



Erasmus+



«Every child matters –
Refugees and immigrants in education»

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IKY



ΕΛΛΗΝΙΚΗ
ΔΗΜΟΚΡΑΤΙΑ

ΙΔΡΥΜΑ ΚΡΑΤΙΚΩΝ ΥΠΟΤΡΟΦΙΩΝ
STATE SCHOLARSHIPS FOUNDATION

Erasmus+ project:

“Every Child Matters: refugees and immigrants in education”

Daily Junior High School of Petra, Lesvos, Hellas

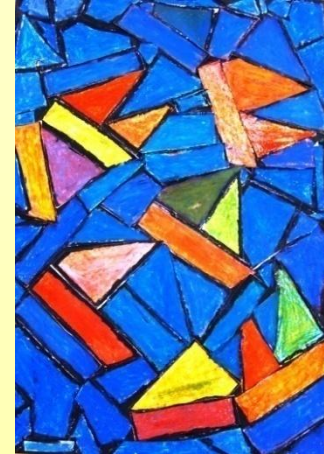
TENDRING TECHNOLOGY COLLEGE, Essex, U.K., 9-13 October 2017





Our school in Greece!

Junior High School of Petra (Lesvos, Hellas)



Participant countries:

- ✓ England
- ✓ Hellas
- ✓ Italy
- ✓ Portugal
- ✓ Turkey

Participant teachers:

- **Mr. Charalambos Kavouras**, Ancient/Modern Greek teacher
- **Ms. Panayiota Thiveou**, English teacher
- **Ms. Eleni Ververi**, Ancient/Modern Greek teacher

Participant students:

- **Alexandra Kalpaki**, C Class (Greek Gymnasium)
- **Eirini Miftiou**, C Class (Greek Gymnasium)

Mobility Theme:

*“Cultures – influences of immigration
on literature, music and arts”*

PART A

A short biography of Stratis Myrivilis (1890 - 1969),
the author of *"The Mermaid Madonna"*



Stratis Myrivilis (1890–1969)



"The Mermaid Madonna"

Stratis Myrivilis (1890–1969), is a major figure in the literary history of the 20th century in Greece. He was nominated for the Nobel Prize in Literature three times. He is considered one of the best European antiwar writers.



He enrolled at Athens University to study law. However, his university education was cut short when he volunteered to fight in the first *Balkan War* in 1912.



He also fought on the *Macedonian front* in North Greece and in the *Asia Minor Campaign* which followed.



PART B

The “*Mermaid Madonna*” by Stratis Myrivilis - The story of the refugees of 1922



In 1949, Myrivilis' novel *"The Mermaid Madonna"* was published. The title of the novel derives from the name of a white chapel in his hometown dedicated to the Virgin Mary. The tiny chapel is built on a rock in the picturesque fishing village of Skala Skamia, on the island of Lesbos.



The chapel is known as the Church of the *Mermaid Madonna* because there was a fresco of the Virgin Mary, with a fish's tale, which looked like a mermaid.



The story takes place in Skala Skamia in 1922. It is the year of the Anatolia disaster, as Greeks call it, when more than a million native Greeks were forced out of Anatolia - present Turkey.



Skala Skamia,
Lesvos

Map of Greece and Anatolia
(in the east of the Aegean Sea)

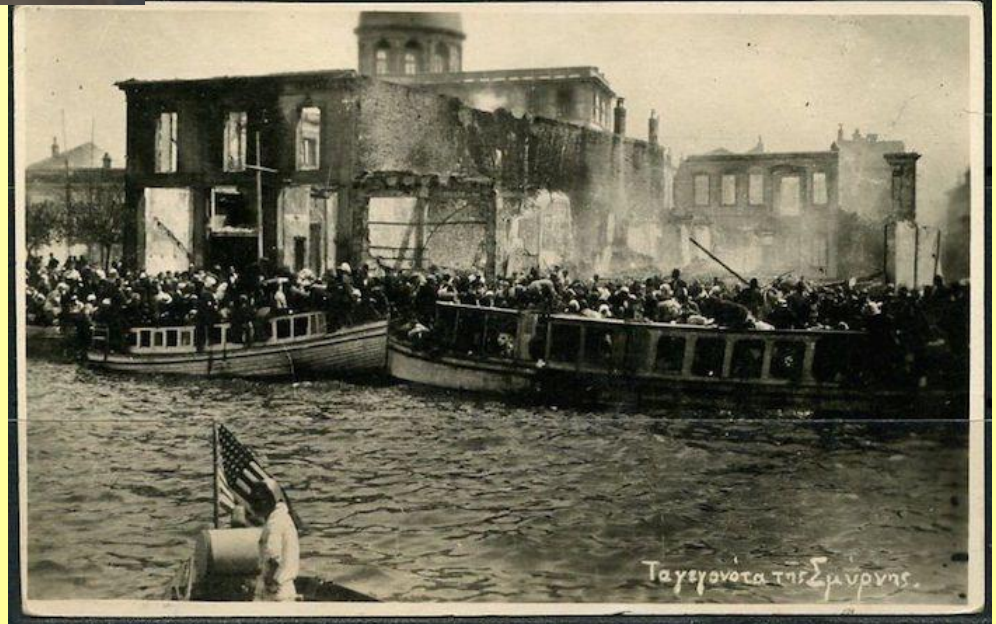


The Anatolia disaster



**Cosmopolitan and multicultural
Smyrna is being destroyed
by the fire (1922)**

**People boarding the boats
to save their lives**



Anatolia was inhabited by Greeks, who contributed significantly in the ancient Greek history and civilisation, for 3,000 years
(9th century B.C. - 1922).



A marble temple



A gold crown

Ancient Greek civilisation



An ancient theatre



A marble statue



A painting on a vase

Greek tragedy (papyrus)



A bull's head decorated with gold



In the novel, the inhabitants of Skamia are surprised at the wall painting of the Madonna with the fishtail, but soon they begin to worship the icon. *Mermaid Madonna* half-pagan, half-Christian, half-wild, half-civilized, half of sea, half of land, symbolizes the tensions in the psyches of the Greek people.



However, one day, boats loaded with refugees arrive from the opposite coast of Asia Minor, just across the narrow strait of the sea (8 miles), and fill the little harbour of Skala Skamia.



**The uprooted refugees don't say a word about their horrible experiences
in their beloved homeland.**



They settle in the little harbour and try to start a new life. Although they have arrived in their own motherland, they are not welcome by the suspicious locals. Their every day struggle to survive is harsh.



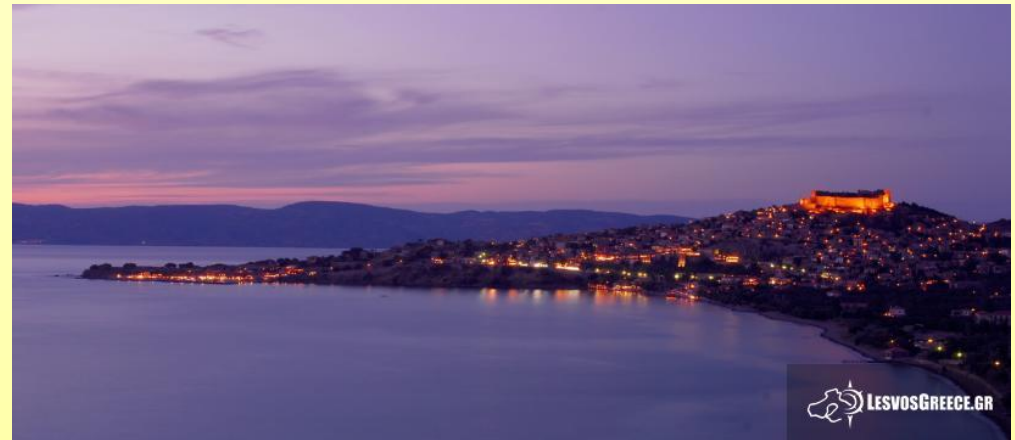
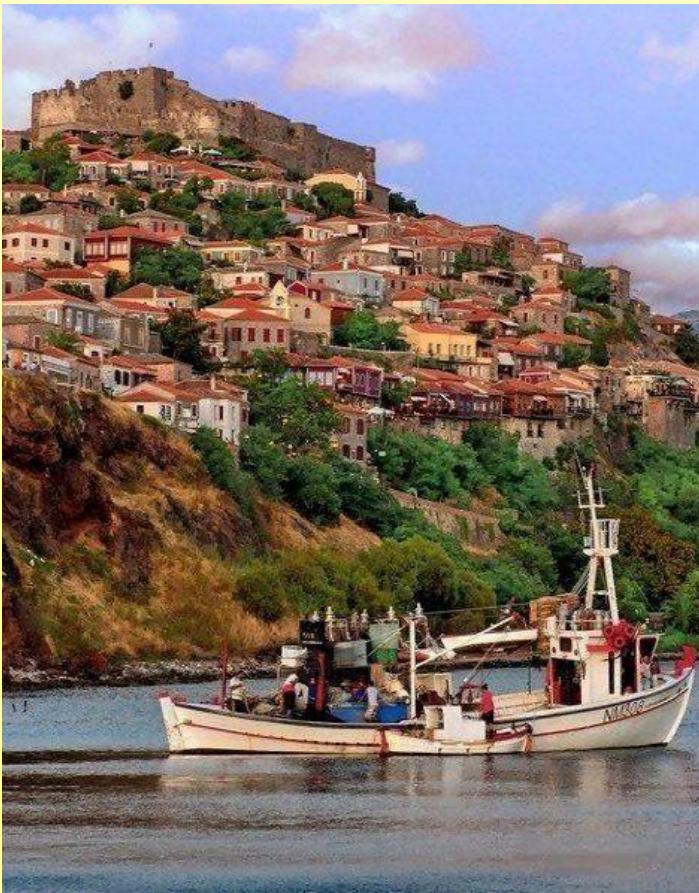
The story continues with a fisherman who astonishingly discovers in his boat a beautiful little girl with green eyes whom the villagers immediately realize cannot be 'one of them'. An ancient lady, more than a hundred years old, says that the girl must be the daughter of a mermaid who must have seduced a fisherman.



When the green-eyed girl grows into a woman, all local boys fall for her and people are both infatuated and scared of her exotic looks and love of freedom. *Smaragthi*, as she is called, wants to live differently, but the intolerance of the village's patriarchal culture won't let her.



Myrivilis uses a very rich powerful language, often creating his own words, to describe the enchanting scenery of his island and the mysteries of human nature. In 1959, ten years after Myrivilis wrote *"The Mermaid Madonna"*, the novel was translated in sixteen languages.



Some effects of the arrival of Asia Minor refugees in Greece (1922)

The refugees swarmed into Greece raising the population by 25 percent to nearly five million people. There was little food and medicine. Thousands of men, women and children died of disease and starvation. There was a high rise of the income tax of the Greek state, a rise of the agricultural production by 400% and new industries were established by the skilled refugee population.



Furthermore, new liberal ideas arrived along with the refugees, especially from cosmopolitan Smyrna. The flood of impoverished people had an immense impact on Greek social and political life, thus influencing the way of living, culture and arts, even the cuisine of the 20th century Greece.



PART C

History repeats herself

***“The Mermaid Madonna”* - The story of the refugees of 2015**

In 2015, 95 years after the arrival of Asia Minor refugees, boats full of desperate refugees once more filled the little harbour of Skala Skamia!



The war in Syria sent a new tidal wave of human despair onto the shores once again. Another exodus of displaced innocent people and children who sought shelter in Skala Skamia's hospitable land.



**Skala Skamia's grandmothers,
some of them descendants of Minor Asia refugees (1922),
are feeding a baby refugee (2015). They were nominated for the Nobel prize (2016).**

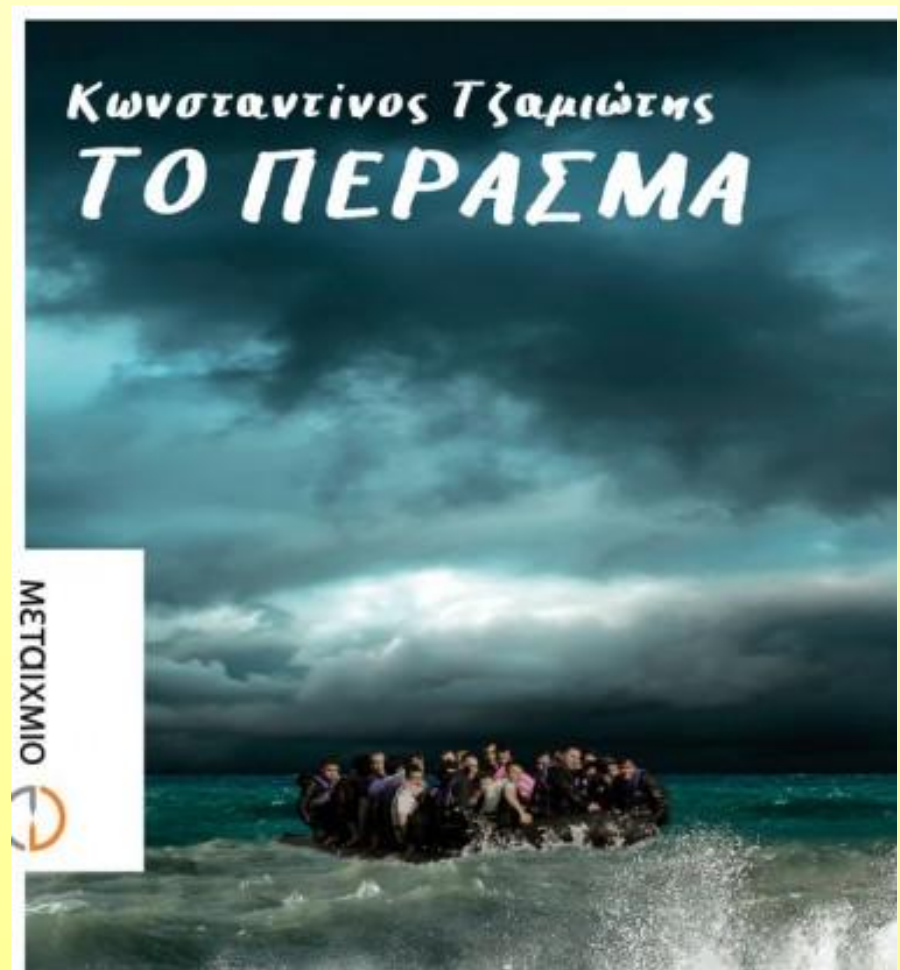
**Greece stood on top of that very ground since time immemorial,
and in a reprise of tragedies past, she awaited once again for those children
who came running from the East.**



The fact that men, women and children died in the crossing, marked a turning point for this humanitarian disaster, one that the rest of Europe could no longer ignore.



Actually, a book called *"The Crossing"* was written by Constantine Tzamiotis (1970), in 2016. It is about the great challenge of our era, that is the continually rising transfer of populations, the violent encounter of different worlds, the limits of humanitarianism, finally, the right of all people to have a better life.



The story takes place on a small Greek island of 120 inhabitants. On a winter night, a boat sinks near its shore with more than 300 refugees. Bad weather, beauroaucracy, and the capital authorities' inability to offer medical care, register and transfer the newcomers, oblige the two communities to co-exist for four days.



The ratios of their numbers in combination with the difficult conditions drive them to extremes, putting their relationships in jeopardy. The book is written in a realistic way successfully revealing the islanders and the refugees' inner thoughts and feelings.



Main effect of the arrival of refugees on our island (2015)

Lesvos is one of the most interesting tourist destinations in Greece and people depend economically on tourism. In 2015, the people of Lesvos chose to help the refugees, rescue many at sea, give them warm clothes and food as soon as they came ashore.



The refugees have stopped coming but the media around the word keep showing the photos and videos of the refugees' arrival on the island in 2015. This has an extremely negative effect on tourism and some international tour and cruise companies have abandoned the island.



Lesvos is as beautiful and enjoyable as ever and the people of Lesvos don't deserve to suffer economic hardship because they helped people who lost relatives and homes because of the war.



So we are inviting you all to Lesvos next summer for a fantastic holiday!
Thank you very much for watching!
See you on Lesvos!



“TZIVAERI”, a traditional Greek song about immigration

Ah! The foreign lands are taking happiness from him

My Tzivaeri (=my treasure)

My flower with the beautiful smell

Slowly and humbly

Ah! It was me who sent him there

My Tzivaeri

With my own will

Slowly I step on the ground

Ah! To be damned foreign lands

My Tzivaeri

You and your good

Slowly and humbly

Ah! That you took my little child

My Tzivaeri

And you made him yours

Slowly I step on the ground

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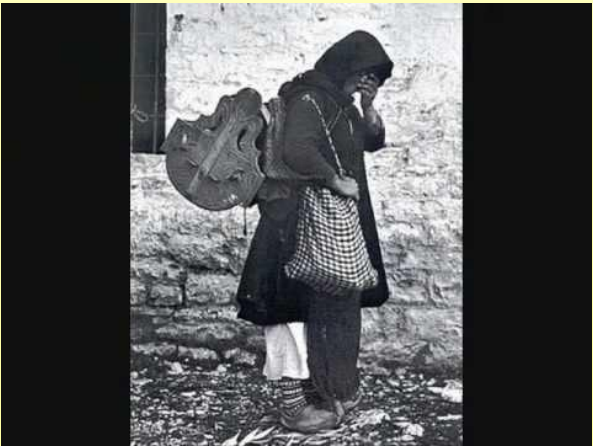
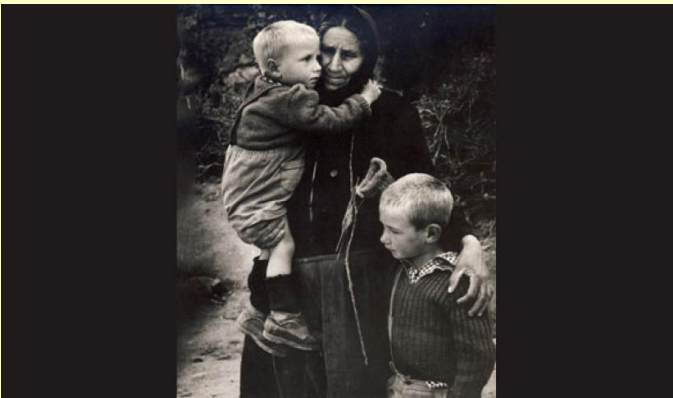




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»Το κεφάλι της είναι έτσι όπως το ξέρουμε από τις τοιχογραφίες της Πλατυτέρας. Πρόσωπο μελαχρινό, φιλοσήμαδο, συσταζούμενο στην έκφρασή του. Έχει στρογγυλό πηγούνι, μυγδαλωτά μάτια και μικρό στόμα. Έχει βυσσινί μαφόρι ως το κούτελο, έχει και το κίτρινο τ' αγιοστέφανο γύρω στο κεφάλι, όπως όλα τα κονίσματα» (Στρατής Μυριβήλης, Η Παναγιά η γοργόνα, 1949).

<http://www1.aegean.gr/lesvosgallery/Villages/Skamnia.htm>

"...Κατάμπροστα στο παραδολίκι μέσα στο μάτι του μπουνέντη, ορθώνεται πάνω σε θεόρατη θαλασσοβραχιά το ξωκλήσι της Παναγιάς της Γοργόνας..."

Στρατής Μυριβήλης

'...In front of the harbour, in the eye of 'bounentis' (air), lies on the verge of the land the Chapel of The Mary the Mermaid (nick-name for Virgin Mary)...

Stratis Mirivilis

This powerpoint was presented
at Tendring Technology College,
at Frinton on Sea,
by the pupils Alexandra Kalpaki and Eirini Miftiou,
during our visit in October 2017.