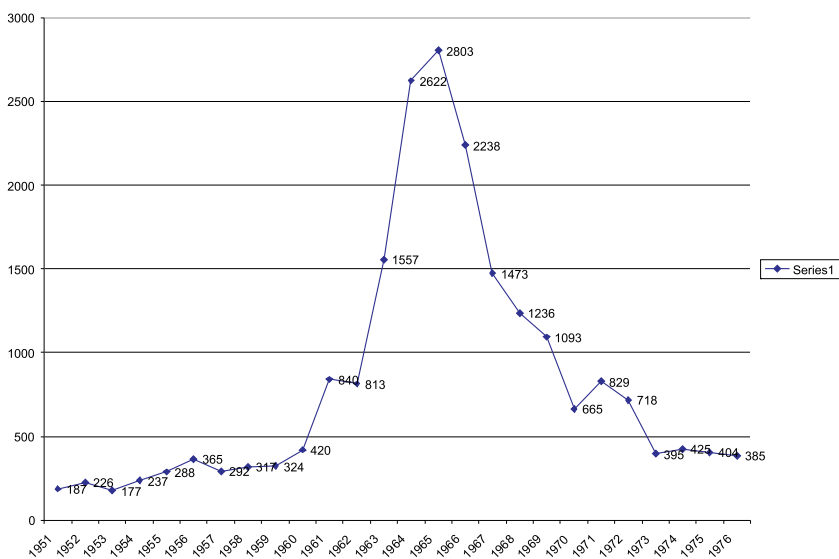
*\*A large number of Hellenes who came to the country as tourists/visitors later submitted applications for permanent residence.*

**Table 3: Immigrants (1971-1976)**

1971	829
1972	718
1973	395
1974	425
1975	404
1976	385
TOTAL	3,156

*SOURCE: Department of Statistics, South African Statistics 1976, Pretoria 1976<sup>2</sup>*

**Diagram 1: Development of Entry of Greeks into South Africa 1951-1976**



*SOURCE: As for TABLE 1, 2 and 3*

## 1.2 The Hellenic Communities today

The development of the South African society during the twentieth century was influenced by the discrimination on the basis of colour. From 1948 onwards, political power in South Africa was in the hands of the nationalistic Afrikaaners who introduced legislated apartheid. The economic power of the country was in the hands of the English colonists/settlers. The official languages of the country were English and Afrikaans (a language with Dutch roots). From 1948 onwards, the emphasis remained on maintaining the segregation of the diverse ethnic groups in the country.

Needless to say, there was no equality among these ethnic groups. The Whites were the only privileged population, but even among them, there was discrimination. The Greeks were White, but not equal to Afrikaaner or English fellow citizens. For example, a minister of police, in the early 1970s, stated: "The Greeks are here under sufferance".

Under these circumstances, the maintenance/endurance of Greek identity was indirectly promoted by a state which was not in favour of assimilation. Nevertheless, the Greeks flourished and, today, are one of the most prosperous communities in the country. Using statistical research conducted for the study *The Hellenic Education in South Africa*, in 1998 and revised in 2003 we can draw some conclusions about the population of Greek origin in South Africa. Although the sample is small, it is representative.

### **Distribution of the Sample in Generations According to Pupils' Statements (number 1,115)**

First-generation Greeks	9.2%
Second-generation Greeks	55.1%
Third-generation Greeks	34.4%
Fourth-generation Greeks	1.3%
TOTAL	100%

### **Ethnic Composition of the Families Sampled According to Pupils' Statements**

Both parents Greek	75.1%
One parent Greek	24.9%
TOTAL	100%

### **Parents' Level of Education According to the Pupils' Statements**

Primary School education	9,7%
Secondary School education	47,2%
Tertiary Education	43,1%
TOTAL	100%

There are a high number of distinguished Greek scientists, academics and businessmen in South Africa. The majority of Greeks live in the cities of Pretoria, Johannesburg, Cape Town and Durban.

The Greeks belong to communities depending on where they live. The communities are responsible for the churches that they have built and for the afternoon schools. The umbrella of communities and associations is the called the Federation. The Greek Orthodox Church is under the auspices of the Patriarchate of Alexandria. Since 2001, the church has embarked progressively on missionary work among the Black population of the country.

### **1.3 Educational Institutions Offering Greek in South Africa**

#### *Greek education in South Africa is offered by*

(a) the Greek community schools attended by children after they finish their daily school. In these schools, they are taught Greek language, history and religious instruction for six 45 minute periods per week. They use both the books that the Greek Ministry of Education publishes as well as the books that E.DIA.M.ME has produced. Generally, the children attending these schools are at an intermediate level, in other words, they understand

the language but have difficulty conversing.

According to the information supplied by the Office of the Educational Attaché in Johannesburg, there are ten Greek Community Schools in the Johannesburg area. One hundred and seventy pupils have been enrolled for the 2005 academic year in these schools.

One Greek Community School is also found in each of the following cities of South Africa:

- Pretoria - 79 pupils
- Durban - 81 pupils
- Port Elizabeth - 36 pupils
- Bloemfontein - 20 pupils
- East London - 21 pupils
- Welkom - 20 pupils
- Cape Town - 45 pupils

There are 22 seconded teachers teaching in these schools.

The Educational Attaché is responsible for the educational and administrative matters relating to the above schools and teachers.

Besides South Africa, other community schools in Ethiopia, Sudan, Zimbabwe, Congo, Nigeria, Zambia, Malawi and Tanzania fall under the jurisdiction of the same Educational Attaché.

(b) SAHETI is a day school where Greek is offered as a subject incorporated into the school's time table. Greek is taught on average, one hour per day and is enriched by the offering of Greek folk dance, classical Greek dance, music and drama. These are compulsory subjects in the primary school and become optional in the high school. Greek is offered at three levels: advanced, intermediate and ordinary. Children are allocated to different levels according to their level of proficiency. The teaching material used in the pre-primary school for language instruction is the series of E.DIA.M.ME "*I play and I learn*". In the primary school, we have introduced all the books published by the University of Crete (E.DIA.M.ME.) and these are gradually replacing the books of the Greek Ministry of Education as we

find them more relevant and appropriate for our learners, particularly since Greek is no longer a mother tongue for many of them.

In high school, we select literary pieces for the teaching of modern Greek and ancient Greek literature. We adjust, simplify or summarize books from Greece for the teaching of Greek history. At the lower levels, English is also used as a medium of instruction. The subject of Greek at SAHETI is assessed, examined and marked internally. It is recorded on the child's academic report along with the other subjects; parents are informed of their child's progress. In addition, children excelling in Greek receive awards at an annual prize ceremony.

The cultural subjects, as well as the cultural activities, which include theatre, cultural festivals, general knowledge quizzes, celebration of Greek national holidays, public speaking and debating, are part of the "Hellenic education" SAHETI offers.

At the end of the third year of senior school, students are examined and given a diploma by the school for their level of Greek. Some of the children of the advanced level, in the senior school, successfully write the examinations of the Centre of Greek Language, third and often fourth level.

(c) RAU University. Since 1984, RAU University has offered a four-year cycle of Greek studies as well as master degrees. The programme includes language, translation, literature, history and more recently, didactics was included.

#### **1.4 The language issue in South Africa**

All the schools in South Africa include two compulsory official languages in their curriculum. Every school chooses the first language, which then becomes not only a subject but the medium of instruction for all other subjects; and a second language, which is offered as a language subject. Up until 1994, the two official languages were English and Afrikaans. Since 1994, have been included the different languages that the native population speaks, with the result that there are eleven official languages.

For a student to be accepted into tertiary education, as well as to be



promoted from one grade to the next, the prerequisite is to pass the two official languages that the school offers.

The rest of the languages of the different ethnic groups living in South Africa, fall in the category of the third or foreign language.

Many of them are recognized and scholars can choose them as one of their examinable subjects for the entrance at the tertiary education. Greek was not one of these languages until the middle of 2004. The inclusion of Greek in the list of the foreign languages opens new horizons for the community. The first scholars who will write Greek in their final exam will be in the year 2008.

### **1.5 The teachers of Greek and the teaching material**

In South Africa, the teachers involved with Greek education are:

1. Teachers in South Africa seconded by the Greek Government to the Greek schools.
2. Teachers who have qualified in Greece but permanently live in South Africa.
3. South African Greek teachers who have qualified at the Universities of Wits (until 1991) and RAU.

Mainly, teachers seconded by the Greek Government teach at the community afternoon schools.

At SAHETI, the number of seconded teachers has been reduced in favour of the other two categories. The reason for this is that the teachers from Greece are not qualified to teach Greek as a second or foreign language.

This is something that the Greek educational authorities need to consider, as a matter of priority, if the system of sending teachers to the schools of the diaspora is to be continued. In South Africa, in particular, the Greek population is not going to be renewed in the future and the Greek scholars will soon be third and fourth generation Greeks. If we want them to maintain their identity and language, we need to find ways to help them achieve this.

With Greek included in the subjects for the entrance examinations at tertiary levels, we have a greater responsibility and a greater role to play. We need to be able to teach Greek as a second or foreign language and also to find ways and means to promote our cultural identity not only among ourselves, but also among the other ethnic groups of South Africa.

The second aspect of concern is the suitability and relevance of the books that, to a great extent, have been used until now.

The fact is that in the market, there are many books for the learning of Greek as a foreign language, and fast as well, but in our opinion, there is no systematic work done and published, with the exception of that of the Programme “Paideia Omogenon”.

For our community, it has become an imperative need to find solutions for the above two issues.

## **1.6 The future of Hellenes in South Africa**

The democratization of South Africa has been established with “The New South African Constitution” which protects the rights of all the ethnic groups that live in this country as far as their identity, religion and language are concerned.

Some of the Hellenes in South Africa believed that the future here would be uncertain and therefore migrated to other countries after 1994. In the last two years, there has been a significant decline in the number of people emigrating and the return of some of the ones who had left. The fact is that this country, its economy and its society, are in a dynamic process.

The cost of living is still lower than that of the European countries and the comparison of South Africa to countries “suitable” for immigration comes out in its favour. The Hellenes here have bonded with the country, especially those who were born here.

South Africa remains a challenge. It is interesting to note that since 1994, children from multicultural marriages have appeared who attend the community schools or SAHETI.

On the other hand, the orientation towards the creation of one ethnos will influence the identity of third and fourth generation Hellenes. We need to reflect upon and determine what our position will be.

## **PART II**

### **2.1 The case of SAHETI**

I welcomed the request by Professor Damanakis to write about the “case of SAHETI” because it gave me the opportunity to embark on a journey: to trace, to recollect and to think consciously of certain truths, to explore and draw conclusions from experiences, in order to be able to explain what SAHETI is, what distinguishes it from other schools, what made it rise, the reasons for its success as a community school, because SAHETI has indeed a reputation, not only in South Africa, but in Greece as well and in other countries of the diaspora.

I am not certain if I will be able to explain all the above because I have been personally involved with SAHETI and its history since 1975, therefore, I cannot become a historian in this case. What I will describe are my own ideas, views and beliefs.

SAHETI is the only Hellenic day school in South Africa. It is a private school, it does not, however, have owner/s or shareholders, and it is an anonymous, non-profitable organization which belongs to the Hellenic Community at large. SAHETI is the culmination of a dream which has its roots in the early 1900's. But it was only in 1955 that the property, on which the school is built, was bought with the money that was collected. A morgen site 290 539 square metres, with water and electricity, east of Johannesburg, in an area called Senderwood, an area which was uninhabited at that time. The purchase was made by the then Board of SAHETI Governors, which was created as an autonomous governing body following the decision of the council of the community of Johannesburg in 1948. It was named “South African Hellenic Educational and Technical Institute”. The word “SAHETI” is formed with the initial letters of the above words.

In 1969, Advocate George Bizos (personal friend of Nelson Mandela) was

appointed chairman of the governing body of SAHETI. A big campaign of fund-raising immediately began for the building of SAHETI School, which opened its doors in 1974 comprising of a Nursery School, a few primary school classes, 53 children, a few teachers and an English headmaster.

It grew in size, numbers and buildings very soon. It is admired today for its architectural design, the open spaces, its buildings and equipment, which, to a large extent, were made possible with the great donations of the SAHETI benefactors, who are individuals, Hellenes and others, and associations of the Hellenic Community.

The total number of scholars, who attend SAHETI School today, from Nursery to Senior High School, is approximately 900.

When one reads about SAHETI, one feels amazement and admiration, because so much has been accomplished in such a short time. When one visits SAHETI today and discovers what SAHETI offers, one feels proud to be a member of the community that created it. Advocate Bizos and his team aimed to build a school that would offer excellent academic education with Greek as part of that education. From the school's inception, Greek formed part of the school's daily timetable as a language subject, whilst the other subjects were taught in English. Furthermore, SAHETI opened its doors to anyone who wished to enter it, whatever their origin, on condition that they were taught Greek and respected the Greek tradition and cultural values of the School. This pioneering idea fell like thunder onto the Greek Community. Some were inspired and embraced it, others viewed it with disbelief (as a betrayal of the original idea of establishing the great school of the nation), although the saying "Hellenes are those who partake of Hellenic education" was spoken by a Greek. Consequently, the lesson of Greek language was offered, from the beginning, at different levels, depending on the pupils' proficiency in the Greek language, or lack thereof.

Despite all that, SAHETI materialized its goal to offer excellent education. The open plan system was introduced and the classrooms were built to serve this educational philosophy. Teachers were chosen carefully. New concepts in education were embraced and the Hellenic side of the school was nurtured and promoted with many cultural activities and functions, such as staging ancient Greek plays, Greek Dancing, Greek National Day Celebrations,

inviting artists and actors from overseas. The decade of the seventies and eighties presented many such opportunities. The Greek colour of the school became prominent. The school was visited by local and Greek educational and political authorities, students and professors from the Universities.

In 1977, SAHETI received an Award of Merit from the Institute of South African Architects. We dared to be different and this made a difference.

The school is child-centred and values orientated. Simply put, the focus is on the children. They are treated as individuals, they have a voice and they are taught the values that are founded in Greek philosophy, which are very relevant today. How?

Through every subject and activity; integrated studies, projects, prefect elections, student councils, debates, rhetorical contests.

“The Spirit of Hellenism belongs to the world at large. However, we, at SAHETI, feel that we have a special responsibility to nurture it among all who value it. We chose as our motto “Know Thyself” as we felt that the school should strive to impart on its graduates not only what man is, but what he might become”. (*From G. Bizos' address entitled 'Not just another private school'*).

SAHETI had to compete with established private schools that had a history of over a century. This was a challenge. Every school has its philosophy which is embodied in the school's emblem. SAHETI's emblem is “Know Thyself”. Know Thyself is the starting point. The sky is the limit. We are not aware of the human potential until we reach self-awareness. Everyone at SAHETI is accepted for who he/she is and our duty as teachers, parents, governing body, is to help the child achieve 'self awareness' and build on it. SAHETI's scholars are happy. They feel that they belong to the SAHETI family. They care and stand up for each other. We have excellent academic results: 100% success in the entrance exams to tertiary education since 1997, which we very proudly advertise every year. Upon application, we do not select our children with reference to how well they perform in the entrance exams. We do not stream-line them and we do not focus on the academically strong to guarantee our results or distinctions. Our educational philosophy motivates our scholars who give of their best and, in turn, they bring us many trophies/awards in rhetoric, debating, singing, acting, inter-

school competitions as well as in sports.

SAHETI embarked on a journey without the necessary supplies. SAHETI was built gradually as the numbers increased. Large amounts of money were owed to the bank in the beginning. There were times that the Board had to pay salaries from their own pockets. In the community, there were individuals who could see the whole picture and others who wanted the school to be exclusively for Greeks and objected to the idea of subsidising the individuals who could not afford to pay the fees with rebates or bursaries, especially if they were Africans (natives). All this happened during the apartheid regime. There was also a clash between the Anglo-Saxon and Greek elements as to which one would prevail. Today, it is clear that *then* it was natural, but we could not comprehend it when we were living through those times.

Most of the teachers at the school, including the Headmaster, were English or Afrikaans. The Greek teachers were a minority. We viewed them as “foreigners” and they perceived us as a threat. We thought they would take over the school. Slowly, we learnt to come to an understanding and instead of control, we sought co-existence because this was essential for SAHETI's success. We were not a Greek school located in Greece, but abroad and although we wished to cultivate the Greek Spirit, the freedom of thought, the acceptance and respect of the individual, we needed the English experience and knowledge because we had to adhere to the educational system of South Africa.

I believe all this was part of the growing process. SAHETI was lucky because throughout those difficult times, we had leaders who were able to lead, to guide, to advise, to pacify and inspire others to follow. There were others who believed in the idea, but only appreciated its essence as it unfolded. Naturally, there were also those parents, community members, local teachers and seconded teachers who showed disbelief and withdrew. “It is an attitude” as Kavafi puts it. “You can understand it.” This is happening at SAHETI even today. The child, the parent, the Greek teacher and the local teacher, the secretary, the Principal, the Head, the governing body, *everyone* who is involved with SAHETI, needs to understand and accept its ethos. If this happens, then they love the school and they join in. First comes acceptance and belonging. The moment you enter the school, you feel that you are in a different environment. It is not just the buildings, it is not just the children, and it is not just the people. It is everything put together. To belong to the SAHETI family, whoever you are, you do not have to

change your identity. If you are a Hellene in your soul, you will remain 100% a Hellene. Your views, your values, remain the same. But the way you perceive and interpret the things around you, become different. Your *modus operandi* changes when you understand the mentality of the people with whom you will interact or work, so that you can perform optimally. If you try to impose your ideas or change what SAHETI is, you fail and you become unhappy. You will perceive the friendliness of the children as rudeness; their freedom to express their opinion as a lack of respect or mutiny. From the moment you realise that you are not threatened, your patriotism becomes creative and it is not sterile or 'FOR GREEKS' only.

One should not think that we are the perfect school, or a school without problems. This is unrealistic. What has happened is that the educational philosophy of SAHETI: to prepare children for life; and its holistic approach, enriched with the “Hellenic education,” has proved to be correct.

After thirty-two years, we have crystallized our goals and have learned from our mistakes. We were fortunate to have educationalists, principals and governors who believed in SAHETI and worked as a team.

What SAHETI is, is what is needed in the times we live, where “discoveries are made at an amazing speed, and where there is no time for the necessary human development”; we believe and promote the human element of teaching at SAHETI. We focus on relationships and values.

The fees at SAHETI cover the running expenses of the school. They range from R20 000 (3000€) in the Pre-school to R40 000 (6000€) in the Senior School.

## **2.2 What is SAHETI's vision for the future?**

In South Africa, the Greek community is not one of the largest. The high crime rate, the social instability, the social developments in the South African community at large, the repatriation, emigration to other countries due to unsafe social conditions, are negative contributing factors. However, there are third and fourth generation Greeks who, as South African Greeks, play an important part in the financial, political, commercial and scientific sectors of the country in which they live. Many of them are graduates of

Greek community schools and of SAHETI and are conscious of their Greek identity. The Greek community is strong and dynamic. From the outset, it wanted to maintain the Greek language and religion and has done so successfully. Today, it is more fitting to talk about preserving identity where the language is one of its primary components.

At present, there are more Greek children enrolled at SAHETI who do not speak Greek. What will play an important role in upholding their Hellenism? Pure Greek or Greek education utilizing the language of the country of residence which to them is their mother tongue?

We are steering towards the second option as our experience at SAHETI has taught us three very important things:

- i) The country of descent is perceived and treated as a work of art. What you carry away from this masterpiece is what is important to you.
- ii) Your spirit, the strength of your roots strengthens you, but the passion for your heritage gives meaning to your existence.
- iii) What makes us different from the thousands of people around us is the fact that we know where we belong. Perhaps we do not always like what we see but when everything around us falls apart; our heritage is the anchor which helps us to survive.

South African Greeks have proved themselves and have been accepted by the local community at large. The majority are well-educated, successful businessmen and professionals. Most of them speak Greek - some proficiently and others less proficiently. However, they are consciously Hellenes and make every effort to send their children to Greek schools and SAHETI. In other words, they are mindful of their Greek identity. And this is the foundation which we will safeguard and on which we will build. I believe in the role that the "*Greek School*" has played and will continue to play in this regard. I am certain of the role SAHETI has played in the Greek community of South Africa.

This is the type of school that should be established abroad - Greek - but not exclusively for Greeks, where children learn to exist as a big family accepting and acknowledging the particular aspects of each family member and are exposed to Greek education - ALL OF THEM: some to improve and



increase their knowledge with the hope that they will appreciate the value of Greek education; and those of Greek descent, to understand the worth of their Greek identity and heritage, and remain Hellenes.

This is what has been happening at SAHETI to date. The non-Greek parents choose SAHETI for their children because it is an excellent school and consider the offering of Greek as an enrichment subject that broadens their children's education. The Greek parents because it is an excellent school with Greek incorporated in the school's time table.

Our future plans are:

1. For the parents to enroll their children at SAHETI because (a) it offers "Hellinika" or Hellenic Studies, which no other school offers, and (b) because the ethos of SAHETI is different. What we will aim for in the future is to make the Hellenic component of our school the reason that Greeks and non-Greeks would choose and prefer SAHETI for the education of their children.
2. To increase the number of Greek scholars who cannot afford to pay fees, by embarking on a fund-raising campaign for this purpose. SAHETI has the capacity to accommodate another 200 pupils.
3. To repackage Modern Greek in the high school because Modern Greek is now recognized as a second additional language for the entrance exams in tertiary education. A curriculum focused on the Hellenic language, life and thought needs to be designed for those of our students who would prefer to follow a programme centred on Hellenic culture, philosophy, ancient and modern history as well as Modern Greek language.
4. To offer bridging courses to any students coming to SAHETI from other schools, to enable them to quickly and competently attain the level required of them for the option they will choose for the subject.
5. To become part of the greater network of international institutions concerned with sustaining the identity, language and culture of Hellenes abroad. That is, to collaborate with other Hellenic educational institutions world-wide to mutual benefit.
6. To continue our co-operation with the Centre of Intercultural and

Migration Studies E.DIA.M.ME. of the University of Crete. We find the books that have been produced to be of excellent value and we have introduced them all in our teaching curriculum. With regard to the new syllabi, we need to prepare for the High School, books such as “Keys of the Greek grammar”; “Historiodromies”; “Ellinika yiati ohi”; “Ellinika me tin para mou”, will be very useful. We hope that the University of Crete will continue the work it started and complete the High School educational material as well.

If it is true that “the purpose of education is to transform a creature of destiny to a creator of destiny”, the ones who have partaken of the Hellenic education have an even greater responsibility and role to play towards the realization of this goal.

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