



**MODERN GREEK STUDIES YEARBOOK**  
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Kevin Haukeness, *University of Minnesota*

## EDITOR'S NOTE

THE PRESENT VOLUME, the most ambitious in our series thus far, attests to our determination to honor the commitment made to our readers when we first announced the idea for the *Modern Greek Studies Yearbook*. The main objective of this annual publication remains the dissemination of scholarly information in the field of modern Greek studies, a field broadly defined to include the social sciences and the humanities in the Helladic space and in the diaspora and whenever possible and appropriate in its diachronic dimension. Another hoped for objective was the gradual transformation of the *Yearbook* into an international forum encouraging an ongoing discussion of “the Greeks and their heritages,” thus making it, in the words of one of our readers, a journal with a narrow title but with content of a most varied and expansive nature. The present volume demonstrates that the “discussion” is unmistakably on and that it includes both the social sciences and the humanities. The results of this “discussion” cannot help but be illuminating as long as the forum remains open and as long as “lofty thoughts” touch the spirit of the discussants.

There is a streak of demythologizing in several of the contributions in this volume. In the lead article, George Prevelakis reminds us that Athens, the political, commercial, and cultural capital of modern Hellenism has indeed been overwhelmed by an urban crisis affecting profoundly the quality of life of native Greeks and visitors alike. A geographer by training, Prevelakis displays the sensibility of a cultural historian, demographer, sociologist, and anthropologist as he analyzes the stages by which Athens entered this seemingly irreversible dilemma. Understandably, the author places this phenomenon of Athens' urban crisis in its historical context, beginning with the establishment of the modern Greek state and in the context of modernization and the latter's acceleration in the years following World War II. This acceleration was made possible partly because of Greece's increased exposure to exogenous forces emanating chiefly from the great powers. In connection

with this, in a daring article Stephanos Pasmazoglou analyzes the technical and educational assistance to Greece and seeks to distinguish the myths from the realities connected with the repercussions of this aid. Pasmazoglou's argument and that of Thimios Zaharopoulos, "Mass Media and Cultural Synchronization in Greece: The Role of Imported Television Content," are developed in the context of what is broadly defined as "cultural imperialism."

The question of myths, their origins, crystallization, and durability are dealt with, in slightly different ways, in the review article "Faith and History" by Karl F. Morrison, which concentrates on the nature of the ancient Greeks' beliefs, and the two articles by Margaret Alexiou and David Holton which touch on the subject while discussing the works of Myrivilis and Cavafy respectively. Even though Alexiou and Holton introduce new approaches in their analyses, Cavafy and Myrivilis still emerge as artists concerned with the masks of individuals and society. Alexiou and Holton are faithful to the intrinsic value of the texts, but without being didactic they are informative about the social statement that a master artist can make without embarrassing himself or the reader.

In this volume we have paid greater attention than usual to the Greeks in the diaspora. In fact, 1989 was a good year in general and for Minnesota in particular for the study of the Greek diaspora. It will be recalled that the first issue of the *Yearbook* carried an article on "Theodore Saloutos, 1910-1980: A Scholar of the Greeks in the United States" by Rudolph J. Vecoli, Director of the University of Minnesota's Immigration History Research Center. At that time, the article aimed, among other things, at directing attention to the Saloutos Collection which had just been acquired by the University. In the spring of 1989, the first conference on the Greek Experience in the United States was held at Minnesota under the auspices of the Immigration History Research Center. This event and the existence of the Saloutos Collection will undoubtedly stimulate research in the field.

Our articles on the Greeks of the diaspora range from a social and literary history of the Greek press in Australia to a case study of older Greek Americans in a retirement community in St. Louis, to the presence of Eastern Christianity in Minnesota. They are all exploratory articles, suggestive of further research that ought to be conducted in this field. They are also indicative of a certain cultural pluralism to which the Orthodox people have contributed and by which they have themselves gradually been shaped, regardless of whether they reside in their native or adopted lands. This cultural pluralism is particularly evident in the informative article by Keith Dyrud and James Cunningham, "Heirs of Byzantium: Eastern Christianity in Minnesota," a veritable handbook of the presence and adjustment of eastern Christians, primarily Slavs and Greeks, in Minnesota.

The connection or relations between Greeks and Slavs through Orthodoxy has been a topic of considerable research interest at the University of Minnesota's History Department, where several students received graduate

training in the field. Similarly, the *Yearbook* has sought to promote the field by soliciting relevant articles from distinguished scholars both in the United States and Europe, especially the Soviet Union. Of the various historical incidents in Greek-Slavic relations, nothing is more dramatic than the case of the learned Greek monk, Maxim Grek, who spent much of his life incarcerated in sixteenth-century Muscovy. Consequently, the selection of Maxim's controversial "Letter to Prince Petr Shuiskii" for our text translation is a fitting one. We present it here both in its Greek and Russian versions and with commentary by Hugh Olmsted. Olmsted's meticulous contribution is part of his ongoing preoccupation with Maxim's place in Slavic history and culture.

Research in the field of Greek-Slavic relations will receive an added impetus by the contribution of Theophilus Prousis describing the Destunis family collection found in the Manuscript Section of the Saltykov-Shchedrin State Public Library in Leningrad. This useful catalog could serve as a model for presenting other Greek family archives in Soviet libraries which can open new vistas of research in Russian social and cultural history as well as in the relations between Russia and the Orthodox East. As is known, these relations range from the cultural to the diplomatic as pointed out in the review article by Duncan Perry, "The Treaty of San Stefano: Ignatiev's Failed Panslav Gambit," where he comments on Russian policy in the Balkans during the crisis of the 1860s and 70s seen through the eyes of the Russian ambassador to the Porte, N. P. Ignatiev, and in William Carlson's assessment of the contemporary scene in his "Religion and Politics in the Soviet Union and Eastern Europe." Reading these articles makes one appreciate the intricate perceptions that the various Orthodox groups, especially in the Balkans, historically have had of each other.

One individual who sought through his writing and teaching to deepen our understanding of these perceptions was Michael Boro Petrovich (1922-1989), professor of Russian and Balkan history at the University of Wisconsin. Petrovich had a panoramic view of the Balkan peninsula, indeed of European culture. He was a dedicated scholar, a superb teacher and a generous human being. I first met him when I was a graduate student and remember clearly how supportive he was of my research plans and how eagerly he shared his vast knowledge of Panslavism with me. When two decades later (in 1977) I invited him to participate in the inaugural ceremonies for the opening of the Basil Laourdas Modern Greek Collection and the Annual Celebration of Modern Greek Letters at the University of Minnesota, he again demonstrated the same enthusiastic support by responding to our invitation. On that occasion he literally mesmerized the audience with his eloquence. He primarily talked about his friend Basil but he also expressed his strong approval and satisfaction with the emphasis that Greek-Slavic relations had received at the University of Minnesota. Subsequently, he maintained a strong interest in our efforts to improve the Russian and East European studies program at the University of Minnesota. With his death the historical profession has lost one of the "wisest"

Balkanists this country has ever known. We are grateful to John Lampe who agreed to write an assessment of Michael Petrovich's scholarly contribution in the field of Slavic studies.

Special mention should be made of the lengthy contribution by M. I. Manoussacas, "The History of the Greek Confraternity (1498-1953) and the Activity of the Greek Institute in Venice 1966-1982." We present it in this volume as part of a diptych in the "Research Aids" section along with Prousis's description of the Destunis family archive. The first part of the Manoussacas essay is a major contribution to the literature of the diaspora Greeks, this time in western Europe, especially Venice. The second part constitutes a report of the scholarly and other related activities of the Greek Institute in Venice for the period 1966-1982 when the author was its director. The scholarly significance of this institute cannot be emphasized enough. It became a crossroads where scholars from all parts of the world gathered to study Hellenism in its Mediterranean and European context. The record of its publications is impressive as were the number of young scholars who received research training there. The report includes a detailed catalog of all scholars connected with it and all publications resulting from this association. Indeed it is a research tool of inestimable value for the study of the history and culture of modern Hellenism.

Beyond the basic requisites of existence, for a field to grow and expand requires periodic critical reappraisal of its accomplishments and orientation. From the very beginning the *Yearbook* had set itself the task of being an open forum, inviting scholars regardless of their ideological or methodological stance to submit their contributions for possible inclusion in this publication. This is part of our commitment to what can be described as scholarly pluralism. Our readers have been particularly appreciative of this openness which is reflected in the broad range of our entries including book reviews. We are continuing this tradition in the present volume. The essays by Edmund Keeley and Kostas and Linda Myrsiades are particularly poignant as they are in a way a response to the bigger question of the state of the art of modern Greek studies as well as a statement worthy of reflection about the future of the field as a whole in the United States. Similarly, the review article by Stephanos Pasmazoglou of the Greek historical journal *Τά Ιστορικά* (*Historical Studies*), besides outlining the recent gains made in the historical profession in Greece, underscores the importance of a more critical evaluation of monographic studies published in Greece. Readers of the *Yearbook* will be pleased to know that Pasmazoglou's review article of *Τά Ιστορικά* is the first in a series which will be featured in the *Yearbook* and which will seek to familiarize those not residing in Greece with the content and method of major scholarly journals published in Greece.

Preparing each succeeding volume of the *Yearbook* becomes more rewarding as it becomes more demanding. The rewards come chiefly from the realization that the field is gradually growing, expanding and maturing in the major disciplines of the social sciences and the humanities. In the midst of the

current debate over content and form, one hopes that a tolerant pluralism of views without heedless compromise of personal convictions or style will prevail. The rewards also come from the opportunity we have to feature, along with contributions by established scholars, the work of young scholars who demonstrate both energy and imagination thereby enriching the field of modern Greek studies. The present volume features several young scholars. It also introduces a representative of the visual arts, Diane Katsiaficas, who prepared the cover illustration for this volume. Besides its artistic merits, Katsiaficas's work is relevant to the content and spirit of the *Yearbook* because it draws its inspiration partly from the multi-layered Greek experience, some of which she traced in the narrative frescoes of late Byzantine (eleventh-fifteenth century) churches. Juxtaposition of comparative images and exaggerated laments are important frameworks which Katsiaficas transforms with her own technique, involving a mixing of media, into "tangible containers of memory," as "the visual equivalent of written journals providing a means . . . to explore and to work out ideas." Through the use of traditional drawing materials and modern technology, she effects a rich layering of images, juxtaposing of notations, and an open system of symbols. In a sense, in her work, there is a juxtaposition of the various aspects of the Greek experience, especially the Byzantine which is also brought to our attention in this volume by the review article of V. Rotolo. This is noticeable in "Aristotle on End" and "St. George" but even more so in the "Avenging Angel" hovering over Athens, the latter threatened by the *nefos* (pollution cloud) and its unmanageable urban growth. Katsiaficas's drawings constitute parts of work in progress at the University of Minnesota where she teaches. Hopefully, an extensive discussion of her excursions in this field will be presented in the *Yearbook* in the near future. It is mentioned here as an example of how the field is expanding in the various disciplines and that this growth should be cause for optimism. As far as the *Yearbook* is concerned, we look forward to the day when we can feature regularly scholarly articles on the visual and the performing arts.

As this volume was being prepared for the press, we were also making the final arrangements for the Modern Greek Studies Association's biennial meeting scheduled to take place at the University of Minnesota, October 19-22. The conference carries the title "Power/Freedom: Politics, Social Life, and the Arts in Modern Greece," eloquent testimony of the interdisciplinary and pluralistic path on which the field has already launched itself and which suggests a promising future.

As always, the demands of seeing a project like this to completion on a regular basis, become palatable because of the generous cooperation and support we enjoy from several individuals and again I would like to express my appreciation to them. This includes all our contributors who are a constant source of intellectual stimulation, and my associates Joan Sommerfeld and Kevin Haukeness whom I will never be able to thank enough. Then there are the volunteers who give generously of their time and talent. This year they

include Eugene Sommerfeld, Soterios Stavrou, and Freda Stavrou who helped with proof-reading and Diane Katsiaficas who provided most of the art work for this volume including the cover illustration. Finally, my thanks go to the College of Liberal Arts, the West European Area Studies Center and the History Department for their continued support.

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