

flame

2015



MANDOULIDES

EDUCATORS SINCE 1978

EDITORIAL

Dear Readers,

Every year, when the time for our magazine to be published comes, I realize that **young people deserve more credit than we really give them.**

They are original thinkers and their articles exude strength and an internal desire to tear down the old by challenging convention.

They express themselves in such a mature and succinct way that we, knowledgeable grownups, often find difficult to do.

Being a teacher for more than two decades, I have worked closely with a lot of young people. Some of them were shining stars, spontaneous and impulsive; others tiny pebbles on the bottom of a river, reserved and distant. All of them though, were in need of a friendly pat on the back and a word of praise.

The overwhelming majority of young people work hard and put their heart in whatever they decide to do. Numerous awards and poignant accolades of our students speak for themselves. Every issue of our magazine is proof of their determination to work with things that transcend the daily 'mundane' activities of their busy program and express their thoughts, steering clear of negative mindsets.

Isn't it time to admit that young people often exceed our hopes, stop being indiscriminately judgmental and give credit where credit is due?

Rania Dantsi

FLAME2015

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Editor-in-Chief
Rania Dantsi

Cover
Garifallia Mavridou
Victoria Pavlou

Illustrators
Tania David
Spyros Koutroulis
Anna Zevgaridou
Konstantinos Koukalias
Victoria Pavlou
Garifallia Mavridou

Αγώνες Τέχνης

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ΠΑΝΕΛΛΗΝΙΟΙ ΜΑΘΗΤΙΚΟΙ ΚΑΛΛΙΤΕΧΝΙΚΟΙ ΑΓΩΝΕΣ

ΑΠΡΙΛΙΟΥ 2015

ΖΩΓΡΑΦΕΙΟ

ΘΕΣΣΑΛΟΝΙΚΗ - ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΗ:
Τραγουδάμε μαζί... με τον Διονύση Σαββόπουλο

20.11.2014

ΠΕΜΠΤΗ 20 ΝΟΕΜΒΡΙΟΥ 2014

Οι μαθητές της ΣΤ' Δημοτικού των Εκπαιδευτηρίων Ε. Μαντουλίδη και οι μαθητές του Ζωγράφειου Γυμνασίου - Λυκείου τραγουδούν μαζί με τον Διονύση Σαββόπουλο.

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Πολιτιστικό και Αθλητικό Κέντρο Εκπαιδευτηρίων Ε. Μαντουλίδη

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ΜΑΡΤΙΟΥ
2015

Γ. Βιζυηνός

Εις την Πόλιν

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- Εκπαιδευτικό Ίνστιτούτο Geltonas School
- HAEF-Hellenic American Educational Foundation
- Kessaris School
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- Nea Genia Zindis
- Pierce-The American College of Greece
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- St. Catherine's British School
- St. Lawrence College

19th-22nd
MARCH 2015
THESSALONIKI - GREECE



Religious Fanaticism

- BY NIKOLAOS MOSCHOS -

Panhellenic Forensics Tournament - Original Oratory - First among equals

Ladies and gentlemen, have you been led to a false sense of security? If so, you should perhaps reconsider, and remind yourselves that, to this day, we still have to constantly look behind our backs, afraid for our lives. Why is this, you may ask, but you all know the answer! Terrorism, the most dangerous threat to our way of life! The most common reason being, religious fanaticism. Seriously? As if the world has not suffered enough from the fools that have ransacked the east with the crusades, burned women at the stake for centuries and drove Native Americans to near extinction. Enough is enough, no more death; no more destruction in the name of a higher power. Our foremost duty should be towards humanity, not towards an all-powerful deity that we don't even know if it exists. If you find this offensive, bear in mind that I am a Christian and that there are seven billion of us. Each one of us is a unique person with different beliefs. Your ideology as a Muslim or a Christian has not

and cannot be proven correct! But that is the marvel of faith, believing in something of which you have no proof and that is exactly what we aim to preserve here, our right to believe in whatever we want without the fear of persecution or death.

Jihad has provided us with the most recent and famous examples of religious fanaticism: fanatic Muslims killing in the name of Allah and his promise of a wondrous afterlife. Let me make myself clear and say that it is not the religion of Islam that is being criticized here, but the notion that one must kill non-believers to “be in Allah’s good graces”. It doesn’t matter if murder is committed in the name of Allah, Jesus, Buddha or any other religious prophet or deity; the crime remains the same. You may ask what the reason for these crimes, such as the shootings in Denmark some time ago, was. In the opinion of those who committed the crimes, it was a reaction to an offensive attack made on their religion.

Some of you may be familiar with Bill Hicks, a great stand-up comedian who died in 1996 of lung cancer. It is important to remember that he wasn’t murdered. During his acts he frequently joked about the concept of the cross, which he did not understand. He said, characteristically: “A lot of Christians wear crosses around their necks; do you think when Jesus comes back to life he will want to see a cross?” The response from the audience, which, given the countries he performed in, was comprised of Christians among people of other religions, was merely laughter. No one threatened Bill Hicks because he joked about a religious symbol as much revered as the cross, because being democratic and open-minded means accepting and respecting criticism. Being willing to listen to other opinions does not depend on the color of one’s skin or one’s affiliation to religion, a point that religious fanatics seem to be unable to comprehend.

However, the true motives behind such attacks may go much deeper than simply taking offense to criticism from comedy. They may be as dark and frightening as the misguided desire to eradicate all “infidels”. Muslim fanatics known as mujahedeen or jihadists have been affiliated to dozens if not hundreds of crimes against humanity and the constant utter violation of human rights in their attempt to punish non-believers. Of all these, which include terrorism, murder and torture, to mention just a few, I regard one as the most heinous and sadly it has occurred more than once.

Focusing on the infamous murder of 12 people at Charlie Hebdo’s offices in Paris, France, there is only one thing that I can say, it’s unacceptable. I am not referring to the act itself. We shouldn’t forget that a fanatic Christian, Anders Behring Breivik, killed 77 people in Norway, but to the reaction of the Muslim world. The incident wasn’t condemned outright. In fact, some religious sects showed support to those who committed that atrocity.

It would be naïve not to mention the Inquisition during the Middle Ages, the witch hunts, the crusades and many other crimes committed by Christians. However, time and societal evolution has allowed those who believe in Christianity to condemn such acts. As a matter of fact they are portrayed as massacres and events that the Christian world should be ashamed of. To all those who show leniency in their judgment of the followers of Jihad, consider the perpetrators as victims of discrimination who just react violently because of the jokes towards Islam and consider religious fanaticism to be a by-product of the policies of the western world, I say this: If you really believe that such a notion is correct then from now on you should support the Crusades and many other similar events as simple reactions to violence and hate.

Unfortunately, as it has been proven time and time again, fanaticism is part and parcel of the 21st century. The century of knowledge and technological innovation is not as perfect as we were inclined to believe. One would expect that with interaction with people from other cultures and religions, due to the advancements in global communication, racism and prejudice should have been eliminated. However, this is not even remotely the case. Religious fanaticism is still a real threat to the rest of the world, violence, human rights violation and terrorist attacks are all happening around us, and you or I could be the next victims. Don’t be fooled, starting from the

**Enough is enough, no more death no more destruction
in the name of a higher power**

first European jihadi who bombed French trains in 1993, El-Hussein, and then September 11th, then the attacks against the London transport system in July 2005 and finally the events of the past year, things are going from bad to worse.

Ladies and gentlemen, this speech may have come to its conclusion but the problem that has been outlined is still part of our harsh reality. Should we not do something about it? I do not condone carpet-bombing like the Americans did in Iraq. The solution is education and empathy. Reacting violently will just be a cause for more hatred, destruction and death. Free speech and acceptance of all things different are what will in the long run rid humanity from this menace and others like it. Don’t be fooled, ladies and gentlemen, it was a random act of chance that the Muslim world produced these fanatics. In the future it maybe the Christian world that will shake humanity’s core with such horrendous acts of violence. But if we ensure that education will counter violence, teach the marvels of empathy, the way of democracy, the acceptance of diversity and the splendors of a peaceful and prosperous world then; maybe then, such events will be purged. Only by eradicating human hatred will we make war obsolete.

The Choice Factor



- SPYROS KOUTROULIS

«Everybody has some choice. People are always blaming circumstances for what they are. I don't believe in circumstances. The people who get on this world are the people who get up and look for the circumstances they want and, if they can't find them, make them».

G. B. Shaw

- BY ANASTASIA FOKA -

There is an old Asian saying that goes: "The happiest people don't have the best of everything; they make the best of everything". Assuming that the same rule applies to success, the saying could very well hold true in real life, since both happiness and success, just like beauty and other abstract notions, are in the eye of the beholder, namely the person who decides on the criteria.

It has been proven several times throughout the history of mankind that even in times of adversity, people who are determined to succeed can effectively deal with situations by making the right decisions. However, there are many who still tend to support the converse, stating that it is external factors and general circumstances defined by luck rather than one's personal conduct and instinct that lead them to their personal fulfillment or condemns their attempts to failure. Those who agree with the latter seem to overlook the countless examples of individuals who have discovered their passion in life and have become successful despite unavoidable difficulties or adverse conditions.

Furthermore, although there is no legitimate argument to prove either side wrong, people's lives become more productive and fulfilling if they choose to persevere with their choices and fight for what they believe in, instead of sitting back letting fate decide for them. Not only will adopting a more optimistic and ambitious viewpoint change one's way of handling difficulties, but it will also dramatically increase their probabilities of achieving their goals. Hawkins's perseverance to work within his mind even when he became totally debilitated can be really inspiring. By simply blaming circumstances for what a person is not able to realize, the chances that they will become happy automatically decline, as they will never put real effort into what they do, believing that it would be pointless. As a result they will never try very hard for anything and even if one day life offers them the opportunity on a plate, they will most likely never take advantage of it.

In conclusion, accepting the idea that "the way we see the world creates the world we see" no one will ever realize their goals if they maintain a negative way of thinking. Instead of surrendering to the inevitable, it would be remarkably more beneficial to overcome inertia and take action in our lives, because as Art Linkletter (successful radio and television personality) very well stated:

"Things turn out best for the people who make the best of the way things turn out".

Do idealists contribute more to the world than realists do?

- PARMENION KOUTSOGEORGOS -

Jean-Jacques Rousseau, the well-known philosopher whose ideas had a great impact on the French Revolution, was clearly an idealist. His most influential and famous work, «The Social Contract» (1762), addresses the problem of how people can live in an organized and just society, being at the same time free and not forced to succumb to the will of others. It answers this question by proposing the idea that all free and equal human beings should submit their individual will to a collective and more general one.

Rousseau has faith in human beings to be “inherently good” and he also writes that the “general will” is what people should appeal to when making decisions. He also advocates that these decisions are “always right and always tend towards the public utility”. No matter how simple this theory sounds, it can be argued that it is practically unattainable. Nevertheless, this did not stop Rousseau from fighting for his ideas and become one of the most celebrated minds of our times who influenced the development of modern political thought.

Indeed, individualism, arrogance, dishonesty, greed, corruption and many other negative traits are part of human nature; therefore there will always be people who will not be willing to suppress their own ambitions. At least that is what a realist would say, refusing to believe in such an ideal society and try instead to deal with

every issue at hand, searching for practical and feasible solutions.

Throughout the centuries, realists and idealists have changed the face of humanity with their thoughts and actions. This raises a very interesting question:

Who has a greater impact on the world?

An idealist whose groundbreaking and innovative ideas might have no practical use or a realist whose deep understanding of reality might prevent him from thinking out of the box? Was Albert Einstein right when he said that: “If at first the idea is not absurd, then there is no hope for it”, or should we agree with Paul Valery’s quotation: “Serious-minded people have few ideas. People with ideas are never serious ?”

First of all, Let’s look at the definition of each word.

- **Idealist:**
A person who is mostly guided by abstract thoughts, values and ideals and less than reality, which sometimes might contradict them.
- **Realist:**
A person who is mostly guided by real concepts, accepting everything as it truly is and not believing in ideas that contradict reality.

It is often said that a realist is a person who sees the world as it is, whereas an idealist is someone who sees the world as it could be. An idealist is someone full of hope, someone whose never-ending optimism and creativity allow him to imagine impressive but often



impractical solutions and measures. On the contrary, a realist is someone who prepares for every possible outcome, someone who observes, draws his conclusions and then acts according to what is feasible. These definitions though describe the extreme examples of each category. In the real world, it is impossible to divide all human beings into two completely different categories.

So, is realism truly the opposite of idealism? The answer to this question is no. Indeed, the inspiration behind every original idea is action itself. Every theory inevitably depends on the evaluation of previous notions which have been effectively or defectively realised. In addition, ideas inspire actions and actions cause new changes to the world. It follows therefore that ideas give birth to actions and actions give birth to ideas. In other words, reality is the foundation of the ideas which will eventually surpass it and create new possibilities. On the other hand, reality cannot be fully understood

without theories and ideas since they are the only way of understanding and interpreting nature and society. Consequently, it is evident that realism and idealism do not necessarily contradict each other, but in fact they are the two faces of the same coin. Most people are a combination of both an idealist and a realist, with the one being more prominent than the other. Being a realist does not necessarily mean never having any ideas which are not immediately connected to reality, whereas being an idealist does not require having no contact with the world.

Looking at the history of mankind, since people have been forming complicated societies, it is easy for someone to think that only idealists have an impact on the world by inspiring other people with their original ideas, whereas realists are just pessimists and cynics who expect the worst, neither taking any risk nor crossing the borders of what they perceive as reality. How different our world would be today if people like

Voltaire, John Locke, Benjamin Franklin, George Washington, Abraham Lincoln, Martin Luther King Jr., Nelson Mandela and other famous idealists hadn't dreamed of ways to improve the world and had stuck to reality instead? Ideals and values spread by idealists of recent history have had profound effects on humanity. It follows therefore that only ideas rule the world... or do they? A more in-depth analysis shows the importance of realism on the realisation of these ideas and dreams, which would otherwise have failed to have had any impact like many other before or after them. For example, although idealists had conceived the ideas which led to the French Revolution, realists were the ones who dared to apply them. They were the ones who started the revolution, who brought down monarchy, who effectively organized politics and who established the first real democracy, thus creating the model on which modern-day societies are based on. It follows therefore that idealists and realists must cooperate in order for any goal to be achieved.

However, there have been eras throughout history when according to the needs, values and habits of each society idealism or realism prevailed. For example, when social and financial circumstances allowed ideas to evolve, idealists were the ones who defined their era. In ancient Greece, people were not required to work every day, thus they had time to attend symposia during which they discussed philosophy, politics, religion among many other topics. In those eras, idealists like Pericles-the ruler of Athens during the Peloponnesian War-were able to spread their ideas and have a great influence on society. On the contrary, in times when people are mostly concerned with their livelihood, there is no place for ideals. For example, since the 20th century western societies have produced fewer and fewer idealists. Indeed, ideas require time, and it is often said that time is money; thinking about abstract concepts instead of working is not an option for most people. In these societies, realists rule, realists are the ones who have the power to control our world. For example, in the Middle Ages social progress was stagnant and every development in politics, finance or science seemed to have stopped until the Enlightenment changed everything radically, promoting culture, reason, analysis, philosophy, as well as values such as equality and justice.

In conclusion, it is evident that overall realism has essentially the same impact as idealism on an advanced society although there are times during which one of them seems to be more prominent and influential. Indeed, realism and idealism are interrelated and interdependent. As a result, every human being's intellectual synthesis is a mixture of both. Without ideas nothing can be initiated, but without actions no idea can be realised. However, it would not be realistic to say that idealism can evolve in a less developed society. Only when humans have already covered their basic needs are they able to think about ideals and values. A society which has not covered its needs would only be affected by realism. Let's not forget Rousseau's quotation: "It is too difficult to think nobly when one thinks only of earning a living".

Right and Wrong is not **Black & White**

- BY SOFRONIS ZAFEIRIADIS -

Morality has always come as a need to define societal laws and restore justice ever since human beings started living together. Of course, due to the divergent perceptions of citizens, there cannot be a universal moral code that all people will agree with, yet it is rather evident that the need for a moral code is indisputable, should we want to avoid utter chaos and absolute discord within these societies. Lately however, there seems to be a number of people who consistently argue that we should neither follow nor value morals and ethics as they practically do not exist on a societal level. I therefore believe that it is worth taking into consideration whether there is a thing such as moral code and of course whether it is in our best interest to live our lives following it.

Morality can be defined as viewing things as right and wrong and living life accordingly to these general beliefs. Seeking righteousness derives from the classification of sins. It is quite understandable that to punish someone, he must have first committed some kind of wrongdoing. Consequently, in order to understand what is right one must first come to the conclusion of what is wrong. Dante, in his work "The Divine Comedy" divides sins into

three main types: self-indulgence, violence and maliciousness. He further splits self-indulgence into other sins which only become sins when human beings become over-obsessed with them; such are lust, gluttony, avarice and anger. He also divides maliciousness into fraud and treachery, considering treachery the worst type of sin. In our case, I shall be using the work of Dante as a reference to sins, without the strict classification of good and bad which he used.

To make my point, I believe that on a general basis Dante made a rather succinct summary of sins. Therefore should we want to make an objective, moral code, it is possible to use Dante's definition of wrongdoing and simply consider as morally correct any action which does not involve any form of self-indulgence, violence or maliciousness. Morality need not be a strict law of ethics: it may simply be a general

line by which we should live. Right and wrong is not black and white. It can be as simple as avoiding this certain action and still be free to do anything else you want. So finally, it has become evident that creating a moral code which suits a great number of people is not something impossible. Furthermore, I see no obvious reason why such "ethics" should not be followed. At the end of the day, we live in a society altogether, so acting as individuals only harms the rest. We have to follow certain rules, so that cooperation and well-being may be at all times maintained. Morality need be. Not the strict ethics which religion or honor codes instill in us, but as a guide on our journey of life.

SEVEN DANGERS TO HUMAN VIRTUE

[MAHATMA GANDHI]

- WEALTH WITHOUT WORK
- PLEASURE WITHOUT CONSCIENCE
- KNOWLEDGE WITHOUT CHARACTER
- BUSINESS WITHOUT ETHICS
- SCIENCE WITHOUT HUMANITY
- RELIGION WITHOUT SACRIFICE
- POLITICS WITHOUT PRINCIPLES



Am I Raising a Little Prince?

- BY NINA MARIA FANAROPOULOU -

For many, this is one of the best times for one to be a child: a time of parental and societal leniency. Undeniably, we can be thankful that the era of despotic, domineering parents and overbearing teachers has ended and has now been replaced by overly researched child rearing practices and “psychology approved” pedagogic methods. However, whereas many educationalists and parents are complacent with their new role, few of them are concerned with questions like: “Am I raising a young man well-equipped for hardships or am I raising a little prince?” It seems that the revolutionary advances in upbringing approaches have not been as successful as experts thought they would be. The shield of overprotection that has been put around children and the continuous worry of emotionally traumatizing them by saying the ever so dreaded word “no”, turned out NOT to be the opposite of the old authoritarian education which we tried to escape from, but rather the other face of it. And this is because the result seems to be the same; in both cases we fail to cultivate responsibility in youngsters. Unfortunately lack of this trait turns us unable to nurture children who will rise to the challenges of real life.

So, what are the main points that render this new mentality pretty much disastrous?

Point 1

Self-esteem or how the importance of it is evaluated today in “the feel-good education”.

Unfortunately, boosting students’ ego has become more of a priority than a way to guide them towards nurturing skills that will help them build their confidence. Self-confidence by itself is considered more significant than actually stacking the building blocks upon which confidence can be naturally cultivated: brainpower, putting talents to good use and hard work, for example. Four scientists demystified this perception in an article in “Scientific American” titled “Busting the Myth of Self-Confidence”, which concluded that despite this huge national concern to make kids feel good about themselves, self-esteem did not lead to academic achievements, cure any behavioral dysfunctions or prevent divergent conduct. Of course, self-confidence as a trait is common among all successful people in history. Even the most prominent skills have no value if we’re not confident enough to express them. However, the logical sequence of thought is that skills lead to confidence, AND NOT VICE VERSA.

Point 2

The increased flexibility of the definition of right and wrong.

Urged by developmental psychology’s advice to allow children to “discover themselves”, parents nowadays avoid passing strong moral footings on to children. Developing an individual system of values may be “trendy” but it cannot serve as a guide of fair and proper behavior within a civilized world. Basic rules of morality, as accepted by any given society, cannot be adjusted to one’s personal quirks. If ethics are so “bendy”, we might as well accept that Adolf Hitler was as moral as Martin Luther King, because they both developed their own ethical value system. But this is not the case at all. Unfortunately, the principle of “not being judgmental” has evolved into an unbreakable law in education and upbringing. Unfortunately refraining from judging children’s actions, and by judging I mean speaking the truth about their actions or situations they have been involved in, parents and educators fail to give some kind of corrective guidance which could help children grow into responsible adults.

Point 3

Entitlements

We believe we are entitled to privileges in advance. “We are facing a generation of people who have great difficulty in adapting to new circumstances, children who were granted too much too early in their life and got used to easy and immediate satisfaction”, says Dr. Levine of North Carolina School of Medicine. The reality in the workplace often conflicts with the unrealistic expectations that our childhood created. For many children raised in such an environment, life turns out to be disappointing and even devastating because they obviously lack the tools to adjust to the rapid transition from cushioned comfort to self-reliance. It is evident that parents should instill values and work on ways that will help minors develop the skills needed to cope with the setbacks of life. The truth is that parents have been trying to do the best for us. They strive to pay the bills, cart us from place to place, save money for our college, clean our rooms and listen to us carefully while we talk about our dreams. It stems from their endless love for us. How could they possibly imagine that their little “princess” or “prince” would take their care and love for granted and demand entitlements in the real world?

Have you ever wondered why everyone wants to be president, but nobody wants to help mom wash the dishes? Exaggerated expectations of the world, a sense that others owe us and arrogance caused by too much confidence are huddling in line to answer. If all this seems too harsh, I apologize. I only mean well. My fervent hope is that my peers and I will be able to stand on our own feet, take responsibility for our actions and build our own future on merit.

So, parents, next time your child misbehaves, do discipline them in a fair fashion. Peers, take out the trash tonight. Earn your allowance and learn to be responsible. Readers, take out your red pens and mark down your comments. The red ink will not hurt my confidence; I strive to welcome constructive criticism.

Let’s give this generation the necessary tools to survive and thrive in this competitive world, Let’s give our youth a chance to build their confidence on solid ground and succeed.

Gunpowder and Incense

> I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent <

Mahatma Gandhi

- BY KONSTANTINOS ATHANASOPOULOS -

The most curious of things has been happening to me for the past few years. When I enter temples-of any religion-my senses are overwhelmed by a mixture of contradictory scents. Gunpowder and incense. I taste bread, wine and something metallic, reminiscent of blood when I receive communion. When I hear hymns, they are commingled with the sounds of battle and screams of agony.

It saddens me to say that my mind has irrevocably linked religion with war. I have often wondered if war is a natural consequence of religion. Having conducted some research, I came to the conclusion that most major religions embrace pacifist views and condemn violence.

Jesus' teachings in the Sermon on the Mount as described in The New Testament (Matthew 5:7) are very clearly non-violent, for example: 'blessed are the peacemakers, for they shall be called the children of God' (Matthew 5:9) and 'love your enemies' (Matthew 5:44). The word Islam means 'submission' or 'surrender' to the will of God, Allah. Its founder was the prophet Mohammed, who described the duty of all Muslims, as individuals and as a community, to exert themselves to realise God's will, to lead good lives and to extend the Islamic community through preaching and education. Buddhist scriptures, known as the Dhammapada, state that: "Hatred is never appeased by hatred in this world; it is appeased by love". Mahatma Gandhi characteristically said: "I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent". Then what, I wondered, is the element that urges religious leaders and followers alike to abandon or misread the teachings of religious dogmas and venture forth to wage, what they consider as, Holy wars?

Fanaticism. Fanaticism can be described as a belief or behaviour involving uncritical zeal. Uncritical being the keyword. Religious fanatics set their ability to critically judge their beliefs or actions aside. They, thus, commit with excessive zeal to a faulty ideal or a misinterpretation of specific scriptures. Fanatics display very strict standards and little tolerance for contrary ideas or opinions. As a result, anyone who adopts ideas or beliefs that are contradictory to those of a fanatic can be deemed a heretic. Philosopher George Santayana, defined fanaticism as "redoubling your effort when you have forgotten your aim".

Indeed, Santayana’s opinion is proven true when examining any “Holy War” whose cause is firmly rooted in fanaticism. The crusades are a very good example of this. These military campaigns, sanctioned by the Roman Catholic Church during the High Middle Ages and Late Middle Ages, led hundreds of thousands of Roman Catholic Christians from all over Western Europe to become crusaders by taking a public vow. There were additional motives for taking up the cross; to become a soldier for Christ was to express total devotion to God. Many contemporaries criticized the Crusades. Roger Bacon, an English philosopher and Franciscan friar who is credited to have been one of the earliest European advocates of the modern scientific method, characteristically said that: «Those who survive, together with their children, are more and more embittered against the Christian faith». Religious fanaticism led those involved in the crusades to persevere with their efforts even though their aim to preserve and spread their religion took a serious blow.

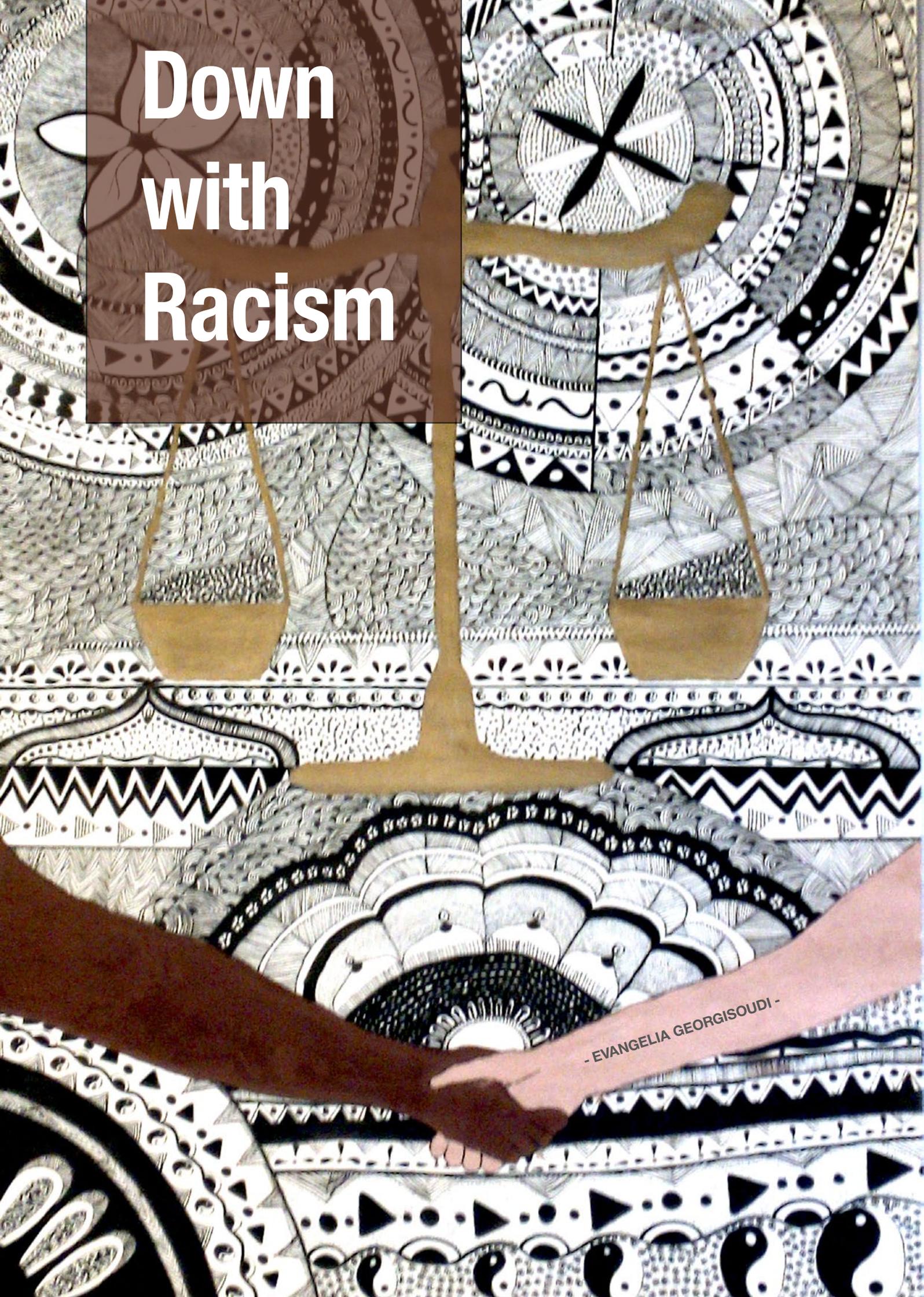
Unfortunately, one doesn’t have to travel too far back in time to witness examples of fanaticism and its propensity to promote violence. Islamophobe Behring Breivik killed eight people by setting off a van bomb amid government buildings in Oslo, on July 22 2011, and then shot dead 69 participants of a Workers Youth League summer camp on the island of Utoya in an effort to “get rid of Muslims”. Malala Yousafzai was shot in the head by the Taliban, who were trying to eradicate the “obscenity” she was promoting: education for girls. Such fanatics wage their own personal war against people of other religions thinking that their cause is just, because their god tells them so. Their views are unyielding and they cannot accept individuality within religion.

What can be done to transform fanaticism into tolerance? The philosophy of humanism offers interesting ideas, such as the adoption of individual responsibility for one’s actions, respect for others and rejection of all war and violence. By providing education we make the formation of peaceful and democratic societies possible. Within such societies, homophobia, racism, religious discrimination and fear of that which is different can be purged.

Ladies and gentlemen, aren’t you tired of being urged to place your beliefs next to others’ and find the difference? Let’s draw large circles around our similarities, not our differences. Let’s unite our strengths with love, love with passion, love with kindness, love with respect for all those characteristics that comprise everyone’s unique essence. “Whenever you are confronted with an opponent, conquer him with love”, said Mahatma Gandhi. No religion can persuade me that its incense could ever mask the smell of gunpowder as it permeates the air when fanaticism segregates humanity. I hope that, from now on, we can all conquer our differences with love.

Down with Racism

- EVANGELIA GEORGISOUDI -



Monday September 22nd 2014: A homosexual couple is being brutally assaulted in Avarnva Square.

Wednesday January 18th 2013: An underage girl becomes the victim of a brutal attack at the ISAP station because she simply looked “different”.

November 20th 2012: A father requests that his newborn daughter not be treated by African-American nurses at the hospital.

October 28th 2012: In the community of Farsala a young girl is forced to give up her right to bear the Greek flag after a variety of racist comments about her Albanian citizenship.

Four different examples one common denominator: racism, which seems dominant even today, in the supposedly civilized societies, in the year 2015. A social phenomenon which begs one and one question only: **Why?**

Why in an era when science has advanced so much in almost all fields, not all of us can comprehend and accept diversity? Diversity might relate to one’s country of origin, beliefs, perceptions or even appearance.

Is anyone born a racist? No, racism is cultivated during childhood, when one cannot react to one’s parents’ bias. Racism is implanted in the minds of children by the very same society that seems to have abandoned the battle for morality and humanity by producing people-machines. Psychologists claim that the reason why racists hate others is that they do not love themselves. They, thus, project their anger and frustration on others. As a result, their actions seem perfectly reasonable to them and, without logic as a weapon, they accept overgeneralizations as truths. “If the thief is an immigrant, and the immigrant is Albanian, then all Albanian immigrants are thieves!”

Such simplistic absurdities can easily be formulated in the mind of a racist, as they provide easy targets for his misguided anger.

It is interesting that Medicine might be the only anti-racist science. Why is that? The answer is simple. Let’s consider the example of two persons visiting a medical unit with a view to having an X-ray. Reviewing the results of the X-ray, the only evidence the doctor would find, would relate to the age of the patients, the state of their health and probably their gender. No information is to be found about their appearance, their beliefs or the race of the patients.

At this point allow me to propose a more provocative view. Are there distinct races? If so, how are these determined? Maybe the term race was just another contrivance of humanity in order to set some groups against others. The definition of the term “race” has been used for centuries, and often a particular race was deemed “superior” at any point in history in its desire to rule the “inferior”.

“What good fortune for governments that the people do not think”, said Adolf Hitler. A leader who managed to kill millions by instilling fanaticism and hatred in his

followers, having recognized that fanaticism robs man of the ability to think critically. He went further to argue that “humanitarianism is the expression of stupidity and cowardice”. Hitler was a proponent of the idea that the Arian race was “superior” to all other races and went on to attempt to exterminate those who, by chance, did not belong to the race he put on a pedestal.

Should we remember the age of imperialism? I wonder if Africans and Asians were labeled inferior because it was strategic. Ships with slaves from the African continent arrived in the Southern United States, where these men and women worked like beasts. Aren’t those who belong to the “black race”, such as refugees and immigrants, victims of global exploitation or treated as contaminants and hateful enemies even today? We exploit their countries, drive them out by inciting wars and when they arrive at our doorsteps, desperate and homeless due to our actions, we dub them illegal. It seems that the difference of the “black” race is not genetic but speculative.

In which valid scientific book are the characteristics of every “race” mentioned and why have I, as a high school student, not read about them, for instance, in my biology class?

In his book “The Myth of Race”, Jefferson M. Fish, Professor Emeritus of Psychology at St. John’s University, mentions that for about half a century, there has been a consensus among specialists in Biological Anthropology and evolutionary biologists that biological races do not exist in the human species. The scientific consensus stems from overwhelming and convergent evidence, from genetics and archaeology, documenting the actual history of the human species.

Whatever the superficial differences in what we look like, in biological terms we are all closely related-too closely related for the human species to have races.

This evidence leads to the undisputable conclusion that there are no races.

How can we hypocritically criticize diversity and form prejudices against people of other “races” as, when looking in the mirror, even the characteristics of our own faces undeniably differ from one person to the next even within our own perceived “race”.

The phenomenon of racism still has a mighty hold on society. As a member of the large community of youth of this country, I dare to dream of a world free of any form of racism. I dare to dream of a world where, maybe someday, races, religion and beliefs will stop dividing people. Adolf Hitler said: “He alone, who owns the youth, gains the future” and this is an undeniable truth. But my peers and I can think for ourselves. We do not wish to be owned, we intend to shape our own future.

And we condemn racism.



- BY IOANNA LIAKOU -

When was the last time you had to make a decision and had some options but did not know which one to choose? When was it the last time that you were really confused and desperate because you thought whatever you chose would just not be the right thing? When was the last time you were in a dilemma?

A dilemma is defined as a situation that requires choosing between two options. The reason why we are in a dilemma might be considered by some as “minor” whereas by others “of great importance”. But it seems as if we are **trapped** between these options until we make that decision, until we have made up our minds. Yet, when we do, we are afraid that we might have chosen wrongly. We are afraid of the outcome.

The dilemmas every person is faced with differ depending on their age, their beliefs, their marital status, their morals, and generally their priorities in life. A teenager’s dilemma for example might be having to decide what to wear to the school dance, while an adult’s could be whether to emigrate and search for a better job or stay in his country. Right now you probably think that the teenager’s dilemma seems less important compared with the adult’s one. But this is not true at all. This is because in each case, the person is in a different situation and has different things to worry about, different priorities and even a different perspective of life. The teenager’s concerns are not about his or her professional career (at least not at this point). This is totally acceptable, as every age has its own problems and concerns. On the other hand, the adult does not care about an outfit for a night out, as much as he does about his professional choices, because his life depends on his professional success and his income. We can now understand that these two cases are simply not comparable. However, the teenager’s dilemma is for the teenager just as important as the adult’s dilemma is for him. What’s the conclusion?

> **“If your head tells you one thing and your heart tells you another, before you do anything, decide first whether you have a better head or a better heart”** <

A. Einstein

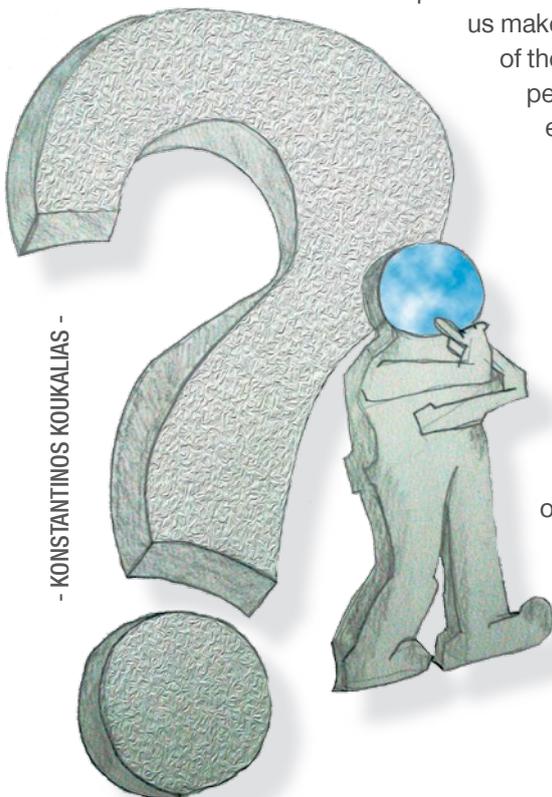
We shouldn't let others label our dilemma as "important" or "insignificant". If the decision is important for us then it is indeed important.

When it comes down to the process of choosing though, we tend to be very insecure and ambivalent. But why is that? Well, obviously because each of the choices seems equally tempting as both sides have their pros and cons. And more often than not our options break down into two main sections. The first section represents the logical, the moral, or the one that will be more efficient, the one that our brain suggests. On the other hand however, we have the one that our heart wants. And that can be the one we want the most, the most desirable option. As a result, we constantly have an inner conflict while trying to choose between logic and desire. Should you act based on logic or listen to your heart? And such an example can be whether or not to emigrate to another country, as I mentioned before. In this kind of dilemma, sensibility might say that emigrating will be much more beneficial, as there is a well-paid job waiting and potentially a better quality of life. What happens, however, when the heart wants to stay with one's family and friends in a familiar environment instead of becoming a "nobody" in a foreign country? This complicated situation leads to doubt and feeling insecure about our choice, even after we have decided what to do. So, is there a way we can make that "choosing process" a little bit easier and less painful? Well, there must be.

Two heads are better than one. I read this quotation in an article in a magazine some weeks ago and now I have come to realize what it really means. One good way of sharing that anxiety we feel when we are in a dilemma is simply by talking about it. A friend is the best person to share our thoughts with and perhaps he or she can help us make the best choice. It's logical that we only see one side of the coin while someone else might have a totally different perspective of things and suggest something we haven't even thought of. We don't necessarily have to follow what we are advised to do, but what we hear might help us think differently and make our choice based on something we have been told. All in all, talking about our dilemma to someone will surely benefit us in some way whether directly or indirectly.

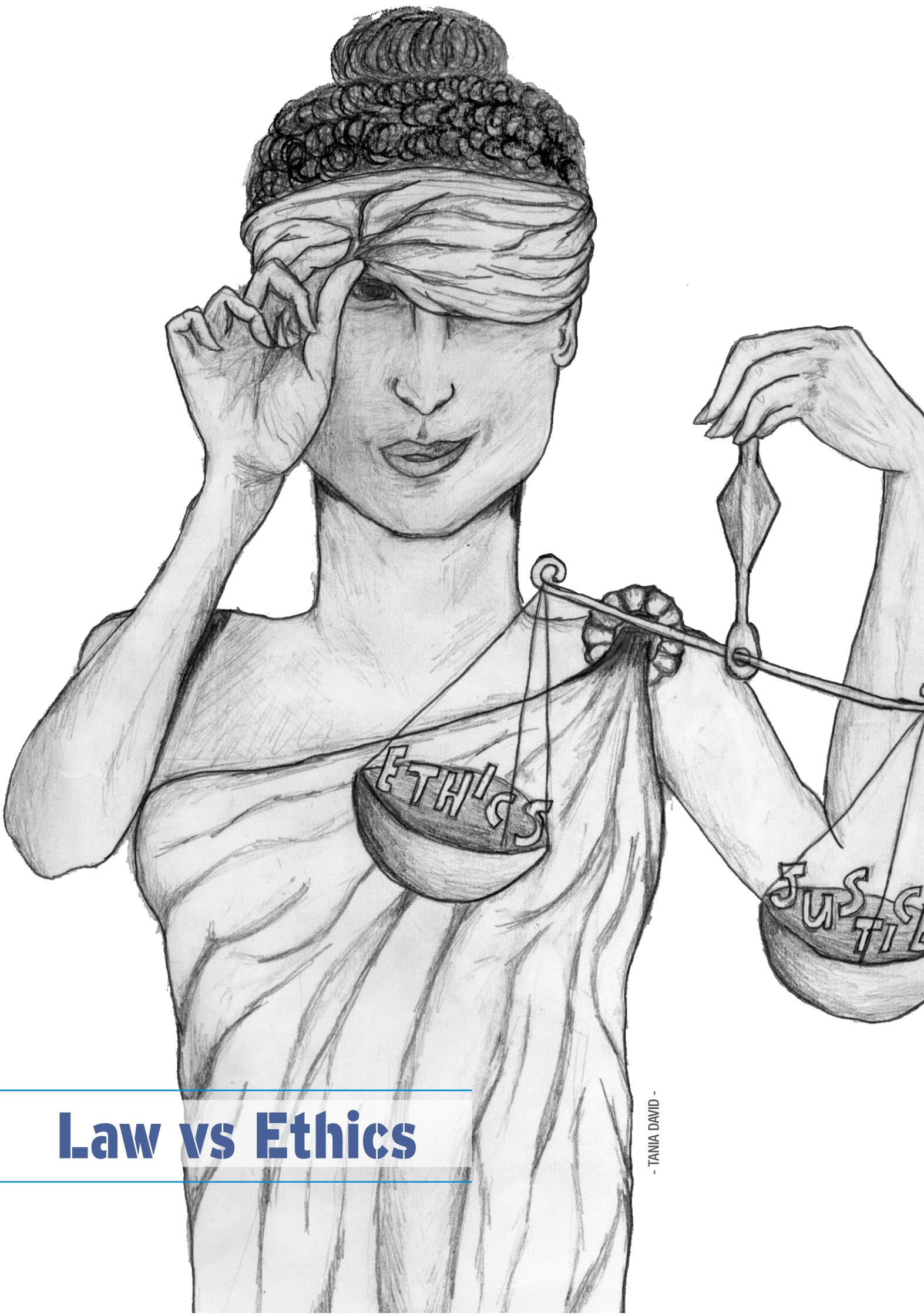
No matter what kind of dilemma we are in, we need to choose wisely, in order not to regret our choice afterwards or feel insecure. In the final analysis, that's what life is all about. Making choices and being proud of them, because our choices represent our personality.

We are the choices we make.



- KONSTANTINOS KOUKALIAS -





Law vs Ethics

- TANIA DAVID -

A dilemma which characterizes the human race in modern societies is the distinction between legal and ethical actions. This is especially true in the case of those who opt to pursue a law related profession, such as becoming a judge or a lawyer, since it is required of such individuals to remain objective and not be influenced by personal opinions in their line of work. It is often the case where lawyers must even go against their beliefs to defend the accused. The difficulty of differentiating between the terms legal and ethical is the fact that a legal action can contradict moral standards, whereas something that is recognized as strictly illegal can be ethical.

Before examining the question at hand, it is important to consider the definition of the two terms. According to the Oxford dictionary, a “legal” action is one “permitted by law, the system of rules which a particular country or community recognizes as regulating the actions of its members”. An “ethical” act, however, is a “morally good or correct” one. It should also be noted that, while laws are based on ethics, ethics have their basis on morals which define a conduct as right or wrong. It is vital to point out the transient nature of laws, since they are not only influenced by time, but even by locality. Other factors, such as political and economic interests, can play a major role in determining the passing of laws and their content, despite the wishes of people. Furthermore, while the ethical part is a voluntary act and greatly depends on the individual’s viewpoints and values, laws are implemented and apply to all people in a society with no exceptions, with penalties imposed on those who chose not to conform with and refuse to abide by the rules set forth.

Conversely, ethical standards transcend time and place, and disregard the “whips” of those in favorable positions. They are the true set of beliefs on which societies operate, and the fundamental principles one must consider before acting. The generalization of the term “ethics” includes any aspects of how and why a person should act. It is derived from what is accepted by the majority as right or wrong. Early philosophers of the ancient world, such as Socrates, indulged themselves in defining and understanding these very principles. Since then, the evolution of mankind and the constant need to satisfy the thirst for knowledge led to the close examination of multiple cultures. Though some aspects of what is ethical can vary, mainly due to differences in upbringing and education, fundamental and non-questionable obligations one person has to another exist. Despite the fact that a clear set of rules and binding penalties imposed on those who disrespect these unwritten laws do not exist, criticism and alienation from society as a whole can have a more significant effect on one’s psychology.

The reasons which explain or justify a certain action can be influenced by different factors; in this case ethics as well as law. For example, one can choose not to drive under the influence of alcohol so as not to endanger other members of society. In this case, the choice is made with the consideration of rules applying to ethics. In contrast, if one chooses to abide by the law simply due to fear of punishment, such as the revocation of one’s driving license, then the weight of the decision lies greatly on legal matters, not ethical. But even so, both laws and the perception of what is ethical have changed throughout the ages. However, regarding the modification of laws, one must come to the realization that it is not only a change in ethics that has driven the need for a re-definition of legality; it is also the law that needed time to adjust to and align with what is considered as morally correct.

In conclusion, although we are without doubt a nation of laws, with the rule of law as a binding, motivating force for all of us, rules are not made to be blindly followed. It is our duty as human beings to re-examine and take into consideration what is believed to be fair by nature, not only by the book. Therefore, ethics and laws must co-exist in an effort to approach the “ideal society” that Plato extensively described, one with no such contradictions. After all, quoting the words of Potter Stewart, **“Ethics is about knowing the difference between what you have a right to do and what is right to do”**.

INFO

Differences in moral practices across cultures raise an important issue in ethics, the concept of «ethical relativism». Ethical relativism is the theory that holds that morality is relative to the norms of one’s culture. That is, whether an action is right or wrong depends on the moral norms of the society in which it is practiced.

The same action may be morally right in one society but be morally wrong in another.

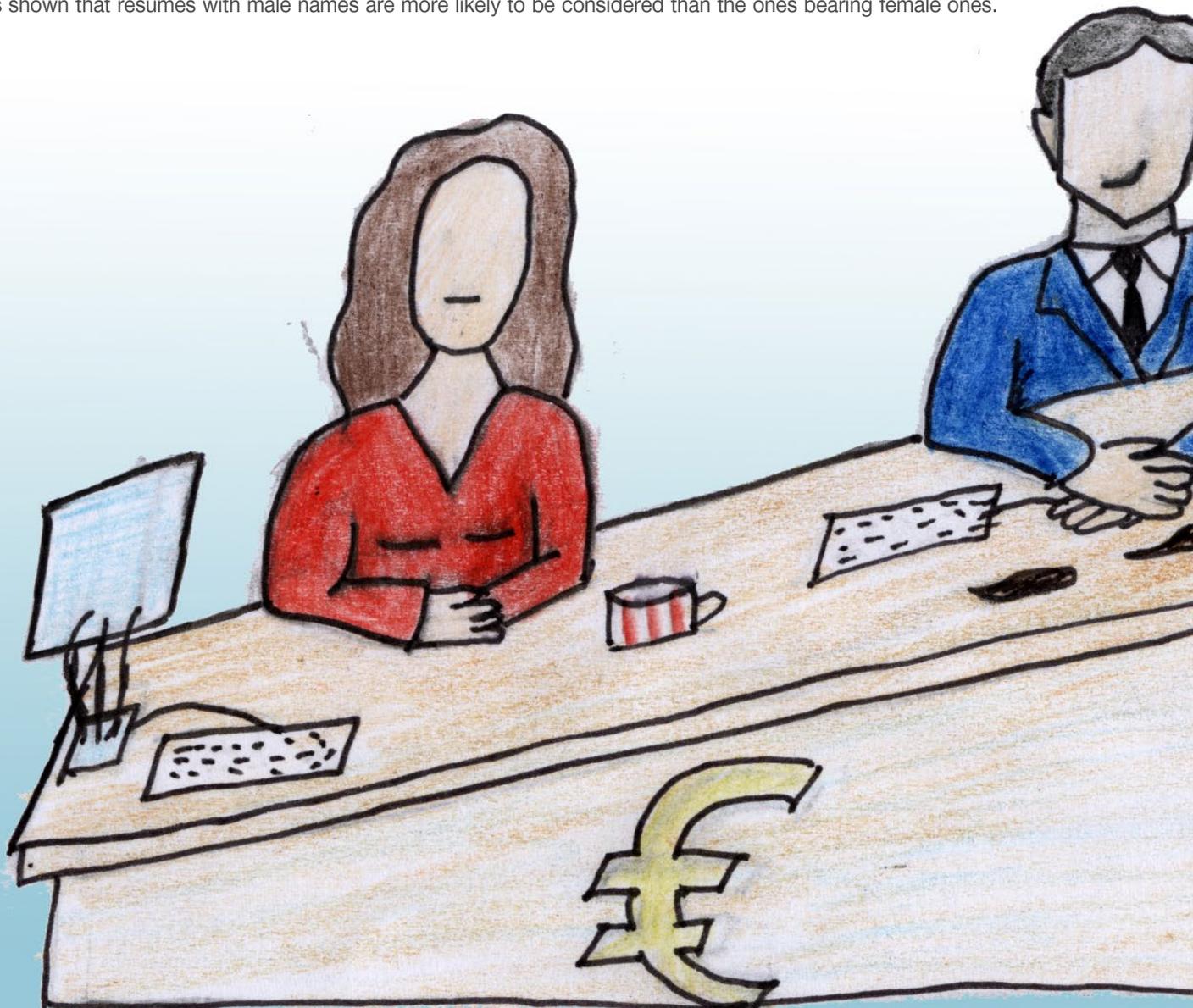
Mind the Gap

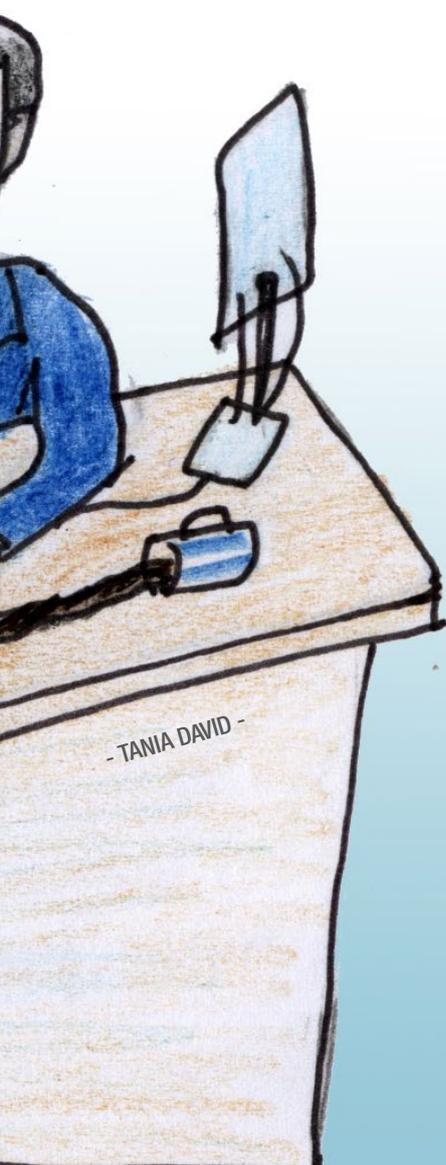
- BY THEODORA ZIKOULI -

Over the centuries we have seen women being treated in many different ways, with all of them having one thing in common, abasement in relation to men. Women have suffered in all ways, as they have been treated as second class citizens without having basic rights or a say in their lives, families and future in general. Inequality between the two genders has always been prevalent in most societies since time immemorial, no matter how developed they were or are. One could even characterize it as an intrinsic part of people's mentality which is passed on from generation to generation with unfailing regularity.

In the past decades, there have been improvements, as women today are treated in a more equal way than before and have rights that in the past could not even be considered as female privileges. Yet, there is no room for complacency since there are further steps to be made, as equality in the workplace and especially in payment has not yet been achieved, with the pay gap being a major issue in today's society.

By the term 'gender pay gap' we refer to the difference between male and female earnings, defined as an average of hourly earnings. It is generally suggested that the pay gap is due to a variety of reasons, however it is claimed that around 40% of it is caused by discrimination against women. More specifically, research from Harvard University has shown that resumes with male names are more likely to be considered than the ones bearing female ones.





Difference in education choices leading to differences in the types of positions held by men and women, with the latter being under-represented in managerial and high-paying jobs, is also a major cause of the pay gap. Tradition and stereotypes influence the choice of educational paths, as even school career services often encourage girls and boys into traditionally gendered occupations. Women usually predominate lower valued and lower paid occupations, which are earmarked as being inferior.

More important than the causes of pay gap is the impact that it has on the society. When being denied the right to earn a fair income of their own, women lack influence over the distribution of both resources and labor within the household, which leads to the reinforcement of established gender norms. In the economic field, pay gap influences society in many different ways. To begin with, women's pensions, which are greatly depended on the income, are lower making them more likely to face poverty. Also, their reliance on social programs is greater, as the need for social assistance is increased. Last but not least, gender pay gap has an impact on the Gross Domestic Product, as studies have shown that the decrease of the former from 17% to 16% would increase the GDP by 0,5%. Kevin Daly at Goldman Sachs, an investment bank, has calculated that eliminating the remaining gap between male and female employment rates could boost GDP in America by a total of 9%, in the euro zone by 13% and in Japan by as much as 16%.

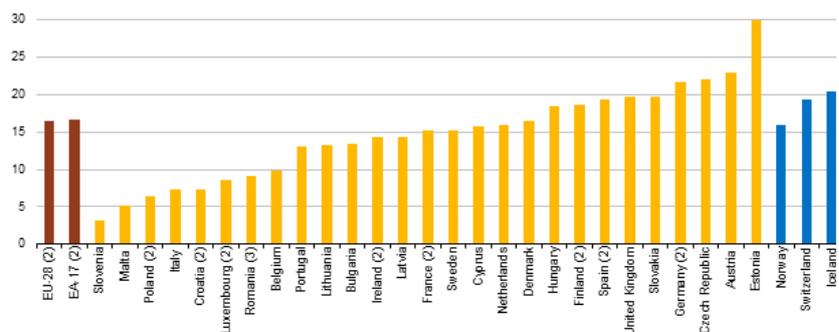
Despite the complexity of the above, the measures that should be taken are simple. First of all, as the necessary legislation already exists, it is vital that proper implementation be ensured, but also all cases of its violation be further investigated. The existing equal payment and gender equality laws should be a priority in each company of all countries. Furthermore, a publicly accessible standardized system for recruitment procedures and requirements should be created in order to avoid discrimination. The same system will publicly report companies with excessive gender pay gaps, via the provision of information on their employees' salaries.

Responding to critics who say the gender gap in pay has been overstated, Obama stated bluntly: 'It's not a myth; it's math'.

(<http://www.cnbc.com/id/101565453>).

Isn't it time we did something about it?

http://ec.europa.eu/eurostat/statistics-explained/index.php/Gender_pay_gap_statistics



(1) Enterprises employing 10 or more employees; NACE Rev. 2 B to S (-0).
 (2) Provisional data; Ireland: 2012 data
 (3) Estimated data
 No data for Greece

Person *VS* Society

- BY FILIPPOS ILARION SYTILIDIS -

In his book *Moralia*, referring to Paedaretus, Plutarch writes: "When he was not chosen as one of the three hundred, which was rated as the highest honor in the State, he went away cheerful and smiling; but when the Ephors called him back, and asked why he was laughing, he said: "Because I congratulate the State for having three hundred citizens better than myself".

Let us put ourselves in Paedaretus position, some 2500 years ago. Would we have been happy for not having been chosen as one of those 300 men who were about to sacrifice their lives for the protection of their State? You see, it's not difficult to answer this question, because it is not difficult to put ourselves in his shoes, we already are. Maybe our society is not literally at war, but this does not mean that there are no threats it needs protection from. I believe most of us would have been even happier than Paedaretus not to have been chosen, but unfortunately for a completely different reason: for self-preservation. People nowadays act in a very peculiar and paradoxical way. We keep defending our personal interests over the well-being of our society, yet we blame this very same society when we fail to achieve our personal ambitions.

However, let us not be harsh on ourselves. It is not that we do not care about society at all, it is just that we live with the illusion that the common interest is the sum of people's individual interests, an illusion that is formed by our convenient misinterpretation of Goethe's words: "If everyone sweeps in front of his own door, the whole world will be clean". Many people use these words as a flag for their egotism, yet they forget that Goethe advises us to sweep in front of our doors and not solely inside our houses. It would not be an overstatement if we claimed that this illusion, this misinterpretation, generates many perils for our society. The first value that is rerated is the sense of community, as humans are no longer social beings as Aristotle supported, but rather absconders of social life. Their ultimate goal is to achieve the greatest personal profit. As a result, people stop making a collective effort to society as they look at things in a purely selfish, individual way.

Apart from society, the value of politics is also devastated. People are no longer political beings as again Aristotle quoted, but possess a personal political conscience, which is of course something of an oxymoron. You see, political conscience is a prerequisite for the transition from individualism to collegiality. These days, however, any idea of political conscience is closely related to the achievement

of our own personal goals, which is why we are allowed to speak about personal political conscience. What is more, we constantly blame the democracy itself, when at the same time WE are the ones who vote based on our personal gain and not on the common good. Thus, politics loses its essence, since it is exercised by each of us individually, by and for ourselves, and as a result democracy, which is based on citizens' political conscience more than any other system of government, also loses its substance. It is transformed into something one could name "collective monarchy".

Each and every one of us may exercise and influence authority through his or her political actions; however when

What is more, we constantly blame the democracy itself, when at the same time WE are the ones who vote based on our personal gain and not on the common good.

these acts become self-centered, the authority is being exercised and influenced in a monarchic and self-serving way. That is to say, we take advantage of the authority we are democratically given in a way that resembles the actions of tyrants. This is why the notion of a collective monarchy, where the 300 tyrants of antiquity have turned to 10,000,000 citizens that elect officials based on their personal ambitions, rings true, since in both cases individual interest is the center of action. After all, let us not forget what Churchill said: "The best argument against democracy is a five-minute conversation with the average voter".

I know most of you, by now, believe that I am rather pessimistic. However, the conclusion that we can draw is a really optimistic one. By accepting that every peril of our society is generated by our inadequacy to act on behalf of the common interest, we immediately accept that the most necessary step for making our world a better place can be taken by each and every one of us. If we want to change this world we do not need to wait for leaders that will inspire a revolution or a *deus ex machina* that will save us. We only need to change the way we think.

In his great speech "I have a dream" 52 years ago, Martin Luther King visualized a world free of racism, where equality prevails. Today, I have a dream that one day we will set our own interest aside and form a society, where we will not just be equal but united. Should we begin thinking in such a manner, who knows what the world will look like 52 years from now.

illegal immigration



- BY ERATO FESATIDOU -

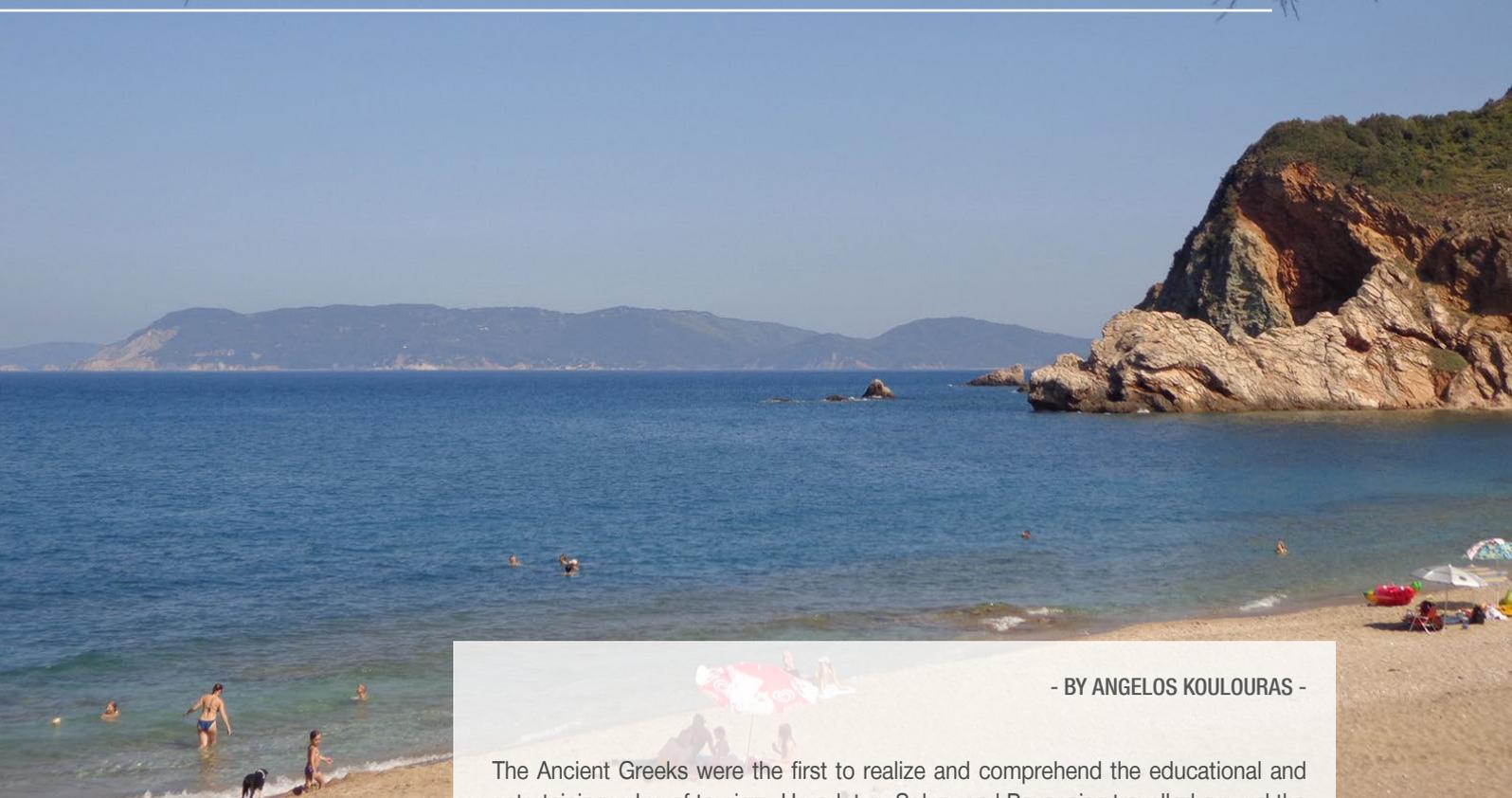
The continuing tragedy in the Mediterranean and the growing number of immigrants fleeing their countries has had a great impact on me, not only because of my interest in humanitarian affairs, but mainly because one of the European countries mostly affected is my homeland, Greece.

It is a fact that 90% of asylum applications are dealt by only 10 countries in the EU, the ones most approachable to the migration flows from Northern Africa and the Middle East. With Dublin II Regulation entering into force in 2013, a harmonization of asylum policy between member states was attempted. The main principle was that asylum application should be lodged in the first member state a migrant arrives in, with some exceptions accepted for family reunification, unaccompanied children, etc. The regulation lays out minimum living standards in reception centers across Europe. There is also a policy that coordinates the activities of border authorities in various member states focusing, apart from preventing irregular migration, on carrying out rescue operations. Thus, the problem still remains and the number of people losing their lives in dangerous boat trips to Europe increases every day because of the few rescue recourses provided. The issue at hand is framed by obligations under international law. The right to an asylum is enshrined in all human rights treaties. In addition, countries are obliged not to return asylum seekers to a territory where their fundamental rights may be violated.

The question is, are these fundamental human rights protected in the reception centers of the countries they apply for asylum?

Migration is portrayed as a security issue for Europe. Irregular migration flows are being criminalized and therefore genuine asylum seekers are facing difficulties to reach the protection Europe can offer. Whether the EU can hold up its humanitarian obligations and simultaneously control migration flows from abroad remains to be seen.

THE INDUSTRY OF THE SUN



- BY ANGELOS KOULOURAS -

The Ancient Greeks were the first to realize and comprehend the educational and entertaining value of tourism. Herodotus, Solon, and Pausanias travelled around the known world. A few centuries later, educated and affluent Europeans, the antecedents of the ancient travellers, visited destinations of historical and cultural interest giving birth to the notion of «cosmopolitanism». Nowadays, tourism has changed dramatically. It is completely different from what it used to be in the past. It has become a group activity that affects the economy of the nations involved, with both beneficial and inimical consequences.

After WWII, the evolution that occurred in technology in general and in the means of transportation in particular, led to the growth of tourism. Easier, faster and safer means of travelling made tourism tangible and popular. Furthermore, prosperity in people's lives along with the extension of vacation time contributed to the growth of tourism. The need to have a break from everyday life, the desire to experience new cultures and the tempting offers made by travel agencies have made tourism popular.

Tourism can be beneficial. It combines fun with education, an escape from the pressure of modern life, an opportunity to recharge one's batteries. Although it is beneficial in many aspects, tourism has negative consequences that should not be overlooked.

When there is a lack of proper programming, education and responsibility, numerous problems occur. An intractable rise in tourism has its consequences on the environment. In countless circumstances tourism is accompanied by abuse and destruction of nature. Quite often excessive tourism leads to changes in the natural environment, pollution, destruction of archaeological monuments and a dearth of natural resources (e.g. water).

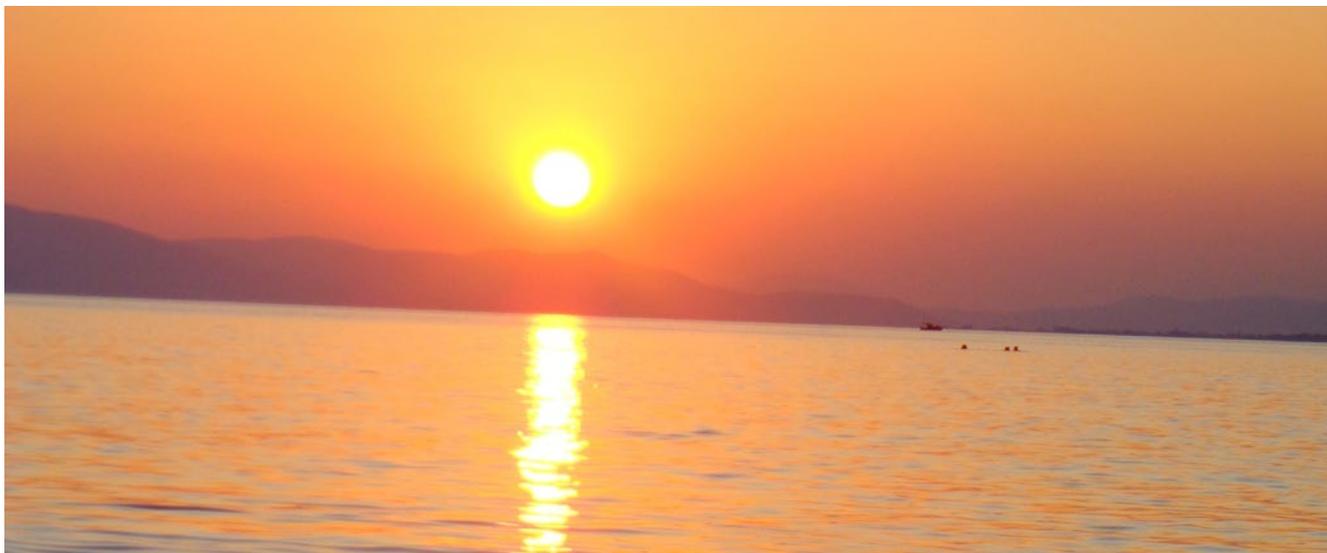
Additionally, tourism is a risky and unpredictable source of income. It is a “vulnerable” product, because it can be easily affected by multiple incidences that occur throughout the world. Terrorism (the 9/11 attacks), natural debacles (the tsunami in SE Asia), adverse weather conditions, political instability and religious fanaticism all harm tourism. Conclusively, tourism cannot be relied upon to sustain local or national economies.

Furthermore, tourism has a negative impact on both the culture and the principals or morals of the visited country. Outlandish lifestyles and foreign cultural elements are adopted, which may influence its culture, bringing numerous changes in language, long preserved traditions and even its architecture. In addition, people grow greedy and try to exploit tourists in order to maximize their profits. As a result, many popular tourist destinations undergo cultural change and a loss of their unique nuance, colour and values.

Sadly, in many parts of the world, people have sacrificed their morals and beliefs in order to get the most out of tourism. One has only to look at the increase in drug abuse, escalation of crime, and rising prostitution as only a few paradigms of such a loss of morality.

Last but not least, we should not forget the major and unfavorable consequences of mass tourism. Tourism does not simply mean lazing around all day in a luxurious hotel. One should get sentimentally and emotionally attached to the place one visits and explore beyond the walls of the resort while having both fun and educating oneself.

Conclusively, tourism has its pros and cons. Governments and organizations should implement measures to limit the “negative aspects” of tourism and ensure that people respect the culture and environment of the countries they visit.



Sports & Violence

- BY NIKOLAOS MANTATZIS -

Sports have been linked to violence since their inception. Various forms of violence both on the court and off can be observed even to this day. In fact, sports today largely inspire violence and perpetuate its existence within a society. Team sports in particular have nowadays been transformed into a large stock exchange market with political and economic interests invested in it. It is characteristic that many companies buy the rights of players of team sports for extraordinary amounts of money. It is noteworthy that the figures given today by teams for player transfers and salaries are extremely high, touching on 100.000.000 euros per player. As a result, the gambling industry flourishes, since the incentive for betting increases. This, in turn, can lead to violence, in cases where debts are not paid. What is more, concepts like hooliganism and fanaticism are cultivated through sport by supporters of sports teams. There are thousands of examples of hooliganism every year. In particular, incidences of murder committed by fanatics of football run into the hundreds yearly. Violence, however, is also forever present on the courts and in the fields. Many athletes forget that sport is supposed to foster a sense of fair play and competition and instead, become aggressive. Violence on the court can be verbal, psychological and physical. There are many examples where athletes have lost control and used violence against their opponents. For instance, in the final match between Italy and France of the World Cup, the legendary footballer Zidane, hitherto respected for his good behavior, hurt his opponent following a heated verbal exchange. What we are called to do is to show respect to our fellow man and to remember the real significance of sports.





- ILIAS PAPAIRDANIDIS -





Let's welcome social media to schools

> The internet offers wonderful experiences for growing and inquisitive young minds. <

- BY GEORGIOS PAPANIKOLAOU -

We live in the 21st century, don't we? With social media playing an important role in the everyday lives of so many people, especially those who belong to the younger generations, it begs the question of whether schools should teach their students how to use them. It is vital that we not turn a blind eye to the fact that the vast majority of young people have their own facebook accounts, even if they should not due to age restrictions. Nevertheless, they use it on a daily basis, often ignoring the dangers involved. Let me quote Dr. Ricard Woolfson, child psychologist and Knowthenet spokesman, who said : **'The internet offers wonderful experiences for growing and inquisitive young minds.** Yet, as social media has removed the barriers between a young person's public and private self, children can become vulnerable, and compulsive online sharing can lead to danger. Children are gaining access to social media sites at a younger age, which could expose them to content, people or situations that are out of their depth and which they're not emotionally prepared for' (Daily Mail on Line, 6 February 2014).

As I see it, it is more than necessary to focus on WHY social media should be taught in schools rather than WHETHER it should be.

BRIDGE THE GAP

«Safety first»

Numerous examples of social and personal harassment and general mayhem caused by seemingly innocent social media websites, make schools the best place for young people to master ways of protecting themselves when found in such situations, or even better, avoid ever getting into one. Learning the importance of safeguarding their privacy will help them steer clear of potential harmful individuals online. It is important that children know how to navigate the online environment safely from a young age and this can be achieved through teaching social media skills within a curriculum designed by experienced adults who would emphasize why it is so important to maintain a legitimate, organized and responsible online identity and how this is possible. At a tender age, children do not really understand the repercussions of posting things online and how dangerous this can become to them and others. When you post something online it is no longer private and it is never completely erased from the internet record. People who ignore this rule may encounter problems both in their personal and professional lives.

Cyber bullying is another problem that teaching the proper use of social media can help tackle. Teenagers often do not comprehend the full extent of the problem they may cause while posting hurtful comments or photos. The incorporation of such a “subject” into the school curriculum would most certainly help reverse the alarmingly high percentage of cyber bullying incidents.

“Key to a future career”

What good can come of teaching social media in our schools? I believe that if qualified educators organized it carefully, a social media school subject may have the potential to become a means for academic enrichment.

With proper guidance, students will learn how to use social media productively and seek out social media accounts with educational content instead of taking photos in order to get more “likes” from their friends. A surprisingly great number of factors contribute to the influence of social media in our lives that I don’t see any reason why there should not be a subject for people who are willing to delve deeper into the matter. Teachers could use social media as a means of encouraging students to explore their opportunities while enjoying the process and keeping themselves safe at the same time. Educational institutions should help students discover the world beyond their academic courses. The professional environment is changing and schools should change accordingly and help students develop an understanding of it, and at the same time teach teens skills that will help them follow successful career paths.

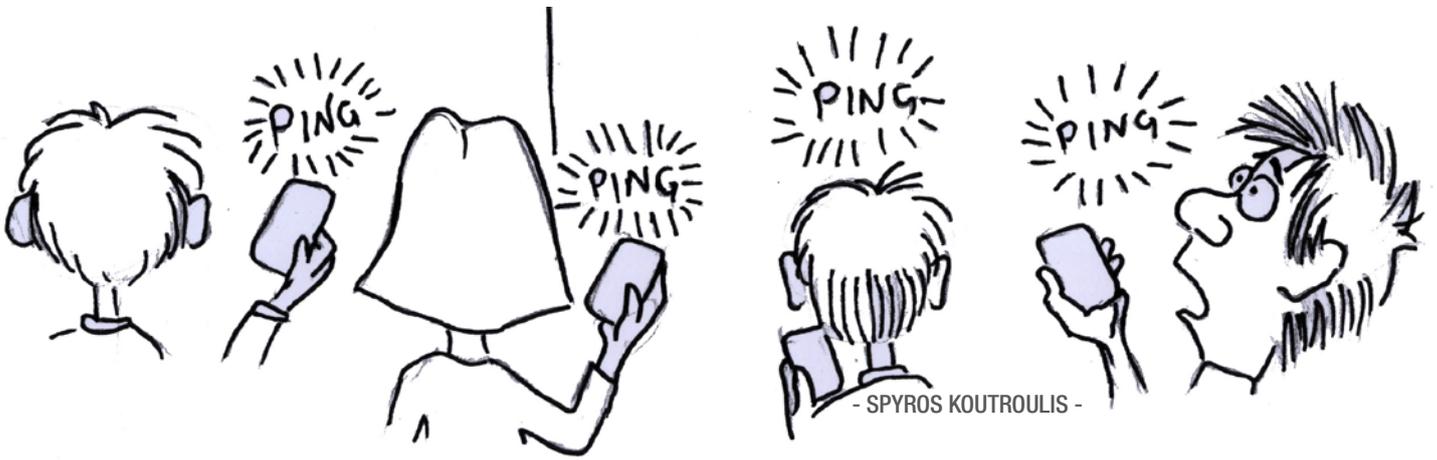
Finally, I would like to finish by noting that even if we decide not to embrace social networking subjects in our schools, the chances are that they are on our doorstep. It is vital that youngsters learn the basics of social media during their schooldays. I am not in any case trying to convince you that we should all become social media strategists or “gurus” out of the blue, however, as long as all this is here to stay the sooner we start familiarizing current generations with it the better and safer it will be.



INFO

APPLICATIONS ARE NOT ALWAYS INNOCENT !!

Snapchat . A picture messaging app where young people upload photos which supposedly last only a few seconds after having been posted. This is not the case though, since it is easy for anyone to grab a screenshot before it is deleted. You should be aware of this! “Once on the internet, always on the internet.”



Are we raising a generation of *iBabies*?

- BY MELPOMENI & DIMITRA ANASTASIADOU -

Little Ashlynn is a toddler having a tantrum with huge great tears rolling down her face as she screams at her parents at the grocery store. But it's not because she wants her favorite teddy. She is screaming for her iPad. Footage of her tantrum has become a YouTube hit, no doubt watched by many parents, because the scenario has become so familiar.

This is the generation of the iBaby-tots who, at less than one year old, know how to use their iPhones and spend hours swiping on electronic devices.

Using a laptop helps with the child's hand-eye coordination which gives him or her, a head start.

With the majority of parents owning a tablet, it is hardly surprising that busy mums turn to them to buy themselves some time for chores, or to occupy their fidgety toddlers while out for a family meal or a long car journey. But what effect does this have? Is it preparing children for a technological world or is it at the expense of their speech and social development?

Experts claim that parents must exercise caution with very young children when using their electronic devices. Obviously there is nothing wrong with them using technology. After all, when kids use a bit of tech and know how to swipe a screen, they eventually learn quite a lot from it, but it needs to be complemented with actual physical activity as well.

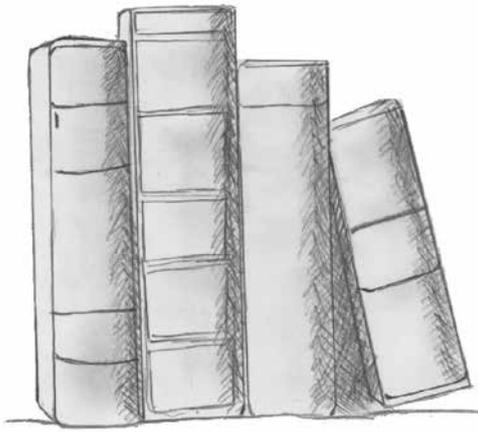
Many parents concerned about the effect such electronic devices have on their children, have considered turning to academic studies and personal

experiences from other people in order to learn how to deal with this issue. Most parents feel quite guilty about handing over their parental responsibilities to a pixelated piece of programming. Moreover, there is a minority who are very anti-young children using technology of any type. They feel it should be a time of innocence and protection, and see technology as corruptive. However, most people realize that technology is part of their children's lives now. They are going to need to know how to use it in order to progress at school and in their future lives, and feel it is justified and important to let children engage with touch screen technology.

On the other hand, many parents see that there are lots of advantages to letting their babies get to grips with technology as early as possible. In addition, they strongly believe that in this way their infants will have the ability to adapt more easily to our society, where technology plays a major role in everyday life. What is more, using a laptop helps with the child's hand-eye coordination which gives him or her, a head start. When young people go to college or university, everything will involve technology, so picking up skills from an early age will stand them in good stead throughout their lives.

In conclusion, it is needless to say that there are different opinions about whether or not technology is interfering with normal interaction and communication or whether it is helping children learn important skills from an early age and build their knowledge. In each case it is the guardians' responsibility to help their children gain from the positive aspects of technology and not get addicted to it because, after all, these iPads are like home devices, they just lure children in, so parents need to do lots of different activities with their children in order to help them socialize and lead a healthy lifestyle in general.

- ANNA ZEYGARIDOU -



The Aroma of Books

- BY CHRISTINA AIDONIDOU -

With the advance of phones, tablets and e-readers, eBooks have become a popular means of reading. However, it is the value of an old-fashioned paper book that we cannot simply overlook.

As technology progresses, it is only natural that we have found a way to make simple, everyday things easier. When it comes to books, it is definitely less cumbersome to just carry your tablet around instead of Margaret Mitchell's six hundred-page «Gone with the Wind». You have instant access to an unlimited number of books that you can take with you anywhere. In other words it is your personal mobile library. Additionally, eBooks have the advantage of not needing any source of light while reading. When you read just before going to sleep, you don't have to expect others to wait up for you to finish and turn off the lights.

you get when you hold a book; the weight, the notes, the creasing, accidentally folded pages, the old bus ticket tucked in page 79. There is no app for that. Secondly is the learning process. I mean, who doesn't use Post-its and highlighters nor has three volumes of an encyclopedia opened all at once while studying? I most certainly do! Thirdly, an important factor is sharing with others. You cannot lend an eBook to your friends so once you have read it you can make no use of it and you can certainly not gift-wrap it. Try putting a ribbon on a downloaded eBook. In addition, once you have bought a book it's yours; you can sell it, swap it, gift it, donate it, or simply keep it on your shelf forever and add it to your endless collection of books that you may wish to be buried with you when you pass away, just like I do. Having a collection of great books which you have

It's mere depression to be home alone clicking and swiping when you know you can delve into the endless shelves of a bookshop and caress the spines of these tempting titles or indulge in a library all afternoon trying to find the perfect book to read next.

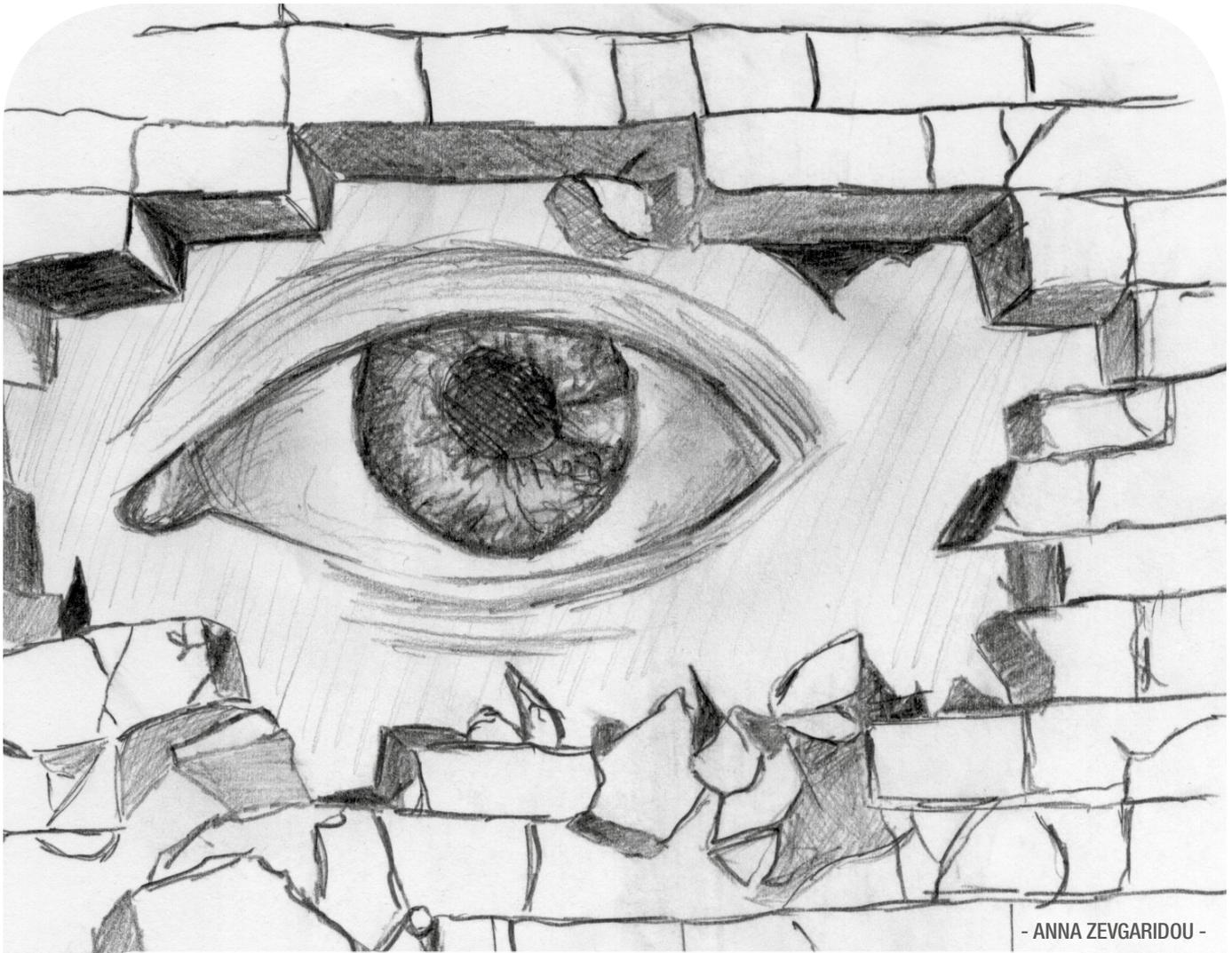
EBooks can be read throughout the day or night, indoors or outdoors. Moreover, eBooks cannot be lost or damaged; plus, you can buy them within seconds at an extremely low price. However, this doesn't apply to paper books. Their price is usually unreasonably high and it can take days or even weeks for them to arrive when you order them online. Furthermore, eBooks allow the reader to adjust font size, screen brightness and background color to his liking, whereas a paper book doesn't provide the luxury of setting the properties of a text but instead sticks to a standard format. In the past, the very idea of replacing all these massive, unwieldy books with an elegant app was only a dream, but now, eBooks have become an essential part of people's lives that cannot, under any circumstances, be removed or replaced.

Contrary to the functionality and practicality of eBooks, stands the royal luxury of paperback books. What are the reasons that someone would choose a hardcopy book over a digital option? First of all it is the feeling

enjoyed reading is of major emotional value. Besides, it's pleasant to the eye just having that lovely row of books on a shelf. Moreover, it's mere depression to be home alone clicking and swiping when you know you can delve into the endless shelves of a bookshop and caress the spines of these tempting titles or indulge in a library all afternoon trying to find the perfect book to read next. Finally, we shouldn't forget that what we see is important. Cover designs, summaries on the back, illustrations, gilt edges, ribbon bookmarks, stunning covers that catch your eye from the first glance. Books are works of art.

As a passionate reader, I do appreciate what technology has offered to help literature spread all over the world so that people get to know the magic of a good read. However, nothing can ever replace a hardcopy book and all that is hidden within its pages, waiting for the reader to discover and understand its true meaning and fully appreciate what it has to offer.

By the way, books smell nice, eBooks don't. As simple as that.



- ANNA ZEVGARIDOU -

Is Anything Private Anymore?

- BY ARISTEIDIS PAPADOPOULOS -

Have you ever heard the name Edward Snowden? Do the acronyms NSA and PRISM mean anything to you? On 3rd June 2013, at 7 o'clock, the «Guardian» posted a series of word documents on its website. Documents that could have meant the destruction of USA's National Security Agency, otherwise known as the NSA. Documents that were given to the journalists by a man who worked for the NSA and who was destined to become the most wanted man in the world. That man was Edward Snowden. The documents revealed an incredible amount of information about how the American government could, with the help of the internet and the technological giants of the Silicon Valley, track down every person, not only in the USA but in the whole world.

One of the documents that Snowden gave to the Guardian and which was later published by the magazine «Der Spiegel» contained some shocking information. The NSA had the ability to track down iPhone signals. The service also had special groups of spies that were experts in tracking down Android phones as well as Blackberries. It also had the ability to hack Facebook, Google Earth and also Yahoo Messenger. Billions of computer files were downloaded daily that revealed the location and the habits of almost all smartphone users in the world. The data was then analyzed

using the service's special programs. By doing this, it was able to create the profile of all these people. Psychologists would later analyze these profiles and decide whether these persons could potentially be terrorists. Another way in which the NSA would use this method would be the analysis of the closest contacts of the chosen person. Through this method it could create a «contact map» and find connections between not only American citizens, but also businessmen and world leaders, like Angela Merkel for example whose mobile phone was being tracked for more than six years. The NSA also tracked down the mobile phone of the ministers of Mexico, Brazil and Indonesia. When you take in all this information, you start to feel like Winston Smith, the self-destructing hero in the famous novel «1984» by George Orwell. In this novel, Orwell tells the story of a man who lives in 1984's London, where every move made is watched closely by the government. Laughing, expressing oneself freely and having negative thoughts about the government are NOT permitted. We must admit that George Orwell would definitely be taken aback if he saw that the picture he had painted in his novel about 1984 would actually have become the reality of 2013.

For a long period of time the NSA would use this method to get the information it wanted about certain people through the servers of companies like Microsoft and Blackberry. But this was being carried out without the permission of these companies. This situation was about to change. One of the published documents contained information about a secret program named after the classic Pink Floyd album 'Dark Side of the Moon'. The program's name was PRISM. PRISM allowed the secret service community to have access to a huge amount of digital data, like e-mails, Facebook posts and messages. When its actions were later discovered by foreign governments, something that wouldn't have been possible without the help of Snowden, the American government stated that the use of PRISM was essential in order to capture terrorists. The important thing here is that PRISM was a program that was approved of by most of the companies in Silicon Valley. More specifically, the first company to take part in the program was Microsoft in 2007. It was later followed by Yahoo in 2008 and Google in 2009. Facebook and PalTalk signed the agreement in late 2009 and finally were followed by

YouTube, Skype and AOL in 2010. The last company to sign the agreement was Apple in late 2012. There is also evidence that Dropbox was ready to sign and there is no mention of Twitter in NSA's documents. But how exactly are our habits and our data tracked? How is the NSA able to gain access to our social media accounts? According to the «Snowden Files» the personal data is collected directly from the servers of the nine companies. Companies like Google and Apple cooperate with the NSA and provide it with essential access to the most important parts of their systems that are being used by us to store data, to upload something to Cloud, to send messages or just search for something. Through this operation the data is taken from the servers and then sent to the headquarters of the NSA. Once a target is located, PRISM is activated. With the help of the FBI and its special equipment, the NSA is able to gain access to the information it needs about the target. The data is then stored on FBI's private servers and given to the NSA later on. Finally, the security service processes the data using a series of programs.

MARINA processes and downloads internet documents, MAINWAY steals recorded phone conversations, PINWALE downloads videos and NUCLEON documents. The NSA was even able to steal personal data in real time, for example during an online chat of the targeted person.

It seems like nothing is private anymore. But it is in our hands to designate our future. Actions like those of Edward Snowden should not be forgotten. When barriers are crossed, justice must be sought. And if governments are not willing to do so, since they share the same interests as companies, people should seek and find justice alone.

INFO

1. The Guardian / Look Hurting: the Snowden files
<http://www.theguardian.com/us-news/the-nsa-files>
2. The Washington Post
http://www.washingtonpost.com/world/national-security/nsa-surveillance-program-reaches-into-the-past-to-retrieve-replay-phone-calls/2014/03/18/226d2646-ade9-11e3-a49e-76adc9210f19_story.html
3. <http://www.washingtonpost.com/wp-srv/special/politics/prism-collection-documents/>

CHECK FOR YOURSELF

Have I Been Pwned
<https://haveibeenpwned.com/>

Have I Been Pwned? Collects the email addresses and usernames exposed by various high-profile hacks to let you know if your personal data has been compromised. Simply enter an email address or username you commonly use and the site will cross-check it against recent data breaches, telling you which companies leaked your data and which types of data have been leaked.

Artificial Intelligence

- BY ALEXANDROS DELIPALLAS-O'DONNELL -

Does anyone fear technology? I guess not. As preposterous as it may sound, through this article I will actually try to get you to fear technology. The reason behind this devious objective of mine is that the evolution of technology in the near future could be very harmful if not catastrophic for us humans, and as the old proverb goes, "You'd better be safe than sorry".

Technology has always been around, since the birth of human kind. Obviously not in the form which it has taken today but nevertheless it was technology. Quite a recent example is that of the 17th century, when the industrial revolution took place. The invention of the steam engine, a form of technology, made the process of production much more efficient and brought economic stability through urbanisation.

For a decade now we have been experiencing the so called "communication revolution". More specifically I am referring to the birth of the social networks, such as Facebook, Twitter, Skype and the like. As a result of this "revolution", communication has risen to a whole new level, thanks to teleworking or in other words telecommuting, video-calls and other innovations of the 21st century.

It is clear then that up to this day technology has in many different eras as well as in many different ways, changed people's lives, the way they lived and their habits. Technology has never changed our physical appearance, but could its development in certain fields affect our physique in the near future? Don't worry it's not going to be too soon, in fact it probably won't be for another century or two!

Genetic modifications have enabled scientists to "program" certain characteristics in our body, such as height, eye colour or hair colour. This method is done by adding new DNA to an embryo. Scientists questioning this method have come to the conclusion that it may bring man's natural evolution to a standstill. Another possible result of genetic modifications may be the complete conversion of natural selection to artificial selection. Scientists are constantly underlining the fact that interference with genes could bring worrying results of great significance concerning the future of mankind.

On the other hand, genetic modifications could actually enable scientists to completely wipe out the possibility of a baby being born with some kind of hereditary disease that would have been passed on from his parents. Clearly then, it is not all gloom and doom, but of course if the interference is not performed in moderation or with great care, it could lead to devastating results for the embryo.

This interference with human genes brings certain artificial characteristics to a person's body and as an immediate result the number of natural characteristics that mother earth has gifted the person with, is reduced. This means that our evolution in the near future will no longer depend on nature, like it has for millions of years, but on artificial intelligence, which is basically the creation of intelligent behaviour using software or machines.

AI or Artificial Intelligence is another issue of great importance often discussed by scientists. According to Prof. Stephen Hawking scientists are only some decades away from creating an algorithm that could result in the introduction of complete Artificial Intelligence. AI has been a topic of great debate several times for one main reason. It still remains unclear whether or not scientists will be able to keep it under control.

Scenarios such as a complete conquest of the world by Artificial Intelligence do sound like plots straight out of a science-fiction movie with a futuristic setting, but it is of utmost importance to realise that if too much "power" is given to the elements of AI, such as robots, then humans may not be able to contain them. Creating a robot that could surpass human intelligence by a great margin is considered to be very risky but just as all great discoveries in the field of science, risks have to be taken if success is to be achieved.

It is indeed extremely frightening that Prof. Stephen Hawking, the man who talks using technology, has many times questioned the evolution of technology. It is highly alarming that one of the greatest scientists of all time has said that AI could bring the human race to an end. So, should we fear technology or not?

INTERESTING WEBSITES

1

Technology Websites

Gizmodo

<http://gizmodo.com/>

It is a design and technology blog.

Mashable

<http://mashable.com/>

It provides resources, news and information for the connected generation. It is one of the most engaged online news community. You can also watch videos about latest technology.

Digitaltrends

<http://www.digitaltrends.com/>

The motto of the website is "upgrade your lifestyle". It features breaking news for mobiles, computers, gaming devices, lifestyle products, cars, music and photography.

2

Science Websites

HowStuffWorks

<http://www.howstuffworks.com/>

HowStuffWorks is an American commercial edutainment website. The site uses various media in its effort to explain complex concepts, terminology and mechanisms, including photographs, diagrams, videos, animations and articles.

Space

<http://www.space.com/>

Space.com is a space and astronomy news website. Its stories are often syndicated to other media outlets, including CNN, MSNBC, Yahoo! and USA Today.

Discovery

<http://www.discovery.com/>

Flagship network site which features videos, news and links to TV shows and affiliated networks.

3

Sports Websites

ESPN

<http://espn.go.com/>

Visit ESPN (Entertainment and Sports Programming Network) to get up-to-the-minute sports news coverage, scores, highlights and commentary for NFL, MLB, NBA, College Football, NCAA Basketball and more.

Fitocracy

<https://www.fitocracy.com/>

Fitocracy turns working out into a game . It makes exercise fun!

4

Music Websites

Spotify

<https://www.spotify.com/>

Spotify is a commercial music streaming service. Music can be browsed or searched by artist, album, genre, playlist, or record label.

Paid «Premium» subscriptions remove advertisements and allow users to download music to listen to offline.

- VICTORIA PAVLOU



Lyrical Philosophy

Just like moons and like suns,
with the certainty of tides,
just like hopes springing high, still I'll rise

Maya Angelou, 1928-2014

We are some incredible antennae,
rising like fingers into chaos,
on their tips the infinite resounds,
but soon to crash all broken down

Konstantinos Karyotakis, 1896-1928

Hands to the Heavens, no man, no weapon,
Formed against, yes glory is destined,
Every day women and men become legends,
Sins that go against our skin become blessings

John Legend ft Common
Best Original Song 2015 Golden Globe Awards

Poem, Still I'll rise

A heartfelt response to the ordeals that African Americans had to go through even after they were granted equality, told through the life experiences of a powerful African American woman that lived her life with the purpose of advocating for those who deserved, voicing the voiceless.

Poem, We are some...

Expression of the poet's concerns regarding the value that poetry holds to the readers during the period of war and poverty, as he feels that poets are falling out of touch with the demands of people.

Song, Glory

The song is inspired by the 1965 Selma to Montgomery marches and the Civil Rights Movement in general. It also relates to the recent protests in Ferguson.

- BY APOSTOLOS CHOROZOGLOU -

Two wonderful poems and an award winning song.

All of them are pieces of art, but alas, how differently they are treated when it comes to appreciating their educational value. When searching the Oxford Dictionary for the definition of the word 'song', one can find that it's «a short poem or other set of words set to music or meant to be sung».

So, even theoretically speaking, songs are forms of poetry. Then why aren't we studying them at school? If anybody took the time to browse through the contents of either a Greek or an English literature school book, they would see that they're filled with countless poems and texts by various poets and writers, yet no songs are there to be found. There are poems about love or life, texts about religion and fiction, but songs tackle these subjects as well, so why are they left out? If you take the music out of them and pay attention to the lyrics, you can see that they're eloquently put pieces of art, told by modern poets that have had both the misfortune and privilege of going through life experiences, worthy of being scribbled on a piece of paper with the purpose of being shared with the rest of the world.

And in my honest opinion, adding songs to the curriculum that is meant to be studied at schools offers something to teens that poems don't; a fresh point of view closer to their era, thus basically giving them something that they can relate to more easily.

While I'm sure that there are things to garner from reading about how tough life was for a poet back in the eighteenth-hundreds, songs can carry messages that can provide insight into current problems, or bestow people with their respective artist's wisdom. Whether it's Eric Clapton talking about the loss of a loved one, Hozier blasting the hate crimes against homosexuals and generally religion-driven atrocities of the world or Nas giving us a lesson about how tough it was for someone like him to get out of the rough streets of New York during a time when gangs and drug trafficking ruled young people's lives, songs always have something to convey.

Undoubtedly, picking the correct songs to add to the curriculum would be hard. But we should also admit, if we want to be fair to ourselves, that not all writers or poets were of E.E. Cummings' level. Every piece that is included in the



«I'm not saying I'm gonna change the world, but I guarantee that I will spark the brain that will change the world»

- THEMISTOKLIS PANOUSIS -

literature books used at schools is handpicked; the same can be applied to the songs under consideration. Then there's the matter of appropriate language. It's certain that between great articulation and eloquence, there will be a foul word or phrase that could be edited, left out or, why not, left the way it is. After all, pupils in their last classes of high school should be mature enough to surpass any shock or exuberance of this type of wording and be capable of understanding the big picture.

It's fair to say that songs have much to offer if studied, and I would once again like to underline the fact that I'm baffled by their constantly being overlooked when thinking of potential «fountains of knowledge». If a 16-year-old kid can gain much from reading N. Lapathiotis' thoughts at the dawn of a man's life and how no chances must remain unexploited, why can't he study about Outkast paying homage to the bravery of Rosa Parks?

And as the great "street philosopher" Tupac Shakur once said: «I'm not saying I'm gonna change the world, but I guarantee that I will spark the brain that will change the world».



- SPYROS KOUTROULIS -

- BY OTHON TZAMTZIS -

What a world!
What a world!
How devious!
Some of them are moral,
Some of them malicious.

What a world!
How mundane!
Some crave money,
Others fame.

What a world!
How curious!
It is quite murky,
Yet it's luminous.

What a world!
How seductive!
Though all hatred,
It's constructive.

What a world!
Maybe a curse?
But let's thank God
For it's diverse.



Laughter is the BEST medicine!

- BY ANASTASIA FOKA -

In 1964, Norman Cousins returned home after a stressful trip to cold-war Russia experiencing severe joint pain and an excessively high fever. The famous journalist, unable to find the cause of his abnormal ailment, decided to consult a doctor praying for some comforting results. Unfortunately, he had disastrous news. He was diagnosed with ankylosing spondylitis, a collagen illness that attacks the connective tissues of the body, most likely to prove detrimental to the immune system. Technological development in the fields of science and medicine existing in the era left him with a 1 in 500 chance of recovery and approximately 6 months of life, while he was told to “put his affairs in order”. Instead of surrendering to fate, Norman took his life in his own hands. He dismissed his doctor, left the hospital and began his very own personalized treatment. The newly devised program consisted of large doses of vitamin C and a pile of funny movies. Norman, as he said some years later, «laughed his way out of» a deadly disease and lived about 16 years more than expected, having specialists arguing over whether laughter had actually strengthened his immune system or whether Norman was just ridiculously lucky.

However odd Norman’s story may sound, today’s research renders it possible to explain such a case, at least from a general perspective, by naming the unexpectedly beneficial results that laughter has on humans. In fact, it seems that not only does a positive attitude towards adverse situations work as a coping mechanism to maintain emotional well-being, but it can also improve blood circulation and lower stress hormones.

Thus, if you ever find yourself spending a great deal of time heartily guffawing over your favourite TV show or quietly giggling at your friend’s clumsiness, don’t feel guilty! It has now been scientifically proven that the changes laughter induces in your body can actually be therapeutic. In particular, a good example of this is the release of endorphins, which are something like the body’s natural feel-good chemicals, relieving pain and increasing personal satisfaction. Laughter can also help you balance your serotonin levels, having a short-term influence on your mood as well as giving some protection against mental illnesses, such as depression, caused by hormonal imbalances.

On the whole, can it be proved that laughing added 16 years to Norman Cousins’ life? Not really, since we can firmly state that laughing is a supportive ally in the battle against a disease but attributing someone’s recovery, let alone survival, to it is rather frivolous. What is discouraging for today’s scientists interested in the topic is the fact that we will probably never know how far laughter therapy can go, as it is practically impossible to take two groups of dying people and test what external factors will help one of the two groups survive. Even if there were no ethical restraints, the number of variables would be enormous and totally misleading.

But even if laughing doesn’t extend life, wouldn’t it be better to laugh anyway to make your life more pleasant? Find what makes you laugh and don’t worry about the long-term results. They can only be positive!

WHAT MAKES ME HAPPY?

- BY CHRISTINA GKANTSINIKOUDI -

Happiness plays a major role in the way we organize our lives. Each and every person strives throughout their lives in order to achieve this desired and supremely good, happiness. Every sector of our life is connected to our perspective of well-being. For example, the objective of our religion, our family, the friendships we form, our knowledge, our hobbies, everything we do aims to keep us happy. Everything we do is because we want to be joyful!

First of all, if we want to define the ingredient of our life that ensures our happiness, a definition of the term is necessary. Happiness is such an abstract term that it is difficult to come up with a definition. A variety of different approaches have been made in order to identify its source. The term refers to a mental state linked with positive feelings such as pleasure and intense joy. Happiness is of fundamental importance for every human being and this is why the United Nations declared 20th March as the International Day of Happiness.

A lot of opinions have been put forward in order to explain what makes us happy. Some believe that happiness is living a good life, but still the definition is not clear enough. Some people claim that it is linked to power, money or possession, while others are content when they are healthy, having their family close to them or with a good job. Albert Einstein for example once said: "a table, a chair, a bowl of fruit and a violin; what else does a man need to be happy?"

The term however, has occupied the thoughts of people from the beginning of human history. A lot of philosophers have discussed this issue. In the Nicomachean Ethics,

written in 350 BC, Aristotle defines happiness (eudaimonia), as a central purpose of human life and a goal in itself, it is a final end or goal that encompasses the totality of one's life. It is not an emotional state but a series of activities which lead to the perfection of a human being. (...the function of man is to live a certain kind of life, and this activity implies a rational principle, and the function of a good man is the good and noble performance of these, and if any action is well performed it is performed in accord with the appropriate excellence: if this is the case, then happiness turns out to be an activity of the soul in accordance with virtue. Nicomachean Ethics , 1098a13)

Although not everyone agrees with Aristotle's idea of Happiness there are few who would disagree with the fact that happiness has nothing to do with selfishness, greed or sorrow. A happy person is a healthy person, not only physically but also mentally. Each person understands the term differently and needs different things to obtain happiness. Everyone is in pursuit of happiness, but few are those who really achieve it. Happiness is in our soul, our existence; it's around us and inside us.

In my opinion, happiness is connected with hope, trust, confidence, love and so much more. It cannot be defined properly even by the wisest men, because it is a strictly subjective term with millions of different interpretations and meanings which are influenced by external factors, individual personality, religion or social interaction.

To sum up, as the Dalai Lama XIV said: "Happiness is not something readymade. It comes from your own actions".

March 20th, International Day Of Happiness

I wish everyone around the world a very happy International Day of Happiness!
The pursuit of happiness is serious business. Happiness for the entire human family
is one of the main goals of the United Nations. (Secretary-General Ban Ki-moon)



Simplicity is the Essence of Happiness

- BY DIMITRA PAPATZIAMOU -

What a life experience this effort was!

All the pain, patience and courage merged together in a medley of love.

On my last day as a volunteer at the Children's Oncology Ward of the Papageorgiou hospital I decided to give the toys I had with me to the young patients.

I will never forget Christos' reaction, a 10-year-old boy, whom I encountered for the first time and to whom I offered... what do you think?

It was neither a football signed by his favorite player nor the last version of a brand new electronic game; these would justify his enthusiasm.

It was just a bunch of crayons!

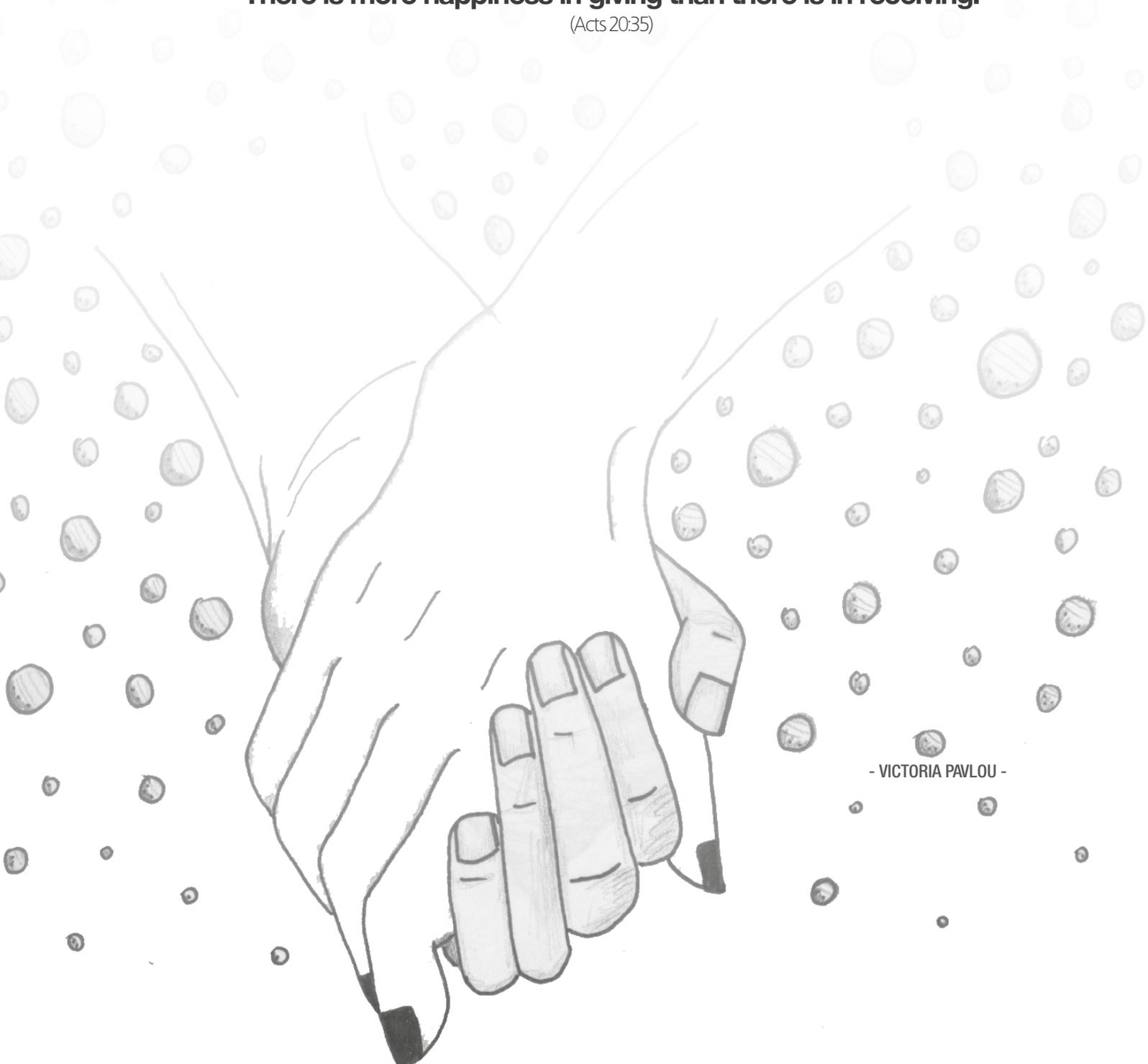
I could never have imagined how intensely his eyes would blaze from pure joy; his hands trembled when he received this humble present!

Instead of giving, I was the one who received the best present!
Isn't it impressive how simple giving happiness is?

How joy is multiplied for both the receiver and the giver?

For it is in giving that we receive. (Francis of Assisi)

There is more happiness in giving than there is in receiving.
(Acts 20:35)



- VICTORIA PAVLOU -

ZOGRAFEIO LYCEUM

- BY NIKOLAOS GOULOUTIS -

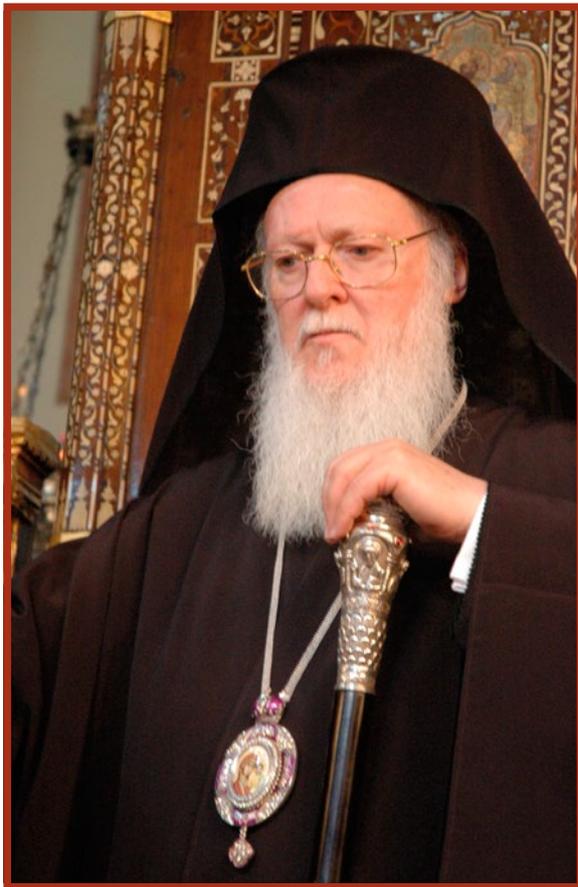
The Zografeio Lyceum is one of the few remaining Greek educational institutions operating in Constantinople. The school is located in the city center near the renowned district of Pera.

The Zografeio Lykeio was founded back in the 19th century, when there was a need for an additional educational institution since the ones that existed in that period, The School of Panagia and the Zappeio Lykeio, could neither house nor meet the needs of the growing number of Greek students living in Constantinople. Therefore, there was a compelling need for a new educational institution and the Greek community decided to collect donations in order to carry out the project. Many people responded to the call for help and the most significant contributor was Christakis Zografos, a leading banker and great benefactor, who offered more than 10,000 gold liras, at a time when donations by distinguished members of the Greek community did not exceed the amount of 300-400 gold liras. Consequently, the school was named after him.

Periklis Fotiadis' design won the architectural competition that was organized and the Zografeio was built exactly as it stands today. The inauguration ceremony took place in 1893 and in 1899 the first students graduated. Its operation has been uninterrupted ever since, and has made a real difference in the lives of its students by promoting quality learning and cultural development. During the first years of its operation, the Zografeio counted steadily more than 250 students, and in particular right before the deportations in 1964 they were well above 350. Nowadays, the Greek population in Constantinople has decreased significantly and so have the students attending the school. There are only 42 young people who attend the Zografeio today. This is cause for the concern of many, and especially of the current Headmaster Mr. Ioannis Demirtzoglou, who expressed his concern and sadness when we met him during our trip to Constantinople for the "Vizinos conference". No wonder, since the Zografeio used to have classes of 40 students in the past but right now the whole school has a mere 42 students.

Despite the difficulties, there are still sponsors, companies and friends to whom Mr. Demirtzoglou is very thankful. All of them make great efforts to keep the Zografeio in operation while still facing the impact of the deportations and the Turkish-Cypriot issues. The pupils who wish to enroll in the school have to meet certain conditions. Since 1963 only children who have the Turkish citizenship can attend the school. In





In addition, children of foreign citizens, like ambassadors, officers or those who have a residence permit in Constantinople, may be educated at the Zografeio but they are ranked as visitors. These students do not receive a degree when they graduate but only a certificate of attendance validated at the Consulate. The school applies the Turkish curriculum (as is the law) and there are only a few subjects taught in the Greek language.

Mr. Demirtzoglou referred to the issue and suggested that if certain measures were taken it would be possible to reverse the situation and potentially increase attendance. More specifically, if foreigners who spoke the Greek language were allowed to study at the Zografeio and the Greek State recognized the certificate of attendance that is issued to the pupils of the “visitor category” as an equivalent to a school leaving certificate, then there might be an upturn in enrollment.

The Zografeio Lyceum is really important to the Greeks who live in Constantinople because, not only does it give them the chance to study at a school where pupils are able to learn their mother tongue, culture and traditions but it is also a place where they may

take part in extracurricular activities such as theatrical plays, concerts, sports activities, conferences and exhibitions. The following words by Mr. Demirtzoglou prove the significance and the targets of the school as well as the difficulties that they face: “We believe in the power of extracurricular activities because even the few deserve the best. The Zografeio is a living organism that in every way and with the important support of friends and graduates has been trying to preserve our tradition and language. All these activities render our school the center of the Greek community of Constantinople (Hellenism). We want to convey the message that “Romiosini” continues to exist despite the small number of our pupils. It is our duty to make sure that nothing will wipe the smile off their faces”. The Zografeio plays a vital role in the preservation and dissemination of the Greek cultural heritage among our expatriates in Constantinople. The real success of the school, even nowadays when there are so few students, is reflected in the great number of Zografeio graduates who have excelled at Greek, Turkish and other universities. On top of this, it is worth noting that the Ecumenical Patriarch Bartholomew, then named Dimitrios Archontonis, was a student at the Zografeio



Lyceum, and he continues to contribute significantly to the running and success of the school.

On 19th September 2014, the school celebrated its 121st anniversary and it is still a beacon of hope and wisdom for all of us. Mr. Demirtzoglou and his devoted colleagues are there to remind us that when there is will there is always a way. The Sphinx, the emblem of the Zografeio Lyceum, which symbolizes the victory of the light of education over the darkness of ignorance, is there to show them the way.

As for the rest of us, we can only quote Cavafy’s words and feel grateful for what they do:

“Honor to those who in the life they lead define and guard a Thermopylae”.



MANDOULIDES SCHOOLS & ZOGRAFEIO LYCEUM

Mandoulides Schools and the Zografeio Lyceum have cooperated on several occasions.

Over the past four years they have been co-organizing the International Student Conference which is dedicated each year to the life and work of a great Greek author. The event is under the auspices of the Ecumenical Patriarchate. High-caliber university professors along with philologists, writers, singers, authors and high school students from Greece and Turkey study and analyze the work of the famous poets and novelists.

This year we participated in the Student Conference: **“G. Vizyinos. Is tin Poli”**.

As it was the case with the other three International Student Conferences:

- **“G.Seferis, From Smyrna to Instabul”**,
- **“150 years K.P.Cavafys”**,
- **“100+1 years Alexandros Papadiamantis”**

we felt that both Constantinople and the Zografeio Lyceum welcomed us home.

Their warmth and kindness along with the music played on Mr. Demirtzoglou’s accordion still linger in my heart and I hope that you will all have the opportunity to feel the same at next year’s conference.



INFO

1. <http://www.zografyon.com/>
2. <http://sezografyon.gr/zografeion/>

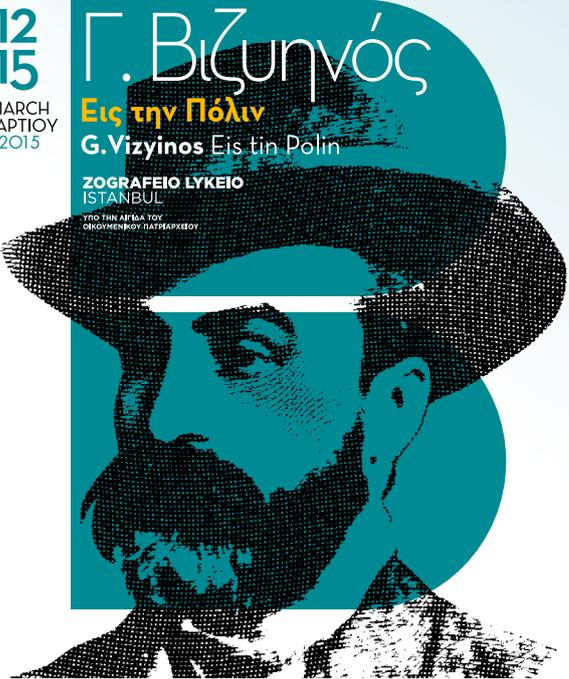



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 Εἰς τὴν Πόλιν
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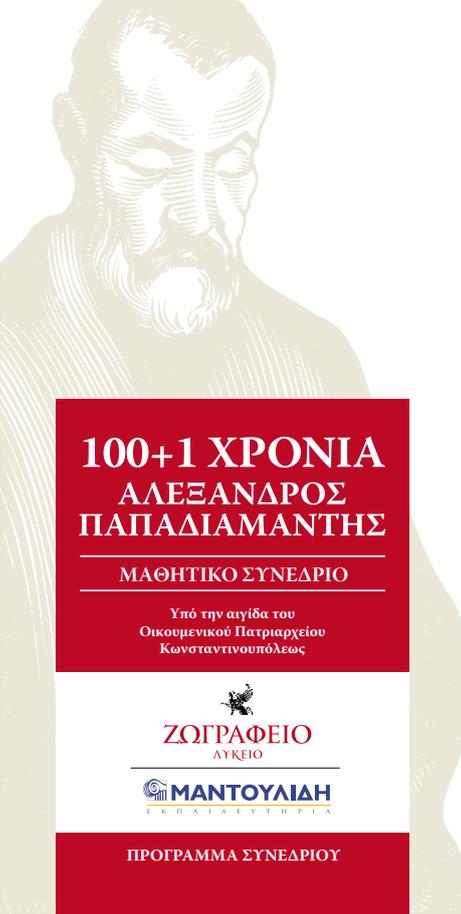
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ΥΠὸ τὴν αἰγίδα τοῦ
 Οἰκουμενικοῦ Πατριαρχείου






150
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Κ.Π. ΚΑΒΑΦΗΣ
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1. YALE MODEL GOVERNMENT EUROPE, BUDAPEST
2. CERN, SWITZERLAND
3. AUSCHWITZ, POLAND
4. EUROPEAN YOUTH PARLIAMENT
5. MUSIC COMPETITION, ROME





1. THE HAGUE MODEL UNITED NATIONS, THE NETHERLANDS
2. HISAR JUNIOR MODEL UNITED NATIONS, TURKEY
3. HARVARD MODEL UNITED NATIONS, USA
4. EUROSCOLA, STRASBOURG, FRANCE
5. INTERNATIONAL STUDENT CONFERENCE, «G.VIZYINOS», TURKEY





1. NATIONAL STUDENTS ART COMPETITION
2. SCHOOL ORCHESTRA
3. THEATER CLUB





- 1. FORENSICS
- 2. FORENSICS
- 3. FORENSICS
- 4. DEBATE & PUBLIC SPEAKING COMPETITION



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2ND PLACE CHRYSOULA GOUTA (2012)
3RD PLACE ELENI FRILIGKOU (2012)
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2ND PLACE MARIA-ELENI ZOULOUMI (2014)
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2ND PLACE XENIA SAMARA (1999)
3RD PLACE STAVROS TSERANIDIS (2009), ALEXIOS AMPATZIS (1997)
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1ST PLACE ZOI TZIKA (2010)
2ND PLACE ANASTASIA PRINTZIOU (2012)
- SCHOOL OF ARCHITECTURE, DEMOCRITUS UNIVERSITY OF THRACE
1ST PLACE EKATERINI BAKALIOU (2005)
- SCHOOL OF ELECTRICAL AND COMPUTER ENGINEERING, ARISTOTLE UNIVERSITY OF THESSALONIKI
3RD PLACE MAGDALINI PAPAEVANGELOU (2013)
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Thessaloniki



Harvard University

V. Katsarou	2007
C. Mantoulidis	2007
T. Gogakos	2006
I. Konstantinidis	2005
D. Batzilis	2004
D. Lagias	2003
M. Moutselos	2003
E. Tsoukalidou	1998

Stanford University

C. Mantoulidis	2007
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Princeton University

E. Taratoris	2010
P. Toskas	2010
C. Mantoulidis	2007
T. Gogakos	2006
I. Konstantinidis	2005

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K. Mavromati	2014
P. Toskas	2010
I. Legbelos	2008
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I. Coward-Ambrosiadis	2013
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E. Taratoris	2010
C. Mantoulidis	2007

M.I.T.

E. Ioannidis	2010
E. Taratoris	2010
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N. Tsakiris	1998
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I. Grammatikopoulou	2001

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G. Adam	1998
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H. Saatsoglou	1994

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S. Koutroulis	2015
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D. Papatziadou	2015
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V. Haidas	2013
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K. Mavromati	2014
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N. Mantatzis 2015

V. Bikou 2015

A. Panagiotopoulos 2015

A. Patakas 2015

D. Papatziomou 2015

N. M. Fanaropoulou 2015

G. Fanaropoulou 2015

H. Athanasiadou 2014

S. Katsiotis 2014

K. Mavromati 2014

V. J. Meacher 2014

C. Papadopoulos 2014

F. Tsougianni 2014

D. Nikolaou 2013

V. Prasini 2013

V. Tsartsalis 2013

V. Chaidas 2013

T. Zachariadis 2012

V. Georgiou 2011

O. Antoniou 2009

S. Tseranidis 2009

Lancaster University

P. Anastasiadis 2015

M. Kerasidou 2015

S. Kougioumtzi 2015

S. Koutroulis 2015

N. Mantatzis 2015

D. Papatziomou 2015

I. Saropoulos 2015

G. Efstathiou 2014

S. Katsiotis 2014

M. Tirta	2014
E. Tsaprazi	2014
F. Tsougianni	2014
P. Boumi	2013
I. Revach	2013
A. Xakis	2012
Z. Hiliada	2012
E. Faraza	2011
G. Ioannidis-Kopanos	2011
A. Andrikos	2009
D. Andrikos	2009
B. Vasmatzis	2009
E. Vlahou	2008
<u>Loughborough University</u>	
G. Sykas	2015
P. Zaimi	2013
N. Tselepidis	2012
E. Ioannidis	2010
M. Kostaki	2010
A. Andrikos	2009
D. Andrikos	2009
B. Vasmatzis	2009
<u>University of Birmingham</u>	
P. Anastasiadis	2015
N. C. M. Bakola	2015
S. N. Markianos Wright	2014
<u>University of York</u>	
M. Kerasidou	2015
D. Tsevremes	2015
P. Zaimi	2013
V. Tsartsalis	2013
A. Xakis	2012
A. Hristakopoulos	2010
<u>University of Southampton</u>	
P. Anastasiadis	2015
A. Panagiotopoulos	2015
S. N. Markianos Wright	2014
F. Katsios	2011
<u>University of Bristol</u>	
N. C. M. Bakola	2015
P. Zavitsanos	2015
S. Thomaidou	2014
S. N. Markianos Wright	2014
M. Tirta	2014
N. Tselepidis	2012
A. Tagtalenidis	2012
T. Zachariadis	2012
E. Mastoris	2011
D. Aretakis	2009
E. Mandaltsi	2007
<u>University of Leicester</u>	
A. Ignatidou	2008
<u>University of Sheffield</u>	
O. Balidis	2015
I. Saropoulos	2015
A. Vogt	2015

V. J. Meacher	2014
P. Zaimi	2013
X. Boumi	2013
V. Chaidas	2013
M. Aretaki	2013
P. Karakosta	2013
K. Kyriakidis	2013
Th. Stamboultzis	2013
M. Fesatidou	2013
A. Xakis	2012
K. Efstathiou	2012
E. Friligkou	2012
L. Kazakou	2012
E. Faraza	2011
G. Gavriiloglou	2010
E. Meleziadou	2009
E. Vlahou	2008
M. Hytioglou	2008
<u>University of Edinburgh</u>	
G. Sykas	2015
A. Vogt	2015
C. Matiaki	2015
K. Mavromati	2014
E. Tsaprazi	2014
M. Aretaki	2013
P. Karakosta	2013
E. Mainou	2013
N. Pallas-Misailidis	2013
Th. Stamboultzis	2013
V. Siomos	2013
M. Fesatidou	2013
V. Chaidas	2013
K. Efstathiou	2012
T. Zachariadis	2012
L. Kazakou	2012
E. Kanonidis	2012
E. Friligkou	2012
S. Hytioglou	2012
G. Ioannidis Kopanos	2011
P. Pachidis	2011
A. Gaitanidis	2010
E. Ioannidis	2010
O. Antoniou	2009
D. Aretakis	2009
E. Meleziadou	2009
E. Mandaltsi	2007
<u>Newcastle University</u>	
Th. Tyflioris	2013
P. Prezas	2012
C. Tsolakidis	2012
M. Karsanidou	2010
M. Kostaki	2010
<u>University of Nottingham</u>	
P. Anastasiadis	2015
N. C. M. Bakola	2015
K. Efstathiou	2012

University of Sussex

O. Bouroutis	2015
N. M. Fanaropoulou	2015
V. Georgalas	2015
A. Hatzistavrou	2015
A. Kondelidou	2015
A. Patakas	2015
G. Sykas	2015
C. Athanasiadou	2014
A. Vasiliou	2014
S. Thomaidou	2014
S. N. Markianos Wright	2014
K. Mavromati	2014
K. Dolgeras	2014
C. Papadopoulos	2014
F. Tsougianni	2014
M. E. Dimou	2013
V. Prasini	2013
I. Revach	2013
V. Siomos	2013
V. Chaidas	2013
G. Tsaousidis	2012
P. Prezas	2012
Z. Hiliada	2012
V. Georgiou	2011
A. Ignatidou	2008
M. Hytiroglou	2008
G. Karaoglou	2008

University of Glasgow

A. Panagiotopoulos	2015
G. Efstathiou	2014
E. Kanonidou	2014
M. Tirta	2014
E. Tsaprazi	2014
K. Mavromati	2014
M. E. Dimou	2013
K. Kyriakidis	2013
E. Mainou	2013
G. Papazoglou	2013
V. Chaidas	2013
K. Efstathiou	2012
E. Mastoris	2011
E. Faraza	2011
E. Ioannidis	2010

University of Manchester

A. Hatzistavrou	2015
S. Koutroulis	2015
E. Tsaprazi	2014
V. Siomos	2013
Th. Tyflioris	2013
A. Tagtalenidis	2012
C. Varsamis	2011
G. Ioannidis-Kopanos	2011
A. Gaitanidis	2010

King's College, London

K. Dolkeras	2014
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I. Coward-Amvrosiadis	2013
R. Margaritidou	2013
E. Chantzi	2013
E. Friligkou	2012
E. Kanonidis	2012
L. Kazakou	2012
G. Gavriiloglou	2010
E. Taratoris	2010
M. Gaitanidou	2009

The University of Kent

C. Athanasiadou	2014
G. Papazoglou	2013
I. Revach	2013
A. Alexiou	2011

University of Essex

S. Kougioumtzi	2015
V. Tsartsalis	2013
G. Tsaousidis	2012

The University of Reading

M. Anastasiadou	2015
M. Karasakalidou	2015
A. Kondelidou	2015
S. Kougioumtzi	2015
N. Mantatzis	2015
A. Patakas	2015
A. Vasiliou	2014
Z. Hiliada	2012
E. Faraza	2011

Royal Holloway, University of London

V. Georgalas	2015
S. Daniilidis	2015
D. Gioltzidi	2013
S. Hytiroglou	2012

University of Liverpool

S. N. Markianos Wright	2014
M. E. Dimou	2013
P. Karakosta	2013
K. Kyriakidis	2013

Queen Mary University of London

M. Anastasiadou	2015
D. Papatziadou	2015
A. Kondelidou	2015
O. Bouroutis	2015
Z. Hiliada	2012
V. Georgiou	2011

University of Strathclyde

D. Nikolaou	2013
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Heriot-Watt University, Edinburgh

C. Varsamis	2011
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Coventry University

C. Matiaki	2015
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University of Dundee

E. Kanonidou	2014
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Brunel University

V. Georgalas	2015
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M. Karasakalidou	2015
A. Kondelidou	2015
N. Mantatzis	2015
A. Patakas	2015
A. Hatzistavrou	2015
C. Athanasiasou	2014
V. Likogiannis	2014
C. Papadopoulos	2014
E. Th. Mavroudakis-MacCallum	2013
Th. Tyflioris	2013
E. Chantzi	2013
G. Tsaousidis	2012
D. Mavromatis	2010

University of Buckingham

C. Papadopoulos	2014
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University of Stirling

A. Vogt	2015
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DeMontfort University

P. Zavitsanos	2015
O. Balidis	2015
D. Tsevremes	2015

University of Brighton

D. Anastasiadou	2015
S. Kougioumtzi	2015
C. Matiaki	2015
G. Sykas	2015
G. Fanaropoulou	2015
V.J. Meacher	2014
F. Tsougianni	2014
D. Gioltzidi	2013
R. Margaritidou	2013
E. Th. Mavroudakis-MacCallum	2013
P. I Boumi	2013
C. Varsamis	2011
M. Karsanidou	2010
E. Konstantinidis	2005

Glasgow Caledonian

C. Matiaki	2015
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Manchester Metropolitan University

A. Daldogiannis	2015
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Edinburgh Napier University

C. Matiaki	2015
A. Vogt	2015

Salford University

A. Daldogiannis	2015
V. Likogiannis	2014
E. Th. Mavroudakis-MacCallum	2013
V. Fessatidou	2011

University of Westminster

C. Papadopoulos	2014
V. Georgiou	2011
O. Papantoni	2011
R. Tseranidou	2010
E. Konstantinidis	2005

Kingston University

D. Anastasiadou	2015
M. Karasakalidou	2015

C. Athanasiadou	2014
E. Karpozilos	2013
R. Margaritidou	2013
D. Lambrinos	2009
M. Hytiroglou	2008

LCA Business School London

C. Katsiotis	2014
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University of East London

G. Damaskos	2015
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Bocconi University, School of Economics

I. Saropoulos	2015
S. Koulaxis	2015
D. Tsevremes	2015
F. Tsougianni	2014
A. Kyriazis	2013



Groningen University

S. Kougioumtzi	2015
E. Fesatidou	2015
D. Tyfliori	2015

Erasmus University

D. Tsevremes	2015
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University of Maastricht

E. Fesatidou	2015
D. Tyfliori	2015
N. Mantatzis	2015
D. Tsevremes	2015
C. Papadopoulos	2014

Tilburg University

D. Tsevremes	2015
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Radboud University

D. Tsevremes	2015
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The Hague University of Applied Sciences

N. Mantatzis	2015
D. Tyfliori	2015
E. Fesatidou	2015
C. Papadopoulos	2014



Les Roches Hospitality Management

Fani Delliou	2015
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INTERNATIONAL OLYMPIAD IN INFORMATICS

2nd place:	CHRISTOS MANTOULIDIS	MEXICO 2006
	IOANNIS TSOUKALIDIS	FINLAND 2001
3rd place:	CHRISTOS MANTOULIDIS	CROATIA 2007
	IOANNIS TSOUKALIDIS	CHINA 2000, PORTUGAL 1998

BALKAN OLYMPIAD IN INFORMATICS

2nd place:	CHRISTOS MANTOULIDIS	MOLDOVA 2007
	IOANNIS TSOUKALIDIS	FYROM 2000, GREECE 1999
3rd place:	GEORGIOS VENIZELOS	BULGARIA 2013
	CHRISTOS MANTOULIDIS	CYPRUS 2006, GREECE 2005



INTERNATIONAL OLYMPIAD IN MATHEMATICS

2nd place:	EVANGELOS TARATORIS	KAZAKSTAN 2010
Honorable mention:	EVANGELOS TARATORIS	GERMANY 2009

BALKAN OLYMPIAD IN MATHEMATICS

2nd place:	RAFAIL TSIAMIS	FYROM 2014
	EVANGELOS TARATORIS	MOLDOVA 2010
3rd place:	PARMENION KOUTSOGEORGOS	FYROM 2014
	GEORGIOS VENIZELOS, NIKOLAOS KALOSIDIS	TURKEY 2013
	EVANGELOS TARATORIS	SERBIA 2009

MEDITERRANEAN MATHEMATICS OLYMPIAD

3rd place:	APOSTOLOS PANAGIOTOPOULOS	2014
	EVANGELOS TARATORIS	2010, 2009
	ELEFTERIOS MASTORIS, ELENI FRILINGOU	2010

EUROPEAN MATHEMATICAL CUP

Gold medal:	RAFAIL KETSETSIDIS	2015
1st place:	GEORGIOS VENIZELOS	2015
2nd place:	GEORGIOS BATZOLIS, FILIPPOS-ILARION SYTILIDIS, RAFAIL TSIAMIS, NIKOLAOS KALOSIDIS	2015
3rd place:	IOANNIS GIROUSIS, GEORGIOS PAPACHATZAKIS, ORFEAS PLOIARIDIS, IOANNIS ARNOLD-AMVROSIADIS	2015

AMERICAN MATHEMATICS COMPETITION - AMC10 & AMC12

AMC10	PANAGIOTIS DIAMANTIS, CHRISTOS IOANNIDIS	2015
	PARMENION KOUTSOGEORGOS, CHRISTOS KARATHODOROS (qualified for AIMEI, among 2,5 % internationally)	
	GEORGIOS VENIZELOS	2014
	(qualified for AIMEI among 1% internationally)	
AMC12	PHILIPPOS-ILARION SYTILIDIS, GEORGIOS VENIZELOS	2015
	(qualified for AIMEI among 5% internationally)	
	SPYROS KOUTROULIS (qualified for AIMEI among 5% internationally)	2014

INTERNATIONAL MATHEMATICAL MULTIATHLON (KOLMOGOROV)

3rd place: IOANNIS GIROUSIS, APOSTOLOS PANAGIOTOPOULOS RUSSIA 2013

INTERNATIONAL MATHEMATICS CONTEST «PITAGORA» ROMANIA

1st place: ORFEAS ANTONIOU 2008
EVANGELOS TARATORIS 2008
CHRISTOS MANTOULIDIS 2004



INTERNATIONAL PHYSICS OLYMPIAD

Honorable mention: GEORGIOS SKOLIANOS SPAIN 2005



INTERNATIONAL BIOLOGY OLYMPIAD

3rd place: KONSTANTINOS SAMARAS TSAKIRIS SINGAPORE 2012
Honorable mention: EIRINI KONSTANTINIDOU SWITZERLAND 2013



INTERNATIONAL CHEMISTRY COMPETITION

1st place: PANAGIOTIS KALMOUKOS HOLLAND 2013



INTERNATIONAL ASTRONOMY & ASTROPHYSICS OLYMPIAD

Honorable mention:
ELENI TSAPRAZI ROMANIA 2014
ACHILLEAS PALASKOS GREECE 2013



INTERNATIONAL EUROPEAN YOUTH PARLIAMENT-MEMBERS OF THE GREEK DELEGATION

VASILIKI KARAKOSTA, PANAGIOTIS ARGYRAKIS 2015
ERATO FESSATIDOU 2014
ATHINA FIRTINIDOU 2013
NIKOLAOS PALLAS-MISAILIDIS, ELENI TSAPRAZI, ZAFEIRO HILIADA 2012
PANAGIOTIS SIOZOS-DROSOS, ANTHI KARAKOSTA, MYRSINI ARETAKI 2011
HARA TZELI, EVGENIA FARAZA, BRUCE WILLIS 2010
PAVLOS PACHIDIS, PASCHALIS TOSKAS 2009
MARIA GAITANIDOU, IOANNIS LEGBELOS 2008

YALE MODEL GOVERNMENT EUROPE

Honorable mention: NIKOLETA CHRISTINA MELINA BAKOLA, GEORGIOS PAPANIKOLAOU 2014
Best speaker award: ATHINA FIRTINIDOU 2012

NORTH AMERICAN INVITATIONAL MODEL UNITED NATIONS

Honorable mention: FILIPPA VALAVANI 2014

HARVARD MODEL CONGRESS EUROPE

Best speaker award:

MARIA GAITANIDOU, IOANNIS LEGBELOS	2007
EKATERINI MANDALTSI, IFIGENIA KRANIA	2006
DIMITRIOS LAGIAS	2002
KONSTANTINOS KTENIDIS	2000

MODEL UNITED NATIONS DEVELOPMENT PROGRAM

Best speaker award: PANAGIOTIS SIOZOS-DROSOS	2011
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JUNIOR MODEL UNITED NATIONS - HISAR SCHOOL

Best delegate award: ARETI KOURTI	2015
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EUROSCOLA

STELLA KYRATZI, KORNILIA VELIANI, FILIPPOS-ILARION SYTILIDIS, CHRISTINA GANTSINIKOUDI, VASILEIA NIAVI	2015
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INTERNATIONAL DEBATE COMPETITION

GEORGIOS DOUGANIOTIS (member of the official Greek team)	2008
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INTERNATIONAL DRAWING COMPETITION: «BYZANTINE ART»

1st place: ARSENIOS ZACHARIADIS	2006
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INTERNATIONAL DRAWING COMPETITION:

«Development Youth Prize 2006-Focus on Africa»

1st place: ARSENIOS ZACHARIADIS	2006
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«Development Youth Prize 2008»

2nd place: IOANNIS LEGBELOS	2008
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BIENNALE 2008-4th INTERNATIONAL COMPETITION OF CHILDREN'S ART (PORTRAIT)

1st place: VASILIS HAIDAS	
2nd place: DESPOINA ZACHARIADOU, ELENI KARIOFILI, IOANNIS DELLIOS	
3rd place: LEANDROS PASCHALIDIS	



INTERNATIONAL MUSIC COMPETITION 2008- YOUNG PRAGUE

2nd place: MANDOULIDES ORCHESTRA AND CHOIR	
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INTERNATIONAL MUSIC FESTIVAL 2009 - NEERPELT, BELGIUM

2nd place: MANDOULIDES ORCHESTRA AND CHOIR	
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INTERNATIONAL COMPETITION IN FAIRY TALE WRITING

2nd place: DESPOINA ZACHARIADOU	2008
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EUROPEAN CLASSICS COMPETITION IN ANCIENT GREEK LANGUAGE & CIVILIZATION

3rd place: DESPOINA SIDERI	2006
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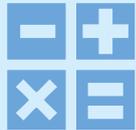


NATIONAL OLYMPIAD IN INFORMATICS

(organized by the Greek Society of Computer Scientists)

1st place:	RAFAIL KETSETSIDIS	2013
	CHRISTOS MANTOULIDIS	2007, 2006, 2005
	THEOHARIS ATHANASAKIS	2004
	IOANNIS TSOUKALIDIS	2001, 1999
2nd place :	KYRIAKOS STEFANIDIS	2014
3rd place :	RAFAIL KETSETSIDIS	2012
	APOSTOLOS GAITANIDIS	2009
	ELEFThERIOS KATSIVELOS	2004
	IOANNIS TSOUKALIDIS	2000, 1998, 1997

(ALL STUDENTS QUALIFIED FOR BALKAN AND INTERNATIONAL OLYMPIADS)



NATIONAL MATHEMATICS OLYMPIAD

(organized by the Hellenic Mathematics Society)

1st place:	APOSTOLOS PANAGIOTOPOULOS, RAFAIL TSIAMIS	2015
	PARMENION KOUTSOGEORGOS, RAFAIL TSIAMIS	2014
	RAFAIL KETSETSIDIS, GEORGIOS VENIZELOS	2013
	EVANGELOS TARATORIS	2010
2nd place :	PARMENION KOUTSOGEORGOS, FILIPPOS ILARION SYTILIDIS	2015
	IOANNIS AMBROSIADIS - COWARD, GEORGIOS BATZOLIS	2013
	NIKOLAOS KALOSIDIS, PARMENION KOUTSOGEORGOS	2013
	PANAGIOTIS KALMOUKOS, IOANNIS AMBROSIADIS - COWARD	2012
	ELEFThERIOS MASTORIS	2010
	EVANGELOS TARATORIS, KONSTANTINOS SAMARAS TSAKIRIS	2009
	ARIS FOTIADIS, DIMITRIOS VALSAMIS, GEORGIOS STAVRINOS	2008
	CHRISTOS MANTOULIDIS	2007
	GEORGIOS SKOLIANOS	2005
	ZINOVIA HATZIDIMITRIADOU	2004
	IOANNIS KONSTANTINIDIS , KONSTANTINOS K TENIDIS	2002
	JULIA GRAMMATIKOPOULOU	1997
3rd place :	GEORGIOS VENIZELOS, IOANNIS GIROUSIS, NIKOLAOS KALOSIDIS,	2015
	RAFAIL KETSETSIDIS, GEORGIOS BATZOLIS, ORFEAS PLOIARIDIS	2015
	THEMISTOKLIS CHARIS, APOSTOLOS PANAGIOTOPOULOS	2014
	NIKOLAOS KALOSIDIS	2014
	CHRISTOS KARATHODOROS	2013
	GEORGIOS KOTZAMPASIS, KYVELI MAVROMATI	2011
	ELENI FRILINGOU	2011, 2010
	ELEFThERIOS MASTORIS	2011
	VASILIOS PARASCHOU	2007
	DAMIANOS LAZARIDIS	2007, 2006, 2005
	CHRISTOS MANTOULIDIS	2006, 2004
	DANAE GRAMMATIKOPOULOU	2005, 2002
	GEORGIOS SKOLIANOS	2004
	NIKOLINA BITZELI	2003
	ATHANASIOS DIMARATOS	1997



PROBABILITIES COMPETITION «LEFKOPOULIOS»

(organized by the Athens University, Department of Statistics)

1st place :	CHRISTOS MANTOULIDIS	2007
2nd place :	CHRISTOS MANTOULIDIS	2006



NATIONAL PHYSICS COMPETITION

(organized by the Hellenic Physics Society)

1st place :	PARMENION KOUTSOGEORGOS	2015
	SOPHIA MAKGIRIADOU	2003
2nd place :	SOFOKLIS THOMAREIS	2012
3rd place :	FILIPPOS-ILARION SYTILIDIS	2014
	GEORGIOS SKOLIANOS	2005



NATIONAL BIOLOGY COMPETITION

(organized by the Hellenic Biology Society)

1st place:	KONSTANTINOS SAMARAS TSAKIRIS	2012
3rd place:	EIRINI KONSTANTINIDOU	2013, 2012
	KORNILIA VELIANI, RAFAIL KETSETSIDIS	2014



ASTRONOMY AND SPACE COMPETITION

1st place:	RAFAIL TSIAMIS	2015
2nd place:	GEORGIOS PAPAHAZAKIS	2015
	ELENI TSAPRAZI	2014
	CHRISTOS TSERTSENES	2013
3rd place:	ACHILLEAS PALASKOS	2014



NATIONAL CHEMISTRY COMPETITION

(organized by the Hellenic Chemistry Society)

1st place:	PANAGIOTIS KALMOUKOS	2012
3rd place:	DANAE GRAMMATIKOPOULOU	2005



NATIONAL COMPETITION IN GREEK LANGUAGE AND SPELLING

1st place:	IOANNIS KOTSAMPASIS	2011
2nd place:	ANASTASIOS GERONTOPOULOS	2015
3rd place:	VASILIKI PRASINI	2010

NATIONAL CLASSICS COMPETITION IN ANCIENT GREEK

1st place:	VASILIKI KAPSALI	1998
2nd place:	MICHAEL MOUTSELOS	2003



NATIONAL LITERARY COMPETITION IN NOVEL WRITING

(organized by the HELLENIC AUTHORS SOCIETY)

3rd place:	NIKOLETA CHRISTINA MELINA BAKOLA	2013
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NATIONAL FRENCH LANGUAGE STUDENT COMPETITION “LA GRECE VOUS INVITE”

1st place: DESPOINA GIANNOULIDOU 2014

NATIONAL LITERARY COMPETITION IN NOVEL-POETRY WRITING «GRIGORIOS PENTZIKIS»

(organized by the HELLENIC AUTHORS SOCIETY)

2nd place : SOFRONIS ZAFEIRIADIS 2015



NATIONAL THEATRE COMPETITION

2nd place NATIONALLY 2002, 2001

3rd place NATIONALLY 2005

VIDEO PRODUCTION COMPETITION «THE HOLOCAUST AND THE GREEK JEWS»

DISTINCTION 2015



NATIONAL MUSIC COMPETITION

ORCHESTRA

2nd place NATIONALLY 2004, 2001, 1998

3rd place NATIONALLY 2003, 1996



NATIONAL STUDENT ART COMPETITION

THEATRE

1st place 2015

MUSIC

1st place 2015

VIDEO PRODUCTION

2nd place 2015

POETRY

2nd place 2015

3rd place 2015



NATIONAL DRAWING COMPETITION

(organized by the Ministry of Education)

1st place NATIONALLY: LAURA LUCAS 2008

CH. ZOMPA-KALOGLOU 2010

NATIONAL DRAWING COMPETITION

(organized by the USA Consulate)

HONORABLE MENTION: VASILIOS HAIDAS 2008

NATIONAL DRAWING COMPETITION

(under the auspices of the Greek and Cypriot Ministries of Education)

2nd place: TANIA DAVID 2013

ERATO FESSATIDOU 2012



DEBATE/PUBLIC SPEAKING & DRAMATIC PRESENTATION OF LITERATURE IN ENGLISH

FORENSICS

1st place 2007, 2004, 2003, 2001, 1996

2nd place 2002



3rd place

2015, 2005

FIRST AMONG EQUALS

ORIGINAL ORATORY:

NIKOLAOS MOSCHOS

FINALISTS

DUET ACTING -DRAMATIC:

T. FESATIDOU, F. PENTOUSI
S. ZAFEIRIADIS, A. SOTIROGLOU

ORAL INTERPRETATION OF LITERATURE-COMIC:

S. ZAFEIRIADIS

ORIGINAL ORATORY:

N. MOSCHOS, S. ZAFEIRIADIS

HONORABLE MENTION

DUET ACTING-DRAMATIC:

K. ATHANASOPOULOS, F. SYTILIDIS

DUET ACTING-COMIC:

E. KOLYMPIANAKI, V. TRIANTAFYLLOY

ORAL INTERPRETATION OF LITERATURE-DRAMATIC:

E. TSIORBATZI

IMPROMPTU SPEAKING:

S. ZAFEIRIADIS, Y. ZEVGARIDOU

ORIGINAL ORATORY:

K. ATHANASOPOULOS



GREEK YOUTH PARLIAMENT

NIKOLETA CHRISTINA MELINA BAKOLA

2014

DESPOINA GIANNOU

2013

ELEFThERIOS MASTORIS

2010

IOANNIS GEORGOULAS, PASCHALIS TOSKAS

2009



DEBATE AND PUBLIC SPEAKING SCHOLASTIC COMPETITION IN GREEK

DEBATE

2nd place: SOFRONIS ZAFEIRIADIS

2015

NIKOLETA CHRISTINA MELINA BAKOLA

2015

EVAGELIA KASSAGIANI

2015

ORATORY

1st place: SABINA DIGKTSI

2015

IMPROMPTU

1st place: NIKOLETA CHRISTINA MELINA BAKOLA

2015

NATIONAL DEBATE AND PUBLIC SPEAKING COMPETITION

(co-ordinated by the Ministry of Education)

1st place

2006

2nd place

2010, 2009, 2004

BEST SPEAKERS

1st place: VASILIKI KATSAROU

2007

1st place: TASOS GOGAKOS

2006

3rd place: PASCHALIS TOSKAS

2009

3rd place: VASILIKI KATSAROU

2006



CONSEIL DES JEUNES CITOYENS

DEBATE AND PUBLIC SPEAKING SCHOLASTIC COMPETITION IN FRENCH

1st place: EIRINI KARAVASILI

2015

FINALISTS

IMPROMPTU SPEAKING: M. MERTZIMEKI, I. PILIANIDIS

2015

WORLD CHAMPIONS

1st place **1999** **ISRAEL**

2nd place **2005** **POLAND**

3rd place **2009** **TURKEY**

NATIONALLY

1st place 2013 | 2009 | 2006
2005 | 2000 | 1999

2nd place 2008 | 2007 | 2001 | 1996

3rd place 2015 | 2014 | 2012

JUNE 2015

Flames

 **MANDOULIDES**
EDUCATORS SINCE 1978

DAY CARE CENTER - KINDERGARTEN - ELEMENTARY

6th Klm Charilaou - Thermis, P.C. 57001, Thermi Thessaloniki, P.O. BOX 60151, Tel: +30 2310 473813, Fax: +30 2310 472001

Email: kindergarten@mandoulides.edu.gr, primary@mandoulides.edu.gr

JUNIOR - SENIOR HIGH SCHOOLS

Highway Thessalonikis - N. Moudanion, P.C. 57001, Thermi Thessaloniki, P.O. BOX 60151, Tel: +30 2310 474024, Fax: +30 2310 474086

Email: secondary@mandoulides.edu.gr