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THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

March 25, 1992

REMARKS BY THE PRESIDENT
IN CEREMONY FOR GREEK INDEPENDENCE DAY

The Rose Garden

11:18 A.M. EST

THE PRESIDENT: Welcome to the Rose Garden on this beautiful day. We're so pleased to have you all here. Thank you for the welcome for His Eminence and me, and it's a pleasure to welcome you -- many of you, most of you -- back to the White House.

First, may I pay my most sincere respects to Archbishop Iakovos, a true spiritual leader for whom we have enormous respect. And I'm just delighted that he's here with us today. (Applause.) And I want to thank our Cabinet Minister Ed Derwinski, who is so well-known in Greece and Ambassador Zacharakis who is here, and also our congressional contingent, Mike Bilirakis, over here; George Gekas was to be here, but he may have been kept away by work. And, of course, Senator Arlen Specter is with us today.

I would like to welcome Mr. Angelopoulos from Athens, who presented me this commemorative medal in the Oval Office just a minute ago. We are delighted you are here, sir. (Applause.) This Greek American -- this Greek Independence Day -- I say Greek American day because Americans of Greek heritage celebrate it -- it's a wonderful day for the Greek American community and for all of us who cherish freedom.

Greece can never be just another country to the United States; and the U.S. and Greece are the firmest of friends, the strongest of allies. And I might take this opportunity to salute Prime Minister Mitsotakis, with whom I have a very cordial relationship -- most cooperative relationship. I talked to him just the other day on the phone.

We are committed to maintaining the close cooperation that has developed with his government, and we will continue to serve as a catalyst in the U.N. Secretary General's effort to negotiate a fair and a permanent settlement to the Cyprus issue. (Applause.) In our view, there is one Cyprus, and we are going to continue to heal the division that scars this lovely island. (Applause.)

Now, we have consistently made clear our view that the time has come to settle this question, and I am going to continue to give it my personal attention. We're also sensitive to Greek concerns about the breakup of Yugoslavia, and I've been in touch again, I mentioned, with my dear friend, Prime Minister Mitsotakis about this highly sensitive issue. And as his government works towards a solution to this, it can be assured of our support.

Neither Greece nor America is a stranger to the struggle for freedom. And as allies in NATO we've worked in common cause to preserve the peace. Today we remember that our ideals and values have been preserved at high cost; the valor and sacrifice of our nations' finest young men and women. Greek heritage is, in so many respects, American heritage. And I'm deeply moved to realize how important it is to interpret for future generations the significance of our independence days.

MORE

We must not forget, and we cannot let our children forget, lest the struggle be repeated. And so we celebrate these anniversaries of freedom, and we tell the old stories in order to preserve that which we value so highly. This morning I want to commend the Greek American community for the way you've preserved your traditions. The Greek American culture continues to provide a model for greatness. I can cite many examples, but I want to particularly commend the value that this wonderful community places on family and on tradition.

Through your commitment to strong families, those great traditions have endured, and your culture has thrived in this new land. These values, the ones that we pass along from one generation to the next, are the greatest of all legacies. But these are not just a comfortable luxury. They are a vital part of the social capital that a nation must possess if it's to be great; but more significantly, if it's to be good.

Today, as we join with you to commemorate the 171st anniversary of Greek independence, we also celebrate Archbishop Iakovos's 33rd year as Archbishop of the Americas. (Applause.) As His Eminence was at the forefront of the march for civil rights, now the Greek American family is at the forefront in the modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

I still remember Archbishop Iakovos's benediction at our convention in 1988, and he prayed in a nonpartisan way, I want to say -- (laughter) -- but he prayed that we would -- and here was the words: "Carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness."

On this Greek Independence Day let that be the prayer and the challenge to us all.

And now it is my real pleasure to put pen to paper and proclaim Greek Independence Day a national day of celebration of Greek and American democracy. (Applause.)

(The document is signed.) (Applause.)

ARCHBISHOP IAKOVOS: Mr. President, on behalf on all of us present and those absent, I would like to express to you our most sincere gratitude, for you have been always a champion for democracy, democratic values and principles.

I am particularly moved today because you remembered my 33rd year of service to the Greek American community and to America as well, for I am very proud to have been a Hellene, but also an American citizen.

I would like to assure you that your challenge today, that we continue in a democratic way, it has been described deep in our hearts by our parents and the mandate of our history, both the American the Hellenic history. If there is any spot without any stain of blood on this old planet of ours, it is the heart and souls of men and women, who are Americans and Hellenes. And I can assure you, Mr. President, that we shall hold that heritage very dear to our hearts and very sacred for as long as we live.

Thank you, once again, on behalf of all of us, Mr. President.

END

11:27 A.M. EST

proclamation
Rose Garden
80 Hk Ann

Matthew
Strommen
of

Issues / Joe Hall NSC David
- Cyprus issue Gompert
- Macedonia issue

very sensitive w/rt it
as positive to Gb as possible

They want to hear
no recognition of / No!
name Macedonia

Pres best friend of Cyprus
could be found

VIP list/will get to me tomorrow
Ambassador from Gb
See Derwinski
Arch Bishop Sakavos

2 1/2 pages -

proclamation

- diverse America
- all sorts of people living together
- integrity of individual
- * descriptive

work out at the athletic facilities
 Not sure why off

family values w/in the community
 * vehicle to transmit the culture thru the centuries -
 It always at the core is the family -

- What Greeks brought to America -

224-2946
 FAX 224-1235

Jim Jatro - Senatorial Republican Policy Committee

10:30

224-3121

They speak thru someone

Church is sponsor of
Madison Hotel event

~~Speaker for the Church~~

* Case John Cartledge - 862-1602

at center

Andy Adams

James Jones

Anglophobes / Paranoiacs

James Jones

Brother

The National Day

Letter 1821 against Turks (Muslims)
Emancipation - Religious Holiday

Angels debate announced Christ's coming
rebirth of nation

Chrysothorus - sacred secret -

prototypes / close relative family
family is threatened,
Close and mysterious

James of Am Peligoro

The Author - very few

late of divorce

High rate of two surviving
education level attainment

- Democracy
- connection / imagination of ancient history
- The philosophy -

- big differences generationally
- their lives in Greece / the third day
- extreme identity & roots, etc
- Migration associations strong 1821
- now has connotations of it -

NATIONAL SECURITY COUNCIL

March 24, 1992

Jennifer:

Here is the revised input for the President's speech tomorrow. NSC wants to clear the final draft.

Jane Holl
X4996

6218

The United States and Greece are the firmest of friends and the strongest of allies. The close cooperation between ourselves and the government of Prime Minister Mitsotakis has yielded the excellent relations that we now enjoy. The U.S. is committed to maintaining those close relations and to working with Greece on the broad range of issues on which we share the same views.

Let me single out two issues in particular.

We appreciate the concerns Greece has about the breakup of Yugoslavia. I have been in touch with my close friend Prime Minister Mitsotakis about this, and as the Greeks work towards a solution to this problem that meets their needs, I can assure you that we will handle this issue in a way that protects Greek interests.

On Cyprus, the United States continues to see its role as that of a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. We believe that this effort has brought the parties closer to a settlement than at any other point in the past 18 years. In our view there is one Cyprus, and we will continue to work, as we have in the past, and as we will for as long as it takes, to see the island unified once again. Ambassador Ledsky reports to me that there is more than enough basis from which we can proceed with these talks, and we will be continuing our discussions this week. I

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cannot promise success, but I can promise that we will continue to stay engaged.

Let me say that it is the good relations that our two countries share that allows us to work through these difficult issues as allies and friends.

for
Memorandum for Speechwriting Staff

From: Dan McGroarty

Regarding: *break and*

Please return your comments to Room
122 by:

COB Today

Today's Date: _____

MAR 24 1992

This is very good, Janice. (Crouse/Grossman)
March 24, 1992
Draft Three
GREECE
Joe

PRESIDENTIAL REMARKS: GREEK INDEPENDENCE DAY
ROSE GARDEN
MARCH 25, 1992
11:15 A.M.

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House. [Greetings to Archbishop Iakovos, Ed Derwinski and Ambassador Zaharakis.]

This Greek Independence Day is a wonderful day for the Greek-American community and for all of us who cherish freedom. Greece can never be just another country to the United States. The United States and Greece are the firmest of friends and the strongest of allies. We are committed to maintaining the close cooperation that has developed with the government of Prime Minister Mitsotakis. For instance, we will continue to serve as a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. In our view there is one Cyprus, and we will continue to work to see the island unified once again.

Neither Greece nor America is a stranger to the struggle for freedom. Today, we remember that our ideals and values have been preserved at high cost -- the valor and sacrifice of our nation's finest young men and women. Greek heritage is, in so many respects, American heritage. I am deeply moved to realize how important it is to interpret for future generations the significance of our Independence Days. We must not forget and we cannot let our children forget -- lest the struggle be repeated. So, we celebrate these anniversaries of freedom and we tell the old stories in order to preserve that which we so highly value.

This morning I want to commend the Greek-American community for the way you have preserved your traditions. The Greek-American culture continues to provide a model for greatness. I could cite many examples, but I want to particularly commend the value you place on family and tradition. Through your commitment to strong families, your great traditions have endured and your culture has thrived in this new land.

These values that have been passed along from one generation to the next are the greatest of all legacies. But, these are not just a comfortable luxury. They are a vital part of the social capital that a nation must possess if it is to be great, but more significantly, if it is to be good.

Today, as we join with you to commemorate the 171st Anniversary of Greek independence, we also celebrate Archbishop Iakovs' 33rd year as Archbishop of the Americas. As His Eminence was at the forefront of the march for Civil Rights, now, the Greek-American family is at the forefront in modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

I remember Archbishop Iakovos' benediction at the Republican National Convention in 1988. He prayed that we would "carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness."

On this Greek Independence Day, let that be the prayer and challenge to us all!

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This sentence is rather long.

(Crouse/Grossman)
March 24, 1992
Draft Two
GREECE

PRESIDENTIAL REMARKS: GREEK INDEPENDENCE DAY
ROSE GARDEN
MARCH 25, 1992
11:15 A.M.

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You came to America and you became American; at the same time, you retained the best of Greek traditions and you continue to pass these along to your children and grandchildren. Social scientists are documenting the important contributions you are making in America -- your high levels of educational attainment, your high rate of business ownership, and your exceptionally low divorce rate, your strength, your spirit and your sense of community.

~~These values~~ that have been passed along from one generation to the next are the greatest of all legacies. But, these are not just a comfortable luxury. They are a vital part of the social capital that a nation must possess if it is to be great, but more significantly, if it is to be good.

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Jump -

The United States and Greece are the firmest of friends and the strongest of allies. The close cooperation between ourselves and the government of Prime Minister Mitsotakis has yielded the excellent relations that we now enjoy. The U.S. is committed to maintaining those close relations and to working with Greece on the broad range of issues on which we share the same views.

Let me speak about one of those issues -- Cyprus. The United States continues to see its role as that of a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. We believe that this effort has brought the parties closer to a settlement than at any other point in the past 18 years. In our view there is one Cyprus, and we will continue to work, as we have in the past, and as we will for as long as it takes, to see the island unified once again.

per our comm.
J

REMARKS BY THE PRESIDENT DURING THE CEREMONY
171st ANNIVERSARY OF GREEK INDEPENDENCE DAY

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House for this annual event. It is a special pleasure to see Archbishop Iakovos, who has become a good friend and counselor since I've been President.

I also want to salute Ed Derwinski. Ed has tried for years to get his friends in the Greek-American community to adopt him. Since he is a former member of Congress, it's appropriate that your consideration of his request take as long as it takes to get Congress to act!

I'm delighted to see Ambassador Zaharakis here; it is a pleasure to recognize his outstanding record. I also see other friends of long-standing -- Andy Athens, Alec Courtelis, Andy Manatos -- welcome, it is good to see you!

This Greek Independence Day is a wonderful day for the Greek-American community and for all of us who cherish freedom. This nation understands and shares your exuberance. We celebrate with you -- achieving freedom is a monumental event.

Greece can never be just another country to the United States. You were allies in both World Wars, in Korea, and most recently in liberating Kuwait -- with outstanding leadership from a Greek-American, General Gus Pagonis.

Greek heritage is, in so many respects, our heritage. I am deeply moved to realize how important it is to interpret for future generations the significance of our commonalities and our hallowed days.

Neither Greece nor America is a stranger to the struggle for freedom. Today, we remember that our ideals and values have been preserved at high cost -- the valor and sacrifice of our nations' choicest young men and women. We must not forget and we cannot let our children or their children forget -- lest the struggle have to be repeated. So, we celebrate these anniversaries of freedom and we tell the old stories in order to preserve that which we so highly value.

This morning I want to commend the Greek-American community for the way you have preserved your traditions. It has become a truism -- your culture was the cradle of democracy. From the ancient Greeks, the Western world derived ideals and philosophy, inspiration and insight.

Today, the Greek-American culture continues to provide a model for greatness. I could cite many examples, but I want to particularly commend the value you place on family and tradition. Through your commitment to strong families, your great traditions have endured and your culture has thrived in this new land.

You came to America and you became American; at the same time, you retained the best of Greek traditions and you continue to pass these along to your children and grandchildren.

Social scientists are documenting the important contributions you are making in America --- your high levels of educational attainment, your high rate of business ownership, and your exceptionally low divorce rate. Your strength, your spirit and your sense of community have -- at their core -- a commitment to and love for your family. These values that have been passed along from one generation to the next are the greatest of all family legacies. But, they are not just a comfortable luxury. They are part of the social capital that a nation must possess to be great, and more significantly, to be good.

Today, as we join with you to commemorate the 171st anniversary of Greek independence, we also celebrate Archbishop Iakovas' 33rd year as Archbishop of the Americas. As his Eminence was at the forefront of the march for Civil Rights, now, the Greek-American family is at the forefront in modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

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*Jim
OK these
"ellos" Thanks - Janice
Rm 126
Crouse/Grossman*

REMARKS BY THE PRESIDENT DURING THE CEREMONY
171st ANNIVERSARY OF GREEK INDEPENDENCE DAY

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House for this annual event. It is a special pleasure to see Archbishop Iakovas, who has become a dear friend and important counselor since I've been President. I'm also pleased to welcome the Archbishop's friend _____, who is visiting from Greece. Welcome!

I also want to salute Ed Derwinski -- he has tried for years to get his friends in the Greek-American community to adopt him, but since he is a former member of Congress, I can understand your reluctance!

I'm delighted to see Ambassador Zaharakis here; it is a pleasure to recognize his outstanding record. I also see other friends of long-standing -- Andy Athens, Alec Courtelis, Andy Manatos -- welcome, it is good to see you!

This is a wonderful day for the Greek-American community and for all people who cherish freedom. As a nation, we understand and share your exuberance. Neither Greece nor America is a stranger to the struggle for freedom and the heavy price of freedom. Both of our nations rejoice to be free.

*April 1st
Archbishops
33 am
of
AB
of the
Ambassadors
The
eminence
see
before
Minister of
Selma*

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This is a day of celebration. We recognize that achieving freedom is a monumental event -- we fought side by side to liberate Kuwait. We do not want to forget the price of freedom so we designate anniversaries -- March 25th and July 4th -- as landmarks to signify to our children and grandchildren the importance of these events. We celebrate these days as reminders that our ideals and values have been preserved at high cost -- we have paid the ultimate price in the lives of our nations' choicest young people.

Don't waste time w/ going over Gulf War. His old. Cut directly to family values

checked /

Greece has been called the cradle of democracy. From the ancient Greeks, the United States has derived ideas and philosophy, inspiration and insight. Today, the Greek-American culture is equally worthy of emulation. Particularly in regard to the value you place on family and tradition. Through strong family unity, your culture has thrived in this new land. You came to America and you became fully American; at the same time, you remain fully Greek

too clinical. That's a social work lens perspective.

- strong families
- family values
- the values that one generation gives to the next are the greatest of all family legacies

DRAFT

I would segue out of Greek indep by talking about Greek strength or greek spirit. What's at its core: family.

FIRST

THE WHITE HOUSE

WASHINGTON

SIGNING OF GREEK INDEPENDENCE PROCLAMATION

FFR 2 2 1991

DATE: March 20, 1990
TIME: 11:45 a.m.
LOCATION: Oval Office/Roosevelt Room

THROUGH: DAVID DEMAREST
ASSISTANT TO THE PRESIDENT FOR
COMMUNICATIONS

FROM: SICHAN SIV ⁸²
DEPUTY ASSISTANT TO THE PRESIDENT
FOR PUBLIC LIAISON

I. PURPOSE:

To greet Greek American leaders and sign the Greek Independence Day proclamation.

II. BACKGROUND:

In 1821, peoples of Greek descent around the world struck for Greek Independence and Greek Americans were leaders in that movement. Greek Americans consider Greece, the cradle of democracy and the United States, the champion of democracy. The proclamation recognizes the 169th anniversary of Greek Independence which occurs on March 25. This is the fourth consecutive year that this ceremony has been held at the White House.

III. PARTICIPANTS:

The President

His Eminence Archbishop Iakovos, Prelate of the Greek Orthodox Church for North and South America.

Secretary Ed Derwinski

Ambassador Christos Zaharakis, Greek Ambassador to the United States

Andy Athens
Alec Courtelis
Andy Manatos
Peter Kourides
Alexander Spanos
Dionisia Ferraro
Alexander Papamarkou

RECOMMENDED TELEPHONE CALL

TO: His Eminence Archbishop Iakovos on the occasion of his 30th anniversary as Primate of the Greek Orthodox Church of North and South America.

DATE: April 2, 1989, 3:00 p.m.

THROUGH: DAVE DEMAREST, ASSISTANT TO THE PRESIDENT FOR COMMUNICATIONS

RECOMMENDED BY: SICHAN SIV, DEPUTY ASSISTANT TO THE PRESIDENT FOR PUBLIC LIAISON

PURPOSE: To emphasize and reinforce a long-standing relationship with the Archbishop and with the Greek American community.

BACKGROUND: Since 1970, through repeated meetings, a strong relationship has developed. This was evidenced when the Archbishop gave the closing benediction at the RNC convention in August. The phone call will occur during an interdenominational luncheon for 1100 persons in the Archbishop's honor. The call will be put on a speaker phone so that the guests can hear the conversation.

TOPICS OF DISCUSSION: -- Your Eminence, it is nice to talk with you again so soon. I enjoyed visiting with you in the Oval Office on the anniversary of Greek Independence Day, last month.

-- I understand that as we speak you are being honored by hundreds of admirers, many of whom are mutual friends. Congratulations on completing 30 years of dedicated service in the Western Hemisphere.

-- The value you place on respect for family and tradition as well as your championship of human and civil rights have touched millions. Under your leadership, the Greek Orthodox Church of North and South America promotes ideas that are examples we all can benefit from.

-- On behalf of Barbara and myself, we wish you many more happy and successful years of service. God bless you.

DATE OF SUBMISSION: March 20, 1989

ACTION: _____

area handbook series

Greece a country study



2

Greece: A Country Study

but steps were being taken to alleviate it, such as the requirement introduced in 1968 that all physicians had to practice one year in a rural area. In 1981 there were 24,724 physicians, that is, 24.5 per 10,000 inhabitants (a ratio higher than in Sweden and West Germany), but over one-half were in the Athens area. Physicians were said to be poorly paid by hospitals (and thus forced to moonlight) and were offered inadequate postgraduate training. There were 7,727 dentists in 1981, again over one-half in Athens. Nurses were in short supply in the 1980s, as were other trained health professionals. The latest available figure for nurses was one nurse per 853 people in 1979.

Upon election, the Socialist government announced its intention of instituting a national health service. By the end of 1983 the legal framework was in place to improve quality of care and geographical equity. Goals were decentralization, preventive care, employment of full-time government physicians, an adequate supply of nurses through new training programs, and improvement of hospitals and hospital technology. Health care was to include visits by family physicians, outpatient health centers, and general and specialized care in hospitals. Plans called for construction of 185 rural clinics, 25 hospitals (including three university hospitals), kidney transplant and open-heart surgery facilities, and 18 new nursing schools (including 11 in rural areas). The government planned to employ 6,350 physicians in the state medical corps, which would staff state hospitals, and 2,300 physicians in rural health centers. IKA facilities will eventually be incorporated into the national health system. In comparison with 1979-81, the budget allocation for health care for 1982-84 was increased by 35.6 percent (after accounting for inflation). The proportion of the total government current expenditure spent for health care in 1985 is expected to represent 6.8 percent as opposed to 5.4 percent in 1981. The proportion of gross domestic product (GDP—see Glossary) for health care is projected to be 2.5 percent for 1985.

Social Structure and Cultural Values

Relations Inside the Household

The family is the basic social unit in Greek society. Regardless of region, class, or location, the family does not lose its central importance. In Greece no one stands alone; the con-

3

The Society and Its Environment

te it, such as the require-
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 through new training pro-
 s and hospital technology.
 family physicians, outpa-
 specialized care in hospi-
 85 rural clinics, 25 hospi-
 (pitals), kidney transplant
 d 18 new nursing schools
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cept of the independent, unmarried, childless adult who stands apart from the family circle does not exist. For economic reasons and because of long-standing tradition, young people do not have a period of living apart from their parents as single persons, and marriage is felt to concern the families involved as well as the two individuals. Despite emigration and internal migration, the norm is to remain both emotionally and physically close to the nuclear family, whether by visits and communications, location of a home nearby, or by encouraging other family members to join the migrant.

The Nuclear Family

The nuclear family, which consists of a husband, a wife, and unmarried children, constitutes the basic household, although on occasion a parent of one of the spouses or some other relative may join them, or in certain regions a married child or married children may live with parents until they establish their own separate households. In most areas of mainland Greece the tradition is for a groom to take his wife to live with his parents after marriage or at least to a house they provide in their village; in some areas this larger household, called an extended family, might continue until the parents' death or even after if the sons wish to retain the more efficient joint household as a means of saving labor and caring for fields or livestock. In some of the Greek islands, most notably the Cyclades and the Dodecanese, it is the custom for a married couple to live in the wife's village in a house provided by her parents, perhaps because her husband might be away from home for long periods. This custom has been extended to Greek cities, where people from many different regions may live in housing provided by the wife's family as part of the dowry and often located near the wife's kin. Husbands in these two cases are not disparaged as sons-in-law without property of their own, as they would be in the areas where a couple is supposed to live with or near the husband's family. In addition, it is not unusual for an urban household to include a relative who has come to the city to work.

The Greek nuclear family, especially the rural Greek nuclear family, has various functions. It is believed that a couple marries in order to have children and that parents need children to enjoy thoroughly their life together. The family is also the guardian of the family property. A major family goal in which all members share a common interest is the maintenance

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Greece: A Country Study

or augmentation of family property sufficient to endow each child with a share.

The nuclear family is also a religious unit; its archetype is the Holy Family—Christ, the Mother of Christ, and God the Father. The family has its own icons, and the struggle to support the family is considered God's mandate as are more obviously moral and religious concerns such as fasting, taking communion, attending services, or struggling for self-discipline in the face of temptation.

The nuclear family has been the source of labor on family fields, with family livestock, in family fishing boats, or in a family business; nuclear family members have pooled their resources for consumption. Having little differences across class and region, common characteristics of the nuclear family have proved it viable in rural and urban living, in small service and manufacturing concerns, and in agriculture.

As important as all these functions are, there are two more that are central in Greek culture. First, the Greeks do not believe in perfect altruism; therefore, the only people whose interests they believe to be their own are members of their nuclear family who share their household. Thus, the nuclear family is the group to which Greeks feel the most loyalty and the group that provides trust, mutual support, understanding, and love. Its members act as if their own family were superior and defend an individual to outsiders even if they do not approve of the defended behavior. Second, the unit upon which personal behavior most directly reflects is the nuclear family, which in turn reflects onto the family members the collective reputation and honor attributed to it.

Greek descent is traced through both the mother and the father. First names as well as surnames are inherited, and property passes from both the mother and the father to the children. Surnames of fathers or husbands were traditionally used by women, but under the 1983 family law possibilities were allowed of using the mother's name for herself and her children or of using a combination of both parents' names. Beyond the nuclear family, ties called "close relations" were acknowledged with parents, first and second cousins, grandparents, and aunts and uncles, as well as at times with more distant kin; metaphors used were "shared blood" and "origin from the same womb." Cooperation and company are sought from parents and siblings, for example, even when they reside separately, but all recognize that the first loyalty is given to family members with whom a household is shared. This priority is the

The Society and Its Environment

sufficient to endow each religious unit; its archetype is that of Christ, and God the Father, and the struggle to supplant the mandate as are more obvious such as fasting, taking communion, and struggling for self-discipline in

the source of labor on family fishing boats, or in which members have pooled their resources; little differences across the statistics of the nuclear family can be living, in small service agriculture.

There are two more reasons. First, the Greeks do not have, like the only people whose women are members of their household. Thus, the nuclear family feel the most loyalty and support, understanding, and their own family were superior to others even if they do not appear so. Second, the unit upon which the focus is the nuclear family, and its members the collective

Both the mother and the father's are inherited, and property is passed from the father to the children. In the past, dowries were traditionally used to transfer family law possibilities were transferred from herself and her children to their parents' names. Beyond the nuclear "relations" were acknowledged as cousins, grandparents, and relations with more distant kin; the "origin from the father" and "origin from the mother" are sought from parents when they reside separately. Loyalty is given to family members. This priority is the

reason given why brothers should not marry before their sisters have received a dowry and married. Even when more than one couple share a household, the independence of each is accepted, as shown in some cases by a separate kitchen. Although close ties to former members of a shared household are recognized, a husband may be considered to be within his rights to forbid his wife to see her relatives because of an argument.

Not all ties with all kin are necessarily activated simultaneously, and feuds—especially over inheritance—are possible. The array of kin provides, nevertheless, a ready network of favorably disposed persons for a relative in need of a favor. One way of binding kin is through inheritance. In rural Greece the child with whom an elderly parent resides and who presumably would perform appropriate death rites would receive the parental house and/or an extra portion of property. Unlike in-laws or godparents, those related by blood are not chosen; but the intensity and frequency of contact with them are left open. Proximity, cooperation, or spiritual kinship might foster closer relations.

Because marriage is a relationship between families, relations with in-laws are important. A new spouse is considered an outsider by the new in-laws. The importance of relations between in-laws, especially with the spouse's siblings or parents, varies depending on the frequency of contact. If couples live with or near the husband's family, relations with this family are emphasized rather than relations with the wife's family if residence is near them. A rural dowry, for example, in Voitia, where residence is with or near the husband's family, includes land in the wife's village, resulting in continuing contact with her kin during cultivation or disposition of the land. In areas where new couples live in the husband's village, the youngest son might stay in and inherit his parents' house; his wife would care for his parents in their old age, although relations between bride and mother-in-law are often antagonistic, at least until the birth of a son. For a woman living with her husband's kin, the initial years of marriage can be an ordeal. A woman's mother-in-law might be afraid of losing contact with her son or his affections or might alienate the daughter-in-law through deprecatory comments on her dowry. Ideally, the parents who provide housing for a daughter, for example, in the city should not interfere in marital quarrels except to counsel forbearance so as not to undermine male authority. Relations between brothers-in-law (particularly husbands of sisters) might be

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Greece: A Country Study

close—a relationship of friendship and economic collaboration in which friction between siblings paradoxically might be more evident than between the in-laws (although division of inheritance can introduce strain). In urban situations when the dowry provides a residence close to the wife's parents, her husband might become involved in the economic projects of her father and she might count on her mother or sister to help with children, cleaning, and cooking if she were working outside the home.

Greek families of all classes and rural and urban families have much in common: a sensitivity toward people, an emphasis on motherhood, the role of the grandmother in child rearing, and the part played by women as social links and organizers of rites of passage. After the rural to urban move, external appearances change more rapidly than such common features. Nonetheless, in the 1980s there were some significant differences between rural and urban families, especially as intimate urban neighborhoods became more impersonal.

In rural areas a woman's neighbors and kin might form a cohesive group of people of different ages sharing work and emotional support as well as advice and child care. In urban areas a housewife was likely to be lonely and frustrated, seeing kin less frequently and having fewer lasting bonds with neighbors, with whom she might trade services and share coffee and outings. The urban extended family was more like a network of individual contacts and shared much less than the rural family—only leisure hours in the evenings, holidays, and on weekends and discussion of financial and family problems. A marriageable daughter who was on her own at work might resent parental restrictions on her freedom. At the same time that an urban mother and married daughter might yearn for intimacy and company, they might be separated by the fact that life in Athens in the 1980s has been changing so quickly that the daughter could not draw on her mother's experience. Relations between individuals were replacing friendships between families as family members worked and studied in areas of the city other than where they lived, with people the rest of their families had never met. The emotional support traditionally sought from the nuclear family was beginning to be sought outside it by children. In the upper and middle classes, marital expectations expanded to include joint decisionmaking, increasing initiative for women, and companionship.

Children are desired by most Greek adults, and a marriage without children is pitied. Sex that produces children is sancti-

The Society and Its Environment

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fied by the Orthodox church. Children serve as symbols of fulfilled masculinity and femininity. Virility depends partly on the ability to sire children, especially sons. Feminine fulfillment is dependent on becoming a mother who successfully rears children. Motherhood is an important ideal for Greeks, and a mother represents all the positive aspects of home. The relationship of a mother with her children may be emotionally more important to the woman than her relationship with her husband, although she will bolster her children's relationship with him, mediating at times or comforting when necessary after punishment.

A birth is a major event, especially a first birth. All relatives take an interest and enjoy helping with a child. Through age four, children are indulged and minimally disciplined. All accomplishments are seen as increases in intelligence and strength. In the late 1970s swaddling for the first few months of an infant's life was still practiced in rural areas with no apparent negative effect. As the child grows up, although a mother continues to be a source of love and comfort, a father begins to be less indulgent and more strict. By age six, when a child must begin school, he or she is considered a responsible family member and attains a clear idea of the boundaries between family and strangers in terms of the expectation of love or hostility and is careful about revealing family secrets or the emotional self. Emphasis is placed on children's learning appropriate sex roles and proper conduct in public settings.

As children grow up, their upbringing shows inculcation of important Greek values. Children expect that their mothers will allow them some initiative but will give what is needed unquestioningly. Relatives may tease, even mildly frighten children, laugh, and then comfort them to teach them to avoid and cope with ridicule. As children grow older, in return for care until they are established as married adults, they are expected to show respect and obedience to parents and help in their old age. Obedience and respect are not to be blind, however, for parents may lie or use deceit to teach children not to accept even a parent's words unless they show superior intelligence and judgement and compatibility with the child's best interests; lying is shown to be acceptable to maintain family privacy and protect its interests. A wariness in dealing with others and a skillful, even cunning, use of intelligence are valued as being necessary to get along as adults. Mothers encourage sons to be ambitious and competitive and to be able to use deception and judgement in a way that would be useful in

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Greece: A Country Study

market dealings as an adult. Children are given much verbal stimulation, for conversation is an important skill used to fence with social opponents, entertain a group of people, stimulate a discussion of options for any task at hand, or bolster self-esteem by recounting accomplishments or attributes. A last set of values to inculcate in children is that related to honor (*time*), shame (*dropti*), and integrity. Children are to learn self-control, shame (a sensitivity to ridicule and reputation, physical modesty, and emotional concealment), and a love of honor (*philotimo*—the recognition of doing what is necessary to maintain respect of others and one's own self-esteem, especially in regard to expressions of femininity and masculinity).

Relations Between the Sexes

Marriage is the culmination of a successful courtship and is the expected status for adults. Through marriage women can establish their own households, become mothers, and receive male protection in the social world. Through marriage men can continue the family line, although they are permitted more of a delay in marrying than women. Rather than being based on erotic love, traditional marriages were based on mutual dependence and understanding, especially after the first years. The traditional pattern for courtship did not include dating. Marriages continued to be arranged in the 1970s, at least among the urban working class and villagers, although at times negotiations began at the couple's initiative. Because the marriage involved not just two individuals, marriage arrangements and dowry negotiations were conducted on a family basis. As arranged marriages declined in number, parents retained some control over the daughter's choice through contribution of housing as part of the dowry contingent on their approval.

During courtship all eyes were focused on the young woman to see how she conducted herself. Her behavior was considered by all, including the woman herself, to be a direct reflection on her upbringing and character as well as on her individual and family honor. The woman's reputation, as well as health, age, appearance, and wealth, were taken into consideration by the potential groom's family, but the ways in which a woman proved she possessed an honorable reputation have changed; for example, until the late 1960s a woman manifested her honor by dressing in a way that showed her sense of modesty and innocence, but young women in the 1980s dressed

(Crouse/Grossman)
March 24, 1992
Draft Four
GREECE2

PRESIDENTIAL REMARKS: GREEK INDEPENDENCE DAY
ROSE GARDEN
MARCH 25, 1992
11:15 A.M.

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House. [Greetings to Archbishop Iakovos, Ed Derwinski and Ambassador Zaharakis.]

This Greek Independence Day is a wonderful day for the Greek-American community and for all of us who cherish freedom. Greece can never be just another country to the United States. The United States and Greece are the firmest of friends and the strongest of allies. We are committed to maintaining the close cooperation that has developed with the government of Prime Minister Mitsotakis. We will continue to serve as a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. In our view there is one Cyprus, and we will continue to work to heal the division that scars that lovely island. I have made clear my view that the time has come to settle this question, and I will continue to give it my personal attention.

Neither Greece nor America is a stranger to the struggle for freedom. Today, we remember that our ideals and values have been preserved at high cost -- the valor and sacrifice of our nation's finest young men and women. Greek heritage is, in so many respects, American heritage.

I am deeply moved to realize how important it is to interpret for future generations the significance of our Independence Days. We must not forget and we cannot let our children forget -- lest the struggle be repeated. So, we celebrate these anniversaries of freedom and we tell the old stories in order to preserve that which we so highly value.

We are sensitive to Greek concerns about the breakup of Yugoslavia. I have been in touch with my close friend Prime Minister Mitsotakis about this, and as his government works toward a solution to this problem it can be sure of our support.

This morning I want to commend the Greek-American community for the way you have preserved your traditions. The Greek-American culture continues to provide a model for greatness. I could cite many examples, but I want particularly to commend the value you place on family and tradition. Through your commitment to strong families, your great traditions have endured and your culture has thrived in this new land.

These values that have been passed along from one generation to the next are the greatest of all legacies. But, these are not just a comfortable luxury. They are a vital part of the social capital that a nation must possess if it is to be great, but more significantly, if it is to be good.

Today, as we join with you to commemorate the 171st Anniversary of Greek independence, we also celebrate Archbishop Iakovos' 33rd year as Archbishop of the Americas.

As His Eminence was at the forefront of the march for Civil Rights, now, the Greek-American family is at the forefront in modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

I remember Archbishop Iakovos' benediction at the Republican National Convention in 1988. He prayed that we would "carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness."

On this Greek Independence Day, let that be the prayer and challenge to us all!

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(Crouse/Grossman)
March 24, 1992
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GREECE

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I have made clear my view that the time has come to settle this ~~problem~~ question, and I will continue to give it my personal attention.

I think you could afford to drop one or two others of these 4's.

This morning I want to commend the Greek-American community for the way you **have** preserved your traditions. The Greek-American culture continues to provide a model for greatness. I could cite many examples, but I want to particularly commend the value you place on family and tradition. Through your commitment to strong families, your great traditions have endured and your culture has thrived in this new land.

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March 24, 1992

Jennifer:

Here is the revised input for the President's speech tomorrow. NSC wants to clear the final draft.

Jane Holl
X4996

faxed to 6218
3/24/92
4:10pm

David
flyer

insert

The United States and Greece are the firmest of friends and the strongest of allies. The close cooperation between ourselves and the government of Prime Minister Mitsotakis has yielded the excellent relations that we now enjoy. The U.S. is committed to maintaining those close relations and to working with Greece on the broad range of issues on which we share the same views.

Let me single out two issues in particular.

We appreciate the concerns Greece has about the breakup of Yugoslavia. I have been in touch with my close friend Prime Minister Mitsotakis about this, and as the Greeks work towards a solution to this problem, that meets their needs, I can assure you that we will handle this issue in a way that protects Greek interests.

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Because we have no close friend and ally,

are sensitive to Greek

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it can be some of our support.

On Cyprus, the United States continues to see its role as that of a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. We believe that this effort has brought the parties closer to a settlement than at any other point in the past 18 years. In our view there is one Cyprus, and we will continue to work, as we have in the past, and as we will for as long as it takes, to see the island unified once again. Ambassador Ledsky reports to me that there is more than enough basis from which we can proceed with these talks, and we will be continuing our discussions this week. I

cannot promise success, but I can promise that we will continue to stay engaged.

Let me say that it is the good relations that our two countries share that allows us to work through these difficult issues as allies and friends.

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

March 25, 1991

REMARKS BY THE PRESIDENT AND ARCHBISHOP IAKAVOS
DURING SIGNING CEREMONY
FOR
GREEK INDEPENDENCE DAY PROCLAMATION

The Roosevelt Room

11:26 A.M. EST

THE PRESIDENT: Thank you very much for the welcome. Please be seated. It's a great pleasure to see so many friends here today. Of course, a very special pleasure just now to welcome Archbishop Iakovos back to the Oval Office. He's been there on several occasions since I've been President, certainly before, many times. But it gave me an opportunity to express my respect and appreciation for him. He's been a wonderful friend and a good counselor on very important matters.

I want to salute Ed Derwinski. He's not Greek, but he was a former member of the Congress. (Laughter and applause.) He's got a lot of friends in the Greek-American community, I'll tell you. And I also am delighted to see Ambassador Zaharakis who's here; another man who's doing a superb job.

And I might say, before we get into the festivities of the day, that I'm very comfortable and pleased with the relationship between Greece and the United States. And I have great respect for Mr. Mitsotakis who is doing a superb job. I hope you will convey that to him, please, Mr. Ambassador.

But here we are to designate this day again, March 25th, Greek Independence Day. March 25th marks several turning points in history. And just as Americans and Greeks share many common values, we each hold this date in special reverence for the strides we've made in the name of freedom.

It was in the spring of 1584 that the first colonists set sail from England in search of new opportunities and independence. One hundred and seventy years ago, the day of annunciation, 1821, the Greek banner of revolt was first raised in the successful uprising in the name of liberty.

The shared significance of this date is more than a coincidence. It is just one example of the common ideals and values the people of Greece and America hold so dear: Freedom, democracy, human rights and justice. And under the current leadership of Prime Minister Mitsotakis, with whom I had the pleasure of meeting twice last year, the relationship does, as I said earlier, continue to flourish. And I hope that he and I will meet soon again.

I'd like to take a moment to thank the people of Greece for their support and cooperation in this historic coalition effort to liberate Kuwait from ruthless aggression. The people of Greece can take great pride in their country's role in protecting the rule of law.

And so now, after again saying how pleased I am to see so many friends here today for this occasion, it is my pleasure to put pen to paper and proclaim Greek Independence Day a national day of celebration of Greek and American democracy. (Applause.)

MORE

(The proclamation is signed.) (Applause.)

ARCHBISHOP IAKAVOS: Mr. President, on behalf of the 3 million strong Greek Orthodox community in the United States, I offer to you our most humble thanks for signing once again today, the 25th of March, 1991, after 170 years from the Greek independence -- the first -- proclamation which calls all of us to uphold the ideals and values upon which the ancient Greek and the modern American concept of democracy is founded.

We ask you to accept our warmest reassurance of our continued commitment to the full support of your historic efforts to have freedom and justice ultimately prevail, and follow the foundation for the new world order for which you so arduously labor.

God bless you. This is our prayer -- constant prayer -- Mr. President, and inspired strength to you as you lead the world towards a state of permanent peace.

THE PRESIDENT: Thank you all. (Applause.)

END

11:42 A.M. EST

THE WHITE HOUSE
Office of the Press Secretary

For Immediate Release

March 25, 1991

GREEK INDEPENDENCE DAY: A NATIONAL DAY OF
CELEBRATION OF GREEK AND AMERICAN DEMOCRACY, 1991

- - - - -

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

The peoples of the United States and Greece enjoy a rich friendship based on strong ties of kinship and culture -- ties fortified by our common devotion to the ideals of freedom and democracy. Our shared values and mutual interests make the celebration of Greek independence on March 25 a significant event for all Americans.

Although we celebrate on this occasion events that took place just 170 years ago, the values shared by the peoples of Greece and the United States are rooted far deeper in history. Indeed, it was the ancient Greeks who, with their profound observations of human nature and their seminal experiments in civil order and justice, enkindled the light of democratic thought among men. Our Nation's Founders were well-schooled in classical languages and Greek literature, and the ideas of Solon, Plato, Aristotle, and other Greek philosophers and statesmen greatly influenced their own. Indeed, in his historic treatise on the Rights of Man, Thomas Paine wrote: "What Athens was in miniature, America will be in magnitude. The one was the wonder of the ancient world; the other is becoming the admiration and model of the present." His words reflect the inspiration and insight that this Nation's Founders derived from the ancient Greek city-states as they worked to establish an enduring representative democracy in America.

Widely regarded as the "cradle of democracy," Greece stands today as a strong ally of the United States, aligned with us by its commitment to freedom and human rights. As partners in the NATO Alliance, we have worked together to defend democratic ideals and to promote the collective security of Europe. Recently Greece also cooperated with the United States and other nations in the historic coalition effort to uphold the rule of law and to liberate Kuwait from ruthless aggression. The people of Greece can take pride in their country's role in this endeavor, carried out in enforcement of resolutions of the United Nations Security Council.

Today, as we join in commemorating the 170th anniversary of Greek independence, we celebrate the continued friendship between the Greek and American peoples. We also give thanks, knowing that the light of democratic ideals continues to grow in strength and brilliance around the world.

more

(OVER)

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim March 25, 1991, as Greek Independence Day: A National Day of Celebration of Greek and American Democracy. I urge all Americans to join in appropriate ceremonies and activities in honor of the Greek people and Greek independence.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-fifth day of March, in the year of our Lord nineteen hundred and ninety-one, and of the Independence of the United States of America the two hundred and fifteenth.

GEORGE BUSH

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(Crouse/Grossman)
March 24, 1992
Draft Four
GREECE2

PRESIDENTIAL REMARKS: GREEK INDEPENDENCE DAY
ROSE GARDEN
MARCH 25, 1992
11:15 A.M.

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House. [Greetings to Archbishop Iakovos, Ed Derwinski and Ambassador Zaharakis.]

AND TO OUR
CONGRESSIONAL
CONTINGENT: Mike

This Greek Independence Day is a wonderful day for the Greek-American community and for all of us who cherish freedom. Greece can never be just another country to the United States.

Bilirakis,
GEORGE
GEKAS,
NICK
MAVROULIS
+
Sen.
Arlen
Spector.

The United States and Greece are the firmest of friends and the strongest of allies. We are committed to maintaining the close cooperation that has developed with the government of Prime Minister Mitsotakis. We will continue to serve as a catalyst in the UN Secretary General's effort to negotiate a fair and permanent settlement to the Cyprus issue. In our view there is one Cyprus, and we will continue to work to heal the division that scars that lovely island. I have made clear my view that the time has come to settle this question, and I will continue to give it my personal attention.

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Neither Greece nor America is a stranger to the struggle for freedom. Today, we remember that our ideals and values have been preserved at high cost -- the valor and sacrifice of our nation's finest young men and women. Greek heritage is, in so many respects, American heritage.

As Allies in NATO, we've worked in
~~fight to advance the cause of~~
common cause freedom to preserve the peace.

I am deeply moved to realize how important it is to interpret for future generations the significance of our Independence Days. We must not forget and we cannot let our children forget -- lest the struggle be repeated. So, we celebrate these anniversaries of freedom and we tell the old stories in order to preserve that which we so highly value.

ADD TO P. 1
 We are sensitive to Greek concerns about the breakup of Yugoslavia. I have been in touch with my close friend Prime Minister Mitsotakis about this, and as his government works toward a solution to this problem it can be sure of our support.

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These values ~~that have been~~ ^{-- the ones we} passed along from one generation to the next [^] are the greatest of all legacies. But, these are not just a comfortable luxury. They are a vital part of the social capital that a nation must possess if it is to be great, but more significantly, if it is to be good.

Today, as we join with you to commemorate the 171st Anniversary of Greek independence, we also celebrate Archbishop Iakovs' 33rd year as Archbishop of the Americas.

As His Eminence was at the forefront of the march for Civil Rights, now, the Greek-American family is at the forefront in modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

I remember Archbishop Iakovos' benediction at the Republican National Convention in 1988. He prayed that we would "carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness."

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(Crouse/Grossman)
March 24, 1992
Draft Three
GREECE

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MARCH 25, 1992
11:15 A.M.

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House. [Greetings to Archbishop Iakovos, Ed Derwinski and Ambassador Zaharakis.] *And so many very, very close friends.*

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GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA

FACSIMILE COVER SHEET

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HIS EMINENCE ARCHBISHOP IAKOVOS

PRIMATE, GREEK ORTHODOX CHURCH IN THE AMERICAS

BENEDICTION

Republican National Convention

Thursday, August 18, 1988

Blessed is the Kingdom of the Father and of the
Son and of the Holy Spirit;
And blessed is the nation whose ruler is God!

In deep gratitude and humility we lift up our souls and hearts to You, O Eternal and Provident Father, Who inspired the founding fathers of our nation to establish a society of men and women who could speak and act as "we the people" in full acceptance of their responsibility to live as a nation under God. We thank You for enabling the delegates at this convention to freely discuss and deliberate on the basics of the political philosophy of our nation and to select and nominate for the offices of the President and Vice-President individuals who can carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness.

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As we look ahead to the November elections, grant us, we beseech You, the prudence and good judgment to make the best possible use of our vote guided by our constant concern for the welfare, progress and happiness of our country and its citizens. Guide us toward a course of national unity and dignity, of intellectual honesty and moral integrity, and help us to commit ourselves with greater steadfastness to persevere in the cause of freedom, in justice and in peace. Keep us safe, vigilant and alert, lest our dream for a peaceful and peace loving world be shattered.

Our eyes are wide open, together with our hearts, in anticipation of the realization of the seemingly impossible dream for a one world community, dedicated to human and civil rights, to social equality and justice, and to a world, wherein righteousness and love for one another shall permanently dwell.

AMEN.

REMARKS BY THE PRESIDENT DURING THE CEREMONY
171st ANNIVERSARY OF GREEK INDEPENDENCE DAY

11:15 Rose Garden or I.T. Room

Thank you very much for that warm welcome. It is a pleasure to welcome you back to the White House for ~~this annual~~ event. It is a special pleasure to see Archbishop Iakovos, who has become a good friend and counselor since I've been President. I'm also pleased to welcome the Archbishop's friend _____, who is visiting from Greece. Welcome!

I also want to salute Ed Derwinski. ~~Ed has tried for years to get his friends in the Greek-American community to adopt him. Since he is a former member of Congress, it's appropriate that your consideration of his request take as long as it takes to get Congress to act!~~

I'm delighted to see Ambassador Zaharakis here; it is a pleasure to recognize his outstanding record. I also see other friends of long-standing -- Andy Athens, Alec Courtelis, Andy Manatos -- welcome, it is good to see you!

This Greek Independence Day is a wonderful day for the Greek-American community and for all of us who cherish freedom.

~~This nation understands and shares your exuberance! We celebrate with you -- achieving freedom is a monumental event.~~

Greece can never be just another country to the United States. You were allies in both World Wars, in Korea, and most recently in the effort to liberate Kuwait with outstanding leadership from Greek-American, General Gus Pagonis.

They are Greek-Americans

They are Americans!

~~Your heritage is, in so many respects, our heritage. I am deeply moved to realize how important it is to interpret for future generations the significance of our commonalities and our hallowed days.~~

Neither Greece nor America is a stranger to the struggle for freedom. ~~Today, we remember that our ideals and values have been preserved at high cost -- the valor and sacrifice of our nations' choicest young men and women. We must not forget and we cannot let our children or their children forget -- lest the struggle have to be repeated. So, we celebrate these anniversaries of freedom and we tell the old stories in order to preserve that which we so highly value.~~

This morning I want to commend the Greek-American community for the way you have preserved your traditions. It has become a ~~truism~~ -- your culture was the cradle of democracy. From the ancient Greeks, the Western world derived ideals and philosophy, inspiration and insight.

Today, the Greek-American culture continues to provide a model for greatness. I could cite many examples, but I want to particularly commend the value you place on family and tradition. Through your commitment to strong families, your great traditions have endured and your culture has thrived in this new land.

You came to America and you became American; at the same time, you retained the best of Greek traditions and you continue to pass these along to your children and grandchildren.

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Social scientists are documenting the important

contributions you are making in America --- your high levels of educational attainment, your high rate of business ownership, and your exceptionally low divorce rate. Your strength, your spirit and your sense of community have -- at their core -- a commitment to and love for your family. These values that have been passed along from one generation to the next are the greatest of all family legacies. But, they are not just a comfortable luxury. They are part of the social capital that a nation must possess to be great and more significantly, to be good.

Today, as we join with you to commemorate the 171st anniversary of Greek independence, we also celebrate Archbishop Iakovas' 33rd year as Archbishop of the Americas. As his Eminence was at the forefront of the march for Civil Rights, now, the Greek-American family is at the forefront in modeling for today's generation those enduring personal and family values that are the necessary underpinning for continued democracy and freedom.

I remember Archbishop Iakovos' benediction at the Republican National Convention in 1988. He prayed that we would "carry, renew and redefine the legacy and mandate to keep this nation under God in an unending quest for unity, justice, moral integrity and spiritual alertness and readiness." On this Greek Independence Day, let that be the prayer and challenge to us all!

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

March 25, 1991

REMARKS BY THE PRESIDENT AND ARCHBISHOP IAKAVOS
DURING SIGNING CEREMONY
FOR
GREEK INDEPENDENCE DAY PROCLAMATION

The Roosevelt Room

11:26 A.M. EST

THE PRESIDENT: Thank you very much for the welcome. Please be seated. It's a great pleasure to see so many friends here today. Of course, a very special pleasure just now to welcome Archbishop Iakavos back to the Oval Office. He's been there on several occasions since I've been President, certainly before, many times. But it gave me an opportunity to express my respect and appreciation for him. He's been a wonderful friend and a good counselor on very important matters.

I want to salute Ed Derwinski. He's not Greek, but he was a former member of the Congress. (Laughter and applause.) He's got a lot of friends in the Greek-American community, I'll tell you. And I also am delighted to see Ambassador Zaharakis who's here; another man who's doing a superb job.

And I might say, before we get into the festivities of the day, that I'm very comfortable and pleased with the relationship between Greece and the United States. And I have great respect for Mr. Mitsotakis who is doing a superb job. I hope you will convey that to him, please, Mr. Ambassador.

But here we are to designate this day again, March 25th, Greek Independence Day. March 25th marks several turning points in history. And just as Americans and Greeks share many common values, we each hold this date in special reverence for the strides we've made in the name of freedom.

It was in the spring of 1584 that the first colonists set sail from England in search of new opportunities and independence. One hundred and seventy years ago, the day of annunciation, 1821, the Greek banner of revolt was first raised in the successful uprising in the name of liberty.

The shared significance of this date is more than a coincidence. It is just one example of the common ideals and values the people of Greece and America hold so dear: Freedom, democracy, human rights and justice. And under the current leadership of Prime Minister Mitsotakis, with whom I had the pleasure of meeting twice last year, the relationship does, as I said earlier, continue to flourish. And I hope that he and I will meet soon again.

I'd like to take a moment to thank the people of Greece for their support and cooperation in this historic coalition effort to liberate Kuwait from ruthless aggression. The people of Greece can take great pride in their country's role in protecting the rule of law.

And so now, after again saying how pleased I am to see so many friends here today for this occasion, it is my pleasure to put pen to paper and proclaim Greek Independence Day a national day of celebration of Greek and American democracy. (Applause.)

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(The proclamation is signed.) (Applause.)

ARCHBISHOP IAKAVOS: Mr. President, on behalf of the 3 million strong Greek Orthodox community in the United States, I offer to you our most humble thanks for signing once again today, the 25th of March, 1991, after 170 years from the Greek independence -- the first -- proclamation which calls all of us to uphold the ideals and values upon which the ancient Greek and the modern American concept of democracy is founded.

We ask you to accept our warmest reassurance of our continued commitment to the full support of your historic efforts to have freedom and justice ultimately prevail, and follow the foundation for the new world order for which you so arduously labor.

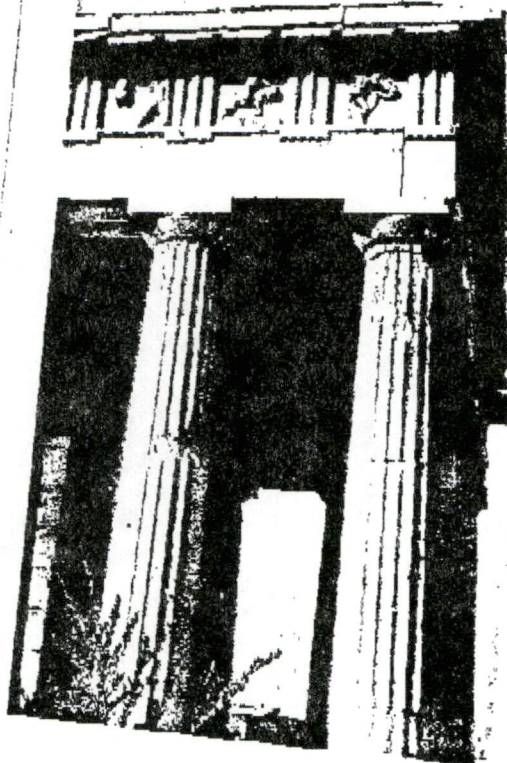
God bless you. This is our prayer -- constant prayer -- Mr. President, and inspired strength to you as you lead the world towards a state of permanent peace.

THE PRESIDENT: Thank you all. (Applause.)

END

11:42 A.M. EST

1 ANCIENT WAYFARERS



The columns of the Temple of Hephaestus in Athens show the simple, clean lines of the Doric style of architecture—one of many Greek styles that have influenced American architects.

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The Hellenic Heritage

For the United States, Greece can never be just another faraway country. Many public buildings and great structures in the United States have been built to resemble ancient Greek temples. Our dictionaries are full of Greek words. Our museums contain Greek pottery and sculpture. Even beginning students of philosophy know something about Plato and Aristotle, and students of poetry learn about Homer, Pindar, and Sappho. Plays by Aeschylus, Sophocles, or Euripides are still staged. College fraternities and sororities have Greek names.

Of all the things we have borrowed from ancient Greek civilization, one of the most highly valued is the form of government chosen by Thomas Jefferson and the founders of our country. We still call it by its Greek name: democracy. For these reasons the United States has always been especially interested in the affairs of Greece.

The Greeks call themselves Hellenes and call their country Hellas. Many words related to Greece and Greeks are built from this root word. *Panhellenic* means "related to all the Greeks." A *philhellene* is someone who

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This Minnesota family is descended from Greeks who came to the United States in the early 20th century.

loves Greece and Greek culture. To *hellenize* something means to make it more Greek.

The United States has been hellenized to some extent—not only by the influence of ancient writers and thinkers but also by many modern Greeks who have become Americans. Just under 700,000 Greeks immigrated to the United States from 1820 (the first year in which immigrants' nationalities were recorded) through 1989, according to the U.S. Immigration and Naturalization Service. In the 1980 U.S. census, 959,856 persons reported having at least partial Greek ancestry.

These numbers are relatively small, especially in comparison to the numbers of immigrants from other parts

of Europe. For example, German immigrants to the United States have outnumbered Greek immigrants by about 10 to 1. Even though the United States has been a favorite destination of emigrating Greeks, the number of Greeks who could move to America has been limited by several things.

Some of these limitations have been imposed by Greek governments. During the Balkan Wars (1912-1913), for example, the Greek government would not allow the emigration of men who could serve in the army. Through most of history, however, the Greek authorities have been happy to let people of working age emigrate to America and send part of their wages back to their families in Greece.

Distribution of Greek-Americans in the U.S., 1980

New York	160,569	Texas	74,320
California	107,074	Connecticut	23,907
Illinois	86,324	Virginia	17,959
Massachusetts	76,170	Indiana	15,637
New Jersey	53,831	Wisconsin	12,615
Pennsylvania	51,008	Washington	12,261
Ohio	46,653	New Hampshire	11,381
Florida	41,022	Missouri	10,363
Michigan	39,386	North Carolina	10,223
Maryland	26,204	Colorado	9,881

Source: U.S. Dept. of Commerce, Bureau of the Census (1980), from an overall U.S. total of 959,856 persons reporting Greek ancestry

Other limitations have been imposed by the United States. For about 40 years, from the mid-1920s to the mid-1960s, Greek immigration was limited to a quota of 308 persons a year. The Greek quota was part of a strict immigration system resulting from prejudice, especially against Mediterranean and Oriental peoples, in America during the 1920s. Despite the restrictions, however, about 56,000 Greeks entered the country outside the quota—some as refugees after World War II, some as returnees who had been trapped by World War II while visiting relatives in Greece, and some as students during the 1950s.

In 1965 a new immigration system that did away with the old quotas went into effect. The law limited immigration from Eastern Hemisphere nations to 170,000 persons a year—regardless of their homeland—with a maximum of

20,000 from any one nation. During the 1980s, an average of about 3,600 Greeks immigrated to the United States each year.

The modern Greek influence in the United States is prominent despite the modest numbers of immigrants. Greek-Americans generally maintain a strong sense of their ancestral culture. Family, religion, and the Greek language have been focal points for Greek-Americans. A sense of community strengthened the Greeks when, like many other immigrant groups, they faced hardship and prejudice. This cultural identity survived even after the Greeks established themselves as leading citizens throughout the United States.

Greek-Americans have distinguished themselves in literature, films, medicine, science, politics, sports, and nearly every other field of endeavor. This modern form of hellenization has

the state to meet its external enemies. The war against Turkey and the Austrians, Russia, captured Belgrade. However, the Austria Leopold II was suspicious of Russian and the mediation of England, Prussia and Russia returned to Turkey. After another Russian peace of 1792 established the Dnieper River between Russia and Turkey.

Turkish wars, the Greek hospodars Constantine Murusi of the two principalities of Moldavia respectively were favoring Russia and supporting the subject peoples, particularly the Greeks. Upon the Sultan dismissed the two governors, the Sultan of Russia. This Sultan action was contrary to the interests of the Greeks and thus provoked another conflict between Russia and Turkey. Conflicts also developed in Europe, with the European powers on one side or the other. The French under Napoleon were at the control of the route to India, were opposed by the combined fleets of England and Russia.

The Pashas' Revolts

the same problems that his predecessors had faced internally and externally. In the domestic area, he acted in the name of Islam and effected the improvement of the army. In foreign affairs, he had to face the rivalry of Russia, Austria and England, but these powers were alternating their allegiance, while Napoleon of France was at the height of his power. On June 5, 1809, a treaty was signed between England and Turkey and on May 12, 1812, a treaty was concluded, allowing Turkey to re-occupy the Balkans after a successful revolt by the Serbs, the Turks allowed the Serbs a semi-independent state, and in 1817 the Prince of Serbia, Milos Obrenovich designated himself Prince of Serbia. Mehmed Ali Pasha conquered the Mamelukes of Egypt. Ali Pasha, the governor of Ioannina, who was terrorizing the Greeks there, was slain in 1822—just about a year before Greece rose against Turkey in 1821 in the war

XXVII: THE WAR OF INDEPENDENCE

The Philiki Etairia

The war of independence of the Greek people against Turkey has its historical beginning on March 25, 1821. On that day, the Archbishop Paleon Patron Germanos raised the flag of independence at Agia Lavra, a monastery in the hills near Kalavryta, in the Peloponnese, now Peloponnesus. This, however, was not a spontaneous uprising of the people against the Turkish tyranny, not that the people of Greece did not aspire to independence, but they needed awakening, leadership and organization.

The spark of independence was lighted historically by Constantine Rhigas of Bucharest (Rumania), a Greek poet and patriot, who founded the Society of Hetairia (Philiki Etairia) in the late 18th Century. (Rumania, with its capital Bucharest, was under the conquest of the Ottoman Turks after the 15th Century.) After the arrest and execution of Constantine Rhigas, four years later in 1798, the Hetairia centered its activities in Odessa, where it received the assistance of Alexander Ypsilanti of Greek descent, who was the son of the Governor Ypsilanti of Moldavia, a Turkish principality. Alexander Ypsilanti (the son of the governor) was a general in the Russian army and used his forces to aid the insurgents in their plans for the war of independence, but this was not favored by Tsar Alexander, because of his opposition to any nationalities, including his own, even when such revolutionary activities were directed against the infidel Turks.

The steady disintegration of the Ottoman Empire offered an opportunity to the people of Greece for an effort to seek their independence. The dynastic struggles of the Turkish imperial family, its degeneration and the aggressive assertiveness of the Viziers coupled with the traditional power of the Jannisaries whose loyalty belonged to the highest bidder appeared opportunely to the Greek people for undertaking a struggle for independence. The establishment by Ali Pasha of an independent Vlachia in Egypt and the aggressive activities of Ali Pasha of Ioannina (Epirus) who was expanding his dominion in an open rebellion

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against the Sultan for the purpose of establishing an independent empire of his own, all provided the opportunity to the Greek people to revolt against the Turkish tyranny.

Diverse Interests Hamper the War

Despite the eagerness to gain independence, the Greek people lacked cohesion, leadership and coordination toward its attainment. There was a wide gap between the country people, the Kleftai and armatoli, the traders, the merchant families of the islands, and the Greek aristocracy, the Phanariotes of Constantinople. The Phanariotes were the Greeks who had infiltrated the Turkish administration and lived in the Phanari section of Constantinople. They, in particular, exhibited little enthusiasm initially for the war of independence. Many Phanariotes held high positions in the governing of the Ottoman Empire and were in total control of the administration. They were holding four of the great offices of the State, the Dragomans, including the principalities of Moldavia and Wallachia which had become virtually Greek preserves.

It has been historically reported that the Phanariotes were marking time for the day, when they would be in a position to take over the Ottoman Empire "lock, stock and barrel." Their predecessors, the Hellenes were more successful some one thousand years earlier. The Hellenes took over the Byzantine Empire, subsequently known as the Greek empire, a few years after Constantine the Great transferred the capital of the Roman Empire from Rome to Byzantium in 324 AD. It did not take too many years before the Hellenistic Emperors at first and the Hellenes later took control of the Eastern Roman Empire, which also had decisive control and voice for many years in the European Kingdoms, the successors to the Western Roman Empire.

The First Shot at Kalavryta

The first shot for independence was fired at Kalavryta, after the raising of the flag by Archbishop Paleon Patron Germanos. Archbishop Germanos gathered the country people and the Prokairi (principal citizens) and promptly marched to Patras, some sixty miles away. The town was captured and suffered serious destruction, but the citadel remained in the hands of the Turkish garrison, actually until 1828. Following the expected insurgent casualties of war in Patras, the Sultan in reprisal executed the Patriarch of Constantinople. This was the beginning of more insurrections and Turkish casualties and death by the liberating

Greek people and a more widespread slaughtering of the Greeks by the Turks.

The insurgents lacked coherence and organized leadership but despite these defects they continued to gain ground in Morea (Peloponnesus). Soon their advance was checked by the Turks at the battle of Dragashani on June 19, 1821. However the spirit of Hateria spread in Peloponnesus and Sterea Hellada. The Mauromichales clan under the leadership of Petros Bay of Maina attacked Calamata, while Theodore Kolocotronis, a "Kleftes" and a former armatolos in the service of the Ionian principality of the Ottomans, inspired by a vision of the Virgin Mary, captured Karytaena. Further, Kolocotronis moved on to capture Tripolitsa, the capital of the Vilayet (Province) by storm in September 1821. Morea was now in the hands of the insurgents, except for a few citadels, mainly those in Patras and Nauplion and a few lesser forts which remained in the control of the Turks. In the following days, the spirit of independence spread across the Isthmus of Corinth to Boeotia and Attica, the provinces adjacent to Athens.

The Revolt of the Islands

On the sea, Constantine Kanaris carried out a most daring exploit which was hailed in all Europe with approval. Kanaris loaded a flagship with explosives and steered his ship into the Turkish squadron off Scio. The Turkish flagship burned with the loss of 3,000 men aboard. Following the disaster of the Turkish naval forces, the Nissiotas (the Greek people of the island) revolted and declared the independence of the Islands of Spetsa, Psara, Hydra, and Samos. Experienced sailors under the leadership of Tombazas and Andreas Miaoulis organized their respective fleets, with Tombazas undertaking to check the movement of the Turkish fleet in the Aegean and Miaoulis to blockade Patras and to guard the coast of Epirus.

Universal Support for the War

The first year of the war gave much encouragement to the Greek people. The execution of the Patriarch Gregorius and the wholesale slaughter of the Greek people that followed gave a new impetus to the cause of Greece in Europe among the Christians, Catholics and Protestants of the West and the Orthodox of the East. European liberals who were already revolting against the iron hand and the governing system of Metternich, the Austrian Chancellor (called the evil genius) sympathized with the Greek cause of freedom and independence.

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The liberals together with a good section of the conservative politicians of Western Europe revived the memories of ancient Hellas and the Hellenic struggle against barbarism throughout the ages. Greek leaders were able to foster the sympathy of the West toward the Greek cause, notably Adamantius Koraes and the "Kleftes" Odysseus of Ithaca, who equated the ancient accomplishments of the Hellenes to the exploits of the insurgents in the war of independence.

The European sympathy for the Greek cause was not universal. The Austrian Empire in particular was opposed to revolting insurrections, since Austria had under its control several Slavonic peoples. Russia had similar beliefs toward revolting insurrections. France, England and Germany were vacillating between a policy of support in the war or siding with the position of the Sultan who held that the revolt was a "Greek quarrel." The victories of Napoleon and his friendly relations with the Turks were disliked by England and Russia and played a part in their attitudes toward the war of independence. In England, George Canning was the strongest supporter of the Greek war. There were many important elements in the attitude of the European powers, these included benefits derived from special concessions obtained from the Sultan and trade opportunities, in general in the extensive areas under the control of the Ottoman Empire. Competitive interests of the European powers for the acquisition of territorial controls and the allotment of influence in the Hellenic territories played a part in their attitude toward the Greek war of independence.

For these very compelling reasons, the European powers were not in agreement in their support of the Greek insurgents. During the long period of the war and the protracted negotiations among the European states, there was no agreement to detach Greece from the Ottoman Empire and grant independence to the Greek nation. This position was long in the making. Throughout the period of the turbulent life of the Ottoman Empire, when it was under attack from all sides, particularly from Russia which was straining every effort to expel the Turks from the Danubian areas and the Black Sea, the European powers were concerned with the break-up of the Ottoman Empire. At one time, the consortium of the European powers at the Congress of Vienna some time after 1809 concluded a guarantee among themselves, resolving of the necessity for the preservation of the frontiers of the Ottoman Empire in the belief that the breakup of the Ottoman Empire would endanger the peace of the world.

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together with a good section of the conservative Western Europe revived the memories of ancient Hellenic struggle against barbarism throughout the Greek cause, notably Adamantius Koraes and Odysseus of Ithaca, who equated the ancient accomplishments of the Hellenes to the exploits of the insurgents in the present.

European sympathy for the Greek cause was not universal. The Ottoman Empire in particular was opposed to revolting in Greece. Austria had under its control several Slavonic provinces which had similar beliefs toward revolting insurrections. France and Germany were vacillating between a policy of non-interference or siding with the position of the Sultan who was the cause of the "Greek quarrel." The victories of Napoleon and friendly relations with the Turks were disliked by the European powers and played a part in their attitudes toward Greek independence. In England, George Canning was the champion of the Greek war. There were many important concessions of the European powers, these included territorial concessions obtained from the Sultan and special opportunities, in general in the extensive areas under the Ottoman Empire. Competitive interests of the European powers for the acquisition of territorial controls and spheres of influence in the Hellenic territories played a part in the attitude toward the Greek war of independence.

For many compelling reasons, the European powers were not united in their support of the Greek insurgents. During the course of the war and the protracted negotiations among the European states, there was no agreement to detach Greece from the Ottoman Empire and grant independence to the Greek nation. The position was long in the making. Throughout the turbulent life of the Ottoman Empire, when it was attacked from all sides, particularly from Russia which was making every effort to expel the Turks from the Danubian areas and the Black Sea, the European powers were concerned with the maintenance of the Ottoman Empire. At one time, the consortium of European powers at the Congress of Vienna some time after 1815 secured a guarantee among themselves, resolving of the preservation of the frontiers of the Ottoman Empire and the belief that the breakup of the Ottoman Empire would be a disaster for the peace of the world.

The Turkish Counter Attack

Turkey reacted decisively with plans to crush the rebellion. While the local Turkish garrisons were resisting the Greek insurgents, a new opportunity was presented to the Sultan by the death of Ali Pasha of Ioannina. Ali Pasha was endeavoring to create his own empire around Epirus which he governed under the Sultan's authority. At the same time the threatening war with Russia was avoided by the influence of the Austrian Chancellor Metternich upon Tsar Alexander. This development relieved the Sultan from pressures and allowed the Turkish forces to prosecute the war against the Greek revolutionaries.

The Sultan ordered the Turkish forces under Khurshid Pasha, being freed by the death of Ali Pasha of Ioannina in 1822, to retake the liberated areas of Greece. Khurshid Pasha proceeded on the west side of Mainland Greece to retake Morea, while his lieutenants were to march to Athens. Omar Vrioni, one of the commanders of the Turkish forces moved South from Epirus in the Spring of 1822, along the coast of Western Mainland Greece, but he was initially held up at Missolonghi. Pasha Dramali of Drama, who was serving under Ali Pasha, the son of Ali Pasha of Ioannina, rejoined the Turkish forces and marched across Boeotia and Attica, inflicting a series of defeats on the defenders. The combined Turkish forces arrived in Athens to relieve the Turkish garrison which was amassed on the Acropolis.

Omar Vrioni returned and laid siege to Missolonghi, but the city was held by the defenders and he was forced to retreat Northward. Dramali crossed the Isthmus and with the "over confidence of a barbarian" advanced to the relief of the hard-pressed Turkish forces at Nauplion. The provisional Greek government which had been speedily organized by members of the insurgents fled the city. Demetrios Ypsilantis with a few hundred devoted members of Haidari and aided by Mainote Karayannis forced Dramali to withdraw from the Nauplion area and return north. He was short of supplies, since the Turkish fleet failed to break through the blockade and bring supplies to the Turkish forces in the fort at Nauplion. On the retreat, Dramali's forces which had so easily passed earlier through the straits of Argolis, were annihilated by the Greek insurgents by simply using an avalanche of boulders hurled upon the invaders.

Europe's Involvement

The indefinite results of the revolution and the confusion among the leaders brought perplexed reaction among the Greek forces

of independence. This development coupled with the uncontrolled execution of the Greek people by the Sultan's forces prompted a general sympathy throughout Europe for the Greek cause. On March 23, 1823, George Canning, the strongest friend of the Greek people in England, prevailed upon the English government to recognize the Greek insurgents as a belligerent party, giving the Greek armed forces international recognition and belligerent standing. This enabled Greece to receive loan funds from Europe to carry out the war, although from the military point of view, the situation had not greatly improved.

The English action prompted Tsar Alexander of Russia to counteract the English initiative by proclaiming its treaty rights to protect the Orthodox Christians. This traces its origin to the Russo-Turkish Treaty of 1773 at Bucharest, under which the Sultan granted Russia the right to protect the rights of the Orthodox Christians in the Ottoman Empire. In this general shape of things, Tsar Alexander called a meeting of European states in St. Petersburg in April 1824 to consider the Greek position. The decision at the meeting authorized Austria and Russia to act as joint mediators but the offer was refused by the Sultan.

The Renewed Turkish Threat

The retreat of the Turkish forces in the battlefields of Greece under the persistent pressure of the insurgents alarmed the Sultan Mahmud who had decided to crush the rebellion. To carry out his plans Mahmud negotiated an agreement with Mehemet Ali Pasha, governor of Egypt, promising him the governorship of Morea, Syria, and Damascus in return for employing his forces against the Greek insurgents. A large Egyptian army under Ibrahim Pasha, son of Mehemet Ali, was assembled. The Egyptian fleet sailed from Alexandria June 19, 1824, with specific purpose of arriving at Suda Bay in Crete. The island had come under Egypt's rule a year earlier. In the meantime the Turkish fleet ventured out to the sea and attacked Samos, but it was defeated by Miaoulis, using his famous fireships.

Ibrahim Pasha occupied Suda Bay on a second attempt, having been repulsed by the Greek forces on his initial attempt to land. In Crete, Ibrahim Pasha completed preparations and departing on February 25, 1825, arrived at Modon in Morea with a force of 4,000 of regular infantry and five-hundred cavalry. Although the Greek people disliked the Egyptians, no serious defense was undertaken against the invading forces of Ibrahim Pasha. From there, Ibrahim Pasha laid siege to Navarino, where a force of

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