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## EDITOR'S NOTE

WITH THE PRESENT volume, the Modern Greek Studies Yearbook enters its second phase or “five-year plan,” and there is good reason to expect that the second phase will be every bit as challenging and rewarding as the first one turned out to be. Thanks to colleagues from the international scholarly community, the *Yearbook* has managed to establish itself as a forum for a wide range of topics and points of view concerning the “Greeks and their heritages.” Its objectives, format and flexibility are by now well-known and appreciated, as is the regularity of its appearance every fall. I believe we have hit upon a good formula combining traditional and innovative approaches and serving the needs of a diversified constituency of scholars. It has been a matter of considerable satisfaction to observe the growth of modern Greek studies, its gradual emancipation from parochialism and its entry into a more intricate and demanding dialogue with other fields or disciplines in the social sciences and the humanities. Admittedly, there is a long way to go, but there is enough evidence that “the new wave” of modern Greek studies is indeed upon us. It is our hope that the *Yearbook* will remain responsive to both the “persistence” of tradition and the spirit of innovation. We encourage prospective contributors to think boldly as they research and conceptualize aspects of the Greek experience in its diachronic, geographic, political, socio-economic, and cultural diversity.

The beginning of the new phase of the *Yearbook* has coincided with dramatic developments in both Eastern and Western Europe, indeed the world, and it is reasonable to expect that the contents of subsequent volumes will take the new global context into serious consideration. In fact the next issue of the *Yearbook* will contain articles touching or dealing directly with the question of Greece and the new Europe. The present volume's lead article by Nancy Bermeo, “Greek Enterprise: Some Historical and Comparative Perspectives,” is a step in that direction. Bermeo's contribution is also a

reminder of the complex relationship of the modern Greeks with the European Community.

Besides politics and the economy, one of the most pressing issues of twentieth-century Greece has been that of educational reform, the labyrinthine fate of which also raises the question of the modern Greeks' readiness to be citizens of the new Europe while simultaneously maintaining a respectable national or cultural identity. Consequently, the five articles on education aim at illuminating different aspects of this crucial phenomenon. The whole phenomenon was first viewed as the "reform that never occurred," to use the expression of Alexis Dimaras. More recently it has been promoted to the reform that never "succeeded." Or, as Andreas Kazamias suggests in his socio-political and cultural interpretation of this phenomenon, Greek educational reform has always been under the shadow of the "Curse of Sisyphus." It could be argued that collectively the articles in this volume provide the most comprehensive and up to date analysis of the problem under consideration. This new assessment of the reform efforts comes at a crucial juncture as the new Greek government seeks to embark upon a new initiative with regard to educational reform. The articles on education provide a new important dimension for the *Yearbook* which will continue in future issues in the form of comments and responses by colleagues who were part of the discussion during the preparation of these essays, and through the regular reporting on scholarly books on the subject published in Greek. In short, the relationship of education (ἐκπαίδευση) to culture (παιδεία) both Greek and European deserves further investigation as evidenced by recent student disturbances in France and elsewhere.

Despite its universal aspects, literature remains indisputably a major ingredient of national culture. It constitutes a veritable national institution in itself. Literature is represented in this volume in the innovative articles by Christos S. Romanos, "Forms of Discourse: From the Spoken to the Written Word," and by Artemis Leontis on the "Surrealistic Poetics of Identity and Andreas Embeirikos's Defense of Man." The study of modern Greek literature has been the subject of a lively debate in recent years in the work of younger scholars, notably Vassilis Lambropoulos. This ongoing debate is reflected in the review article by Kostas Myrsiades, "The Myth of Proteus and Contemporary Criticism in Modern Greek Literature." Whereas the debate in the articles mentioned thus far centers on the question of form, the article by Michael Antonakes on Nikos Kazantzakis reminds us of the controversy generated by the content of the Cretan writer's work, especially as it relates to the treatment of the Greek church and the person of Christ. These diverse contributions should serve as reminders, perhaps, that debate and controversy are central to the intellectual and scholarly enterprise. An individual who understood this need for such an ongoing debate was the Greek novelist and essayist George Theotokas who is represented in this volume through the translation of his work *The Bells*. The translation is by Donald E. Martin who

has established himself as the leading translator of Theotokas in the United States. We are pleased to remind our readers that Theotokas has been featured rather regularly in the *Yearbook* chiefly because of Donald E. Martin's contribution.

Invariably every form of discourse has some historical dimension, even those articles which, strictly speaking, belong to disciplines other than history. Our objective has been to encourage an interdisciplinary approach to the study of the Greek experience. In this issue we continue the effort, begun last year, to ascertain the evolution and the state of the art of modern Greek historiography in essays providing critical analyses of articles in leading Greek scholarly journals. Last year we focused our attention on the journal *Τά Ιστορικά*. This year the focus is on the historical journal *Μνήμων* and the society by the same name which, since its creation in 1971, has sought to rejuvenate and bring modern Greek historiography in line with developments in the profession in Europe and the United States. The comparative analysis of the contents of *Μνήμων* provided by George Margaritis of the University of Crete is as good an introduction to the problems and prospects of Greek historiography as one can hope to find. We will continue this exercise in subsequent volumes. In this regard, we are also pleased to include in this volume the essay by John Fossey, "Hellenic Bibliography on Aspects of Greek Archaeology," the first in a series on the subject.

Beginning with the first volume of the *Yearbook* we promised our readers that one of the priorities of the journal was to encourage research in the areas of the Orthodox East and Greek-Slavic relations broadly defined. This priority reflected the development of a graduate studies program and research in the field within the history department at the University of Minnesota. The contents of the *Yearbook* thus far attest to the fact that we have honored this commitment. As we enter the second phase of the *Yearbook*, we wish to reassure our readers that this priority will maintain its prominence. Recent developments in the Soviet Union and Eastern Europe have enabled segments of those societies to initiate a search for purposes of rediscovering and recapturing their religious heritage and identity. Several essays in the volume address the question of religious identity. Some of these essays should interest Slavicists as well as Hellenists.

Thus, Iaroslav Isaievych's article on "Greek Culture in the Ukraine: 1550-1650" and Ol'ga B. Strakhov's "Attitudes to Greek Language in Seventeenth-Century Muscovy" are as central to the expressed mission of the *Yearbook* of encouraging research in this field as they could be. It is worth noting that a number of scholars are working on similar research projects, the results of which will, hopefully, appear in subsequent issues of the *Yearbook*. Several other essays and book reviews in the volume deal directly or indirectly with Greek interaction with their eastern neighbors. Irina Corten's essay on images of the Greeks in the work of the Russian writer Aleksandr Kuprin is the

first of a series which will explore further images of Greeks in Russian and other Slavic literatures.

The impact of Orthodoxy on Greek and Slavic culture is undeniable. The scholarly assessment of the same is quite a different matter. We are fortunate to have included in this volume articles addressing some aspects of this problem by two distinguished historians of Russia, Robert F. Byrnes and Marc Raeff. The contribution by the former is an analysis of the ideas on religion and the Russian Orthodox Church by Russia's leading pre-revolutionary historian V. O. Kliuchevskii and the impact of those ideas on his life and his professional career. Kliuchevskii wrote little about the church in his major historical writings, even though in a different capacity he lectured and wrote extensively on the subject. He was, as Byrnes puts it, caught "between two fires." But if Kliuchevskii wrote little professionally about the church, the same cannot be said about Georges Florovsky, probably the most erudite scholar on the Orthodox Church from its Byzantine origin to its twentieth-century predicament. Known especially for his classic work *Ways of Russian Theology*, Father Georges, as he was most frequently referred to, left his intellectual mark on a generation of scholars through his writings and teaching in leading graduate schools in the United States and Europe. Professor Marc Raeff's monographic article "Elements and Rifts: Georges Florovsky as Historian of the Life of the Mind and the Life of the Church in Russia" is an illuminating study not only of Father Georges and his Orthodoxy but of the context in which he was brought up namely Russian culture of the nineteenth and twentieth centuries. So pervasive was the influence of Orthodoxy that even its critics could not help but appropriate some parts, or techniques of it as is evidenced in the essay by Julia Alissandratos on "Leo Tolstoy's 'Father Sergius': A Parodic Use of the Encomiastic Narrative Pattern."

Each year we are saddened by the loss of colleagues or mentors. We try to pay special tribute to those individuals whose contributions related in some way to the scholarly provenance of the *Yearbook*. The loss of the distinguished modern European historian Cyril E. Black (1915-1989) is duly noted by one of his former students Peter S. Sugar. We wish to remind our readers that in addition to his studies on twentieth-century Europe and modernization Cyril Black was also a Balkanist, who through monographs and broader studies brought Russia and southeastern Europe to the attention of his colleagues and students in a most exemplary integrative fashion. Byzantinists will miss Paul Lemerle (1903-1989) whose long life devoted to Byzantine studies is reflected in his list of scholarly publications. Sophia Mergiali-Franganos's presentation on Paul Lemerle includes what could easily be described as the definitive bibliography of this distinguished scholar's work.

As this volume was going to press, news reached us of the death of our colleague George Hoffman, a life-long student of the geography of Eastern Europe including Greece. I was fortunate to be able to spend some time with

George Hoffman at the Wilson Center last spring. His deteriorating health failed to stem his intellectual vigor and interest in the new series of problems confronting East European society. We hope to have an extensive assessment of Hoffman's scholarly contribution in a subsequent issue of the *Yearbook*. For the time being, we are grateful for the permission to publish a statement prepared by Sam Wells, deputy director of the Wilson Center, intended for the November issue of the center's *News Bulletin*.

#### George W. Hoffman: In Memoriam

Professor George W. Hoffman died in Washington on October 27, 1990, at the age of 76. Hoffman had come to Washington in 1985 to establish the East European Program at The Woodrow Wilson Center. He served as that program's director for almost two years and remained active as an adviser to the center and a member of the Wilson Council.

A native of Vienna, Austria, Dr. Hoffman came to the United States in 1939. He studied geography, received a doctorate from the University of Michigan, and during World War II served in the Office of Strategic Services. He taught at the University of Michigan and at Indiana University before joining the faculty of the University of Texas in 1949. He remained at Texas teaching and writing until his retirement in 1984.

George Hoffman was a distinguished geographer with special expertise on Eastern Europe and the Soviet Union. His writings on political and economic geography and his work on energy issues of Europe and the rest of the world were read widely and viewed as authoritative. The author of more than twenty books and dozens of chapters and articles, Hoffman continued writing until the end. Late in 1989 he published the sixth edition of his widely used book on the geography of Europe entitled, *Europe in the 1990s: A Geographic Analysis*. More recently, in March of 1990, The Wilson Center Press published *Problems of Balkan Security: Southeastern Europe in the 1990s*, edited by Paul S. Shoup with George Hoffman as the project director and driving force.

At The Woodrow Wilson Center George Hoffman was a man with a mission. He sought to revitalize the field of East European studies in the United States and to help train a new generation of scholars to carry on after those who, like Professor Hoffman, had emigrated from Europe. George created a truly exemplary program at The Woodrow Wilson Center and continued until his death to give us the benefit of his wisdom and his extraordinary generosity.

George Hoffman's monuments remain, and those who worked with him in his later years remember the enthusiasm and purpose of his devotion to the study of Eastern Europe in all of its diversity. We are pleased that he lived to see the European revolutions of 1989 and to help interpret them for future generations. He will be greatly missed.

Publication of this volume would have been unthinkable without the dedication and hard work of my associate Joan Sommerfeld who kept the project moving during my six-month absence as a visiting scholar at the Wilson Center in the spring of 1990 followed by a three-month stay in Greece where I was in charge of a study group from the University of Minnesota. No distance would deter her from completing the *Yearbook* project. She, along with her husband Eugene Sommerfeld, brought the entire manuscript in its typeset form to Greece so that we could work on it. We did, occasionally resting our eyes on the blue waters of the Saronic Gulf. She deserves to be thanked without ceasing. My thanks also go to administrators and colleagues in the College of Liberal Arts, the West European Area Studies Center, the History Department, and Special Collections of the University of Minnesota Library whose support and encouragement makes this annual publication a reality.

Senator Eugene McCarthy would argue against excessive expressions of gratitude which presents me with a dilemma as I would like to say a few words about his acceptance of the invitation to be the banquet speaker at the biennial conference of The Modern Greek Studies Association held at the University of Minnesota October 19-22, 1989. It may have been the title of the conference "Power/Freedom: Politics, Social Life, and the Arts in Modern Greece" that attracted him. It may have been his desire to return to Minnesota, especially the university, after several years of absence, perhaps "exile." Anyway, he chose to come. Unlike most banquet speakers, he came early and attended most of the sessions, interacting with conference participants and students. His presence added a special quality to the conference. In his banquet address, characterized by his invincible Irish wit, sharpened even more by the response of the audience, he attempted, among other things, to recapitulate some of the themes discussed during the conference. This reflected his interest in the theme of the conference but also attests to his lasting interest in Greek history and culture. Listening to Eugene McCarthy was a pleasurable experience to say the least. In response to several requests for copies of his address, we decided to have it published here in its revised form. And I wish to "commend" him for having decided to return to the University of Minnesota, and we are pleased that Modern Greek Studies was the excuse for the occasion.

Theofanis G. Stavrou  
*Director, Modern Greek Studies*  
*University of Minnesota*