

Educational Association Children's Library Publishing: the Case of Fairy Tales

Alexia Orfanou

Laboratory Teaching Staff

School of Education, Faculty of Primary Education, National and Kapodistrian University of Athens, Athens, Greece

Abstract

The purpose of this study is to highlight aspects of the publishing activity of the Educational Association founded in Athens in 1910. The main aims of the Association were the educational reform and the diffusion of the *vernacular language* form of Greek, the demotic, in education. From 1913 to 1919, the numbered book series Educational Association Children's Library published fairy tales in the demotic language in three books. Members of the Association *worked* for the fairy tales: the authors Penelope Delta and Julia Dragoumi, both specialized in juvenile literature and the educator Alexander Delmouzos as a translator. The fairy tales, written or translated by the members of the Association named above, were for specific age groups of children and covered the entire spectrum from the very young children to the older. This article evaluates the role of fairy tales in the Educational Association's aims. In that context, fairy tales were of paramount importance both as a literary text for the spread of the demotic language and as a pedagogical tool.

Keywords: Demotic language in education, "Children's Library of the Educational Association", Fairy tales

Introduction

The purpose of this study is to highlight aspects of the publishing activity of the *Educational Association*¹ (1910-1927). Especially, the publication of fairy tales by the *Educational Association Children's Library*, in order to evaluate their contribution to the main aims of *Educational Association*: educational reform and spread of demotic language in education. This research is based on the reviewing of relevant literature², the historical hermeneutic approach³ and the thematic analysis of text⁴.

During the years 1899-1900, the doctor Photis Photiadis (1849-1936) published six letters, in favor of the demotic language in the newspaper *Tachydromos*⁵ of Istanbul⁶, as a response to an article of *Tachydromos* against Alexandra Papadopoulou (1867-1906)⁷. The young teacher from Istanbul published a short story in the demotic language entitled *Virtue and Evil*⁸. As a consequence, A. Papadopoulou was excluded from all schools by a decision of the Patriarchal Central Educational Committee.

In 1902, Ph. Photiadis published the book *Our Language Issue and the Educational Regeneration* for the introduction of demotic in education⁹. He adopted a modernist student-centered approach and the personalized learning. He considered "that every educational process should begin with the child, his needs and his potential"¹⁰. It could be argued that his opinions were part of

¹ Ekpaideytikos Omilos.

² Bryman, A. & Burgess, R. (2015). *Business Research Methods* (4th ed.). Oxford: Oxford University Press, pp. 99-126; Bell, J. (1993). *Doing your Research Project, A Guide for First-time Researchers in Education and Social Science* (2nd ed.). Buckingham-Philadelphia: Open University Press.

³ Cohen, L. & Manion, L. (1994). *Research Methods in Education* (4th ed.). London-New York: Routledge.

⁴ Guest, G., MacQueen, K., & Namey, E. (2012). *Applied Thematic Analysis*. Los Angeles: SAGE.

⁵ Tachydromos' means Postman.

⁶ Papakostas, G. (2000). *Photis Photiadis and the "Aderfato of the National Language"*. Athens: Bookstore of Hestia, p. 56.

⁷ Vitti, M. (2008). *History of Modern Greek Literature* (3rd ed.). Athens: Odysseus Publishing, p. 313: The collection of *Greek short stories*, in 1896, includes the short story, which was first published in *Hestia* of a girl from Istanbul, Alexandra Papadopoulou (1867-1906). Her observation is focused on the faces and the traditions of civil society in a mood to reveal their defects.

⁸ See, Tsevik-Baivertian, K. (2012). *The issue of language in Istanbul, Reason and counterpoint to the newspaper Tachydromos (1898-1908)*. Athens: Tsoukatou, pp. 97-283; Papakostas, G. (1980). *The life and work of Alexandra Papadopoulou*. Athens: Greek Literary and Historical Archive.

⁹ Kriaras, E. (1987). *Literati and demoticism*. Athens: Ekdotike Athenon SA, pp. 27-30.

¹⁰ Papakostas, G. (2000). *op. cit.*, p. 56.

"the general cultural criticism expressed by the klassische Reformpädagogik in Germany"¹. He was disappointed when he compared the performance of Greek to foreign schools. He considered that the main reason for the reduced performance of Greek schools was the difference between the teaching and textbook language and the spoken demotic language². The pedagogical ideas of Ph. Photiadis, especially the analysis of the language-educational issue, excited the educators Manolis Triantafyllidis and Alexander Delmouzos and both wanted to travel to Istanbul in order to know him³.

In 1905, Ph. Photiadis secretly founded in Istanbul the *Aderfato*, an association with the main aim, the use of demotic language in education⁴. Ph. Photiadis was headed the *Aderfato*. The members were from the Ottoman Empire, Greece, and all over the Greek diaspora⁵. Among the members were A. Delmouzos, M. Triantafyllidis, and the future prime minister of Greece, Eleftherios Venizelos⁶. The assumption of power by E. Venizelos filled with optimism people who battle for demotic language⁷.

Following the revolution of 1908 in the Ottoman Empire and the constitutional change, the *Aderfato* was legitimized and printed an *Association Statute*, with a *Proclamation* and a *Regulation*⁸. In the *Proclamation* was stated that the *Aderfato* will use every way, newspapers written in the demotic language and educative books for children and the working class.⁹ Newspapers and books were important and constantly developed means of free ideological diffusion. Both gradually acquired a mass character¹⁰. In the western world in the 19th century the reading public touched mass literacy. The new readers were women, children, and the working class¹¹. The *Aderfato* appears to be focusing these new readers. Undoubtedly for both children and the working class, the use of the vernacular language seems promising in the fight against illiteracy.

In the Western world, the demand for school books is gradually beginning to gain a larger share in the book market¹². In 1905, the newspaper *Noumas* published a call for proposals for the writing of a textbook in demotic language¹³. Two years later, in January 1907, the *Aderfato* published in *Noumas* a call for proposals for the writing of books for children 8-11-year-old¹⁴. The call for proposals for primary school textbooks in demotic intended for: a) Greek children who did not attend Greek schools, because they did not exist in the area where they lived, or because they were educated in the house or because they studied in foreign schools. b) As a leisure time books in demotic for the pupils of Greek schools. c) For bilingual children of Greek origin to facilitate the learning of the language. And d) for the future school where the demotic language was expected to be taught¹⁵. Within competitive nationalisms in the multicultural Ottoman Empire¹⁶, we should notice the introduction of demotic in education, as a factor that could facilitate the fight against illiteracy in favor of the spread of the Greek language in the Ottoman Empire.

The call for Proposals, in 1907, did not find a response to aspiring writers. In November 1907, Ph. Photiadis invited Vlastos, Pallis, Psycharis, Delmouzos and Delta for writing language textbooks. These textbooks should be aimed at: a) cultural cultivation, with themes that are in line with the elementary school, such as plants, animals, marine life, fields, mountains, plains and forests; (b) the teaching of history and the cultivation of the Greek nationalism, c) hygiene tips, poems, legends, proverbs, fairy tales¹⁷. In the 19th century, the children's audience quickly passed from the reading for school purposes to the enjoyment of reading. As

¹ Terzis, N. (2010). *Study of the education of Neo-Hellenism, Before the state — Outside the state — In the state*. Thessaloniki: Publishing House of Kyriakidi Brothers SA, p. 283.

² Kriaras, E. (1987). op. cit., p. 30.

³ Papakostas, G. (2000). op. cit, p. 45; Delmouzos, A. (n.d.). *Photis Photiadis and his pedagogical contribution*. Athens: Publishing House N. Alikiotis & Sons, pp. 5-7.

⁴ Papakostas, G. (2000). op. cit, p. 14; See, Tsevik-Baivertian, K. (2012). op. cit.; See, Lambraki, A. & Paganos, D.D. (2003). *Educational demoticism and Kostis Palamas*. Athens: Patakis, pp. 129-168.

⁵ Papakostas, G. (2000). op. cit, pp. 265-275.

⁶ Ibid., pp. 266-267, 273.

⁷ Ibid., p. 20.

⁸ Ibid., p. 73; See, Tsevik-Baivertian, K. (2012). op.cit., pp. 285-286.

⁹ Papakostas, G. (2000). op.cit., p. 74.

¹⁰ Serafeinidou, M. (2005). *Sociology of Mass Media, The role of media in the reproduction of modern capitalism*. Athens: Gutenberg, pp. 128-133.

¹¹ Lyons, M. (2008). *Young Readers of the 19th Century, Women, Children, Workers' Class*. G., Cavallo, & R. Chartier, (Ed.). *History of Reading in the Western World (377-409)*. Athens: Metaxios.

¹² Lyons, M. (2008). op. cit., pp. 388-397.

¹³ Dimaras, A. (1974). *The Reform which was not done, Historical Presentations 1895-1967* (Tom. B). Athens: Hermes, pp. λϛ'-λβ'; Psycharis, I, Pallis, A., & Eftaliotis, A. (1906). The competition of *Noumas*, 'Romaic' textbooks, The Commission's Judgment. *Noumas*, 4(197), 2-5.

¹⁴ Papakostas, G. (2000). op. cit, p. 78.

¹⁵ Photiadis, Ph. (1907). Call for proposals for language textbooks. *Noumas*, 5(232), 1.

¹⁶ See Iliadou-Tachou, S., & Orfanou, A. (2014). *Acculturation as a Process of National Homogenization: Case Study in Western Macedonia (1912-1936)*. 11th International Conference for the History Educators International Research Network (HEIRNET). Retrieved 2019, January 10, from <https://www.academia.edu/37768911/>

¹⁷ Papakostas, G. (2000). op. cit, pp. 79-82.

part of this development of the book market, more and more dynamic forms of children's literature, such as fairy tales, appeared¹.

The fairy tales were considered by Aderfato to be suitable for the language textbooks that would be written on his behalf. At the same time, members of the *Aderfato* published systematically fairy tales in the political, social and literary newspaper of Athens *O Noumas*. For example: a) In 1904, Alexander Pallis translated *The Ugly Duckling, from the Fairy tales of Andersen*². b) Rigas Golfi, published in 1906 *Traditions and Tales, The Snow*³. His name was a literary pseudonym of the lawyer K. Dimitriadis, appointed as a paid corrector of *Noumas*⁴. He is mentioned as a lawyer residing in Athens in the list of members of the *Educational Association*⁵. c) Nikolaos Giannios, editor-in-chief of the newspaper *People of Aderfato*⁶. In 1906, he published the *Fairy Tale, The Old Man, Life, and Death*.⁷ As a journalist, he is mentioned in the list of members of the *Educational Association*⁸. d) Eurydice Michailidis-Emmanuel was a member of the *Aderfato*⁹, as did his brother, Argyris Eftaliotis. She published, from 1905 until 1907, a collection of folktales containing seventeen fairy tales from her place of origin and residence, Molyvos of Lesbos. Initially, the *Fairy tales of Molyvos* were anonymous and only the last four were published with her name¹⁰. e) Georgios Skopelitis, from Samos, is mentioned as a merchant, resident of Madagascar, on the list of the members of A. Fotiadis' *Aderfato*. In the period 1907-1910, he published nine fairy tales from Madagascar. He was also a member of the *Educational Association*, where is mentioned as a merchant in Analalava, Madagascar¹¹.

This systematic publication of fairy tales may have to be evaluated as a part of a general effort of the *Aderfato* to spread the demotic language. This is also suggested by the publication of fairy tales in *Noumas*, a popular newspaper for the spread of the demotic language. It is important to notice that the *Aderfato* became a major financier and supporter of *Noumas* about the period 1906-1908¹², and then acquired his own newspaper *People*, in November 1908¹³.

1. The "Educational Association Children's Library"

The demand for education for all, in a circle of Greeks studying in Germany, at the beginning of the 20th century, including A. Delmouzos (1880-1956), D. Glinos (1882-1943) and M. Triantafyllidis (1883-1959), took the form of an attempt to systematically enforce education with the formation of a new type of elementary school in the standards of the *klassische Reformpädagogik*, where the demotic language will be taught¹⁴. The first attempt to apply in practice the demotic language took place in Volos, in 1908, with the foundation of the *Girls' School*, which was run by A. Delmouzos¹⁵.

The *Educational Association*, founded in Athens in August 1910,¹⁶ was closely related to the *Aderfato* founded in Istanbul. Especially, the reasons for the establishment of both associations have many common points and the aspirations and the aims of the *Aderfato* were largely implemented by the *Educational Association*. In the foundation of the *Association*, many active members of the *Aderfato* took part, among them and prominent members e.g. the president of the *Aderfato*, Photis Photiadis¹⁷.

¹ Lyons, M. (2008). op. cit., pp. 388-397.

² Pallis, A. (1904). *The Ugly Duckling, From Andersen's Tales*. *Noumas*, 2(104), 2-6.

³ Golfi, P. (1906). *Traditions and Fairy Tales, The Snow*. *Noumas*, 4(210), 5.

⁴ Papakostas, G. (2000). op. cit, p. 91.

⁵ Ibid., p. 267.

⁶ Papakostas, G. (2000). op. cit, pp. 102, 112-113.

⁷ Giannios, N. (1906). *Fairy Tale, Old Man, Life and Death*. *Noumas*, 4(222), 8-9.

⁸ Dimaras, A. (1994). *Educational Association, Members list 1910-1927, Composition-Description-Estimations*. Athens: Society of Studies of Modern Greek Culture and General Education, Moraitis School, p. 97.

⁹ Papakostas, G. (2000). op. cit, p. 267.

¹⁰ Emmanuel, E. I. (1906). In the paddock of uncle George. *Noumas*, 4(215), 6-7; Emmanuel, E. I. (1906). Letters of the village. *Noumas*, 4(226), 8-9; Emmanuel, E. I. (1907a). Fairy tales of Molivos [The evil stepmother]. *Noumas*, 5(228), 6-8; Emmanuel, E. I. (1907b). Tales of Molivos [The Queen's only son]. *Noumas*, 5(230), 1-2; Emmanuel, E. I. (1907c). Stories of Molivos [The Two Neighbors]. *Noumas*, 5(232), 7-8; Emmanuel, E. I. (1907d). True Fairy Tale. *Noumas*, 5(247), 2-3; Emmanuel, E. I. (1907e). Fairy tales of Molivos [The two sisters]. *Noumas*, 5(251), 4-5; Emmanuel, E. I. (1908). The mother of the stolen girl. *Noumas*, 6(285), 7-8.

¹¹ Orfanou, A. (2016). *Fairy tales from Madagascar*. Athens: Apopeira, pp. 159-180, 189-225.

¹² Papakostas, G. (2000). op. cit, pp. 88-94.

¹³ Ibid., pp. 94-113; Tsevik-Baivertian, K. (2012). op. cit., pp. 284-298.

¹⁴ Papadaki, L. (2007). *Brief History of Greek Education, From Enlightenment in World War II*. Thessaloniki: Vania Publications / Istor Series, p. 89; Pyrgiotakis, G. (n.d.). *Die klassische Reformpädagogik in Griechenland am Beispiel der fünf griechischen Pädagogen Alexander Delmouzos, Michael Papamavros, Miltos Kountouras, Nikolaos Kastanos und Emmanouel Sarris*, 1-17. Retrieved 2017, 1 May, from <http://wiki.ews.uni-heidelberg.de/feldevaulation09/reformpaedagogik.pdf>; Pyrgiotakis, G. (2007). *Pedagogy of the New School, A systematic examination of pedagogical ideas from Herbart to "Classical Reformation Pedagogy"*. Athens: Gregoris Publishers; Iliadou-Tachou, S., & Orfanou, A. (2017). *The teacher Emmanuel G. Sarris (1899-1977) and his contribution to the Greek education*. Athens: Ocelotos.

¹⁵ Papadaki, L. (2007). op.cit., p. 90.

¹⁶ Dimaras, A. (1994). op.cit., p. 97; An introduction, the work of the Educational Association (1916). *Bulletin of the Educational Association*, vol. 5, 1-10.

¹⁷ Tsevik-Baivertian, K. (2012). op.cit., pp. 285, 297; Papakostas, G. (2000), op.cit., pp. 16, 109.

Almost the 8.2% of the members of the *Educational Association* participated in the *Aderfato*¹.

Among the three protagonists of the *Educational Association*, A. Delmouzos expressed the pedagogical, D. Glinos the social and M. Triantafyllidis the linguistic character of the movement for the introduction of the demotic language in education². The *Educational Association* gathered "liberal intellectuals"³ and faced reactions that were mainly related to the language issue⁴. In 1911, the *Volos Girls' School* was suspended due to complaints against A. Delmouzos⁵.

At the same time, with the aim of enlightening the public opinion, the *Educational Association* set up the *Enlightening Library* for the publication of various studies⁶, the *Scientific Library*, and lastly the *Literature Library*⁷. As stated in the *Bulletin of the Educational Association*, the *Association* had the task of "preparing the various children's books and the textbooks to be used by the Greek pupil at school and at home"⁸. For this reason a *Children's Library* also functioned and there were plans for a *School Library* with textbooks only for school.

Delmouzos in a letter to P. Delta, in June 1911, points out that "the work of the *Educational Association* will be in order next winter, when we will establish a *Children's Library*"⁹. However, the *Educational Association* managed to establish the *Children's Library* only at the end of 1913. The *Bulletin of the Educational Association* refers: "This work was done according to the funds and the books that were available each time, and not so much according to a broader program, that requires more money and variety in the books for selection. However, the success of these books (not business success, but mostly moral) began to appear, if we judge from the favorable judgments we read last month in the whole Athenian press. After the war against the *Association*, that took place a few years ago, it is a significant victory that our first books for children changed public opinion. It was written in the conservative leaflet *Athens* that demotic is the correct 'children's language'. Indeed, if this is recognized today, and we respect our language, half the win is won. The child freely educated in his own language tomorrow will decide on the language for all life circumstances. A *Children's Library* will be a supplement to the school, and we also need a *School Library* with a series of books for the school, first among them the alphabet's textbook."¹⁰

In 1913, it was announced that the books of the *Children's Library Educational Association*: "They will be used by our children at home, as a supplement to the education given to them by the school, but they will also have their place in the national school"¹¹. The *Bulletin of the Educational Association* mentions for the *Children's Library*: "These books were printed with all possible care, according to their sacred purpose. With a similar shape, as small as possible in size and with a colored cover, in order to be spread as much as possible in the student world and be readable by every Greek child"¹².

At the end of 1913, the *Children's Educational Association Library* publishes four books: a) the number 1, the *Great Years* by Yannis Vlachogiannis¹³ "with stories of the Greek national revolution and the powerful characters who worked to liberate the nation, written by the well-known history-writer"¹⁴. "Most stories in the book were scattered in various newspapers and magazines"¹⁵ and the *Educational Association* collected them in the published book. b) The number 2, the book *For the Homeland* of P. Delta¹⁶. "It is a lesson learned from our great Byzantine era by the same collaborator of the *Bulletin of the Educational Association*, who wrote the other brilliant book *In the Time of the Bulgaraktonou*. In the cheap edition of books for Greek children, everyone will be able to buy the book *For the Homeland*"¹⁷. It is a "cheaper, popular version" of the book¹⁸. c) The number 3, the

¹ Dimaras, A. (1994). op.cit., p. 174.

² Dimaras, A. (2013). *History of Neohellenic Education, The "interrupted jump", Trends and Resistances in Greek Education 1833-2000*. Athens: Metachmio, p. 129.

³ Mpouzakis, S. (2006). *Modern Greek Education (1821-1998)* (ed. 5th). Athens: Gutenberg, pp. 74-75.

⁴ Dimaras, A. (1974). op.cit., pp. λϵ -λϚ.

⁵ Dimaras, A. (1974). op.cit., pp. λθ'.

⁶ An introduction, the work of the Educational Association (1916). *Bulletin of the Educational Association*, vol. 5, 3.

⁷ Ibid., p. 6.

⁸ Ibid., p. 1.

⁹ Lefkoparidis, X. (Ed.). (1997). *Correspondence of P. S. Delta 1906-1940* (2nd ed.). Athens: Bookstore of Hestia, 238.

¹⁰ An introduction, the work of the Educational Association (1916). op.cit., 3-4.

¹¹ An introduction, the work of the Educational Association (1913). *Bulletin of the Educational Association*, vol. 3, 335.

¹² Ibid., p. 335.

¹³ Vlachogiannis, G. (1913). *Great years, For children aged 13 and over, Educational Association Library, No. 1, Books for Greek Children*. Athens: Printing House Hestia.

¹⁴ An introduction, the work of the Educational Association (1913). op.cit., 335-336.

¹⁵ Ibid., p. 336.

¹⁶ Delta, P. (1913). *For the homeland, Educational Association Library, No 2, Books for Greek Children* (2nd ed.). Athens.

¹⁷ An introduction, the work of the Educational Association (1913). op.cit., 336.

¹⁸ Ibid., p. 336.

book *From my village* by Adam (Adamidis)¹: "The Epirus short stories *From My Village* describe the village's simple and beautiful life by giving us popular psychology and philosophy with a few words and a lot of observation"². Adam's short stories have also been published, almost all, in the last volumes of *Diaplasis*³. The *Educational Association* collected them in order to publish them in a book: the fact that they had been issued again "did not enough reason to be excluded from the *Educational Association Children's Library*, since we considered their material suitable for children. A choice was made in the short stories of Vlachogiannis and Adam. Especially, in the Adam's stories, significant changes to the content were made, according to the purpose of the book; and from the support they will find, will be determined if our library will be enriched quickly and with other such books, original ones"⁴. d) The number 4 circulated in 1913, is the tale of Karl Ewald *The Corals*, translated by A. Delmouzos⁵. It is the first book that is not reprinted.

In 1913, the *Educational Association* published, a reprint from the *Bulletin of the Educational Association*, in a sixteen-leaflet, brochure with the title *Three Year Teacher, how I saw the kids* by A. Delmouzos, where he gives his own version of the affair of the *Girls' School* of Volos⁶. At the same time, independently of the publishing activity of the *Educational Association*, in 1914, P. Nirvanas, a member of the *Educational Association*,⁷ published in the demotic language⁸ within the "Literature Library of Fexi" a collection of short stories for young people entitled *The Shepherd with the Pearls and Other Small Stories*⁹. In 1914, the lawsuit for the Volos *Girls' School* in Nafplio Court of Appeals took place where, in the indictment, the movement for the spread of demotic language in education was purposely identified with socialism, anarchy and atheism. However, in March 1915, the court issued a final discharge order¹⁰. In the period 1913-1915, the reforming work of the Ministry of Education established new textbooks with a simplified language form and a new elementary school program¹¹. The same time the *Educational Association Children's Library* continues the publications. In 1915, he reissued the number 4, Karl Ewald's fairy tale *The Corals*, along with four more fairy tales by the same author, translated by A. Delmouzos with the new title *Fairy Tales*¹². The same year P. Delta published the book *Fairy tales and others* within the *Educational Association Children's Library*¹³.

In 1916, E. Venizelos formed a revolutionary government in Thessaloniki with the support of the Entente. In 1916, the allies were disembarked in Piraeus and Athens¹⁴. The educational program of the revolutionary government included the setting up of an *Education Committee* by D. Glinos, A. Delmouzos and M. Triantafyllidis for the writing of elementary school textbooks. A few months later, the *Educational Association* signed a private agreement that commissioned the three above educators the execution of its program and its publishing activities¹⁵. In 1917, the king was required to leave the country. His successor was his second son, Alexander. Then Venizelos became prime minister of united Greece¹⁶. The *School Library of the Educational Association* was starting with the alphabet textbook. However, the contest they had announced did not give anything that deserves. The second plan, to prepare the alphabet textbook by the *Association* itself, took place a little later by the state which circulated the new textbooks¹⁷.

¹ Adamidis, A. (1913). *From my village, Educational Association Library, number 3, Books for Greek children*. Athens: Hestia.

² An introduction, the work of the Educational Association (1913). op.cit., 336.

³ Ibid., p. 336.

⁴ Ibid., p. 336.

⁵ Ewald, K. (1913). *The Corals, For children 8 years old and above, Educational Association Library, No 4, Books for Greek Children*. Translation: A. Delmouzos. Athens: Printing House Hestia.

⁶ Delmouzos, A. (1913). *Three year teacher, how I saw the kids, Educational Association Library*. Athens: Printing House Hestia.

⁷ Kriaras, E. (1987). op.cit., p. 34; Alevizos, A. (1979). *New illustrated biographies' guide of modern Greeks writers*. Athens: DYROS, p. 790: P. Nirvanas was born in 1866 in Marianoypoli of Ukraine where his family lived. He died in 1937 in Athens. He completed high school in Piraeus and studied medicine at the University of Athens. He joined the Navy as a doctor in 1890 until 1922; Dimaras, A. (1994). op.cit., p. 85: his name was Petros Apostolidis. But it was mostly known with the artistic pseudonym Paul Nirvanas; Nirvanas, P., & Zisis, D. (1947). *Greek children, Language textbook for 3rd grade of the elementary school*. In Athens: Agency Publications Books, pp. γ'-β': P. Nirvanas in 1922 resigned from the Navy and devoted himself to journalism and writing. In 1928, he was a member of the Academy of Athens. In the dictatorship of Metaxas the language textbook for 3rd grade of elementary school "Greek children" of P. Nirvanas and of the educator D. Zissi took first prize and was distributed in schools. In 1937, he was taught for the first time in primary schools.

⁸ Alevizos, A. (1979). op. cit., p. 790.

⁹ Ibid, p. 791; Nirvanas, P. (1914). *The Shepherdess with the pearls and other short stories*. In Athens: George Fexi Publishing House, Literary Fexi Library.

¹⁰ Papadaki, L. (2007). op.cit., p. 91.

¹¹ Dimaras, A. (1974). op.cit., p. λθ'.

¹² Ewald, K. (1915). *Fairy tales, For children 8 years old and above, Educational Association Library, No 4, Books for Greek Children*. Translation: A. Delmouzos. Athens: Printing House Hestia.

¹³ Delta, P. (1915). *Fairy tales and others, For children 12 years old and above, Educational Association Library. 5, Books for Children*. Athens: Printing House Hestia.

¹⁴ Clogg, R. (2002). A brief history of Greece, 1770-2000 (2nd ed.). Athens: Katoptro, pp. 115-121.

¹⁵ Papadaki, L. (2007). op.cit., p. 99.

¹⁶ Clogg, R. (2002). op.cit., pp. 115-121.

¹⁷ An introduction, M. Triantafyllidis, Ten years (1921). *Bulletin of the Educational Association*, vol. 9, 9.

The educational reform of 1917 followed, focusing mainly on the promotion of educational primary schooling and the textbooks¹. The period 1917-1920, the linguistic and educational reform of the Prime Minister E. Venizelos was done with the cooperation of M. Triantafyllidis, A. Delmouzos and D. Glinos, the leaders of the *Educational Association*. An effort was made to create a single grammar of the demotic language in elementary school. The aim of the reform was the use of demotic language in the primary school's language textbooks. The three leaders of the Linguistic and Educational Reform occupied formal government positions. They had an overall oversight of the educational reform measures and led the *Educational Association*². They collaborated with distinguished writers such as: Andreas Karkavitsas (1865-1922) member of the Aderfato³ and the *Educational Association*⁴, Zacharias Papantoniou (1877-1940), Grigorios Xenopoulos (1867-1951) member of the Aderfato⁵ and Paul Nirvanas (1866-1937)⁶ a member of the *Educational Association*. P. Nirvanas participated in the writing of at least twelve school books⁷. In the period 1917-1920, he took part in the Editorial Committee of the language textbook *Alphabetario*, known mainly as *The Alphabet with the Sun*⁸ and the State Editorial Committee of the language textbook *The High Mountains*⁹.

The Editorial Board of Part I of *The Alphabet with the Sun* (first edition 1919) consisted of A. Delmouzos, P. Nirvanas, Z. Papantoniou, D. Andreadis, M. Triantafyllidis and K. Maleas, the illustrator¹⁰. From the committee Demosthenes Andreadis (1869-1952) Inspector of Primary Education¹¹ and Konstantinos Maleas (1879-1928) painter¹² belonged as well to the members of the *Educational Association*. *The Alphabet with the Sun* after the election defeat of E. Venizelos temporarily removed and in 1928, it was reused after the victory of E. Venizelos in the elections¹³. It was then followed by the second part *The Alphabet with the Sun* (1929), which included the folktale *The twelve months* in the text entitled §20. *Grandmother Started the Fairy tale*¹⁴. In the first edition of the textbook *The High Mountains* (1918) of Zacharia Papantoniou for the 3rd grade of the Primary School, the State Committee was similarly formed by A. Delmouzos, P. Nirvanas, G. Papantoniou, D. Andreadis, M. Triantafyllidis¹⁵.

In the period 1917-1919, circulated at least ten language textbooks based on the grammar of M. Triantafyllidis for the demotic language. Contrary to the previous legislative framework, the authors' freedom of content of textbooks was institutionalized. The state monopoly of textbooks was abolished, the use of unlimited number of readers for an indefinite period was allowed, provision was made for the use of approved auxiliary books in the last two grades of the primary school¹⁶. At the same time, in 1917, the *Children's Library of Educational Association* published the number 6, the book taken from Greek mythology *Stories of the Old Age, Perseas. Persephone* in translation and adaptation of Lili (Aimilia) Zarifi. She tells two stories from the Greek mythology, those of Perseus, the son of Danae and Zeus, and of Persephone, the daughter of goddess Demeter¹⁷. The book was intended "for young children". In 1919, the number 7 was the book *All Together* by Julia Dragoumi¹⁸. And the number 8 was the collection of fairy tales and short stories by J. Dragoumi titled *The Bored Frog and Other Stories*¹⁹.

In August 1920, the Treaty of Sèvres was signed, followed the death of King Alexander, the election defeat of E. Venizelos and

¹ Dimaras, A. (1974). op.cit., p. μ'.

² Papadaki, L. (2007). op.cit., p. 100.

³ Papakostas, G. (2000). op. cit, p. 268: resident of Athens and author.

⁴ Dimaras, A. (1994). op.cit., p. 122: doctor in the Navy and author.

⁵ Papakostas, G. (2000). op. cit., p. 270.

⁶ Alevizos, A. (1979). op.cit., p. 790: Along with his military career, he dealt with journalism and successfully cultivated all kinds of literature. His first articles were published in newspapers of Pireus. She wrote poems. The theater mainly dealt with the three-year period 1907-1909. With the critique and the study of literature he dealt mainly with the first decade of the 20th century and with the prose mainly in the 1920s and 1930s; Vitti, M. (2008). op.cit., p. 318: Translated Nietzsche into the monthly magazine *Art* that is written almost in its entirety in the municipal language and was published for one year between 1898 and 1899 by the poet, prose writer and critic Konstantinos Chatzopoulos.

⁷ Nirvanas, P. (1929). *For the homeland*. Athens: Ed. Dimitrakou; Nirvana, P. (1929a). Selective pages, Language textbook for 5th grade in the purist language. Athens: Ed. Dimitrakou et al.

⁸ Dimaras, A. (1994). op. cit., p. 85.

⁹ Papantoniou, Z. (1929). *The High Mountains, Language textbook for 3rd grade* (4th Edition). Athens: Publishing House Dimitrakos.

¹⁰ Andreadis, D., Delmouzos, A., Nirvanas, P., Papantoniou, Z., Triantafyllidis, M., & Maleas, K. (1935). Language textbook, Part A' & B' (Ed. 16th). Athens: Publishing House Dimitrakos.

¹¹ Dimaras, A. (1994). op. cit., p. 82.

¹² Dimaras, A. (1994). op. cit., p. 135.

¹³ Andreadis, D., Delmouzos, A., Nirvanas, P., Papantoniou, Z., Triantafyllidis, M., & Maleas, K. (1935). op.cit., pp. γ'-ζ'.

¹⁴ Andreadis, D., Delmouzos, A., Nirvanas, P., Papantoniou, Z., Triantafyllidis, M., & Maleas, K. (1935). op.cit., pp. 110-120.

¹⁵ Papantoniou, Z. (1929). op.cit.

¹⁶ Papadaki, L. (2007). op.cit., p. 100.

¹⁷ Zarifi, L. A. (Adaptation from English) (1917). *Stories of old times, Perseus, Persephone*. Athens: Printing House Hestia; Perseas see Kakridis, D. I. (1986). *Greek Mythology, The Gods*. Athens: Publishing Athens SA, pp. 181-188; Persephone see Kakridis, D. I. (1986). op.cit., pp. 130-139.

¹⁸ Dragoumi, J. (1919). *All together, Educational Association Library, No. 7, Books for Greek Children*. Athens: Printing House Hestia.

¹⁹ Dragoumi, J. (1919a). *The bored frog and other stories, Educational Association Library, No 8, Books for Greek Children*. Athens: Printing House Hestia.

the return of King Constantine by a false referendum¹. The educational reform program of the government of E. Venizelos was not accomplished². The textbooks of the 1917-1920 period were judged incompetent by a Special Committee, and then the Parliament decided to abolish them³. At the same time, D. Glinos and A. Delmouzos attempted to intensify the activation of the *Educational Association*⁴. The 1921, the *Bulletin of the Educational Association* was dedicated to the recently murdered Ion Dragoumis, one of the protagonists of the idea of the demotic language and the *Educational Association*. During the ten years' presence of the *Association*, the *Children's Educational Association Library* published eight books⁵.

In 1927, A. Delmouzos left the *Educational Association*⁶, which was dissolved after 17 years of concerted efforts to reshape the educational reform of Greece. As part of the *Educational Association*, a well-founded bourgeois-democratic education was articulated and pedagogical choices were justified by scientific and social criteria⁷.

2. The fairy tales of the "Educational Association Children's Library"

The fairy tales of the Children's Library of the *Educational Association* were intended for three different age groups: the young children, the children from 8 years of age and above and the children from 12 years of age and over. Especially, the fairy tales "for children from 8 years of age" and "for children from 12 years of age" were published in the period 1913-1915 and the fairy tales for young children later, in 1919.

In particular, the fairy tales were published by the *Educational Association Children's Library*.

For young children: The book of J. Dragoumi *The Bored Frog and Other Stories* includes fairy tales and short stories (1919)⁸.

For children aged 8 and above: Karl Ewald's *Fairy tales* (1915) include 5 fairy tales on A. Delmouzo's translation⁹.

For children aged 12 and above: The book *Fairy tales and Others* (1915) of P. Delta includes short stories and four fairy tales, original works by the author¹⁰.

2.1. "The Corals" (1913) and "Fairy Tales" (1915) by Karl Ewald (1856-1908)

Delmouzos started the translation of the Danish fairy tales several years before their publication. On November 1909, M. Triantaphyllides wrote from Zurich to P. Delta about the fairy tales translated by A. Delmouzos: "Two fairy tales of him, I read, are from the Danish originals, for young children, *The Sun and the Moon*, etc."¹¹

In 1913, during the victorious Balkan Wars in Greece¹², the Children's Library, with the number 4, published the fairy tale of Karl Ewald *The Corals* translated by A. Delmouzos. The fairy tale *The Corals* presents the life in the sea, marine life physiology and the creation of a coral island with the cooperation of many coral generations¹³.

During World War I¹⁴, in 1915, followed the publication of the book *The Fairy Tales* within the *Educational Association Children's Library*. The *Fairy tales* also bear the number 4 and include *The Corals* and four other fairy tales. That is to say, five fairy tales by Karl Ewald, all translated by A. Delmouzos.

The first fairy tale, *The Earth and the Comet*, presents astronomical knowledge, in an entertaining and understandable way adapted to childhood. It shows how the planets travel in the universe and how accurately, they make their space travel, the earth around the sun and the moon around the earth. The second fairy tale is *The Corals*. The third fairy tale, *The Worm and the stork*, presents the unexpected friendship between a worm and a stork and the difficulties of their friendship, as the stork is often

¹ Clogg, R. (2002). op.cit., pp. 115-121.

² Kriaras, E. (1987). op.cit., p. 34.

³ Dimaras, A. (1974). op. cit., p. μα'.

⁴ Papadaki, L. (2007). op.cit., p. 101.

⁵ An introduction, M. Triantafyllidis, Ten years (1921). op.cit., 9.

⁶ Kontakos, A. (2007). Chronology of Education History. Galatsi: Atrapos, p. 196.

⁷ Mpouzakis, S. (2006). op. cit., p. 74.

⁸ Dragoumi, J. (1919a). op.cit.

⁹ Ewald, K. (1915). op.cit.

¹⁰ Delta, P. (1915). op.cit.

¹¹ Lefkoparidis, X. (Ed.). (1997). op.cit., p. 314; Orfanou, A. (2016). *Fairy tales from Madagascar*. Athens: Apopeira, p. 175.

¹² *History of the Greek Nation* (Tom. 15). (2008). Athens: Ekdotike Athenon.

¹³ Ewald, K. (1913). op.cit.

¹⁴ *History of the Greek Nation* (Tom. 15). (2008). op.cit.

tempted to eat the worm so that it can never be created a climate of trust between them. It also presents the power of many worms that dig all together under a dilapidated house so managed to break down the house and the nest of the stork. The fourth fairy tale, *The cuckoo* tells the little cuckoo' story. It grows in the nest of the orioles, which loved the little cuckoo. But the little cuckoo killed every little oriole born of the two orioles. Finally, the fifth fairy tale, *Four Friends*, presents the paradoxical friendship of a petrochelidono¹, a moth, a mouse and a hedgehog. Their friendship was difficult as the animals wanted to eat each other. As the hedgehog goes to eat the mouse, the petrochelidono threw the hedgehog with the mouse in the water and then ate the moth. At the end only the petrochelidono survived. Through the stories of animals presented in fairy tales, the author gives us information about their physiology and describes nature in the four seasons of the year². It is argued that in K. Ewald's work "wild forests, wind and water, the whole universe, take life [...]. Above all the wrestling, the play of natural forces and the inner harmony of the world clearly stands out."³

The Danish writer of the fairy tales and the Greek translator worked as educators. Karl Ewald was born in 1856 in Bredelykke, near the Gramm of Schleswig. In 1864, when the Germans captured his hometown, he moved to Copenhagen with his family. There he lived and studied philosophy. He worked for one year as a schoolteacher. He attended forestry courses at the Copenhagen Higher Agricultural School. A long-term illness forced him to stop his studies. He worked as a professor at various schools in the Danish capital and in 1880 took over the management of a school. In 1883, he resigned and devoted himself to literature and journalism until he died, in 1908. He published in 1882, in Copenhagen the first volume of his *Fairy tales*, which established his great reputation. The great spread of his work to the public has contributed to the development of school and family education. By order of the Ministry of Education in Denmark, many of his fairy tales have been introduced in schools. His books have been translated into England, America, Sweden, the Netherlands, Germany and many other countries. Apart from *fairy tales*, he has also written modern short stories, comedies and historical novels⁴. The translator of fairy tales A. Delmouzos (1880 Amfissa - 1956 Athens) graduated from the University of Athens Philosophical School and studied Psychology and Pedagogy at the Leipzig and Jena universities. He was a keen supporter of the spread of demotic language in education⁵. Prominent Member of the Istanbul's *Aderfato* and the *Educational Association* as we saw above. He was a follower of Labor School (Arbeitschule) and considered that education should be based on contemporary modern Greek reality with the main purpose of shaping people with moral and self-evident character⁶. He believed in a child-centered school tailored to the needs and interests of children that would emphasize emotional education⁷.

2.2. "Fairy Tales and Others" (1915) of Penelope Delta

An innovative author of children's books in demotic language⁸, P. Delta (1874-1941) has been a member of the *Aderfato*⁹ and the *Educational Association* from the prominent¹⁰. P. Delta along with Ion Dragoumis cultivated the calendar as a literary genre. In her diary, she notes:¹¹ "In the garden, our speech is the burning issue of the time, the linguistic. For us, the young followers of the demotic language, the demotic is a common link [...]. We all know each other. We collaborate, we correspond, even without personal acquaintance¹². Within the "Movement for the spread of the demotic in education" a group feeling was developed¹³.

The first followers of the demotic language seem to be concerned with the syntax and the grammar that they should use, as we see from their correspondence. P. Delta on the issue of language seems to work mainly with M. Triantafyllidis. She wrote to A. Delmouzos in January 1910: "If you are not so busy, I will ask you some advice about the linguistic rules. [...] I will send you a symbolic fairy tale before I print, telling me if this time the language is quite good, but you do not have time and the fairy tale is too long. I might send the essays to Mr. Triantafyllidis (who is also mediocre about the language) to tell me what it is good to keep from the rules of katharevousa and what to give up"¹⁴. M. Triantafyllidis wrote on 10 January 1910 from St Morris to P.

¹ *Apus apus*.

² Ewald, K. (1915). op.cit.

³ Ewald, K. (n.d.). *Mother Nature narrates Books for Young People 2*. Adaptation by D. Zissis. Athens: Direction Antigoni Metaxa, pp. 9-10.

⁴ *Ibid.*, pp. 10-11.

⁵ Kontakos, A. (2007). op.cit., p. 196.

⁶ *Ibid.*, p. 196.

⁷ Mpampalis, Th. (2014). From treatment to education. *Zephyri: Diadrasi*, pp. 198-202.

⁸ Vitti, M. (2008). op.cit., p. 360.

⁹ Papakostas, G. (2000). op. cit., p. 267.

¹⁰ Dimaras, A. (1994). op. cit., p. 101.

¹¹ Vitti, M. (2008). op.cit., p. 360.

¹² Delta, P. (2007). *Memories 1940*. Athens: Hermes, p. 114.

¹³ Terzis, N. (2010). op.cit., p. 295.

¹⁴ Lefkoparidis, X. (Ed.). (1997). op.cit., pp. 204-205.

Delta: "Generally the tongue is quite flowing [...] it was not easy. [...] My eyes [...] only a typographical error discovered. Again, I congratulate you of my heart"¹. On July 1910, P. Delta writes to A. Delmouzos: "I send the typed sheets for the new fairy tale to Mr. Triantafyllidis. I hope you received them. The first press sheet is not corrected by the same system; but from then on, it was corrected by Mr. Triantaphyllides"².

The *Fairy tales and Others*, first published in 1915, included short stories and four fairy tales: a) The first titled *As a Fairy tale*, is only a few paragraphs. The steel freezes around the heart of the princess and her heart marbled. b) A similar difficulty with her heart and her feelings also has the princess in the fairy tale *The Heart of the Princess*. In the baptism of the princess, a fairy said, "I will protect her from life and from all regrets. My name is Fate, and I want this daughter never to cry." And then she took the heart of the princess, put it in a box and locked. The last fairy, Zoe gave the princess a key and said that she would be able to regain her heart if she wanted it. The princess decides to go to find her heart locked on a rough mountain in order to know the pain of the life. At the end, she manages to save her kingdom from the danger, marries the prince who loved and offers her help to the poor and the sad³. P. Delta referring to *The Heart of the Princess*, in May 1909, writes to K. Palamas "Writing this narrative [*For the homeland*] and another story book that will be printed together, I read it a little to my children, and according to whether they made judgments, whether the narration was not clear enough, or that it was too short and sharp, I changed it and I adapted it at the level of their mind"⁴. In July 1910, K. Palamas wrote to P. Delta: "Your new fairy tale does not have the freshness and poetry of *The Heart of the Princess*, but it gives birth to another kind of emotion."⁵ P. Delta wrote to A. Eftaliotis in January 1910: "And you and Mr. Palamas, you write to me that you loved *The Heart of the Princess*, and yet that too is an allegorical fairy tale."⁶ Different opinion from K. Palamas expresses M. Triantaphyllidis. In a letter from St Morris on January 10, 1910, to P. Delta, he commented: "It is excellent the book *For the homeland* and it deserves to be part of the *Educational Association Children's Library*. I imagine *The Heart of the Princess* is less important. It is suitable for the older children, and it seems to me a little boring, so to be fascinating and sometimes difficult to understand."⁷ c) The *Three Princesses* narrated the story of the king with the three daughters, Mavromata, Xanthomalousa and Lygeri. The three sisters manage their relationship with their parent family and their emotional relationships, in their own way. The first and the third daughters married while the second, Lygeri decided to stay with her parents. d) *The New Year's fairy tale* presents the parallel stories of two children, a poor and a wealthy, who have the same name of Vassiliis, both die the New Year, the poor and the orphan from cold and hunger and rich in disease⁸.

It is argued that the book *Fairy tales and Others* closes the early writing period of P. Delta. Its theme is between Greek nationality and morality. It is estimated that this work is a delayed Greek version of the European apprenticeship-education novel with a historical and fairy tale character. This kind, in the context of the Greek liberal bourgeois ideology, it is developed in the early 20th century and is marked by the Balkan Wars and World War I, is trying to create a "belief in the potential of new Hellenism"⁹.

2.3. "The bored frog and other stories" (1919) by Julia Dragoumi

Julia Paspatis-Dragoumi (1858-1937) was born in Istanbul. Due to her father's work associated with Rallis businesses, she moved with her family to Liverpool where she lived in her childhood. In 1882, she married Dimitrios Dragoumis and settled in Greece. He lived mainly between Athens and the island of Poros¹⁰. Julia Dragoumi asked to be a member of the *Educational Association* in January 1918¹¹. A year later, in 1919, she published *The Bored Frog and Other Stories*¹² within *Educational Association Children's Library*. The book contains:

- post-narration of Aesop's Fables¹³, such as *The Two Mice* and *The Wolf and the Lamb*, *The Lion and the Sphinx*.

¹ Ibid., p. 318.

² Ibid., p. 217.

³ Delta, P. (1915). op.cit.

⁴ Lefkoparidis, X. (Ed.). (1997). op.cit., p. 22.

⁵ Ibid., p. 33.

⁶ Ibid., p. 131.

⁷ Ibid., p. 318.

⁸ Delta, P. (1915). op.cit.

⁹ Georgiou, Ch. (2010). *The Contribution of New Pedagogical Perspectives and Educational Reforms to the Formation of Children's Book in Greece in the Interwar Period*. (Doctoral Thesis, Aristotle University of Thessaloniki, Pedagogical School of Primary Education). Thessaloniki, p. 295.

¹⁰ Ibid., pp 289-294.

¹¹ Dimaras, A. (1994). op.cit., p. 101.

¹² Dragoumi, J. (1919a). op.cit.

¹³ Georgiou, Ch. (2010). op.cit., p. 292.

- post-narration of classical fairy tales¹ such as *The Three Pinks* of Grimm.
- Folktales like fairy tales *Eat and do not overeat, And the donkey goes riding*.
- Modern original stories such as *The bored Frog and other stories*
- Short stories such as *The last candy, The Tromaras, The Wooden Horse, Please, In the Snow*.

The theme of the collection covers the cognitive content of natural, ecological and social interest² and aims at social moralizing indirectly with the “pedagogical pattern of natural and logical consequences” that avoids direct teaching³.

3. Main issues of the editorial series “Educational Association Children’s Library”

The following thematic analysis was based on the following texts to identify the target themes of the “Children’s Educational Association Library” series: a) In the *Bulletin of the Educational Association: The Educational Association Children’s Library* presented in the *Bulletin of the Educational Association* in 1913⁴. In 1921, the *Bulletin of the Educational Association* according to the ten-year review of the Association reports that it had published eight books of the *Educational Association Children’s Library*⁵. b) The eight books issued by the series. The text titled “Books for Greek children written in their language” that accompanies all the books in the series⁶.

The main themes are the introduction of the demotic language in education, the Greek nationalism and topics related to further educational issues:

Nationalism: A. Dimaras points out that, mainly after the Greek-Turkish war of 1897, nationalism was felt as a result of many manifestations in the education field⁷. The *Bulletin of the Educational Association*, in 1913, writes that the children’s books will be original Greek stories or foreign classical works in translations or adaptations adapted to the children of Greece⁸. It is important to notice that the title of the text that presents to the public the book series *Educational Association Children’s Library* is “Books about Greek children”⁹ and the books draw their inspiration from national life,¹⁰ “from the modern or the past”¹¹. Especially, The diachronic dimension of the Greek nation is served by the *Old Time Stories, Perseus, Persephone* of Lili Zarifi. The Byzantine and the recent national past until the national revolution are served by the book of P. Delta *For the Homeland* and G. Vlachogiannis *Great Years*. Modern Greek folk culture was represented by Adam’s narrative short stories *From my village*¹². The book *All together*, by J. Dragoumi, “culturally, geographically and historically, reflected the new Greek demand, as expressed the programmatic principles of the *Educational Association*”¹³. The fairy tales of the series do not refer to the Greek nationality. Only *The heart of the princess* presents the princess ready to sacrifice in order to save her kingdom and presents as an ideal the love for the homeland¹⁴. This fairy tale was published in a luxurious edition in London with P. Delta’s *For Homeland*¹⁵.

Demotic language in education: It is obvious that it is the subject that dominated issue is the diffusion of the demotic language in education, with political-social extensions¹⁶. Every book of the *Educational Association Children’s Library* is accompanied by the text: “Books for Greek children written in their own language”¹⁷. In 1913, the *Bulletin of the Educational Association* wrote that the *Children’s Library* aimed to publish books for fun, useful, written in the demotic language that were hard to find in the Greek book market¹⁸. In particular, the language guidelines of the *Educational Association Children’s Library* were the following: “In

¹ Ibid., p. 292.

² Ibid., p. 292.

³ Ibid., p. 293.

⁴ An introduction, the work of the Educational Association (1913). op.cit., 334-335.

⁵ An introduction, M. Triantafylidis, Ten years (1921). op.cit., 8-9.

⁶ See, E.g. Ewald, K. (1915). op.cit.

⁷ Dimaras, A. (1974). op.cit., p. κδ’.

⁸ An introduction, the work of the Educational Association (1913). op.cit., 335.

⁹ See, e.g. Ewald, K. (1915). op.cit.

¹⁰ An introduction, the work of the Educational Association (1913). op.cit., 335.

¹¹ An introduction, M. Triantafylidis, Ten years (1921). op.cit., 8-9.

¹² Georgiou, Ch. (2010). op.cit., p. 235.

¹³ Georgiou, Ch. (2010). op.cit., p. 291.

¹⁴ Delta, P. (1915). op.cit.

¹⁵ Delta, PS (n.d.). *For the homeland, The heart of the princess*. London: GC Veloni Printing House.

¹⁶ Dimaras, A. (1974). op.cit., p. κζ’.

¹⁷ See, Ewald, K. (1915). op.cit., p. 85.

¹⁸ An introduction, the work of the Educational Association (1913). op.cit., 334.

terms of language and spelling, uniformity and adaptation to formal school spelling was preferred, because the need was the children's book and the school, to spread one common type of writing¹. This uniformity was needed and easier in books for younger children of eight and ten years old. Books for older children did not dogmatically apply the uniformity to language formulas, but it was not necessary in books for children aged 12 to 15². In this context, we see that even the folktale hosted in the *Educational Association Children's Library* has undergone a language processing in order to serve the need for linguistic uniformity.

Further educational issues promoted:

a) *the reading*: in 1921, the *Bulletin of the Educational Association* states that the aim is to familiarize children with reading books with literary value³ and reports that⁴: "One of the greatest needs was, from the outset, the publication of a series of children's books that would allow young readers to love the book from an earlier age and understand its value"⁵. The *Children's Library* was framed according to her program "with original works or translations and adaptations, all written in the demotic language. Here we had the valuable help of the ladies, Mrs. Delta, Mrs. Dragoumi, Mrs. Zarifi, and we printed eight different books in six years"⁶. The fairy tales of the *Children's Library* have been carefully chosen.

b) *the knowledge*: In 1913, the *Bulletin of the Educational Association* indicated that the *Children's Library* was intended to educate all Greek children. The *Association* considered that the education provided to the children by the Greek school was insufficient in either the historical-philological or the natural world⁷. The review of the *Bulletin of the Educational Association* (1921) points out that the *Children's Library* books draw their theme from the "so neglected natural world"⁸. A. Dimaras also points out the need in education for a shift towards science during that period⁹. The *Fairy tales* of K. Ewald¹⁰ and some fairy tales of the collection *The Bored Frog and Other Stories*, e.g. the fairy tale *The Leaves of the Trees*¹¹ offer knowledge of the natural world.

c) *the spiritual development*: In 1913, the *Bulletin of the Educational Association* stated that the *Children's Library* aimed at educating all Greek children as the *Association* considered that the education provided to children by the Greek school was not sufficient "neither in intellectual development, observation, critical thinking, imagination"¹².

d) *the ethics*: In 1913, the *Bulletin of the Educational Association* indicated that the *Children's Library* was meant to educate all Greek children as the *Association* considered that the education provided to children by the Greek school was not sufficient in ethics¹³. In the case of *All Together* of J. Dragoumi, we could talk about social morality in the context of a bourgeois system of values that prefers team spirit, social contribution and solidarity¹⁴. The fairy tale of K. Ewald *The Corals* projects the work of corals¹⁵. We note that for the translator A. Delmouzos the team work and the cultivation of social virtue was of great importance, but without being at the expense of the individual personality¹⁶. Generally, in the fairy tales of P. Delta and J. Dragoumi we distinguish a "grid of legal and political values that legitimized the establishment of the bourgeois state" an ideological framework similar to that of the new language textbooks¹⁷. An ideological framework consistent with the bourgeois revolutions that shook the Ottoman Empire (1908) and Greece (1909) at the end of the first decade of the 20th century¹⁸.

Discussion

It is noted that one of the basic principles of the movement for the introduction of the demotic language in education was the

¹ Ibid., p. 336.

² Ibid., p. 336.

³ Ibid., p. 335.

⁴ An introduction, M. Triantafylidis, *Ten years* (1921). op.cit., 5-26.

⁵ Ibid., pp. 8-9.

⁶ Ibid., pp. 8-9.

⁷ An introduction, the work of the Educational Association (1913). op.cit., 334.

⁸ An introduction, M. Triantafylidis, *Ten years* (1921). op.cit., 8-9.

⁹ Dimaras, A. (1974). op.cit., p. κθ'.

¹⁰ Ewald, K. (1915). op.cit.

¹¹ Dragoumi, J. (1919a). op.cit.

¹² An introduction, the work of the Educational Association (1913). op.cit., 334.

¹³ Ibid., p. 334.

¹⁴ Georgiou, Ch. (2010). op.cit., p. 290.

¹⁵ Ewald, K. (1915). op.cit.,

¹⁶ Mpampalis, Th. (2014). op.cit., pp. 198-202.

¹⁷ Papadaki, L. (2007). op.cit., p. 100.

¹⁸ *History of the Greek Nation* (Tom. 14). (2000). Athens: Ekdotike Athenon.

belief in the pedagogical value of fairy tales. That is expressed by the publication of the fairy tales in the *Educational Association Children's Library*¹. "The *Educational Association* in his *Statute* was dealing with the fairy tale as part of the popular Greek tradition that was to be displayed but also as a means of spreading the use of demotic language. More specifically, the following are listed in the Association's *Statute*: *Modern Greek tradition, folk songs, fairy tales, legends, proverbs, modern Greek customs and the various ways of life, the art, and the first, lively language and creative literature. This genuine modern Greek world must become the foundation of our education*"². "As early as December 1909, M. Triantaphyllidis appreciated that: Today we have the *Traditions* of Politis and a few other fairy tales in magazines and newspapers, with that someone could have made one beautiful collection for children"³. The theme of popular fairy tales was a keen concern for the circle of people who were the founding and prominent members of the *Aderfato of National Language* and the *Educational Association*. From Frankfurt, May 14/27, 1910, P. Delta wrote to A. Delmouzos: "Mr. Triantaphyllidis send me the letter you wrote to him on 29 April, and I saw you talk about folktales. [...] You found Greek folktales that could be corrected for children? But how did you find them? I have the collection of Politis, A' and B' volumes, but I haven't found anything, nothing that could be corrected for children. Everything is either dirty, or shameless or messy. I would be very obliged if you told me where I could find the tales you mentioned"⁴. From the above, we see a mood of censorship of folktales in the issue of moral values. We have seen that bourgeois values and nationalism prevailed. The need to correct fairy tales assumes changes in the language for both the *Educational Association Children's Library* and the school books, in order to produce a uniform language that follows a school grammar and syntax. It is pointed out that from the late 19th century and the beginning of the 20th century, the issue that will dominate "in the dispute over the educational issues is the linguistic. The different position in the form of modern Greek language that needs to become the language of the school expresses different views on the content of the education and the purpose of the educational system. But shifting the conversations from the deeper meaning, to a defined external feature, such as language, cannot easily be considered accidental or symptomatic"⁵. But in any case, as A. Delmouzos writes, the diffusion of the native language in education was a prerequisite for addressing illiteracy and for the spread of primary education: "It aroused us or crystallized our consciousness that the linguistic rebirth of the Greek people is a first necessary step for the revival of Greek education and society and first of an elementary school for all"⁶. According to the above, "founding prominent members of both the *Aderfato* and the *Educational Association* were particularly concerned with the fairy tales, which they considered to be an appropriate mean for spreading the Greek language and a valuable pedagogical tool. These fairy tales were translations, adaptations of folktales and classic fairy tales or creative writing"⁷. Within the editions of the *Educational Association* and despite the recognition of the importance of the folktale, as it is mentioned in its *Statute*, the weight is shifted from the folktales to the modern fairy tales.

In the first decade of the 20th century, the publications of fairy tales in Noumas, by the members of the *Aderfato* of Istanbul were in favor of the folktales and the classical fairy tales. But in the second decade of the 20th century (1913-1919), within the *Educational Association Children's Library*, the publications of fairy tales were characterized by a shift of interest from the folktales and the classic fairy tales into the contemporary literary creation of fairy tales. The fairy tales of K. Ewald and of P. Delta fall under the contemporary writing. In the collection *The bored frog and other stories* of J. Dragoumi intended for young children, the folktales and the classic fairy tales have little representation. Also, it should be noted that the *Educational Association Children's Library* used the translation and adaptation of foreign works, but gave the opportunity to Greek writers to create modern fairy tales. The fairy tale has as well its own contribution to the achievement of the educational policy aims: use of the demotic language in education, facilitate the dissemination of primary education to all, greater penetration of the Greek education in the Ottoman Empire, diffusion of the values of the rising bourgeoisie, which after the bourgeois revolutions in the Ottoman Empire (1908) and in Greece (1909), begins to assert timidly the nomination in power. And lastly, in the fairy tales of the *Educational Association Children's Library* one can recognize elements that serve the 'klassische Reformpädagogik' that the leaders of the *Educational Association* wanted to diffuse to Greek education.

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³ Lefkoparidis, X. (Ed.). (1997). op.cit., p. 316; See, Orfanou, A. (2016). op.cit., pp. 177-178.

⁴ Lefkoparidis, X. (Ed.). (1997). op.cit., p. 214; See, Orfanou, A. (2016). op.cit., pp. 175-176.

⁵ Dimaras, A. (1974). op.cit., p. κζ'.

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