
NEWSLETTER

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KRIKOS Midwest

A CULTURAL AND SCIENTIFIC
LINK WITH GREECE

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UPCOMING EVENTS

Global Hellenism

On Sunday, April 20, 1997, KRIKOS Midwest will present Professor Gregory Jusdanis, Ohio State University, in a lecture on Global Hellenism.

What can be the meaning of Hellenism today for the descendants of the early Greek immigrants to the United States, removed by distance as well as time from Greece? Are Greek-Americans in the third and fourth generation connected in any meaningful way to Greece or Hellenism? What bonds do they share with other Greek communities in Canada, Australia, Germany and elsewhere? What can it possibly mean to call oneself a Greek in today's multicultural and assimilating America? Professor Jusdanis will consider these and other questions in his attempt to examine the signification and significance of Hellenism for people living in the Hellenic Diaspora. He will argue that a global Hellenism has come in existence today, one different from the configuration of Greek identity in Greece. This transnational Hellenism, however, rather than being an exception in the Greek experience, shares the values, images and dreams of previous conceptions of Hellenism in Byzantium and antiquity.

Professor Gregory Jusdanis was born in Greece and immigrated as a child to Canada where he attended elementary and secondary school as well as university, and earned his B.A. in Classics at McMaster University (1978) in Hamilton Ontario. Upon graduation he was awarded a scholarship from the German Academic Exchange Service to study Classics at the University of Bonn.

After a period of two years in Germany he began doctoral work in Modern Greek at the University of Birmingham in England, funded by the Social Sciences and Humanities Research Council of Canada. Having completed his dissertation in 1983 he was awarded a Fellowship to conduct postdoctoral work at the University of Indiana in Bloomington. During this period he revised his dissertation which was published as *The Poetics Of Cavafy: Eroticism, Textuality, History* by Princeton University Press (1987), and began a new project on the development of Greek literature as a national institution. The resulting book, *Belated Modernity And Aesthetic Culture: Inventing National Literature*, appeared in Minnesota's "The History and Theory of Literature," the most distinguished series in the Humanities. In 1987, he began teaching modern Greek literature and culture at the Ohio State University where he has been ever since. Professor Jusdanis is currently completing a book on cultural nationalism. A recipient of a Guggenheim Fellowship and Woodrow Wilson Fellowship at the Smithsonian Institution, he has lectured widely on the topics of nationalism, multiculturalism, globalization, and Hellenism.

Rethinking Public Policy For A New Century

On Sunday, May 18, 1997, KRIKOS Midwest will present Professor Michael Bakalis, Kellogg Graduate School of Management, Northwestern University, in a lecture: *Where Have You Gone Thomas Jefferson: Rethinking Public Policy For A New Century*. In this lecture, Dr. Bakalis will discuss the current state of American alienation from the politics of both parties, and argue that we must have a new set of

guiding principles for the politics of a new century, based on some new realities that our nation faces. He will argue that the best model for new thinking comes, in fact, from some very old ideas—those of Thomas Jefferson, who was strongly influenced in his thinking by the political philosophy of Aristotle and the practical experience of Athens under the leadership of Pericles. He will then show that while Jefferson's ideas were born in 18th century America, they have applicability and relevance for 21st century America.

Doctor Michael J. Bakalis has served in a variety of educational, governmental, and private sector leadership positions. He began his career after graduation from Northwestern University by teaching at the junior high and high school levels. Upon receiving his Ph.D. from Northwestern University, he taught at Northern Illinois University. He has lectured extensively at various universities throughout the United States and abroad.

Bakalis' administrative experience has been in government and higher education. He has served as Illinois State Superintendent of Education and as Illinois State Comptroller. President Carter appointed him Deputy Undersecretary of Education in the US Department of Education where he administered the ten regional offices of the department across the United States. Dr. Bakalis' career in academic administration began at Northern Illinois University where he served as Assistant Dean of the College of Arts and Sciences. He has held positions as Dean of the School of Education at Loyola University and President of Triton College.

Dr. Bakalis has published extensively in the fields of education and public policy, and has been the recipient of numerous awards and honors, among them his selection as Illinois Administrator of the Year in 1991. He presently is on the faculty of the Kellogg Graduate School of Management at Northwestern University where he teaches in the field of public and not-for-profit management and policy and in the area of management and strategy. He is also Director of the Total Quality Schools initiative which works with the Chicago Public Schools in bringing the principles and concepts of Total Quality Management to educational environments.

KRIKOS WANTS YOU

KRIKOS Midwest encourages its members to actively participate in the activities of the organization. Would you like to organize an event or a new activity? Would you like to help with the current activities of the organization? Do not be shy, please call the president, Yiannis Kourbanis (630 983-7644) or any Board member.

GREECE'S WORLD DOCTORS

On Christmas eve in 1989, a group of Greek doctors leased a plane and flew to Bucharest with medical supplies to help the people of Romania who were facing the tanks of the collapsing regime of the tyrant Nicolae Ceausescu. Dr. Theophilos Rosenberg, who at the time was a board member of the Greek Medical Association, saw this event as an opportunity for the creation of a medical group to provide help in the Third World and to people within Greece. Following the publication of his article "Doctors of the World", a group of 150 doctors gathered at the University of Athens and founded MdM Greece, a branch of the international organization Medecins du Monde. Today MdM Greece is one of the most active international relief organizations.

MdM Greece provides short-term emergency responses to disasters like epidemics, floods, fires, earthquakes, and wars, and long-term support to

sustainable health-care programs in troubled regions. A 16 months project in Somalia involved the renovation of a hospital, the establishment of several primary health clinics, and an education program for staff and doctors running such facilities. One Greek doctor lost his life in Somalia and Rosenberg just barely escaped with his. A project in Albania involved the renovation of both general and psychiatric hospitals. In the Caucasus region, the group is planning the establishment of local industry for the production of iodized salt to prevent cretinism in children and endemic goiter in adults. In Kosovo, in cooperation with MdM USA, the group runs a dialysis center for the treatment of kidney failure, and programs for the treatment of diabetes and eradication of tuberculosis. MdM Greece has provided humanitarian aid in Iraq, Bosnia, Georgia, Armenia and Azerbaijan. The group's outlook is global, it offers help to suffering people regardless of their nationality and religion. In Azerbaijan, a Muslim country, it has renovated and equipped five new maternity clinics in the countryside, and for the past two years has kept supplied 32 medical facilities including central hospitals, pediatric clinics, and epidemiology centers.

INTER-BALKAN MEDICAL CENTER

On March 18, 1997, the Inter-Balkan Medical Center and the Henri Dunant Institute of the Greek Red Cross announced their cooperation in establishing a network of diagnostic centers in five Balkan capitals. The venture will start in Bucharest, where everything is ready for the operation of the first such diagnostic center, and similar centers will be set up in Podgorica, the capital of Montenegro, Skopje, Sofia and Belgrade. Each center will also be equipped with outpatient clinics and first aid stations. The five centers will be linked with the Inter-Balkan Medical Center of the G. Apostolopoulos group and the Henri Dunant Institute by means of an advanced communications system. The system will enable evaluation of the seriousness of each case, and when necessary, patients will be transferred to

the Inter-Balkan Center in Thessaloniki, or to the Henri Dunant Hospital in Athens.

In the US \$ 15 million venture, the Apostolopoulos group participates with 50%, the Greek Red Cross with 30%, and the Latsis group, via the Balkan Fund, with 20%.

FUNERAL ORATION OF PERICLES

Pericles was the political leader of Athens from about 460 to 429 BC, the golden period of Athenian culture and power. The Athenian road to the golden age will always have to offer valuable guidance to those seeking to build a great society. Here is how this road was described by this great Athenian.

I shall begin with our ancestors: it is both just and proper that they should have the honor of the first mention on an occasion like the present. They dwelt in the country without break in the succession from generation to generation, and handed it down free to the present time by their valour. And if our more remote ancestors deserve praise, much more do our own fathers, who added to their inheritance the empire which we now possess, and spared no pains to be able to leave their acquisitions to us of the present generation. Lastly, there are few parts of our dominions that have not been augmented by those of us here, who are still more or less in the vigor of life; while the mother country has been furnished by us with everything that can enable her to depend on her own resources whether for war or for peace. But what was the road by which we reached our position, what the form of government under which our greatness grew, what the national habits out of which it sprang; these are the questions which I may try to solve before I proceed to my panegyric upon these men; since I think this to be a subject upon which on the present occasion a speaker may properly dwell, and to which the whole assemblage, whether citizens or foreigner, may listen with advantage.

Our constitution does not copy the laws of neighboring states; we are rather a pattern to others than imitators ourselves. Its administration favors the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if to social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. This freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the elegance of our private establishments forms a daily source of pleasure and helps to banish the spleen; while the magnitude of our city draws the produce of the world into our harbor, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

If we turn to our military policy, there also we differ from our antagonists. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens; while in education, where our rivals from their very cradles by a

painful discipline seek after manliness, at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger.

Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy; wealth we employ more for use than for show, and place the real disgrace of poverty not in owning to the fact but declining the struggle against it.

Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters; for unlike any other nation, regarding him who takes no part in these duties nor as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and instead of looking on discussion as a stumbling-block in the way of action, we think it an indispensable preliminary to any wise action at all. Again, in our enterprises we present the singular spectacle of daring and deliberation, each carried to its highest point, and both united in the same persons; although usually decision is the fruit of ignorance, hesitation of reflection. But the palm of courage will surely be adjusted most justly to those, who best know the difference between hardship and pleasure and yet are never tempted to shrink from danger. In generosity we are equally singular, acquiring our friends by conferring not by receiving favors. Yet, of course, the doer of the favor is the firmer friend of the two, in order by continued kindness to keep the recipient in his debt; while the debtor feels less keenly from the very consciousness that the return he makes will be a payment, not a free gift.

And it is only the Athenians who, fearless of consequences, confer their benefits not from calculations of expediency, but in the confidence of liberality.

In short, I say that as a city we are the school of Hellas; while I doubt if the world can produce a man, who where has only himself to depend upon, is equal to so many emergencies, and

graced by so happy a versatility as the Athenian. And that this is no mere boast thrown out for the occasion, but plain matter of fact, the power of the state acquired by these habits proves. For Athens alone of her contemporaries is found when tested to be greater than her reputation, and alone gives no occasion to her assailants to blush at the antagonist by whom they have been worsted, or to her subjects to question her title by merit to rule. Rather, the admiration of the present and succeeding ages will be ours, since we have not left our power without witness, but have shown it by mighty proofs; and far from needing Homer for our panegyrist, or other of his craft, whose verses might charm for the moment only, for the impression which they gave melts at the touch of fact, we have forced every sea and land to be the highway of our daring, and everywhere, whether for evil or for good, have left imperishable monuments behind us. Such is the Athens for which these men, in the assertion of the resolve not to lose her, nobly fought and died; and well may every one of their survivors be ready to suffer in her cause.