

DIDACTIC UNIT 3

# **Indifference in Histopia**

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**A Greek History based lesson plant**

**28th Thessaloniki Lyceum, Thessaloniki, Greece**

**2014-2017**

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## 1. INTRODUCTION

### Title

High school students (15-18 years old).

### Duration

4-5 teaching hours

### Sources

<https://www.youtube.com/watch?v=bpNrmADxLm8>

The lesson plan is accompanied by 8 packs of material for 8 groups of students plus a pack for teachers.

### TEACHERS' MANUAL

#### ▪ Case 01

First of all, the subject **lives near the resistance area of indifference**. We can figure out the family links with Crete and the resistance tradition of the island by combining the date from **evidence 0101**, the historical text headlines (**evidence 0105**) and the noted ending of the subject's surname. Both family and origin, advance the resistance ideal.

The team must use **evidence pack 0102 (a, b and c)** to realize that the pro-workers are interested in the subject and the disappointment from losses almost yearly call for **prudential postponement**. Through the dates 1934, 1935 and 1936, the students can realize the ongoing frustration of the working class members, as well as the psychological cost from those repeated tragedies. The third date (1936) will be concluded using the date given (10 May) and the basic historical narration (History Magazine).

Combining **evidence 0102a, 0102b** –both formal papers of the Communist Party– and **evidence 0104** –using the uppercase letters– and recognizing them in the historical data given, the team will also confirm the pro-communist feeling of the subject. Using the info given for **evidence 0103**, the students should notice that one address is near the address of

the subject. Furthermore, the characterization of both wanted men as highly dangerous can emphasize the “stay down” atmosphere for any communist in the area.

**Evidence 0106** exemplifies the **prudential postponement** thoughts of the subject and his/her firm disapproval of the regime, too. However, expressions of disapproval such as no public appearances in school –basic propaganda area– ethical rejection of the uniform for the young pupils, are **not revolutionary enough** to abolish it.

### ▪ Case 02

Our subject is probably an example of someone who **changes behavior during the regime’s period**. His basic personal status has consisted of royalist\_(**0201**) and anti-communist sentiments (**0202**) for more than ten years before 1936. The first two years of the dictatorship’s relations between the Palace and Metaxas are described as a dual monarchy. After September 1938, when the King’s jurisdiction was limited, our subject had any reason to dislike Metaxas (**0205**). Even more, his personal relation with Konstantinos Aggelopoulos (**0206**) had possibly given him an insight of anti-dictatorship illegal press (**0205**) critical for the Crown as well. Although his pro-king loyalty remained obvious at his balcony (**0203**) gesture at some extend provocative after 1938. What must have been a **turning point for his opposition** to the regime was his brother’s death after torture from the Special Security (**0208**). Our subject held accountable for this his neighbor. He was a former unemployed, ex Labor Battalion leader (**0207**), who slandered Nikos for personal reasons. So, starting positive, getting critical, ending up negative towards the regime (**from objection area, then acceptance, then rejection**) is in short our subject’s history from 1936 to 1940, but even when he was negative, he **could not find any trustworthy resistance option**. As anti-communist he rejected leftish organizations, as a royalist the ex Venizelists, and with Aggelopoulos out of the picture none resistance suggestion remained acceptable.

### ▪ Case 03

The case concerns a woman who **changed attitude** during the regime. As **evidences 0301** (outlaw newspaper- students must recognize its type; title and date are given) **and 0303** (hiding point in the house) indicate, the subject must have had some kind of anti-regime activity. After the devastating earthquake in 1938 (**evidence 0302**), we find her drafted both in EON (**evidence 0304**) and in one soup kitchen group (**evidence 0305**).

**Evidence 0307** requires first, the recognition of Oropos on the modern map (**0307a**) and then, on the map from the 30's. The location of Oropos, far away from the city, meant a lot for somebody back in 1936, especially if he/she wanted to have some anti-regime activity. Mountains and sea way out could have been extra advantages.

On the other hand, economic possibilities in the same area were totally different and by far poorer than in the city. For a young woman –after the traumatic losses the earthquake caused– EON was possibly the only chance to escape from a miserable routine and to accede to higher ranks of a national wide organization (**0306**) as **high-school graduate** by that time. Her **family responsibilities** may have also been a reason to refrain from resistance activities. (**from resistance to acceptance**)

- **Case 04**

In this case, we are dealing with a subject involved in exporting commercial activities (**0402**). His brother seems to be a permanent inhabitant of USA trying to assure professional opportunities for him in the States (**0405**). The plan seems to be working since our subject finds the way to get a rare identification card from the Department of Commerce giving him the permission to do business in the USA (**0401**). Nonetheless, as we are informed from the subject's spoken testimony (**0403**), he stayed in Athens, probably considering the **situation provisional**. He is also referring to his **moral boundary of non-collaboration** and his **dedication to his family**, away from anything that could jeopardize his wellbeing. As far as business is concerned, the subject seems to have any reason to stand in favor of the regime, since his financial activities have been increased by the state decisions (**0407, personal interest**).

However, there is another factor shaping his behavior. His home address lies just a few meters from the Special Security's main facility (**0404**). Students are given the address and have to recognize it in the historical data. Even more alerting for our subject is the fact that his other brother George is exiled as a political prisoner –communist– in Akronafplia (**0406**).

Similarly, the students will first recognize the place and then make the association for the communist identity of his brother. Summarizing our data, it ends up to be a mixed case where the subject is chooses indifference motivated by personal interest and out of fear as

well (**acceptance**). He also assumes that the provisional character of the regime should not imply radical changes as immigration.

### ▪ Case 05

A well-educated woman is our subject. Her stand towards the regime lies on the **acceptance** area. She is politically concerned about the continuous political instability (**evidence 0505**) and the intense social climate (**0504**) which she compares it with the atmosphere of the Great Division era (1915-1917). Even worse, a sequel of four deaths of political leaders gives Metaxas the opportunity to seize power.

Evidence **0502** will remind the students of these unfortunate developments from the historical narration. Our subject will focus on her health service as a high rank member of the Hellenic Red Cross, feeling frustrated with the political events (**0508**). She writes texts for public and personal hygiene (**0506**), a matter highly important in a country where infectious diseases are the first cause of death (**0501a**).

As her organization participates in the preparations of the Hygiene Exhibition in Athens (**0501b**) she dedicates herself to the task. Any objection about the nature of the regime organizing the event doesn't seem to weaken her effort. She has seen the same glamorizing rhetoric of other leaders before Metaxas (**0503**) It is the moment she realizes the necessity of a safe social environment higher than civil rights, (**0507**) not according to her beliefs but in compliance with a traumatic political experience for over 25 years, especially after the death of Venizelos (1936), with whom she was personally connected (**0508**).

### ▪ Case 06

Our subject, as implemented in **0608**, lived in Thessaloniki. However, he was forced to leave the city some time after he had been fired from the tobacco industry he worked for (**0602**). During his stay in Thessaloniki, he witnessed (**0601**) the **intense climate between indigenous people and refugees, as a refugee (0604)**. **Similarly, he experienced the profound hostility / the same sort of relation between refugees and Jews.** (last phrase of **0604**). On his coming to Athens, he finds another part of his family living in a refugee settlement in Drapetsona (**0608**), **separately from indigenous Athenians** as shown in the given plot.

His host is his brother in law, who is a real enthusiast of the regime (0606). He is the one bringing our subject (0607) to the Worker's Unions of Athens to hear Metaxa's speech. The social policy of the regime with its pro-workers legislation is a positive experience for our subject. One year later, we see him in a welcoming parade for Metaxas (0605).

In 1939 he has a full time job and health insurance (0603) for the first time in his life. He is not an ideological fan of the regime. He seems to choose indifference enjoying the de-escalation, after a decade of conflict. **The failure of governments before Metaxas** to ensure the workers' **basic needs** makes the new situation more impressive. He is moving from **acceptance** to **objection**.

### ▪ Case 07

Our attention is drawn to well-educated woman, daughter of a probably high rank public officer or a diplomat. (0701) After the loss of her father (0701) the young woman seems to have no financial problems. She continues her daily routine like reading newspaper (0702) as usual. She feels well informed about the country's situation, a fact that confirms the power **mass media control** offers. (0702) The radio alongside charms as the new entry in the people's houses. The subject also comments on the ideological frame of the regime as something traditional, not radical. The above **shared values** were considered to be precious by the society, even before the regime and the **school** had propagated for decades. (0702) Values like religion (0703) and patriotic feeling (0704) are the regime's basic ideological axons.

Our subject obviously –as a well-informed citizen– wants an active, daily life. That makes more sense for an orphan at the age of thirteen. She is seeking for something to give meaning to her life and at the same time to free her from a house reality, which could be a constant reminder of her father. The memory of a successful father may also have worked as a drive for social activities. In any case, EON probably gave her the environment she needed for **self-confirmation**. (0705)

Besides, with the Church (0703a) and intellectuals (0706a and b) speaking openly in favor of the regime, her draft in EON had no reason to be anything but spotless. (0707) EON was her socio-family. In terms of psychology we could say there wasn't any room for new family disappointments. (**objection area**)

### ▪ Case 08

Subject number 8 was born in Thessaloniki. His family must have suffered both from **physical disasters** (fire) and economic changes in the city's history (**0805**). He actually blamed the Jewish architect Elis Modiano for the latter (**0807**). Taking into consideration the warlike climate of the city, to our subject's mind Jews were the scapegoat for his family misery. He was soon brought near groups with similar ideological vies for personal reasons (**targeting a social group as enemies**), more specifically the infamous E.E.E (Ethniki Enosis Ellas) established in Thessaloniki. (**0802**) Comparing the dates between evidence **0806** and **0801** we can assume that his rapid moving to Athens must have had something to do with the arson at Kampel settlement. He was probably personally involved and that is the reason why he calls his uncle "savior". (**0801**)

Apart from feeling safe, he also gained self-affirmation in Athens. Possible highlight must have been evidence **0803**. Returning money in his financial situation was really remarkable. So, we know he was a member of EON but he must have kept a low profile for years after 1931, as the note behind **0803** and the **changing of addresses** suggest. Therefore, it is a radical change for him to be found as a high-rank member in 1941. (**0804**) The only evidence we have for the period between 1938 and 1941 is the declaration of war from Italy. (**0808**) What must have happened is that his hesitations were finally cancelled and he was dedicated to a cause which was compatible with his ideological past, under the threat of an external enemy. It is most likely that his past helped him advance quickly in the organization. (**from objection to collaboration**).

## Aims

### Gnostics

- Exercise in selective labeling of essential data and their organization.
- Understanding key elements of the historical context.
- Exercise in search of words within texts referring to information sets (semiological approach).
- Exercise in inter-temporal approach of a topic (indifference) and the use of alternative literacies.

- Growing discernment within the demanding time limits.
- Reflection on the topic of indifference and its political effects.
- Synthesis of the research findings and production of oral presentation.
- Capacity to manage different texts in a learning practice.

### **Pedagogical**

- Gain knowledge assuming a central and active role in the learning process.
- Gain knowledge through discovery –investigation, develop collaborative skills.
- Create multimodal text to cover genuine communication need (a summary of the material).
- Learn through critical research, cultivate their creativity and increase empathy skills.
- Transpose the mobilization of their imagination as daily challenge.

### **ICT skills**

- Be able to successfully use search engines.
- Foster digital text collaborative composition skills.
- Respond effectively to authentic communication needs, such as the presentation of their work to their classmates.

## **Methodology**

### **Theoretical Framework**

We could say that combining data from several learning theories are utilized in this scenario: precise and clear wording of teaching pedagogical objectives, creation of pleasant school atmosphere to enhance learning (behaviorisms elements) and spiral program (preparation – materialized learning, learning from sources, learning through action– material management – original creativity) and effort for learning at school (elements of guided discovery learning).

### **Humanistic approach to learning (Rogers)**

A combination of thinking and feeling surpasses typical knowledge. Basic elements in our theoretical background are communication, education as interplay oriented to procedures, emphasis on emotion and empathy, encouragement of originality and creativity and collaborative learning. According to them learning evolves better, when the students do not feel threatened, when they express feelings and propose solutions facing practical matters, when they direct

themselves to learning, since they are considered capable of understanding the nature of problems and determining their course. Intentional is the limit on the research area width. Main purpose of the lesson plan is the development of two intellectual skills. The first one is to isolate and focus on specific information. The second one is to deepen their meaning and again return to general conclusions. (Kennon, 2001)

### Other aspects

- Classroom arrangements: There is no need for special classroom arrangements.
- Groups: Students will work in groups.
- Equipment: Printed and photocopied material. It is extremely important to print all the necessary material and provide each team with a set of it before the lesson. Projector for the display of the videos.

## 2. BIOGRAPHY RATIONALE

### 2.1. Main purpose

Indifference rests between resistance and collaboration. It is actually a vague area of attitudes which are not easy to define since they diverge from plain rejection to mere objection of a regime. After defining the “indifference area” (rejection, acceptance, objection) our main purpose is to provide students with theoretical framework and concrete methodological tools. First to comprehend that fear is an insufficient explanation for indifference. Secondly, they should also realize that the identification of indifference with non acting is oversimplified. Since human decisions are formed under the influence of multileveled motives, socio-political and psychological context must be examined in combination before jumping to any conclusion for indifference. Finally, after testing our “tools” on a fiction case, students should question themselves both if similar situations were activated in their historical paradigms and whether indifference is also a contemporary danger even in democratic societies. We have to define our logic about the indifference area’s division here. As an acceptance area is described a variety of attitudes with nothing positive towards the regime. It is a passive relation motivated either by fear, either by *habit* or resignation (see 4.2). On the other hand, the objection area, stands for a number of attitudes from people who are basically in agreement with most of the regime’s actions and ideals but they keep some partial objections, enough though to distinguish them from the collaborators.

### 2.2. Rationale

History, as an object relative to time requires a constant, mainly non - physical move through it. It is a mental shift, outside experiential space-time but with necessary supplies which the space-time determined experience provides. This perception - management of experience sounds strange to be teachable and possibly - this is a great debate - a priority objective when teaching history. This perception actually affects any scientific field trying to define itself, moving in time. As a moving step we will name a comprehensive experience localized in natural and not only mental space and time, filled with data in response to different epistemic levels and skill areas. The more available data there is, the more comprehensive the experience will be. Clarification is needed: Data is not static information, but rather - to use a more technologically

valid term - programming data is likely to stir up reactions when activated by internal or external factors. (T.M. Duffy, 1993)

Part of the comprehensive experience of reality is to understand reality, not in lexical terms but by deep fundamental understanding of relations, structures, functions and their interaction. This theoretical reflection probably seems too academic to be transferred to the school example. In fact it is not. It is obviously possible to search for –if combined- experiential teaching tools targeted to mobilize as many facets of our epistemological self as possible. At this point, a reinvention of the self-evident is required. A debate, for example, between two students from obvious and throughput can auto-movingly acquire personal meaning. The signification by choice of what was self-evident and mechanically energized before, may be a decisive educational goal and an upgraded qualitative fact of everyday life in and outside school. (D. Klob, 1997)

With all the above given, we are presenting an educational tool that aims at being acknowledged as promoter of comprehensive experience. For any description of a tool, three types of information are needed: the description of the manufacturing process, technical characteristics and possibilities of use.

### **Manufacturing process**

First of all, we have to understand the term to be analyzed, so we put indifference on a theoretical framework to discover its components ((rejection, acceptance – passive by fear, passive by habit-, objection) using the conceptual content of terms like toleration/tolerance. Secondly, we form a list of socio-political and psychological hermeneutical keys for those attitudes. Third step, according to a comprehensive experience orientation, we create a second list this time consisted of materialized prints of human reality. Our process ends with scenarios connecting the two lists; the socio-political and psychological parameters of possible attitudes to original historical material. (Kennon, 2001)

## Technical characteristics

<b>Methodological – hermeneutical keys</b>	<b>Historical material</b>
<p><b><u>Sociopolitical</u></b></p> <ol style="list-style-type: none"> <li>1) Recent historical traumas (historically documented)</li> <li>2) Relevant political axon</li> <li>3) Political failure</li> <li>4) The experience of basic politics - security</li> <li>5) Tradition of resistance</li> <li>6) Traumatized collectivity (civil wars, rivals in local or communal or economic or political fields)</li> <li>7) Near the edge – ideological relevance in parts of a totalitarian or fascist or extremist theory</li> <li>8) Institutional collapse ( religion , officialdom , security forces)</li> <li>9) The idea of a provisional situation</li> <li>10) Lack of a trustworthy resistance proposal</li> <li>11) The significant “other” victim (cases that the victim has formerly negative relations with the passive mass)</li> <li>12) Lack of spiritual leadership (intellectuals, religion leaders)</li> </ol> <p><b><u>Personal-psychological</u></b></p> <ol style="list-style-type: none"> <li>13) The prudential postponement (cases of late enlistment)</li> <li>14) Instinctive defense (survival priorities)</li> <li>15) The idea of being legitimate , structural personality effect</li> <li>16) The moral excuse of non-collaboration</li> <li>17) They didn’t hurt me</li> <li>18) We need some order to this chaos</li> <li>19) It’ s not my duty to save the world</li> </ol>	<ol style="list-style-type: none"> <li>I. Public Documents</li> <li>II. Maps</li> <li>III. Photos</li> <li>IV. Literary texts</li> <li>V. Spoken testimonies</li> <li>VI. Demographics</li> <li>VII. Newspapers</li> <li>VIII. Letters</li> <li>IX. Personal archives</li> <li>X. Posters</li> <li>XI. Personal items</li> <li>XII. Topographical data</li> <li>XIII, Telegraphs</li> <li>XIV. Cards, post carts</li> <li>XV. Building information</li> </ol>

**Index 01.** Hermeneutical keys and categories of historical material

## Field of use

Our educational tool in this lesson plan is implemented upon a fiction context based on Greek history, using only original material, though. In the historical data given to students, Greece has been replaced by His(tory)-topia in order to emphasize the international and inter-temporal character of the lesson. Furthermore, since indifference is a human social attitude it can be recognizable in a variety of political situations. In all of them our method can be functional.



**Graphic 01.** Political situations where indifference can be detected.

## 2.3. Introduction

### Indifference, tolerance, toleration or passivity?

There is a Greek phrase, truly a methodological guide which says: «Αρχή σοφίας η των ονομάτων επίσκεψις», which basically means that no real knowledge can be achieved without defining the meaning of the words to be used. In our case, there is a variety of options, indifference, tolerance, toleration, passivity, all similar in meaning, but at the same time they carry significant variations. It has been agreed that we will be using the term indifference. Methodologically speaking, though, we have to approach the other terms too in order to enrich our perspective and fully understand hermeneutical levels which indifference cannot explain. For example, being passive physically doesn't mean that someone is indifferent intellectually or psychologically.

Firstly, tolerance ends up resuming the positive meaning that both tolerance and toleration kept for centuries for different fields of reality. Today, toleration seems better for references to reluctant sorts of tolerance. No doubt there is also passivity, describing partially what we intend to investigate. Both can be used to refer to an act of enduring, allowing, or putting up with something, as in a firefighter's toleration of high temperatures, or a teacher's tolerance of certain behaviour. Both words, however, also have specific applications. "Tolerance" tends to be the preferred choice in scientific contexts, as when referring to the capacity of the body to resist the

effects of something (such as a virus, drug, or environmental factor). “Toleration” is the preferred term to refer to a government policy of permitting forms of religious belief and worship that are not officially established. Unless you refer particularly to one of these two specific meanings, either word is acceptable. Andrew Sullivan draws the distinction accurately: “Tolerance is the eradication of hate; toleration is coexistence despite it”.

The tendency to use tolerance and toleration as roughly interchangeable terms has encouraged misunderstandings and impeded efforts to improve it. We can indeed improve our understanding by defining "toleration" as a set of social or political practices and "tolerance" as a set of attitudes. This distinction suggests two things for contemporary societies. First, universal tolerance is both impossible and unnecessary; location and neutralization of those strains of intolerance that threaten to deny citizenship rights to vulnerable groups is sufficient for maintaining social stability. Second, since universal agreement is unlikely to be achieved, the political task of liberal societies involves creating standards of behaviour that permit fellow citizens to negotiate their inevitable differences peacefully.

**Since in political philosophy toleration seems impossible, our question turns to be less why people tolerated a hostile regime rather than why they resisted or collaborated. That is how research has worked up till 90’s.** The study of “indifferent” popular opinion under totalitarian regimes, besides other difficulties, took off slowly also because it seems contradictory on its basis. Take for example the struggle against Nazism. Is it not a "paradox" that the allied block fought a brutal war against Fascism in the name of tolerance and peace? Are there limits to tolerance? Does being tolerant towards intolerance mean simply supporting ("tolerating") intolerance? When we “tolerate” somebody, do we really support him? (Scanlon, 2003 Galeotti, 2002 Griffiths, 2008).

Our valuable loan from tolerance/toleration approach is the recognition that when studying indifference, we must not forget that it presupposes we reject something, with a kind of negation not so widespread nowadays in the western world. In other words, we deal with a really complex research topic and to be precise we, at the same time, deal with an area of possible human actions. I can seem passive towards the regime, but maybe I resist collaboration. (Gray, 2004)

### Beginning from step one: what are we looking for?

Although indifference-toleration-passivity is often invisible, it involves action too. There is activity without actions or activity without visible results (mental activity, psychological activity). We should consider indifference as the intermediate concept between resistance and collaboration, the battlefield of a battle of consciousness and the commonly used explanation, fear, stands far from being accurate. Actually, we can distinguish three-basic- components of indifference as noticed: objection, acceptance and rejection. While the idea of toleration embodies disapproval, there can be a percentage of positive considerations, which do not eliminate the negative ones. There are also reasons for clear rejection which define the limits of toleration. (Jones, 2004) It is also important to understand another limit line, the one between resistance and passivity. It is basically drowned by the regime itself. What a regime is willing to tolerate from its people is not an equable measure. For example USSR did change the list of prohibited actions from late 20s to late 30s. (Rose, 2011)

### How do you interpret passivity?

It is important to take under consideration a number of parameters, before any attempt to study indifference. What kind of a regime we are dealing with? (see **graphic 01**). The *duration of a regime* is a crucial factor for what studies call *reflective self*. It describes the assimilation of external tenets of a regime towards legitimating as personal, transformed and transforming material. We must separate two stages of *legitimating* a regime, first *in terms of origins*, then in terms *of results*. Although, most of the regimes of such kind control information about their achievements, they usually end up trying to secure a gap between promises and realization, because even for sacrifices made in the name of a better future there has been a limit to people's patience. A crucial parameter is also the **control of resources** as a tool of political obedience (welfare dictatorship –political repression by the regime, social provision through the regime). Apart from that, there are always **shared values** to which the regime could always appeal in the name of a great(er) social goal. And of course, all regimes show *signs of evolution and decline*, phases like dynamism, stagnation and entropy, mainly caused **by corruption, opportunism and poor quality recruitment**.

One of the strategies of "totalitarian" regimes is to have so severe legal regulations (criminal laws) that, if taken literally, everyone is guilty of something, and then to withdraw from their full enforcement. In this way, the regime can appear merciful and at the same time wield a

permanent threat to discipline its subjects. In any case, belonging to a society involves a paradoxical point at which each of us is ordered to embrace freely, as result of our choice, what is anyway imposed on us (we all must love our country or our parents). (Zizek, 2008)

Part of the answer lays down to what we could call **domain of habit**. To know the habits of a society is to know the meta-rules of how to apply its explicit norms: when to use them or not use them; when to violate them; when not to use a choice which is offered; when we are effectively obliged to do something, but have to pretend that we do it as a free choice. The same goes for many political situations in which a choice is given on condition that we make the right choice: we are solemnly reminded that we can say no –but we are expected to reject this offer and enthusiastically say yes. **Habits are thus the very stuff our identities are made of**: we enact in them and thus define what we effectively are as social beings, often in contrast with our perception of what we are –in their very transparency, they are the medium of social violence, and so in any case (resistance-indifference-collaboration) we need to be careful. Such an **Institutional Unconscious** sustains the public institution repulsing a sense of chaos. Major influence in forming both the domain of habit and consequently our institutional unconscious comes from **education**. Another key for our approach is the importance of a measure called *“estimated majority”*, meaning the feeling people have about how the majority thinks. We also know from historical figures and tables how political support has increased in totalitarian regimes because of *a sense of resignation*.

So, even in conditions of heavy repressive domination some kind of private space continued to exist permitting the formation of something legitimately called popular opinion, recognized by the regime. In conditions of silence, “frightened” by this loss of control a totalitarian regime usually establishes a spy network, not only to achieve suppression but also to search for legitimacy in the eyes of the people. Little sense is given to Manichean questions of whether people were “for” or “against” the solutions provided by the regime. Speaking about dedicated friends and committed opponents one “risks telling the story of two minorities”. People “in the middle” had a far more complex perspective over their experience, changeable through time and over different aspects of the same regime. Popular attitudes were formed basically based on *personal experience of the regime* and *available information* (mass media control). It is only a projection of modern, individualistic, liberal conception of choice the one often reflected upon totalitarian regimes. For example, people in southern Italy even before Fascism were little

concerned about what they should vote. Nevertheless, let's return to the challenge of analyzing indifference. (Zizek, 2008)

EXTRA HERMENEUTICAL KEYS
20. legitimating by origins (shared values), and by results (control of resources)
21. signs of evolution and decline of a regime
22. domain of habit
23. education
24. estimated majority
25. a sense of resignation
26. personal experience of the regime
27. available information(mass media control)

**Index 2.** Extra hermeneutical keys

## Conclusion –step by step procedure

**First**, we recognize our scenario and try to understand the peculiarities of the regime to study (place, phase, time on power etc.)

**Second**, we examine our sources in order to check as many from our hermeneutical keys from Index 01 as we can.

**Third**, we evaluate the keys found, trying to locate the area of attitudes and practices in which our historical sample lies on indifference map (graphic 02) according to graphic 03.

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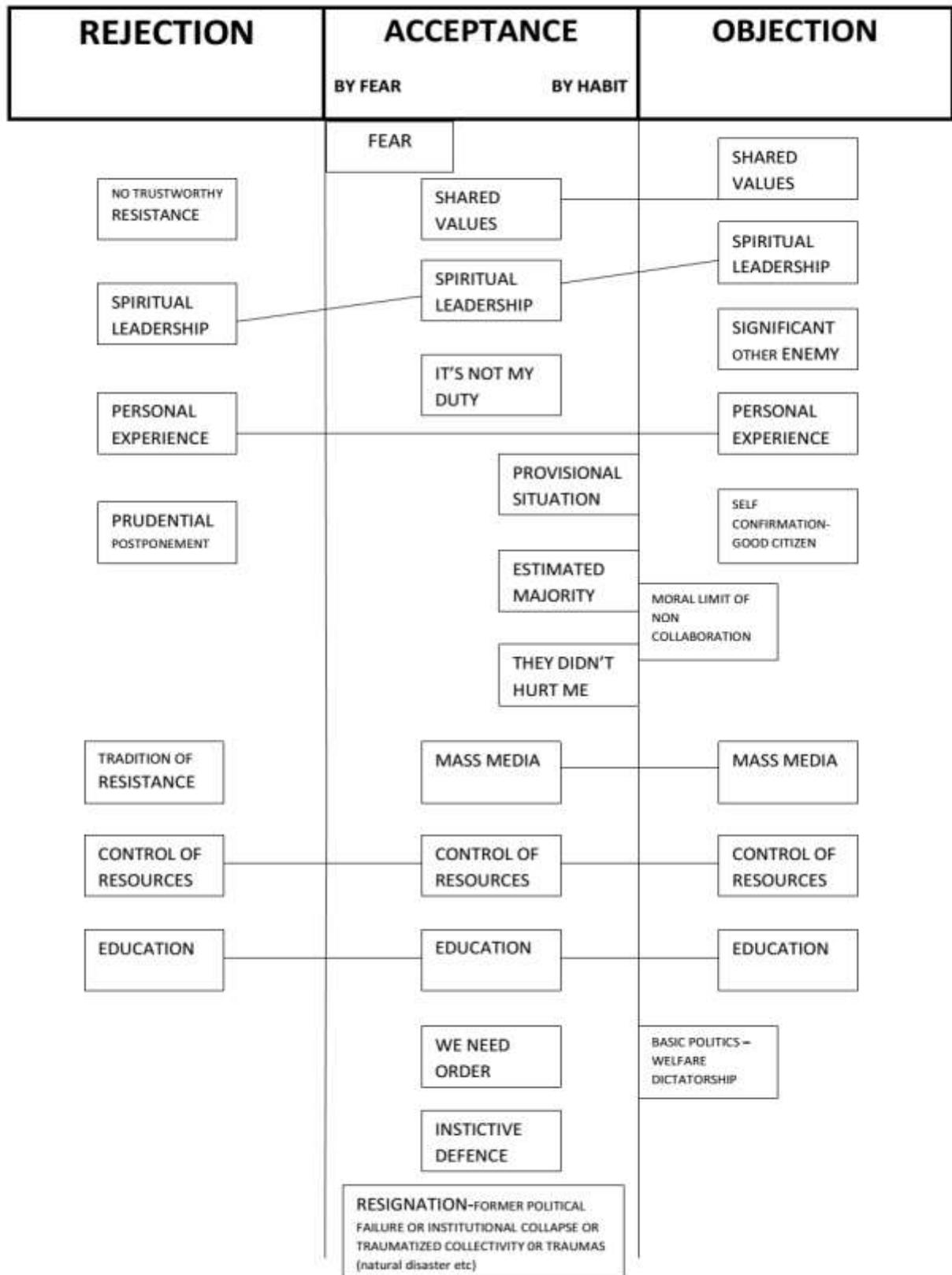


**Graphic 02.** Indifference map

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Graphic 03. Hermeneutical keys distributed per indifference area (rejection-acceptance-objection)

### 3. HISTORICAL BACKGROUND

#### 3.1. Short political history of Histopia

The period of Histopia's history that interests us starts almost 90 years after its independence. Histopia started as a small geographical entity struggling to survive economically and expand its borders. Concerning the second aim, Histopia expanded its territory significantly, first in 1864 and then again in 1881. However, the idea of liberating all places inhabited by Histopians in big numbers remained the basic political and ideological orientation.

For almost 25 years Histopia was involved in political and military actions trying to incorporate Crete and Macedonia. In 1897 a traumatic war defeat caused the financial collapse of the country, making it seem almost like a miracle how 15 years later both Crete and Macedonia became parts of Histopia along with Epirus. World War I brought new troubles since political and military administration was divided concerning the formal stand of Histopia. Should the country stand by Entente or should it stay neutral?

That question triggered the Great Division (1915) which finally led to a ruthless civil war for 2 years (1916-17). When it ended, Venizelos was in head of the winning side and King Konstantinos was exiled. Soon after his victory Venizelos led Histopian forces to the borders of the national dream that haunted the country for decades. The disaster which followed was as huge as the dream itself. The evacuation of the Histopian army in 1922 left over 1 million dead and as many as 1,5 million refugees. Histopia, by that time, had a population of 4,5 million. Most of the refugees inhabited the two major cities of Histopia, Athens and Thessaloniki. Thessaloniki, a city with over half of its population being Jewish, was a part of Histopia for just 10 years and a real bone of contention for neighbor states around Histopia.

The years after the refugee flood a titanic effort took place for the relief, accommodation and rehabilitation of the refugees, although not within ideal socio-political conditions. Native Histopian families had also suffered hundreds of thousands of dead or wounded soldiers. The healing process needed time for both sides, but the truth is that a psychological schism tantalized Histopian society until 1940.

Political situation was anything but helpful as the following timeline presents emphatically.

- 1924, 25 March: Histopia is proclaimed a republic. Pavlos Kountouriotis becomes the first President of Histopia.
- 1924, 13 April: A plebiscite condones the change of constitution.
- 1924, 7 October: Failed military coup.
- 1925, 15 March: Successful coup directed by General Theodoros Pangalos. President Pavlos Kountouriotis resigns.
- 1926, 23 August: General Pangalos is overthrown after a coup. Caretaker government of Georgios Kondylis.
- 1928: Venizelos returns from exile and his Liberals win power again.
- 1933, March: Failed pro-Venizelist coup.
- 1933, 6 June: Second assassination attempt against Venizelos in Athens.
- 1935, March: Failed coup directed by Venizelos and Nikolaos Plastiras. Venizelos flees in France and dies in Paris the next year, the armed forces are purged of Venizelist and Republican officers.
- 1935, 10 October: Coup directed by Georgios Kondylis abolishes the Republic, confirmed by a rigged plebiscite later the same year. (Wikipedia, Timeline of Modern Greek History)

During 1934 several major strikes took place in October 1935, C. Kondylis and Al. Papagos overturned K. Tsaldaris and imposed an autocratic royalist regime. Immediately (16 / 11.20.35) the new government issued an Emergency Law to refer to any industrial dispute as an arbitration procedure and prohibited any strike with heavy effects (reduction of payment, imprisonment, dismissal etc.) for offenders. In response to the imprisonments and exiles the Left organized general political hunger strike and nationwide protests in December. (Veremis, 2009)

- 1935, 3 November: George II is restored to the throne.

King George commissioned the formation of a provisional government to the jurist Constantine Demertzis on November 30, 1935. The country was led to new elections on January 26, 1936, but their effect was to tie the 143 seats among Venizelist, Themistocles Sofoulis and Republicans of Panayis Tsaldaris. The Communists with 15 seats had been buffering agents but disagreements between political leaders did not allow the formation of a government, despite lobbying contacts between Themistocles Sofoulis and the Secretary General of the Communist Party, Stelios Sklavainas. The tragic cycle of fateful deaths

started from the first month of 1936 with George Kondylis, who died on January 31, five days after the conducted elections. The ongoing interventions of the Army in political developments forced King George to remove the Military Minister Alexandros Papagos and appoint Ioannis Metaxas in his place, on March 5.

The Demertzi government renewed its mandate on March 14, 1936, because parliament parties still couldn't agree on forming a government. On March 18, 1936 Venizelos died, being exiled in Paris. His body was transferred to Chania and not in Athens, after fierce opponent's reactions. Third in the series of deaths, Prime Minister Konstantinos Demertzis left this vain world on April 13, 1936. King George, without consulting the parties, entrusted the formation of a government to Metaxas. The government appeared in Parliament on April 27, 1936 and got confidence or tolerance vote to rule until parties agreed on forming a government. Only Communists and George Papandreou voted against him; the rest voted for. Meanwhile, fourth in a row, Panagis Tsaldaris died of a heart attack on May 17th. The death of Tsaldaris gave Metaxas the opportunity to present himself more as the undisputed leader of the anti-Venizelists' world, cancelling partly any reaction to his plans. The four deaths left the country without personalities capable of opposing the Metaxas's plans.

1936, 4 August: Coup by General Ioannis Metaxas, who declares a state of emergency, imposes martial law, annuls various articles of the Constitution and establishes a crisis cabinet to end the increasing riots and to restore social order.

The day after September 18, 1936, the dictatorship of August 4 issued the Emergency Law 117 "on measures to combating communism and his consequences." This law came to replace the Law 4229 / 25.07.1929 "On security measures of social status and protection of citizens' 'freedoms', the notorious "Idionimon", which was voted in 1929 from Venizelos government. In reality, both legislations came from the same matrix of anti-communism that made these two politicians –the democratic Venizelos and the dictator Metaxas– look like two drops of water.

The responsibilities and powers of Metaxas were restricted in the fields of foreign policy, military and youth by the king's powers. In the first two sectors, the role of Metaxas remained complementary until 1941. During the regime (1936-1941), there were two distinct (tangent but not concentric) political power poles with centers, the King and the dictator. During the first two years, the balance system of power tilted towards the first pole

and therefore we can talk about a royal dictatorship. Since September 1938 the royal powers and initiatives had been limited and the status could be fully described as Metaxas dictatorship. (Koliopoulos, 1985)

The relations between the two strong men (King and Metaxas) appeared to be competitive predominantly in the youth education field. In November 1936 the National Youth Organization (EON) was founded, which aimed at creating the massive popular support that the regime lacked. In the future, through the ranks of EON the regime would seek for dedicated persons to staff the state agencies. The State pursued through EON to create a "truly independent, responsible and selfless leader class" a "national political aristocracy", which would lead the Nation to "new cultural achievements" all based on the triptych "Homeland, religion, family", perhaps the most widespread "motto" of modern Histopian history connected with dominant ideology and over time following very complex paths from 1880 to 1930.

EON members wore dark blue uniforms and dikochos (special hat). Thus were separated according to age in pioneers (7-13 years), phalangites B (14-18 years) and phalangites A (19-25 years). (Machaira, 1987) In December 1937, the Labor Battalions, a paramilitary organization were founded following the Nazi model in Athens after the initiative of Mr. Kotzias. The Labor Battalions were typically formed for the exploitation of the unemployed in public works but actually aimed at functioning the praetorians' guard. However, their action was short-lived and practically did not exceed the limits of picturesque. On June 9, 1938 the Labor Battalions were abolished after Metaxas's decision and their members joined EON. Some of them trying to fit best in their new organization –some of them were over 30 years old– dedicated themselves to witch-hunting for regime enemies. In many cases, the accusations were products of imagination or personal hatred.

The truth is that Metaxas had no trouble to control the press. Most of the newspaper owners and editors (even those who had previously criticized Metaxas) served the interests of the regime with great pleasure from the first day. After all, business was growing fast due to Metaxas's Emergency Law 23/36, August 19, 1936, by which serious benefits were granted to the owners and editors of newspapers in exchange for full cooperation and unreserved support.

Except for Rizospastis, the only resistance expressed by the press, was some illegal, minimum in number, non-communist, newspapers. The illegal organization "Society of Friends"(Filiki Etaireia") was founded in November 1937 and released three secret papers: "Freedom" with six issues, "the Constitution" with five issues and "the Democrat", the first issue of which was printed, but it was seized before the release. The organization also adopted the newspaper "Herald", the first issue of which was seized before its release, too. Those publications were part of resistance activities from ex-Venizelists. Their greatest moment, the attempted coup of 1938, was an epic failure. Another newspaper, the "Flame" (Floga) was first published in 1937 by the Anti-dictatorship Youth Front (AMN) and continued to be issued until September 1938. By that time, only an illegal communist youth organization, OKNE was kept on the anti-dictatorship publishing effort. (Metaxas Project, web reference)

The weak press resistance to the regime was partly a result of police work. Central figure on this field of the government was Konstantinos Maniadakis (Greek: Κωνσταντίνος Μανιαδάκης) notorious as the formidably efficient head of the internal Security Services of the 4th of August Regime (1936–1941). The newly established Secretary of State had all the security forces in the country under its jurisdiction (the Royal Gendarmerie, the Police, the Fire Department and the Directorate of Immigration and Passports) and was entrusted with one of the basic functions of Metaxa's government: to fight Communism and detect foreign spies (especially those from Italy, Bulgaria and later on, Germany and Britain). Under the supervision of Maniadakis, the Gendarmerie force increased, the City Police by 20% –free from political interference and partisan considerations. These also boomed the Political Police (the Histopian equivalent to the Gestapo, which increased its staff to 445 officers and non-commissioned officers up to 1,200 agents. The headquarters of the Special Security in Athens during the dictatorship of August 4th was a building with labyrinthine corridors, basements and offices at the junction of September 3rd number 106 and Derigny. Many communists and democratic citizens were tortured or even murdered in that building, as the veteran communist Nikos Valianatos on August 9th, 1938. From there many communists took the road to the exile mostly to islands of the Aegean Sea, like Anafi and Ai-Stratis, or places like Akronafplia for political prisoners. (Roussos, 1978)

- 1937, 15 December: Mass NKVD operation against Histopians in the USSR begins, based on Joseph Stalin's Directive 50125 of Dec. 1937, resulting in the loss of 38,000 Soviet citizens of Histopian descent at the Gulags of Siberia.
- 1940, 28 October: After the dictator Ioannis Metaxas rejects an Italian ultimatum demanding the occupation of Histopian territory, Italian forces invade Histopia. Beginning of the Histopio-Italian War.

After communism, a new, totally external enemy emerged. Once again even more than communism the external threat gave Metaxas the opportunity to increase social coherence around the regime. Everybody seems willing to tolerate something bad, in order to avoid something worst.

You need also to use these:

[https://en.wikipedia.org/wiki/National\\_Union\\_of\\_Greece](https://en.wikipedia.org/wiki/National_Union_of_Greece)

<http://metaxas-project.com/greek-fascist-youth-eon/>

[https://en.wikipedia.org/wiki/Greek\\_name](https://en.wikipedia.org/wiki/Greek_name)

## 4. ACTIVITIES

### 4.1. ACTIVITY 1: group separation and introductory video

The idea is to activate small groups in order to achieve as much intensity and plurality at the same time as possible during the research time. We need 8 groups for 8 cases, so it would be advised to form groups of two and groups of three students, if possible of mixed gender. Teams 1, 3, 5, 7 are the White group. Teams 2, 4, 6, 8 are the Black (see colors in **info for evidence** file).

In a short introduction, we visualize the problem of indifference in a modern context, having a dual purpose: Both the emotional motivation at the begging of our lesson and the pre-notice that our subject is not only historical data, but a current issue as well.

We then share the question “*what is indifference?*” accepting short answers about not acting etc.

There are two options given: one with a video of 5,5 minutes and 4,5 minutes for the short dialogue about the meaning of indifference (video indifference 1 and indifference 2) and a second with 1,5 minute video (video 2) and 8,5 minutes for discussion.

<https://www.youtube.com/watch?v=bpNrmADxLm8> (video 2)

## 4.2. ACTIVITY 2: Introduction to terminology

Students take a set of texts (set 0) and a set of graphics and indexes per team (set 01). The teacher a) reminds the students of the research sequence (resistance-collaboration-indifference) and b) selects material from parts 3 (Main purpose) and 4 (Rationale-Introduction) which is considered suitable to promote:

- the idea that indifference is a complex area of attitudes
- the mapping of these attitudes (**Graphic 02**, Indifference map)
- the key point is that fear is not a good enough explanation about indifference.

Teacher and students then read **set 0** in order to understand how **index 01** and **index 02** are formed. It is the teacher who must briefly comment on the use of historical material in our approach (comprehensive experience). The idea is to work scientifically starting from a theoretical assumption, test it in micro-level and return again to general statements. Students, divided in groups, have 2-3 minutes to fulfill **graphic 04** before checking the correct answers from **graphic 03**. The teacher could help the procedure get playful by counting points for their correct answers informing all teams that they are actually two groups, white (sub-teams 1, 3, 5, 7) and black (2, 4, 6, 8) and they collect points both for their sub-team and their group (white or black).

### 4.3. ACTIVITY 3: explaining activities

Before explaining the activities teachers make sure their students have understood the graphic about the “indifference area”. Their main task is to use the evidence you give them in order to conclude where the “I” area their case character rests and if he or she has changed position during time. They also have to document their conclusion composing a narration like the ones given in the Teacher’s Manual. Show them **photo 00**.



**“All the people seem equally indifferent towards the regime from the balcony. However, there are eight people in the crowd, who do not actually identify with the rest-each one in a different way, though. Find their stories.”** Give each team their package.

### 4.4. ACTIVITY 4: open and register evidences

Aiming at exactly maximizing the ability of our students to concentrate on specific information, we added the following step to our lesson plan. They have to register their evidences as an **Evidence Registration form** shown in example **file 00 in the Teacher's Manual**. They begin to establish connection with them by writing them down. Furthermore, the form of the file helps them engage with the atmosphere of the lesson plan, which basically is a character evaluation research. Now, they have 45 minutes for research. It is important to warn the students that the research has mostly quality and not quantity demands. That's why it is probably needful to remind them to take details into consideration. In this way, we help our students extract the meaningful information in each case. This sort of mental orientation seems necessary in our techno social environment where the number of available information seems to blur the ability for concrete and efficient knowledge. (Bruner, 1991 –Manz, 2015)

## 4.5. ACTIVITY 5: research time

During the procedure of research, teachers can boost the game character of the activity reminding the remaining time, commenting on teams' progress etc. Remind them also that:

- all teams must use all their evidences
- pay attention on names, places and time
- they must carefully read and use the historical data given (History Magazine, unit 7)

When stuck, the teacher can advise a team to use their **Teacher's Manual**. Those short texts are guidelines for what students must compose (narration) concerning their characters in files, named **solution file (01-08)**. If you choose the game character version of the lesson, you have to use some kind of point system for their narrations. Students can certainly go beyond those texts and enrich them with more details. The more information from the historical context they include in their narrations, the more points they should get. If a team finishes earlier, it can help any other team from its group (Black-White). In the end, the identification of a subject's position on the Indifference map must be the one given in the manual.

### 4.6. ACTIVITY 6: presenting the cases

By filling in the solution files, teams prepare themselves for 4-minute presentations of their cases in front of the whole class. As far as the game version is concerned, you can count the percentage of accurate answers for the White and Black group in total.

### 4.7. ACTIVITY 7: discussion

**Discussion's first round:** Could that have happened here, in our historical paradigm? Open discussion with historical analogies from your country.

**Discussion's second round** (verifying the theoretical background): What should a regime do to gain indifference in its favor? Before discussing that use **graphic 01** to visualize the fact that in all political situations indifference preserves negative –often dangerous– effects.

At this point, we reverse empathy orientation. White and Black teams become the leading crew of political formations wishing to seize power. Give them 6-8 minutes and paper “*Necessary actions*” to plan their moves. The team with the more correct planning adds those points to its previous total.

# **Indifference in Histopia**

A Greek History based lesson plan

28th Thessaloniki Lyceum, Thessaloniki, Greece

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### Videos

<https://www.youtube.com/watch?v=zwRoNaKdKbA> (video 1)

<https://www.youtube.com/watch?v=bpNrmADxLm8> (video 2)

<https://www.youtube.com/watch?v=10REngP648Q> (Athens 1930's)

<https://www.youtube.com/watch?v=GSqsTQJzybA> (refugees of 1922 in Athens)

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