

**Stelios Chiotakis,
The Greek Crisis after the Post-Junta Period**

Some historians and social scientists, like N. Elias, H. A. Winkler, H. U. Wheeler concentrate their focus to the internal problems within the framework of an ethnocentric collective 'we' versus 'others', which divided the world between 'friends' versus 'enemies', or 'our race' versus 'their' race.

In terms of analogy, the Greek economic and political crisis is attempted to be presented in a similar context e.g. 'we the Greeks' versus the 'others', the 'foreigners' or the 'money lenders', without taking into consideration the problematic situation of the Greek political parties and Greek politics, the Greek public administration along with its economic system and also its political culture and traditional beliefs, behavior and action. Formally in societies and states of the EU working constitutional rules exist and formal working institutions as well as different cultures and different conceptual patterns and actions. And on this basis, several differences are constructed especially on religious differences (e.g., protestants or non-protestants) or northerner versus southerner countries.

Such pathologies (or irregularities) of Greek politics are fortified by the contemporary historical approach to the examination of the Greek institutions (Historischer Institutionalismus), contending that there is a dependency of society on the social and institutional arrangements. This 'path' or 'path-dependence' contains informal and formal dependencies. (see. Pearson, Paul (2004). *Politics in time: History, Institutions, and social analysis*. Princeton, University Press. Thus, based on the above conditions the focus of our research interest concentrates on the internal structure, the institutions, also the political culture and tradition of a country, which offers the necessary tools and generally the methods for comparison with the present, which all together characterized the patterns and norms of politics in post-dictatorship Greece: These patterns approach more or less the state norms and institution within the framework of the Democratic Nation and citizen equality under the law, and contrary to the adherence to the old partisanship habits, of clientelism, nepotism and unionism. On this basis, we wish to investigate to what extent politicians and political action appeal to the citizens rather than appeal to the insecurities and emotional feelings of the people.

The perception exists that Greece is dominated by Western European institutions. However, traditional norms and actions still prevail as well as a differentiated pattern of political and social action (N. Diamantouros). Hence, contrary to the domination of the official and rational view that there is a formal polity, yet in the process of politics and to the rational context of policy, still premodern attitudes, expressions and discriminations, as well as a traditional imaginative whole of a collective community, 'we', in which there is no distinction

between a private and a public sphere. Aristotle already had argued in POLITICS that the confusion between public and private abolishes the republic and politics. These combinations are even more obvious in the attitudes and dominant norms through which some political practices and the dynamics of interests are expressed.