Chapter One
Introduction, thesis scope, and literature review

1.1 Introduction

Migration has always been an important factor in the history of mankind. It is a central element towards a better understanding of man’s adaptation to his environment and the creation of his social and cultural worlds. Ever since man first appeared on the surface of the earth he has constantly moved, changing his place of location and of his residence, in his perennial search for an improvement of his individual circumstances or his environmental conditions. Beaujeau-Garnier observed:

*Man is a mobile creature, capable of enquiring, susceptible to suggestion, and endowed with imagination and initiative. This explains why, having conceived the notion that his wants might be satisfied elsewhere, he may decide not merely on going there but also on the means by which his project can be achieved.*

An intensive study of migration reveals the enduringsness of cultural characteristics inherent in all ethnic groups and the role that ethnic traits play in ensuring the integration of migrants within autochthonous or ektopic spatiality. Any migratory ethnic group would carry with it all its cultural values, particular skills, attitudes and lifestyle, irrespective of where it finally chooses to settle – be it North or South America, Africa, Europe, Asia or the Antipodes. These cultural values govern the migrant’s behavioural pattern, lifestyle, and comportment. The blending of the different cultural values within a multicultural society require that a strong and flexible institutional basis exist in order that these discrete cultural values can be maintained, developed and nourished within a tolerant, heterogeneous and just society for the benefit and enrichment of the entire population.

This study, unlike many others before it, is carried out by an immigrant who wants to present an immigrant’s viewpoint. The principal research point is to discover what caused a group of Greek migrants to want to emigrate in

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the first instance, decide upon repatriation, but only to decide to leave their place of birth for a second time. The study concerns itself with the Greek migratory period after World War II (WWII). Although the actual research concerns itself with this particular period, it is proposed to review the history of Greek migration through an overview of Greece’s history\(^2\). This will involve a sketchy review of Greece’s past but with more weight being given to the creation of Modern Greece and subsequent socio-economic and cultural developments.

Migration is in essence a social process that is the harbinger of social change (Byrne 1977: 248-49). Migrants, following settlement in their new place of domicile, often require more assistance of a material nature and social orientation in order to adjust to their new reality than do the established inhabitants. As Byrne has pointed out, “the migrant family is the microcosm in which the dynamics of personal and group change, of acculturation and identity, and of adjustment to environmental stress, to a large extent, take place”.

Most contemporary migratory waves have involved only a relatively small number of receiving countries – places such as Australia, Canada, North and South America and Western Europe. These areas (and other industrially advanced places) are the focus of migrants in their search of permanent employment and the hope of better opportunities for a brighter future, both for themselves and for their families. Castles and Miller (1993) maintain that, for most migrants, the main causes for their emigrating are the poor socio-economic conditions that appertain in their countries of origin and that migration, whether internal or external, remains the only alternative in their attempt at socio-economic improvement or advancement.

Not only is migration as old as mankind itself, and not only has it increased in volume during recorded history, but the distances involved in the act of migrating have increased steadily\(^3\). In the modern era translocations are no longer a novelty, and many people can expect to experience several moves within the span of a lifetime in their search for a more secure or serene working and living environment. This has been assisted by the advent of

\(^{2}\) For a timeline of Greece’s history see Appendix 1.1.

globalization which has seen national frontiers shrink or become unimportant while the creation of multi-nation confederations (European Union) actually encourage translocation by making accessible to all their nationals. A society’s inability or unwillingness to adequately and properly satisfy an individual’s, or a group’s, set of expectations and values causes that individual or group to see migration as the only possible alternative. The act of migrating does not only encompass peoples’ geographic translocation, it also involves their status as a migrant within the receiving society. A migrant becomes an immigrant at the moment of acquiring permanent residency by the host society’s government.

In recent times Australia, Canada, Israel, New Zealand and the United States are said to still accept permanent immigrants⁴. It is only after the migrant has received permanency that s/he can commence to pursue the goals that originally caused the decision to migrate. The granting of permanency by a host society to an immigrant is usually governed through the application of the relative Immigration Acts. What ultimately becomes the principal point for the decision to migrate is the belief by intending migrants that, by moving from their known places to unknown but seemingly more promising places, they will be able to take advantage of any potential opportunity that the unknown place offers and thus, ultimately, their economic and social position cannot but improve within their new environment.

The watershed for the onset of international migration was the beginning of the Industrial Revolution, and in particular from late eighteenth century onwards. Prior to this turning point individuals lived in a spatially restricted world with their movements being governed by the topographical restrictions imposed by their place of residence, and by the tyranny of distances involved in any contemplated translocation. The advent of the technological innovations, wrought by the Industrial Revolution, caused society’s spatial horizons to be broadened to include not only localized and/or distant industrial growth centres within their known geographical limits but also foreign countries⁵.

The act of migrating causes the spread of ideas and peoples from the ancient cradles of civilization to the new lands of opportunity. While in the

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past these movements required eons before they would become acceptable they have, in more recent times, become an accepted facet of human existence. Since the beginning of the seventeenth century a bewildering array of migratory movements has enveloped the entire world. Thomas⁶ has argued that migration may be defined:

\[ \text{...as the movements (involving change of permanent residence) from one country to another, which take place through the volition of the individuals or the families concerned?} \]

Several of these migratory streams involved European peoples – peoples that were the immigrant source for the opening up of the Americas, Australia, and New Zealand⁷. Migration has many effects that affect both the emigrant and the receiving host society; these effects can be of a social and/or an economic nature. Since there is a lack of homogeneity among people and among places, migrating causes many changes and these changes can manifest themselves on an individual, a locality, a region, or a nation. Whatever the level that is affected might be, migration remains responsible for many of the social problems that manifest themselves in migration receiving countries. Since migration can be viewed as an independent, as well as a dependent variable, it is a major cause of social change and has widespread consequences.

The story of migration does not only concern those that migrate; it also concerns the countries of origin of the migrants and the host countries that receive them. It is the very differences among people and among countries that lie at the heart of migration. Today’s world demographics owe much to past migratory movements. For the individual migrant, migrating is almost always accompanied by dramatic and, quite often, painful experiences since it is usually accompanied by the abandonment of one’s friends and relatives, and often even one’s cultural inheritance and customs.

Contemporary migratory movements, unlike those of the pre-industrial periods, are not static; either in duration, volume or direction. Migration refers to the geographic movement of an individual or a group⁸. A country’s

⁷ ibid.
immigration policy shapes its immigration patterns that in turn have a tremendous impact on the demography, culture, economy and politics of the nation. Additionally, as low birth rates fail to maintain population growth, immigration is now responsible for the maintenance of population stability, or growth, in many Western societies.

Immigration control policy (as implemented by the various recipient countries) is a crucial element in determining immigration patterns: given the large number of people that are anxious to emigrate to the industrialized world, in pursuit of bettering or advancing their economic and/or political circumstances, and the strictly limited opportunities that are imposed by the recipient countries, it is immigration policy that determines the scope of global migration. Zolberg has observed that:

All the countries to which people would like to go restrict entry.
This means that, in the final analysis, it is the policies of potential receivers that determine whether movement can take place, and of what kind.

Migration and refugee policies raise moral issues because, directly or indirectly, they involve the exercise of coercion; the application of benevolent coercion (the protection of national self-interests) prevents the free movement of people across international borders. Moral issues arise when states seek to prevent people from engaging in the lawful pursuit (without apparently causing harm to others) of legitimate aims. To most citizens, however, practicality outweighs moral principles, and the argument in favour of national sovereignty with respect of control over migration policy appears to be commonsensical and widely accepted. For governments to do otherwise would clearly jeopardise the wellbeing of the host population and would threaten the careers of the politicians concerned. Immigration policy consists of two parts:

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10 Witness the current Australian government’s restrictions placed upon illegal entries into the country and how they differ from the reception policies by member countries of the European Union on clandestine immigration.
• Immigration control policy or immigration regulation, namely, the rules and procedures governing the selection and admission of foreign citizens.

• Immigrant policy, namely, the conditions provided to resident immigrants (e.g. work and housing conditions, welfare provisions, and educational opportunities).

Immigration control policy is multi-faceted and concerns the admission and selection of permanent immigrants, temporary migrant workers and refugees, as well as attempts to restrict illegal immigration. Immigration control policy often involves not only a nation’s application of its sovereign right to decide what form this immigration control policy will take, but also to take into consideration any international agreements that the nation may be a signatory to regarding this issue. Immigration policy, on the other hand, is an interdisciplinary subject that could involve any, or a mixture, of a number of political science theories (Marxism, interest groups, partisan politics and institutionalism approaches), international relations (realism, liberalism and world system approaches), and sociology and psychology (the “national identity” approach).\(^\text{12}\)

It has been suggested that migration acts as a catalyst in transforming a traditional society into a modern one.\(^\text{13}\) Here migration acts as a means by which more advanced forms of human activity [new thoughts, new perceptions, new processes, etc.] spread to different parts of the world and, as a consequence, form an essential part of the modernization process. The initial and continuous development of Australasia can best be explained in terms of the successive migratory waves from Western Europe during the past two centuries – with the Chain Migration (by K. Cox) theory being of the greatest importance for the settlement procedure of new immigrants to Australia.\(^\text{14}\) Australia’s contemporary population distribution, political and governmental

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\(^\text{14}\) Cox’s theory of Chain Migration concerns the motivation of persons wishing to migrate to Australia and is based on the twin mechanisms of:

- 1→ the role that friends and relatives play in conveying information about a possible place of translocation.
- 2→ the inadvertent awareness of such an unknown place to resettle in.

system, and cultural heterogeneity would be inexplicable without some reference being made to European immigration during the years of white settlement on the continent\textsuperscript{15}. The consequences of migration upon the recipient community depend upon the intensity of the migration, its differential nature, and the social composition of the imported communities involved. Of the three components of population change (births, deaths, and migration), it is migration that has the most significant influence at community level.

The effect of migrating upon the individual may take many forms – the degree of effectiveness being related to the extent that the individual’s needs and aspirations will be successfully met by the receiving society, as well as his own ability to adapt to his new environment. The migrant will need to adapt to a new cultural, economic, political, climatic, and social environment in his newly joined host community. The adaptation process can be mitigated if the newly-arrived immigrant can join [or is a member of] a group that espouses similar cultural characteristics to his own. The ability to become a member of such an homogeneous group would help allay the psychological and emotional perturbations allied to the new immigrant’s state of anxiety when confronted by a totally strange situation. In this way his main concern about his ability to perform various roles without excessive or unbearable stress upon himself would be diminished.

\section*{1.2 Aims and scope of the thesis}

Hellenic presence in Australia followed the long-established tradition of Greeks seeking a better life in foreign lands. Most of the Greek migrants to Australia were sourced from Greece but there were many who were non-Greek born and were sourced from Greek Communities (\textit{Paroikies})\textsuperscript{16} within the Greek


\textsuperscript{16} Tsounis has interpreted \textit{paroikia} (\textit{paroikia} singular, \textit{paroikies} plural) as “a community or settlement of ethnic Greeks, both immigrant and native born, who live within a particular geographic area in which they can communicate regularly and combine into social organizations or institutions to serve common or groups needs...paroikia does portray the idea of an expatriate community, an idea often felt by Greeks in this island-continent not least because of the ‘tyranny of distance” (Tsounis, M. (1993, \textit{Greek Community, “paroikia”}; Formations in Australia 1880s-1980s, in \textit{Greeks in English-speaking Countries}, Hellenic Studies Forum, Melbourne, Victoria, p. 25).
Diaspora\textsuperscript{17}. As a theoretical study, this dissertation seeks to discover the motivation that caused 130 Greeks\textsuperscript{18} to migrate to Australia in the post-World War II period, to repatriate, and to choose to re-emigrate. The general hypothesis that underpins this research is based on the premise that these individuals emigrated in search of a better life, repatriated as a result of nostalgia, self-delusion, and self-deception, and re-emigrated as a result of the inescapable and incremental acculturation process undergone, while living in Australia, which rendered living in Greece a near impossibility.

This study’s principal aim was the gaining of a better understanding of the processes of emigration, repatriation, and re-emigration through the accumulated experiences of the 130 participating informants. The author\textsuperscript{19} intends to examine the socio-economic conditions and personal circumstances that caused the informants to leave their place of birth, abandon all their friends and relatives, and enter an unknown society with totally different cultural characteristics and different socio-economic structures, twice within their lifetime. The importance of peoples’ migratory movements lies in their belief that, by attempting either ektopic (between given societies) or endotopic (within a given society) migration, there will exist the possibility of opportunities for an improvement to their current socio-economic circumstances. Given that migration is essentially a social process (Byrne 1977: 248-49) the relevant socio-economic conditions of both Greece and Australia will be examined in order to better understand the motivation behind such decisions. Emphasis will be placed upon the informants’ material and social circumstances prior to initial migration and their adaptation to their new social and cultural environment in Australia.

The value of such a study lies in its contribution towards a better understanding of human nature. The phenomenon of migration and

\textsuperscript{17} Diaspora (derived from the ancient Greek verb speiro [to sow] and thia [preposition over] here is taken to mean the dispersal of Greeks throughout the world; the word is usually identified with the dispersal of the Jews through the eons. Hellenes have historically been diasporic people; Armstrong (Armstrong, J. 1976, Mobilized and Proletarian Diaspora, in American Political Science Review, vol. 70, June 1976, pp. 393-408) distinguishes Diasporas into those that possess some political influence (mobilized) and those that possess less influence or privileges (proletariat).

\textsuperscript{18} The terms Greeks and Hellenes are used interchangeably so as not to appear monotonous. They are both expressions of equal value and significance.

\textsuperscript{19} The author is a first generation immigrant himself, who arrived in Australia as an adolescent with his parents, and who grew up espousing Greek and Anglo-Saxon cultures.
repatriation is not new, but the practice of re-emigration has been a neglected field of study, and it is felt that this study will add another dimension towards a more lucid perception of the individual thought processes involved in individuals’ attitudes towards the acquisition of a balance between desire and practicality and the fulfilment of long-aspired but difficult to reach personal objectives. The acquisition of material assets and financial independence are not the exclusive criteria upon which decisions, regarding choice of country of residence, can be made; often an individual’s psychological state will dictate choices that tend to distance themselves from economic reality, while the pursuit of an idealized dream becomes more real than reality itself.

The 1981 census demonstrated that immigrants from Mediterranean countries (Greeks amongst them) were still firmly attached to the lowest echelons of Australian society (Collins 1988: 79). This inequality would place migrants at a disadvantageous position, when compared with members of the host society who continue to control positions of influence and, even more important, exercise great control over the developing culture of a professed multicultural Australia. Eloquent speeches by prominent individuals extolling the virtues of the emerging society do not always assuage perceived injustices or missed opportunities owed to ethnic origins. A truly egalitarian society would deny the practice of any norm or custom that would attempt to deny any of its citizens’ equal rights and freedoms as enjoyed by the majority.

The choice to deal with monoethnic migrants in the survey was a deliberate choice which it was felt would lead to a more comprehensive result, given that the author was able to fluently use either English or Greek at the interview stage. Other ethnicities were excluded from the potential pool of informants because it was felt that any potential linguistic limitation would reflect adversely on the quality and comprehensiveness of the study. Many of the chosen Greek informants had not acquired sufficient proficiency in English to be able to discern any nuances inherent in the questions contained within the questionnaire, while some were unable to express themselves in English. This made it imperative that the interviews be conducted in Greek.

It was not possible to cover the entire Hellenic presence in Australia within this study because of the size of the continent, the widespread
dispersion of Greeks within the Commonwealth, the prohibitive cost that would have been involved, and because of the lack of appropriate and relevant lists regarding return immigrants. It was felt that by concentrating on the availability of informants within the Sydney and Melbourne basins (the two most densely populated Australian areas by Greek migrants), the field survey could be completed within a reasonable time frame (about six months), costs involved in living away from home would be minimized, and travelling times would be shortened.

However, it was not considered that such spatial and financial considerations would diminish the quality, validity, or value of the results obtained. The author believes that such restrictions, as imposed by demographic and financial considerations, were not of a substantive nature so as to have any major impact upon the conclusions reached.

1.3 Thesis structure

Chapter One contains Introduction and deals with the aims and scope of the thesis. This is followed by a brief description of the purpose and value of the research and by its contributory value to the accumulated literature on the subject. There follows a brief explanation on the geographic and ethnic parameters chosen (within the scope of the thesis) and the reasons for such choices. There is also an explanation as to why it was impossible to canvass the entire Hellenistic presence within the Australian continent in this study. The chapter concludes by providing an extensive literary review, encompassing an examination of relevant monographic books on the subject of migration (written in either Greek or English and published locally or internationally), comments on collective essays (found within chapters of appropriate book publications), and examines and comments on specialized articles found within relevant journals that deal with specific issues associated with thesis subject. Additionally, any incidental material found to have relevance to the subject theme will also be examined.

Chapter Two explores the different perspectives of the migration phenomenon and seeks to establish a theoretical framework which can accommodate the multitudinous factors involved which cause people to migrate
from known and secure social and geographic spaces to unknown and unfamiliar territories. The complexity and the forces that impinge upon such determinations to migrate are of such complexity and inter-dependence as to preclude the adoption of a single theory of migration; it is argued that the interlinked socio-economic forces and personal perceptions present in every individual's decision to migrate require the granting of multi-faceted reasons as to why people migrate. The psychology of migration, although not within the parameters of this study, is briefly reviewed, through attributed articles.

Chapter Three examines Greek migration, its causes, and the phases and destinations of Hellenic migrants through the ages. Hellenic presence in Australia is examined diachronically, with particular emphasis on post-World War II migratory waves. This chapter also examines the Greek Community's organizational setup in Australia (examining Greek orthodox Communities, Brotherhoods, Associations, etc) and analyses the meaning of thematic terms used in the thesis. The chapter also provides a kaleidoscopic historical review of Australia's history and deals with its immigration policy, its attitude towards immigrants, its adoption of multiculturalism as a pluralistic means of society transformation, and ends by examining the changing nature of Australia's immigration policy transformation.

Chapter Four deals with research methodology; it examines research strategy, interview procedure, and research limitations. Within research strategy there is an analysis of documentation procedures (archival records, questionnaire, bibliographical resources, etc), selection criteria used in obtaining the necessary informants (method of obtaining interviews, finding of informants, etc), and characteristics of participants involved (who they are, origins, etc). The interview procedure analysis deals with type of interview (face-to-face, written, etc), details of personal data gathered (gender, social standing, place of residence, educational standard, occupation, etc), constraints and limitations faced during interviews (sensitivity of questions, spousal constraints, etc), and scope of interviews conducted. Research limitations examine geographic and demographic limitations, space and time restrictions, and also deals with logistical problems encountered during research period (archival access, national limitations, etc).
Chapter Five is the principal chapter of the thesis. This chapter focuses on Hellenic cultural, economic, and social values. Here will be examined the patterns of Greek migration, the Greek Diaspora, the reasons why Greeks migrate, and Greek society (within an historical, economic, political, and social aspect). Greek government policies are examined as are the role and place of the Greek Orthodox Church; further, Greeks’ expectations of Australia are analysed as well as Australia’s role as a receiving country. There is also a brief analysis of Australia as an immigrant country; Australia’s society is analysed as are its needs of immigrants. There is also an analysis of Australia’s racial policies, its adoption of multiculturalism as a societal ideal, and its economic and political structures. Particular emphasis will be placed upon Greek immigrants’ expectations of Australia, their ambitions and adaptability within a strange world, their acculturation and assimilation, their social mobility and economic status, expectations of their children’s academic achievements, adherence to Orthodoxy, social adaptability and development, and sense of belonging. Chapter Six will provide a conclusion, and offer some suggestions for further fields of inquiry associated with Greek migration and Hellenic culture.

1.4 Literature review

1.4.1 Overview

Literature review will be divided into four sections: monographs (treatises dealing with single subjects by disparate authors), collective essays (where a single publication, published under editorship, may contain a number of individual essays), journals (mostly electronic journals dealing with single subject items that may be co-authored or monographs), and incidental material (sources as diverse as newspapers, magazines, excerpts, etc).

1.4.2 Monographs

A valuable and very informative volume, unassociated with migration, Australia, or Greek history, is Giddens’ Sociology which introduces the uninitiated to the complex world of sociological terminology and provides a
modicum of explanation for the multi-faceted disciplines within sociology. For an initial appreciation of the Greek genius (Greek achievements, morality, beauty appreciation, freedom, humanism, and complexity of character) Livingstone’s *The Greek Genius and Its Meaning to Us* provides a valuable insight.

Australia’s history has had a convoluted past owed to the dispossession of the indigenous (Aborigines) people by the white colonisers. Read’s *Belonging: Australians, Place and Aboriginal Ownership* emotionally examines the enmeshing of Australia’s Aboriginal and Colonial past by probing various prevailing attitudes. Australia’s relationship with its establishment as a British penal colony is to be found in Hughes’ *The Fatal Shore: a history of the transportation of convicts to Australia, 1787-1868*, where he maintains that the penal system had long lasting effects on the broader Australian society. Bennett’s *Australian Society and Government* provides an encapsulating narrative on Australian society (demographic, social, development, historical), government (Australian constitution, type and legitimacy of government, political system, political personalities, structure of government, layer of government, political parties, bureaucracy, political process and lobbying, media, and pressure groups), social institutions (individuals and society, educations system, industrial relations, religion, legal system, mass media), and social issues (multiculturalism, discrimination, technology, environment).

The often tortured inter-country relations between Greece and Turkey over Cyprus are examined in a slightly chauvinistic manner in Bahcheli’s *Greek-Turkish Relations Since 1955* and Vanezis’ *Makarios: Faith and Power*. Vanezis (1971: 16-17) makes a strong observation about the Greek Orthodox Church’s position in Hellenic societies.

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20 The American War of Independence had shut off access of that country as destination point for British felons and there was thus a need for new lands to be found for the purpose of receiving British convicts. Sir Joseph Banks, the president of the Royal Society and a naturalist who had sailed with Captain Arthur Cook, suggested Australia for this purpose.

21 “...Ottoman rule had kept its subjects...in medieval conditions...churchmen continued to be the leaders of Christian communities...When nationalism struck the Ottoman Empire, beginning with the Greek War of Independence, it was only natural that prelates and priests should become the leaders of the subjugated...the subject Christian population did not possess any other leaders except its bishops and priests...they had been made the national leaders...”
comprehensive compendium containing broad-spectrum data on Cyprus’ political, economic, demographic, tourism, trade, and cultural developments.

The economic development of Greece is reflected in a number of publications: Candilis’ *The Economy of Greece, 1944-66* provides a descriptive analysis of the economic and financial difficulties experienced by post-WWII Greece. Mouzelis’ *Modern Greece: Facets of Underdevelopment* discusses economic development and social aspects in the post-WWII era while Giannaris’ *Greece and Yugoslavia* describes the historical development of the economy of both these countries and the economic policies in the 1970s and 1980s. An associative connection between political events and economic development is to be found in the econometric analysis proffered by Jouganatos’ *The Development of the Greek Economy, 1950-1991*. A broader view of the Hellenic economy’s evolution in the twentieth century is to be found in Freris’ *The Greek Economy in the Twentieth Century*. Economic and national security issues of Greece’s adhesion as a full member of the European Community (now European Union) are discussed in Kazakos and Ioakimidis’ *Greece and EC Membership Evaluated*. Often a country’s economic progress is reflected in its energy production and consumption figures: *The Energy Market in Greece* provides a comprehensive analysis of governmental and private industry energy administration, production, and distribution, while also providing for a breakdown by type of energy produced in Greece, and discussing the various energy alternatives offered through natural gas, petroleum, hydro-energy, and renewable energy sources.

In the 1960s Greece was a country of emigrants, while at the end of the twentieth century it has become the recipient of immigrants. These changes imposed great alterations on the demographics of the country and it is important that these alterations to the changes in density and population dispersion of its cities be updated, so that a clearer and fuller picture be obtained of the country. An appropriate volume for this is *The Cities: Social and Economic Atlas of Greece* (in Greek) which contains details on the urbanization of Hellas in the post-WWII, the evolution of the cities, details on internal migration, population density, congregation points for economic immigrants, unemployment figures, accommodation details, cultural details, and voting patterns of the population. A useful and very informative
publication regarding detailed information on onomatopoeia of Greek places, dating from antiquity, and their cultural aspects, is to be found in *Aegean Archaeological Atlas* (in Greek). Here can be found detailed maps, photographs of ancient centres, and other cultural aspects of Greek civilizations.

Greece possesses over two thousand islands scattered over three seas (Aegean, Ionian, and Mediterranean), and not all its national territory came into being as the result of the War of Independence: Greece’s continuous struggle, since attaining national independence, to free ethnic territory under the tutelage or possession of foreign powers, and the completion of national integrity, is partially portrayed in a poignant publication that provides original archival material for the liberation of The Dodecanese\(^{22}\) - *The Dodecanese: The Long road to Union with Greece*. In this bilingual publication (English and Italian) are to be found translations from the original Greek (except for Annex 89 which appears in the original Italian\(^{23}\)) of Hellas’ diplomatic battle for the return of The Dodecanese to its fold.

Hellenic society, a complex and intertwined amalgam, can best be understood on a holistic basis: to achieve this it is necessary to study Greece’s ancient and contemporary history and its geography. Greece’s mountainous terrain has played a major part in its society’s evolution: its ancient history is evidence of its inability to form a large-scale coherent national government because of the inaccessibility of the diverse city-states. However, the very instability and incoherence of Greek political organization in antiquity led to a variety of political evolution and experience that were denied other advanced countries of the epoch\(^{24}\). Hellenes were the first people in human history to organize the government of a complex society through public debate and by a quasi-democratic process. Politics was not exclusively employed in the pursuit of power: it became a subject for intellectual analysis and thus open to the

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\(^{22}\) The Dodecanese are a complex of 14 islands in the Aegean Sea: Rhodes, Patmos, Leros, Kalymnos, Cos, Astypalaia, Nisyros, Telos, Chalki, Symi, Karpathos, Kasos, Castellorizo, Leipsi – and a large number of thinly-populated or uninhabited islets and rocks. Its 1991 population was revealed as being 163,476 (source: Ministry of Foreign Affairs, 1994, *Διοικητική Διαίρεση της Ελλάδας* (*Dioiketike Diairese tes Elladas*; Administrative Division of Greece, p. 5).

\(^{23}\) The Dodecanese were not regarded as a part of metropolitan Italy or as a colony; the Islands were subject to the Italian Ministry of Foreign Affairs (for details regarding status of islands see Gregoriades: *Revue Hellenique de Droit International*, pp. 237-246).

\(^{24}\) Ancient empires like Assyria, Babylon, Egypt, and Persia.
process of criticism. An introductory volume into such a vast topic is to be found in Andrewes’ *Greek Society* which attempts to reconstruct Ancient Greek society free from legends and pre-conceptions. Here will be found argument relative to Greeks’ fascination with mathematics, intellectual evolution, arts, commerce, philosophy, science, and literature.

Greek society and culture are analysed in a number of appropriate volumes. A general overview of Hellenic society in its multitudinous manifestations is to be found in Dicks’ *The Greeks: How They Live and Work*, where explanations abound about Greek customs, norms, and behavioural patterns. Campbell’s *Honour, Family, and Patronage* provides an invaluable examination of a particular aspect of Greek society – that of rural life and its concomitant imposition of certain moral mores upon members within its society. A very insightful publication on aspects of Greek rural life is also to be found in Du Boulay’s *Portrait of a Greek Mountain Village*. Here will be found an excellent analysis of the mores, social taboos, and gender stratification of Greek rural society. The metamorphosis of women’s role in Greek society is examined and analysed in Pollis’ *Gender and Social Change in Greece: the Role of Women* where woman’s enhanced social position within Greek society, wrought about through legal and historical changes, are analysed. The important question of Greek telecommunications is well addressed in Noam’s *Telecommunications in Europe* (vols. 20 & 21) which deals with Greece’s telecommunications industry and media systems and discusses the various policy options that are available to the Hellenic state.

While knowledge of antiquarian Greece would benefit the overall appreciation of Greek society, this thesis concerns itself with contemporary Greece and its problems in the post-WWII period. One of the most vital social preoccupations among all countries, irrespective of degree of economic development, is the question of the provision of adequate accommodation for the inhabitants of all such societies. Rapid post-WWII urbanization in Greece created many new problems regarding the provision of adequate housing to the ever-increasing urban population. The affordable availability of appropriate housing, or the lack of such provisions, and their effect upon the social fabric of the Greek population are examined (on a theoretical basis that includes the
role of the state in this sector of societal organization, the role of the consumer, and the role of the provider) in *Koinonikooikonomikes Aniostites Ston Tomea Tης Στέγας* (*Socioeconomic Disparities of the Housing Sector*). A companion volume is the same author's *Μέσες Συνθήκες Στέγας στα Μεγάλα Αστικά Κέντρα της Χώρας* (*Average Residential Conditions in Metropolitan Areas of Greece*), which examines Greek housing and its multifaceted aspects.

Religion has played an important role in the lives of Greeks since the founding of the Greek Orthodox Church (itself the result of the split between the Eastern and Western branches of the holistic Church, in the eleventh century). The Church’s role in the daily lives of Greeks (in Greece) is evidenced by the observation and declaration of public holidays for religious feasts, the ever-present Primate of Greece, and the part that the Church plays an important role in the national life of Greece. A useful book that details the various sacraments of the Greek Orthodox Church is Coniaris’ *These are the Sacraments: the Life-giving Mysteries of the Orthodox Church*; here are described the significance (from and Orthodox perspective) of the importance of Baptism, Holy Communion, and Matrimony for the Orthodox believers.

The degree of importance attached to religion can be gauged from the fact that the Virgin Mary (*Παναγία - Panaghia*) has been given no less than 431 nomenclatures by the people according to Skordiles’ *Ἡ Παναγία και τα 431 Επώνυμα που Της Έδωσε ο Λαός* (*The Madonna and the 431 Nomenclatures Given Her by the People*).

For an Australian perspective into the strength and spread of Orthodoxy in Australia, a useful tome is Hughes’ *Religion: a View from the Australian census*; here all major Christian denominations and other religious groups in Australia are analyzed according to their numerical strength: church attendance, percentages based on population, gender affiliation, and ethnicity.

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25 The Orthodox Church is a fellowship of autocephalous local Churches (united in faith, sacraments, and canonical discipline), with each enjoying the right to elect its own head and its bishops. The Ecumenical Patriarch of Constantinople is recognized as the “first among equals” among Orthodox Primates. He possesses privileges of chairmanship and initiative, but has no direct doctrinal or administrative authority over the independent Churches. The importance and relevance of the Greek Orthodox Church in Greece can be gauged by the fact that the Primate ranks fourth in order of precedence in the state protocol (after the President of the Republic, Prime Minister, and Speaker of Parliament. Source: *Ministry of the Interior* decision 54129, 27 January 1998, p. 1).
of affiliates are briefly discussed within a synopsized compendium based on Australian bureau of statistics figures.

The contribution made by professional first-generation Hellenes in Australia towards the wider Australian society and, more particularly, within the Greek Community was examined in Condos’ *First-generation Greek Professional Migrants in Australia 1947-1985: Problems of settlement and Adaptation, and their contribution to the Greek-Australian and Australian Societies*. The author, while addressing the educational, social mobility, and professional standing of his respondents, was of the opinion that (of his interviewees) “...most of them did not have any significant direct involvement with Greek Community organisations and, most of them, did not become members of regional Association. Despite this, everyone expressed their love for Greece and contributed...towards the development of ethnic and cultural ideals”.

The extent of Greek-speaking in Australia, the status of Greek within a polyglossic society, historical factors associated with Hellenic migration to Australia, and measures that may cause maximum retention of linguistic usage and cultural retention of Greek values are examined in Tamis’ *Ελληνόγλωσση εκπαίδευση στην Αυστραλία: Η σημερινή κατάσταση της Ελληνικής – Greek language teaching in Australia: Current status of Greek*). Tamis (2001: 234) observes that Greek is used in the Antipodes “...as means of communication between Greek-born migrants, as ethnolinguistic identity tool by Australian-born Greeks, and as a symbol of cultural convergence...”

Whilst the previous two volumes addressed educational issues affecting Greek-Australians, OECD’s *Education at a Glance: Indicators 1998*, examines its member states’ educational system under six major headings: demographic and socioeconomic context of education, financial and human resources applied to education, access and participation rates, transition from school to employment, organization and learning environment of schools, and student achievement and outcome of educational system. This publication offers an excellent basis for comparing countries’ education systems based on similar criteria. The disparity between Australia’s and Greece’s annual (1995
figures) expenditure, per student, on all three levels of education can be seen Chart B4.1 (p. 106); while Australia sits comfortable above OECD’s mean for secondary and tertiary level education (but not for primary), Greece languishes near the bottom in the charts.

Understanding Greeks has not always been an easy task; the complexities of the Hellenic character, its longevity, and the affects of historical perturbances and natural phenomena have combined to create a complex and individualistic paradigm. Jardé has studied Ancient Greeks at length; his *The Formation of the Greek People* analyzes “the various contingencies of place, race, and individuals, and bring out the circumstances of every kind which contributed to the organization of the Greek cities, created Hellenic civilization, and then caused it to radiate far and wide” (p. xiv). This volume provides a useful assessment of the ethnic identity of Ancient Greeks which forms a basis for later interpretation by other authors. Following Jardé’s publication, Bakalopoulos’ *Η Ελληνική Ιστορία* (*E Ellinike Istoria 1204-1985*; Greek History: 1204-1985) examines Greek territories under Roman jurisdiction, the Ottoman invasion and its consequences, Greek migration as a result of Ottoman occupation, Greek existence under the Turkish yoke, the effects of the Reformation upon Greeks, the spreading of Hellenism, the economic and intellectual resurgence of Greeks, and events traversed since the war of Independence till the mid-eighties.

Clogg’s *A Concise History of Greece* (2002, 2nd ed.) examines and analyzes Modern Greek history, the essence of Greekness (which he declares to be *...something a person is born with and can no more be lost than it can be acquired by those not of Greek ancestry* [and the stirrings of nationalist sentiments which he describes as having]...*been remarkable in that it was the first to develop in a non-Christian environment, that of the Ottoman Empire* [p. 5]). This monograph is accompanied by the same author’s *A Short History of Greece* (1986) which, although different in concept from the above title, proved to be an invaluable aid in giving a fuller understanding of the Greek character and the country and also does his editorship of *Greece 1981-1989: The Populist Decade* (1993). The historical roots of Hellenes and their culture are examined in Makedon’s *In Search of Excellence: Historical Roots of Greek Culture*: here the author discusses the multi-faceted nature of Hellenic culture.
and enters into the domain of polytheism (as practiced by Ancient Greeks) and its supplanting by monotheism during the Middle Ages is summarized in Greek Foreign Ministry's General Secretariat of Overseas Greeks' Researches on Hellenism: Australia.

Kourvetaris and Dobratz's *A Profile of Modern Greece in Search of Identity* provides an informed and analytical presentation of Greece in a simple and readable manner. The country and people are examined with reference to their past and present history with reference to Greece’s society, political institutions, culture, arts, and religion. Another book that attempts to exemplify Greece and Greeks in the post-WWII period is Pettifer's *The Greeks: The Land and the People since the War*. The author endeavours to explain recent events in Greece by often resorting to historical events in antiquity in order to explain recent happenings. Pettifer stresses the importance that geography has played in developing Greek politics and attitudes; he analyses central government organization, loyalties, and also the strength of regionalism by claiming that “...the sea unites the country, the mountains divide it” (p. xxvi).

Woodhouse’s *Modern Greece: A Short History* questions many of the assumptions about what constitutes Greece and Greeks; he muses over the intractability of definition by assessing the linearity of Hellenes, Hellenic territorial boundaries, the very name “Greece”, claims and counter-claims over descendency and ethnicity, and concludes that his book is “...the history of the Greek people – those who called themselves Greeks and thought of themselves as Greeks...” (p. 12). Also by the same author is the volume *The Struggle for Greece 1941-1949*. Here the author speaks with authority on military matters as he was directly involved in Greek affairs during Second World War in Greece; the conclusions reached by the author need to be considered carefully as his objectivity must remain suspect owing to his impeccable Establishment credentials. Woodhouse wrote about his GCW experiences in his *Apple of Discord: A Survey of Recent Greek Politics in their International Setting*. Another informative and useful volume on the Greek people is to be found in

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26 Woodhouse was a Colonel in the British Special Operations Executive (SOE) during WWII, and deputy chief-of-mission in Greece. He undertook military action in Greece against ELAS, became a British Conservative member in the British Parliament, diplomat, and later a Cabinet Minister in Conservative British governments.
Vakalopoulos’ *Modern History of Macedonia 1830-1912*: here the author explores the effects of the Greek War of Independence upon Macedonians by exploring the Macedonian vicissitudes to join the rest of liberated Greece within a historical and cultural context.

Further inroads into the Greek character and mentality are to be found in Campbell and Sherrard’s *Modern Greece*; this book, although dated, is a useful adjunct to the previously referred volumes. Kourvetaris and Dobratz’s *A Profile of Modern Greece in Search of Identity* provides a holistic but slightly flawed picture of contemporary Hellas. For a contextualized placement of Greece, Jelavich’s twin volume, *History of the Balkans*, is also a useful publication in that it placed Hellas within the historical context of its place in the history of Balkan development. The convoluting changes in Greek society in the after-WWII period are reflected well in McNeill’s *The Metamorphosis of Greece Since World War II* which attempts to explain the major changes that metamorphosed Greek society in the two decades after the end of the Greek Civil War.

Politics has often been claimed to be the lifelong passion of most Greeks. Modern Greece has been described in Sotiropoulos and Bourikos’ *Ministerial Elites in Greece, 1843-2001: A Synthesis of Old Sources and New Data* as “…a clientelist, overcentralized, and legalistic state which only recently has started its (political) transformation…” An author imbued with a thorough knowledge about the Greek political system is Mouzelis, whose insightful awareness of the Greek political system is portrayed in his *Politics in the Semi-Periphery: Early Parliamentarism and Late Industrialization in the Balkans and Latin America*, where he presents a comprehensive analysis into recent political developments in Greece. Featherstone and Katsoudas’ *Political Change in Greece Before and After the Colonels* explores the same subject from the procedural viewpoint of change as a result of “Western” influences upon the body politic of Greece. Katrougalo’s *The Constitutional History of Greece in the Balkan Context* places Greek constitutional developments within a Balkan context; it discusses common institutions, state centralism, and provides an overall view of the changes since the inception of Modern Greece, while analyzing the challenges that Greece is facing in its attempts to escape from tradition-minded clientalistic attitudes towards decentralization and greater
participation by Greeks in the political process styled on European democracies’ standards.

Theodoracopoulos’ opinionated narrative in his *The Greek Upheaval: Kings, Demagogues, and Bayonets* traverses the upheavals of the Greek political landscape during the 1960s and 1970s, with some emphasis on the nexus between Greece and Cyprus. A much more thorough analysis of the Greek political situation is to be found in Clogg’s *Parties and Elections in Greece: The Search for Legitimacy*. Clogg analyses the various elections held from 1946 to 1985 in a fluid and explanatory manner by providing a generic background with the occasional detailed analysis. Two accounts of the rise of PASOK are to be found in Spourdalakis’ *The Rise of the Greek Socialist Party* and Papandreou’s *Democracy at Gunpoint: The Greek Front*. Spourdalakis analyzes the rise of PASOK through an examination of the Papandreou family’s political ethos. He details the dramatic events that preceded the final accession of power by PASOK through the vicissitudes of PAK and by examining the party system in Southern Europe, the study of social democracy, the theory of political parties, and the role of individuals in history.

Whereas Spourdalakis adopted non-partisan and objective criteria in his analysis, the same cannot be claimed for Papandreou’s book27; his volume portrays a charismatic, powerful, demagogic, inspiring, but flawed personality as the saviour of his people who were long accustomed to demagoguery and political half-truths. His opening statement that he “was raised in a home dominated by politics” (p. v) indicates the intent in writing this book: an attempt to expiate the political demise of his father (George Papandreou) at the hands of his adversaries and, further, an attempt to represent events leading to the military coup of 1967 from his own political perspective. Politically, the almost total antithesis to A. Papandreou was K. Karamanlis.

Tzermia’s *Η Πολιτική Σκέψη του Κωνσταντίνου Καραμανλή* (*E Politike Skepsi tou Konstantinou Karamanle*: The Political Thoughts of Konstantinos Karamanles) is a panegyric of one of the most charismatic leaders that Greece has produced in the post-WWII period. Here are to be found details of Karamanle’s actions, thoughts, perceptions, political vision, internationalism,

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27 The book was written during A. Papandreou’s self-imposed exile, when the Colonels’ Junta governed Greece (1967-74).
and decisiveness in restoring democracy in Greece, after the fall of the military junta, and for the dismemberment of the Greek Royal House.

Associated with publications on Greek political life are some volumes that deal with Greece’s attitudes towards the outside world, security concerns, and its troubled relationship with Turkey over the Cyprus issue. M. Blinkhorn and T. Veremis’ (eds.) Modern Greece: Nationalism and Nationality deals with Greece’s relationship with foreign Powers; Aliboni’s (ed.) Southern European Security in the 1990s addresses security concerns for the Greek state within its immediate geographical boundaries context. Couloumbis’ The United States, Greece, and Turkey: The Troubled Triangle examines the troubled tripartite interrelationship between the NATO Allies but regional adversaries; a much greater analysis on the same theme is to be found in Stearns’ Entangled Allies: U.S. Policy Toward Greece, Turkey, and Cyprus which provides a historical perspective of the 1974 Cyprus crisis and examines the resultant status of the protagonists over the succeeding two decades.

Other relevant publications, which deal with the ushering in by an enlightened elite of western systems of government into a Greek state devoid of secular institutions and proper government administration, are to be found in Anderson’s The Eastern Question 1774-1923, Campbell and Sherrard’s Modern Greece, Herzfeld’s Ours Once More: Folklore, Ideology and the Making of Modern Greece, Dakin’s The Unification of Greece 1770-1923, and Jelavich and Jelavich’s The Establishment of the Balkan National States, 1804-1920. These publications offer deep insights and analyses into the development of Modern Greece; its quest for national cohesion, state loyalty, formation of the Greek regular army as opposed to the irregulars who fought the War of Independence, the introduction of a national educational system, the intricate nature of State and Church relationship, and the founding of the nationalistic and irredentist Megali Idea, are all examined and analyzed within the covers of these publications.

Australia’s policies regarding non-white immigration, the development of the “White Australia” policy, xenophobic feelings, and foreign policy aspects of immigration policies are examined in London’s Non-White Immigration and the “White Australia” Policy. The United Nations’ Population of Australia
(Vols. I & II) analyzes and examines Australia’s population growth within the following parameters: economic growth, social harmony, national security, humanitariasm, and optimum population related to natural resources; within these parameters immigration is examined and assessed. For a quick guide through the intricacies of Australia’s developing immigration program, covering the first two centuries since its founding, DILGEA’s *Australia and Immigration 1788 to 1988* is very useful. This publication provides a ready-reference for the various programs that were adopted in Australia’s pursuit of immigrants to satisfy its political and economic needs. Australia’s migration policies since 1945, its changing demographic base, the advent of multiculturalism and the demise of assimilation as official government policy, and the changing national, and problematical, identity are examined in Castles, Cope, Kalantzis, and Morrissey’s *Mistaken Identity*.

Scott and Scott’s *Adaptation of Immigrants* further discusses issues associated with intercultural aspects, demographic considerations, family relations, and personality characteristics. According to Jupp’s *Understanding Australian Multiculturalism* (1996: vi), multiculturalism “is the recognition in public policy that a society is composed of varied elements, especially those based on language, nationality or religion”; in this essay Jupp clarifies terms and concepts associated with multiculturalism. Makedon’s *What Multiculturalism Should Not Be* (1996: 2) maintains that multiculturalism “waives the flag of intercultural exchange and understanding”.

The most comprehensive narrative of Greeks’ presence in Australia since its inception is to be found in Tamis’ two-volume *Η Ιστορία των Ελλήνων της Αυστραλίας* (E Istoria ton Ellenon tes Afstralias: The History of Hellenes in Australia). The first volume covers the period 1830-1958 while the second volume covers the period 1959-1975. A M Tamis’ first volume (in Greek) deals with the founding of Australia as a British colony, its demographic profile, the formation of its national characteristics, the arrival of the first Greeks, the appearance of the Greek Orthodox Church, initial contact between Greece and Australia, the development of GOCA, the first post-WWII migratory

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28 The fact that Local Government was combined with Immigration and Ethnic Affairs (as a Ministry of State) attests to the relative importance attached to immigration and ethnic affairs by various Australian governments in the past.
movements from Greece towards Australia (1947-1952), the massive
government-sponsored migratory movements of 1952-1974, initial Greek
Community organizational development, demographics of Greek immigrants,
the problems associated with GOC/GOCA clashes, and provides a timeline
from Australia’s discovery till 1958. The second volume (also in Greek)
concerns itself, in greater detail, with the evolution of GOC organizations and
their structures, the schism between Church and Community, and provides a
detailed history of the principal personalities involved in GOCA and in the
Greek Community.

As seminal a work as A M Tamis’ is the dual volume opus by Gilchrist,
_Australians and Greeks: The Early Years_ and _Australians and Greeks: The
Middle Years_. This former Australian ambassador to Greece has managed to
penetrate the Greek soul and write with authority and purpose about Hellenic
values, culture, ambitions, expectations, social attitudes and Hellenic presence
and achievements in Australia. Another interesting volume about Greeks in
Australia is Bottomley’s _After the Odyssey: A Study of Greek Australians_ this
book describes “the external characteristics of...Sydney Greeks and explores
the significance of Greek institutions and organizations to second generation
adults brought up in Australia”29. The work also deals extensively with the
concept of assimilation and the idea of Anglo-conformity that pervaded official
thing till the advent of multiculturalism. Belonging in the same seminal field
of research and assessment is Tsounis’ _Greek Communities in Australia_: this
thesis analysed the history of Greek Communities in Australia from the 1890s
till the early 1970s.

The co-authorship by A M Tamis and E Gavaki of _From Migrants to
Citizens: Greek Migration in Australia and Canada_ provides the first
systematic comparative study of Hellenic presence in Australia and Canada. S
Vryonis (p. 15), in his introductory remarks to this book claims “…that the
authors have dared, and succeeded, in providing a model for the future
comparative study of these Hellenic Diasporas...” These two Hellenic
Communities are examined and assessed under a variety of criteria; there is a

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29 Bottomley, G. 1979, _After the Odyssey: A Study of Greek-Australians_, University of Queensland Press, St.
Lucia, Queensland. p. ix.
synoptic history of diachronic Greek emigration while simultaneously the authors discuss the demographics and societal structures of Australia and Canada. The two countries’ similarities and differences are analyzed as are their governments’ deliberate immigration policies with particular emphasis in the post-WWII era. There is further assessment of Australian and Canadian societies and the degree of multicultural policies pursued in either country. Finally, there is an examination of the social structures of the two Diasporic Communities with emphasis on their inter-relationship with other ethnicities and mainstream culture.

Whereas the previous volumes by A M Tamis dealt with the holistic presence of Hellenes in the Diaspora, his The Immigration and Settlement of Macedonian Greeks in Australia accepts as the basis of research Macedonians within the national Greek entity. A M Tamis admits that “this book was prompted by the necessity to present a research study on the pioneer Macedonian Greek immigrants and their organizational settings in Australia” (1994: ix). The author felt the need to explore Greeks’ presence in Australia so as to contextualize his principal study on Macedonian Greeks’ history in Australia which he felt compelled to write because of the “...necessity to present a research study on the pioneer Macedonian Greek immigrants and their organizational settings in Australia...it (the study) purports to show that the pattern of Macedonian Greek migration has been vitally influenced by the Australian immigration restrictions during pre-World War II period, the settlement trends and the intra-group politics of the overall Greek community, the micro-politics of the ‘Macedonian question’ and the attitude of the host community. It is also designed to examine the contribution of this immigrant group in Australia’s socioeconomic and cultural life”.

Almost all the publications being reviewed are the result of academic pursuit. O Αυστραλιώτης Ελληνισµός (The Greeks in Australia – A Home Away from Home) belongs to a different genre of publications, in that it is a bilingual publication of the author’s (Papageorgopoulos) personal observations and opinions. The author examines social conditions and integration of Hellenes in Australia and comes to the conclusion that “the Greek-Australians do not envy Greece because they have managed to create a part of it in Australia” (1981: 14). He does address the diachronic problem of nostalgia for
the homeland but is aware that émigrés are subconsciously altered through acculturation and the inevitable assimilative process of time. Also a prosaic addition to the knowledge of immigrant experiences in Australia is Dugan and Szwarca’s *Australia’s Migrant Experience* in which the authors explore a variety of issues with no particular scenario. The 1996 Australian Census produced up-to-date details on Greek-born immigrants: the *Community Profiles – Greece Born* (authored by P. McDonald) data provides a comprehensive range of statistics covering Greek-born immigrants but care needs to be applied in interpreting the figures as it does not include Diasporic Greeks. It also became apparent during the 1970s that a large percentage of immigrants had decided to repatriate. The Australian government set up an inquiry, *Inquiry into the Departure of Settlers from Australia*, which attempted to quantify the causes of repatriation.

An attempt to record for posterity first-generation Greek migrants’ hopes and expectations by migrating, and the effects of such migration on the villages left behind, through a photo-narrative account is to be found in Alexakis and Janiszewski’s *Μαύρη Ξενιτιά (Mavre Xenitia: Images of Home)*. In a penetrating observation, Janiszewski states that “once an individual has migrated, their identity and relationship with their country of origin can never be the same...” (1995: p.7). The book’s principal aim is to record photographically and narratively repatriate Greeks’ stories and experiences by providing “...a detailed and sensitive visual, historical and sociological insight into the phenomena of Greek return migration...” (1995: p.12). Bouras’ *A Foreign Wife* records the life of an Australian woman married to a Greek, who finds herself living in Greece. The vicissitudes of inter-racial living and infathomable customs are clearly illustrated, as Bouras attempts to view Greek life through Australian eyes. A detailed history of the history of Hellenism in Egypt is to be found in Gialourake’s *Η Αίγυπτος των Ελλήνων (E Aigyptos ton Ellenon*; Greeks’ Egypt).

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30 Thompson’s *Australia Through Italian Eyes: A study of settlers returning from Australia to Italy* bears similar, personal migratory experiences, as those that are found in Bouras’ book. Thompson records the experiences of returned Italian migrants to their towns and villages in the Province of L’Aquila; the returnees reminisce about their Australian experiences and assess the country through their Italian prismatic viewfinders (Thompson, S. L. 1980, *Australia Through Italian Eyes: A study of settlers returning from Australia to Italy*, Oxford University Press, Melbourne).
Patiniotes’ *Εξάρτηση και µετανάστευση: Η περίπτωση της Ελλάδας* (Dependence and Migration: The Greek Case) provides a theoretical approach to the socioeconomic and cultural aspects associated with migration, for receiving countries and countries of origin. Hasiotes’ *Επισκόπηση της Ιστορίας της Νεοελληνικής Διασποράς* (Review of the History of the NeoHellenic Diaspora) provides a notional, geographic, historical, and diachronic description of the Greek Diaspora and stresses its position within the broader history of the Greek people. Matzouranis’ *Ελληνες Εργάτες στη Γερµανία* (Greek Workers in Germany) deals with Germany’s massive intake of foreign workers (gastarbeiter) to meet the insatiable growth needs of its economy during the 1960s. The author debates the pros and cons of migrating, provides an informed picture of the problems that confronted the “guest workers”, their needs and those of their children, their isolation, and presents a comprehensive picture of the sociocultural problems that beset the migrants in their new environment.

Greek females’ work participation rates are examined in Petriniote’s *Η Συµµετοχή των Γυναικών στο Εργατικό ∆υναµικό και η Περίπτωση της Ελλάδας* (Female Participation in the Workforce and the Greek Case). The author provides a theoretical context for her research and compares female work participation rates in developed economies and Greece. A related essay regarding female work participation is Symeionthou’s *Η Σύγκρουση των Ρόλων της Μητρότητας και της Γυναικείας Απασχόλησης* (Female Work Participation and Motherhood in Conflict) which examines the priorities between choosing motherhood or employment and also examines the role of the working female.

The *GNSO*’s 1907 census provides demographic details about the Greek population and other European countries, population breakdown by region, migration, gender differentiation, age groupings, literacy of population, religious affiliation, occupation, and nationality of inhabitants. The 1928 Greek Special Census (April, 1923) showed the number (786,431) and disbursement of Asia Minor refugees in Greece. The same year’s general
census provides demographic details regarding Greece’s population by region and density of population. The next census in the GNSO, that the researcher managed to locate, was that of 1951. This census details demographic, educational, employment by region, socioeconomic, and accommodation aspects of the population by gender, age groupings, and region of residence. The censuses of 1961 and 1971 follow the same pattern as that of 1951.

Four interesting monographs (in Greek) examine migration, repatriation, family life, female employment, Greek policy on migration within a Greek and European context, and problems associated with contemporary European migration. Although these volumes address issues that are Eurocentric, they do provide some interesting insight into the multitude of issues faced by individuals and States in their attempts to accommodate individual aspirations and expectations within national and international boundaries. The four volumes are: Kollarou and Mousourou’s Παλιννόστηση: Στοιχεία και Συμπεράσματα από μια Εμπειρική Έρευνα (Palinnostese: Stoicheia kai Symperasmata apo mia Empeirike Erevna: Repatriation: Data and Conclusions from an Empirical Study), and Mousourou’s Γυναίκεια Απασχόληση και Οικογένεια (Gynaikeia Apsacholese kai Oikogheneia: Female Employment and Family), Μετανάστευση και Μεταναστευτική Πολιτική στην Ελλάδα και την Ευρώπη (Metanastefse kai Metanasteftike Politike sten Ellada kai ten Evrope; Migration and Migratory Politics in Greece and Europe), and Από τους Γκασταρμπάϊτερ στο Πνεύμα του Σένγκεν (Apo tous Gastarbeiter sto Pneuma tou Segen: From Gastarbeiter to Segen’s Spirit).

Kasimate’s Πόντιοι Μετανάστες από την Πρώην Σοβιετική Ένωση: Κοινωνική και Οικονομική τους Ένταξη (Pontioi Metanastes apo tin Proen Sovietike Enose: Koinonike kai Oikonomike tous Entaxe; Pontian Migrants from the Former Soviet Union: Their Social and Economic Absorption). The author provides a diachronic examination of Hellenic presence in the former USSR, details of the repatriation process and the effect upon the Greek demographics, discusses the problems that confronted the returnees, sources of social assistance, and finally examines the causes of such repatriation and any expectations of similar repatriation pattern from other Eastern countries.
For detailed statistical information on all aspects of the Greek economy and society the annual (bilingual) Στατιστική Επετηρίδα της Ελλάδος (Statistike Epeterida tes Ellados – Statistical Yearbook of Greece) provide excellent reference material. Greece an immigrant receiving country is examined in Petriniote’s Η Μετανάστευση Προς Την Ελλάδα: Μια πρώτη καταγραφή, ταξινόμηση και ανάλυση (Ε Metanastefse Pros Ten Ellada: Mia prove katagrafe, taxinomese kai analepse; Greek Immigration: An initial registration, classification, and analysis) which discusses repatriation, and causes that lead other emigrants to settle in Greece. The GNSO’s 1971, 1973, and 1977 yearbooks contained detailed information by gender, age group, provenance, and type of migration, on Greek migration, while the 1994-5 yearbook details returnees, according to country of immigration, age group, working status, and gender.

Australia’s changing cultural composition, the adaptation of new ideas, introduction of new concepts, and changing demographic landscape are examined in Poole, de Lacey, and Randhawa’s Australia in Transition: Culture and life possibilities. The social conditions and health care provisions of migrants in Australia are examined in Reid and Trompf’s The Health of Immigrant Australia: A Social Perspective; here will be found articles dealing with migrants’ eating habits, workforce safety, disabilities, and policy options for the government in a multicultural context.

Addressing the multiple challenges of diversity within a multicultural Australia is Jupp’s (ed.) The Challenge of Diversity: Policy Options for a Multicultural Australia. This volume assesses sociocultural issues of Australia’s multicultural society through an examination of its community relations, employment practices, trade unions, legal aspects, and the provision of health services. Wooden, Holton, Hugo and Sloan’s Australian Immigration: A Survey of the Issues provides an analysis of the “levels, patterns and composition of population movements to and from Australia...” (1994: 1). Hartley’s (ed.) Families and Cultural Diversity in Australia examines the cultural diversity of Australia’s population with particular emphasis placed upon family structures and family values within Australia’s polyethnic composition. An earlier publication, of similar context, is Storer’s (ed.) Ethnic
Family Values in Australia, which reflects upon socio-cultural aspects of grouped ethnic groups in Australia.

The history, national characteristics, ecclesiastical and state relationship, cultural life, politics, and art of Macedonian Greeks are to be found in Tamis’ (ed.) Macedonian Hellenism. The relationship between Hellenism and USA is examined in a series of penetrating essays in Patsalidis’ (ed.) Hellenism and the U.S. These essays discuss subjects as diverse as literature and myth, cinema and identities, religion and ethnicity. The developmental stages of Greek urban society are discussed in two chapters contained in Kenney and Kertzer’s Urban Life in Mediterranean Europe: Anthropological Perspectives. Price’s (ed.) Greeks in Australia was published at the height of the immigration waves towards Australia, when it was felt essential that immigrants’ contribution to Australia’s economic, social, and cultural life be examined and assessed. The book contains five major essays examining Greek Communities in Australia, networks and cultural changes, urban networking within ethnic communities, and family values.

Kapardis and Tamis’ (eds.) Afstraliotes Hellenes: Greeks in Australia contains a variety of essays authored by Greek and non-Greek writers. A brief essay connects Australia and Hellenes in the early years, which is followed by an examination of Greek presence in Australia. There follow articles regarding literature, religion, language, identity, education, culture and traditions, women, and politics. A publication of similar nature is Greeks in English-speaking Countries which was the result of the International Seminar held in 1992 in Melbourne by the Hellenic Studies Forum. Here the essence of Greekness and Hellenism were examined by a number of distinguished scholars of both Hellenic and Anglo-Celtic ancestry. The range of topics varied from analyzing the formation of Greek Communities, women of the Diaspora, problems that confront Diasporic Hellenes, adjustment required to politically engage in mainstream politics, national identity, and Hellenism in Australia. Associated (indirectly) with these essays is Kontes’ Η Έρευνα στην Ελλάδα για τον Ελληνισμό της Διασποράς (Ε Erevna sten Ellada gia ton Ellenismo tes Diasporas: Greek-based Research for the Diasporic Hellenes); the author explains terminological interpretations of matters appertaining to the
movement of people and proceeds to assess the writings of many specialists in the field of migration.

A useful comparative publication is Vlachos’ *The Assimilation of Greeks in the United States.* This book addresses issues on the sociological analysis of assimilation, historical aspects of Greco-American relations, motivation of emigration, and the organizational approach in intracommunity affairs of Greek-Americans. A book of similar age is Angelopoulos’ (et al.) *Essays on Greek Migration,* whereby the contributory essays analyze and discuss emigration as a cause and effect, and its consequences upon Greece. Multiculturalism and its challenges for Australian society are examined in Goodman, O’Hearn, and Wallace-Crabbe’s *Multicultural Australia: The Challenge of Change.* A useful and informative range of essays are to be found in Sydney College of Advanced Education’s *Communication, Cultural Diversity, and the Health Professional.* The topics covered within this publication examine ethnicity and identity, Australia as a land of immigrants, multiculturalism and the immigrants’ effect upon Australia, Mediterranean customs and habits, Greek society, Hellenic culture, and medical problems within the Greek Community.

Funder’s *Images of Australian Families: Approaches and Perceptions* presents a series of essays that attempt to define Australian families while concurrently attempting a clarification of the variety of family images that have emerged in the past decades as a result of immigration. Wood’s *About Migrant Women: Statistical Profile 1986* provides information about women who were born outside Australia; this collection of essays analyzes demographics, birthplace, marital status, gender, qualifications, citizenship, income, and occupation status of migrant women. The adequacy of publicly-funded support for the ethnic aged in Australia is examined in Rowland’s *Aged Care Reform Strategy: Mid-Term Review 1990-91,* within the context of ethnic characteristics and Australian government programs.

Kanarakis’ two-volume opus *Η Λογοτεχνική Παρουσία των Ελλήνων στην Αυστραλία (E Loghotechnike Parousia ton Ellenon stin Afstralia: Greeks’ Literary Presence in Australia)* debunks the then prevailing myth about the limited nature of Hellenic literary output in Australia. The author examines
the literary (prose, poetry, plays) output of many authors who used either Greek or English to express themselves. Kanarakis provides useful micro-biographical details about all chosen authors and succeeds in having the reader become aware of the plethora and scope of Greek literature in Australia. Associated with literary matters is also Gunew and Longley’s (eds.) *Multicultural Literary Interpretations*. The essays within this collection challenge the concept of monoculturalism that tends to exclude authors whose roots disqualify them from being considered Australian by portraying the cultural diversity within traditional national groupings.

1.4.3 **Collective essays**

The vicissitudes of the Greek educational system are analyzed in Tsoucalas and Panagiotopoulos’ *Education in Socialist Greece: Between Modernization and Democratization* in Kariotis’ *The Greek Socialist Experiment*. An excellent and informative essay by Tsaoussis (ed.) in his *Non-Official Higher Education in the European Union* explores public and private higher education institutions in Greece and explains the difficulties involved in obtaining official recognition (through DIKATSA) of overseas-gained degrees. Efstratoglou’s essay *Αναλφαβητισµός στην Ελλάδα: Μία ∆ιερεύνηση στις Πρόσφατες Εξελίξεις* (Analfabetismos sten Ellada: Mia Dierevnese stes Prosfates Exelixeis: Illiteracy in Greece: Exploring Recent Developments), aims at presenting the latest development in the combatment of illiteracy in Greece while simultaneously analyzing illiterates’ workforce participation rate and economic wellbeing.

Theophanous and Michael, in their essay *The Role of the Greek Communities in the Formulation of Australian Foreign Policy: With Particular reference to the Cyprus Problem*, analyze the impact that multiculturalism has had on the formation of Australian foreign policy and relate this to the difficulties involved over the Cyprus Question. Ioakimidis’ *Greece in the EC: Policies, Experiences, and Prospects* in Psomiades and Thomadakis (eds.) *Greece, the New Europe, and the Changing International Order*, explores the impact on Greece of its membership of the European Community within a broad context of politics, social trends, and economic aspects during the Greek
socialist governments of the 1980s. An accompanying volume of similar intensity would be Vryonis' (ed.) *Greece on the Road to Democracy: From the Junta to PASOK 1974-1986*. Here the various contributors' essays analyze a turbulent decade's internal politics, economic aspects, education, media, arts, and the Greek Diaspora. Featherstone and Katsoudas' (eds.) *Political Change in Greece: Before and After the Colonels* examines the political changes that overwhelmed Greece during the sixties and seventies.

A useful and timely publication is *Hellenism in the Twenty First Century: The Odyssey Continues* and the following-on publication *Hellenism in the Twenty First Century*; these books offer a variety of opinions by numerous contributors on a cross-section of subjects that affect Greece, Cyprus, and Hellenes in the Diaspora. For an explanation of the Greek character and Hellenism Tsaouse's (ed.) *Ελληνισµός – Ελληνικότητα: Ιδεολογικοί και Βιωµατικοί Άξονες της Νεοελληνικής Κοινωνίας (Ellenismos – Ellenikotita: Ideoloyikoi kai Viomatikoi Axones tes Neollenikes Koinonias: Greekness – Hellenism: Ideological and Central Pivot of Modern Greek Society)* offers a number of essays on Greekness through arts, nationalism, and theatre. Lyrinzes and Nikolakopoulos’ (eds.) *Εκλογές και Κοµµατικά στη ∆εκαετία του ’80: Εξελίξεις και Προοπτικές του Πολιτικού Συστήµατος (Ekloyies kai Kommata ste Dekaetia tou ’80: Exelixeis kai Proo΄tikes tou Politikou Systematos: Elections and Political Parties of the 80s: Developments and Prospects about the Political System)* offers a range of essays that analyze the problems that bedevilled the Greek political scene during this decade.

For a sociologically-based analysis of self-identity, multiculturalism from a Greek perspective, globalization, cultural inheritance, differences within multicultural societies, and organizational aspects of Diasporic Greeks Konstantonopoloulou, Maratou-Aliprante, Germanos, and Oikonomou's ("Εµείς" Και Οι “Άλλοι”: Αναφορά στις Τάσεις και τα Σύµβολα ("Emeis" KAi Oi “Alloi”: Anafora stes Taseis kai ta Symvola: "WE" and the “Others": Referral to Inclinations and Symbols), provides an invaluable companion. The Greek rural prospects within EU concepts and parameters are examined in Kasimes and Louloudes’ (eds.) *Υπαίθριος Χώρα: Η Ελληνική Αγροτική Κοινωνία στο τέλος του Εικοστού Αιώνα (Ypaithrios Chora: E Ellenike Agrotike Koinonia sto Telos tou Eikostou Aiona: Rural Aspects: The Greek rural Community at the*
End of the Twentieth Century). A historical evaluation of immigration, media analysis, social issues (multiculturalism, education, health, employment, acculturation, social mobility, and community development), and refugee reception are examined in the various essays contained in Burnley, Encel, and McCall’s (eds.) *Immigration and Ethnicity in the 1980s*.

1.4.4 Journals

The study made use of many printed and electronic journals. An invaluable source in the study of Hellenic culture, history, civilization, and arts is the six-monthly *Journal of Modern Greek Studies* (published since 1983). It is the only scholarly journal that focuses exclusively on Modern Greece by offering critical analyses of all facets of Greek life and traditions. On the issue of tri-partite relations between Greece, Turkey, and USA, Stearns’ “Entangled Allies: U.S. Policy toward Greece, Turkey, and Cyprus” provides a historical retrospective of perceptions and identities held passionately by both Hellas and Turkey. The author endeavours to find cooperative moments between the antagonists, while stressing the centrality of friendly relations between them. Greek environmental policies are examined in Stevis’ “The Politics of Greek Environmental Policy” while Katsoulis and Tsangaris’ “The State of the Greek Environment in Recent Years”. Close’s *Schism in Greek Society under Axis Occupation: an Interpretation* discusses the factors that produced such a horrendous conflict among Hellenes, and whose after-effects permeated Greek society for decades.

There are a number of publications dealing with Greek history; a useful and informative introduction to Greek history from the first millennium to late twentieth century may be gained from Browning’s (ed.) *The Greeks: Classical, Byzantine, and Modern*. Sarafis and Martin’s (eds.) *Background to Contemporary Greece* provides useful and insightful essays on 20th century Greece and its social conditions. Iatrides’ (ed.) *Greece in the 1940s – A Nation in Crisis* provides essays on the main problems that confronted Greece in the 1940s, German Occupation and its aftermath, the Greek Civil War and its

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consequences, and foreign influence in Greek affairs. The Greek Civil War is also examined in Close’s (ed.) *The Greek Civil War 1943-1950*; the principal aim of this publication is an explanation of political polarization in Greece and the reasons for the outbreak of the Civil war, its nature, and its consequences. Kouloumides’ (ed.) *Greece in Transition: Essays in the History of Modern Greece 1821-1974* contains essays that do not interpret Greek history but seek to present the most relevant aspects of the Greek national experience since the gaining of independence from the Turks: the essays explore constitutional, foreign policy, ecclesiastical, sociocultural, defence, and political aspects of Greece. Nachmani’s *International Intervention in the Greek Civil War* chronicles the dilemmas faced by Greece in the immediate post-WWII period and the role that foreign powers played in securing its allegiance as a member of the West.

The state of the Greek economy (employment, production in all sectors, developments within the international economy, welfare, and special work projects), aside from official government statistics and international organizations’ publications, can also be viewed in INE’s *Η Ελληνική Οικονομία και η Απασχόληση: Ετήσια Έκθεση 2000* (Ε Ellenike Oikonomia kai e Apascholese: Etiesia Ekthese 2000; Greek Economy and Employment: Annual Report 2000). The demographic, labour, national accounts, price indices, trade, public indebtedness, agriculture, environment, and tourism differentiation between member countries of EU and 12 Mediterranean-basin countries can be viewed in Eurostat’s *Euro-Mediterranean Statistics*: this handy journal provides useful, accessible, and reliable statistics on all these countries.

The OECD publishes a range of journals dealing specifically with education. *Education at a Glance: Analysis* (1996) analyzes selected themes and their relevance in the formation of government policy on education. Among the themes examined are an overview of enrolment and expenditure trends, measuring student achievements, charting transition paths from school to work, and teachers’ pay and conditions among members of OECD.

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32 INE (Ινστιτούτο Εργασίας, Institututo Ergasias – Employment Institute). A Greek, union-based, organization that publishes its own employment statistics.

33 Algeria, Cyprus, Egypt, Israel, Jordan, Malta, Morocco, Palestinian Authority, Syria, Tunisia, and Turkey. (NB. In 2004 Cyprus and Malta were admitted as members of the EU).
Education Policy Analysis (1997 & 1998) examine public expenditure on education, educational standards, literacy skills and rates, reasons for low scholastic achievement, tertiary level demands, the role of teachers, employment, the cost of tertiary education, and countries' perception about education. The role of tertiary education and its economic flow-effects for the Greek economy are discussed in Magoula and Psacharopoulos' Schooling and monetary rewards in Greece: an over-education false alarm? in Applied Economics. A comparative study of students' language difficulties (reading and spelling) with those of high language skills can be found in Sideridis' Goal Importance and Students at Risk of Having Language Difficulties: An Underexplored Aspect of Student Motivation, in Journal of Learning Difficulties which explores the educational level of Hellene emigrants in Australia, as well as the extent of Greek tuition in Australia.

GRSR's journal, Επιθεώρηση Κοινωνικών Ερευνών (Epitheorese Koinonikon Erevnon – Social Research Review), proved to be an informative, reliable, and accessible source of societal information. Amera and Maratou-Aliprante's Επαναπατρισθέντες επιστήµονες από τις χώρες της Ανατολικής Ευρώπης: 1960-1981 (Repatriated scientists from Easter European countries: 1960-81) examines the consequences (for the individual, the country of origin, and Greece), social standing of returnees, educational standard, and reasons for the initial emigration and repatriation. Skouras' (GRSR, Vol. 51) Μια υπόθεση για τη φύση του ελληνικού κράτους (Mia y’othese yia te fyse tou ellenikou kratous – A supposition about the nature of the Greek state), which examines the formation of capitalism in Modern Greece. Diamantouros' (GRSR, Vol. 49) 1974 – Η µετάβαση από το αυταρχικό στο δηµοκρατικό καθεστώς στην Ελλάδα (1974 – E metabase apo to aftarchiko sto demokratiko kathestos sten Ellada: The transition from Autarchy to Democracy in Greece) provides a comparative analysis of the restoration of democracy in countries (Greece, Portugal, and Spain) where dictatorships (autarchism) had previously prevailed.

The problems associated with internal migration, by leaving rural areas, for the metropoleis of Athens and Thessaloniki are addressed in Tsoukalas' (GRSR 51) Εργασία και Εργαζόµενοι στην Πρωτεύουσα: Αδιαφάνειες, Ερωτήµατα, Υποθέσεις (Ergasia kai Ergazomenoi sten Protevousa: Adiafaneies,
A theme-related essay is that of Leontidou’s (GRSR Vol. 60) *Anazetontas tη Χαµένη Εργασία: Η Κοινωνιολογία στη Μεταπολεµική Ελλάδα* (Anazetontas nte Chamene Ergasia: E Koinoniologhia ton Poleon ste Metapolemike Ellada – Yearning for unobtainable Work: The Sociology of Cities in post-War Greece), which examines the issues of employment in the cities and the social evolutionary changes that urbanization wrought in Greece during this period.

The mobility of rural Greeks, during the decade of 1940-50, and the restructuring of the Greek socio-demographic map are examined in Kotzomanes’ *Η Κινητικότητα του Αγροτικού Πληθυσµού στη ∆εκαετία 1940-50 και η Αναδιάρθρωση του Κοινωνικό-Δηµογραφικού Χάρτη της Μεταπολεµικής Ελλάδας* (E Kinetikotita tou Aghrotikou Plethesmou ste Dekaetia 1940-50 kai e Anadiarthrose tou Koinoniko-Demagraphikou Charte tes Metapolemikes Elladas: The Mobility of Rural Population during 1940-50 Decade and the Restructuring of the Greek Socio-Demographic Map of post-War Greece), in GRSR Vol. 77. The role that the media plays in the formation and conduct of political and social perceptions regarding immigrants within a receiving society is examined in Galanes’ (GRSR, Vol. 81) *Η Εικόνα των Μεταναστών όπως Προβαλλόταν από τα Μέσα Μαζικής Επικοινωνίας στην Οµοσπονδιακή ∆ηµοκρατία της Γερµανίας* (E Eikona ton Metanaston opos Provallotan apo ta Mesa Mazikes Epikoinonias sten Omospongeiaki Demokratia tes Germanias: The Picture of Migrants as Presented by the Mass Media in Western Germany). A special edition of the *Greek Review of Social Research* in 1994 (Έλληνες Μετανάστες στην Πολυπολιτισµική Κοινωνία της Αυστραλίας – Ellenes Metanastes sten Polypolitistikhe Koinonia tes Afstralias, Greek Migrants within Australia’s Multicultural Society) devoted its entire edition to articles dealing exclusively with matters that affected Hellenes in Australia. The contained articles dealt with social mobility, repatriation and employment, changes in cultural identity, ageing, female immigrants and emancipation, language maintenance, income and investments in Greece.

Greek family size and composition are analyzed within an economic disequilibrium and poverty context in Mpalourdos and Yfantopoulos’ (GRSR: Vol. 89-99) *Οικογένεια, Ανισότητα και Φτώχεια στην Ελλάδα* (Oikogeneia,
Anisoteta kai Ftoheia sten Ellada – Family, Inequality and Poverty in Greece). The phenomenon of diminished internal migration, during the 1985-1991 period, within Greece and the choice of such an option as personal movement are analyzed in Kyriaze-Allison’s essay (GRSR, Vol. 96-97) Εσωτερική Μετανάστευση στην Ελλάδα του 1990: Τάσεις – Προβληματισμοί – Προοπτικές (Esoterike Metanastfse sten Ellada tou 1990: Taseis – Problematismoi – Prooptikes, Internal Migration in Greece During the 1990s: Tendencies – Problems – Prospects). The affects upon Greek society and themselves of the influx of expatriate refugees from Pontus and Albania during the 1990s and the dimensions of social exclusion are examined in Mavreas’ (GRSR, Vol. 96-97) Διαστάσεις του Κοινωνικού Αποκλεισμού: Πόντιοι και Βορειοηπειρώτες Πρόσφυγες στην Ελλάδα (Diastaseis tou Koinonikou Apokleismou: Pontioi kai Boreioe΄eirotes sten Ellada – Dimensions of Social Exclusion: Pontian and Albanian-Greek Refugees in Greece).

In a speech to the Canadian Parliament, in October 1971, the Canadian Prime Minister (Pierre Trudeau) introduced the concept of multiculturalism by accepting the Report of the Royal Commission on Bilingualism and Biculturalism. This ushered a new concept into the acceptance and integration of immigrants by accepting the diversity of their contributions to the enrichment of the culture of the receiving society. Canada became the first immigrant country to embrace a culturally pluralistic philosophy as official government policy. An analysis of the Canadian situation can be found in Hutcheon’s Multiculturalism in Canada. The changing ethnographics and identity of Canada’s population and its ethnic attitudes are examined in Esses and Gardner’s Multiculturalism in Canada: Context and Current Status.

A further examination of the Canadian multiculturalism model is provided by Dhand’s Implications of Multiculturalism for education: The Canadian Context; here the author discusses the implications for education and teaching and addresses arguments advanced by critics of multiculturalism. A more expansive analysis of multiculturalism is that found in Wieviorka’s Is multiculturalism the solution?, in Ethnic and Racial Studies, which analyzes

cultural differences, policy-making, and discusses how “…to broaden democracy in order to avoid at one and the same time the tyranny of the majority and the tyranny of the minorities”. The scope of cloning cultures and the inherent problems associated with such experiments are discussed by Essed and Goldberg in their Cloning cultures: the social injustices of sameness, in Ethnic and Racial Studies.

Multiculturalism\textsuperscript{36} in Canada has not been without its detractors. Kymlicka, in his Immigrants, Multiculturalism and Canadian Citizenship, presented at the symposium Social Cohesion Through Social Justice, quotes two examples: Bissoondath (1994: 110-111) claims that the policy leads to “undeniable ghettoization... (that migrants form) self-contained ghettos alienated from the mainstream (and that this ghettoization) is not an extreme of multiculturalism but its ideal: a way of life transported whole, a little outpost of exoticism preserved and protected”; Gwyn (1995: 2740) claims that “official multiculturalism encourages apartheid, or to be less harsh, ghettoism”. He further makes the point that neither of these two critics has offered “a single document published by the … (Canadian) government to support (their) claim” that multiculturalism promotes monoculturalism by preserving the inherited way of life intact.

York’s From Assimilation to Multiculturalism: Australian experience 1945-1989 presents a lucid analysis of Australia’s transformation from a society of bigoted and racist attitudes towards non-Anglo-Celtic immigrants to a society tolerant of polyethnicism\textsuperscript{37} and multiculturalism; a society that is markedly heterogeneous and whose social and cultural diversity as an immigrant country is almost unsurpassed by any other country. Jayasuriya’s address\textsuperscript{38}, entitled Whither Multiculturalism, tackles the unanswered questions of what precisely does multiculturalism mean within an Australian

\textsuperscript{36} Pierre Trudeau’s governmental policy on “multi-culturalism” had the following four aims:
- To support the cultural development of ethnocultural groups.
- To help members of ethnocultural groups to overcome barriers to full participation in Canadian society.
- To promote creative encounters and interchange among all ethnocultural groups.
- To assist new Canadians in acquiring at least one of Canada’s official languages (English and/or French).

\textsuperscript{37} “Ethnic” and “ethnicity” are terms, according to Roth (1998: 17), used to signify a people who share a unique culture, and who have emerged from a common cultural socialization in that mother culture or, secondly, people who identify with an ancestral group who have shared a distinct culture, but who have themselves moved to another culture or have been brought up in another culture.

\textsuperscript{38} Address delivered at 10\textsuperscript{th} Annual Lalor Address on Community Relations in Canberra, 1985.
context; here he makes the bold statement that “...multiculturalism never pressed the ruling class, the top echelons of the White Anglo-Saxon Protestant establishment; nor did it put at risk the security and complacency of ‘middle Australia’...” This essay deals directly with etymological issues and provides an assessment of the issues that pervaded the sociopolitical establishment of the 1980s.

The influence upon multiculturalism that is exerted upon Australia by its geographic location is examined by Jupp’s Tacking into the wind: immigration and multicultural policy in the 1990s, in Journal of Australian Studies. The author explains the changing nature of Australia’s immigration policy and stresses the differences between Australia’s multicultural practices which “...was not concerned with Aborigines...did not follow American affirmative action principles or have the cultural emphasis of Canadian policy...” (1997: 32). Aspects of the effect of multiculturalism upon Local Government practices and social attitudes are examined in Thompson’s (et al.) Multiculturalism and Local Governance – A National Perspective.

Hellenes’ diminishing numerical strength in Australia is reflected in ABS’ Basic Community Profile (Catalogue No. 2020.0), which details the changing face of Australia’s demographic makeup. The integration policies of four European countries are examined in Houle’s Integration of Migrants and refugees in Local Communities: Problems and Policies, while the process of linguistic adaptation among children of immigrants, monoglossism, and transition to English, is examined in Portes and Hao’s The price of uniformity: language, family and personality adjustment in the immigrants second generation. Olzak’s Ethnic protest in core and periphery states examines the inclusion of ethnic politics and ethnic inequality within the context of ethnic fragmentation within States.

An examination of migrants’ human rights (internationally) and national sovereignty is offered in Weiner’s Ethics, national sovereignty and the control of immigration. Waxman’s Service provision and the needs of newly arrived refugees in Sydney, Australia: a descriptive analysis details the problems that confront displaced persona within a particular Australian context. Benyei’s An Integration Study of Migrants in Australia provides a
sketchy analysis of Greek immigrants’ Australian settlement during the 1960s, with particular emphasis on the role by the World Council of Churches in post-WWII. Jupp, McRobbie and York’s (eds.) Metropolitan Ghettoes and Ethnic Concentrations analyzes the languages used and the tendency by immigrant groups to concentrate in certain demographic locations in Australia’s principal cities. The nexus between Australia’s labour market and its immigration program is examined in Brooks’ Understanding Immigrants and the Labour Market. The economic plight of immigrants and their occupational mobility are examined in McAllister (et al)’s Occupational mobility among immigrants: the impact of migration on economic success in Australia. A series of brief essays in Keightley and Putnin’s (eds.) Greek Immigrants: Health, Welfare, and Education examine a variety of medical, social, and educational aspects among Greek immigrants during the 1970s.

Greece’s turbulent relationship with Turkey is discussed in Niarchos’ Continuity and Change in the Minority Policies of Greece and Turkey, which examines the policies adopted by both Greece and Turkey in the treatment of their respective minorities, and draws the analogy between the almost non-existent Greek minorities in Turkey, while the opposite is true in Greece’s case. Greece’s role as an aid donor is analyzed in detail in the OECD’s Greece: Development Co-operation Review39. Greece’s provision for the funding of most pensions through the public sector40, the intricacies contained within an unsustainable pension system, and prospects for resolving such critical issues are examined in Mylonas and de la Maisonneuve’s The Problems and Prospects Faced by Pay-as-you-go Pensions Systems: a Case Study of Greece, which places Greece’s mounting pension funding problems within a European context.

Prevelakis’ brief but thoughtful and insightful discourse in Finis Greciae or the Return of the Greeks? State and Diaspora in the Context of Globalisation, in seminar Globalisation and the Old Diasporas, discusses the

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39 The 2000 OECD report ranks Greece in twentieth place - ahead of Italy and USA, who occupy the last two places, with Australia ranked in fourteenth place. Greece’s aid amounted to $US 230 million, while Australia’s amounted to $US 990 million (OECD: I-74).

40 The public pension system is highly segmented and complex (includes health insurance, pensions, and welfare provisions) containing over 300 funds, with many different regulations for pension rights. The 28 primary pension funds, and the system of public pensions, can be classified by employment category into 5 groups, whose funds have broadly similar regulations concerning pension rights, though the differences amongst the 5 groups are substantial.
issues that abound in Diasporic Greeks and the changing nature of Greek society itself. The causes of repatriation to Greece, within a pan-European and Australian contexts, are discussed in Bottomley’s *The Export of People: Emigration from and Return Migration to Greece*. The socio-economic integration problems that confront Greek returnees from the former USSR are discussed in Halkos and Salamouris’ *Socio-economic integration of ethnic Greeks from the former USSR: obstacles to entry into the Greek labour market*. Greek governments’ regulations governing repatriation with the aim of permanent resettlement and education are to be found in GGAE’s *Οδηγός της Παλιννόστησης: Εκπαίδευση Παλιννοστούντων* (Otheghos tes Palinnostoses: Ekπαιθεfse Palinnnostounton – Repatriation Guide: Returnees Education).

Repatriation and immigration often have as concomitant the manifestation of social attitudes involving racism, racial intolerance, and xenophobia; these aspects of Greek society are analyzed and examined in the European Commission against Racism and Intolerance’s *Second Report on Greece: 1999*. This report discusses the steps adopted by Hellas to implement initiatives to combat racism, intolerance, and to adjust to the reality of its emerging multicultural society. The massive inflow of foreign immigrants into Greece that commenced during the 1980s and the problems associated with regularization, economic effects, and immigration policy are discussed in Faliolas’ *Regularising undocumented immigrants in Greece: procedures and effects*. The need to apply new measures to welfare policies to accommodate the arrival of legal and illegal immigrants in Hellas is examined in Psimmenos and Kassimati’s *Immigration control pathways: organisational culture and work values of Greek welfare officers*. A particular aspect of immigration trends in Southern Europe, and Greece in particular, is examined in Kasimis (et al.)’s *Migrants in Rural Greece*, in *Sociologia Ruralis*. The authors assess the importance of immigrants for Greek agriculture and the implications of migrant labour for rural society and rural development. The structure, importance, gender differentiation, and transformation of rural Hellas are discussed Kalantaridis and Labrianidis’ *Family Production and the Global Market: Rural Industrial Growth in Greece*. 
The role, history, and importance of the Orthodox Church are discussed and articulated in Stephanopoulos’ *The Greek (Eastern) Orthodox Church: What’s in our name?* The author makes the salient point that the Church is closely identified with the national life and aspirations of its people and that it is often difficult to separate religious and secular life as they often converge in the minds of many people. The relevance of the Greek Orthodox Church in Greece and in Greeks’ lives can be gauged by the contents in Woods’ *The Church Question in Greece: Reaction rallies under a religious flag*. Madeley’s *Towards an Inclusive Typology of Church-State Relations in Europe, North and South, East and West: a Rokkanian Approach* analyzes and compares inter-connected issues facing church-state relations in Europe while Chryssavgis’ *Greek Orthodoxy in Australia* places Orthodoxy within an Australian context. Fokas’ *Greek Orthodoxy and European Identity* examines the interplay between notions of religion, culture, and identity while Hassiotis’ *From the ’Refledging’ to the ’Illumination of the Nation’: Aspects of Political Ideology in the Greek Church under Ottoman Domination* analyzes the main factors involved in evolution of political trends in the “Greek Orthodox East”. Manhattan’s *The Vatican against the Orthodox Church* examines the antagonism between Roman Catholicism and Orthodoxy.

Acculturation is assessed within different contexts by a number of authors in different journals: *Acculturation of Greek Family Values* examines the degree of change that personal values held by individuals undergo through the experience of acculturation. Fullilove’s *Psychiatric implications of displacement: Contributions from psychology of place* describes the psychological processes that are affected by geographic displacement of people while Boon’s *Impact of industrialization of managers in the global marketplace* discusses the impact, through acculturation, upon managerial value systems within an Asian context. The effects of long-term acculturative practices are discussed in Kupper’s *The Traditional Cosmos and the New World* where he examines the effects of Western culture upon the indigenous peoples of the Americas within fifty years of the conquest. Berry’s *Immigration, Acculturation, and Adaptation* discusses the long-term psychological consequences of acculturation upon the individual contextually within society of origin and receiving society.
Smolicz, in his *Tradition, Core Values, and Intercultural Development in Plural Societies*, discusses ethnicity and culture in Australia in general while Bulmer and Solomos’ *Introduction: Re-thinking Ethnic and Racial Studies* examines the relationship between race, power and politics, identity and difference and the politics of multiculturalism. Australia’s changing demographic base is reflected in the analysis provided in *The changing shape of Australia’s population*: the demographic alteration to Australia’s landscape is also reflected in DIEA’s *Population Flows: Immigration Aspects* which analyzes population growth, emigration, skill levels, employment, and state populations according to inhabitants' birth origin. Trimble and Dickson’s *Ethnic Identity* approaches ethnicity through its etymological significance. A further study of ethnicity based on measures of in-group affirmation, denial, ideal self-identity, and real self-identity is offered in Driedger’s *Ethnic Self-Identity: A Comparison of In-group Evaluations*.

The causal impact of migrant ethnic identity on the adjustment process is discussed in Nesdale, Rooney, and Smith’s *Migrant ethnic identity and psychological distress*: Bottomley explores ethnicity and culture through the macrocosm of Australia’s multiculturalism in *Identification: ethnicity, gender and culture*. A lengthy essay (within an international context) dealing with the interrelationship of ethnic and national identity and their role in the psychological wellbeing of immigrants and the interaction between the attitudes and characteristics of immigrants and the responses of the receiving society are examined in Phinney, Horenczyk, Liebkind and Vedder’s *Ethnic identity, immigration, and well-being: an international perspective*. Also on an international context is Brubaker’s *The return of assimilation? Changing perspectives on immigration and its sequels in France, Germany, and the United States* which discusses a palpable abandonment of multiculturalism and a “return to assimilation” in the countries mentioned within the essay.

Maani’s essay *Are Young First and Second Generation Immigrants at a Disadvantage in the Australian Labor market?* explores the employment situation of first and second generation immigrants in Australia’s labour market and concludes that there is a declining disadvantage associated with being foreign-born. A related essay is Evans and Lukic’s *The impact of resources and family-level practices on immigrant women’s workforce*
participation which discusses Yugoslavian women migrants’ labour participation. A broader approach to the effect of globalization upon the differences between developed and under-developed countries’ approach to economic problems and demographic pressures that confront them is examined in Richmond’s Globalization: implications for immigrants and refugees. Germany’s deliberately pro-European and anti-Afro-Asian immigration program between the 1950s and 1970s to meet its hunger for labour in the post-WWII period is examined in Schonwalder’s Why Germany’s guestworkers were largely Europeans: The selective principles of post-war labour recruitment policy. Finally, the National Population Council’s Emigration contains useful information on Australian emigration and its causes.

1.4.5 Incidental material

There were a variety of incidental sources that contributed towards the completion of research during the course of this study; among the sources were the following: The Vryonis Family: Four Generations of Greek-American Memories (inter-generational experiences of diasporic Greeks, identity, and culture), Eurostat’s EC economic data pocket book (country GDP, labour market, public finances, exchange rates, and trade balance), UN’s (1999) World Statistics Pocketbook (country comparisons of socio-economic data), Eurostat’s Distributive trades in Europe Pocketbook (enables comparisons to be made between member countries and regions of EU on a variety of economic indicators), Eurostat’s Integration – indicators for energy (this publication provides an overview of European Union’s member countries’ energy market and the evolution of the Community’s energy systems), Eurostat’s Living conditions in Europe: statistical yearbook (population, family size, demographics, labour market, earnings, welfare, consumption, health, and social participation statistics), Η Ελλάς µε αριθµούς [E Ellas me arithmous – Greece in Numbers] 2001 (latest demographic data on Greece’s population and employment by sector).

National Geographic Magazine’s Η Ανταλλαγή Πληθυσµών Ελλάδας-Τουρκίας [E Antallaghe Plythesmon Elladas-Tourkias – Population Exchange

41 The essential contents of each source material are indicated within brackets, following each entry.
between Greece and Turkey] (a graphic photojournalistic account of the Great Catastrophe suffered by Greeks in 1922 in Asia Minor), National Geographic’s Byzantine Empire (a graphic portrayal of Byzantium’s importance as a centre of Western culture, laws, and religious aspects), EKKE’s three Working Papers (The Prevailing Car System in the Athens Metropolitan Area, Το κόστος της Εκπαίδευσης: από την απόσυρση του Κράτους στην «ανταγωνιστική» διείσδυση της οικογένειας [To kostos tes Ekpaidefses: apo ten aposyrse tou Kratous sten “antagonistike” dieisthese tes oikogheneias], and Farmers and “Rurality” in Greece: The Evolution of their Strategic Relationship and their Responses to European Integration) also proved useful and informative (first working paper deals with Athens’ transport system with linkages to demographics and planning aspects; the second paper assesses the cost of education ion Greece and its efficacy within Greek culture, and the third paper discusses the changes required in the modernization of Greek agriculture).

Among other useful incidental publications were Greek Welfare Centre’s 20th Anniversary Report 1975-1995 (discusses the range of social services provided by GOCA’s Welfare Centre), Eurostat’s Key figures on health: pocketbook (raw statistics on life styles, associated risks within living and working conditions, health status, mortality, and health care among member states), Οδηγός του Ασφαλιστή Έτους 1999 [Othigos tou Asfalismenou – Guide for the Insured] (a detailed list of all services and welfare provisions provided through IKA), IKA’s Στατιστικό Δελτίο Έτους 1999 [Statistiko Deltio Etous 1999 – 1999 Statistical Yearbook] (full statistical reference for all insured within IKA’s provisions), GOCA’s 1993 Directory (a complete source for all matters appertaining to GOCA’s activities – religious, administrative, welfare, clergy), Ethnic Affairs Commission of NSW’s Annual Report 1999-2000 (details NSW government’s ethnic affairs activities), the Economist’s Country Report: Greece (contains valuable information and statistics on Greece’s economic outlook and its political system), and Eurostat’s Demographic Statistics 1995 (details all relevant details appertaining to European Union’s member countries’ population change, population structure, fertility rates, marriage and divorce, mortality, citizenship, population projections, and household structure).