Teaching Hungarian as Heritage Language in North America

Rita Gardosi

Contents

Introduction 2
The Hungarian Diaspora 3
History of Hungarian Canadians 4
Hungarian Language Maintenance and Its Challenges 5
The Hungarian Churches 6
Scouting Movements 7
Folkdance Organizations 8
Nonprofit Cultural Organizations 9
Hungarian Heritage Language Schools in Canada 10
  Alberta 12
  British Columbia 12
  Ontario 13
  Québec 14
  Saskatoon 14
  Manitoba 14
Hungarian High School Education and University Programs 15
The State of Hungarian HLE in Canada: Analysis 17
Conclusion 20
Bibliography 20

Abstract

The primary aim of this chapter is to outline the most important centers of Hungarian schools and heritage language teaching in North America, focused mainly into Canada. In this study, the following topics will be described: Hungarian churches, Scout movement, folk dance groups, and nonprofit

R. Gardosi (✉)
Independent Scholar or Researcher, Montreal, Canada
e-mail: rita.gardosi@gmail.com

© Springer International Publishing AG 2016

P.P. Trifonas, T. Aravossitas (eds.), *Handbook of Research and Practice in Heritage Language Education*, Springer International Handbooks of Education, DOI 10.1007/978-3-319-38893-9_14-1

organizations. These are the key elements in preserving ethnic identity in the Western Hungarian diaspora.

The 2011 census reported 316,765 Canadians of Hungarian descent. More than 90% of all Canadians with Hungarian ancestry live in Ontario and the Prairie Provinces.

Hungarians arrived to North America in different waves of immigration. The first wave of immigrants arrived from the second half of the nineteenth century, primarily to escape increasing poverty in the Austro-Hungarian Empire and to find greater economic opportunities abroad. This first wave of immigrants founded the first Hungarian churches and schools. The next, larger wave of Magyar immigrants fled Hungary in interwar period and near the end of World War II. Finally, there is the post-1950 era in Hungary which precipitated another influx of refugees to the American continent, mostly the young freedom fighters.

This study describes 16 Hungarian heritage schools in Canada: two in Alberta (Bethlen Gábor, St Emeric), three in British Columbia (Dörmögő, Szt László népe, Kelowna), nine heritage schools in Ontario (Arany János, St. Elizabeth, Helicon, Oskola, Guelph, Kitchener, Hamilton, Mississauga, and Windsor), and two in the province of Quebec (Hungarian School of Montreal and Fehér Mihály). Higher education has also Hungarian sections like Toronto and Alberta Universities.

Keywords

Hungarian • Heritage language schools • Language maintenance • Canada • Ethnic identity • Immigration • Hungarian diaspora

Introduction

"Nyelvében él a nemzet/The nation lives within its language" says the renowned proverb from the era of the language reform in the nineteenth-century Hungary. In the framework of this reform movement, thousands of words were coined or revived, enabling the Hungarian language to keep up with scientific progress and become the official language of the nation in 1844 up against German. The ideology of this reform was rooted in the German philosophy of Johann Gottfried Herder. Herder became a household name in Hungary on account of his reference to the Hungarians in his *Ideen zur Philosophie der Geschichte der Menschheit*, in which he claimed that the Hungarians would probably disappear altogether in the sea of Germanic and Slavic peoples and that their language would face extinction. This prophecy caused much heart wrench and torment among Hungarian intellectuals and was the chief cause of pessimism about the future of the country. Thanks to inter alia for the successful Reform movement, the use of the Hungarian language gradually gained ground in schools and establishments for higher education. The crowning success came in 1844 when a bill was passed in Parliament making the use of Hungarian legally binding in all public transactions (Czigány 1984).

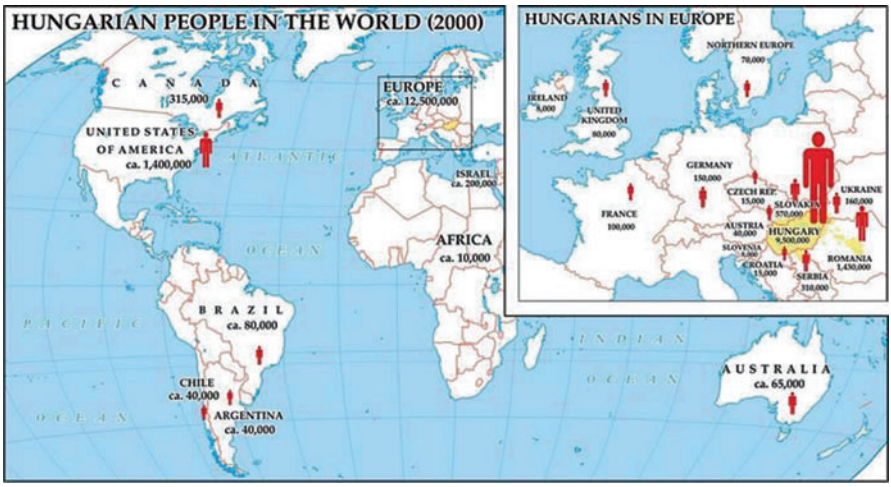
This study is intended (as did Themistoklis Aravossitas in his thesis in 2016) to draw parallels between the Romantic vision of the "death of the nation" (nineteenth-century Hungary) and the contemporary reality in the Hungarian diaspora (twentieth

and twenty-first centuries). In both cases, even under completely different circumstances, Hungarians consider the preservation of their identity, language, traditions, and culture an absolute priority.

The primary aim of this chapter is to outline the most important centers of Hungarian schools and heritage language teaching in North America, focused mainly into Canada. In this study, the following topics will be described: Hungarian churches, Scout movement, folk dance groups, and nonprofit organizations. These are the key elements in preserving ethnic identity in the Western Hungarian diaspora.

The Hungarian Diaspora

We can consider two main groups of the Hungarian or Magyar diaspora. The first one is those who are autochthonous to their homeland and live outside Hungary since the border changes of the post-World War I era. In consequence of the Treaty of Trianon in 1920, 3.3 million Hungarians found themselves outside of the new borders. The other main groups are the emigrants who left Hungary at various times (e.g., the Hungarian Revolution of 1956).



Regarding North America, according to the 2013 US Census, there were 1,468,069 persons of Hungarian ancestry in the United States. In Canada there are 316,765 Canadians of Hungarian ancestry (2011 Census).

Total population	
316,765 (by ancestry, 2011 Census)	
Regions with significant populations	
Ontario	151,750 (1.3%)
Alberta	48,655 (1.48%)
British Columbia	43,515 (1.12%)
Saskatchewan	24,400 (2.5%)

(*continued*)

Total population	
Quebec	16,490 (0.23%)
Newfoundland and Labrador	245 (0.05%)
Prince Edward Island	415 (0.30%)

Hungarian Canadians (source: Wikipedia)

History of Hungarian Canadians

The Hungarian connection to Canada can be traced back to 1583, when the English explorer Sir Humphrey Gilbert embarked on a search for the Northwest Passage that took him and his crew to the shores of Newfoundland. Enlisted as his chronicler was the well-known sixteenth-century Hungarian poet and humanist Stephen Parmenius of Buda, whose impressions of the New World were committed to posterity before he drowned off the coast of Newfoundland in August of that year (Cap 2009).

Hungarians arrived to North America in different waves of immigration. The first wave of immigrants (almost two million) arrived during the second half of the nineteenth century, primarily to escape increasing poverty in the Austro-Hungarian Empire and to find greater economic opportunities abroad.

The first Hungarians arrived in Alberta in 1866 with Count Paul Oscar Esterhazy, who wanted Hungarians to resettle after they had immigrated originally to Pennsylvania. In 1885, the Hungarian immigrants established several settlements in the eastern region of Saskatchewan. One of them was Esterhaz colony which still exists to this day. In 1888, a new settlement was founded near Esterhazy, which was named Kaposvár (now part of Esterhazy). By 1902, these two settlements had over 900 people. Other Hungarian settlements are Stockholm (in Hungarian *Sokhalom*), Otthon ("Home"), and Békevár ("Peaceburgh"). A larger influx of immigrants with 300 people into Alberta is also recorded in 1914–1915.

The first wave of the Hungarian immigrants reached Manitoba in 1885, many of whom settled in or near Winnipeg. In 1906, the Hungarian Presbyterian Church was established there. The first Hungarian newspaper in Canada was published in Winnipeg in 1905 entitled *Kanadai Magyarság* ("Canadian Hungarians"). In Ontario, the first Hungarians (60 people) arrived in Welland in 1906. The first Hungarian society was established in Hamilton in 1907.

By the end of World War I, the conditions for international migration had altered. The United States, hitherto the top destination, tightened its policies, introducing an origin-based quota system, which temporarily increased the number of minority Hungarian communities in the twentieth century going to Canada (25,000–30,000 in 1924–1930) (Papp 2011, 643).

In Saskatchewan by 1921, the Hungarian population grew to 8946 and in 1931, to 13,363. Significant Hungarian populations existed in the Saskatchewan settlements like St. Benedict, Prud'homme, Yellow Creek, Zichydorf, East Central, Cudworth, Whitewood, and Mistatim. Later Hungarians settled down in the northern part of Saskatchewan; close to Wakaw, there was the Buda School District. West of Wakaw

was the Dunafoldvar district (named after Dunaföldvár), and south of Wakaw was Matyasfold (Mátyásföld "Land of Matthew").

In 1931, more than 1000 Hungarians lived already in Hamilton, Toronto, and in Welland, Ontario. There were significant Hungarian populations in Brantford, Kitchener, Oshawa, St. Catharines, Niagara Falls, and Port Colborne. In 1931, three-fourths of the Hungarian-Canadian population lived in Ontario. Two Hungarian newspapers were established in 1933: the *Kanadai Magyar Újság* and the *Wellandi Kisújság*.

At the end of World War II, the International Refugee Organization (IRO) managed, between July 1947 and the end of 1951, to coordinate the settlement of a million displaced persons (DPs) in refugee camps in Germany and Austria. According to IRO figures, some 17,000 people of Hungarian origin were sent to the United States, Canada taking 16,500 such Hungarian citizens between 1946 and 1955 (Papp 2011, 644).

In 1949 a so-called Delhi & Tobacco District Hungarian House was dedicated in Delhi-Tillsonburg, Ontario. The center was initiated by Paul Rapai in 1947. Forty percent (about 1500 people) of the tobacco factory was Hungarian.

Finally, there is the post-1950 era in Hungary which precipitated another influx: tens of thousands of refugees (6000 in Ontario) were accepted after the Hungarian Uprising of 1956. 1956–1957 also saw a large wave of Hungarian migration to Prince Edward Island and probably the largest ever. A special Emergency Relief Committee was established to manage the arrival of Hungarian refugees. In addition to a reception center which was established in Falconwood, a number of other groups participated in supporting the settlement of the Hungarians.

Jim Prentice, Minister of the Environment in Canada, announced in 2010 the designation of the Refugees of the 1956 Hungarian Revolution as a national historic event. "The arrival of thousands of Hungarian refugees helped to shape Canada's model for the reception of refugees and helped Canadians adopt a more receptive attitude towards immigrants," said Minister Prentice. "This event of national historic significance opened doors for other refugees wanting to live in Canada."

The Hungarian emigration did not stop there. Annual numbers of emigrants up to the change of system, legal or illegal, ranged between 3000 and 6000: altogether some 130,000 Hungarian citizens left between 1960 and 1989 (Papp 2011, 645).

Another new issue is the Roma immigration from Hungary which began to increase in Canada from 2008. In 2011, Roma asylum seekers from Hungary numbered 4400.

Hungarian Language Maintenance and Its Challenges

"The decisive role in preserving ethnic identity in the Western Hungarian diaspora is played by the Churches, the Scout movement, and the weekend Hungarian schools that they run Organization of Hungarian-language religious congregations began towards the end of the nineteenth century" (Papp 2011, 652). "The Catholic and Protestant Churches as well as the Hungarian clubs, were instrumental in organizing

schools at the elementary level" (Hegedűs 1980, 79). Nonprofit organizations and folk dance groups are also key players in this question.

The Hungarian Churches

Today 11 Hungarian Catholic churches exist in Canada. We can count nine Roman Catholic in Alberta, Calgary, Hamilton, Montreal, Manitoba, Toronto Vancouver, Welland, and Windsor and two Greek Catholic churches in Courtland and Welland. As for other Hungarian denominations (Presbyterian, Baptist, Reformed), we can find congregations in Calgary, Delhi, Kelowna, Kitchener, Montreal, Toronto, and Vancouver.

"In the interwar period the most important immigrant institutions of Hungarian-Canadian society continued to be the Churches" (Dreisziger 2000, 243). The churches play an essential role in maintaining ethnic or national awareness in the Hungarian diaspora as the challenges of assimilation are felt most strongly in the community life. The Magyar ethnic Schools have always been closely associated with Hungarian-Canadian churches. Their purpose was twofold, the religious education of children and the passing of the Hungarian heritage onto the second generation; they were designed to supplement the education children received in the regular Canadian school system (Dreisziger et al. 1982, 122).

There have been different types of Hungarian instruction: late afternoon, weekend, and summer schools. Attempts to establish bilingual (Magyar-English) school had taken place even before 1914 but without much success (Dreisziger 2000, 245). Nevertheless, weekend schools provided training in Hungarian language and taught reading, composition, and history at the elementary level. The most active Roman Catholic promoters of the school movement were the Sisters of Social Service, mainly in the Prairies and Central Canada (Dreisziger et al. 1982, 123).

As for the churches, it can be addressed that there has been problems, not only with replacing clergy (especially for the Catholics), but with retaining the congregation when the number of Hungarians is declining. There is sometimes debate within the diaspora churches about the relative emphasis to be placed on keeping up the faith or on sustaining the Hungarian community (Papp 2011, 653). Like the organization of congregations, the establishment and maintenance of schools has also been plagued by problems. Hungarian Canadians' geographic and religious atomization made stable, good quality schools feasible only in the largest centers. One problem is the attitude of parents, some of whom did not believe in sending their children to ethnic schools. Another factor is the distance, especially when instruction is held in another part of the city. Then there is the shortage of qualified teachers, arising from the fact that members of the teaching profession were virtually excluded from Canada. As a result, the task of teaching often devolved on an already overburdened priest or minister, a minister's wife, or volunteers whose qualifications may not have been the best (Dreisziger et al. 1982, 123). As Hajnal Ward also noticed in her article (2006: 188), one of the biggest problems of Hungarian education in diaspora has always been the lack of teacher training. In the absence

of appropriate teacher training and recruitment, Hungarian schools tend to rely on luck, and it oftentimes happens that the teacher is an occasional random neighborhood resident, not qualified, but an enthusiastic amateur. Another important question is whether weekend courses can contribute in a broader sense to social integration and complement the lives of young people in schools not taught in Hungarian.

In this question, one big challenge for most church or voluntary schools is to recruit suitably qualified teaching staff. Another is to have suitable teaching materials, where Hungary can provide only a measure of support. There is still aversion in some places to textbooks from Hungary or even to adaptation of them to local needs. Since the 1970s, materials for weekly tuition prepared jointly by educators in Hungary and from Western communities have been published by the International Society for Hungarian Language and Culture (Mother-Tongue Conference) (Papp 2011, 654).

Currently the Balassi Institute also works on teaching materials for Hungarian diaspora. This institute is a worldwide nonprofit cultural organization funded by the Ministry of Education and Culture of Hungary. Balassi spreads and promotes Hungarian language and culture abroad and also plays a key role in developing and attaining Hungary's objectives in the area of cultural diplomacy. As an organizational hub, it coordinates and directs all activities provided by Hungarian institutes abroad. As Balassi is a center for education and scientific cooperation, it fulfills a supporting, coordinating, and funding function in the international network of Hungarian Studies institutions and in the teaching of Hungarian as a foreign language. Its foremost task is not only to develop teaching materials for nonnative speakers but also to provide appropriate educational resources to teachers of Hungarian as a heritage language abroad. Other than the organization of seminars, conferences, and training sessions, the publication of professional journals, e-textbooks, and e-books also forms a vital part of the institute's mission. They edited a colorful series for Hungarian children living in diaspora and also provide learning opportunities either 10 months or 2–4 weeks in duration which can be attended by scholarship or payment of tuition.

The most recent step from the Hungarian Government is the launch of Hungarian diaspora or Kőrösi Csoma program`. This program helps Hungarian communities around the world to maintain their Hungarian identity and language. Since 2013, each year 100 young Hungarians were sent to Canada, the United States, Australia, Western Europe, and South America and elsewhere to assist the local Hungarian communities for an average 9 months. Similar, but concerning the Magyar diaspora in Carpathian basin the Petőfi program, just started in 2015.

Scouting Movements

Other than the churches, the Scouts support most of the weekend Hungarian schools with other voluntary bodies serving the Hungarian diaspora in the West. Organization of the Hungarian Scout movement began in 1945, when the Hungarian Scouts Association formed in 1912 was revived in the refugee camps. Troops were formed

in the camps, assisted by the Teleki Pál Scout Association formed in 1946, and spread among those who immigrated to the United States, Canada, etc. The spread of the Scout movement in the United States began with Gábor Bodnár and his troop, and the Federation moved to headquarters in Garfield, NJ. It continued to strengthen over subsequent decades and today involves 4000 Scouts in 70 troops, having peaked in the 1980s with 6200 Scouts in 84 troops.

One of the big challenges is the rule that only those conversant with the Hungarian language may take part, with the result that the declining numbers of Hungarians and the pressures of assimilation make recruitment increasingly difficult (Papp 2011, 654). Another difficult issue is, as Gábor Tarján (2016) states, "Today [it] also happens that a scout from a recent emigrated family speaks better Hungarian than the second generation Scout leader."

According to figures published in 1974, half of the 82 Hungarian language schools were directly operated by the Scouts Associations. The leadership training programs of the association have always been important to language maintenance. The program begins with those 14-year-olds who aspire to become patrol leaders. To become eligible to attend leadership camp, the candidate must pass a series of tests in Hungarian history, literature, and geography. The final examinations for the scoutmaster troop leader category require a preuniversity level of knowledge of Hungarian literature and history. The association organized week-long summer camps for the study of Hungarian culture (Hegedűs 1980, 76).

Folkdance Organizations

Táncház (literally "dance house") is a "casual" Hungarian folk dance event (as opposed to stage performances). It is an aspect of the Hungarian roots revival of traditional culture which began in the early 1970s and remains an active part of the national culture across the country. Ethnic Hungarians outside of Hungary are also celebrated by this movement. In recognition of the revitalization and safeguarding efforts of the *táncház* method in teaching traditional dancing, it has been inscribed on UNESCO's List of Intangible Heritage of Urgent Safeguarding in 2011.

Hungarian folk dance in Canada had a total of at least 12 groups and around 500 members; the most populous are Kodály Ensemble in Toronto and Kapisztran Folk Ensemble of Winnipeg with over 60 members. The primary aim of Canada's Hungarian folk dance groups is the preservation of Hungarian folk and traditions to the Canadian public. It is also serves for community survival as a social vehicle for keeping young people in the Hungarian community. Most of the groups were originally founded by various Hungarian clubs or associations and functioned initially within the bounds of the founding organization. Today Canada's Hungarian dance groups are by and large artistically independent; however, their community ties are still very much evident. More than half of them hold practices still at Hungarian churches or clubs (Dreisziger 1993, 73), and traditional folk dance is often an integral part of heritage school instruction.

Nonprofit Cultural Organizations

Besides the ethnic churches, Hungarian-Canadian society had other immigrant institutions. Three of these are worthy of mention: the mutual benefit associations, the Hungarian language press, and the national federations of Hungarian organizations (Dreisziger 2000, 244). One central question for schools and other Hungarian associations was whether they could cooperate and how far they took note of one another. The operating logic of some includes keeping up a common umbrella organization, while others have started to form networks recently and bodies representing special interests (Papp 2011, 655).

One of the first nationwide federations of organizations was the Kanadai Magyar Szövetség (Canadian Hungarian Federation or CHF) established in 1928 in Winnipeg, but it ceased to function by the early 1930s.

The foundation that distributed the largest sum is the Canadian Széchenyi Society, founded in 1963 and directed by J. Fulopp and Laszlo Duska. Between 1964 and 1972, the Széchenyi Society's "Hungarian Educational Committee" collected and distributed close to $50,000, supporting not only the Montreal Hungarian program but also dozens of other cultural and scholarly activities. Since 1970, when the idea of a Hungarian chair at the University of Toronto was conceived, the Széchenyi Society raised over $190,000 for that purpose (Vardy 1975, 113).

The Rakoczi Association founded in 1953 as an organization dedicated to maintaining Hungarian cultural traditions in Canada and helping the Hungarian-Canadian community to establish roots in their new adopted homeland. The first president and founder, Miklos Korponay, was dedicated to building the foundation into a strong representative and charitable organization for the Hungarian community in Canada. In 1976, the association officially became the Rakoczi Foundation. The Foundation has since become a pillar of the community in its commitment to students through scholarships and grants to organize conferences at the University of Toronto and other Canadian educational institutions. The foundation has published books and provides assistance to maintain Hungarian cultural and language programs at high schools and universities in Canada. The Foundation's principal fund-raiser is the Rakoczi Gala Ball and Dinner, held each year in January.

The Hungarian Helicon Society (HHS) was founded in 1951 by Hungarians who immigrated to Canada after World War II. Their goals were threefold: to preserve and promote Hungarian heritage in their new home, Canada; to introduce Canadians to Hungarian culture and history; and finally to ensure that second- and third-generation Hungarian Canadians will know their roots, mother tongue, history, and culture of their parents' homeland. To achieve these goals, HHS promotes Hungarian education and organizes many cultural and social events, such as lectures, exhibitions, concerts, and the annual Helicon gala ball. The main focus of HHS is to support, promote, and finance Hungarian education through Hungarian Language Classes for Adults, Accredited Hungarian Language Proficiency Examinations, the Hungarian High School Academy Program, and Scholarships at the University of Toronto.

The Hungarian Studies Association of Canada (HSAC) is a multidisciplinary scholarly organization devoted to the study of Hungary, Hungarian society, culture, and history. Established in 1985, HSAC sponsors annual conferences, supports publications by members, and issues a newsletter on a regular basis. In addition, the internationally noted scholarly journal Hungarian Studies Review is edited and published under the aegis of HSAC.

Other political and professional umbrella organizations that formed earlier in the United States include the American Hungarian Foundation, the American Hungarian Educators' Association, the American Hungarian Foundation, the American Hungarian Association, the Hungarian American Coalition, the Hungarian Human Rights Foundation, the Hungarian Studies Association, the Hungarian Communion of Friends, and the Association of Hungarian Teachers in North America (MITE). The primary purpose of these umbrella organizations and their members is to preserve and encourage use of the Hungarian language and culture.

Hungarian Heritage Language Schools in Canada

In his study, Tamás (1966) describes three periods of Hungarian schools in Canada: 1892–1940 "upswing phase," 1941–1956 "setback phase" on account of World War II and economic crisis, and finally from 1957 "fresh start phase." After his survey, in the first period, 31 Hungarian ethnic schools existed (run mainly on Saturday) and 30 summer schools. More than half of the schools were promoted by the Sisters of Social Service. In general, we can say that in all examined period, Magyar schools were mainly organized by the Catholic, Reformed, or Lutheran parishes and just few of them were run by an association. In Montréal one school was operated by the Commission des Écoles Catholiques de Montréal and the Hungarian Parish together. Sixty-two percent of the schools were formed after 1957, but after the statistics, in the 1960s, just 5% of the children who had Hungarian origin went to ethnic school.

Province	1892–1940	1941–1956	1957–1966
Alberta	Calgary (1932)		Calgary (1960, 64)
	Lethbridge (1934)		Edmonton (1958, 64)
Columbia			Vancouver (1964)
Manitoba	Winnipeg (1926)		Winnipeg (1958, 63)
Ontario	Hamilton (1930)	Hamilton (1953)	Hamilton (1953)
	Kitchener (1930)	Courtland (1951)	Delhi (1960)
	Oshawa		Courtland (1951)
	Toronto (1939)	Toronto (1956)	Toronto (1956)
	Welland (1926)	Welland (1949)	Welland (1949)
	Windsor (1928)	Windsor (1965)	Windsor (1965)
		Ottawa (1953)	Ottawa (1953)
			Guelph (1965)
			Kingston (1963)

(*continued*)

Province	1892–1940	1941–1956	1957–1966
Québec	Montréal (1930)	Montréal (1933)	Montréal (1933, 61)
Saskatchewan	Békevár (1903)		Regina (1962)
	Kaposvár, Esterhaz (1892)		
	Otthon (1894)		
	Regina (1932)		
	Stockholm (1917)		

Nowadays with the help of different Canadian School boards, Hungarian heritage language learning is starting to open up new solutions to survive. One good example is that the Canadian Ministry of Education established Ontario's "Heritage Languages" Program in 1977. The International Languages Program (Elementary) operated by the Toronto Catholic District School Board (TCDSB) gives children a valuable opportunity to learn another language and culture. The Board, in cooperation with several community organizations, was piloting "Heritage Languages" classes for some 5700 children in 14 schools in the beginning. This Program is provided outside school hours unless the parents of at least 67% of the children in a school request that a program be established during an extended school day. The school day is then lengthened to accommodate the International Language classes. To establish International Language classes outside school hours, the regulations require an enrolment of at least 23 children. The Board has also established the International Languages (Elementary) Advisory Committee as a means of providing community input for the program. International Language Centres offer classes during the regular school day, as well as after regular school hours (mostly on Saturdays).

In Quebec since 1978, a similar program exists (Programme d'enseignement des langues d'origine (PELO)) and from 2012 Activités de culture et de langue d'origine (ACLO), but unfortunately the Hungarian language never took part in this initiative.

Previously, the operation of the Toronto schools was coordinated by the Hungarian School Board, founded in 1971. The board has organized summer camps where children have received intensive instruction in the Hungarian language. It has also published textbooks (called "Kis Magyarok") used by the Saturday schools in addition to being written by the teachers themselves (Hegedűs 1980, 79).

The Government of Alberta recognizes that parents have the right to choose a private school for their children and has provided financial support for private schools since 1967. There are over 250 private schools and private Early Childhood Service providers in Alberta. In this province, heritage language schools offer programming for students in Early Childhood Services to grade 12. Heritage language schools may use Alberta Education-approved courses to offer the eight provincially developed international language programs. Funding may be provided through the Credit Enrolment Unit (CEU) funding system for these provincially authorized courses or via Alberta Education-approved locally developed/authorized high school courses.

Let's see today's Hungarian heritage language schools:

Alberta

The Bethlen Gábor Hungarian Language School promotes an understanding and preservation of the Hungarian language, heritage, and culture through language courses taught in an educational setting for the benefit of students residing in Calgary, Alberta. They offer progressively structured language courses at beginner, intermediate, and advanced levels. The goal of our Hungarian language courses is to establish basic language competency and an understanding of Hungarian history and culture in a relaxed, friendly, and fun-filled environment. Language proficiency is best developed in meaningful contexts of activities and tasks in which the language is used, but academic credit will not be granted upon completion of the courses. Classes are held once per week on Sunday afternoons for 9 months (mid-September–mid-June), each class is 90 min, and courses are 50$/semester. In the 2015–2016 school year, 35 kindergarten age children, 35 pupils, and 15 adults studied Hungarian language and culture in this school.

St. Emeric Hungarian School is a private school in Edmonton providing education operated under the authority of the Catholic Hungarian Association. This heritage language school uses Alberta Education-approved courses to offer developed international language programs and the Credit Enrolment Unit (CEU) funding system. The main goal of the school is the instruction of the Hungarian language which includes the development of Hungarian speaking and writing skills and rising interest about Hungarian traditions and habits and Hungarian national history, geography, folk art, and poetry. These objectives are to be achieved through age groups and students' proficiency levels. Fifteen academic credits will be granted upon completion of 3 years of classes. Classes start on Saturday at 9 am. In the 2015–2016 academic years, 38 little students learnt in this school Hungarian language.

British Columbia

The Hungarian school in Vancouver started in the fall of 2000 within the framework of re-hosting the First Hungarian Reformed Church of Hungary as the Dörmögő Dömötör School. Its purpose was twofold: passing our roots and language skills onto younger generations and contact search with new families with small children. In 2004, the Calvin Hungarian National Association was established, which is a nonprofit organization, aimed toward school maintenance and to ensure a more successful and organized operating conditions.

Hungarian classes are geared toward children who already speak and understand Hungarian. The school year starts in September and is separated into two phases: the first phase is from September to December (ending at Christmas); the second phase is from January to June (ending at Father's Day). Classes are on Sunday mornings from 10 to 11 am. Tuition fees are as follows: one child, 20/month; two children, 30/month; and three children, 40/month. This year 35 kids participated in language instruction.

Classes are currently offered on different levels:

- Kindergarten (ages 3–6) – Hungarian folk songs, nursery rhymes, and games
- Elementary level: beginner group (ages 6–8) – Hungarian alphabet, Hungarian reading, and writing skills
- Intermediate group (ages 8–10) – continuous reading and writing in Hungarian
- Junior high (ages 10–14) – Hungarian literature, grammar, history, and geography
- Hungarian language classes for beginners (ages 7–12)

The Calvin Hungarian Educational Association together with the ELTE-ITK of Budapest – the Centre for Foreign Languages of the Eötvös Loránd University in Budapest, Hungary's largest and internationally most recognized institution for language examinations – jointly organizes the Hungarian as a second-language exam in Vancouver. The "Szent László Népe" Hungarian School at Lady of Hungary church in Vancouver was started 30 years ago. The Sunday school is open between 9:30 and 11:00 wherein kids between the age groups of 3–6 attend kindergarten, while those aged 6 and 7 attend the school. This year they had 20 children.

Okanagan Hungarian School started in 2014 by the help of the Kőrösi Csoma program. Language classes were held in the Hungarian Hall on Tuesday and Thursday with 18 children. Instruction is completed by violin and folk dance teaching. Adult courses are also available on Friday.

Ontario

Saint Elizabeth Elementary Hungarian School was started in 1935 by the Sisters of Social Service, today joined to the Toronto Catholic Board School System, one of the biggest Hungarian ethnic schools in Canada with its 200 students: three kindergarten groups, 1–8 grade separate classes, and special class for those who are learning the Hungarian language. The school has its own music teacher and choral. Classes are held on Saturday morning.

The Arany János Hungarian Week-end School was established in 1975 and developed from the former Family Circle operating in the Hungarian Cultural Centre. Regular subjects taught in the morning were followed by cultural activities in the afternoon. These included choir, music, embroidery, egg painting, pottery, folk dancing, and practices to perform at various celebrations. In 1990, the federal government withdrew support from foreign language programs, and an alternative solution was sought out through the Toronto School Board, allowing the classes to continue. Today Arany János Iskola has second- and third-generation children, children of mixed marriages, and children of refugee families, as well as some New Canadians. Classes begin on Saturday at 9:30 a.m. and end at 12:00 p.m. In 2015/2016 year, the school was operated with 45 children. The Ottawa based "Oskola" is a Hungarian school providing classes for 35 children between the age of 4 and 14 on Saturday morning hosted by Notre Dame High School which took part in Ontario International Languages – Elementary Program. In Ontario, other

cities have also tried to maintain the Hungarian language and culture within the Catholic Board and International Languages Program. St. Francis of Assisi School in Guelph with 26 children, Crestview Public School in Kitchener with 30 children, and Catholic Central High School in Windsor with 25 children are organizing Hungarian school on Saturday morning. In the latter and in Hamilton, the Windsor-Essex County Catholic School Board is the sponsor of the Hungarian language education and its International language learning program. This charge-free education is designed for every interested person between 5 and 14 years; no previous knowledge or Hungarian background is required. In Hamilton Hungarian classes were held every Tuesday evening (5:30–8:00 p.m.) with 39 children. The Hungarian School in Mississauga welcomes students between the ages of 4 and 14. Classes run every Saturday from 9:00 a.m. to 12:30 p.m. The school is organized not only to teach students Hungarian but to also educate them of Hungarian history, arts, and traditions by a well-trained visual art mentor teacher and learning through the arts program. Classes were held at St. Jude Separate School with 26 kids this year.

Québec

The Hungarian School of Montreal was founded by the Social Sisters in 1933. Today the school is part of the "Youth House" of Our Lady of Hungarian Parish. Classes are on Saturday mornings and adult courses are also available. The Hungarian United Church also organizes Hungarian heritage school (Fehér Mihály Református Iskola) on Sunday from 9 a.m. to 12 p.m. The two schools operate with 20 kids.

Saskatoon

The major concern of Saskatchewan Intercultural Association (SIA) became the preservation of heritage languages. In 1983, the association established the Multilingual School in cooperation with the Catholic School Board. Until 2015, the school included Hungarian heritage language instruction with the help of the Hungarian Society of Saskatoon which is a nonprofit organization representing the Hungarian community of Saskatoon since 1949. This school was attended by around ten children. The Hungarian school was functioning actively until last year, but they discontinue in 2016.

Manitoba

In Winnipeg, the Hungarian school was revived by young Hungarians participated in the Kőrösi Csoma Program. In 2014, classes were held on Saturday morning in the St. Istvan Hungarian Hall by the presence of seven kids.

Hungarian High School Education and University Programs

"While Hungarian immigration to Canada has been considerable, Hungarian studies programs at Canadian institutions of higher learning have never been able to compete with their counterparts in the United States" (Vardy 1975, 107). The only Hungarian high school program has been established in Toronto, Ontario.

In 1961, the Hungarian Helicon Society formed a Helicon School Committee which helped develop an extracurricular program that offered Hungarian classes for high school students. In 1969, the Helicon School became recognized by the Toronto Board of Education as a credit course program, and then in 1994, the Separate School Board in Toronto also started to support Hungarian credit courses. Currently, over 40 students in grades 9 through 12 are taking advantage of the opportunity to study Hungarian literature, grammar, and history in school. The school plays an important part in educating first-, second-, and third-generation Hungarian Canadians and also other members of our multicultural community who are interested in Hungarian heritage. The high school courses are offered at the "Torontoi Magyar Gimnázium" or "Helikon Iskola" which operates under the umbrella of the Toronto Catholic District School Board's (TCDSB's) International Languages Program, and students are awarded high school credits, which they can use toward the completion of their Ontario Secondary School Diploma. The program is open to all students of any faith including those who attend non-TCDSB schools (the credits are accepted by other Ontario school boards, including public school boards and private schools). The Hungarian Helicon Society also offers Hungarian language classes for adults. The courses focus on grammar, vocabulary expansion, and conversation but also include some reading and writing in Hungarian. Classes are held for students in grades 9 through 12 on Saturday mornings from 9 a.m. to 12:30 p.m. at Senator O'Connor Secondary School from mid- to late-September until the end of May.

Since 2003, the Budapest-based Centre for Foreign Languages (Idegennyelvi Továbbképző Központ or ITK) joined forces with the Hungarian Helicon Society to offer Accredited Hungarian Language Exams in Toronto. In November 2006, the Helicon Society became the first and only accredited site in North America for these examinations.

Initial attempts to introduce university courses on Hungarian language, literature, history, and the cultural value of these disciplines began in the 1960s, resulting only in half-measures or temporary solutions (such as courses offered on an annual basis). Without permanent funding, Hungarian courses were at the mercy of university administrators. No university showed a willingness to integrate Hungarian into its curriculum. According to statistics from the early 1970s, Slovak language and literature were taught at seven Canadian universities, Latvian at six, and Hungarian at none (Bisztray 1990, 19).

Prior to 1964, no Hungarian program at the university level seems to have existed in Canada. The first Canadian Hungarian studies program was established at Montreal's Loyola College under the direction of Prof. Heckenast. It was sponsored by the Széchenyi Society and comprised basic courses in Hungarian language,

literature, and history. The Loyola program functioned for 6 years (1964–1970), in the course of which it had about 250 registered students in one or another of its courses. By 1970, it was terminated, partially because of a lack of sufficient interest and partially because the Széchenyi Society terminated its financial support (Vardy 1975, 108).

In the early 1970s, the idea of an endowment fund was conceived to secure the continuous operation of a Hungarian chair. The choice of location was obvious: the University of Toronto, Canada's most prestigious institution of higher learning, situated in a city with the largest Hungarian community in the country. The Hungarian Studies chair was established in 1978, the first such chair to be created through the joint efforts of one of Canada's immigrant communities and the Canadian government anxious to promote multiculturalism. The program's Hungarian sponsors had hoped to fund a chair of Hungarian history but certain members of the U. of T.'s history department opposed the idea and the university's administration decided to establish a chair of language and literature studies. For administrative purposes, the chair was placed in the Department of Slavic Languages and Literatures (Dreisziger 2013, 229). During the first decade, Hungarian courses "reached and affected" approximately 250 students (Bisztray 1990, 24).

Today, Hungarian Studies at the University of Toronto is part of the Centre for European, Russian, and Eurasian Studies (CERES) in the Munk School of Global Affairs and includes major and minor programs for undergraduate students. Hungarian studies at the University of Toronto focus on the language, literature, cinema, and culture of Hungary and on the international role of Hungary and Hungarians – particularly on Hungarian immigration to Canada. This is the only Canadian university where Balassi Institute sends every year a guest professor to teach Hungarian culture. Another Hungarian University program is available in Alberta. The Wirth Institute for Austrian and Central European Studies was originally established in 1998 upon an initiative by the Austrian Federal Ministry of the Sciences, the Austrian Ministry of Foreign Affairs, and the Austrian Conference of University Presidents as the "Canadian Centre for Austrian and Central European Studies." Subsequently the center also received the support of the governments of Croatia, the Czech Republic, Hungary, Poland, Slovakia, and Slovenia. Renamed the "Wirth Institute for Austrian and Central European Studies" in October 2003 in recognition of Dr. Manfred and Dr. Alfred Wirth's generous endowment, their principal mandate is to raise the profile of Central Europe and Central European Studies in Canada and to provide a leadership role in a network of cooperation in this field with other Canadian universities. The Institute undertakes hosting one or two visiting researchers and doctoral students from Hungary per year.

At beginning in the fall of 2015, the University of Manitoba and its Department of German and Slavic Studies have offered Hungarian language classes every other year. A graduate exchange student from Szeged University (Hungary) teaches language classes.

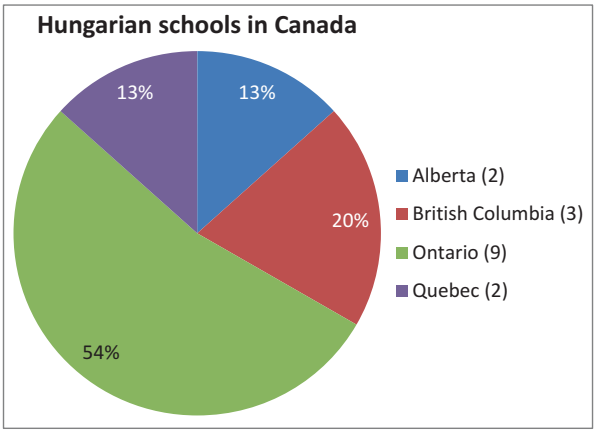
The State of Hungarian HLE in Canada: Analysis

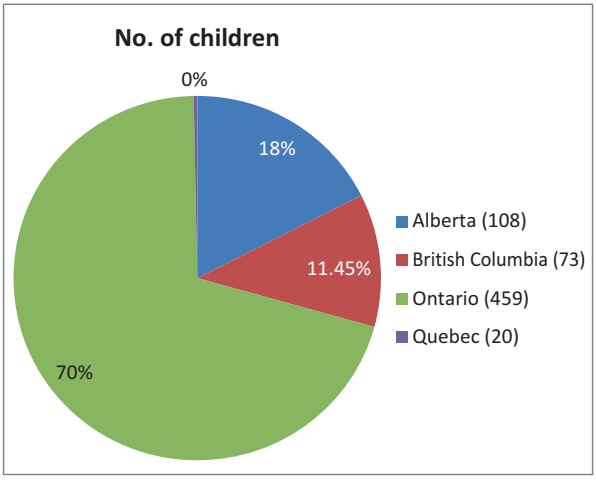
The following chart summarizes today's Hungarian heritage language schools in Canada (2015–2016 year):

Hungarian programs (preschool and elementary)	Type of organization	Operation days	No. of children
Bethlen Gábor, Calgary, AB	Community	Sunday afternoon	70
St. Emeric, Edmonton, AB	Private	Saturday morning	38
Dörmögő, Vancouver, BC	Community	Sunday morning	35
Szt. László népe, Vancouver, BC	Community	Sunday morning	20
Kelowna, BC	Community	Tuesday, Thursday	18
St. Elizabeth, Toronto, ON	Community and boards of ed.	Saturday morning	200
Arany János, Toronto, ON	Community and boards of ed.	Saturday morning	45
Oskola, Ottawa, ON	Community and boards of ed.	Saturday morning	35
Guelph, ON	Community and boards of ed.	Saturday morning	26
Kitchener, ON	Community and boards of ed.	Saturday morning	30
Windsor, ON	Community and boards of ed	Saturday morning	25
Arany János, Hamilton, ON	Community and boards of ed.	Tuesday evening	39
Mississauga, ON	Community and boards of ed.	Saturday morning	26
Magyar Iskola, Montreal, QC	Community	Saturday morning	10
Fehér Mihály, Montreal, QC	Community	Sunday morning	10

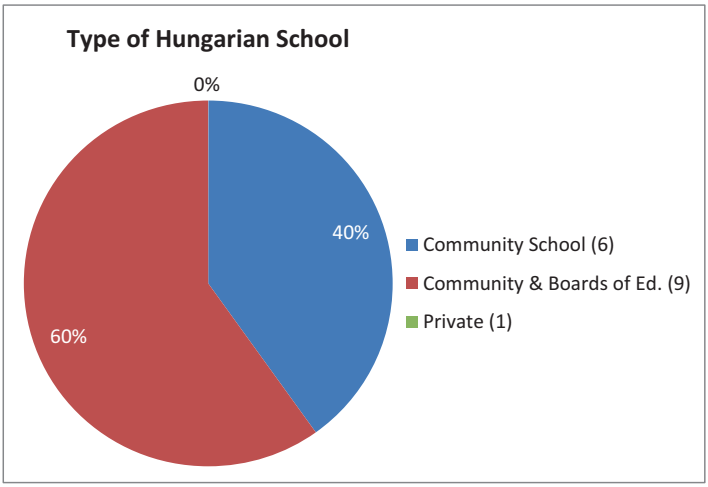
Hungarian programs (secondary)	Type of organization	Operation days	No. of children
Helicon Gimnázium, ON	Community and boards of ed.	Saturday morning	33

The dispersion of the Hungarian schools is a perfect reflection of the Canadian 2011 Census regarding Hungarian ancestry. Almost half of all Canadians with Hungarian origin live in Ontario: 151,750 or 48%. Present survey shows that the province of Ontario has the largest number of Hungarian heritage school with the only one high school and university full program. No wonder that 70% of the kids with Hungarian roots are taking part of Hungarian instruction in Ontario.

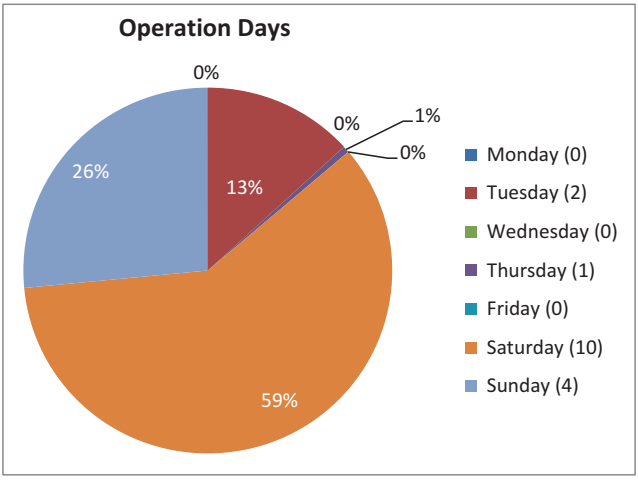




Churches play an important role in maintaining ethnic or national awareness in the Hungarian diaspora. Almost all of the Hungarian schools are community organizations; nevertheless, 60% of the Hungarian school programs are taking part of the Catholic District School Board International Languages Program, and one is a private school.



Generally Hungarian classes are given on Saturday morning for 2 h. The Reformed Protestant churches have chosen Sunday for instruction, just before worship service. Smaller community-organized classes can be given other day, mainly on Tuesday evening. Only Kelowna assured classes twice a week.



Conclusion

This study is intended to draw parallels between the Romantic vision of the "death of the nation" (nineteenth-century Hungary) and the contemporary reality in the Hungarian diaspora. It is apparent that in both cases, Hungarians consider the preservation of their identity, language, and traditions and culture an absolute priority.

The primary aim of this chapter was to locate and map all community organizations and educational institutions that offer programs to Hungarian heritage teaching across Canada. Recently this school system has not been extensively studied to this point, serving the goal of maintaining the Magyar heritage. This survey shows that Hungarian heritage language schools concentrated in the province of Ontario and often associated with Canadian School Board International Languages Program. Instruction is provided mainly on Saturday morning for 2 h.

This study does not include sections about Hungarian heritage language teachers and teaching methods; another research can be associated subsequently.

In the future, the most important task will be to prove that the instruction of Hungarian as heritage language is a viable initiative within the Canadian mosaic. To maintain the Hungarian heritage schools, not only are the support of the Hungarian community, Canadian Heritage language programs, and nonprofit organizations necessary but also the attention of parents and third- and fourth-generation Hungarians. Other areas of improvement include cooperation with Hungarian governmental programs and universities, providing annual meeting and training for Hungarian heritage language teachers and the development of a curriculum for local needs.

Bibliography

Bisztray, G. (1990). Hungarian chair at the University of Toronto: A decennial report. *Hungarian Studies Review, 17*(1), 19–28.

Cap, K. (2009). Toronto's Hungarian Community. [Internet]. [Updated 4 Nov 2009; cited 10 June 2016]. Available from: http://heritagetoronto.org/torontos-hungarian-community/

Csapo, M. (1983). Sliderule instead of sheepskin coat: Language maintenance among post-second world war hungarian immigrants. *Canadian Ethnic Studies, XV*(1), 83–92.

Czigány, L. (1984). *A history of hungarian literature: From the Earliest Times to the Mid-1970s*. Oxford: Clarendon Press.

Dreisziger, K. (1993). Hungarian community folkdance groups in Canada. *Hungarian Studies Review, 20*(1–2), 71–82.

Dreisziger, N., Kovács, M. L., Bödy, P., & Kovrig, B. (1982). *Struggle and hope: The Hungarian-Canadian Experience*. Toronto: McClelland and Stewart.

Dreisziger, N. (2000). Rose-gardens on ice-floes: A century of the Hungarian diaspora in Canada. *Hungarian Journal of English and American Studies, 6*(2), 239–258.

Dreisziger, N. (2007). *Hungarians from ancient times to 1956*. Legas: Ottawa.

Dreisziger, N. (2013). Obituaries György (George) Bisztray 1938–2012. *Hungarian Studies Review, XL,* 229–230.

Dreisziger, N. (2016). *Church and society in Hungary and in the Hungarian Diaspora*. University of Toronto Press.

Fejős, Z. (1990–1991). Az anyanyelvi oktatástól az etnikus kultúra átörökítéséig. (Magyar iskolaügy Amerikában 1890 és 1940 között). Magyarságkutatás. *A Magyarságkutató Intézet évkönyve, 1991*, 7–40.

Hajnal Ward, J. (2006). Tizenöt éves a Rutgers Egyetem Magyar Intézete. *Hungarológiai Évkönyv, 7*(1), 187–201.

Hegedűs, I. (1980). Maintaining Hungarian in Canada. In S. M. Papp (Ed.), *Hungarians in Ontario. Polyphony* (vol. 2(2–3), pp. 76–80). Toronto: The Bulletin of the Multicultural History Society of Ontario. http://www.ourroots.ca/toc.aspx?id=9228&qryID=e8b855c1-4dfd-43d5-832b-b930f08dbfae

Kosa, J. (1957). *Land of choice: Hungarians in Canada*. Toronto: University of Toronto Press.

Papp, Z. A. (2011). Some social and demographic features of the Hungarian diaspora in the West and its institutions. In N. Bárdi, C. S. Fedinec, & L. Szarka (Eds.), *Minority Hungarian Communities in the twentieth century*, *Atlantic studies on society in change 138* (pp. 642–660). Boulder/ Highland Lakes: Social science monographs/Atlantic Research and Publications, Inc.

Tamás, J. (1966). *Magyar iskolák Kanadában*. Katolikus Magyar Iskola: Montreal.

Tarján, G. Nemzedékváltás az amerikai magyarságnál. [Internet]. [Updated 2003; cited 10 June 2016], Magyar Szemle, 12(7–8). Available from: http://www.magyarszemle.hu/cikk/20030701_nemzedekvaltas_az_amerikai_magyarsagnal

Vardy, S. B. (1975). Hungarian studies at American and Canadian niversities. *Canadian–American Review of Hungarian Studies*, 2(2), 91–121.

List of Hungarian Schools Is Canada (2015–2016)

Bethlen Gábor Hungarian Language School, Calvin Hungarian Presbyterian Church, 101–14th Avenue SW Calgary, Alberta. http://www.bethlen.ca/language_school

St. Emeric Accredited Hungarian Language School, 12960 112 Street Edmonton, Alberta. http://www.szentimremagyariskola.com/

Dörmögő Dömötör Magyar Betűvető Iskola**,** First Hungarian Presbyterian Church 2791 East 27th Avenue, Vancouver, BC V5R 1N4. http://www.vanmagyariskola.ca/

"Szent László Népe" magyar iskola, Our Lady of Hungary 1810 East 7th Avenue Vancouver, BC. V5N 1S2. http://www.vancouveri-katolikus-templom.org/iskola/iskola-hu.htm

Okanagai Magyar iskola, Okanagan Hungarian Hall 1670 Ross Road West Kelowna, BC / V1Z 1L9.

Saint Edward Catholic School (1 Botham Rd, North York, ON M2N 1A9).

Arany János Hungarian School, Hungarian House 141 Sunrise Avenue, Toronto, M4A 1A9. http://aranyjanostoronto.ca/

Torontói Magyar Gimnázium/ Helikon Iskola, Senator O'Connor College School 60 Rowena Dr, North York, ON M3A 3R2**.** http://www.heliconsociety.com/html/kozepiskolai_program.html

Oskola – Ottawai Magyar Iskola, Notre Dame High School 710 Broadview Av, Ottawa, ON K2A 2M2.

Hungarian School Guelph, St. Francis of Assisi School 87 Imperial Rd. S. Guelph, ON, N1K 1Z4.

Hungarian School Kitchener, Crestview Public School 153 Montcalm Drive Kitchener, ON N2B 2R6.

Hungarian School Windsor, Catholic Central High School 441 Tecumseh Rd E, Windsor, ON N8X 2R7.

Arany Janos Hungarian School, St. Joseph Catholic Elementary School 270 Locke St. S. Hamilton, Ontario, ON L8P 4C1.

Hungarian School in Mississauga**,** St. Jude Separate School 175 Nahani Way Mississauga, ON L4Z 3J6. http://addr.ws/mississaugai-magyar-iskola-hungarian-school-in-mississauga–mississauga-ca.html

Montreáli Magyar Iskola*, Our Lady of Hungary Parish 90 Guizot Ouest, Montréal, Québec H2P 1L4***.** http://www.montreali-magyar-iskola.com/

Fehér Mihály Református Iskola, Hungarian United Church of Montreal 50 Graham Blvd., Montréal QC, H3P 2C1**.** http://fmrefi.blogspot.ca/

***

Hungarian Studies, Center for European, Russian, and Eurasian Studies, Munk School of Global Affairs, University of Toronto, 1 Devonshire Pl, Toronto, ON M5S 3K7. http://sites.utoronto.ca/hungarian/faculty.html

Wirth Institute for Austrian and Central European Studies, University of Alberta, Suite 300, Arts Building, 116 St. and 85 Ave., Edmonton, AB T6G 2R3. http://www.wirth.ualberta.ca/

Department of German and Slavic Studies, University of Manitoba, 328 Fletcher Argue Bldg. Winnipeg, MB R3T 2N2. http://umanitoba.ca/faculties/arts/departments/german_and_slavic/3078.html