



GREEKS & CYPRIOTS IN THE UNITED KINGDOM, 1815 - 2015: CULTURE, COMMERCE & POLITICS

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ABSTRACTS

Panel 1: Laying the Foundations

Chair: Dr Achilleas Hadjikyriacou, Cyprus High Commission

Between Two Empires and One Nation-State: Greek Merchants in Britain during the Long Nineteenth Century

The economic role of Greek entrepreneurs in Britain in the nineteenth century is an important field in the growing literature of modern social and economic history. It is possible to assume new historiographical interpretations based on microdata from case studies by combining different levels of analysis. Trade was an economic activity that traversed the formal historical stages (periodization) of two empires, the Ottoman and the British, along with the formation of the Greek nation-state. The chronological background points to specific events in time that shaped state economic relations and determined personal entrepreneurial behaviour. The main arguments of the research (to be presented in a separate study), are sustained through individuals' stories and commercial networks and not through the structure of the markets, the flow of prices and political upheavals; these parameters, implicit in the stories, are used to interpret entrepreneurial, social and cultural choices. Theoretical insights can be gained from historical accounts and the subject is an entangled history of the activities of merchants operating within the geographic, political and economic boundaries of the vast regions of the Ottoman and British empires. Greek merchants in Britain were descendants of merchants or had been trained in the ambiance of Greek commercial networks active in the Eastern Mediterranean from the late eighteenth century. Members of the first generation were prominent merchants who were involved in inter-Ottoman trade and also participated in the international business of Ottoman trade with Britain. Greek merchants active in Britain in the nineteenth century may be examined through three facets: (a) trading activities in agricultural products and manufactures; (b) financial services; and (c) gentlemanly capitalism. The main case studies presented include the multi-branch Ralli family, the Geroussi merchant house, and Demetrios Vikelas.

Dr Maria-Christina Chatziioannou

Institute of Historical Research, Hellenic National Research Foundation, Athens



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The Greek Community in Britain and Mid-Victorian Philhellenism, 1862-1881: Reconciling Nationality and Social Status

The Greek kingdom and the Greeks attracted, with some consistency and frequency, the attention of the British public during phases of tension between Greece and Britain from 1862 to 1881. In the same period the Greeks tried to take advantage of the British public's advocacy of national movements in continental Europe, which was channelled in supporting the Italian, Polish, and Hungarian people. The Greeks who resided in Britain were regarded as the natural agents of the Greek cause in Britain. This paper focuses on the short life of three groups – the Philhellenic Committee (1863), the Candian Refugees' Relief Fund (1866), and the Greek Committee (1879) – in an attempt to estimate the extent, to assign the reasons, and to discover the limits of the Greek community's support for Greece. Studying the membership lists and the general stand of the Greeks in Britain towards the three bodies a certain pattern of conduct was revealed. The Greeks kept in touch with the events in the Greek Kingdom, corresponded privately with their acquaintances from the political and commercial circles of London in support of Greece's claims, and donated considerable amounts of money to relieve Greek refugees who fled the Ottoman Empire. But the leading members of the Greek community in Britain were not agitators. Their commercial success required, and implied, a degree of respectability and a reputation incompatible with public exposure on controversial issues and participation in the ranks of pressure groups with Radical affiliations. The small but thriving Greek community in England did not endorse violent public attacks against the Ottoman Empire, and, consequently, against British policy in the East, for such actions would compromise the public estimation, which its members had earned, without substantially promoting the Greek cause in Britain.

Dr Pandeimon Hionidis, Athens

A Phanariot Cleric in London: Germanos Strenopoulos, Archbishop of Thyateira 1922-1951

This paper explores the life and work of Archbishop Germanos Strenopoulos, the first representative of the Ecumenical Patriarchate of Constantinople in Western Europe and examines his role in the establishment in London of the Archdiocese of Thyateira in the wider context of the rapprochement between the Ecumenical Patriarchate and the Anglican Church in a period marked by major international developments in Europe and the Near East. Drawing also from unpublished material in the Archives of the Ecumenical Patriarchate in Istanbul, the Archives of Lambeth Palace Library and the National Archives in London, and the Historical and Diplomatic Archives of the Ministry of Foreign Affairs in Athens, the paper focusses on the first years of Germanos' office in an attempt to assess his role and contribution to the ecclesiastical, diplomatic and political life of the Greek Orthodox Church in this period.

Dr Alexis Alexandris, Ambassador ad honorem, Athens

From Individual Entrepreneurs to Internationalised Institutions: The Greek Shipowning Community in London from 1850 to 1950

The history of the Greek shipping community in London in the twentieth century is marked by the establishment of the Greek Shipping Co-operation Committee (GSCC). However, the first big wave of Greek shipping entrepreneurs who chose to move to London was recorded in the mid-nineteenth century. These were Greeks from the Aegean and Ionian islands who through their



activity in maritime trade had acquired a transnational commercial culture and had secured enough capital, credit and multiple business links to Europe's major business centres. In the twentieth century these Greek shipowners became a model in organizing successful shipping businesses based on kinship, gaining access to the main world maritime markets, implementing specialization in bulk cargoes, securing high productivity of Greek crews, and establishing a particular pattern of sales and purchases. As a result, in 1910 Greece managed to climb to the ninth place of European, that is world, shipping industry. This development was complemented by a large increase in the number of Greek shipping offices operating in London. The internationalized business activities of Greek shipowners required an institutional setting to better serve their interests, which was materialised with the founding of GSCC in 1935.

Dr Panos Kapetanakis, Athens

The Founding and Early Years of the Greek Community in Cardiff, South Wales

Cardiff in South Wales, has been an important port for many decades, serving the British industrial machine of coal exporting, from mid-nineteenth century to the end of 1960s. Thanks to their experience in all matters related to ships and seafaring, Greek sailors have long contributed to coal transport. Their frequent journeys to Cardiff and the other ports of South Wales, especially Newport and Barry, allowed them to get well acquainted with the area and eventually settle there. In these towns they eventually established their own business offices and family homes. The first official recorded meeting of Greeks in Cardiff took place on 18 December 1873. This was organised by an Englishman by the name of Timothy Hatherly. In 1903 the Greeks of Cardiff approached the Ecumenical Patriarchate, who officially recognised the Greek Orthodox Community. It appears that in the beginning the community used the Norwegian Church near the port for their worship, until St Nicholas' church was constructed through contributions of "Greek Orthodox Ship-owners, Ship-captains and sailors living in Cardiff, Barry and Newport" around 1916. The church was consecrated by the Archbishop of Cyprus Cyrill III on 24/6 April 1919. Meanwhile, the Community hall was built and inaugurated on 25 March 1915.

The Reverend Anastasios Salapatas, London

Comparing Experiences of Cypriot Emigration to the United Kingdom, circa 1930 to 1974

Three distinct groups of Cypriot immigrants entered the United Kingdom in the twentieth century. The first major group – known as the "Trickle" – emigrated to Britain in the 1930s until the outbreak of World War II in 1939, and the late 1940s. Cyprus was then essentially an agricultural society and still a British Colony. As land diminished with each successive generation, men and women, mainly young, came to Britain to seek a better future. They settled in London, primarily in the Camden area, near the business centre of the city. The main, second group – known as the "Wave" – came to Britain in the late 1950s and early 1960s, again for economic reasons and for their education, but also to escape the political strife in Cyprus and the ensuing problems independence brought to a small country ruled by foreign powers for thousands of years. Apart from single Cypriot men and women, there were also young families. They settled mainly in North London, in Islington, Hackney and especially Haringey in the mid-1960s. The third major group – the so-called "Tumult/Tsunami" – was forced to leave Cyprus after the Turkish invasion and occupation of the northern part of the island in July 1974. This group comprised of single people, children, but also whole families, including the older generation, who had lost their homes and lands, becoming refugees and some with their



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relatives missing, who did not know how long this situation would last. This paper is a comparative study of the three groups, how they were received, their experiences with work and settlement, their language, religion and identity, addressed questions over racism, political status, community support, and development, concentrating on their experiences as refugees, and the attitude of the Home Office and Public Services during this period of uncertainty and prolonged stay in Britain.

Susie Constantinides, London

Panel 2: Commercial & Professional Activity

Chair: Dr George Vassiadis, Royal Holloway, University of London

John G. Cavafy and Theodore Stephanides: Two British Medical Doctors of Greek Origin

This paper is a study of two important British medical doctors of Greek origin active in the nineteenth and twentieth centuries. The first, Dr John G. Cavafy (1838-1901), a cousin of the Greek poet Constantine P. Cavafy, was born in London, where his father was a prominent City merchant. He studied medicine at Saint George's Hospital Medical School, to which he remained associated for the rest of his life. His main contribution to medicine is the discovery of the strong antipyretic action of salicylates, particularly aspirin. His article in "The Lancet" is regarded as one of the most important ever published in that journal. The clinical application of his observation revolutionized the treatment of fever. The second physician presented in this paper, Dr Theodore Stephanides (1896-1983) was a radiologist and something of a polymath. Born in Bombay he qualified in medicine in Paris and studied radiology in Germany. He served in the British Army in both World Wars and worked for several years in Corfu, taking more interest in the flora and fauna of the island than in his patients. He became a close friend and mentor of the British writers Lawrence and Gerald Durrell, and in collaboration with George Katsimbalis (*The Colossus of Maroussi*) he translated modern Greek poetry. Stephanides also published his own poetry and wrote the *Climax in Crete*, a book about his escape to the Middle East. After the war he moved to London and worked as a radiologist at the Lambeth Hospital until his retirement in 1961.

Professor Emeritus George N. Antonakopoulos, Athens

These Slender Threads that Bind Us: The Experiences of Two Anglo-Greek Consuls

The Casdagli family were merchants involved in the import, export and growing of cotton, who first came to the United Kingdom in 1851. This paper explores the experiences of two members of the Casdagli family, Theodore E. Casdgali and Alexis T. Casdagli, both of whom served as consuls for the Greek state. During his time as Greek Consul to Manchester, T. E. Casdagli was passionate in his support of Eleutherios Venizelos, who was a personal friend and stayed at the Villa Casdagli in Cairo when visiting that city. The author's father, A. T. Casdagli, when British Consul to Volos was in the thick of the Greek civil war, and, as his Consular reports reveal, felt great stress between loyalty to his superiors and deep frustration at how Britain was conducting affairs in Volos at this time. Previously unpublished material, including documents and reports, personal and official letters, photographs as well as embroideries by A T Casdagli are used to arrive at an understanding of one's place in a new land, whilst at the same time retaining and discovering the connectedness between past and present, home and abroad, who we are now and who we were then. These slender threads that bind us make Ariadnes of us all.

Alexis Penny Casdagli, London



Floating Grievances: The Greek-Government-in-Exile, Shipowners, and Anglo-Greek Shipping Agreements during the Second World War

On the eve of World War II the Greek merchant fleet, with a total capacity of ca. 1.8 million gross tons, ranked ninth internationally. Given the significance of shipping to the war effort, the Allies made concerted attempts to enlist the services of foreign shipping fleets – notably those of Greece and Norway – to their cause. Shortly before the country's fall to the Axis, the Greek government requisitioned all ships under its flag and proceeded to charter most of them to the British Ministry of War Transport. This was the substance of the Anglo-Greek Shipping Agreement and its subsequent revisions, which formed the bedrock of bilateral shipping relations during the war. Additional restrictions were also imposed on the use of shipping monies, whilst existing tax regulations were revamped to guarantee a steady stream of revenue for the Greek government-in-exile. Most of these decisions were subsequently challenged by Greek shipowners, who accused the government of 'selling out' to the British and protested what they perceived as excessive taxation and over-regulation. In subsequent decades, governmental 'abuses' during the war were often cited to justify the massive shift of Greek-owned ships to flags of convenience in the post-war period. This paper shed light on the negotiations surrounding the Anglo-Greek Shipping Agreements and their implementation. Drawing on archival records from both Greek and British sources, it examined the main items of contention and the role of each counterparty. Contrary to the polemic overtones of contemporary accounts, we obtain a more nuanced picture, where the conflicting motives of each negotiating party – British ministries, Greek authorities, shipping charterers and shipowners – were responsible for many of the subsequent grievances. British ambiguity toward Greek shipping goes a long way toward explaining some of the complications that arose, as does the peculiar position of the Greek government-in-exile, which had to rely on the British for authority and the Greek ships for money.

Dr Andreas Kakridis, Athens and Dr Katerina Papakonstantinou, London

Defending the International Interests of Greek Shipping: The Greek Shipping Co-operation Committee, 1950-2000

The Greek Shipping Co-operation Committee (GSCC) was established in London in 1935. For eighty-five consecutive years it serves as an institutional body, widely appreciated in the international maritime community, bringing together representatives of Greek shipping businesses based in London, the traditional metropolis of international shipping. The objective of all initiatives undertaken by GSCC has always been the provision of mutual support among the members of the Committee as well as the creation of joint act conditions in order to handle the shipping market challenges. During the first years after the establishment of GSCC, the cooperation had been characterized by the defence and protection of the commercial interests of Greek shipping at international level, and by addressing problems mainly caused by the implementation of national protectionist policies, particularly on the part of the maritime states of the West. However, soon GSCC would be further evolved and expanded, covering a wide range of common interests. Initially, it was established as the subsidiary instrument of the Union of Greek Shipowners in London. However, the subsequent burgeoning of Greek shipping in conjunction with the relocation of important traditional Greek shipping firms in the City, mainly after World War II, led the GSCC Board on innovative actions, which significantly benefited not only the Greek ocean-going shipping but also their birthplaces, mainly in the islands of the Aegean



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and Ionian Seas. The uniqueness of GSCC is the fact that without strict formalistic procedures or staunch internal regulations and provisions has managed over time to unite a business sector, renowned for the solitude, individuality and introversion of its members. Its successful activity over several decades stresses the need for the Greek shipping community to maintain its strong presence in London, particularly in the Brexit- and post-Brexit era.

Ilias Bissias, Athens

Kyriakos Metaxas: Chronicler of Britain's Hellenic Communities

The brightest and most diverse Greek and Cypriot presence in Britain emerged in the second half of the twentieth century. Its members reflected all social classes, political persuasions and professions. At the heart of this surge between the 1960s and 1990s was the British Greek and Cypriot journalist, chronicler, publisher and archivist Kyriakos Metaxas (Hadjigeorgiou), publisher of the *Greek Gazette (GG)*. Through the high quality of its content, paper and photography, the *GG* achieved three targets: first, it served as the social bible of the wider Anglo-Greek community whose heart was shipping; at the other end of the spectrum there were the *Cypriot Parikiaki* and *Ta Nea* (of London) that covered the lives and politics of the rising Cypriot community. Secondly, it funded and published ground-breaking research on the history of the Greeks in Britain and the impact of Hellenism on the cultural life of these islands. Thirdly, Kyriakos Metaxas photocopied, transcribed and filed all the wedding, baptism and funeral records of the Greek churches as well as tracking down the last wills and testaments of over one hundred influential Greeks from the nineteenth century. The paper outlined the seminal role of Kyriakos Metaxas through unpublished photographic material of his life and his collections. It also touched upon the fate of archives of the Anglo-Greek and British Cypriot communities with a plea for greater concern in preserving them. Many of Metaxas' archives were saved by the initiative of his sister and by the author of the paper, while most of them are now housed in the Benaki Museum in Athens. Metaxas was a chronicler whose insights into the life of Hellenism in Britain was based on vigorous research and systematic recording of, and photographing, the Greek Community's social events.

Constantine Buhayer, London

Panel 3: Culture & Philanthropy

Chair: Dimitris Dochtsis, Embassy of the Hellenic Republic

'Distressed and Dismayed': The Response of the London Greek Community to Greece's War Trials and Refugee Crisis, 1912-1923

Greece, under the leadership of Prime Minister Eleftherios Venizelos, was a major participant of the Balkan Wars of 1912 and 1913. The aftermath of the Balkan Wars acted as a catalyst to the country's standing in the international scene. The ensuing Great War found Greece first as a neutral observer and then as an active participant on the side of the Entente. The country, despite the fact that it was on the side of the victors during both conflicts and had gained much of its territorial desiderata, had strained its resources to its limits. Poor state finances had bedevilled the Greek state since its independence and armed conflicts had only worsened the situation. Private organizations and initiatives in Greece were called to support the Greek state in its efforts to relieve the sufferings of the nation and the refugees. This paper examines the response of the Hellenic Community of London to the need and pleas for relief participation from their native country, as seen through the archive of John Gennadius, the Greek Minister in London. The first



part focuses on the participation of members of the London Hellenic Community in a variety of philanthropic activities, some of which were coordinated by John Gennadius and his wife Florence Gennadius (née Laing). The second part delves into John Gennadius' archive and explore the reception of the refugee crisis in London following the war in Asia Minor by Greeks and friends of Greece in London.

Dr Eleftheria Daleziou, Gennadius Library Archives,
American School of Classical Studies at Athens

Theatro Technis: A Living Archive of 60 Years of Cultural Activity

This paper outlines the history of Theatro Technis (TT) as it prepares to celebrate 60 years of work in 2017, focussing on its archive of still and moving images, documents and printed material. 'Theatro' speaks for itself, but 'Technis' makes no distinction between art, work and craft. TT was founded in 1957 to meet the needs of the Cypriot community in London through cultural theatre and educational activities that bridged the gap between migrants and the host community. It launched its Advisory Service in the later 1950's and as the service developed with support of volunteers and funding it had over 20,000 users. In the 1970s its work expanded to respond to the needs of the community after the invasion of Cyprus in 1974 and the issues that came with this wave of refugee struggle. In the 1980s it developed a youth, women's and children's theatre programme alongside its adult community and professional theatre groups, whilst still responding to the changing community needs. By the 1990s it evolved into an international theatre space, staging in-house drama, offering venue hire, facilitating workshops, nurturing creative talent and promoting contemporary writing, while sharing its unique expertise in ancient Greek Drama. TT continues to grow through the dedication of its Director, the Board members and the support of numerous community members, volunteers, interns and professional theatre practitioners, which enables it to maintain its special ethos of *total theatre*.

Marilyn Panayi and Sophia Roy, London

Putting Greece in the Public Domain: Greek Socio-Cultural and Scientific Initiatives in London, 1974-2004

The Greek community in London consists of thousands of Greek scientists leading businessmen, professionals and students. This paper captures and analyses the socio-cultural and scientific activities of part of the Greek community in London from 1974 to 2004. It provides an overview of the numerous organizations that, despite a lack of resources, managed in that period to enable Greeks in London to put Greece and its interests in the public domain through a variety of activities, including lectures, conferences, debates and art exhibitions. In parallel there were activities aiming to preserve contact between the Diaspora and Greece. This was particularly evident during the 1970s and 1980s, when the climate of excitement and hope for radical reforms in Greece, following the restoration of Democracy was so prevalent. The active participation of the author in many of the socio-cultural and scientific activities of the Greek community in London during that period allows for a detailed examination of the complex connection of these activities to relevant events and situations in Greece. The result is a comprehensive picture of the contemporary Greek community in London – a community open to both the multiculturalism of British society and to developments in post-war Greece – and its contributions to the transformation of modern Greek society.

Professor Emeritus Nicandros Bouras, King's College London



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The UK Federation of Greek Cypriot Refugees: Cultural and Political Contributions

The UK Federation of Greek Cypriot Refugees (EKEKA) was formed immediately after the Turkish invasion of Cyprus in 1974 in order to help the thousands of Greek Cypriots that became refugees. A decade later the organization lost impetus and effectiveness. In 1986 its new leadership embarked in a renewed campaign putting the slogan “Justice for Cyprus” as its core value. The activities of EKEKA from this point onwards, marked by the inauguration of a new campaign on several fronts: encouraging and assisting the creation of Associations from the occupied village and towns to enrich its membership, and organising a series of cultural and artistic events (such as photography and art exhibitions, musical and literacy events), enlightening campaigns directed towards politicians (MPs, Lords, and the British press), and political action (including demonstrations and assemblies).

Leonidas Leonidou, London

The Cyprus Centre at London Metropolitan University

The history of the Cyprus Centre (CC), currently based at London Metropolitan University, stresses the long standing relationship between CC, Cyprus, Greece and the Cypriot and Greek Community in London. CC’s interaction with the Community started in 1987 when a ‘Greek Cypriot Community Week’ was organised. The success of this event led subsequently to the organisation of an increasing number of events, such as conferences, exhibitions and lectures in London, Cyprus and Greece. The establishment of the Cyprus Studies Centre (CSC) by Professor John Charalambous in 1995 was a natural development of the synergy which had evolved with the Community. Professor Charalambous served as CC Director until 2006, when he became Patron of the Centre, and was succeeded by Dr Alicia Chrysostomou. The CC aims at promote general, political and cultural issues relevant to the Greek Cypriot Community, and relevant academic issues and research; attract funds and other support for research relevant to the Community, Greece and Cyprus; and facilitate academic co-operation with institutions in Cyprus and Greece. It has organised conferences addressing current concerns or areas of interest, particularly to Cyprus, and associated exhibitions and art presentations held in London, Cyprus and Greece. It organises seminars and public lectures on the promotion of the cultural heritage of Cyprus, environmental issues concerned with Cyprus and the promotion of political affairs concerned with Cyprus and Greece. It has also published a number of books while it is currently preparing online publication of proceedings of all conferences, seminars and lectures.

Dr Alicia Chrysostomou and Professor John Charalambous, London Metropolitan University

Panel 4: Individual & Community Narratives

Chair: Dr Charalambos Dendrinou, Royal Holloway, University of London

Anastasios Agathides: An Unknown Victorian Greek Benefactor

Anastasios Agathides (1810-1881) migrated to London in 1841 to work as private tutor to the families of Spyridon Trikoupi and Pantias Rallis, and later served as the first teacher of the London Greek community and as Reader of the Church of Saint Sophia. In 1881 he bequeathed his entire estate to his native village, Prousos in Evrytania, for the purpose of founding a boarding school, in an attempt to advance education in Central Greece. Agathides is a rare example of a benefactor whose profile does not match that of the typical nineteenth-century Greek *euergetes*: he was not a rich merchant, banker or shipowner. Research into his life, largely unknown, sheds light on aspects of the history of the contemporary London Greek community, especially



concerning social identity and mobility, as well as linguistic, religious and political issues closely connected to developments in Greece. Had Agathides' library not survived in Prousos, his role as an educator in the London Greek community and as a benefactor to his native land would have been largely forgotten, despite the fact that he published two language handbooks in England (1847 and 1849) and was well integrated into contemporary Anglo-Greek and wider British society. Evidence from the archives of the nineteenth-century Greek Community in London help place Agathides in his wider social environment, while literary references to his activity reveal a complex system of relationships in contemporary Anglo-Greek community. Agathides' library and papers in Prousos also provide further valuable insights into the life of this unique Victorian benefactor.

Leoni Thanasoula, Athens

The Exile's Return: Alexander Pallis, Brousos (1921/1923)

Travel writing, not least in relation to Greece, is a hot academic topic, as is the 'diasporic', but there is still work to be done in seeing how the two interact. Alexander Pallis' personal stance, as distilled in his late work *Brousos*, first published in the demoticist journal *Noumas* (1921) and then reissued in book form two years later, was a complex one. Established, and mightily prosperous too, in the British state (and Empire) and its Establishment, yet also a fierce partisan in Greek politics; well read in English literature and in sympathy with modern thought, yet also committed, intellectually and philanthropically, to the 'long-hair' idiom of demotic; a liberal anti-monarchist with a domineering streak; and, at bottom, someone whose whole career places him at the borders of two cultures – Pallis can be seen as both a Greek nationalist and an exemplar of (Western) disappointment with the actuality of Greece. Firing salvos on all sides, *Brousos* – ostensibly an innocent travelogue – still rewards attention for the questions it poses about Greek identity and especially Greek Diaspora identity. With Brexit seemingly determined and Grexit not (then) yet definitively averted, a new glance at this rough, tough little volume was indeed timely.

Professor David Ricks, King's College London

The Greek Orthodox Community of Hendon and Environs: The First Two Decades, 1965-1985

This paper examines the early history of one of the largest Greek Orthodox communities in Greater London, making use of hitherto unpublished archival sources and oral testimonies. Between 1963 and 1983 the number of Greek Orthodox churches and/or communities in London and its suburbs increased from only three to over twenty. The Greek Orthodox Community of Hendon and Environs was among these new institutions. Families from Cyprus and mainland Greece started settling in North London in large numbers in the early 1950s. They would regularly meet on Sundays and religious holidays at the Greek Orthodox Church in Kentish Town and at its Saturday Greek language school. In 1965 some of these families felt the need to start their own community closer to home. With the encouragement of the then Archbishop Athenagoras (Kokkinakis), the first steps towards the creation of community were taken. The meeting of an eleven-member community council took place on 14 June 1965. Among the issues discussed were the name of the community, the adoption of a constitution, the appointment of a priest, and the possibility of establishing a local Greek school, a ladies' charitable association and a youth organisation. In October 1965 the community made arrangements to share the Anglican Christ Church in Brent Street, Hendon, and a priest was appointed with the assistance of the Greek Orthodox Archdiocese of Thyateira and Great Britain. Over the following two decades, the acquisition of the Church of Saint Michael in Golders Green in 1980, and intensive activity on the



part of lay councillors and the clergy, allowed the Greek Orthodox Community of Hendon to gradually extend its borders to include virtually the whole of the Barnet area.

Constantine Kavadas, London

The Cypriot Greek Dialect in London's Parikia: Past, Present and Future

The United Kingdom is home to a sizeable Greek Cypriot community known as the *parikia*, whose population is presently estimated to fall between 200,000 and 300,000 individuals. The members of the *parikia* share a rich linguistic repertoire, which – in addition to English – features an array of spoken forms of Cypriot Greek ranging from basilectal to acrolectal varieties as well as Standard Modern Greek, which is used in official domains of *parikia* life such as at Greek schools, the Church, and the Greek-speaking media. The paper contributed to the documentation of Cypriot Greek as it is spoken in London by different generations of Cypriots, both Cypriot-born and British-born. Drawing on a corpus of spoken Cypriot Greek built from semi-structured sociolinguistic interviews with members of the British capital's *parikia*, a description of the dialect of first- and second-generation Cypriots is provided, focusing on the preservation of basilectal forms and variants, both lexical and phonological, that are falling out of use in present-day Cyprus. The effects of language contact with English on the lexical and the grammatical level as evidenced, among others, by the phonological and morphological adaptation of English loanwords into Cypriot Greek, and by gender and number agreement mismatches, is also examined. The paper concludes with a discussion of the prospects of language maintenance for the dialect, arguing that different manifestations of negative attitudes towards the dialect, which are inherent not only in the teaching provision of Greek at supplementary schools but also more widely within the *parikia*, pose the most serious threat for the intergenerational transmission of Cypriot Greek in London.

Dr Petros Karatsareas, University of Westminster

Closing remarks delivered by Professor George Prevelakis, University of Paris 1 Panthéon-Sorbonne

A relatively wide academic and political interest in diaspora studies was triggered by the mobilisation of the Greek-American community, following the Cyprus crisis in 1974. Gabriel Sheffer's book on Modern diasporas in international politics led a number of Greek scholars to revise their views of the Greek communities outside Greece and Cyprus, until then considered as « Greeks Abroad » (Απόδημοί Έλληνες)- a term referring to a population, temporarily absent, but intending to return to its homeland (Παλινοόστισις); or destined to be culturally absorbed by the host country. Diaspora was gradually recognised as a political force possibly weighing on international issues concerning the Greek State .

However, this shift of paradigm did not go far enough. The differences between the diaspora and the state organisation were not elaborated sufficiently; the Greek Diaspora was treated as a potential extension of the Greek State rather than as an autonomous entity with its own decentralized rules of functioning. After a short period of academic and political interest, the diasporic theme has been more or less abandoned in Greece, reappearing only when the question of the vote of the diaspora Greeks appears on the political agenda. In fact, during the 2000's and 2010's the Greek Academia, much too absorbed by the relationship with the European Union, showed little interest in widening its scope to the global dimension where diaspora studies



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belong. Thus, what may be called « diaspora blindness » still predominates in the Greek public opinion. However, the crisis, the new emigration and the advancing globalisation increase the relevance of the diasporic theme for Greece and for the Greeks constantly. At the same time, the Greek case interests the wider discussion concerning the new forms of global organisation. In many disciplines the study of the Greek Diaspora can contribute to theoretical breakthroughs.

The creation of the Centre for Greek Diaspora Studies at Royal Holloway is undoubtedly a discerning decision. The inaugural conference on Greeks and Cypriots in the United Kingdom revealed a series of themes, more or less common in the study of Diasporas. The triangle of host country-diaspora-homeland was well documented. Examples from the 19th and the 20th centuries showed the convergence and the contradictions between the three entities, challenging the stereotypes of a monolithic ethno-national identity, as well as that of the “fifth column”. Many papers focused on the role of the family, religion and the locality of origin in the networks which link together the members of diasporas and the communities around the world. Finally, the importance of prominent personalities, also a typical characteristic of diasporas, was demonstrated.

The most innovative part of the conference concerns the issue of the place of the United Kingdom inside the wider context of the Greek diaspora. This theme is not limited to the obvious aspects of the disproportionate presence of the Cypriots in the UK in comparison to other host countries, or to the role of the shipping activities. Much more important from a theoretical viewpoint is the recognition of the pivotal role of Great Britain in the history of the Greek Diaspora, as it emerged from various papers.

Diasporas flourished in imperial systems and were challenged by Nation States. The traditional Greek diaspora, thriving in the Ottoman, Russian and Austrian Empires, shrank and practically disappeared under the pressure of Nationalism, Greek and foreign. However, a new Greek Diaspora emerged in a much wider context. Today the biggest Greek communities are based in the United States of America, in Australia, in Europe and in South Africa. This reconstitution on a global scale proves the resilience of the Greek heritage, its capacity to overcome the friction of time and space and therefore its essentially diasporic character. However, the difficulties of the transition from the old to the new Diaspora should not be underestimated. The transition has been greatly facilitated by the British geopolitical framework of the 19th and the 20th centuries. A pioneer of Modernity, and therefore in support of the Greek nationalist project, Great Britain created simultaneously a favourable terrain for diasporas in its colonial Empire. This British geopolitical ambiguity constituted a factor of mediation between the Greek past and the Greek futures, both stato-national and diasporic. The British metropolitan and colonial space functioned as a refuge for many members of the old Greek diaspora. It has played the double role of nursery and of springboard for the new. Today’s map of the Greek Diaspora follows thus the lines of the Anglophone geography. This is most obvious in Africa, where the Greeks are present in countries formerly under British rule and absent in those previously belonging to the French colonial space.

In addition, by creating a unified world at the end of the 19th and the beginning of the 20th centuries, the British influence anticipated today’s globalisation, preparing thus the Greek diaspora under its influence to the challenges of the 21st century. The importance of Greek shipping today is closely related to the British tradition of open and unified economic spaces. Because of the pivotal role of the British geopolitical space, the United Kingdom is the most appropriate country for hosting the Centre for Greek Diaspora Studies.



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Additionally, Greece has always combined two apparently contradictory cultural traditions. The most obvious, is the maritime tradition, associated to the Aegean Sea as the source of Hellenism; the less known, is the continental tradition of the mountain life in the Balkan peninsula. For the Greek society the optimal condition derives from the balance between the two. The continental element limits the opportunistic maritime culture; the influence of the sea protects from the conservatism and the introversion, the mountaineers' characteristics. During the last decades, the balance has been disturbed, as the relationship of Greece with the outside world has almost been limited to a life-line between Athens and Brussels. The Greek population has been looking more and more towards the Greek State, representing the hinge between Greece and the European Union. This introversion explains the Greek crisis, at least partly. A new, much more open Western and European paradigm is needed in order to free the Greek energies.

In this context, the common maritime tradition of Greece and the United Kingdom constitutes an important asset. Greece needs to reinforce its relationship with the United Kingdom to restore the lost balance between land and sea. The Greek and Cypriot diaspora in the United Kingdom can play an essential role. This traditional diasporic function of mediation between the host country and the homeland can be reinforced through the understanding and the conceptualisation contributed by academic research.

The Centre for Diaspora Studies at Holloway can therefore constitute a valuable contribution at various scales: to the internal cohesion of the Greek and Cypriot diaspora, to the theory of Diasporas and to the reintroduction of the maritime culture of openness in Greece. Without neglecting the role of the historical study of the Greek and Cypriot diaspora for the identity of this community, the Centre must resist both the temptations of isolation inside the surrounding ethno-national community as well as that of dependency from the Greek State. It must engage in comparative and theoretical studies, developing its cooperation with academic groups studying other diasporas, as well as with those involved in more theoretical studies. It must participate actively to the emerging international academic network of diaspora studies.

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