



Current Educational Practices in Greece Infringe Upon Students' and White Color Workers' Rights to Leisure Time

Evaggelia Kalerante^{1*} and Simeon Nikolidakis²

¹*University of Western Macedonia, Greece.*

²*Enosi Educational Institute, Greece.*

Authors' contributions

This work was carried out in collaboration between both authors. Both authors read and approved the final manuscript.

Article Information

DOI: 10.9734/AJESS/2019/45739

Editor(s):

(1) Dr. Osman Cardak, Professor, Necmettin Erbakan Universitesi, A. K. Egitim Fakultesi Matematik ve Fen Bilimleri Egitimi Bolumu- Fen Bilgisi Egitimi ABD, Turkey.

Reviewers:

- (1) John Walsh, School of Business and Management, RMIT, Vietnam.
(2) María de Lourdes Cárcamo-Solís, Universidad de Guanajuato, Mexico.
(3) Gisele Marcia de Oliveira Freitas, Universidade do Estado da Bahia, State University of Bahia, Brazil.
Complete Peer review History: <http://prh.sdiarticle3.com/review-history/27850>

Opinion Article

Received 23 September 2018

Accepted 05 December 2018

Published 19 December 2018

ABSTRACT

Initially, the interdependent trends between economic imperatives and intentions in a capitalist system, and educational approaches are analyzed. Concentration is placed on indirectly controlled education within a routinized daily existence via the constant quest for “educational packages” necessary for job placement. A worker’s life is dominated by work insecurity- imposed educational choices. Focus is shifted from following one’s interests to facing practical demands. Leisure time shrinks in favor of utility time. Gradually, unequal wealth distribution brings on unequal leisure time availability co-relating free time activities with profit making pursuits. Also, we look into formal and informal educational methods within an evolving life-long education environment. Mechanics and strategies of entrapment of individuals are reinforced by an economically motivated system of measuring success and progress at the expense of individually determined terms of happiness, self- satisfaction, and cultural exchange, enjoyment. Aspects of individual humanistic value deprivation leading into society’s humanistic denudation are exposed. The individuals’ interconnection with society is emphasized, so as to reveal that a loss of free time constructively used in an individual’s pursuits, progressively leads to the degradation of the social and political

*Corresponding author: Email: ekalerante@yahoo.gr;

experience. That is to say, beyond the surrender of the humanistic educational capital lies the enfeeblement of the political determinants of democracy. As ideas and issues under question partaking declines, along with the social co-existence and acceptance of others, through solitary trails in theoretic convictions in life long education, as an investment in oneself, each one becomes an economic operative toward a rising social inequality destination.

Keywords: Leisure time; life-long education; educational packages; economic crisis; democracy.

1. INTRODUCTION

The Greek economic crisis [1,2,3,4,5,6] has a bearing on education too. Against an expenditure-oriented economic background, educational goal and strategy criteria are in retrenchment, influenced accordingly. The 2008-2018 educational legislation brings to light educational policy setbacks regarding: a) humanistic education, b) narrowing of the social inequality gap [7,8] and c) civil rights. Educational theory methodologies and practices are concomitant of economic arguments in favor of the effectual expenditure cuts. As a result, the educational endeavor- economic effectuality balance shrinks any prospects of progress and prosperity in humanistic terms.

Thus, any evaluation of the educational endeavor during the ongoing economic crisis calls for an overview of the common ground shared by the economy and the institution of education. A number of cost cuts debt and resource conservation economic measures have gone into effect toward the international pay back.

A novel economic constructivism plan imposes educational reforms: a) educational merger/ elimination, b) joint teaching and c) elimination of teaching fields based on the revised study program analysis.

It appears that the specific afore –mentioned educational choices stem from the great educational “narrative”, that is to say, the humanistic capital shrinkage [9,10,11,12,13,14, 15,16,17,18], and the indifference toward social inequality and civil rights policy. This article aims at deeply digging into the economic crisis effects on individual leisure time [11,12,13,14,15,16] shrinkage, i.e. individual autonomy loss. It aims at highlighting the politically developed free time usage alternatives.

Historically and culturally, free time consorts with rights to education and work in the democratic framework of policy development. As the nature of education changes, personal interest development recedes, as do enjoyment and

pleasure seeking, through the arts, music, ecology, literature. So, individual personality traits may not grow, and given the fewer opportunities afforded the socially disadvantaged, privileges are disproportionately bestowed on the higher strata.

At the same time, it will be seen that work rights slides gnaw on free time, depriving individuals of their social dimensionality: family, friends and companionship.

Gradually and along the lines of the economic imperatives, free time as prolonged work commitments and overtime expectations “eat into” “free time”.

2. “UTILITARIAN KNOWLEDGE” EDUCATIONAL PACKAGES IN THE NEW FORMAL EDUCATION TEACHING ENVIRONMENT

As already stated, the educational package content is limited to fragmentary pieces of knowledge corresponding to specific demands of the workplace. Accordingly, it is so set up as to make practical sense, that the individual may be economically productive. It ought to be underlined, at this point that individual say at different times receive and handle different educational packages, which leads to a lack of scientific coherence and functionality, and a loss of terminology/signification correlations undermining the scientific field environment.

In the game of tying education to labor market demands, there is a theoretic basis for an evaluation of the tutorial task along with the established educational grades. Any field of knowledge with scientific weight and no economic counterweight is considered to be a sheer waste of time. Thus, a new type of education is prescribed, that is an education that takes form by rejecting scientific areas which hold “truths” that cannot face up to “economic “truths”.

Accordingly, precise knowledge targeted educational packages shaped by an educational policy resultant from a theoretical approach,

across all fields of knowledge, with “rejection” being a key word, as already said, excludable as recognizably unrequited in the labor market.

The humanistic capital is shunned via this rejection and with it the civilization fundamentals that distinguish nation states. Anything perceived as cultural deprivation is overlooked to be substituted by other values, such as economically armored knowhow. The relationship civilization /man shifts. Individually speaking a lack of humanistic capital undercuts sentiments. Automation is the chosen modus operandi in the mass process of people without differential traits.

Humanistic capital provides “others” with sentiment and personal expression potential. Socially politically and culturally, gradually manipulated into isolation, individuals are robbed of the right to personal expression, feeling, and emotionally tainted speech; sentiments being a congenital human element. Educational package conversion into exclusively labor market-subordinated packages ties with “utilitarian knowledge” arrangement/dissemination oriented educational organization.

Either curtailed or “rehab” versions of humanistic capital courses, remnant in traditional education, has been oriented field wide to their limited or selective incorporation in the formal educational grades, for the sake of new dispositions or habitus in individuals, who will absorb the humanistic capital in part or selectively.

Focusing on Greece, the gradual restriction of ancient Greek, and especially in-depth philosophy teaching, can be singled out. It is noted that ancient Greek teaching is gradually phased out giving room to High Tech, Math etc., according to the secondary education (high school, lyceum) curriculum. Even when ancient Greek is taught, the emphasis is on linguistics and not philosophical and literary substance.

As a result, knowledge is not absorbed, humanistic culture and cultural capital identity builders suffer a setback, undermining the foundation of further study and enjoyment of argumentation. It ought to be understood the humanistic capital leakage of the curriculum involves literature and arts teaching hour cut-down. As a result, fields conducive to emotionality, creativity, enjoyment and gratification through culture are downgraded.

3. “UTILITARIAN KNOWLEDGE” IN FORMAL EDUCATION

In the Greek educational system, in particular during the economic crisis of the 2008-2018, educational content structures and functionality follow the economic prototype. Educational policies are orientated to educational cost reduction. Educational legislation echoes economic values vested in political arguments about education. “Utilitarian knowledge” is defined in the educational environment. “Utilitarian knowledge” consists of a body of selected tidbits reasoned out to correspond to survival, by a complex approach to the political and social world.

Thus, relations, self perception and self determination are determined by “utilitarian knowledge”, along with communicative interactions among social beings. Politically speaking, identities develop in a social formative environment, with knowledge being channeled from the cognitive entities of various scientific field courses. Gradually, “utilitarian knowledge” incorporates scientific field aspects, mainly as applicable to the labor market.

It is observed that this type of utilitarian knowledge is up against the humanistic knowledge content which is displaced as ineffectual and inferior in an environment dominated by economic interpretations and arrangements. “Utilitarian knowledge” sets verities regarding self determination, social processes and the political narrative. Individuals deprived of humanistic studies, are also deprived of the definition of beauty, enjoyment, pleasure, so that needs and desires may be oriented to the necessities of the market-place.

Thus, lower social class individuals lacking stimuli and humanistic capital cannot perceive free time through individualistic criteria; moreover, they get trapped in a guilt syndrome associating “free time” with wasted time. Education identifies productively used time as time spent at work, in service of the essence of output, versus squander. Students become familiar with processes normalizing reactions from the very first years of schooling. The mishandled control exercised by the economic prerogatives seeps into the state of “keeping busy”. The academic environment is replete with images of students “keeping busy” on the basis of specific utilitarian knowledge rules that frame the academic caricature.

Leisure time derives its meaning from the utilitarian knowledge-based social structures and political outlooks. Time spent on education either by using educational packages at home, or at school, absorbs leisure time as much, as time spent on work absorbs leisure time.

The main point, in all this, is a deal between the analytical schedule underlying reasons and the academic environment daily routine that advances obedient adaptability and adjustment at the expense of antagonistic educational positions favoring conventional academic standards, reinforced by some educational themes.

At the point of thought development, the peculiarity of the Greek educational system ought to be underlined.

Two educational levels could be symbolically set up. Formal education includes primary, secondary and higher education. The coaching school area includes supplementary education that supplements the predominant academic prototype. So, there is no leisure time, as such. An individual continues to consume the die-cast knowledge, sinking deeper in an anti-humanistic ideal whirlpool. Any sense of self, defined by needs, interests, desires, crushed by an artificial knowledge, is then converted into a commodity subjected to market demand. "Marketization" of knowledge evolved through the injection of notions and segments extracted from scientific areas with the market place in view. The academic community ought to concern itself with some relative autonomy in formal education that may engulf some humanistic capital, giving rise to a discourse on civilization, social coexistence and democratic values in opposition to technocratic choices imposed by economic automation.

4. GUILT FEELINGS ABOUT FREE TIME DISPOSAL

Middle and lower class education is associated with upper social mobility. The idea of the upper social mobility [19,20,21] of these particular classes is tied to job placement/ security in the public services domain, in a climate of economic irrationality. This phenomenon has been on the rise since the beginning of the Greek state until the economic crisis. Today, it appears to recede, but it is not phased out.

A minor's prolonged experience in education is secured and facilitated by family-provided resources, the family's role being, thus, paramount in his life plan. Family consolidation allows time for study, providing for young people's needs and paving their way to a professional career more comfortably.

At this point, one ought to take a look at the time a youngster devotes to education, so as to make evident that educational time exceeds time spent on homework. Major educational goals, not limited to the higher classes, involve "utilitarian knowledge" subordinate to extra-curricular activities. A university/ high school student's free time is thus equivalent to an educational time additive.

A great number of students of both genders, even in primary education levels take private lessons to achieve high grades and distinction in the educational environment, as well as high social status, projecting family "success", a "heavyweight" Greek society phenomenon. In the last years, before the crisis, middle and lower class families gradually began to enrich their free time with other humanistic capital acquisitions: music, dance, foreign language lessons, theatrical games etc.

Such differentiated educational capital, not exclusively tied to curriculum support, could represent true interest development pointing to a creative use of free time. At the same time, before the economic crisis, the right to childhood, lessened social inequality in education and politically established the right to time disposal, the right to athletics, arts and civilization.

The Greek primary and secondary education system hired men and women teachers degreed in the fields of art, athletics and music. The fact that the public school system's equality centered policy expanded areas of interests in civilization and legitimated citizens' rights to involvement with the arts, amounts to a redistribution of rights. More specifically, higher classes' free time and access to civilization privileges shifted to other social strata, via an education produced artificial political status, which has been canceled by the economic crisis, along with its fabricated individual- functionary of a socio-political system. Middle and lower class families shed subjects regarded as superfluous civilization subjects, as precisely does the formal educational system.

The primary and secondary education cut-down on the hours of courses on civilization and the hours of those who taught them. Adaptively, Greek middle and lower class families, still capable of making educational choices, have limited their children's free time focusing on doing well on exams, as a primary goal leading to future job placement. Perturbed by the high rate of youngsters fleeing abroad [22,23], Greek families hasten to formulate "family happiness" strategies.

Free time is time controlled by families who strive to enhance the economic capital investment yield by strictly supplementary courses. Considerations for adolescents/ children's needs are left out by families and the educational system as well. According to this plan, either expressly or implicitly, families work toward job placement; the negation of workers' rights to ensue from the negation of youngsters' rights. Discipline, obligation, real free time cancelation, creativity eradication by lack of contact with the works of civilization, human autonomy and self-determination loss with a simultaneous emotional withering, all construe the "robot man".

5. ORGANIZATION AND FUNCTIONALITY AT WORK

The economic imperative automates the working environment re-modifications, labor rights slip and new dialectics between individuals, work systems and output lend looseness to the working environment. Under unstable economic conditions and dissimilar global facts, the workplace re-adjusts by divesting itself of any hindrance to economic capital growth.

The theoretical choice, rejection and re-adjustment approach includes arrangements that view a worker as a machine, accessory, i.e. as expendable. In order to either survive, or be admitted to the workplace, individuals ought to be equipped with the utilitarian knowledge package called for in a particular field. This has been already identified as a fragmentary knowledge package, suitable for the workplace and becomes quickly obsolete worn out and anachronistic. Accordingly investment in human capital is tantamount to an investment in a utilitarian knowledge package. Persons are continually trapped in a process of estimating the economic imperatives of the system and, at the same time, locating "sources" for drawing suitable knowledge, in a face-down among persons, markets and utilitarian training packages.

Employed or unemployed, one is constantly forcibly being trained, disciplined, occupied, as their personal life recedes.

Leisure time doubles as supplementary work time. It is time spent taking account of situations, training packages to be acquired in order to remain employed. Thus, bombarded by alternatives, one is ceaselessly struggling to make sense of circumstances, so as not to be excluded and marginalized, always insecure and unable to huddle the gradual loss of the social, personal, work rights etc. Loss of rights is a fact. One does not examine how and why; loss is a fact, an event, which will push them into the next stage of individual choices.

Politically speaking, malfunctioning political institutions, i.e. a crisis of democracy [24,25,26, 27] has contributed to one's isolation and final enfeeblement. The welfare state [28,29,30] shrinkage that is the lack of protective shelter is to be counted among institutional malfunction. The individual follows a solitary course in a choice exercise while trying to comprehend the ways of the economic milieu.

One-sided time consumption of "utilitarian knowledge" robs individuals of their personal life, cultivation and contact with the humanistic capital. Loss of a grasp on the civilization continuum means loss of the life continuum itself, as life becomes impersonal and mechanized. The leisure time/time invested in utilitarian (supplementary cognition) equation sweeps the individual in this economic instance, which construes political and social representations, even though it is ostensibly external to the individual. A twisted notion of success at work has given birth to happiness and progress-related myth –substitute of collective and personal satisfaction via contact with literature, the arts and time long treasures of civilization.

Individual losses are paralleled by negations in nation-state structures, effected by the emergence of "workers armies"/"potential workers armies" without any association with the cultural continuum, with an identity bare of social, political and cultural values. Consequently, under the economic imperative the individual's becoming a spotty knowledge lifelong "hunter" of "utilitarian packages consumption conduces to a globalized differentiation free type of person [31, 32,33] due to a write-off of any socio-political traits. Individuals tread on common grounds, always purchasing and consuming available educational packages in the economic set up.

6. LIFE-LONG EDUCATION THROUGH CONTEMPORARY EDUCATIONAL PACKAGES

As time spent on work expands, every day existence is expended in the workplace. A person is trapped in workplaces, distanced from themselves and the possibility of a personal build-up, in the midst of collective standardized interactions. Competitiveness, confrontations, elbowing out become part of the work function. Interdependent individuals consider their presence as economically work-driven subjects in an exclusive economic milieu. The sense of economic subject is paramount. It is of concern that this condition accompanies a person in all of his involvements, beyond the workplace.

The economic system evidently interactively succeeds in an individual's never feeling cut off from their academically served new identity. Even away from the work place, one goes on buying educational packages so as to strengthen their position in the economic milieu. They are in a process of selecting and consuming knowledge –key points: a) the design of educational packages and b) the utilization of such packages.

The educational package design shoots off a parallel educational system, which sometimes appears antagonistic to higher education and at other times seems to supplement secondary education and higher education. In the 2008-2018 economic crisis stricken decade, private educational centers have sprouted in Greece. They dispense “educational services” by selling educational packages to workers or potential workers.

Educational packages, mainly designed by private companies come about on the trails of Greek society, the Greek socio-political system and particular Greek circumstances with focus on youth unemployment surveys. The rising post-lyceum/post university educational package sales phenomenon is first viewed from an angle of young people's (mainly those belonging to the lower social strata) needs to enrich their formal qualifications in a contrived way that may not necessarily be bolstering their actual qualifications.

Probably the accelerated availability of non-formal education provided educational packages jibes with the irrational Greek economic political and cultural mechanism. In no way, can this growth of life long education [34,35,36,37,38]

targeted package sales by educational institutions be regarded as an incidental process.

In crisis hit Greece citizens' insecurity and uncertainty about their chances of job placement, the welfare state shrinkage, and the steady loss of individuals' and political rights have fostered individuals' adherence to this “education market”. It is mainly the economically harder hit lower strata that devote themselves to the practice. The educational program matter seems to get out of hand, as the very relevance of these programs to labor market demands is questioned, while educational package purchases may be due to the panic of grasping at the expectation of not being left out of the labor market. As far as the lower strata are concerned, free time, even if available, would not be dedicated to self-improvement, as free time dedicated to humanistic capital has already been cut down, as it has been pointed out. Accordingly, literary sensitivities, ecological concerns, interest in music and art have retreated.

Leisure time is not sensed as time for self – refurbishment, personal interest manifestation, inter-communication, but as a guilt inspiring motivation to choices fitting to workplace impositions. Thus free time available to the lower strata is progressively interpreted as a myth of freedom, self determination and personal autonomy. Life-long education, via supplemental education continually encrusts the individual on the economic tapestry, weaving a package-based CV that does not reflect individual's choices, preferences, as there is no possibility of free disposable time.

An actual work complex creates a conceptual space for the enlistment of persons that are to continually shed anything impertinent to the perceived effectiveness of the work product. At this point, an association of the real workplace with the High Tech area of the workplace, via the Internet (e-mail, Facebook, information flow) is called for, as it virtually broadens the workplace. This way, there are three time levels: a) work time b) additional artificial work time, by means of new technologies and c) free time spent on educational packages acquisitions.

In this model, even an individual uninvolved in the educational process cannot be considered as availing himself of free time, as he is bombarded by messages from different communications sources.

7. NON-CONVENTIONAL EDUCATION IN THE WORKING ENVIRONMENT

Big companies in Greece offer supplementary educational packages to employees. Time at work is increased by the additional educational time imposed on workers as needed for their upgrading adjustments, which is a new ingredient of the working environment. Persons should continually add to their knowhow so that they can cope with anything set up as an enterprise's goal, and therefore, the economic systems.

The term "upgrading" is technologically derived referring to electronic computer upgrading. In the working environment, worker upgrading signifies the tool needed to carry out a job, the robot-worker being the accessory to be upgraded via his evolvement through a type of education subservient to the system.

Free time loss is of greater concern than the enterprise-provided education not being really instructive. Workers occasionally remark that educational packages oftentimes deal with superfluous or meaningless notions, with the prolongation of work time being the comedown, regardless of the usefulness/ uselessness of the input. In essence, one works without compensation. This analysis will be bi-leveled, a) loss of self, b) the worker's one-sided relationship with time. The discussion has, up until now, been limited to the selective educational package purchases by private educational institutions. Paid or free of charge, educational package usage in the very work place stands out as obligatory- there is no chance of selection or doubt about the enterprise pre-selected materials; work discipline implies discipline in all domains. A seemingly horizontal personnel status, especially at staff levels, is in essence successive according to the predominant cause and role inter-play at the enterprise strategy and policy level.

The inner enterprise educational projects are a function of a shrewd economic system. The association of people in a working environment encourages inclinations and undercurrents that equate a worker with his working environment and consequently with the enterprise. It does not have to do with a unilateral process of discipline and perception limited to the enterprise. It is gradually transferred as habitus to other enterprises or workplaces where a worker may find himself. Thus, enterprises do not only train

their employees, but also employees that may be funneled to other workplaces.

The case of unemployed youth is of particular interest as they purchase the educational packages in hopes of becoming employed by enterprises to staff related positions. A next stage of development may be enterprises- run-private universities and post-graduate programs in Greece [39,40,41]. It has not yet been materialized, as article 16 of the Greek constitution prohibits private universities.

As it becomes evident from these working conditions, an individual, psychologically and socially speaking, experiences a loss of self, as he cannot experience his being by feeling bliss, happiness, enjoyment, love, contact with nature, art and acquaintance. He is always trapped in the worker's status, a super imposed status stemming from the workplace, so the role of love, and parent, friend, creative person, socio-political group member etc are downgraded.

A value system generalization is generated by job placement that corresponds to the educational status. Work becomes a goal in itself, either as obsessive job seeking by the unemployed or obsessive holding on to a job by the employed.

8. DISTANCING OFF THE INDIVIDUAL FROM THE REAL SOCIO-POLITICAL ENVIRONMENT

The tri-faceted status of student, youngster, jobless, have one characteristic in common: free time loss and thus the perdition of opportunity for self-development. As already mentioned, arranged role demands permeate daily life, leaving no time for meditation, need satisfaction, social rapport and gratification.

The pre-stated categories are less weighted, as those not favored by the system, i.e. the non privileged are particularly hit by free time shortages. In an exclusion and rejection-ridden antagonistic system, mainly in the-stricken-by the economic crisis Greece, these conformity pathways to the economic system dictated certain attitudes. In other words, an economic term-suffused lingo is invented to grasp a single-dimension economic reality. The micro-work environment is mingled with the micro-economic imperative.

The economic crisis destabilizes all sub-systems and role conflict avoidance is brought about by tensions and re-adjustments. Thus, role of student/ worker/ jobless is not compatible with the role of an individual who operates autonomously of the system. Individuals are constantly engaged in activities aligned with their entry or stay in the workplace. Successful engulfment evidence is the drop of sentimentalities, i.e. any type of socialization, outside the pre-established workplace school business, free time bring regardless as wasted time.

There is an image of student/ worker communities sharing the same goals, increasingly dominating personal life, so that it is gradually substantiated solely within the narrow framework of the working environment. Institutionalized roles take on needs and dispositions, planting values. This way people's reactions and behavioral patterns are foreseeable- work time is stretched by long life education, and the moments of lifetime are so precast as to reject unfamiliar thoughts and premises.

Schematically, unfamiliar or non-comprehensible areas are: a) feelings, b) social contribution and c) political orientation. As far as the loss of feelings is concerned, individuals are incapable either of experiencing traces of love, understanding sympathy, or expressing such feelings themselves. Fear of rejection is an unknown notion to them not felt by them. The humanistic capital loss to education and lack of free time erased the choice of personal rapport.

Also, the great literary and artistic heritage remain the privileges of the few who handle them in their own way, i.e. even theoretically available humanistic capital is a tool of maximizing economic capital. It is understood that another type of human being progressively comes about shedding the impractical elements of self in the process of moving forward. It is a question of an evolving adaptation to the economic system tackling available resources.

The second area, of social contribution, is related to the first one, as loss of feelings erodes the socio-psychological elements needed for reaching "others". Thus, occurrences like poverty [42,43,44,45,46], disease, immigration go unnoticed [47,48,49,50]. The absence of

humanistic capital lays no grounds for the recognition of "others". Fields that would potentially stir feelings and inspire socio-political reactions have been shrunken. Any activism e.g. voluntarism presupposes social consciousness and free time availability for dedication to "others".

Dedication to others takes feeling and humanistic capital that will render "the other" visible", "distinguishable" and enticing sympathy. That is not to say that voluntarism has disappeared, although its manifestations have been retreating and it is more and more involved with the economic or political factor. "Pure" voluntarism is limited. Even though it is not this article's objective, it can be briefly noted that some voluntary activities are either professionally centered, or professionally targeted, voluntarism serving as a ritualistic passport.

Another fashion of interaction is projected by the family. Youngsters' choices of spouses are directly or indirectly economically influenced, decision making taking on an investment – like character.

The third area of political engagement and interest in a citizens' society is of no interest to the individual partaking of the first two area components: lack of feeling, economic focus. In any case, and with no intention of overlooking political demonstrations, political engagement recedes. Individuals' part in political action is economically motivated and, as already noted, collective causes sentimental ties and common goal are canceled out [51,52,53,54]. Individuals, stripped of humanistic concerns for commonly shared issues, fill their time with economically twisted choices.

Free time loss involves loss of time for self and "others". So, the question of free time becomes a political review of free time as the human right to envision oneself beyond economic imperatives, and also to function as a social unit and citizen.

The three areas analyzed above show that the essence of free time is related to democracy, because it encourages meditation, emotional attachment along with imagination flourishing through literature, nature and the arts, ultimately converging to the political interpretation of the meanings: "citizen", "collectivity".

9. FREE TIME AS A POLITICAL RIGHT UNDER A DEMOCRATIC POLITICAL SCOPE

Contemporary political requirements may include the right to free time, as a positive aspect of freedom and a defense of autonomy and political collectivity, both having to do with political ethics. Individual autonomy presupposes personal administration of time, control over oneself, and personal expression, a combination that requires the private administration of time, away from the working milieu. Thus, the demand of the right to free time reverts to working rights and the welfare state. Inescapably the need for free time can only be stated in political terms. Nation-states and international organizations alike should claim free time in political terms. Free time is inseparably connected with value injected ideological expression.

Political ethics and humanistic capital being intertwined, free time results from the democratic system operation. The non surveyed economic system and political supervision slack have contributed to the refutation of democratic principles and removal of individual and social rights. Work time extension conditions were, thus, put in place serving needs construed for the manipulative hyper-education of individuals, gradually leading them to their being distanced from the social environment and the political community.

Consequently, individuals are passively distanced off others, without realizing the lack of free time as the cause of their not being able to reconsider, to account for themselves, to interpret and comprehend to interact accept or clash in diversified social environments. The working environment within the working individual's reach and out of the reach of the non workers, functions one-sidedly, issuing conventions, disciplines, values and rules, as does the educational system with students.

Thus, all transactions, activities, social relations and subjectivity, itself, are molded by the working environment, which progressively broadens its influence and overall supervision. As already shown, working time expansion by the purchase of educational packages, suited to the educational system, has cut down on free time, as well as contact with different, maybe antithetical/ antagonistic materials.

Exactly the same thing takes place in the educational environment. The vague concepts of

happiness, progress, career led to the continual purchase of educational materials concentrated on "utilitarian knowledge", limiting free time and awareness of "the other", groups and political society. Finally, the economic imperative with its different time administration versions of work/educational time has invalidated free time as incompatible, gradually bringing about a habitus, an internalized commitment that inspires fear and guilt over an eventually unusual administration of free time.

From this perspective, the use of free time is not a subjective decision but a political stand based on the intention or establishment of a policy governing citizens, i.e. a policy will revamp the sense of "citizens" as exclusively economic beings. These significations count on inventiveness and deliberation in democratic decision make-up that will redefine institutional operations.

More specifically, a democratic educational policy ought to review the availability and distribution of humanistic capital under the slogan "we will make people that will reexamine; we will recreate political groups". Consequently, we propose a different educational model for man and society, not a one-sided economic system. Free time ought to be granted to students along with the right to their juvenile culture, games, the pursuit of love, athlete's, social activities, living experiences etc. that have been overlooked.

Politically, citizens' security and protection ought to become institutionally provided along with subsidies for the unemployed, humanistic capital support and access to the arts and cultural goods. Also, a labor law revision is due with political decrees on workers' coverage and control over the "enforced education" progress. Syndicalist carriers [55,56] and global organizations could contribute to a different interpretation of the economic system, so that the worker could feel protected by the democratic institutions, and the economic system could come under political control.

10. CONCLUSION

The socio- political consequences on a number of matters having to do with citizens' rights are hushed by means of the denial of the democratic prerogative in context with economic construction and the academic framework in a period of economic crisis .In a humanistic political view,

ruled by political ethics, free time is a citizen's right. Time allocation, recognition of desires, expectations and gratification constitute part of the political argument in the democratic process. Thus, the obliteration of free time policy plays a role in the struggle between the political arguments against the humanistic capital and an up-date of automatic function alternatives.

The economic imperative and the economically prescribed political system effectiveness single-handedly alter the reasoning and understanding of progress and prosperity. Happiness progress and prosperity are drained of humanistic elements, so that the economic subject emerges tied to economic descriptions ruling the association of profit with social status. Humanistic elements transfused to economics through education attributes economic dimensions to all perceptions so as to ease an individual into a spectrum of notion permeated with the truth of economics. The fusion of economy and educational practice formulates an individual vacant of the "body" and soul elements that would be nourished in a free time exercise.

Economic tribulations suck off an individual's potential creativity pleasure and gratification turning him into an economic functionary. Work time displaces free time. Work time takes on meaningfulness that overshadows the person more and more. At the same time, the economic imperative has been normalized by regulatory educational processes that have eliminated the humanistic capital from marketplace intertwined analytical course schedules job placement retention. Rights to free time steadily become a higher class privilege, whereas the masses receive the educational tools useful to the system. Educational materials bearing utilitarian knowledge are purchased by knowledge consumers and are intricately connected with the labor market. Seemingly, free time concessions to broader population teams, theoretically presupposes a different educational prototype that would refabricate values that could aid a reconsideration of the meaning of life itself, in a living world of revamped values.

The educationally utilized humanistic capital is a function of subjectively perceived rights to leisure time with subjective perceptions of progress, prosperity, gratification comprehended detachedly from the economic imperative. Socially speaking, the right to free time allows an extensive communication among social beings,

ruling out antagonistic exclusions, rebuilding an ideological mold in the collectiveness dynamics generated by significations of true rapport. Questions regarding high technology usage may be tackled.

Political arguments on free time constitute democratic dialectics; while ultra right wing trends are on the ascent [57,58,59], free time as a process and state of being reflects the make-up of the socio-political self, promoting citizens' rights and institutional support in practice.

In recapitalization, public education, in particular, ought to face up to politically challenged complexities, so that it may be wired to any consequences. The educational community and intellectuals ought to work toward a new objective. The student body develops by acquiring knowledge along the educational scale. Meaning is drawn from the various areas of knowledge-regardless of a liberating or repressive environment, resultant from knowledge input combinations- a new educational plateau is needed, i. e. an antithesis and clash with the economic imperative, which distorts real socio-political relations. The notion of "liberation" takes shape by the denial of the dominant ideological prototype. Leisure time and its disposal independently of economic prerogatives, presupposes educational practices conducive to its ideological fruition.

Therefore, when revisiting the issue of democratic institutions, leisure time could be put forward as a right of the individual to be able to live their life, get pleasure from it, fall in love, have friends and interact. It is a human right to allocate leisure time spent in nature enjoying the rotation of seasons along with their colors and sounds through invigorating activities for body and soul. Human rights pertain to political participation, the person's integration into the political whole and the citizens' society. Technology and the single-sided focus on labor should not be a means to an end, turning the individual into a robot-like entity. On the contrary, people should resist against economic and political patterns that disdain democracy and the individual. The far right policies and the consequent cancellation of the individual along with their cancellation by the economic system should lead to political reflection based on socio-political discourse about the individual as carrier of political rights, highlighting their right to leisure time self-determination and allocation.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Siani-Davies P. Crisis in Greece. Oxford: Oxford University Press; 2017.
2. Douzinas C. Philosophy and resistance in the crisis: Greece and the future of Europe. New York: Polity; 2013.
3. Mitsopoulos M, Pelagidis T. Understanding the crisis in Greece. New York: Palgrave Macmillan; 2012.
4. Tziovas D. Greece in Crisis. London: I.B. Tauris & Co Ltd; 2017.
5. Katsikas D, Sotiropoulos D. Socioeconomic fragmentation and exclusion in Greece under the crisis. New York: Palgrave Macmillan; 2018.
6. Flassbeck H, Lapavistas C. Against the troika: Crisis and austerity in the Eurozone. London: Verso; 2015.
7. Marger M. Social inequality: Patterns and processes. New York: McGraw-Hill Education; 2013.
8. Hurst C, Gibbon H, Nurse A. Social inequality: Forms, causes, and consequences. London: Routledge; 2016.
9. Nussbaum M. Not for profit. Princeton: Princeton University Press; 2018.
10. Pinker S. Enlightenment now. New York: Viking; 2018.
11. Walker G, Scott D. Leisure matters. USA: Venture Publishing; 2015.
12. Kalerante E. Greek educational policy in recessionary times: Does liberal educational Policy take its toll on the Leisure Activities of the lower social Strata? In Cappello G, Modi I, Massimo Lo Verde F. (eds). Mapping Leisure Across Borders. Cambridge: Cambridge Scholars Publishing. 2013a;379-389.
13. Keliyan M. A Stratificational approach to the Study of Leisure in Postmodern Society. In Cappello G, Modi I, Massimo Lo Verde F. (eds). Mapping Leisure Across Borders. Cambridge: Cambridge Scholars Publishing. 2013;390-408.
14. Weissinger E, Bandalos D. Development, reliability, and validity of a scale to measure intrinsic motivation in leisure. Journal of Leisure Research. 1195;27: 379-400.
15. Beniwal A, Jain R. Global leisure and the struggle for a better world. New York: Palgrave Macmillan; 2018.
16. Aguirre M, Hurst E. The Increase in Leisure Inequality, 1965-2005. USA: Aei Press; 2009.
17. Miller M. Humanism in a non-humanist world. New York: Palgrave Macmillan; 2017.
18. Said E, Bilgrami A. Humanism and democratic criticism. New York: Columbia University Press; 2004.
19. OECD. A broken social elevator? How to Promote Social Mobility. OECD; 2018.
20. Osella F, Osella C. Social mobility in Kerala: Modernity and identity in conflict. London: Pluto Press; 2001.
21. Strauss A. The contexts of social mobility. London: Routledge; 2017.
22. Murtha T. Youth unemployment. United Kingdom: The Bluecoat Press; 2017.
23. Coppola G, O'Higgins N. Youth and the Crisis. New York: Routledge; 2015.
24. Li W. The crisis of democracy. North Charleston: CreateSpace Independent Publishing Platform; 2016.
25. Grayling AC. Democracy and Its crisis. United Kingdom: Oneworld Publications; 2017.
26. Graber M, Levinson S. Constitutional Democracy in Crisis? Oxford: Oxford University Press; 2018.
27. Posner R. The crisis of capitalist democracy. Harvard: Harvard University Press; 2010.
28. Gamble A. Can the welfare state survive? New York: Polity; 2016.
29. Esping-Andersen G, Gallie D. Why we need a new welfare state. Oxford: Oxford University Press; 2002.
30. Kessler A, Vaudagna M. Democracy and the welfare state: The two wests in the age of austerity. New York: Columbia University Press; 2017.
31. Milanovic B. Global inequality. Harvard: Harvard University Press; 2018.
32. Rodrik D. The globalization paradox. New York: W. W. Norton & Company; 2012.
33. Eitzen DS, Zinn MB. Globalization. Canada: Cengage Learning; 2011.
34. Jarvis P. Adult education and lifelong learning. London: Routledge; 2010.
35. Schmidt SW, Biniecki SM. Organization and administration of adult education programs: A guide for practitioners. USA: Information Age Publishing; 2016.

36. Jackson S. Innovations in lifelong learning. London: Routledge; 2010.
37. Gross R. Peak learning. New York: Penguin Books; 1999.
38. Markowitsch J, Hefler G. Enterprise training in Europe. Germany: Lit Verlag; 2008.
39. Zhao Y. World class learners. USA: Corwin; 2012.
40. Kalerante E. "Accumulation" of educational practices with market discourses: Hybrid forms of post-high school education as an educational recommendation under In 3th Greek Conference of Sociology of Education. (In press)
41. Coates KS, Morrison B. Dream Factories. Toronto: TAP Books; 2016.
42. Blyth M. Great transformations. Cambridge: Cambridge University Press; 2002.
43. Blyth M. Austerity: The history of a dangerous idea. Oxford: Oxford University Press; 2015.
44. Stuckler D, Basu S. The body economic. USA: Basic Books; 2013.
45. Fabricant M, Brier, S. Austerity blues. USA: Johns Hopkins University Press; 2016.
46. Karyotis G, Gerodimos R. The politics of extreme austerity. New York: Palgrave Macmillan; 2015.
47. Jones R. Violent borders: Refugees and the right to move. London: Verso; 2017.
48. Fiddian-Qasmiyeh E, Loescher G. The Oxford Handbook of Refugee and Forced Migration Studies. Oxford: Oxford University Press; 2016.
49. Kingsley P. The new odyssey: The story of the twenty-first century refugee crisis. New York: Liveright; 2017.
50. Bauman S, Soerens M. Seeking refuge. Chicago: Moody Publishers; 2016.
51. Edwards M. Civil society. New York: Polity; 2014.
52. Ehrenberg JR. Civil society. New York: New York University Press; 2017.
53. Salamon LM, Sokolowski SW. Explaining Civil Society Development. USA: Johns Hopkins University Press; 2017.
54. Barber BR. A place for us. New York: Hill and Wang; 1998.
55. Castells M, Bouin O. Europe's crises. New York: Polity; 2018.
56. Bieler A, Morton D. Global capitalism, global war, global crisis. Cambridge: Cambridge University Press; 2018.
57. MacLean N. Democracy in chains. New York: Penguin Books; 2018.
58. Mral B, Khosravini M. Right-wing populism in Europe. USA: Bloomsbury Academic; 2013.
59. Kalerante E. The Youngsters' participation in extreme right political parties in Greece: The case of students supporters of "ChrisiAvgi". American Journal of Educational Research. 2013b;1(6):199-204.

© 2019 Kalerante and Nikolidakis; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

*The peer review history for this paper can be accessed here:
<http://prh.sdiarticle3.com/review-history/27850>*