



The Process of Education Policy for Refugees within a Schedule to Promote Democracy

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ABSTRACT

The present paper is an attempt to delve into issues related to refugees' presence in Greece. A variety of political perspectives are interconnected with refugee male and female students' inclusion in the Greek society. Educational and theoretical patterns are being explored, as being directly correlated with implemented policies in formal education. The construction of educational theoretical discourse on refugee education is being illustrated, as it directly refers to corresponding adaptive educational choices. Political intentions are critically being explored, as they are correlated with legislative symbolic constructions and the implementation framework. Our conceptualization also includes the institutional framework of refugee education within the operational democratic prerequisites that bring the discussion back to refugee needs as well as their expressive, emotional orientations based on intercultural and inter-historical circumscriptions. Refugee education is being approached with reference to refugee policy. In this respect, democratic political codes are described, while conflicting discourse, reinforced within a conservative framework full of negative nationalistic narrations, racist behaviors and populist patterns is illustrated. Therefore, system needs, refugee interests and symbolic constructions of natives and refugees' understanding, communication and interaction will contribute to reconstructing all education forms, beyond a piecemeal refugee education plan.

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1. INTRODUCTION

Due to the ongoing number of refugees arriving in Greece, there is strong need to organize a policy of a balanced democratic education so that the democratic value system acquires a unifying form of operation amidst a changing environment of mobility and re-adjustments. Individuals' highlighted differentiations must be gradually incorporated into the readings pertaining to adaptive processes of integrating into different societies. Even though the developing social conditions theoretically undermine the nation-states normality, they are virtually challenging the redefinition of democratic principles and standpoints. Population transfer along with modern forms of mobility is the new condition, the outcome of the economic system values towards new opportunity structures [1]. At the same time, personal choices to achieve happiness and bliss are underlined.

Taking into consideration the reinforced policies on mobility, all carriers and structures should be prepared to correspond to refugee rights support. Adaptive practices pertaining to their integration into the reception country or their preparation to move to another country are part of the nation-states and international organizations' political and legislative arrangements. The democratic approach to refugees is based on a democratic values generalization so as to achieve refugees' inclusion in the civil society. Mounk [2] observes that the non-political resolution of issues, relevant to the refugee issue, leads to degeneration of liberal democratic values and the reinforcement of unusual authoritative populism.

Therefore, the political right to individuals' mobility is refuted when simplistic reference is made to institutional carriers' surprise and structural systems ineffectiveness to handle the ongoing number of refugees. Moreover, the dynamics of legislative solutions by nation-states, the European Union and international organizations is questionable. When reference is made to migrants and refugees' rights, it is self-understood that carriers have been prepared accordingly, action carriers' participation has been secured and relevant texts on this type of education have been developed towards re-adapted educational structures for people's reception.

Refugees' rights are not the outcome of some recent interpretative and reflective process. On

the contrary, they have been established since the '50s. Within the historic time [3], forming the institutional framework of changes and reorderings, the policy on refugees' rights should be enriched. This means that education-related policies of intention must be re-adapted along with legislative regulations so that sensible educational practices are reinforced towards the conceptualization of the refugee – right to education and right to life.

Proper operation of structures for refugees and the preparation of a broader plan for new population adaptation will be conducive to system readiness on population mobility through developing deep understanding about systems and opportunity structures for individuals. When referring to sensible political practices, the educational community must necessarily develop its own discourse in combination with actions organized by the local community. This framework could include research groups' actions with their results and proposals being made public so that they are utilized by education policy and, at the same time, announced to the scientific and political community. This way, the scientific understanding of the issue will contribute to democratic political arrangements.

2. SOCIO-POLITICAL CHALLENGES DUE TO REFUGEE PRESENCE

Refugee presence in Greece is similar to the previous migration flow of the period 1990-2002 when natives were gradually familiarized with the presence of migrant communities¹. Roles and institutional sub-systems were reconstructed to address a different social reality. This means that despite the limited xenophobic attitudes and fragmented reactions, there was adaptation of institutional carriers and social subjects. Reference could be made to the gradual formation of political expansion of opportunity structures related to migrant male and female students.

¹According to recent data by the Ministry of Migration Policy, in Greece there are 551.868 legal migrants out of whom 66,65% are Albanians, 3,8% Georgians, 3,4% Ukrainians, 3,3% Pakistani and 2,7% Russians. The majority of the (60,14%) reside in Athens and Thessaloniki. At the same time, the total number of asylum seekers is 70.000 out of whom 22.688 reside in open refugee shelters across the country, whereas 14.615 are still entrapped in various islands. 12.262 people out of the 70.000 were documented as refugees in 2018 (Source: Ministry of Migration Policy, 2019).

In this respect, both natives and migrants contributed to the formation of productive discourse both in education and other social spaces towards extreme separating nationalistic patterns refutation. Prior to the economic crisis, education, language, knowledge and, generally, the educational framework obviously formed a content of truth about the possibilities of co-existence among different persons from different cultures [4,5,6,7]. In order to address the new conditions pertaining to migrants' presence, the gradually developing education policy formed theoretical patterns and determined practices relevant to migrant male and female students' inclusion in the educational environment. Based on different legalizing patterns, migrants' presence was naturalized, while policies on their success were combined with new opportunity structures of social mobility generated by the Greek education system. According to a preliminary draft (article 38 of L. 4415/2016, A' 159) a 20-hour weekly educational program (4 hours per day) is implemented pertaining to the instruction of Greek language, Mathematics, English and ICT. There are also additional artistic and athletic activities. Policies on refugee inclusion are gradually reinforced in Primary Education, while attempts for teenage refugee education in Secondary Education are intensified. These evolving plans are in pursuit of refugee inclusion in all educational grades. The important thing is that three Ministries collaborate to this end: The Ministry of Education, Research and Religious Affairs, the Ministry of Health and the Ministry of Migration Policy. This on-going interest is also enhanced by corresponding EU policies relevant to refugee education and inclusion².

Since 2008, the economic crisis has schematically led to refutations of rights, cancellations of objectives and re-definitions of choices. Both natives and migrants, especially those belonging to non-privileged social strata, develop feelings of insecurity and uncertainty. On the other hand, split identities and anti-humanistic definitions are determinant to shaping objectives and choices. Within this framework of enfeebled social subjects, who reflect on and check all possible solutions to transcend the crisis effects, a new population, the refugees, emerges. The reactions generated by the natives and the already included migrants are

characterized by a crucial common element, meaning the undefined new condition.

According to Rivarol [8] negative social emotions have already been formed due to the expanded economic crisis being evolved from a political crisis³, too. Refugees' presence is perceived as the presence of competitors, limitation of the right to work and limitation of access to the welfare state. An anti-humanistic discourse is gradually being developed, encapsulating anti-democratic standpoints conducive to reinforcing populism and nationalistic discourse, the so-called "retrotopia" according to Bauman [9] which is highlighted and radicalized by far right political parties, developed because of a lost democratic culture. Therefore, racist discriminations are the outcome of a deficient democratic capital [10].

The refugee presence is conducive to expanding fields of symbolic interactions with the "others", the refugees, who are identified on the basis of different cultural elements, religion in particular. The identity of the Muslim refugee is incorporated into the opposing discourse, conceptualizing the individual's identity as being different, which gradually leads to the symbolic construction of a content pertaining to their cultural inferiority. Imaginary constructions and corresponding signifiers put forward a distorted perception of the other and they are gradually inscribed in the political discourse.

The piecemeal legislative regulations obviously expand these considerations in local communities and reinforce different forms of exclusions of unfolding anti-humanistic scenarios. The silent far right policies penetrate the local social web and form the discourse accordingly, a fact that deteriorates understanding, communicating and co-operating with the refugee population. This is so because the reinforcement of far right parties and policies in Europe is intensified resulting in social and political rights being at risk. Additionally, a form of nationalism emphasizing the exclusion of "others" is put forward. Indicative changes of attitude even in the European Parliament are manifested in the form of political parties' vocabulary variations before the European elections. The "pro-Europeans or federalists" call

² https://www.minedu.gov.gr/publications/docs2017/16_06_17_Epistemoniki_Epitropi_Prosfygon_YPPETH_Apotimisi_Prota_seis_2016_2017_Final.pdf https://government.gov.gr/wp-content/uploads/2017/04/gr_fact_sheet_refugee_feb2017.pdf

³ Greece holds the fourth place regarding the reception of asylum seekers, but according to GDP, the country holds the first place. Particularly in 2018 Germany documented 171.515 claims for political asylum, France 104.290, Italy 63.155 and Greece 61.255. Moreover, 584.855 persons claimed their international protection by the EU countries (Eurostat, 2018).

themselves “progressive” and the “Eurosceptics or nation-populists” call themselves “nationalists”. Even though the education policy is developing and is seemingly making an attempt to transcend political discourse contradictions, it is not put forward as it should have been, by the educational community and the media.

The view point that the refugee presence would be temporary was definitely misleading for education policy. In other words, a management policy was seemingly being developed without describing the development of refugees’ education in all education grades and without the corresponding symbolization of objectives and perspectives. Obviously it has not been made clear that planning a new education policy presupposes the broader consent of education carriers and local action carriers. It can be said that in areas where hotspots are situated, the connection with universities is necessary, as refugee participation in various courses can be suggested. Thus, teenage refugees could have the possibility to attend university courses either distance or face-to-face.

Changing attitudes and behaviors towards the refugees must be based on the collaboration with the educational community in order to expand theoretical patterns and practices conducive to broader revisions of issues pertaining to social acceptance and inclusion. Reading the hidden nationalistic and populist codes [11] as well as more general anti-humanistic ideas can be feasible only through the educational community so that all far right definitions, prevalent in debating with local communities, are refuted. The refugees’ presence should be considered as time to be utilized to offer knowledge and make refugees understand the perspectives of their choices.

In this case, the education system should be based on a rational reflective policy of objectives, while taking population mobility into consideration as a possible situation. Reinforcing the learning of mother tongue as well as learning other languages, familiarizing with sciences and developing various skills can all be part of an effective educational content that goes beyond the separating lines of natives and refugees’ education. In other words, reference is made to an education conceptual framework that combines the social and political education, conducive to increasing opportunity structures for persons so that they are included in the competitive economic framework. Based on this structural interpretation, broader issues of

citizenship and political rights are also defined, while the concept of democracy as operational prerequisites for different persons and communities co-existence is also highlighted [12].

3. REFUGEE FLOW AND THE NECESSITY FOR A REVISED SOCIO-POLITICAL APPROACH

The democratic and scientific comprehension of the refugee issue makes imperative the performance of educational processes to construct flexible educational practices. When reference is made to lifelong education it means that there is readiness for individual concentration and restoration to the labor market, the complex social framework and the formation of individual pursuits. The most important factor, therefore, is the “continuation”, the transition from one condition to another. The effective political operation of democratic systems is based on a model of practical provisions to persons through services stemming from the policy of their rights. Normality is distinctive of alterations, changes and instabilities. In this respect, education, among other institutions, cannot be presented as a set of fragile and ineffective mechanisms. This chaotic condition definitely expands the field of irrational far right political discourse and attention is shifted from the democratic comprehension of the issue to the sterile criticism of the political system ineffectiveness. Effective education can be conducive to more benefits to the individual, the society and the democratic political system, while at the same time, theoretical interpretative approaches to policy and social disorder, the outcome of dysfunctional carriers and institutions, are prevented. The macro-level of policy – with the corresponding political, social and economic ties – depends on the micro-level of education and the corresponding socio-political patterns and orientations developed within educational settings [13].

As already discussed, changing the socio-political situations and economic conditions – in combination with changes of individuals’ normative expectations, needs and predispositions, as incompatibilities or contradictions or conflicting standpoints – challenge education and the organization of educational discourse. The rational education policy is virtually based on the interpretation of dynamic inter-systemic and inter-personal orientations. The seemingly operational pattern, corresponding to operational prerequisites set by other institutions is based on the combination of

different socio-political settings: a) compatible education system, b) intervening education groups, c) local community, d) research and scientific carriers and e) the media and social networks.

The compatible education system corresponding to formal education directly reacts to unfolding conditions. This means that processes of bad implementation are solved within the educational framework. Reception classes are being organized based on a complete program primarily aiming at refugee male and female students' inclusion in the regular school schedule. Reception classes are actually the environment that enhances adaptation to a new situation. Theoretically speaking, this has to do with the combination of knowledge, communication and culture. Therefore, as already stated, learning both the mother tongue and the language of the reception country are necessary processes to connect discourse and practice and to symbolically construct the communication among different cultures. At the same time, during the refugee students' presence in the reception classes, it is necessary for them to interact with the native educational environment through proper educational activities which reinforce creativity, spontaneity and communication [14].

Reception classes are meaningful when students' developing knowledge is scheduled and there is visible gradual social inclusion in performing creative processes in the educational environment. In other words, these classes are effective when they aim at forming social experience by encapsulating approaches to valuing co-existence through everyday interaction [15]. Thus, reception classes are the transitional stage aiming at the adaptive upgrading without rejecting refugee students' cultural capital. This is not a "silent" process, but rather a "noisy" one within local communities, as interaction with local carriers must be prevalent. A draft of law based on the collaboration of local carriers and local community would be interesting. This means that creative deliberation, the democratic operation of various instruments, is necessary to a broader native – refugee inclusion in communication. Furthermore, all those subcutaneous processes must be explored given their operation as a grid of meaning that is gradually transformed from individual to collective meaning, leading to shades of meaning conducive to understanding the social space. Therefore, they work in order to balance

differentiations and reinforce humanistic reading of co-existence.

The generic educational environment is modified and normative expectations are diversified. Scientific theoretical approaches are revisited and, at the same time, actions and performing occurrences are invented, so as to develop an environment of understanding, communicating and collaboration. The diffused racist discourses⁴ within the educational community cannot be reversed merely based on theoretical juxtapositions. It is noteworthy that according to "Antigoni" Centre report, racist violence has been increased by 30%. Especially in the islands, institutional deficits in the reception of asylum seekers and the insufficient legislation to confront racist groups contributed to increased racism. This troublesome situation is more evident in Samos and Lesvos. It is also important that certain standpoints stemming from international organizations like the UNHCR, Amnesty International and the International Commission for human rights are not taken into consideration. Therefore, it is essential that differentiated, readapted educational practices redefine educational discourse through interactive conditions in which both natives and refugees communicate their different values conducive to integrating them into a common context developed on the basis of their interest in knowledge, sharing positive social emotions and communication through art. Both school and reception classes communicate and interact, reform their goals by redefining the operational environment of the educational community.

4. EXEMPLARY REFUGEE EDUCATION TOWARDS INCLUSION

An exemplary education for refugees may be conducive to transforming broader institutional frameworks and more general education policies, taking into account that the present era is distinctive of the limited dialogue and underestimated dynamics of collectivities. Beyond generic legislative regulations, educational institutes, being representative of the decentralized structures in local societies, should become flexible to readapt to the new conditions. More specifically, schools readiness is imperative in what has to do with putting forward developing collateral actions through empirical evaluation that could perhaps contribute to reinforcing educational emancipation and autonomy [16]. In

⁴<http://www.antigone.gr/gr/library/>

this sense, teachers' participation in planning education policy is related to a different content about their role as a "public intellectual". According to Habermas, the teacher participates in the public sphere and puts forward political rationality. However, he claims the absence of familiarized audience which the teacher could address.

The presence of Non-Governmental Organizations (NGO) and other collectivities can be fruitful regarding refugee education in collaboration with educational institutes and the local community. Modern readings about the psycho-political control of the refugee issue are very interesting. As regards NGOs, the term "NGOzation of psychology" is commonly used. The term refers to complex processes of refugee and NGO employees' compliance, ultimately aiming at their being manipulated. Employees, in particular, work in an insecure workplace facing labor rights refutation, competition and social exclusion [17,18]. Refugee age classification, documenting personality traits and provision of support to refugees can be feasible through NGO support. It must be made clear that NGOs are not involved in forming any kind of policy. Their role is rather operational. Therefore, they comply with the existing policies because political processes are determined by institutions and evaluated by citizens. Proposals include the collaboration with cultural associations, lifelong education delivered by municipalities as well as action and communication days for natives and refugees. Thus, the refugee will gradually be presented as the artist or the scientist. Additionally, their religious identity can be introduced in order to understand the humanistic content and convergences with other religions [19].

Therefore, roles and regulations are virtually determined by the responsible carriers within a broader framework of collaboration. Collaborative relationships and institutional efficacy are based on scheduled actions, redefinitions and transformed activities depending on project course and development. Up until 15th February, there was a public deliberation on the Ministry of Migration Policy draft. This was meant to form the legislative framework that would include Local Self-Government authorities that would assume certain responsibilities for migrant and refugee issues. It contemplated policies of horizontal interconnection of Ministries and other authorities addressing migrants. These bureaucratic structures would include groups that could organize actions, co-ordinate and include

persons. It also contemplated language learning courses as well as education and training courses on the basis of previously documented skills. At the same time, a complete communication model through e-governing was also scheduled. This could provide the possibility of communication among refugees, the state and broader political culture. The Ministry of Migration Policy objectives also pertained to migrants – refugees 'participation in expanded groups of communities in order to enhance civil society. Another issue of consideration was their official political participation in the local self-government apparatus.

NGO's role should not be underestimated in any case, as their contribution to constructing social experience for natives and refugees is significant and their interactions affect the development of broader political patterns pertaining to institutional operation and, eventually, democratic operation.

The issue cannot be addressed on the basis of autonomous actions and uncontrollable plan implementations. This would be conducive to building isolated settings, reinforcing administrative choices, while enfeebling personal interaction, ideologies and social patterns [20]. Objectives and attitudes must unfold within a setting distinctive of interactive processes in which the inventive spirit of performing carriers, namely the NGOs, will activate and deactivate implementation plans within an open revision process in which the local community, as institutional carrier, participates. Inclusion is, therefore, feasible provided the local community members' situational action. Both natives and refugees must necessarily be led to an inner conversation through socio-political realism enhancing settings of co-existence in which decisions and limitations are the outcome of dialogue. Different social realities are gradually replaced by those ones defined through understanding and perceiving the other. NGOs' economic management should not be interpreted as an autonomous process distanced from political institutional structures that form the basis of democratic operation. In other words, a dual structure comprised of NGOs as performers and political institutions is proposed towards the political and symbolic construction of planning effective choices pertaining to natives and refugees' co-existence.

It is widely known that instructional work is included in some NGOs' actions. Therefore,

conceptual educational tools are chosen and implemented in refugee communities. A content of knowledge is formed, which is not a neutral narrative, but rather relevant to formulating social experience and empirical evaluating standpoints. In this respect, all educational activities, NGOs' included, must be monitored. This assumed role by NGOs should not be distanced from the nation-states operational educational structures. Therefore, the interventions made by educational bureaucratic structures should be included in the political planning of evaluation and monitoring processes. Refugee-related education policy is developed on all levels, so that, besides formal education, non-formal and informal education is also monitored. NGOs, central carriers of education policy planning and the educational community generate a symbolic interdependent environment in which policies are explored and implementation systems are analyzed primarily aiming at including refugees in formal education.

The reformation of formal education planning is necessary along with refugees' inclusion in education, so that it can be enriched by refugee cultural elements. A broader draft of cultural approach could include the collaboration with embassies and cultural centres emphasizing theatre, cinema and invitations to people of the reception country. Formal education, being part of developmental processes, is adapted to flexible policies, new models of theoretical definitions and educational implementations by maximizing opportunity structures for broader population groups, namely natives and refugees. Research centers and the media can be included in the expanded network of institutional carriers, educational institutes and the educational community [21]. Both research centers and the media generate knowledge, form the public opinion and can provide feedback to political structures. In particular, research centers, through their differentiated narrative on their contribution, should develop intervening processes by adopting new practices to approach social subjects and interacting with complex local communities. It can be said that the refugee issue can boost research groups' interest and contribute to new readings and new policies implementation. Research groups can be activated towards conceptual transformation focusing on action and interaction as well as interventions in social groups. Action research can offer a lot to this end, as people of broader communities, natives and refugees, can communicate and form choices based on their own analyses [22].

The media and social networks' contribution is also important to formulate democratic standpoints and the public opinion based on a humanistic approach to the refugee issue. Thus, social subjects can contribute to broader participatory deliberation to search for solutions regarding collaboration between refugees and natives. These strategic interpretative and reflective approaches of the media and social networks indirectly formulate new perspectives on education. In this respect, the educational community can participate in the construction of meaning while interacting with broader spaces of discourse creation. Through channels of communication, the educational community can practically contribute to refuting enfeebling conditions of isolation and introversion and can assume the role of reinforcing individual social experience within the multicultural environment [23]. Within an enriched environment of multicultural societies, the media and social networks in collaboration with the educational community can go beyond their role incompatibilities by transforming discourse and formulating a communicative setting within a system of correlated social roles and cultural practices based on a humanistic, democratic narrative discourse. Given the interconnection of educational spaces, the media and research centers, the interpretative frameworks are expanded and, at the same time, political structures receive useful feedback [24].

It is obvious that piecemeal policies and simple administration are inefficient political processes, as they reinforce exclusions and contribute to diffusing anti-democratic discourse, meaning the disapproval of democratic institutions and system democratic operation. In this sense, far right political formations are indirectly enhanced and citizens are disorientated by far right political trends. At the same time, conflicting relationships and political incompatibilities are reinforced leading to complex interconnections regarding racist discourse development and reproduction, coated with progressive argumentation in order to prevail in a fluid environment of ineffective political choices.

5. CONCLUSION

Educational discourse is, at the same time, political and social discourse, including content relevant to interpreting and understanding different spaces. Educational discourse is conducive to constructing communication systems and diffusing social emotions, eventually

determining attitudes, behaviors and actions. The expanded educational community, namely the education policy officials, syndicalism unions, teachers of all grades and research groups, must seriously consider refugees' presence in Greece. The afore-mentioned differentiation is artificial in order to determine the population involved. On the other hand, it highlights the meanings constructed within an interactive environment of discourse articulation. Conflicts and oppositions management is a necessary democratic structural factor in order to transcend passive attitudes and silence that are not operational to develop collectivities and promote democratic values. This is not the involvement in a systemic rupture with capitalism and its consequences, but rather anti-capitalist alternative choices [25] that can operate within systems and formulate new institutional balances through promoting democratic resolutions.

Refugees' participation in these processes is necessary so that their isolation from civil society is avoided and their capacities as preoccupied citizens are not rejected. Their inclusion should be the outcome of their participation in interpretative patterns of their role as individuals, their vindication of rights and alignment between professional and personal choices in the reception country. According to this model, successful or unsuccessful inclusion processes are the refugees' responsibility, too. This way, they will not be marginalized, but rather interact with the present and plan, perhaps, a more complex and demanding future.

The term "interaction" as well as the outcome of co-articulated humanistic democratic discourse presupposes communication, responsiveness and a code of collaboration emphasizing deliberation processes. Effective natives and refugees' education in multi-cultural environments includes a differentiated educational verity developed within people's spaces of involvement – with interventions, conflicts, deconstruction and shifts – and refers to all participants in the processes. Therefore, a question is posed about the broader educational community readiness to participate in processes in which opinions and standpoints must be revised and the deep-rooted educational discourse will be transcended.

The issue of education carriers and broader education-related groups' involvement is a democratic necessity, so that the meaning and content of natives and refugees' education is not fluid or entrapped in the theoretical construction

of the refugees' temporary presence [26,27,28]. The time period of their presence in Greece is being elongated. Their management is not merely a political solution. The effective promotion of humanistic capital and democratic discourse presupposes an organized plan according to which interaction is based on different entities, involved in forming and implementing education policy.

The promotion and conservation of a system based on radically split individuals, the feeling of the unfulfilled, in this case, is not an issue of psychological exploration, but rather political ineffectiveness, manifesting, in this way, dysfunctional democratic institutions. The discussion about refugee education brings back the issue of democratic problem solving and reinforced confidence in institutions⁵. According to the Dianeosis – EKKE survey (Greece's participation in the "Seventh Wave" of World Values Survey, institutions like the parliament, press, government, political parties are trusted less than 15% by citizens. The uncontrollable prevailing rationale of difference, in the sense of population inferiority and deprivation of rights is against the democratic value system. The disruption of far right trends and elimination of anti-humanistic standpoints can be achieved through co-ordinated actions, with negotiations tied to meaning in which both the educational community and local community are involved. Temporary piecemeal choices and the silencing of refugee-related issues contribute to the gradual rejection of political morality and deconstruction of the "democratic political truth". At the same time, a different reading about the possible natives – refugees' collaboration along with their social rights fulfillment may change the broader topics of claims resulting in the policy disengagement from piecemeal views about social identity. Thus, discussion will be brought back to economic inequalities⁶, the cause of

⁵ <https://www.dianeosis.org/en/2017/04/greeks-believe-in-2017/>

⁶ An important factor of Epp. & Eh. Borghetto's survey (2018) on "Economic Inequality and Legislative Agendas in Europe" is that economic elites, that is privileged social classes, that also manage policy issues prevent policies for income redistribution and generally the mitigation of the broader economic inequality. The discussion is encapsulated in the tautological agenda resulting in piecemeal topics relevant to identity politics put forward as dominant ones. see (indicatively) https://enricoborghetto.netlify.com/working_paper/EuroInequality.pdf Citation and comments on the article 'As inequality grows, so does the political influence of the rich (Economist, 21st July 2018) <https://www.economist.com/finance-and-economics/2018/07/21/as-inequality-grows-so-does-the-political-influence-of-the-rich>

refugee flows as well as the reversed normality of people's lives and cancellation of their goals. Krastev [29] shows that the arrival of migrants and refugees is a reversing condition for European countries that must be prepared for increased mobility, the result of numerous environmental and socio-political conditions. If this does not happen, a populist political attitude will emerge along with euroscepticism and it will be introduced in the form of protection to natives.

Since the summer of 2015 and later at the beginning of 2019, it has not been fully understood that the refugee issue is not merely connected to the policy of refugee rights, but rather to the broader political repertoire tied to the effectiveness or ineffectiveness of institutions and, eventually, the operationability of democracy.

Social and systemic adaptation is necessary, as it forms the means by which the natives – refugees' relationship can be enhanced through intervening operational arrangements carried out by the educational community. Political perceptions on rights, self-expression and fulfillment can be developed in broadened communities in political terms. Art with its own readings of socio-political phenomena contributes to new considerations. Tatiana Brugera, indicatively, with her work "Arte de Conducta" highlights the political dimension of the migration issue in pursuit of real empathy. The musician Steve Goodman uses melancholic sounds in an attempt to enhance Brugera's visual stimulus. The visitors touring around an empty space coated with black glossy paint create a silvery parallelepiped that shapes their body. Their steps and body are imprinted as white tracks. The visitor's hand is stamped with a number showing the number of migrants changing day after day and it is indicated by the Data Analysis Center of the International Organization on Migration (IOM). Throughout the period other forms of research are conducted in theatre. For example, Rafikia Sauiz's performance utilizes recorded narratives from 150 under-aged unaccompanied refugees. The research commenced in 2015 in Lesvos. Sauiz records their responses to questions about refugees' dreams and desires. They obviously go beyond professional definition by highlighting childhood and life within an environment of security, justice, love and equality. Sauiz's work is included in Europeana, the international co-production among Greece (Alternative Stage of the National Opera), Lineculture and Norway,

Ibsen Awards. "Curing the Limbo" is also included in the groundbreaking European programs for refugee inclusion. It is an initiative to include refugees in the everyday life of the Municipality of Athens. The program is based on the co-operation among the Municipality of Athens, Catholic Relief Services (CRS), the International Rescue Committee (IRC) and the Association for the Development and Tourist Promotion of Athens (EATA). All in all, ideas tied to structures modernization and cultural communication can operate fundamentally against the single-sided nationalistic views based on the broader perceptions on democracy and political humanism.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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