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Upcoming Events

Growing Up in Nineteenth Century Greece: Family, Community, and the Lives of Children after Greek Independence

On Sunday, February 26, 2017, Hellenic Link–Midwest presents Prof. Theodore G. Zervas in a lecture titled: “*Growing Up in Nineteenth Century Greece: Family, Community, and the Lives of Children after Greek Independence.*” The event will take place at 3:00 pm at Elmhurst Hospital (1st floor, main entrance at south side, Wildflower Room 3) 155 East Brush Hill Road, Elmhurst Illinois (Northwest corner of Roosevelt Rd and York Road). Admission is free.

Prof. Zervas’s lecture explores the Greek family, community, and childhood after the Greek Revolution. During this time, the family was considered a fundamental unit where values and customs were transmitted to children. Social-structural differences between rural and urban communities however were vast. In rural communities, the family and other members of the community directed much of the learning for children. In cities like Athens and Thessaloniki this varied depending on social class and economic status. Wealthier children for example typically had more access to manufactured or mass produced toys and books, while rural poor children often relied on what was available to them in their homes and communities. In both settings, nonetheless, women formed the primary caregivers, informal teachers, and socializers of children. Were social groups mostly endogamous or could one move up the social strata through marriage or by any other means? What was the division of educational labor in the family in rural and urban areas of Greece? What was the importance of literacy and leisure among members of the family? Some of these questions are addressed in Professor Zervas’ lecture.

Dr. Zervas is associate professor of education at North Park University in Chicago. He holds a bachelor’s and master’s degree in history from DePaul University, a master’s degree in Education and Social Policy from Northwestern University, and a Ph.D. in Cultural and Educational Policy studies from Loyola University Chicago. He is a board member for the Illinois

Humanities Council and serves as a peer editor for the *American Educational History Journal*.

Much of Professor Zervas’s research focuses on the history of education in both Greece and the United States. He has published academic articles on schooling and National Identity in Greece, the uses of the Arvanitic Language in late nineteenth and early twentieth century Greece, and the teaching of history both in Greece and Europe.

His has published a book on *The Making of a Modern Greek Identity: Education, Nationalism, and the Teaching of a Greek National Past*, and he is currently working on a second book *Formal and Informal Education during the Rise of Greek Nationalism: Learning to be Greek*.

Alexandros Mavrokordatos and the Making of Modern Greece

In Celebration of the Greek Independence Day, on Sunday, March 19, 2017, Hellenic Link–Midwest, presents Dr. Dean Kostantaras in a lecture titled: “*Alexandros Mavrokordatos and the Making of Modern Greece.*” The event will be held at 3:00 pm at the Park Ridge Library, First Floor Meeting Room, 20 S. Prospect Ave, Park Ridge, IL 60068. Admission is free.

Alexandros Mavrokordatos (1791-1865) played a central role in the Greek Revolution and was a leading figure in the governments that followed. The presentation will provide an introduction to key aspects of Mavrokordatos’s life and times, such as his Phanariot background and early undertakings in the Danubian Principalities, his political leanings, and his struggle to build and maintain the unity of the revolutionary movement. The lecture will draw especially on Mavrokordatos’s own writings, which offer a first-hand and compelling view of these seminal events in the history of modern Greece.

Dean Kostantaras (Ph.D, George Washington University) is Lecturer of History at the University of Illinois at Chicago. His publications include the monograph *Infamy and Revolt: The Rise of the National Problem in Early Modern Greek Thought* and research articles in *European History Quarterly*, *Nations and Nationalism*, *Journal of Early Modern History*, *European Review of History*, *History Compass*,

and *The Historical Review/La Revue Historique*. His new monograph, *Nationalism and Revolution in Europe, 1763-1848*, is under contract to Amsterdam University Press.

In Brief

The Greek Economy

The unemployment rate in Greece hit a record high of 27.9 percent in September 2013. The Greek statistics agency ELSTAT reported that last October Greece's unemployment rate dropped to 23 percent. This represents a number of 1.1 million of officially unemployed people. Hardest hit are young people below the age of 24 where the unemployment rate dropped to 44.2 percent from 48.8 percent in the same month a year ago. Greece's unemployment rate is more than two times higher than the eurozone's average, which stood at 9.8 percent last November.

In the quarter of July to September 2016, the Greek economy expanded by 0.8 percent compared to the second quarter.

The government expects unemployment to drop to 22.6 percent this year. This is based on its 2017 budget which sees the economy expanding by 2.7 percent

The Meltdown of Greece's Public Healthcare System

An article published in January by the British paper *The Guardian* states that Greece is in the midst of a public health meltdown. Data released recently by the European Centre for Disease Prevention and Control shows that about 10% of patients in Greece were at risk of developing potentially fatal hospital infections, with an estimated 3,000 deaths attributed to them. This rate is dramatically higher in intensive care units and neonatal wards. The problems are attributed to the lack of personnel, inadequate sanitation and absence of cleaning products.

Michalis Giannakos, the head of the Panhellenic Federation of Public Hospital Employees stated: "*For every 40 patients there is just one nurse...Frequently, patients are placed on beds that have not been disinfected. Staff are so overworked they don't have time to wash their hands and often there is no antiseptic soap anyway.*"

Before the economic crisis hit, the bloated, profligate and corrupt public health care system was the icon of all that was wrong with the country. Subsequently no other sector has been affected to the same extent by the crisis.

Since 2009, per capita spending on public health has been cut by nearly 30 percent. More than 25,000 staff have been laid off, and supplies are so scarce that

hospitals often run out of medicines, gloves, gauze and sheets. In 2016 alone, under the stewardship of Syriza, expenditure on the sector has declined by €350m.

More than 2.5 million Greeks have been left without any healthcare coverage. Shortages of spare parts are such that scanning machines and other sophisticated diagnostic equipment have become increasingly faulty. Basic blood tests are no longer conducted at most hospitals because laboratory expenditure has been cut back.

Small acts of heroism have done much to keep the broken system afloat: doctors and nurses work overtime, while donors and philanthropists contribute to badly needed help.

While the health system is in need of further reform, it also runs the risk of running out of specialists and clinical trainees. There has been a massive exodus of doctors abroad, mostly to Germany and the UK, as a result of lack of opportunity in Greece. Dr Michalis Samarakos said: "*We don't have nephrologists, for example, because there are no prospects for specialists, either in or out of the system [in private practice]. Trainee doctors are the backbone of any hospital – without them hospitals can't function. Unless there is a big change, I worry greatly that things can only become worse.*"

The International Monetary Fund, one of the three creditors of Greece, recently conceded that cuts in public spending had been so brutal that "*basic public services such as transport and healthcare are being compromised.*"

The government announced last month that it planned to appoint more than 8,000 doctors and nurses in 2017.

From Our History

Some of the Critical Developments that Led to the Division of Cyprus.

(Main Sources: M. S. Michael, Resolving the Cyprus Conflict; P. G. Polyviou, Cyprus, Conflict and Negotiation, 1960-1980)

In August 1955, the British government - confronted by the difficulties created by the militant demands of EOKA for enosis of Cyprus with Greece and the results of a plebiscite in which 95 percent of Greek Cypriots voted for enosis (union with Greece)) - invited Greece and Turkey to a tripartite conference, where Britain's foreign minister Macmillan tabled his proposals. The plan introduced a new constitution for internal self government. More importantly, Macmillan proposed that a special tripartite committee be established, comprised of Britain, Greece, and Turkey, to oversee the constitutional proposals, consider the system of

guarantees, and supervise *"self government in Cyprus."* Despite the collapse of the tripartite conference, its residual significance lies in the way it officially brought Turkey into the Cyprus equation and introduced the concept of tri- condominium over sovereignty of the island.

The failure of the MacMillan conference led to a series of events that in March 1956 resulted in the exiling by the British of the leader of the Greek Cypriot community archbishop Makarios. Eden's decision to exile Makarios came under severe criticism both internationally and from the Labour opposition. Makarios returned to the island in March 1959.

In 1956 the British introduced the ill-fated Radcliffe proposals for internal self-government. As with the Macmillan plan, the Radcliffe plan was significant for serving as a constitutional blueprint for self-government, elements of which can be found in the final settlement of 1959. In line with previous British proposals on self-government, Radcliffe introduced a constitution that regulated *"the exercise of political power"* in Cyprus. The central tenet of his power-sharing model rested on diarchy between the British governor and a Cypriot parliament. The plan, however, was tainted by the British government's redefinition of its self-determination policy: that power should be exercised equally by both the Greek and Turkish communities and that, for the first time, the policy should include partition as an option.

Partition had in fact been an option for the British government as early as 1956, when Macmillan mused that it *"might prove the only solution."* In more blunt terms, Eden's ultimate view was that *"Greeks and Turks could be associated with the British in control of the island, or the island could be partitioned."* The seriousness of the *"partition option"* was such that Macmillan, a few days after becoming prime minister, *"sent a minute to the Foreign Secretary, reverting to the possibility of a settlement on the lines of partition."* Furthermore, he *"asked that the Minister of Defence ... set up an urgent inquiry into [British] military needs, and whether the base could be carved out of the territory without too much difficulty and effectively defended."*

Whether a sign of policy fatigue or a tactical *"divide-and-rule"* ploy to blackmail the Greeks into compromise, partition emerged as Turkey's predominant Cyprus policy to negate *énois*. British engagement with Turkey and Turkish Cypriots in negotiations, on their own counterclaim of partition, created a triangular relationship that enabled Britain to redefine its role as a mediator with muscle. The British concept of the tripartite prevailed, becoming the dominant process by which a Cyprus settlement was negotiated. By abandoning its policy of retaining exclusive sovereignty

over Cyprus, Britain could then, as Harding argued, *"dovetail"* its military requirements into any agreement.

While on the island, EOKA and the Turkish Cypriot nationalist underground group TMT intensified their armed conflict, resulting in the island's first intercommunal violence, British policy had shifted: they were, satisfied with having only a base in Cyprus, and were prepared to relinquish sovereignty over the whole island. Specifically, British objectives were to protect the island from communist infiltration; retain *"minimum essential military facilities"* under its sovereignty; *"achieve a permanent settlement"* acceptable to both communities, Greece and Turkey; and strengthen security and cooperation between Britain and its allies in a vital area.

In January 1957, Harold Macmillan succeeded Anthony Eden as Prime Minister of Great Britain, and in June 1958, Macmillan proposed his second plan on Cyprus. As with his first proposal, Macmillan's *"partnership plan"* proposed that a Greece-Turkey-Britain troika rule Cyprus, while internally a dual governmental system would allow each community to exercise autonomy over its own affairs. Britain was prepared, subject to retaining *"such bases and facilities"* that it deemed necessary, to share sovereignty of the island with Greece and Turkey.

When Makarios decided to switch to a call for independence, it caught both the Konstantinos Karamanlis government and Grivas (the leader of the Greek Cypriot guerilla organization) by surprise. Meanwhile, international public opinion, the United States, and the British Labour Party had grown weary of the Cyprus conundrum, which was generally seen to be separate from other national liberation movements. As Makarios frantically tried to convince Grivas of the independence option as the only way to avert the British plan, Greek Cypriot discord had embarked on a collision path with history.

The idea of independence, albeit as a second-best solution, had been strongly advocated by India and gained traction among various third parties, including the British Labour opposition and the United States. By the time the London Conference (February 19, 1959) took place to formally sign the Cyprus Agreement, the three governments had reached agreement on the main terms of a settlement. Britain had secured its strategic needs, with the retention of ninety-nine square miles for two sovereign bases of Akrotiri and Dekelia. Makarios's last-minute objections to certain aspects of the Zurich Agreement—drafted eight days before the London Conference by the prime ministers of Greece and Turkey—were thwarted by Karamanlis, who warned that if Makarios did not sign, Greece would not be responsible for the conference's failure, or for the consequences (meaning partition).

The 1960 Constitution of the republic of Cyprus has its roots in the Zurich agreement between the Greek and Turkish governments on 11 February 1959 which in turn was incorporated in the agreements reached between these governments and that of the UK in London on 19 February of the same year. On that date also the representatives of the Greek and Turkish communities of Cyprus 'accepted' the accords reached, and subsequently these agreements were embodied in three treaties and a constitution, normally called the 1960 or Zurich constitution, which were all duly signed at Nicosia on 16 August 1960 and thus became the legal framework of the republic of Cyprus.

Was the Zurich and London settlement an imposed one, or was it freely accepted by the Greek and Turkish Cypriots? On this, traditionally one of the most furiously contested issues of the Cyprus problem, as on so many others, Greek and Turkish Cypriot spokesmen have disagreed. But the following points are not open to dispute. The Zurich accord was a compromise negotiated

between the Greek and Turkish governments in the absence of Greek and Turkish Cypriots. Meetings between the Greek and Turkish foreign ministers had begun in early December 1958 at the United Nations and continued at the NATO meeting in Paris in late December 1958. The talks between the Greek and Turkish governments continued throughout January, and in early February 1959 the Greek and Turkish Prime Ministers, Messrs Karamanlis and Menderes, met at Zurich, where they drew up the outlines of a comprehensive settlement of the Cyprus dispute. The agreement was announced in a joint Greco-Turkish communiqué issued on 11 February. The British government, which had already made it clear that any agreement reached between Greece and Turkey would be acceptable to it provided it could maintain sovereign British bases and a military presence in the island, was immediately informed, and it was only then that Greek and Turkish Cypriot leaders were fully brought into the picture. *(to be continued)*

From the Riches of Our Cultural Heritage

Ποίηση Γεωργίου Σουρή (1853-1919): Σατιρικός ποιητής από την Σύρο, εξέδιδε επί μακρόν την έμμετρη εφημερίδα «ὁ Ῥωμῆος».

Ἀνθολογία τῆς Οἰκονομίας

(Ἀπόλυτα επίκαιρο)

Ποιὸς εἶδε κράτος λιγοστό
σ' ὄλη τῆ γῆ μοναδικό,
ἑκατὸ νὰ ἐξοδεύῃ
καὶ πενήντα νὰ μαζεύῃ;
Νὰ τρέφῃ ὅλους τοὺς ἀργούς,
νᾶχη ἑπτὰ Πρωθυπουργούς,
ταμειὸ δίχως χρήματα
καὶ δόξης τόσα μνήματα;

Νᾶχη κλητῆρες γιὰ φρουρὰ
καὶ νὰ σὲ κλέβουν φανερά,
κι ἐνῶ αὐτοὶ σὲ κλέβουνε
τὸν κλέφτη νὰ γυρεύουνε;

*Κλέφτες φτωχοὶ καὶ ἄρχοντες μὲ ἄμαξες καὶ ἄτια,
κλέφτες χωρὶς μία πῆχυ γῆ καὶ κλέφτες μὲ παλάτια,
ὁ ἕνας κλέβει ὄρνιθες καὶ σκάφες γιὰ ψωμί
ὁ ἄλλος τὸ ἔθνος σύσσωμο γιὰ πλοῦτη καὶ τιμῆ.*

Ἵλα σ' αὐτῆ τῆ γῆ μασκαρευτῆκαν
ὄνειρατα, ἐλπίδες καὶ σκοποὶ,
οἱ μοῦρες μας μουτσοῦνες ἐγινῆκαν
δὲν ξέρομε τί λέγεται ντροπή.

*Ὁ Ἑλληνας δυὸ δίκαια ἀσκεῖ πανελευθέρως,
συνέρχασθαί τε καὶ οὐρεῖν εἰς ὅποιο θέλει μέρος.*

Χαρὰ στοὺς χασομέρηδες! χαρὰ στοὺς ἀρλεκίνους!
σκλάβος ξανάσκυψε ὁ ρωμῆος καὶ δασκαλοκρατιέται.

*Γι' αὐτὸ τὸ κράτος, ποὺ τιμᾷ τὰ ζέστρωτα γαϊδούρια,
σικτῖρ στὰ χρόνια τὰ παλιά, σικτῖρ καὶ στὰ καινούργια!*

Καὶ τῶν σοφῶν οἱ λόγοι θαρρῶ πὼς εἶναι ψῶρα,
πιστὸς εἰς ὅ,τι λέγει κανένας δὲν ἐφάνη...
αὐτὸς ὁ πλάνος κόσμος καὶ πάντοτε καὶ τώρα,
δὲν κάνει ὅ,τι λέγει, δὲν λέγει ὅ,τι κάνει.

*Σουλούπι, μπόϊ, μικρομεσαῖο,
ῦφος τοῦ γόη, ψευτομοιραῖο.
Λίγο κατσούφης, λίγο γκρινιάρης,
λίγο μαγκούφης, λίγο μουντάρης.
Σπαθὶ ἀντίληψη, μωαλὸ ξεφτέρι,
κάτι μισόμαθε κι ὅλα τὰ ζέρει.
Κι ἀπὸ προσπάππου κι ἀπὸ παπποῦ
συγχρόνως μποῦφος καὶ ἄλεποῦ.*

Καὶ ψωμοτύρι καὶ γιὰ καφέ
τὸ «δὲ βαρυνέσαι» κι «ὄχ ἀδερφέ».
Ἵσαν πολίτης, σκυφτὸς ραγιᾶς
σὰν πιάσει πόστο: δερβεναγᾶς.
Θέλει ἀκόμα -κι αὐτὸ εἶναι ὠραῖο-
νὰ παριστάνει τὸν εὐρωπαῖο.
Στὰ δυὸ φορώντας τὰ πόδια πού 'χει
στό 'να λουστρίνι, στ' ἄλλο τσαρούχι.

*Δυστυχία σου Ἑλλάς, μὲ τὰ τέκνα ποὺ γεννᾶς.
Ἵ Ἑλλάς, ἡρώων χώρα, τί γαϊδάρους βγάξεις τώρα;*