

IDENTITIES

VLACHOU ANASTASIA, Professor, Department of Special Education, University of Thessaly.

KATSIGIANNI AGLAIA, President of the Association of Paraplegics of the Prefecture of Drama

KITSIOS ANTONIOS, Founder & Coordinator of Auteurs

Vlachou Anastasia:

What to say through so many different lives, in many different experiences. Experiences that we just watched through these 6 documentaries and short films. Many experiences identities identities, identities but also common elements that as in the case of Tom when you keep them inside you and you think that you are alone and you experience them, they can drown you. When you share them they can set you free. First of all, before I start I would like to warmly thank all the contributors, all those who participated and actualized this year the international festival for the reflection of disability in art. Many congratulations for this action that gives us space and time to think and discuss. Dear Leuki, I want to thank you very much for the honor and the invitation you made me to participate in this panel today. An invitation that I accepted with great pleasure. As I was watching the movies I was taking notes and I have to say that there were many different things in mind based on the different movies. Of course there was one thing in common in all these films. It was the concept of identity and especially the multiple identities, multiple dimensions of identity and how all these dimensions intersect and make up who I am. Certainly not in a social cultural vacuum but it came to my mind that if we focus on the concept of identity every human being is like no other. Each story was unique, it was individual, it was a personal story and this may have to do with the uniqueness that each of us has. And from this uniqueness springs the concept of our existential loneliness. But every human being is like some other human beings depending on specific social characteristics and social qualities and with what we choose to be. As one of the narrators said in the last documentary, she says when I see other people with sound [...] I feel that I am with my brothers. Or as in the drag show when they choose a community of expression, an art community, a community, an identity, a multiple identity. So it's the group identity in which we either belong or we are included and the second case is much more oppressive than the first in which we can have or be given the right to choose. And of course I thought that every person regardless of whether they are in tempo of the first film or in the film I think in London, in east London, in Greece, every person is like all other people. We hurt, we love, we hate, we live and we die. All three of these levels constitute our identity, constitute who we are and it seems that through these intersections our uniqueness becomes. But I stayed too long in the first documentary on Jemima wandering through the

stories of Immaculée, Sylvie and Stuka and thought that these multiple identities have multiple dimensions of identity. At the same time, they are related to multiple oppression. It seems, and it seemed to me at least as I experienced in the last documentary, how a diagnosis gives features that can be very oppressive because behind a diagnosis there are way more features. But it seems that these multiple dimensions of identity also have many forms of oppression, social, cultural, biological categories such as gender, race, ability, sexual orientation, socioeconomic status. They interact on many levels and this interaction contributes to social inequality and injustice and discrimination because it does not take place in a cultural or social vacuum. It can give the individual a position of superiority or a position of subordination within specific relations of power and authority. For example, the first film on what it means to be a woman and to be a woman with a hearing impairment in a culture and society like Butembo that considers it a sin, even beauty as part of prostitution. What an oppression. This can have multiple forms of oppression and how this oppression can also be related to the lack of privileges. I thought when I watched this movie what a colleague, Macinto, once said, that the privilege is an invisible weightless backpack full of special supplies, maps, passports, clothing codes, tools and blank checks.

And someone acquires it culturally [...] which we say simply because he was born somewhere, he was born with specific characteristics. In specific social contexts and at the same time with a social cultural [...]. It also has the lack of all these privileges. But both through the rest of the films and at the end of the first documentary I thought that this constant interaction of intersections is complex and does not always lead to a predicted result. That is why, as we have seen, despite marginalization, abuse and oppression, Immaculée, Sylvie and Stuka can and have taken at least a part of their destiny. And here comes the third issue which has a very strong element in common in all documentaries and with this I will slowly close because I want to give the floor to the other two speakers and the audience. I thought so many stories, so many experiences they have to break at some point these narrow, the sorrows of normality. This notion of the normal, which in its broadest sense has borne so much weight in the field of eugenics, in the field of scientific racism, in the field of idealized regularity, in the field of gendered discrimination, in the field of homophobia. It should have started to lose its usefulness, it does not help us in anything, it does not help us, it gives us no interpretive framework to coexist, to interpret, to understand, to say in sympathy and even to come into conflict. I believe that the time has come for this normality to be deconstructed and finally heterogeneity. There is a term to be translated as term of the north, in Greek, diversity. I can say I do not like the term diversity very much but this range, the range of experiences, preferences, needs, qualities this is now the only normality one would say. I would say at the same time that the new regularity is diversity. And in closing I would like to focus on school. Sometimes we say that if you do not learn it when you are young, it is very difficult to learn it when you are grown. I think we should pay special attention to school and education because in a way school is an expression of humanity but at the same time

school is an expression of the limits of humanity. In the sense that he chooses who is inside and who is outside, who is worthwhile and who is not, who is worth and who is not investing in. I believe that the school is a very important place where the principle that diversity is now the new and perhaps the only form of regularity, should be accepted. I would like to stop here and give the floor to Mrs. Aglaia Katsigianni to give us her own view of the films. Thanks.

Aglaia Katsigianni:

Now I would like to thank them warmly for the invitation to be with you today, it really honors me. A big thank you to Mrs. Kartasidou for suggesting me to be on this panel and watch these shocking movies. I cannot say who touched me the most, I think every movie on its own with its own touch was something unique, something shocking. I, as a person with a disability, how to put it, for me disability is a way of life. These are things, some situations that, perhaps, shock people without disabilities that surprise them. For me they go unnoticed because it is every day, because it is a way of life, because it is a big and daily struggle that I experience with my family. Most of the time, in order to prove the obvious, as the president of the paraplegics association representing a group of people with a similar disability as mine, to be able to claim the obvious again. I want to share with you a video if I can share screen and then continue my approach and comments. If you agree.

Aglaia Katsigianni:

It's a minute.

Kartasidou Lefkothea:

Nice. I give it to you (i.e. permission), simply because we always make sure everything has subtitles. In case.

Aglaia Katsigianni:

I think the pictures will speak. It is in English but without subtitles.

Kartasidou Lefkothea:

Fine I give you this right and then.

Aglaia Katsigianni:

Thank you very much.

(Plays the video) [...]

Aglaia Katsigianni:

This was the video. And I think that many times, through humor, it is much better to understand some things or to accept it because so many times it is simply us [...]

Kartasidou Lefkothea:

The sound is heard Mrs. Katsigianni.

Aglaia Katsigianni:

And I continue, although many times I say it very simply, we are the ones who do [...] and we see problems where they do not exist. At one point while I was abroad, at a conference for the disabled, spoke a mother who had a little girl with a disability in a wheelchair. Who had not yet accepted so much the disability of the child, as [...] we are the ones who have the problem that we raise them and sometimes we think that there is a problem even if it does not exist. Because at one point when I took the little one for a walk, it was a group of children, they look at me very strangely and at some point they started following us. And then it was logical that the lady started to get annoyed. And to try to "protect" the child, because she believed that maybe there would be some kind of bullying or upset the child. So at some point she stopped angry since the other children were following her and she asks "But what do you want at last! Why are you following us? And then the kids said "we really liked the stickers on the stroller and we want to ask where you got them from". I think you understand the meaning. What I mean is that for us people with disabilities it is a state of life, it is a daily life that we just live and we demand from others to accept it. We do not need to fight. And yet we really fight for the obvious. We fight to get through a ramp that is closed.

We are fighting to claim a simple parking space. We are not sure if when we go out to go to the cafe there will be a toilet or a ramp. There will be stairs. We do not know if in the public service they can serve us and reach the knob to open the door. And all of this requires struggles from us and our families. And these are things that when one gets out of bed in the morning, will not even think about. Leaving home. To go to work. To go to a service, to do his daily routine. We have to think about it. We need to chart a specific path in our mind to know that the wheelchair will definitely pass through there. If we are lucky and no car has been parked. Then we can reach our destination. We have often heard them call us "snitches" or many other comments when we call the traffic police because they have closed our ramp. In any case, I think things have gotten better. And of course from the struggles we make ourselves, people with disabilities and our families and we do not owe thanks to anyone, although that is the meaning that sometimes this message we want to pass on. But we ourselves need to be assertive not to give up, not to let this bullying pass through us. And to always come forward dynamically. Of course we are all human and many times we kneel, bend and some things bother us and when the door closes everyone will surely cry on their own pillow. But when we go

out we have to be strong, because I think we are an example for the rest of the people who will find the strength, for the younger ones to go out a little bit and claim. I remember that years ago when the club was founded, we did not know what a ramp was. When we started making ramps and when we were calling 100 there was a bit when they blocked the ramp. Many times they did not know who we were and we invited them, why they should come. At one point I was repelled out of a cafeteria because I was told that my wheelchair did not look good. Then I remember that all my friends were so upset that they wanted to make a fuss. But what I did was that I went into a radio station and told the incident and then other people who did not leave their homes got up. They saw that I reacted and with this reaction I caused them to go out and claim, to go to cafes, to walk around resulting in even more ramps in cafes, so that people are no longer ashamed of their disability. And participate in the same style in a social life that lacked the alphabet kind of bias.

I think I could really talk for too many hours. But, about the movies I would like to tell you, that I am especially shocked by the movies that are evolving in some countries. Like it was in the first movie that things were much harder and there are so many factors that can make the daily life of a person with a disability difficult. Which really is this culture shock with the first movie, that I'm complaining about because a car will block my way or my ramp, and I see that someone else cannot even leave their house because they do not have the wheelchair to get out, because there isn't any road to go out. There really is a culture shock for me that makes me think a lot of things. I do not know what else I could add maybe I could talk for hours about each movie. To analyze to say my own feelings. I believe that maybe in the future we will have the opportunity to exchange some views and to continue this wonderful effort that is made every year. Except for this festival. I really think that right now I have nothing else to say and I just thank you very much for allowing me to be here with you.

Vlachou Anastasia:

To turn on my microphone. Thank you very much Mrs. Katsigianni. To give the floor to Mr. Kitsios, to Antonis Kitsios to tell us how he experienced, saw the films and what he would like to share with us before we go and then give the floor to the public for questions and remarks. Yes, Mr Kitsio.

Kitsios Antonis:

Good evening and from me, thank you very much for the honor you did me and invited me to your panel. I hope I am heard.

Vlachou Anastasia:

You are heard

Kitsios Antonis:

Great, thank you very much. We would like to thank Mrs. Kartasidou, Mrs. Katsigiannis and Mr. Kouzelis, of course, for their offer. The truth is that I, for my part, would not like to go into too much detail. I am so caught up in the words of Mrs. Vlachos, the words of Mrs. Katsigianni and my own thoughts regarding the films which it would be very nice to discuss with our audience. What I have noted is that the commonalities, at least the ones that impressed my own mind, were the ambition that inspired all the people in all the films, despite the socially institutionalized difficulties they faced, to pursue something more than what society gives them. To seek to work, to seek to prove that they do not fit into the narrow narratives and misprints that society builds for these individuals. Beyond that, I see that I have also marked the word stigma, a word that unfortunately is cross-border, does not end in Greece, does not end in the Congo, does not end anywhere in the globalized context in which we live. Good or bad. It influences and is influenced by the way we perceive the meaning of stigma. However, from what I saw and understood and they continue to process through the films, it is something that structures and restructures the concept of normality as we have it in our mind.

And here I want to respond to the concept of normality which was also mentioned by Mrs. Vlachou, even trying with the paraphrase, let's say with the word diversity, to give it a different interpretation. And here I note that the word diversity is a word I love. However, today I deliberately choose to adopt the word interdisciplinarity, because I believe that interdisciplinarity and not diversity is what can perhaps name all these identities and diversity that at the same time carry the individuals and protagonists of our films. Beyond that I see that I have strong notes for the movie Born to Dance with the drag show specifically, in parentheses. To bring it closer to the memory of our audience. I think it was a film that made me feel very good and broke a lot of stereotypes about the part of disability, and how it can move in spaces that are on the one hand progressive, open, diverse and thematic. On the other hand, they are quite closed and marginalized regarding pieces such as the part of disability, refugee etc etc. I see there are also questions. I will finish soon and we will be able to proceed with them as well. However, I was happy.

I was happy for my part because I saw that through all this issue, the dramatic character and through the self-confidence, the experiences of these people, I was able to beautify and internalize ideas and models that I had regarding people in the drag community or not, which may bring with them a visible invisible disability. Finally, I think it is important to refer to the privileges to which Mrs. Vlachou mentioned, for better or worse, as mentioned in the first film. We live in a society that is based on relationships and privileges. For better or worse many times, we are in this privileged position which I think I found myself watching and consuming movies. However, I think we are in an awkward position. I came out of my safe space and managed to look at people with a different eye, people with any disability-syndrome who do not live in a sterile environment, they do not live in a romantic drowned environment. Finally, I think it is important to refer to the privileges to which Mrs. Vlachou alluded, for better

or worse, as mentioned in the first film. We live in a society that is based on relationships and privileges. For better or worse many times, we are in this privileged position which I think I found myself watching and consuming movies. However, I think we are in an awkward position. I came out of my safe space and managed to look at people with a different eye, people with any disability-syndrome do not live in a sterile environment, they do not live in a romantic drowned environment. They choose to be exposed along with the whole range of their identities in an environment inhospitable to them. Structurally speaking, I think that was something that shocked me and something that I will continue to think about and feed myself with ideas. I think somewhere here I will close my speech and return to Mrs. Vlachou.

Vlachou Anastasia:

Fine, thank you Mr. Kitsios. Let me give the floor to the public now. I see we have two questions. One question is from Mrs. Kyriakidou. How easy is it for a disabled person living in Greece to determine their gender? How visible are the two [...] disabled people and their needs? The question could be a bit rhetorical but it is not and it is very serious and important. Although we have little research and we are still very far behind in all these issues, I think that in Greece now either through publications or through social media or through collectives and organizations, the concept of gender identification and gender selection is becoming wider. In fact, the day before yesterday I read an interview with disabled people with different gender identities and how they experience the situation in Greece. I think a process is beginning. Certainly there are many issues from just one feature, what Mrs. Katsigianni said, of disability, let alone that (i.e. gender selection), and when I talked about multiple identities, I also talked about multiple oppression. But I find that gradually, perhaps slowly, it comes to my mind what she says, that everything changes quickly but many things remain the same. However, not so much the same as the previous generation, I believe that a process and a struggle has begun to expand the concept of normality in our country as well. I do not know if Mrs. Katsigianni or Mr. Kitsios would like to add anything to this. Mrs. Katsigianni, if you want to open your microphone.

Aglaia Katsigianni:

Yes, I would like to say that I agree with what you said before, that in recent years through the organizations of people with disabilities many things have changed and many things we are still trying to change. Because I think that when an effort is made collectively, when many voices are united, then it may be a little easier to change some stereotypes which are very difficult. And we cannot hide behind our finger and say that there is no prejudice yet. There is, and I speak on behalf of people with disabilities. At least for the mobility disabilities that I and our club represent. Nevertheless, I see that through the action of the association all these years, but also how much I can watch on a national or pan-European level, things are slowly changing. The difficult thing is to change the mentalities, the way of thinking, the stereotypes. As I say in

every visit I make to primary schools. When I visit children to talk, the first thing I ask is if they know what the biggest disability is. So all the kids raise their hands, because the event we do is interactive, and they tell me not to see, not to hear, not to be able to walk.

Do not remember only when you are in a coma. And yet the biggest disability today is our behavior. When I say this then the children begin to understand why we must always from an early age take care to pass some basics. And when this discussion takes place even adults and teachers begin to realize that nature gives the deficit, society shows disability. It's us and our way of thinking that needs to change. So I think yes, things are still very difficult, they are not as difficult as they used to be. I confess that we have to admit it but we still have a long way to go and we have to do it united and energetically. And I do not mean only us who have the issue of disability I mean the whole society. The whole society must change. The way of thinking must change. We must break down stereotypes. We must move forward. We need to open our minds. There is a favorite phrase that minds are like parachutes, they only work when they are open.

Vlachou Anastasia:

Mr. Kitsios.

Kitsios Antonis:

To answer the question, not only [...] people but a person who maintains a group that is actively involved with gender and all its manifestations, whether it is biological or social. The truth is that it is not easy at all and two reasons definitely come to mind. One is because the individual himself carries these phobias and especially transphobia if we want to speak in more specific terms, as the question I see steps in the transgender part of people with disabilities. It has happened many times that I seek to work through my team with people who are really transgender, intersex and not only and have a disability. However, on their part they definitely wanted me to keep a secret. They did not feel that they could expose their identity to the world as a whole, so they sought anonymity, they sought to hide behind words. Something that shows me personally that we are far behind. For better or worse, the acceptance of the same identity will lead to a self-realization, if you want the choice of the individual, and ultimately to a representation of him and the community itself. Beyond that, the second reason that comes to my mind is the fact that I believe that we are still in the part of recognizing and not fighting the stereotype itself, identifying the person as transgender but also the person with a disability and not only. That is, I do not think we are taking practical steps, but we do. Theoretically we are in the context of giving visibility. We recognize the phenomena, the institutions, the structures, the conditions, the axes that limit the individuals and I believe that later, I cannot know when or where, we will be able to pass to the stage of practical fight against all these mechanisms that end up creating this conflicting context between visibility of identity and modification of her death, if you will. That's all from me.

Vlachou Anastasia:

Fine, it definitely exists. At one point I looked a little on the internet because there are movements through the media, which are very important. Beyond the central or sovereign let's say, beyond the central sovereign organizations. And I had seen that the Orlando team, on December 3, had an analysis and what it came out was neither wishful thinking, nor how nice that everyone is equal and everyone is different and all this rhetoric that we hear now and it starts to be annoying in the way that is done. In fact, I had already kept a part of it, it said that the disabled are already experiencing multiple exclusions and difficulties due to the social environment that is not adapted to their needs. Their [...] identity is an additional factor of social exclusion and oppression and disability phobia and non-inclusion towards these individuals, services, organizations and events. Even the [...] community, intensify double exclusions. At the same time, people with these crossed identities have to manage multiple stigmas and obstacles in many different contexts, in the educational, academic, work, social, which make their development and realization even more difficult and complex. So that's why in the beginning one of the thoughts I got while watching the movies is that we are talking about multiple causes of cross-identities. [...] Inevitably I can only perceive it in the sense of privilege. But a very basic first step is at least the recognition of the problem. I see that at least with young people a little bit with the opening on the discussions, with the movies, with the opening of others has to do with how conservative a society is, and we know that Greece is not just Athens.

It's a lot more but it's not like it was some years ago. In this sense I said that some steps have been taken without of course saying, how to say it, to look at others the problems that really exist. There is another question that says do you think the emancipation of the disabled is promoted in some of the films. The first spontaneous answer that comes to me is first of all in the last film was very clearly we had narratives, experiences in people's lives far beyond, far above a diagnosis. As well as in socio-cultural contexts of art in the film Born to Dance with an Extra Chromosome. This is the first spontaneous answer to this question in relation to the movies we have seen. And of course the plot twist that existed in the movie Solo and it seemed a bit superficial to me as a reversal but it was a reversal, as well as the experience we saw in Brazil with the documentary Movement. Personally, I believe that the emancipation of the disabled is promoted, but it is not only a matter of some films, it is much more. Mrs. Katsigianni, Mr. Kitsios, if you have something to say in relation to this question. If the emancipation of the disabled is promoted in any of the films.

Kitsios Antonis:

Personally, and sorry if I take the floor from Mrs. Katsigianni, I think it is promoted in all films. Indeed, in the first film we do not see, it is not really clear. However, even in the imaginary, I go back to the original that I said, that women have ambitions. There is this dynamic of evolution in their lives and not passivity. I think that the frustration ultimately contributes repressively to the

conclusion that, both in this film in which the part of alienation is more visible as in the rest, we can really dispel any narratives. And finally to lead to the emancipation of ableism of all the structures that advocate in one way or another to limit the dreams of these people. So for me my answer is definitely affirmative. I could not at least now express a different view. I do not know if Mrs. Sofia Spanidou sees any problem behind this, I do not know if she wants to open the microphone or comment further, regarding the question.

Aglaia Katsigianni:

This can be done, Mrs. Kartasidou.

Lefkothea Kartasidou:

Yes, Mrs. Katsigianni.

Aglaia Katsigianni:

No, if Mrs. Spanidou Sofia, who asked the question, can. If we believe that the emancipation of the disabled is promoted in any of the films, if she would like to respond. Nice. I do not know if there is another question. I do not see any question.

Kartasidou Lefkothea:

Mrs. Katsigianni may have wanted a little because she had turned on her microphone.

Aglaia Katsigianni:

Mr. Kitsios has already covered me. I would say something similar so we do not repeat. I think I will totally agree.

Volunteer:

Mrs. Vlachou, let's read a bit the comments that exist in the chat, about your movies and posts. Initially, by Mrs. Aikaterini Saranti. Thank you so much for all these feelings you gave us the opportunity to experience. Ms. Anna Bessé says that today's choices of films are wonderful. They are all unique. How beautiful to see and hear the stories of people with disabilities from around the world. And finally, Mrs. Christina Sidiropoulou mentions congratulations, a very nice event and a very nice job. That's all.

Vlachou Anastasia:

Fine, I think we are slowly coming to the end of today's event. I would like to thank again Mrs. Kartasidou and all the people who worked for this project and Mr. Spyros Kouzelis for its translation into sign language but also for my fellow colleagues in the panel, Mr. Kitsios and Mrs. Katsigianni for this discussion. I leave full of experiences, feelings, thoughts and with a very strong mood now convinced that the concept of normality can only bring limits and limitations to the lives of all of us. Thanks. Let me also give the floor to Mrs. Katsigianni and Mr. Kitsiou to say one sentence, at the end of this night.

Aglaia Katsigianni:

I in turn would like to thank you, to thank Mrs. Kartasidou again. I think that from such events we all become richer and more open-minded, with a different perspective. We can see with a different eye many issues with many concerns, raise concerns but also solve problems and generally accept what you said, that regularity can only set limits. Normal is what everyone experiences. It's his life. It is how one is in society, how one accepts oneself and how one is accepted or how one tries to be accepted by the rest of society. Together we will keep trying. Because unfortunately we will experience the concept of normality and we will tolerate it. I will say it many more times, to give our battles which we are determined to give. Little by little things I think will change and become better. We invest in young people. We hope that they are the ones who will make the big difference and that we could not do, maybe the oldest of us. Because our society in the coming years will be much better, much calmer and fairer for all of us. Thank you very much again, wish you happy holidays, good strength, good fights and always be in such actions. With strength, health and always success. Thank you very much.

Volunteer:

There is another question from the audience before we close. Finally, what is identity for you?

Vlachou Anastasia:

You hear me, I do not know. Am I listened? Finally, a personal identity? National identity? Citizenship? Is it subjective narrative? Are they related to the desired identity? With the required? We open a huge issue about what identity is and what its construction process is. I will stay here in the sense of subjective identity but also in the sense of the identity of the active citizen, because now we will go to a huge issue. Perhaps I should refer to Goffman's old but classic book on stigma, where there is a very substantial reference and there is a very important long introduction by Mrs. Makryniotis, which refers to the dimension of identity and the stigma of identity but it is a huge issue. Identity is not one thing; it does not have a single dimension. Mr. Kitsios, Mrs. Katsigianni?

Kitsios Antonis:

Yes, the truth is that I too could give an answer when we talk about identity we automatically activate an identity fan that we carry or may not carry. We can gain in the course of our lives, we can lose. This is what identity and psychoanalysis at least teach us in one way or another. But identity for me is if I could find a term that describes all this patchwork, the pluralistic if you want patchwork of identities. It would be diversity, I would say again, a harmonious space in which all these parts and manifestations of what we call ourselves can coexist holistically. If you want me to give the floor to Mrs. Katsigianni and Mrs. Vlachou.

Vlachou Anastasia:

Excuse me to add a little Mrs. Katsigianni, maybe I could ask the question of who I am. But the question of who I am, while it seems that [...]. Personality is not just individual because it is constantly constructed and constructed on many levels. But let's look at the question of who I am. But not just a narrowly personal or individual question. It is also an individual but not just an individual question. Sorry Mrs. Katsigianni. I took the floor please.

Aglaia Katsigianni:

You are welcome. To me, my answer is that I do not have an answer to this question at the moment. It's like my dear friend said, it's a fan so it's something I cannot answer now and I could answer with a long answer but I think I do not have an answer is a bit complicated the issue of identity. I have not really come to that either.

Kitsios Antonis:

Anyway here I would like to add something and maybe we could finally find an answer. The problem again with the whole view of identity is that we look person-centered, egocentric. We try to finally interpret what the self is for us. To give a fixed definition while throughout our lives we learn to identify and self-identify through others. So maybe in the end the question is what is identity for others, our identity for others and so I put it as a final reflection.

Vlachou Anastasia:

Nice. I do not know if Mrs. Kartasidou wants it.

Kartasidou Lefkothea:

Thank you very much. It was all very informative. It is a favorite unit for us too. Because the whole festival this year aimed at highlighting identities, interculturalism. Many factors that virtually all of us have in our daily lives and thank you very much for your participation.

Vlachou Anastasia:

We thank you. Thank you very much good evening.

Aglaia Katsigianni:

Good evening, happy holidays.

Kitsios Antonis:

Thank you for [...]