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The example of iSYRIZA, an online political platform from Greece.

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Master in,
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Department of Sociology

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Dedication

This is dedicated to my mother Markella, father Yannis, brother Anastasis,
and to Elisavet.

"A democracy where voters become involved in policy decisions and candidate selection at the painless click of a button may be more vibrant than one where a dwindling number of disillusioned members force themselves to tramp the streets at election time."

Helen Margetts (2001:21)

Acknowledgments

I would like to thank the Professors of the Master for their interest in students, as well as all teachers, professors and educators, especially for their efforts and work during the Covid pandemic.

I would like to thank Professor Tiago Lapa for his interest and for the existence of this Master.

I am thankful to Mariana for her support and friendship.

I thank Professor Pedro Pereira Neto for his guidance and for accepting to be my supervisor.

I would like to thank Professor Guya Accornero for her constant advise offered from the start, even without knowing me beforehand.

I am thankful to both of them for their effort, time and support.

I would like to thank my family. Without their care and love I would have never had the chance to do this Master.

Finally, Elisavet, thank you for everything.

Abstract in Portuguese

A condução de pesquisas sobre a teoria democrática no contexto das sociedades modernas mantém intacta a sua relevância, principalmente com a pujança das Tecnologias de Informação e Comunicação (TICs), através das quais permanecem ligados milhões de usuários, incluindo em contextos particulares como o de pandemias globais, e utilizadas como ferramentas – tradicionais ou não – de participação política. Além disso, são disso manifesto os muitos exemplos de instituições políticas convencionais experimentando novas tecnologias, ou os projetos mais recentes de software político usado pelas respectivas organizações. Com a presente pesquisa, pretendemos explorar se os cidadãos veem as plataformas online como ferramentas participativas que promovem o envolvimento na prática política. Para isso, focamo-nos na plataforma online "iSyriza", criada pelo partido político grego SYRIZA, a partir de literatura dos campos da e-democracia, partidos políticos e TICs, e participação política online - esta última abordada no contexto da teoria da Democracia Participativa. Entre as questões que colocamos estão saber se os cidadãos consideram o iSyriza uma ferramenta participativa, se existem características que fomentam a participação política, e se tal envolvimento seria da tradição da democracia participativa. Para tal são abordados três grupos focais, segundo o método de amostragem intencional. Os resultados sugerem que, embora a plataforma funcione como uma fonte informativa, os participantes não a representam como participativa. Pesquisas futuras podem expandir o escopo testando com um público mais amplo as características que surgiram da nossa análise de dados.

Keywords: Ferramenta Participativa, Plataforma Digital, Democracia Participativa, Partido Digital, Participação Política

Abstract in English

Research about democratic theory in the context of modern societies is always relevant. Especially with the momentum of Information and Communication Technology, that showcases millions of technology users, saves the day during global pandemics and is used as a -traditional or not- tool for political participation. Moreover, the many examples of traditional political institutions experimenting with new technology, or the aspiring projects of political software, used by organisations, are a call to action. With this research we aim at exploring whether citizens perceive online platforms as participatory tools, where they can engage in political practice. In order to do that, we focus to the online platform "iSyriza", created by the Greek political party SYRIZA, informing this study with literature from the fields of e-democracy, political parties and ICTs and political participation online. Political participation is addressed in the context of Participatory Democracy theory. The questions we pose are whether citizens perceive iSyriza as a participatory tool, if there are characteristics that foster political participation and whether such participation would follow the tradition of participatory democracy. We employ three focus group discussions with the purposive sampling method. Findings suggest that although the platform functions as an informative source, participants do not perceive it as participatory. Future research can expand this by testing a wider audience on the characteristics as they emerged from the data analysis.

Keywords: Participatory Tool, Digital Platform, Participatory Democracy, Digital Parties, Political Participation

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Glossary of acronyms

ICT(s)/ TIC(s): Information and Communication Technology(ies)

SYRIZA: Synaspismos Rizospastikis Aristeras

SYRIZA-PS: Synaspismos Rizospastikis Aristeras-Proodeftiki Symmaxia

TMIPPs: Technologically Mediated Innovations in Political Practices

EU: European Union

PPC: Public Power Corporation

1. Introduction

It can be argued that Information and Communication Technologies (ICTs) trigger people's imagination about their connection with many aspects of life, a great one of which is politics. Even though some good years have passed since the first computer network was connected or an e-mail was sent, we are still amid explorations and discoveries of the ICTs' potential or the expectations we hold to them, which then we project on a digital tool. The road to knowledge was already long but with ICTs on the mix it becomes even longer. One pressing issue in the western part of the world is the state of democracy and more specifically political participation. Both of these areas have felt the touch of ICTs. The topic of this study is related since it explores the participatory side and potential of online political platforms belonging to political parties.

Political platforms on the web might not be something new, but researching about them is timely for a number of reasons. One reason being the great number of people using social media networks (see Anderson & Auxier, 2021; Eurostat, 2022) many of whom use these platforms for political activities of various types (see Anderson et al., 2018). A global pandemic sparked and as measures for public health were in force, those people who could, transferred their activities online. At the same time, social media companies are to pay less attention on content related to political issues (see for example Fischer, 2021). More information is then needed in order to name online platforms, like municipality tools or software, coded and presented to the public as cradles of political participation.

The notion of political participation however is ambiguous and this is reflected on the way we pose questions in research or how we evaluate existing tools used to ignite participation. Another barrier is that these efforts -using ICTs for augmenting participation- are mostly documented and evaluated without considering their political context or taking it for granted. By political context we mean the democratic model in which a project of ICT is created and implemented. Particularly, in western societies the political context is that of representative democracy or liberal democracy, as some call it, that emerged and prevailed over every other model.

Research around the examples of participation stimulation through the use of ICT targets participation, but it targets the specific notion of participation in representative models or worse – it pays no attention to the democratic model in which it is rooted. That can lead to two possible (negative) routes that the research conducted in this area might take. On the one hand, the typologies that are being crafted only include and address participation within the representative model and cannot be used to measure participation in other models (Grönlund, 2009). On the other hand, by not paying attention to the democratic context of each case there is the possibility of creating the general sense that there is only one democratic context, and namely the representative one. To avoid any of those mishaps, we need to acknowledge the various democratic models -either empirical or normative ones- and their varied framing of political participation. Political participation can be fruitfully researched side by side with normative models of democracy and not in a vacuum (Fuchs, 2012).

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Finally, the field about the relationship among ICT and political participation is missing the voice of those most affected by it. By looking for example at the ten years review of e-Participation Conference one can see little qualitative research about citizens' and users' views and thoughts (Johannessen & Berntzen, 2019).

This study embarks to examine an online political platform of a political party from Greece, SYRIZA and thus to find its place within the field of political participation and ICTs. The aim is to explore whether citizens perceive online platforms as participatory tools where they can engage in political practice. In this research framework, we are interested in gaining in-depth insight into perceptions of citizens about the iSyriza platform and its capability of being a place for participation. Through the qualitative approach we employ, we aim at discovering any particular characteristics around a platform that foster political participation, in a wider context of democratic models.

This essay begins with a presentation of the case under examination, the platform iSyriza, of the party SYRIZA. The way research questions are shaped and which concepts are built on follow. We then present and review the existing literature. In the following chapter we address the research methodology. The main findings of the research are presented in the sixth chapter, which we then discuss in the next chapter. This essay finishes with some concluding remarks.

2. Following a political party's choice towards a digital platform: iSyriza

The main focus of this research is the online platform that was created by the political party SYRIZA, and was named iSyriza. We use the term online platform in the way Gerbaudo (2019a) describes the ones made by political parties in Italy and Spain. The platforms of these parties are part of their website and allow various actions of engagement to the platform's authorised members (Gerbaudo, 2019a). The platform made by SYRIZA shares some elements with these platforms and also manifests some different ones. This platform is situated on the web, on a separate address[1] of the party's website address[2]. The launching of the platform took place in 2019 (Athens Macedonian News Agency, 2019), after the electoral loss that ended the party's government mandate. The motto accompanying the platform's launch was "Take SYRIZA in your hands – A new relationship with politics". The party's invitation called every progressive and democratic citizen to join the platform in order to help create a party for the new era, a party that would become a hub of participation for everyone (Athens Macedonian News Agency, 2019). The platform's role as it was framed by the party leadership and party's outlets can be identified in a threefold manner in a non-ranking order. The first one is that the platform can act as a new way for citizens to reach them, since the party claims mainstream media make this harder for citizens[3]. Then, in an ambiguous line of thought the party calls citizens to register

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1 www.isyriza.gr

2 www.syriza.gr

3 https://www.syriza.gr/article/id/83776/Al.-Tsipras-Mesa-apo-thn-platforma-isyriza.gr-na-kanoyme-ton-

as members in the platform saying that iSyriza is part of their party growth campaign[4]. And lastly, party leadership states that iSyriza is "for all those who seek a new medium for action and expression"[5].

This platform is unique in the Greek political party context. While there are other platforms for public consultations, they are either from the government (see for example, [Electronic deliberation of the Greek Government](#)) or are incorporated in the intra-party process, like in the case of the Pirate Party of Greece (https://www.pirateparty.gr/). Secondly, the reality of a major party with seats in the national parliament creating such a platform as a separate tool and as a strategy is something new. It is also notable that a wider audience is welcomed to become member and participate, apart from those who already pay party membership. The above elements provide additional backing to the choice of iSyriza.

Focusing more on the platform itself, access to it requires one to create an account. Surprisingly enough, it is a practice similar to the membership model of digital parties (Gerbaudo, 2019b) and access is allowed to anyone. In order to create an account, one has to provide an email address and create a password. It is not necessary for someone to have an active party membership or pay membership fees. The registration process however asks for the personal and contact details as well as demographics, such us place of voting and occupation details.

The last step in the registration process should be observed in great detail. There are three boxes that a person has to tick, the content of which is translated.

A person thus is:

a) accepting the ideological- programmatic principles and political position of the Party SYRIZA as well as the political declaration- invitation for affiliation to SYRIZA-PS, not being a member of another political Party and willing to register in the membership record of SYRIZA.

b) accepting the details being registered and maintained by the Organising Office of SYRIZA and sent to the Prefecture Committee and Members Organisation of the Party to make contact and complete the registration in SYRIZA.

c) accepting the Party contacting and sending every information considered necessary in the e-mail and/or in the mobile numbers.

3. The iSyriza Interface

The platform is in Greek and does not offer other language options, apart from some English menu titles. After completing registration, the interface one sees as the landing page has one menu bar on top

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SYRIZA-ena-ergasthri-symmetochhs-kai-dhmioyrgias-gia-oloys-toys-energoys-polites.html

4 https://www.syriza.gr/article/id/84007/Al.-Tsipras:-Pare-ton-SYRIZA-sta-cheria-soy.html

5 https://www.syriza.gr/article/id/84107/Al.-CHaritshs:-iSYRIZA-mia-nea-schesh-me-thn-politikh.html

3

with six boxes indicating the main actions that the platform performs. Below that there is a banner that mentions the ways one can access the platform. Scrolling down, there is the category named as "iSyriza News", with thumbnails for the links that lead to various web pages of the Party's action, speeches, programme presentations and outcomes from the platform's processes, all related to iSyriza. Then, there is a section called "Top Stories", with a selection of articles about the Party and then another section called "Flow" including only press releases and articles that have to do with the Party and its activities.

Within the landing page on the right, there is a menu of the different features, or calls for action if we may say, that users may choose from, depending on what they want to do. The same six boxes that were mentioned in the first line are now bigger and are supplemented with descriptions in Greek, for users to click on them and be transferred to their respective sections. The first box is "Live Events" through which the platform streams happenings and live speeches Party officials deliver. Then there is the "Ask &Watch" box, that writes "Send and vote the questions. See in video the answers". Here, after a theme is introduced, users can pose questions for the party officials responsible to answer. The questions go through a voting process and those who get the most votes are answered in a video that is then posted for watching. The third box in line, "Think", is for users to provide comments, and reply and/or "Like" the comments of others, to a deliberation process. The Party section responsible for general topics like Justice, Environment, Social Policy and others starts such deliberation by posting a text with a specific topic and poses some questions targeted at users. Then, users may respond and at the end of the process a final text, comprised of the feedback, the dialogue as well as the opinions, is created, and is then uploaded as a PDF file to download. The next three boxes, "Participate- Be a part of the politics of tomorrow", "Chat & Share- Talk with the Parliamentary Group's Section Leaders" and "Donate- Make your donation" were inactive as options during the time the research was conducted. For the active boxes, the landing pages offer a "See how it works" button, which users can visit to learn about the process of each action along with the its steps.

4. Untwining the idea of Political Participation

After the presentation of the platform we can proceed with how we can employ particular concepts and frameworks in order to research our object. There are three research objectives that can be posed as questions to guide the research plan.

RQ1: Do citizens perceive iSyriza as a participatory tool, through which they can engage in politics?
RQ2: Are there any particular characteristics, technical or of any other type, identified by citizens as helping make iSyriza a platform that fosters political participation?
RQ3: Are there any elements in the habitat of an online political platform that can facilitate the necessary building blocks of participatory democracy?

Political participation is a concept widely used in popular conversation and in research. It is also a concept still open to discussion regarding its content. If we were to depict this notion in a spectrum, on one side of it we can include anything a citizen can or choose not to do with regard to politics. The other side of the spectrum holds the very specific and somehow restrictive concepts of political participation related to particular theories. With that in mind the first research objective refers to civic engagement of citizens. Verba et al. (1973) in their milestone work catalogued the modes of participation providing evidence that political participation is not just voting and offered a worldly view on that. Citizen activity has been of great interest in the academic world. What is political activity, or what constitutes political participation? No model or typology has managed to include in its wholesome the notion of political activity. *"Different forms of participation vary so much in the concerns that motivate them, in their duration and intensity, in their target, and in their outcomes, that a complete analysis must go beyond uni-dimensional scales"* (Brady, 1999:741).

When we write about a participatory tool that enables civic engagement we are in need of a framework that will allow us to include every mode of political activity arising from the research, both institutional and other like the so-called unconventional. A framework fit for this purpose is that of Conge (1988) which is loose enough to embrace what the political platform offers as a participatory tool to its users and what citizens make of it, even if not planned or wanted by the platform creators. In an effort to merge different variations from the literature he creates a definition of the concept taking into consideration that it needs to be generally valid and precise. The definition he offers moves beyond the non or under-representation of the rich phenomenon of political participation and incorporates the valuable elements of previous definitions. Perhaps in the time it was crafted it could not be anticipated that participation would have any digital aspects, and it is not explicitly mentioned in this definition. However, there is no element within it that excludes ICT mediated political participation, thus, it can be operationalised within the scope of this research. This definition then is considered to embrace any form of participation, online or offline, as well as with variations in intensity. For the purposes of this research this definition is considered as referring to civic engagement. This means political behaviour that includes but it is not limited to normative ideals of political participation. The first question will be encompassed by a working definition of political participation:

"Political participation, then, may be defined as individual or collective action at the national or local level that supports or opposes state structures, authorities, and/or decisions regarding allocation of public goods. Three aspects of the definition should be emphasized. First, the action can be verbal or written. Second, it can be violent or non-violent. Third, it can be of any intensity." (Conge, 1988: 247)

The third question (RQ3) is addressed in a different way. While in the previous question (RQ1) the definition guides a broad scope of civic engagement, this one is focused on normative views on political participation. In particular, we are interested in political participation in terms of the way participatory democracy defines it. Participatory democracy runs through this essay and in a sense, it is the backbone of the rationale behind the research. There are many models that democracy can be

fitted in or shaped into. A vast array of empirical examples of democracies exist, with differences between them. Perhaps, due to the lack of a unanimous understanding of participatory democracy leads to the words being used in different ways. So, it is imperative to turn to those who have studied the concept of this model since its normative essence has been the object of many.

The introduction of the participatory democracy model in the public discourse is placed around 1960's-1970's and was related to the political upheaval the world faced and people's response to the malfunctions of the neo-liberal regime (Pateman, 1970 & Vitale, 2006). Vitale (2006) crafts a coherent framework of participatory democracy and names political participation as its central tenet, the main tool in order for democracy to function, a road map for an organisational design as well as an edifying function of great importance. Opposed to others, like liberal models, where participation is the final goal of the process with the election turnout, in participatory ones participation is a process: citizens, through dialogue, conclude to a commonly agreed upon decision with binding power. The result of this participation is not the sum and result of the will of each individual of the group but a construction, formulated through the interaction of the individuals (Pateman, 1970).

According to Vitale (2006) this model of democracy can add to our understanding of democracy and of the core of citizens' identity. For this, three things can be said. Vitale (2006) writes that a normative idea is that democratic practice will be better since the way citizens engage in politics will become deeper and organic compared to representative models. In addition, participation in these terms is argued to promote equality between the populace. And finally, by participating citizens receive the pedagogical effects of the process. These elements need to be combined and this is the way they cultivate the basis for the model to work effectively. The better equipped citizens become from their participation the better the way they participate in the process and also the better the groups' decisions' outcomes get.

The complexity of operations and governance in modern societies is acknowledged and it is somehow incorporated in the thinking process. For example, Pateman (1970) explains that direct decision-making from citizens, a core element of participatory democracy according to her, can find a broader application. In the book Participatory Democracy, she argues political participation should not be strictly limited only to citizens' decision making about high-level state affairs: It can be incorporated, instead, in various levels of governance or in other areas of society's scope (Pateman, 1970). It is not constrained to what it is considered political in the strict sense, but is applicable in the workplace and in budgeting decisions (Pateman, 1970). The educative function of the process of participatory democracy is also noted - The very act of participation makes citizens more aware of the system functionality and they are formed by the process (Pateman, 1970). This in turn helps them engage in the process (Pateman, 1970). It is not impossible then for representative systems to include ways for citizens to engage in participation with binding decisions made from them. Sometimes the counter argument against participatory democracy is that it is inapplicable and that the representative systems are imperative in modern societies. However, participatory democracy is agile and can coexist in a creative way with political institutions like parliaments and political parties (Vitale, 2006).

Participatory democracy can come in waves. It can be applied in various ways and also gradually. But for political participation to be practiced, there are some conditions according to Fuchs (2012). Fuchs (2012) is extracting four elements from antique democracy which are considered crucial when one contemplates participatory democracy theories. These four elements will be our guide, in order to research whether political participation can occur through an online political platform. It is then an objective to research whether elements or situations, that occur through an online political platform, can provide support for the four building blocks of participatory democracy as described by Fuchs (2012). Those blocks are listed below:

(a) the extent of participation by citizens, which refers to

(b) the nature of political opinion-building,

(c) the nature of the decisions made, and,

(d) the demos as a collective subject

Like many writers within the literature acknowledge, modern democracies and states are too complex to undergo an immediate change. However, these writers do make suggestions that participatory democracy can co-exist with the existing representative system. In addition, empirical evidence from various areas of society all over the world support such suggestions proving to be real examples of that coexistence. Within this tradition then, this research aims to support the notion that different forms of democracy can take life and coexist in the general context of representative democracy. Such endeavor is realised through our research that aims at exploring whether participatory democracy with its view of political participation can exist through an online platform like the platform iSyriza. Now that the theoretical concepts, operationalised in our research, were presented, we can turn to the vast body of research that has been conducted around the themes that are relevant to our topic.

5. Literature Review

This research falls into the scope of democracy and ICT. This continuously growing research scope is providing us with valuable material, explored from different points of view. We have informed our reading and research by these approaches in order to proceed.

5.1 ICT and Democracy, or is it e-Democracy?

The arrival of information and communication technologies stirred the waters of the political realm and in a sense it was seen as a cure to a problem of western democracies. Others simply saw ICTs as something new to try in the area of politics. Each of the opinions, projections or theories, that began to bloom, had a new name for what was happening. This led to different titles like electronic democracy, e-democracy, online democracy or most recently e-governance. Although these are similar terms, academics have not really agreed on a definition. The most common term of e-democracy can be used

when we talk about the relationship between ICT and democracy. A definition provided by van Dijk (2012:51) says that: *"Digital democracy can be defined as the pursuit and the practice of democracy in whatever view using digital media in online and offline political communication. The online–offline distinction should be added because political activities are not only happening on the internet..."*.

A dichotomy can be drawn between terms like cyber democracy and terms like e-democracy. The first fall within the literature that researches and/or prefixes the idea of a radical change in the democratic model from current ones. The latter terms is more popularised by using it to address the import of ICT, in a project wise manner, within the current democratic model with a variety of goals depending on the project. In other words, electronic democracy or cyberdemocracy are terms that are used in a normative manner whereas terms like e-democracy are not promoting particular norms in process (Hennen et al., 2020). According to some writers, cyberdemocracy echoes technological determinism by focusing on the technological aspect and thus favouring the view that technologies have pre-set capabilities that would shape democracies (Hoff, Horrocks and Tops, 2005). Hoff, Horrocks and Tops (2005:2), to avoid falling into this trap, proposed *"technologically mediated innovations in political practices'—or TMIPPs"* as a more easy -to -use in research term. This approach responds to researching the ICT designs that are being introduced into politics.

Other writers in the literature consider ICTs as a piece in the mosaic of modern societies, a technology that has worked its way to everyday life and, thus, should be taken into consideration along with other elements, when engaging in research over restructuring democracy (Antiroiko, 2003). During the effort of redefining democracy any one-dimensional approach is doomed to fail and it does not respond to the complexity of modern life (Antiroiko, 2003). The reconfiguration of democratic ways does not need a perfect system of e-voting, instead it should include institutional redesigns that incorporate new ICT tools (Antiroiko, 2003). ICT alone do not change the framework.

"Technology—or that magical "e" in e-democracy—is needed primarily when addressing the technical dimension of the question "how?" The added value of technology will ultimately be proven through democratic objectives and gains." (Antiroiko, 2003:125).

In their exploration of empirical examples of ICT mediated political practices, from western European countries, Hoff, Horrocks and Tops (2005) provide evidence for their claim that ICTs play a role in the process of re-imagining democracy. They began to explore whether ICTs will have any impact at the core relationships of political systems. More than that, they believe ICTs take a position as a permanent element of up and coming models of democracy. They crafted four operational democratic models, each of them is depicted as the dialogue around and including technology, citizenship and democratic governance. Each discourse on these matters creates a model which is opposing to the others in terms of how they view the three above elements. By searching for such discourses over the case studies, they aspired to note emerging democratic systems that employ ICT and which new trajectories the relationships among the actors of our political systems take (Hoff, Horrocks and Tops, 2005). By observing the relationships among citizens themselves, citizens with political organisations and between citizens and administration the researchers hoped to catch how

ICT re-calibrate them and thus reshaping them into a different system of democracy.

They found that certain ICT applications are connected and support a certain view on democracy. For the demo-elitist model political participation is mostly about consensus creation and lobbying while at the consumer it's choosing public services. However, the consumerist side was unfolding lightly in some cases in which participation was still valued and citizens could possibly be included in decisions. In other cases, consumerism was taking over and participation was belittled to *"market research exercises"* (p.187). Concluding their evidence-based work the writers state that ICT applications being introduced into politics are changing democracy and are in fact allowing the rise of a demo-elitist type of democracy with strong elements of consumerism. That shift turns the democratic system into a management project with citizens less and less partaking in it and more and more consuming from it.

The "European E-democracy in Practice" report (Hennen et al., 2020) can be assigned to the second category in the democracy-and-ICTs dichotomy, providing readers with a valuable compilation of the various discussions around these concepts. A list of democratic models is presented that both have a normative sense and incorporate ICT practices within what democracy should look like (Hennen et al., 2020). Although they acknowledge the participatory and deliberative origins of the concept of e-democracy and the idea of decision-making directly from citizens, they take their distance by stating that the condition of representative institutions is insurmountable (Hennen et al., 2020). The report then proceeds with presenting e-democracy within the current democratic model, as communication supported from ICTs but expanded to the general public (Hennen et al., 2020). The writers describe e-democracy as a two-fold citizens' engagement, one referred to as passive like 'informing oneself through the internet' and one that is activating or inviting activity on the part of citizens, like 'casting their votes' and 'providing feedback online'. A framework to present e-democracy is crafted and it includes a typology of citizen activities and the tools that these activities are based on. Citizens' activities are referring to what purpose is behind each action. These activities are divided into three categories. We will analyse further in the next chapter the tools and the types of participation that are suggested in this report.

5.2 Political participation online and eParticipation

Very much interrelated with the e-democracy conceptual variations are the ideas of political participation online or e-participation. These notions involve practices that evolve around citizens' or civil society's engagement in politics with the mediation of ICT and can either be bottom-up initiatives or they can refer to governmental and top-down actions. Such participation can take many forms in many different levels of a polity. The approach chosen to research e-participation or participation online, similarly to e-democracy, depends heavily on what is considered participation. How participation is defined in a particular political context affects the way participation with the involvement of ICT is defined as such. But similarly to the previous concept, a definition for ICT-

mediated participation has not been generally agreed upon which makes it hard to measure it. However, there has not been a pause in the research about it. What the e-Participation literature sets out to do can be divided into two categories.

The first one is the literature that brings attention to innovation on ICTs and applications being created and brought into use in different levels of governance. It could be argued that the main idea behind e-Participation project creation and research efforts was that ICTs conceivably could address the issue of the decreasing political participation in western societies (Macintosh and Whyte, 2008). A great deal of the literature was devoted to find out whether ICT increases political participation of citizens or change it in any way. Vissers and Stolle (2014) research college students to monitor their political behaviour regarding online versus offline participation and the usage of the Facebook platform. The researchers aspired to see also if there were any new signs of strictly online participation, if bodies of people who were inactive were mobilised by the internet and whether Facebook sanctions particular activities. The four types of students revealed included those with no participation whatsoever, participation only through Facebook, those who participated only online (both via Facebook and other ways) and a group that engaged online and offline as well. Findings showed that Facebook- only participants were similar to non-participants, leading the writers to suggest that Facebook use was enabling new groups of people to participate. In general, the study also showed that ICTs are supporting political participation in different levels, opening the area for engagement both online and offline and at the same time offering the chance to those who choose it to practice it in a deeper way. The study, although limited, called for continuation of the distinction between on and offline participation.

Another interesting perspective to ICT mediated participation comes from Casemajor et al. (2015) who created a typology of four categories of participation and non participation, both of which can be active or passive. So instead of excluding citizens that seem as non engaged, they stress that we should make a further distinction of those who choose not to participate intentionally. They create a scheme that includes (A)ctive (P)articipation and (P)assive (P)articipation as well as (A)ctive (N)on-(P)articipation and (P)assive (N)on-(P)articipation. While AP is more widely known, PP is about citizens' engagement that is not empowering, for example when they take part in something but not consciously or when they don't have any control whatsoever over the process (Casemajor et al., 2015). On the other side, PNP is framed as the non-occurrent participation due to external reasons, like the digital divide, or sheer absence of intentions to participate (Casemajor et al., 2015). The most important input of their work is ANP, that was designed to bring forward all these actions that would have been otherwise named as non participation or excluded overall. According to Casemajor et al. (2015), the active non-participation concept unfolds into three practices: Obfuscation, Sabotage and Exodus are described as providing false or altered information, undisclosed data or other actions in order to upset, baffle, or disorganise a particular system. These forms of participation can manifest in a dynamic way and can co-exist or performed interchangeably. Overall, they propose a non normative and inclusive conceptualisation of participation to capture it to the fullest.

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Interactivity is those features that allow an exchange between actors, opposite to mere one-sided presentation and in an online environment can be understood as the provision of features that allow actors to react and interact. The Web 2.0 allowed interactivity and again provided the base for ideas that participation can be nourished. Interactivity can be performed in real time or not and it can be further distinguished into two-way interactivity or one-way (Ferber, Foltz, Pugliese, 2005). Interactivity can also be understood through a series of features that would allow participation, like e-mail addresses, surveys, live chatting and commenting options and search buttons but is a highly charged concept (Ferber, Foltz, Pugliese, 2005). From their research of whether the state websites' interactivity would augment participation, Ferber, Foltz and Pugliese (2005) state that it was not the case. Calling for a better definition of the idea of interactivity they add that "*People who define interactivity as a perception of site uses could argue that our feature-based analysis was inadequate and that the only proper way to measure interactivity would be to survey users*" (Ferber, Foltz, Pugliese, 2005:91) - A promise they fulfill by creating a model of interactivity that includes on the one side the movement of communication that can be one, two or three-way and on the other side how much power the recipient has, either low or high (Ferber, Foltz, Pugliese, 2007). The highest level of interactivity therefore is achieved, when there is three-way exchange and high receiver control and that is when public deliberation takes place (Ferber, Foltz, Pugliese, 2007).

A more people-centred approach from Stromer-Galley and Foot (2002) presents the concept of interactivity which they understand as media or human interaction, in the context of political campaigns. Citizens identified that there was the option for interacting with the medium by clicking and browsing or that people could interact with one another via the medium and the medium's features (Stromer-Galley and Foot, 2002). The research findings suggest that although this two-type interactivity exists, campaigns mostly employ ICTs to interact with citizens and the control of the interaction lies in the hands of the campaign. Participants believe the internet could help engage citizens – as opposed to television for example, where they are mere receivers - because it allows for greater involvement when one is interested (Stromer-Galley and Foot, 2002). However, neither the candidates nor citizens engage in actions for such ICT mediated human interaction to happen, leading to the perpetuation of the current condition (Stromer-Galley and Foot, 2002).

Moving away from the idea of interactivity we see the prominence of eParticipation, a term that expresses the engagement of citizens into politics mediated through or facilitated by ICT. In the context of representative democracy, Hennen et al. (2020:18) define eParticipation as: "*all forms of political participation, making use of digital media, including both formally institutionalised mechanisms and informal civic engagement*". They craft a typology of eParticipation examples within Europe that includes three main categories of citizen engagement divided by the mission they support and each has three aspects of e-participation. Each aspect of e-participation can then be connected with particular ICT tools and applications or any other manifestation created to achieve the goal. First, they categorise "monitoring" that is unfolding to e-information, e-deliberation and e-complaints for actions targeted towards representatives. Then they note "agenda-setting" as a practice, that includes e-

campaigning, e-initiatives and e-petitions that is about citizens' innovative actions on ICT mediated engagement and online petitioning towards a goal. The third and final category is "decision-making" and includes e-consultations, e-participatory budgeting and e-voting. These three aspects showcase the difference in the effect they have as practices (Hennen et al., 2020). This persistence of e-participation on the context of representative democracy is demonstrated since participation is more common at the start or the end like choosing an idea over the other or evaluating a project, with citizens making final decisions being less common (Hennen et al., 2020).

The second literature category includes frameworks of evaluation and tools for measuring the success of eParticipation. All those initiatives, practices and tools, that became more and more common, created the necessity for evaluation methods. With the parallel generation of more sophisticated tools and technologies, the academic world began to search for effective ways of evaluating those tools. Macintosh and Whyte (2008) curated a framework with the three areas the effort of evaluation has to consider, that is evaluation criteria, the analysis methods available and who are those involved. The framework is further analysed with regard to the 'democratic approach', the 'project' and the 'socio-technical' aspect. Using the previous model as base, Aichholzer and Allhutter (2008) create a more refined evaluation model that would be useful beyond local projects of e-participation with social acceptability, usefulness and usability as criteria used to address the socio-technical perspective. The project perspective is examined through the following seven criteria: engagement with as many as possible, better-informed opinion forming, scope of deliberation, effectiveness, feedback, process quality and sustainability, while the democratic perspective is described as the most crucial in the evaluation with criteria such as representation, engagement, transparency, conflict and consensus, political equality and community control. Aichholzer and Allhutter (2008) note the scarcity of comparable data that is partly due to the environment and context specific elements of each project of e-participation, which however need to be included in the evaluated outcome. According to the final remarks of the writers, democracy is a rich in meaning concept and should be addressed in the evaluation process as such, when we no longer speak about technological democracy but about the "technology of democracy" (Kies et al., 2003 & Aichholzer and Allhutter, 2008). This is an important shift in the perspective of researching the role of ICT in the democratic context of western societies. Since that would support a change in perceiving technologies as a tool, we can search for particular functions rather than the actor and the driving force behind the changes. In the following section, we are going to focus more into the nuanced area of evaluation and e-participation tools.

Parycek et al. (2014) adapted and applied the evaluation methods above to a real e-participation tool in the EU context that was created as a platform for online deliberation among the youth from different socioeconomic backgrounds and the decision-makers with the goal of enhancing young people's engagement in politics. The research methodology was rich in methods and addressed both actors within the project as well as the project itself, with the findings suggesting that participants are in position of using such platform and regard it as a way to participate in political life but this is the

case for those who are already interested in doing so. The project included a deliberation model of four stages and was perceived in a positive way and "*with potential*", with guidance and the issue of the high level of technicality in law and policy making raised as necessary elements (Parycek et al., 2014).

In terms of recruitment and "*getting people on board*", the fact that a person had to provide their Facebook data or email might prove a reason to stay away (Parycek et al., 2014). Also, the potential issue of people already discussing the problems they are interested in other platforms like a social media site and engaging those would be an obstacle (Parycek et al., 2014). Parycek et al. (2014) state the number of comments on issues in relation to the number of proposed ideas and solutions was higher and note the difficulty of individuals to formulate a solution to complex problems and that the proposal level of the deliberation process was not clearly stated and understood by users.

A big part of the discussion around e-participation is dedicated to the technical side and what effect it has on the practice and the process of citizen engagement. The technical perspective, incorporated in the above frameworks of evaluation for example, addresses the usability of a tool or a project online and its user-friendliness and whether the features they present are considered effective and satisfy the role they were created for (Parycek et al., 2014 & Aichholzer and Allhutter, 2008).

Hale et al. (2018) showed, through a natural experiment, that a feature on the website of the petitioning platform from the UK government caused changes in behaviour and thus digital design makes a difference. A trending feature was added in the website's homepage and presented which petitions have been signed in the last hour. That option was not available at the launching of the platform and was added later, which allowed the researchers to gather data right before and after the trending feature was applied. Their findings suggested that social information had effect on political mobilization: Petitions, which gathered more signatures, were gathering more due to those high numbers of signatories. They also discovered a type of participants they called "*aimless petitioners*", who would visit the website without having a particular cause in advance and simply find a petition to support during their visit. These participants were also susceptible to the design of the website but the website designers were unaware of the trending feature's effect, which they applied with the goal of simply increasing the number of citizens who participate. Thus social information and digital design together are important as well as testing any new feature and evaluating its results before it is permanently altered (Hale et al., 2018).

A different take, from Grönlund and Åström (2009) identified elements of cases of e-participation, with a range of objectives, that promote, or not, success. In particular, "*institutional design, democratic intent, and research quality*" are the three aspects addressed in their case studies. The projects that were surveyed were specifically under the e-consultations category and were retrieved from the European and the United States context. Crafting a model with dependent variables that would "*measure the success and failure of e-consultations*", such as "*the quantity of participation, the quality of deliberation and the impact on policy*", allowed addressing whether there was "*direct influence on participation, deliberation and policy impact from four institutional factors and both direct and indirect influence from democratic intent and research quality*" (Grönlund and Åström,

2009:94-95). In their words, "*to achieve high participation, consultations should be applied at the analysis or decision-making stage in the policy process, i.e., the later stages in the process*'' (p.97). The writers underline that some features have positive impact even if there is low democratic intent. In terms of the institutional design, having e-consultations during the decision-making level, providing both online and offline ways of engaging and nurturing deliberation and aggregation, are factors that support successful projects. According to the writers this is an important finding because most of the projects that are created are only online, at the initial stages of policy making and do not promote dialogue.

In these final lines about ICT mediated participation we can reflect critically about the e-participation concept. Not in terms of how successful an evaluation method is but in what is actually the content of e-participation and the evolving discussion surrounding it. Every project has its role and the very process of making the effort to engage citizens- or those citizens that discover ways to participate on their own- are of great importance. Observing these from a distance, it is clear that the conversation and research needs to be bigger. We share the view of Grönlund (2009) who, in fair lines, puts participation in its several dimensions as a multiple level concept that can showcase a range from people simply joining one another in an activity up to the normative ideals of political participation within the various democratic models. With "e-participation" becoming more of a hype than a clearly articulated concept, there is a growing number of projects, tools and practices that are framed as e-participation projects, which lie in risk of lacking in content when there is no intention or preparation in linking them with the final goal of a democratic model. E-participation practices seem to be bound between the paradox of working towards more participation on behalf of the citizens but limited by the model of representative democracies (Macintosh et al., 2009).

However, Grönlund (2009) counter examines some of the most employed e-participation models with deterministic conceptions like that state-of-the-art technologies cause better participation and democracy, or that direct democracy is considered the ultimate goal and thus it is operationalised in the models of e-participation. Some models of e-participation are failing to grasp the different dimensions and the conflicts that exist within societies and while other models theorise direct democracy as the ideal form, there are those models who make the effort of fitting into their existing representative context (Grönlund, 2009). Models cannot address the complex notion of e-participation when they present themselves schematically in one-dimensional scales according to Grönlund (2009). Instead he proposes that typologies about eParticipation should address the democracy relevance and should be "neutral towards democracy models". Also, these typologies should regard the process relevance, since participation is not a concrete action with various expressions of it with every one of them being equally important (Grönlund, 2009). Finally, eParticipation typologies should see the specific activity, as it is, separately to its role of it in democracy (Grönlund, 2009). Leaving the conversation about ICTs in the area of governance aside, we know turn to citizens' political engagement with political parties in ICT-related contexts and how political parties themselves have been acting in relation to ICTs.

5.3 Political parties move online: Some empirical data

In the first decade of the 21st century European political parties have been faced with declining party membership even while undergoing qualitative changes (Scarrow & Gezgor, 2010, Van Biezen, Mair & Poguntke, 2012) and despite their stance and relationship to modern technologies. Research has been vibrant cataloging the developments and evolution of political parties' digital practices. Given that political parties and liberal democracy are interrelated, have effect on one another and will continue to have, (Margetts, 2001) such literature and research is necessary.

A first wave includes research mapping parties' experimentation with ICTs: Norris (2001) begins to explore the idea that the effective employment of ICTs can reconnect parties with the public. By measuring two indicators coded as information transparency and communication interactivity, a digital party index was created noting the most common content being *"basic information about the party history, program, organisation and press releases, as well as biographical information about parliamentary candidates and links to external websites"*, followed by proposals for membership and e-mail addresses to communicate with party cadre (Norris, 2001:8).

Norris' (2001) analysis of the connection between the rise of parties' website pages, the degree of democratisation, and levels of technological and socioeconomic improvement within a country showed that within countries with greater technological penetration parties are more likely to move online, with the indication of the effect of the socioeconomic advancements coming next. The democratisation indicator seemed unrelated with the online presence of political parties with the writer explaining that the less online presence exists overall in a country the less motivated are parties to move online as well, while that is more likely to happen in countries that have well established online mobility. In overview, the creation of websites by political parties showed no signs of turning the existing political milieu around: parties have incorporated ICTs in ways that offer little innovation in interaction and reviving members engagement (Norris, 2001). Nevertheless, the internet offers an opportunity to parties with limited traditional resources or parties in countries with growing internet penetration to connect with future supporters (Norris, 2001).

In terms of what users think of political parties' websites, how they can engage and mobilise groups, we can turn to Følstad et al. (2014) and their research on users' views on the website of a Norwegian party. Based on a framework that maps websites on provided information, website engagement, mobilising mechanisms and interactivity, they interviewed in depth users to discover how users actually experience the websites. Their analysis brought forward that each user has a distinct way of engaging with the website and showing different patterns of behaviour when it comes to participating in conversation, thus prefering a personalised interface. Also, one of the most important features for users is relevant and up-to-date information which impacts both the way they feel about the site and how it can activate them (Følstad et al., 2014). However, when it comes to debates it was noted that within the context of a political party website there is little sign of contrasting views, which

lowers the interest for engagement (Følstad et al., 2014). The writers suggest that a website should offer current, local and quality information which is what makes users stay at the website and leads them to seek ways to participate.

When the interactive Web 2.0 was introduced and users became creators, researchers examined whether it could have a nurturing effect on participation (Jackson & Lilleker, 2009). Political parties and election races got on board as well, embellishing their online sites with features of interactivity. Such efforts by UK parties are mapped by Jackson & Lilleker (2009) through a Web 2.0 tools catalogue in party or party leader websites as well as their social media accounts, from contacting details, polls, material uploaded from visitors to public conversations. Although existing, these features were only slightly used in the 61 websites researched, and with little diversity (Jackson & Lilleker, 2009).

Apart from the works dedicated to comparative lists of political party's ICT novelties, the literature offers empirical data on unique projects and tools. Lüders et al. (2014) turned to both politicians and citizens to ask about the community platform of the Labour Party, based on a social media platform from Norway allowing people to sign in through their national registry credentials. The main objective of Lüders et al. (2014) was to find out whether politicians' and members' views regarding the political outcome of platform deliberation and communication were similar, through a qualitative approach. Although both politicians and citizens seem to believe that the introduction of a social media platform would allow them to participate in conversation as equals, both seem to struggle with how they should handle such platform: On the one hand citizens keep a low profile when it comes to commenting; on the other, political actors feel the pressure of answering. With that in mind, the researchers suggest that political platforms should be re-designed, based on how to make use of such technologies, to match people's expectations and actually allow people to contribute in decision-making.

5.4 Cyber parties, Digital parties and beyond

ICT integration and evolution fueled the discussion around their effect on political parties: Such view comes from Helen Margetts (2001), that discusses the idea of the Cyber Party as being a new and distinct type and places its birth at the end of the 1990's. Margetts (2001) identified three major tendencies forcing parties to take reforming actions: penetration of ICTs in everyday lives and how people engage in politics; people focusing on particular themes that interest and mobilize them as opposed to being politically active in a broader way; and the decreasing numbers of parties' membership. The Cyber Party shows elements of ICT incorporation, not with the purpose of increasing party membership but rather engaging more voters. This is relevant when viewing the changes ICT bring in party organisations- for example, technologies can reduce costs and thus the mass membership that was central for economic funds is now less necessary (Margetts, 2001). The writer suggests that some of the basic roles a party plays could continue through the use of ICTs. The

possibility of a greater outreach for a particular candidate; voting with the use of technology; the chance to communicate and organise around same political goals that would be served through the platform of a party, through the internet. Even the costs of creating a party platform online, like a website, are low thus a party website can make the party and its manifestos accessible towards a great range of social groups (Margetts, 2001). And last but not least, with ICTs parties, in government positions, can organise the state (Margetts, 2001).

However, the possibility of particular social groups facing exclusion due to the fact that they are lacking the resources to follow the party online is identified as a threat (Margetts, 2001). ICTs also prove to be a double-edged sword when for instance, the need for fee-paying members decreases, jeopardizing party funds: Cyber parties, as framed by Margetts (2001), could be left with no activists or members willing to campaign for them, functioning mostly with professionals. While, Margetts (2001) suggests that the route political parties might follow is not predetermined to be completely online, this is somehow being debunked by the reality of parties nowadays. Yet the importance of democracy to remain the central focus of these discussions is stressed (Margetts, 2001).

The internal party decision-making system is just as important for democracy as the institution of parties themselves in representative systems. In relation to the greater penetration of ICT technologies within parties' way of doing things, the concept of digital parties became more and more relevant. Supported by the view that the existing internal democracy models are failing their purpose, changes in party's models or the formulation of new parties sprung, only this time, the main tool was the use of ICTs. Gibson and Ward (1999) examined whether implementation of internet technologies in UK parties had any effect on intra-party democracy and power equality among all party actors and groups, only to find that according to party officials those members with less power over party elites so continued. ICTs were not meant to include members in their functions, for most of the parties examined, and those who 'only did so for mostly top-down communication and members' feedback was not necessarily taken into account (Gibson and Ward, 1999). According to users, it is considered a way for communication, but not in a way that distributes power equally to members and elites (Gibson and Ward, 1999).

A recent development regards political parties that base their entire identity on ICT with a perspective on democracy, through the prism of these technologies. To those who suggest that political parties are an endangered species Gerbaudo (2019b) brings up those that are forming and that aim at fixing the problematic features of the parties' organisations of previous times. The author examines Pirate Parties, Podemos and 3M to map the novelties in their organisational structure and characteristics and names them Digital Parties. These parties are showcasing much more engagement with ICTs than those who create websites and hold profiles on social media platforms, winning government positions or significant percentages in national elections (Gerbaudo, 2019b). For digital parties, a greater citizen engagement and ICT-mediated direct democracy along with relevant institutional changes were central in their programme (Gerbaudo, 2019b) like the introduction of online participatory platforms.

But according to Gerbaudo (2019b), these parties were not rising to the opportunity by shaping the organisational design of the platforms and that of their party to a plebiscite type of party: While some efforts were characterised by bottom-up participation the majority of decisions and tools were in the spirit of simply verifying the proposals of the leadership. In addition, the party's organisational model regarding proposals integrated into the party programmes, appeared to favor ballots and referenda over deliberation, supporting the agenda of the party officials who were also responsible and controlling the platform itself (Gerbaudo, 2019b). Digital parties showcase central, male, key figures, a "super- leader", and the party's discourse is mainly delivered from him, used as the point of reference for people (Gerbaudo, 2019b). Digital parties also have a superbase of active members (that provide valuable work) as well as supporters of the party (that seem only engaged in terms of reacting on its posts on social media platform profiles). This mass membership, recruited via traditional and online means, is connected to easier registration methods and the option of not paying membership fees. Gerbaudo (2019b) argues that digital parties share some basic characteristics with social media platforms like being greatly depended on data, free membership and free labour from its users. The sometimes ambitious discourse of the digital party is cut short by the reality of the models employed in the design of their online platforms (Gerbaudo, 2019b). That does not mean that membership didn't offer their will and opinions on party matters but that this participation is happening in a specific context of power relations and limitations on the depth of it (Gerbaudo, 2019b).

A critical answer comes from Deseriis (2020) where he opposes the idea that digital parties are similar to social media platforms prefixing the argument that parties do not sell the data from their users and do not act as the middle person- The party platform is the message and not the tool. Unlike what Gerbaudo (2019b) suggests, Deseriis (2020) argues that we cannot speak of the passage of platform -like practice to the political realm, or the platformisation of parties: he separates digital parties into two categories- platform parties and networked parties. His main premise is that some digital parties have in fact promoted a different organisational model using ICTs, like Pirate Parties, with their platforms paying greater attention to participatory elements, online and offline action being equally valued. Although they achieve smaller percentages in elections, these parties put forward activism and their decentralised form, while platform parties have still a lot in common with earlier party types, such as the strong leadership persona and the top- down approach to participation.

Current political changes in the European context and the image these parties show may suggest that the hype created falls in demise. Digital parties may have made an effort to challenge the problems of modern democracies but they don't seem to meet the challege. While Gerbaudo (2019b) suggests digital parties should make adjustments to meet expectations, Desiriis (2020) argues that platform parties lost the opportunity and it is now on the hands of the networked parties to take advantage of their organisational merit to embrace their participatory tradition with a more efficient organisational structure. What the future may hold for digital parties is yet to be discovered.

5.5 The promising world of online party platforms

Participatory Platforms can be understood as a designated area of political parties' websites for users to engage with features from voting binding decisions, providing comments or securing membership, among others, referred to by Party officials as their "digital heart" or "collective intelligence" – such as the Italian party M5S' Rousseau platform or the Pirate Parties' Liquid Feedback (Gerbaudo, 2019a). Participatory platforms are not limited to parties' functionality, existing in other areas of politics such as in municipalities' practices too. This can be spotted in Spain with Madrid's and Barcelona's municipalities having created Decide Madrid and Decidim.Barcelona, respectively, two platforms based on free and open-source software, specifically designed for the cause or modified to fit the cause's needs (Peña-López, 2019).

Gerbaudo (2019a) puts under examination the online platforms of Podemos and Movimento 5 Stelle, political parties from Spain and Italy. Instead of focusing on what characterises digital parties he is interested in finding out whether these platforms offer more democratic practices from what traditional parties have to offer. Rousseau (M5S) and Participa (P), new in the political world, had their features and actions available researched based on the intra-party democracy framework of Scarrow (2005) - elements of inclusiveness, centralisation and institutionalisation - from which Gerbaudo (2019a) creates two categories of democracy within parties repertoires: top-down and bottom- up. While the first one refers to the leadership pulling the strings of organisation and members expressing their opinions over preset options, the latter refers to those practices that favor deliberation and the creation of options in a collective way, thus aiming at mapping digital democracy, not as a model of government but in the context of a political party. Indicators of such intra-party democracy would be the level of impact members have, whether they can make proposals or they can only vote proposals from the party officials. Technical elements are important too, such as the provision, or not, of the option of reacting and the choice of using such option over providing space for users to write text, consultations and whether they are provided with time limits. The analysis suggests both are close to the top-down model of intra-party democracy, leaving little room for discussions regarding their democratic lead over traditional parties (Gerbaudo, 2019a).

For municipalities, online platforms are used in a slightly different way: as tools through which citizens can take an active role in the areas of city planning and public funds allocation (Peña-López, 2019 & Aragón et al., 2017). Online participatory platforms were not introduced with the creation of municipalities, as one can deduct but as the outcome of a commitment for greater participation opportunities for citizens while re-configuring their relationship with traditional political institutions and ICTs (Peña-López, 2019). Although created for specific projects on a timeline, they became organic elements of the municipalities' line of work. Especially interesting is the case of Decidim.Barcelona: it allows citizens to participate in the decision making of projects included in the strategic plan as well as to propose their own, help improve the participatory process of the platform and monitor it, as well as the deliverable results (Peña-López, 2019). An important element of the

platform's features is that the whole process is accessible and open for engagement from the start to end (Peña-López, 2019). While everyone can access Decidim.Barcelona and add to the conversation, only citizens of the country are allowed in a voting process which is binding. Elected officials and citizens accepting the results of the process cultivates the legitimacy once lost, bringing deliberation in democratic practice (Peña-López, 2019). Finally, participation on behalf of the many interested actors creates social capital that in turn helps the deliberation process back (Peña-López, 2019). The platform is online and active still[6].

6. Methodology

The purpose of this research is to find out citizens' perception of online political platforms' facilitation of political participation and specifically what they think about the iSyriza platform. What does an online political platform must have or look like for citizens to use for their political engagement? In order to proceed, we formulated three research questions that specify our interest. In particular:

1) Do citizens perceive iSyriza as a participatory tool, through which any kind of political participation, is practiced?

2) Are there any particular characteristics, technical or other, identified by citizens, in the iSyriza platform that would help foster political participation?

3) Are there any elements within an online political platform framework that facilitate any of the four elements of participatory democracy?

We decided that a qualitative research strategy was beneficial for our research in capturing how people understand the world around them and how they perform in it, while they co-shape it in real time, as Bryman (2012) notes. So, in order to yield citizens' opinions about political participation through the iSYRIZA platform, creating a space to let them express and exchange such views was considered suitable. It would also be quite difficult in light of the resources available for a dissertation to produce and carry out a research plan based on the quantity of participants. Thus, the direction of this research is formulated to follow the deductive approach.

Though we have chosen the iSyriza platform in particular for this research, we were motivated in favouring citizens' views on the matter in the whole. So, the in-depth insight on what citizens think was considered best gained within the above-mentioned space. This is what a focus group could offer, rather than reviewing the platform's functionality based on an interactivity model or interviewing those who created it, for example. Focus groups, as a data collection method, are an attractive option for many researchers; yet it can bring forward difficulties (Barbour and Schostak, 2011)- having to moderate groups of people can be overwhelming for an inexperienced person. However, when it comes to small research plans like ours, focus groups allow access to more people in a relatively less time than individual interviews, for example.

Nevertheless, employing focus groups only for logistical and practical purposes would be an

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6   https://www.decidim.barcelona/

undermining of their usefulness (Barbour and Schostak, 2011): Focus groups provide the researcher with more than just answers of two-way dialogues between the interviewee and the interviewer. By bringing people into a group, the research can benefit from witnessing its different meanings, processes and understandings (Bloor et al., 2001): watch and take notes as the group engages in conversation and exchange views while they understand the world together as a group (Bryman, 2012). Focus groups do not act as a method for collecting the various opinions of different people and then present them orderly, as they are not the appropriate method for doing so, like surveys- instead focus groups are the place where the members of the group interact about a topic. "*The focus group practitioner is invariably interested in the ways in which individuals discuss a certain issue as members of a group, rather than simply as individuals*" (Bryman, 2012:501).

The interaction among the members of the focus groups is connected with the research topic in a dialectic way: we were interested in finding out whether people could see the online platform where a demos is constructed – necessary for political participation in a participatory democracy as per Fuchs (2012) – and with focus groups we did just as Munday (2006) showed how focus groups are perfect for observing collective identity being shaped and reconfigured.

Lastly, the choice of focus groups is related to the character of the research, an exploratory and a limited one in line with Bloor et al. (2001) who consider focus groups a method for data collection in initial stages of researches that can help in shaping and specifying future research questions of complex topics.

As to the ideal number of groups, there is no agreed upon number a study has to reach and it depends a lot on the context of the research (Bryman, 2012). We arranged three focus groups on the basis that one group is insufficient: it cannot provide enough data (Bryman, 2012). Although focus groups could stop after the discussions stop yielding something new, it is also important, especially for the not very experienced researchers, to keep in mind that the more data they gather, the more the complexity in the analysis (Bryman, 2012).

6.1 Sampling

We opted for non-probability sampling methods common in qualitative research and in small projects when funds are not unlimited and this is when it mostly makes sense since they seek to look into a particular case (Bryman, 2012). In a qualitative research, researchers can sample the locality before sampling people, thus making sampling two-fold, while sampling in more than one method, to serve the purpose of the research in the most informed way, is also common (Bryman, 2012).

Some writers suggest approaching pre-existing groups of people as a way for the research to benefit. Bloor et al. (2001) argue that recruiting participants that already know each other can allow more to surface like issues that might not have been brought out if it wasn't for this shared experience. In addition, it is a way of ensuring a safe space for people to engage in conversation, where they can share their personal views. Also, groups can be more accessible in terms of actually agreeing to participate in the group and elements of confidentiality and anonymity are better served in such frame

(Bloor et al., 2001).

Therefore, we used a purposive sampling method firstly to approach particular individuals that were a) in a scope of accessibility to us and b) had the characteristics and access to already formed groups of people. We began by approaching a member of SYRIZA, in order to recruit participants that are members of the iSyriza platform. However, this attempt was not successful. The second approach was made to a member of a local members organisation of the party which was also unsuccessful. The third attempt was made by targeting people from the extended environment of the researcher that would be willing to recruit members from a familiar group of their own in order to participate in a focus group discussion about the iSyriza platform following Bloor et al. (2001) who note that if a random sample is not easy to access in a focus group recruitment plan "*then participants can be recruited by approaching them individually at a chosen sampling site*"(p.30).

After contacting these people and making sure they were indeed eligible, we proceeded in informing them about the research and asking them whether they were interested in acting as recruiters and hosts for a focus group with a group of people they were already part of. After their informed agreement we shared what characteristics we needed other participants to have in order to meet the research's criteria. Also, we instructed them on how they could talk to them about the research and to state explicitly that they could choose to participate or not on their own will and not to force anyone who does not want to. All these are precautions that have to be taken by the recruiter to ensure that participants are aware of the research framework beforehand and that they have offered informed consent to participate, especially when a third person is involved (Bloor et al., 2001).

So, the purposive sampling was followed by snowball sampling when the three original participants invited group members into the research. All people living in Greece would be eligible as participants, and that is because every inhabitant of Greece can express their opinion and views on the matter of political participation and it is also the intention of the research not to exclude someone purposely: participants in this research were recruited on the grounds of being citizens. All focus groups took place in Greece: one in Athens, one in an Attica suburb and one in an island. Since Greece's geomorphology is not one continuing mainland, but has many islands and remote areas, it was important to take this detail under consideration. Even though purposive sampling was employed it was made with care to include various ages, representatives of both sexes and people from different areas of Greece. Demographic details and information about their relation with the iSyriza platform and the general use of internet were collected by giving a questionnaire to participants before the group discussion. These data are presented in Table 2 in the Annex B.

The three focus groups were conducted from October to December of 2021 with the participation of 15 people. According to the sampling method we employed, the composition of the groups resulted in six participants in Focus Group #1, five in Focus Group #2 and four participants in Focus Group #3. Each group was made of self -identified women and men participants adding to a total of eight women and seven men. Focus Group #1 had ages ranging from 56 to 62 years old. In Focus Group #2 the ages ranged from 34 to 37 years old and Focus Group #3 from 63 to 74.

Focus groups were based on a semi-structured question guide. The group members were however encouraged to discuss between them rather than answering questions: conversation was allowed in order for in-depth views and meanings to emerge. Since users of the platform were not the majority of participants it was considered vital for the discussion to include a presentation of the platform. During the course of the focus group, we presented the platform's interface, the process of sign-up, and the functions-tools of the platform accompanied with real examples of them. These were presented in the form of screen shots. Additional information was offered upon asking during the discussion. The writer did the moderation of the discussion as well.

Discussions were digitally recorded after receiving again oral consent from participants. Focus Group #1 lasted for one and a half hour, Focus Group #2 for two and a half hours, and Focus Group #3 lasted for two hours. Every audio file of the recordings was manually transcribed and translated from Greek to English, and ensuring the anonymitisation of participants. After several readings of the transcriptions, we were able to identify some first reoccurring patterns. Then, using a method common to qualitative research namely thematic analysis, where categories of themes are identified from the data (Bryman, 2012), we grouped occurring patterns and shared views on the research object of political participation. An index file of dialogue excerpts and quotes was created with codes which represented characteristics that relate to political participation within the framework of an online platform.

One last point that should be made is that this research took place during the Covid-19 pandemic, which is why preexisting groups were favoured over crafting new groups: This way we would not bring strangers into the same space. In addition, all participants were offered the option of doing the focus group meeting online, which they declined. During meetings each group had access to masks and antiseptic and were encouraged to use them however they felt comfortable. There was also provision for good room ventilation and distances between participants. The researcher also was tested beforehand, vaccinated and wore a protective mask.

7. Findings

In exploring the iSyriza platform as a tool for political participation, findings suggest that focus group participants see this platform as a political party tool. The "party Facebook", as one participant described it, was not considered as political tool for participation. Participants were able to provide explanations as to why: All data presented in Tables A, B and C in Annex B, is divided into three categories. The first (Table A) is labeled as positive reaction to elements of the platform, the second (Table B), labeled as negative reaction, includes what participants thought about the platform per se. The third category (Table C) consists of negative reaction of participants only upon seeing the platform and its features. We now proceed with presenting these findings in an orderly manner.

The informative aspect of the platform was highlighted across focus groups during the discussions. Participants referred to it as somewhere they can receive information through, in the

different areas of the platform:

- *Here, this is good. Because now it is informative. They went to a professor, they asked them.*
- *Didn't I tell so?*
- *Go Chloe*
- *But this is the informative function of it.*(Annex B, Table A1)

As a platform it can be used to get access of the party's opinion on specific matters as well:

- *Because some information you see them let's say. Like how do you go to a newspaper site? It simply has some positions more specialised. Or it says blah blah different things, some issues. But again, it is something that you have to look it up yourself.*(Annex B, Table A1)

Some participants said that although information is provided, it is not propelling anything beyond that:

- *Yes but here is just information. It's not political brewing. It's not a political platform.*
- *Yes it is not.*
- *It does not have opinion.*(Annex B, Table A1)

Some of the participants who are also registered members of the platform are using it to get information as well. A clear record of participation was made by one participant who stated that by browsing the platform is his way of participating:

- *How do you want to participate by reading?*
- *Personally, I participate*
- *To pose issues to be answered*
- *I participate this way.*(Annex B, Table A2)

An opposite opinion expressed that they would not use it for getting the news. For example, participants said that all information about the party's views is available from other sources as well:
- *I don't think it's very informative. I mean you can get more information from a site, and for the parties' opinions and about all the parties than from this. I wouldn't use it for information noway.*(Annex B, Table A3)

We can now move to the thoughts offered about what was problematic in the platform, which are divided into two: The first includes what they had to say about the idea of using such a platform in the first place; The second involves thoughts about what they encounter in the platform's environment. To start with the second category (Table B, Annex B), participants seemed confused about the purpose of the platform, specifically with what the platform does and what SYRIZA was hoping to achieve through its platform. The scope of the creation of such a platform was objected to debate:

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- It's a party tool

- It's not even political in my opinion

- It's from a party.

- They basically made a big focus group.

- It's a form of polling.

- You can learn about current affairs.

- The goal is to become member of SYRIZA. (Table B1, Annex B)

In all focus groups ideas were presented, that moved their argument further. Participants discussed ideas about distinctive platforms based on what one wants to achieve through them. Platforms that go beyond political parties were introduced in the conversation. Participants gave real life examples of platforms they use such as Novoville, which allows citizens to notify municipal services about particular problems like illegal parking and electricity problems:

- Novoville, there is platform

- What's its name?

- For Dionisos Municipality?

- I have it in my mobile, I can show you.

- And you go and write? The lamp burned up for example?

- Surely. (Table B1a, Annex B)

Adding to that, a great part of the focus group discussions was moving around the aspect of locality: According to participants a more local-based character would be more efficient, either with a party platform that gives more gravitas to the local level or with participation in general, introduced from the bottom-up:

- and the one being what we saw and the other being about local a little bit. With the local groups and what is in the mind of each group. I mean

- Local party group?

- Yes, there are definitely problems in neighborhoods. Does SYRIZA, have an active role in all that? Is it trying to do something? Is it trying to organise something? Information provision. This is a good step to say that. In Exarchia, we have an issue. It's this, that and that. In Peristeri, we have something else.

- Which other can see too? Other groups?

- It could be just interesting for anyone, either someone is an area resident and wants to contribute physically or with an opinion. Where they can share an experience, where they can offer something in all that. And become, to think that they become part of the solution. But I think, I spot this thing as missing. (Table B1a, Annex B)

On the same note:

- No, I am telling you, citizens' participation should be at the local level firstly. (Table B1a, Annex B)

A government-managed website in which draft laws are published and can receive comments from individuals or organisations was introduced into the conversation as a platform fit for

participation:

-In general only the state can give you such a platform. Only the Greek state.

- Only the Electronic deliberation website works like that

- And yes

- But the Electronic deliberation website is for draft bills

- It can move towards other things in time.(Table B1b, Annex B)

Other participants imagined platforms that would be used within the environment of a company:

- An organisation can make it, a company for the..Let's say like the Public Power Corporation. That has some thousands employees and the company cannot have communication with them. Such a form can work out, i-DEI. i-OTE, for, not just for parties? I do have this question.

-You propose for example for PPC's employees.

- Yes, yes.

- Not for the company's clients.

- No, for the employees. Because it is a company that doesn't have local character. It's not in only one place. It's everywhere in Greece.

- OK.

- I think it could

- Yes

- It could, for issues that have to do with PPC, for issues that have to do with employees, even with know-how issues. I think.

- Yes, it could. (Table B1c, Annex B)

Platforms like the ones presented in focus groups are seen as places where there can be exchange of opinions. According to participants, discussions within such platforms might lead to arguments and controversy but it is something that is expected and needs managing in a decided way. While a participant said that people "would eat each other" while discussing within a platform, another suggested there would be designated people to deal with such issues (Table B2, Annex B).

Participants made clear that a platform that places its political party identity at the centre puts them off: The very fact that it belongs to a political party is something they weight since "*It's not easy to lure them in*". Participants recognised that political parties have to engage and employ new technologies, otherwise they might be left behind. However, a platform that belongs to a political party has, according to them, limitations – Participation is confined to what degrees of freedom the party will give:

-The party a priori creates restraints. People think that in a party platform my opinion will be used either to support a side or get hold against the other side. And I don't want to, I want to have my opinion and to have my opinion judged. Not the place I publicised it.(Table B3, Annex B)

All focus groups agreed they did not like that the platform was gate-kept: By latently asking people to become members of the party during the sign up process participants found the party was

closing it. Participants would prefer it more open and welcoming.

*- It should make some other platform that it does not make you become a member. If it wanted to do it
What membership and horseshit, man.*(Table B4, Annex B)

In one of the focus groups participants proposed various options for using the platform without signing up, such as guest browsing: All agreed it would be better for a potential user to have permission to access the platform, observe it and, should they like what they see, continue with signing up process. Participants felt the platform could allow free access and the choice to register to have more benefits, like voting. The sign-up process requesting an array of personal data was considered excessive. Providing fewer personal data and being able to opt out easily were elements participants asked for. In their words:

-I would put forward only the issue-plus all these- the issue of anonymity. That is, not to collect many personal data while you sign up. That is, an email and a username is very much enough to participate somewhere and potentially if it has a process at a next level, to enter a conversation, become party member or whatever, there it could ask for more things. But where I live, what I do for work, ages and that.. ages though you can say it's to protect minors, OK, a date of birth is not something. But I think that with way less you can do the job. I mean I would not give them. You can say it's narrow – mindedness right? But it would make suspicious. I cannot understand why they ask me that. I cannot find logic and it did not mention it at, what you read to us before. Does not make sense. To ask all this information. (Table B5, Annex B)

Two focus groups addressed the need to have people and political parties active, mobilised and engaged in politics first and foremost before they turn to employing platforms. Although they don't disagree with using new technologies, they believe that engaging in politics is the necessary and sufficient condition while technologies play a supporting role. They see tha*t "Politics will happen outside the platform. And then go in a (…) platform*", and that *"This [the platform] will be the tool"* (Table B6, Annex B). This concerns both people and political parties. For them, politics starts at the party or other places, and then comes to find its place in a platform. Some participants explained their argument through stories from recent history and offered examples:

- The University Rise Against the Junta, in reality, happened through pirate radio stations.
- Yes
-All information was happening through there. Even things like: "In this spot there are police offices". "Over there, militia". "Army Tanks are coming from Goudi". "Car traffic in Patission St. is…" what is it called?
- One way
-One way. OK? And so on. And these kind of news. "Do not go to Mavromichali St., because it is full with police" or "Go through Kalidromiou St.". And things like that. This was up and running all night long.
- Ok
- So, that short of thing can happen here as well. But there are already people that are mobilised. There was.
.(Table B6, Annex B)

A more practical comment was made about the time citizens have available to use a platform like

iSyriza: *"People don't have time"* (Table B7, Annex B). Participants expressed their lack of free time and will to use a platform for political engagement. Their engagement with a platform would be related to the quality of what they encounter when accessing the platform:

-Besides that, it is more complex in this, this whole mess of facebook, seeing a name and reading below it 2- 3 lines of craziness...you think alright, we used to say these in coffee places to pass the time. Now why would I spent my time to read 100 announcements out of which only 3 are decent? And end up where?
(Table B7, Annex B)

During the focus group with the highest average age participants expressed their feelings of powerlessness and how everything they have known or learned so far seems useless. In relation to these thoughts participants reflected about the need for a digital political platform. As a last remark, one participant explained that people need to be informed first about the existence of a platform in order to use it.

The third category of elements (Table C, Annex B) entails what focus group participants discussed about the platform's functionality and features. During all focus groups the notion of bottom-up action was addressed as something participants thought missing. This includes the freedom of users to write and express their problems and what is happening to them, rather than answering party questions and what it wanted to find out. One example:

- Whoever has time uses it, here we talk about how to get to participate, people to participate and pose the issues that are on their minds. I think this is more important that the party posing the issues. I mean I have problems and to..
- hey, they pose them..
- To get in there and see are there any more who have the same issues? What will SYRIZA do for my problems? This is participation.
- Yes
- So for this
- It's not about issues being posed by SYRIZA
- The first one
- And guide me into which issues
- It doesn't pose everything
- Didn't we see there are two…?
- There are two functions, Christo
- piece, that
- It's the one where you, me, George, Anna enter and vote which ones will be discussed, which are going to be addressed, which are going to get into interviews and there are those which they pose, that says…
- that are put into discussion
- which are the more interesting, let's talk about them, pose questions
- Yes
- Alright

I stand by what I said. (Table C1, Annex B)

Such reported feedback towards the party would give them the necessary elements to perform their role, participants argue:

- You start from below and you see what the problems are, you process them and give solutions if you want to be in sync with the society.(Table C1, Annex B)

Notably, the option to pose questions to the party in the "Ask & Watch" feature was praised, only to be described as insufficient since only part of those questions would be chosen to be answered:

- I think the send and vote questions, see in video the answers, that is perhaps..
- Ask & Watch
- The most serious element of interactivity that a party has.(Table C1a, Annex B)

For some participants this bottom-up activity raises an opportunity to see if their opinion and problems are similar to those of others, see others who are in similar situations, thus enabling a sense of connection. On the other hand, participants do not feel quite sure that the platform's environment is the habitat of a community (Table C2, Annex B): A participant using the platform explained that while hoping to find immediacy in it, it was not as anticipated and compared it with another experience with a video meeting through Zoom, in which one can see who is there and engage as opposed to the platform:

- But this relationship has to be there, I would prefer another kind of arrangement. In the sense that in these contacts we managed to do through zoom or I don't recall which platform, there were there. The fact that 30-40 people got together. And we said 2 things, because when it's 30-40, how can you talk, really?
- Yes
- You get to say one hello.. in the beginning and one, one line. But there was this feeling, opposite to me there is this person, that person. It's an MP, a mayor, it's something, whom you knew. You could see them, exchange phones with the.. the texts you've sent. Not that you create a situation but it is a more direct relationship.
(Table C2, Annex B)

The issues addressed within the framework of a political platform were also discussed. Participants agreed that a citizen cannot be asked to offer opinion or propose solutions regarding state policy. Participants think that problems are very complex for citizens to address in a limited space, especially now that societies are complex and that they do not have the necessary resources to offer their opinions.

- People are so unskilled in policy-making that when asked to do so, to participate in it, they feel lost.
(Table C3, Annex B)

Instead, more topic-specific or local problems can be discussed: participants proposed that a political party can receive feedback, in the form of polling, for proposed draft bills or on how to vote about bills in the Parliament. Asking platform users to offer their thoughts over issues too big to tackle

or too insignificant when the greater image looks bleak seems frustrating for participants.

Regarding the features of the platform, participants said that whatever the platform says it offers should be completed: As an example they talked about the area defined as *deliberation* in the platform. This process should come through a full circle and be presented afterwards with a deliverable:

- So we either take out the word deliberation completely because it is a trap and it is not right to use it since it will not end up somewhere. Or if you are going to use it to show them respect and think that somehow these people have to be given in the end what they need. That is, if it is a bill that is to be passed and for a week there is a conversation, a deliberation eeeh and they want it to be enriched by the ordinary citizen. So before it goes to Parliament, on the day it will be voted, the proposal should be presented earlier, shortened or in simple words and if some proposals have indeed been used - those who proposed something - I think the interactivity of a platform will be apparent, a platform that does that.(Table C4, Annex B)

Participants from a focus group also pointed out that there can't be proper discussion because there are comment limitations:

- It is also problematic that it asks you to make a post and they can answer you once and you can answer only once again.
- That is, there is no discussion either
- They probably want to…
- Yes, so that the story does not g out of control
- Yes to prevent it from becoming like a chat (Table C4, Annex B)

Participants would also expect a political party platform to provide users with information about the stance the party takes on different issues and to explain what its positions are. Or offer the proposals experts the party is using for its decision making. Then, with enough information in which the party has based its decisions, people can proceed and act accordingly, whether it is about their vote or asking specific questions and offer opinions. In a similar way, by providing information in a timely manner, citizens can prepare themselves and participate in mobilisations and demonstrations:

- It is useful from a party or anyone, to tell you, this is what's happening now in Parliament. They will pass this in a month, in 2 years, in anything. It's not possible to learn about it a day before and be asked in a demonstration. For a day. I mean it's a disgrace. Eeeeh, this is being under discussion, we think this, did we forget anything? Can you participate in this? No, say your opinion and get information. You can participate. Because we don't know everything. (Table C5, Annex B)

Finally, participants found the overall image not consistent with the notion of a platform that is state of the art in terms of political participation and citizen engagement. Although they thought of it as functioning, as in reactive, it was not inspiring:

- I mean, can I tell you something? Going to the front page, alright? Here, where we are.
- This is after you register.
- It's not... It even has the form of a newspaper. Yes

- Digitally. Right? It does not cross your mind that aaah here is something ground-breaking, right? That is, "on your computer, on your mobile phone, with a click on your account", this is like... I entered a newspaper, let's say, and I can have it wherever I want, to read it.
- Hm
- Right? Also that it tells you the news of SYRIZA,
- Here is the news of iSyriza, the platform.
- Yes, iSyriza also mentally takes you to a newspaper. The whole image is not like, you know, here is the forum for democracy. It's like, it's a newspaper. (Table C6, Annex B)

As one participant noted, visually more weight was put into the fact the platform is accessible via any electronic device than in its functions:

- Meanwhile the sizes, are they real? I mean as the picture is, do they really take up so much space "on your computer on your mobile phone with one click on your account"? Because it's a lot... they have grown it as if it's sophisticated to look a bit "how nice that you can do this and that and that" and you throw us somewhere else let's say our eye and not on things that you might be more interested in staying. It is as big as the logo and maybe bigger than that. I'm just saying.(Table C6, Annex B)

8. Data Discussion

With this research we aimed at exploring whether citizens perceive the political party platform iSyriza as a participatory tool through which they can engage politically, and which characteristics in said platform can help facilitate political participation. It was also intended to find whether the basic components of a normative model of participatory democracy exist in an online political platform's framework. The analysis of the focus group transcripts suggests participants do not see iSyriza platform as a tool for political participation. Regarding participatory democracy, some connections can be drawn.

The main engagement participants acknowledge or see the possibility to have in the platform is getting information and reading news regarding SYRIZA and its stance on current affairs, although getting informed is considered civic engagement - which then can guide decisions regarding political action, something Conge (1988) believes includes any activity with range in intensity pro or against political institutions or decisions. However, participating in politics can be differentiated: After all the concept is not universally agreed upon. Something that is observed in our study, with one participant saying that their participation is simply browsing the platform and giving no personal input whatsoever.

Although political parties' attempts to remain relevant by exploring the tools technology has to offer are necessary, participants consider that political participation in the general framework of a party platform is bound by several factors. These factors are affecting citizens' perception of how political participation can occur under the premise of a party platform. We can group these factors into

two categories: the ones considered before using a party platform, and others considered during the use of such platform. In other words, there are those elements that guide citizens' notion of whether having a party platform for political participation makes sense, which we name requirements, and then there are those that would help realise such activity within the party platform environment, which we name enablers.

To begin with the requirements, 1) the platform needs to have a clear purpose that is in turn communicated to whom it targets. Then, 2) a party platform will only be limited to a party tool where one would have to want – to or find meaning- to participate in. Regarding requirements 1) and 2) we were able to identify in focus groups four kinds of platforms: A party owned platform, that can either be strictly for party membership or for informing the general public; a state owned platform, that can either be put to use in governance or one that has all political parties included; a local platform, that can either be from a municipality or from a local party branch, both targeted at a specific locality; and a platform, that is aimed at the employees of a company. Additionally, 3) the party platform can only be either open to all people without requirements of personal information, or closed to party membership, which would justify asking for personal data. The last two requirements are 4) mobilised and empowered people with time availability, and 5) active parties both practicing politics, followed by a platform used as a tool and not the other way around.

We can now turn to the enablers: Firstly, 6) bottom-up activity allows users to express themselves and communicate their messages; Then, 7) specific issues narrowed down to specific situations are much easier and meaningful to address instead of generic topics or the general state policy. Users can benefit from and offer better input to a discussion or be more prepared to engage when 8) informative resources are offered in a timely and organised manner. Another enabler is 9) platform's functions being fulfilled and the input of participants recognised and put to use. Also enablers are 10) the sense of community and the 11) facilitation of communication and political discussion between users. Finally, 12) an image in line with the goal and content of the platform. Both the requirements and enablers sum up to the characteristics a platform can include to facilitate political participation and therefore answer our RQ2.

Regarding the third research question (RQ3) of our study, findings showed little evidence of how a platform's environment can offer the four elements of participatory democracy as Fuchs (2012) describes them. The first one, on the extent of participation, can be addressed in the framework of what participants said about who is allowed in or who is excluded in a platform that requires sign up and the time availability of a citizen for engagement. The nature of opinion- building, the second element, discusses the affordability of a platform to host extensive discussions not only between the platform owner and a user but among users; opposite to decisions made collectively through deliberation, we can place individual voting. On the nature of the decisions made and the demos as a collective subject, findings suggest that platforms which target specific groups can facilitate them, like platforms of a local party group or a municipality. We can also add that even though a platform uses the names of its users, immediacy is not ensured among them. Accordingly, the sense of an

anonymous platform, where moderators are unknown and the input of users does not target the people but the medium, relates to the cultivation or absence of a collective subject.

Discussions during the focus groups were rich in thoughts on what participants saw in the notion of a digital party platform and in iSyriza in particular. Taking a more wide-angled look over the results we can find points of connection with previous research. To name one, the support for the viewpoint of writers (e.g., Antiroiko, 2003) who suggest that e-democracy, in order to be different from current models, requires institutional changes before having an electronic tool of participation. Findings are also relatable to the results of Hoff, Horrocks and Tops (2005), who argue that ICT tools and the way they are introduced are promoting a model where the citizen likens a consumer. Another interesting connection can be drawn from participants' suggestions for a company digital platform, and the idea by Pateman (1970) for the spillover of participatory democracy towards areas of society such as workplaces.

The identified informative aspect of the platform, as presented to the focus groups, can be placed within the category of e-participation by Hennen et al. (2020) named "monitoring", which includes e-information, e-deliberation and e-complaints, with only the e-information part being experienced. The input by Casemajor et al. (2015) defining participation in four types of active or passive participation and non-participation is useful when participants present their views on participation within a platform. While the lack of interest to engage in Active Participation from the greater part of the groups was clear, participants who identified themselves also as platform users gave a different image: The act of participation was expressed and explained as observing and reading, in line with what Casemajor et al. (2015) proposed as Passive Participation, characterised by lack of choice and/or control- Both of which highlighted during focus groups as crucial from other participants, or as Active Non-Participation (ANP) by Casemajor et al. (2015), described as targeted efforts to obstruct the process and reclaim control when not provided.

On the other hand, we can also identify several stances in agreement with the results of the evaluation of an online political projects: Like in Paryceck et al. (2014), participants mentioned the difficulty in being asked to make choices or proposals about technical central-state policy. The reluctance in sharing personal data in order to sign-up and participate identified in Paryceck et al. (2014) was considered as off-putting in this research as well. Additionally, participants challenged the idea that only online presence or tools are enough, and noted the supporting role of offline activity, which is consistent with the proposal of Gronlund and Astrom (2009), who concluded that both online and offline engagement is vital for such a political endeavor to have success. A tool that promotes dialogue, for Gronlund and Astrom (2009), was also an element missed in the platform as well, according to focus group participants.

In addition, the tendency for political parties engaging with ICT tools is consistent with our research: with regard to the iSyriza platform findings are in line with early century conclusions about parties' engagement with technology which suggested that even though political parties were implementing technological ideas, that was motivated by local tendencies towards ICT (Norris, 2001).

In analogy, it is not unlikely that a party, like SYRIZA, engages with ICTs, but it seems to do just that: Participants saw little volition from the party to offer an innovative platform which would invigorate the relationship with members or the general public. Instead, like the parties' websites measured by Norris (2001), iSyriza was seen as a website with party information and external links. Participants discerned the reality of new technologies that need to be explored by parties, since this is a reality in societies, but until now, like in Norris's (2001) results, nothing is changing in its essence. Lüders et al. (2013) suggest in their findings that both politicians and users are having trouble using online tools for active participation, and that such tools need a re-do with more input from citizens-users- a clear request in this research from the user side. Having a tool with promises that are not fulfilled -because that tool is either presented insufficiently, lacks clear goals or effective features- is considered disappointing by participants. With regard to the content of the platform, focus group participants request in-time updating that will in turn aid them to mobilise, an element identified by Følstad et al. (2014) who added the role that area-specific information would play in this mobilisation, also identified by participants, who said that a platform would be useful in particular localities, like a neighborhood.

For participants in this research, the iSyriza platform was created as a tool for top-down communication and for internal purposes with little provision to offer members any empowerment, the same way intra-party online tools were assessed by members in Gibson and Ward (1999). Furthermore, the digital parties Gerbaudo (2019b) explored include little bottom-up participation from platform members and with most decision-making process just verifying the proposals from the leadership- in line with what was discussed during focus groups about the platform: participants expressed the will to ask questions on their own, which opposes the existing platform feature. This feature they oppose allows them to share their opinion or questions solely over issues that the party, first, has chosen and, second has posed itself. Greater bottom-up input within the platform was demanded and repeated by focus group participants, without meaning it would de facto lead to more citizens engaging in participation, even if this demand was answered.

All in all, the goal of the introduction of a participatory tool is greatly celebrated as a step towards greater participation but it does not really lead to participation at the end or it is not implemented in a way that this goal of participation can be measured and held accountable (Macintoch et al., 2009 & Lüders et al., 2013). The main role of the platform as identified, however, is not totally dismissible, since the use of ICTs under representative democracy might prove more fruitful when these tools are employed for information provision rather than for other forms of engagement like consultations, according to some (Grönlund, 2009).

Nevertheless, it is beyond the scope of this study to provide results that relate to all online political platforms or even those created by political parties. Findings do not also provide the basis for arguing that should a platform offers the characteristics we identified it can be considered a participatory tool that fosters political participation: those characteristics can be the object of research in other frameworks. Although it is argued that the concepts of reliability and validity based on

quantitative research may make less sense in qualitative research (Lunt and Livingstone, 1996 & Bryman, 2012) there is still need for criteria for establishing the study's quality. However a good sampling method and size, focus groups cannot often contend in offering data fit for generalisations: Certainly, this is the case for our study as well.

The research focused also on one specific platform which is not the same as other platforms and it is also susceptible to changes. This weakness is addressed from the beginning with a crafted research frame that includes the search for particular characteristics of a platform, which can be put under focus from future research. This decision can be also related to the transferability which Bryman (2012) presents as alternative criterion, where rich data from one research are presented in order for other research to test in other environments. The research was conducted in good faith with conscious efforts to respect both participants and the scientific method. However, a research will always be bound to the researcher, where particular values, beliefs and biases might affect the process and the outcomes. During this research we were actively questioning the steps and decisions made during the whole process.

9. Concluding remarks

The goal of the study was to find whether the online party platform iSyriza is considered a participatory tool through which participation is practiced from a citizen perspective. There was also the objective to identify, from the same perspective, characteristics of the platform that indeed foster political participation. The third research aim was to find out whether the basic normative components of participatory democracy can be identified within an online political platform. Based on the qualitative analysis of three focus group discussions of a total of 15 people it can be concluded that iSyriza is not fostering political participation.

These results showcase the main contribution of the platform, which is to inform. A variety of characteristics that are required by citizens to be addressed in a political platform include 1) a clear, communicated purpose, 2) owning its identity and framing it accordingly, 3) a clear target group with appropriate user policy, 4) people willing to use it and 5) an active party. We were also able to identify a set of characteristics that enable participation within the platform, namely 6) bottom-up activity, 7) issue specificity, 8) availability of informative resources, 9) presentation of outcomes, 10) a sense of community, 11) facilitation of communication and political discussion between users, and 12) an appropriate visual presentation. Only few elements of the platform can be mapped back to the building blocks of participatory democracy as stemming from research data. Platform sign-up processes and time can determine the extent of participation, and mechanisms for voting individually over discussions and deliberation affect opinion-building. Site-specific platforms can have impact on the nature of decisions made and the making of a collective demos.

The notion of giving to those whom the platform targets and is -in theory at least -addressed to, an

opportunity to express their views and reflect on what they would prefer, guided our choice of approach. In a small research framework the qualities of qualitative methods can be put to use and thus allow an in-depth look into the object of research. We informed our study by reviewing literature regarding e-democracy, participatory democracy and ICTs, and how they relate in different environments since we were interested in researching a platform's use not just from a representative democracy point of view. We also considered necessary to extend that reading in political participation and its relation to new technologies. Some elements that foster political participation were expected to be revealed: however, the overall limitations identified by participants were considerably more.

To sum up, online participatory platforms are political tools that are created either from institutions or from civil society to serve their particular purposes. In the case of political parties, the platforms are employed as their intra-party democracy model that distinguished them from traditional parties (Gerbaudo, 2019b). In other cases of political platforms, like the one from Barcelona County, they were introduced as part of the governance and they turned to be integral of the official operation of the county (Peña-López, 2019). For both types of platform usage, the rationale behind their employment was to inspire the legitimacy that was lost in representative institutions and was also in close relation with their public discourse and commitment to a different view on democracy and in particular in participatory democracy (Gerbaudo, 2019a and Peña-López, 2019).

Future research can for one expand regarding the same object in terms of sampling size and demographic groups. New research projects can also benefit from the list of characteristics and test them in different environments and situations. Simply providing an online platform cannot be considered effective to encourage people into participating in politics, or calling a tool participatory, enough for citizens to participate. Yet, the future of technology and politics is right ahead of us and can be very interesting and useful to invigorate political participation, as long as it is not a subject matter entirely left to address from a technological perspective: Instead, the collaboration of technology experts and social researchers could provide useful insights on more interdisciplinary research projects.

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Annex A

Table A.1
Focus Group #1

	George	Agapi	Christos	Eirini	Kostas	Elisavet	Age Average
Gender	M	F	M	F	M	F	
Age	62	56	60	60	61	58	59,5
Residense	Drosia	Drosia	Drosia	Drosia	Afidnes	Afidnes	
Last Internet Use	News/ Communication	News	Market Research	News	News	News	
Internet Use	Everyday/ Many times	Everyday/Many times	Everyday/ Many times	Everyday/ Once a day	Everyday/ Many times	Everyday/ Many times	
Vote on last National Election	Yes	Yes	Yes	Yes	Yes	Yes	

Demographic data of Focus Group #1 Participants

Table A.2
Focus Group #2

	Nelly	Nala	Mari	Nikos	Chloe	Age Average
Gender	F	F	F	M	F	
Age	37	37	36	34	37	36,2
Residense	Peristeri	Pagkrati	Peristeri	Vrilisia	Athens	
Last Internet Use	News	Market Research	Navigation	News	Communication	
Internet Use	Everyday/ Many times	Everyday/ Many times	Everyday/ Many times	Everyday/ Many times	Everyday/ Many times	
Vote on last National Election	No	Yes	Yes	Yes	Yes	

Demographic data of Focus Group #2 Participants

Table A.3

Focus Group #3

	Lakis	Vasilis	Marketi	Marios	Age Average
Gender	M	M	F	M	
Age	63	74	69	69	68,75
Residense	Naxos	Naxos	Naxos	Naxos	
Last Internet Use	Work	Upload Photo	Social Media	Weather Information	
Internet Use	Everyday/ Many times	Everyday/ Once a day	Everyday/ Many times	Everyday/ Many times	
Vote on last National Election	Yes	Yes	No	Yes	

Demographic data of Focus Group #3 Participants

Table A – Positive Reaction on the Platform

A1	Views on the Informative Aspect of the Platform

- Because some information you see them let's say. Like how do you go to a newspaper site? It simply has some positions more specialised. Or it says blah blah different things, some issues. But again, it is something that you have to look it up yourself.
- Here, this is good. Because now it is informative. They went to a professor, they asked them. - Didn't I tell so? - Go Chloe - But this is the informative function of it.
- Yes but here is just information. - It's not political brewing. It's not a political platform. - Yes it is not. - It does not have opinion.
-So they could because it was not necessary but even those who are already members of the party could sign up through this platform both to have information from the centre and to have this relationship anyway.

A2	Informative Role as Participation (Platform users)

- These tools are alright but I see them like this, restraining. Restraining in the sense that they will give us some information, we will write two sentences too. I don't know if a possibility for further development will be born.
- So, I use it so let me tell you - I don't - I do - Ok you do but... - I obviously do. I do not write. I do not write for the answers. - You see, you just read. - I do not vote for the questions, I don't - You see about the current affairs - How they vote, neither the current affairs, not the answers. - Yes, me as well, in my email - But, not, I am telling you current affairs are being directed - But I have entered, I have asked - SYRIZA's current affairs (….) - How do you want to participate by reading? - Personally, I participate - To pose issues to be answered - I participate this way.

A3	Views on the non- Informative Aspect of the Platform

I don't think it's very informative. I mean you can get more information from a site, and for the parties' opinions and about all the parties than from this. I wouldn't use it for information noway.

Table B- Negative Reaction- First Group -Before Platform

B1	Views about the platform's purpose
- It's a party tool - It's not even political in my opinion - It's from a party. - They basically made a big focus group. - It's a form of polling.	

- You can see about current affairs.
- The goal is to become member of SYRIZA
- They have to decide what they want this thing to be. Do they want to coordinate their already existing members and they say guys we have a demonstration, we have, there is a conversation in that, say an opinion in that. If they wanted to stir it this way and they pitched it like that, it's fine. But it would be SYRIZA's people, the active members and it would be an app for the active SYRIZA membership, OK? That's fine, no problem. And there it makes sense to ask all those data because they have given them in the local party group.
- Yes
- And they just gather them again electronically, ok? That would make sense. Now they are in between that but to also want to present it as being for the people in general and open call and things like that, OK?

B1a	**Views about local Platform**
-No, I am telling you, citizens' participation should be at the local level firstly.[00:16:51]
- hhmm
- Right? How shall we organise a party ground-up. That should be the participation of the citizens.
-By the way, there is such a platform.
- How can it happen..
- Of the municipality.
- Sure.
- There is, surely.
- You don't mean the Assistant of the citizen.
- Of a particular municipality or for all municipalities?
- Surely
- Not necessarily the same
- Novoville, there is platform
- What's its name?
- For Dionisos Municipality?
- I have it in my mobile, I can show you.
- And you go and write? The lamp burned up for example?
-Surely.
- and the one being what we saw and the other being about local a little bit. With the local groups and what is in the mind of each group. I mean
-Local party group?
- Yes, there are definitely problems in neighborhoods. Does SYRIZA, have an active role in all that? Is it trying to do something? Is it trying to organise something? Information provision. This is a good step to say that. In Exarchia, we have an issue. It's this, that and that. In Peristeri, we have something else.
- Which other can see too? Other groups?
- It could be just interesting for anyone, either someone is an area resident and wants to contribute physically or with an opinion. Where they can share an experience, where they can offer something in all that. And become, to think that they become part of the solution. But I think I spot this thing as missing.

B1b	**Views on State Platforms**
– In general only the state can give you such a platform. Only the Greek state.
- Only the Electronic deliberation website works like that
- And yes
- But the Electronic deliberation website is for draft bills
- It can move towards other things in time.
- One, look, one, to have an electronic democracy in some.. To be able to enter and look, to get informed, to express opinion etc, parties don't have anything to offfer there. It should be subcategories inside one platform, not the party making a platform. If the party itself embarks to make such a platform then it's to organise its membership. They have to decide which is what they want, either organisation of membership or informing the general public. You can't have it both ways.

B1c	**Views on Company Platform**
-An organisation can make it, a company for the..Let's say like the Public Power Corporation [00:33:08]. That has some thousands employees and the company cannot have communication with them. Such a form can work out, i- DEI, i-OTE, for, not just for parties? I do have this is question.
- You propose for example for PPC's employees.
- Yes, yes.

- Not for the company's clients.
- No, for the employees. Because it is a company that doesn't have local character. It's not in only one place. It's everywhere in Greece.
- Yes.
- I think it could
- Yes
- It could, for issues that have to do with PPC, for issues that have to do with employees, even with know-how issues. I think.
- Yes, that could.

- it could be as I see it to be a very useful Portal for a company and its employees. I mean it reminds me of something like that, now that we saw it. On the side some trainings, some, various educational videos, you can participate in the conversation of a, a subgroup in it, that is working on something and in the end you can feel like something is coming out of it.

- I really liked the comparison Mari made, that it is like a company. Like a company site, that you have the employees.

B2	Views on in-platform disputes

- supposedly we will start with a principle we will listen to the people and the problems of the people and we will try
- and we will disagree with each other
- now if we disagree we will see
- no we will disagree, we will eat each other
- fine, I can
- because we have completely different things on our minds, each of us and let me
- So we will have educated people
- tell you something John
- who will process the issues, we will not fight
- it is not just, what matters is what everyone has in mind they have and the place someone is at
- Yes sure
- it is not just what I think is right and where I am
- where are you of course
- in any case there are people who have studied those things and they can manage them

B3	Views on Platforms and Political Parties

-It's not easy to lure them in a particular platform with party identity.
-The party a priori creates restraints. People think that in a party platform my opinion will be used either to support a side or get hold against the other side. And I don't want to, I want to have my opinion and to have my opinion judged. Not the place I publicised it.

- I am saying that it is more free because a person enters, the citizen enters there, because in the anonymous facebook they feel more freedom to express themselves.
- To write whatever they want
- In relation to any other party platform, because people in their vast majority, according to my lonely opinion
- It's not lonely
- They feel that they have been tackled from all parties and they don't want to be involved in processes that have a party basis. That's what I am saying. And they prefer to enter Facebook.
- True. I agree, I agree.
- Instead of entering the platform of any kind of party. That's what I'm saying.

- It impossible. It's all these...It was in my opinion, parties are almost bound, in my opinion, to start using these new tools. That are coming about.
-This is indeed…
- Decisions.
-That is not easy to offer a serious perspective. Because we are in a phase, let's say, experimental. We are using some tools and we shall see how's going to go down in the future. We are not certain that this thing will lead somewhere, but we shall see. We shall use it de facto. You cannot say No, I won't use the internet to communicate. Even with this kind of formula.

B4	Views about Platform Enrollment

- It should make some other platform that it does not make you become a member. If it wanted to do it What membership and horseshit, man.

-[These tools] have to be free. Since this one iSyriza, has SYRIZA too which is supposed to be for the membership, for the close members, they have pages for every organisation that they cooperate with, it has… the MP s they have their own pages. Let this one a bit more free to listen up. To say that, there are some who don't want to. I don't want to sign up in there to..But I could do, say an opinion. But it's, not..
- They don't let you get in let's say.
- It does not let me. The point is that if you want to pull me which is the goal to grow
- Yes
- your people you should let me free.

-And in fact after you told us I looked it up on the internet, to see Digital platform SYRIZA and so on, I found it only that I saw that there is entrance for members already or the second one that you have to become a member to sign- up.
- Yes
- To be friend yes
- To be friend, I don't know what. And so OK, basically while I am friend, OK at that point I did not want to
- Give data
- Give data and so I did not get in. I did not see the platform.
- Yes
- And I thought without any previous knowledge for those things that the way they put it, or being enrolled or if not you have to. They put a barrier in communication
- hm
- I mean do they want that? I mean why do they want that?
- Yes
- Or the platform, the made it to be, to communicate with more people from the ones they communicate with facebook, with other things.. and if this is the reason why put this barrier next?
- Yes
- That.

B5	Views about Personal Data

-I would put forward only the issue-plus all these- the issue of anonymity. That is, not to collect many personal data while you sign up. That is, an email and an username is very much enough to participate somewhere and potentially if it has a process at a next level, to enter a conversation, become party member or whatever, there it could ask for more things. But where I live, what I do for work, ages and that.. ages though you can say it's to protect minors, OK, a date of birth is not something. But I think that with way less you can do the job. I mean I would not give them. You can say it's narrow – mindedness right? But it would make suspicious. I cannot understand why they ask me that. I cannot find logic and it did not mention it at, what you read to us before. Does not make sense. To ask all this information.

- I for one don't find logical that it does not say how to disentangle from it.
- Ah this is good too.
- Nice
- Correct
- You do your enrollment? Nice, why isn't it explained how you can release yourself if you don't want to at some point? Right below. Being..
- Easy
- Easy, clear. Not creating questions, not leaving it for tomorrow for example. To be able to decide it right here, right now, if you want to press some buttons and carry on.
- Correct

B6	Views about Mobilised People

-The University Rise Against the Junta, in reality, happened through pirate radio stations.
- Yes
(….)
- All information was happening through there. Even in this spot there are police offices. Over there, militia. Army Tanks are coming from Goudi. Car traffic in Patission is… what is it called?
- one way
- One way. OK? And so on. And these kind of news. Do not go to Mavromichali. Because it is full with police or go through Kalidromiou. And things like that. All night long this was happening.
- Ok
- So, this can happen here too. But there are already people that are mobilised [00:19:08]

-I mean all of these are connected. It's not just simple as in we made a platform, we wrote 10 announcements

over there. We put up some photographts. Hey, do you like it? You don't like it? I say I like it, so what. - Can't it be that politics arise from the platform? In an other form. Not with that form. - Politics will happen outside the platform. And then go in a - This will be the tool. - Platform. Politics will rise from other places. - Where from? - In the party - In the party, in the Parliament. In the fights of the workers. Not just of the working class. Let's not stick to that. It can be fights for the environment. - Yes - Now with the climate change. It can be about how many potatoes we will produce in Naxos or if we will produce any at all. And that, we will put it on facebook too. - Yes - In theeeee what's its name - Platform - In the platform. It's not like we are going to come through the platform and make this. It can't be done. - The platform will be the tool. Politics implementation.
-There were some municipalities that had a sense of self- governance, how to do this, how to use those. - Yes - Some do, but not all of them - Will - Yes, the coming together of the society which will demand it or put it forward or support it. It will make it move forward, indeed.

B7	Views about Time Availability

- people don't have time.
- Whoever has time uses it, here we talk about how to get to participate, people to participate and pose the issues that are on their minds. I think this is more important that the party posing the issues. I mean I have problems and to
- Besides that it is more complex in this, this whole mess of facebook, seeing a name and reading below it 2-3 lines of craziness...you think alright we used to say these in coffee places to pass the time. Now why should I spent my time to read 100 announcements out of which only 3 are decent? And end up where?

Table C- Negative Reaction- Second Group -In Platform

C1	Views about Bottom-up Action

- Whoever has time uses it, here we talk about how to get to participate, people to participate and pose the issues that are on their minds. I think this is more important that the party posing the issues. I mean I have problems and to.. - hey, they pose them.. - To get in there and see are there any more who have the same issues? What will SYRIZA do for my problems? This is participation. - Yes - So for this - It's not about issues being posed by SYRIZA - The first one - And guide me into which issues - It doesn't pose everything - Didn't we see there are two…? - There are two functions, Christos - piece, that - It's the one where you, me, George, Anna enter and vote which ones will be discussed, which are going to be addressed, which are going to get into interviews and there are those which they pose, that says… - that are put into discussion - which are the more interesting, let's talk about them, pose questions - Yes - Alright - I stand by what I said.
- I want to say that in all these complexities that exist today and where it is indeed hard not only to express, not only to talk in a non stiff language, these tools I don't think they help a lot. Especially if you have to

write 10 lines, one page.
-I, can I tell you something, I would like a platform to exist, which I don't know who made it, I don't know it does not exist - You don't have to know - No it does not exist, so, where people will enter and talk, say their views and pose specific problems, from which not only, maybe, it might not relate to many people, but it has to do both - Every human has their problem with they way the state functions, regardless of the government, with bureaucracy, with, with over-regulation. - With all this thing. I mean there are things I have found myself for…
- First of all, each member could make suggestions [00:29:43] right? And then to have subcategories where you make proposals for our declaration, proposals for social policy, for foreign policy, for each other for the parallel.
-the citizen should bring issues to the party. It can be an issue that concerns me, guys what is going on with... PPC accounts? - with PPC accounts, yes. - I imagine a random example
- You start from below and you see what the problems are, you process them and give solutions if you want to be in sync with the society.
-And you can not report, for example, something.
-Maybe you want it too, to know. I mean if something is on your mind. - How many people agree, yes.
- And you in a platform you want…both how many members, both of it. And you want to see, for example, if this opinion you may have, is of people's level.

C1a   Ask & Watch
-I think the send and vote questions, see in video the answers, that is perhaps.. - Ask & Watch - The most serious element of interactivity that a party has.

C2   Views about Community
-Some people might think romantically… Ah it would be nice to become a member of a community, with 30 thousands, 3 thousands..
- But this relationship has to be there, I would prefer another kind of arrangement. In the sense that in these contacts we managed to do through zoom or I don't recall which platform, there were there. The fact that 30-40 people got together. And we said 2 things, because when it's 30-40, how can you talk, really? - Yes - You get to say one hello.. in the beginning and one, one line. But there was this feeling, opposite to me there is this person, that person. It's an MP, a mayor, it's something, whom you knew. You could see them, exchange phones with the.. the texts you've sent. Not that you create a situation but it is a more direct relationship.
- I always see this difficulty. Difficulty in the sense that writing 10 lines or even one page is not bad. But it comes out in a space that ultimately me, at least, does not give me that immediacy. [00:20:50] That is, the information goes to a server, some will see it. Maybe something will happen someday. But there is no relation between today, here, there with what path it took, who processed it and how it happened. I won't lie, that is, when I feel the need for another communication, I still pick up the phone.

C3   Views about Type of Issues Addressed
- You cannot formulate the national policy or to be asked to do this thing. - Of course, yes - You don't have the data.
- I would prefer this kind of immediacy. In the sense that there are issues that we have to tackle. For example. Or there are specificities in a local society [00:23:52]
- But isn't it a demand, that people give their opinions? - Yes but not in this thing. And the solution. What solution? I mean, what do you think about women's unemployment? Should we start writing a report? It is not the solution. After all, it is not up to us to solve it. - - And then when it is behind all this..Meanwhile we live in an era that while supposedly ok it is all good and all. It is a very bad time. It is a deplorable situation, financially and so on. Everything that has been happening for 10 years, with the economy. With the memoranda with this and that etc even those who used to say here yes we had to have the memoranda to be saved. In order to be saved, in order not to drown. In order not to, etc. I think that everyone, even after the confessions of Merkel and eeee, should now say that

yes, OK, we may not have drowned, but we were destroyed anyway. So from the moment we have to start from that point on, what can anyone say about the unemployment of women or of anyone's unemployment? In a moment when some kind of policy has to be employed, I don't know which. That's why I said that it reminded me of the essays of the national exams.

- People are so unskilled in policy-making that when asked to do so, to participate in it, they feel lost

C4	Views about Features of Discussion and Deliberation

-the word deliberation is a small trap. Because deliberation must take place at some point.

- So we either take out the word deliberation completely because it is a trap and it is not right to use it since it will not end up somewhere. Or if you are going to use it to show them respect and think that somehow these people have to be given in the end what they need. That is, if it is a bill that is to be passed and for a week there is a conversation, a deliberation eee and they want it to be enriched by the ordinary citizen. So before it goes to Parliament, on the day it will be voted, the proposal should be presented earlier, shortened or in simple words and if some proposals have indeed been used - those who proposed something - I think the interactivity of a platform will be apparent, a platform that does that.

- It is also problematic that it asks you to make a post and they can answer you once and you can answer only once again.
- That is, there is no discussion either
- They probably want to...
- Yes, so that the story is not out of control
 - Yes to prevent it from being like a chat

C5	Views about Provision of Resources

- That is, if their goal is to attract people, I fully believe that a little more should be
- Accessible to the world
- accessible and understandable and not as if I am already up to speed about things and that I see I come in -
- every day and I see what conversations take place for example.

- It is useful from a party or anyone, to tell you, this is what's happening now in Parliament. They will pass this in a month, in 2 years, in anything. It's not possible to learn about it a day before and be asked in a demonstration. For a day. I mean it's a disgrace. Eeeeh, this is being under discussion, we think this, did we forget anything? Can you participate in this? No, say your opinion and get information. You can participate. Because we don't know everything.

-OK, I saw let's say 400 of my members do not understand with citizenship what the hell is going on. Fine, I'll bring an expert to inform you about this. And in the end I will tell you the positions of the party. Okay; And what Chloe said, next week we have that, that's happening in Parliament. Guys, we're going to say that. Yes - You support, yes / no.
- hm
- Voting all the time. We talk about ongoing voting.

C5	Views about Platform Image

-I mean, can I tell you something? Going to the front page, alright? Here, where we are.
This is after you register.
It's not... It even has the form of a newspaper. Yes
Digitally. Right? It does not cross your mind that aaah here is something ground-breaking, right? That is, "on your computer, on your mobile phone, with a click on your account", this is like... I entered a newspaper, let's say, and I can have it wherever I want, to read it. [00:49:40] Yes
Right? Also that it tells you the news of SYRIZA,
Here is the news of iSyriza, the platform.
Yes, iSyriza also mentally takes you to a newspaper. The whole image is not like, you know, here is the forum for democracy. [00:49:58] It's like, it's a newspaper.

- Meanwhile the sizes, are they real? I mean as the picture is, do they really take up so much space "on your computer on your mobile phone with one click on your account"? Because it's a lot ... they have grown it as if it's sophisticated to look a bit "how nice that you can do this and that and that" and you throw us somewhere else let's say our eye and not on things that you might be more interested in staying. It is as big as the logo and maybe bigger than that. I'm just saying.

Transcription of Focus Group #1

Mod: First of all thank you for coming
Agapi: Welcome
Elisavet: Thank you for calling us
George: Welcome and good luck
Mod: thank you very much, this is the first focus group I do with you
Agapi: Fine, You will learn a lot.
(Laughs)
Mod: My name is Anna Sidiropoulou
Elisavet: nice
Mod: And in the context of my master's thesis I am doing a research on political platforms and political participation through them. The aim of this research is to see whether or not these platforms facilitate political participation and how they do so. That is, which characteristics strengthen it and which do not so much.
You are here simply on the basis of your citizenship. You do not need to know anything more. There are, of course, no right or wrong answers. It's just your point of view and the views of others of course. So you can disagree with someone or even agree but it does not matter. Speak freely, we are here in a space free to express ourselves without criticism. As I told you
Agapi: There will be criticism, you are wrong that there will be no criticism.
Mod: As you can see in the consent form, this discussion will be recorded, because I have not yet completed shorthand courses. and I would like to wait as long as you can to complete whoever is talking to take the floor so as not to become
Kostas: chaos
Mod: too much chaos, there will be a little chaos
Elisavet: okay we are not so many that we will manage to make a mess you say?
Mod: what we will say here is confidential, so from your side please do not take away what will be said here. or at least do not carry them in person. For my part, I will anonymize everything that is said before analyzing it and before describing it in the final text. I have at your disposal everything you need now and during and after. You have my details on the piece of paper I gave you. I do not know if you have a question.
Agapi: No.
Mod: Okay, we'll talk about calculating two eggs but we'll see how it goes. And at some point we will take a break to have a little snack or whatever.
Elisavet: Annoula works for us,
Eirini: Yes
Mod: And if there is no hesitation, we can start.
Elisavet: Of course.
Kostas: Let's go.
If you all agree.
Kostas: Although fasting, let's go.

Mod: So getting started, when you listen to digital engaging platforms, what comes to mind?
Elisavet: Teams
Mod: Do you have a platform that you know
Elisavet: Groups on facebook, on viber everything we communicate with each other.
Mod: Yes
Elisavet: Groups of friends
Mod: Yes
Christos: Ah, are these facebook groups too?
Elisavet: And there are other public benefits, how to say, this avaaz, and isyriza, of course.
Of course of course.
Mod: yes yes
Elisavet: These.
Mod: Nice.
Agapi: Will you tell us what it is? For those who do not have much to do with all this?
Mod: Participatory platforms can take any form. It is an internet site that one can connect to and it can be said to be for various reasons. Like these resolutions we sign for a specific purpose,
Elisavet: for the planet for
Mod: yes yes yes
Agapi: yes

Mod: Ή this can be done in the context of a social network, such as facebook. A team can be created there for a purpose.
Agapi: For a specific purpose, not to make fun of each other,
Elisavet: and for havale
Christos: And postgraduates make such stories, postgraduate students, they make them online instead of gathering like that
Mod: yes yes
Elisavet: Oh and that, for research
George: Areas of communication are in essence, with all the expressions that communication can have all, everything, that is
Elisavet: yes like that
George: it is completely open, absolutely chaotic and everyone uses it when they try it. That is, many people can be connected to the same platform at the same time and each one can be there for a different reason. And the only common denominator is ultimately the platform.
Mod: Hm hm
George: That is, everyone to claim completely different things from their participation there.
Agapi: Indeed
Mod: is there any platform you have used, we said no to isyriza. Any other like?
Christos: To write or to watch? Let's go in
Mod: Anything
Elisavet: I have isyriza
Christos: Facebook is not, I join isyriza
Elisavet: They come to my email
Christos: I enter the isyriza.
Kostas: I'm not coming in
Christos: on twitter
Mod: Watch the home screen on either facebook or twitter.
Elisavet: yes yes
Kostas: I do not go on facebook, instagram or anywhere
Agapi: I do not have.
Christos: You do not have Christos
Kostas: Only on sites related to my work
Elisavet: nice
Kostas: and with the update.
Agapi: yes These e
are informative.
Mod: Have you used any forums for your work?
Kostas: what do you mean forum?
Mod: where to enter. a place to be at work and discuss problems or any issues.
Kostas: no such things, work I mean work.
Anastasiasite, tells you to come in and be informed about various issues.
Kostas: no no,
Agapi a you do work
Kostas: where I work
Agapi: the appointments
Christos: you do not enter the lyberopoulos, shall we say?
Agapi: is a professional platform guys for business reasons
Kostas: is a business platform, in essence, for business purposes,
Mod: nice,
Christos: yes in which though
Kostas: we do not talk there and I know that, we work from there
Christos: ours has an exchange of views, we curse ours has
Kostas: We work with that
Eirini: in syriza you mean?
Christos: no no of restaurants
Agapi: yes but this is a work tool, you do not have it as a work tool
Kostas: I work with that
Christos: No, that's a completely different thing, yes
Kostas: this I use every day too many hours and site informative and so on
Agapi: yes
Mod: you who say you swear, do you have a platform?
Christos: on the restaurant site

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Mod: where can a professional write?

Christos: yes yes and now I was looking at the strike the day after tomorrow,

Elisavet: on Tuesday

Christos: they were cursing each other. I do not speak, but I see them.

Mod: yes I got it

Christos: he's not like Christos, nothing

Mod: yes it is a communication space,

George: yes okay John is a work tool, it's another thing it's very specific

Christos: yes yes, it is as the delivery platforms have.

Elisavet: μμμ

Eirini: yes exactly

Mod: yes

George: Exactly.

Kostas: yes exactly, it's a platform our work comes out

George: it's a complete work tool.

Mod: I have some pictures from inside the site, since not everyone has access, not everyone is registered to see what it looks like, and then

Kostas: which site?

Agapi: I was whistling to him

Mod: isyriza's platform, to see a little bit what its environment looks like inside

Kostas: Well, let's see, but we're whistling, we're voting anyway

Agapi: But what does he tell you now?

(laughs)

Kostas: what to do the site

Christos: for research

Agapi: we do not all vote for whistles

(laughs)

Elisavet: everyone we said speaks

Kostas: a for research, yes okay, ok

Elisavet: whatever you vote, I whistled, yes

Kostas: I do not believe the data will go to opponents.

Mod: no no

Agapi: no he said it he said it, and also you should not say it

Christos: who will say it, I will go to amaraki to say it

Agapi: Come on baby I'm kidding

Mod: they will not go to the opponents but there is no connection of mine with the platform or the party

Christos: that's it

Kostas: why then do you present syriza and not the new democracy?

Mod: because I need this platform, which the new democracy has not built.

Elisavet: ααααα

Kostas: Are they that far behind?

Mod: we'll see,

Christos: half a minute, this is today, is it live?

Mod: it's current, no lies, this is November 6, 2021.

Elisavet: μμμ

Christos: aa, because this is today, it's not today it's not live.

Mod: no, if you want we can see it live but I have it because it can be a problem.

Agapi: why did you choose that, yes

Mod: no, ok, I have chosen some specific ones and then we will see if anyone wants to see it Live

Kostas: here we voted for SYRIZA when SYRIZA did not exist, we will have a problem now.

[Presentation of the platform begins]

Mod: Well, here is the first, home screen when it enters the isyriza platform and has registered

Kostas: What registration? Do you pay?

Christos: no

Mod: no you do not pay, we will see later how to register in a while

Christos: Do you understand?

Mod: so this is the home screen, there are some basic features of this platform. In addition to the basic, the main thing here is updates for information, for things that happen inside the platform. That is, some actions that take place within the platform, you are informed on the home screen, more or less as it is done on facebook, let's say. And some of the core functions are, they are described here, and they are some live events, say, that broadcast some videos in some cases. Then there is ask & watch as it says where can the people who are on the platform, registered on the platform for a specific issue that opens, for police violence for example, opens a process

everyone sends a question or more if they want and then the other users can vote this question if they like it and then it is answered by

Kostas: From whom?

Mod: relevant party responsible.

Eirini: Indeed

Mod: We'll see in a moment

Kostas: So sorry with a majority procedure? I mI can ask a question that does not interest many.

Agapi: Well, that's telling you, you go into the process afterwards and they vote. If they want it

Kostas: Will anyone answer it?

Christos: No.

Mod: It may not be answered, but if only 5 questions are asked, all 5 can be answered even if they have not been voted by 150 thousand people, we will see

Kostas: That means 150 thousand should

Mod: no no for example I said it

Kostas: α

Mod: after the second function is it says Tell your opinion, iThink, and again opens a topic from the platform gives some information and anyone or anyone can come in to comment on this topic to make a specific suggestion. There are three more ..

Kostas: On the subject defined by the platform

Mod: In fact, we'll see about that right now. There are 2, 3 more apologies functions, become part of tomorrow's policies, talk to the parliamentary group leaders and make your donation. Which while they are here, they are not active. They do not do anything. Now, as I promised you, entering the first mode with the questions we asked, we usually see if there is an open process for asking questions from people. At this time and at the time of taking this picture there was no open issue. There are no open issues for people to vote on questions and at the bottom we see the previous videos from previous procedures.

Agapi: What are videos? Are they videos of events that have happened in the political life of SYRIZA? I know a ..

Mod: No.

Christos: It is usually from Tsipras' press conferences. From interviews with Tsipras. They ask questions and usually go to Tsipras.

Mod: The specific questions, in the specific part we can see one. These are the questions that people ask. Either they have all been voted on or the choice made from these questions

Agapi: and the answers

Mod: and they answer the answers

Agapi: from those chosen to answer

Mod: is an expert let's say someone from the party and these questions are answered and then there is the video available for people to see the answers.

Agapi: I got it.

Mod: We see here let's say for example about the issue, about the Chrysochoidis law and the demonstrations. We see below the vote has some questions, which tells us this first question has been chosen by 68 members. The following from 63. All questions are available.

Kostas: Who voted for these questions?

Mod: Other members

Agapi: Members who voted.

Mod: Other members registered on the platform.

Kostas: How many?

Mod: On the whole platform?

Kostas: No, how many have voted on each question

Agapi: that's telling you, 15

Mod: 66

Kostas: to be here

Agapi: 15-13

Mod: They are all the questions that have been sent, posted, that is, we see them all. And in the video not all of them can be answered. It may

Kostas: But if it's level 15 and 18 and 20, it doesn't make sense.

Mod: But it is ..

Kostas: That is, the site does not resonate

Mod: Yes

Agapi: It also depends on what questions they want to answer. Which they consider important.

Kostas: First the system answers. That is, the system was whistling.

Agapi: Well, of course.

Kostas: While people have to participate. Supposedly. People do not participate here. If they answer 18. That is,

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they vote 18 are the rest of the political bureau, let's say I know who can be
Mod: yes
Kostas: That is not very participatory. This does not seem very participatory to me.
Mod: The first
Kostas: Or people do not care in any case.
Mod: yes for example we see the first question has been chosen by 68 members to answer.
Kostas: from
Mod: 68 members responded
Kostas: from people, has it been answered?
Mod: Yes yes
YannisMembers of SYRIZA?
Mod: No.
Agapi: Of the platform.
GiannisThe platform,
Kostas: AAA
Elisavet: Of the platform
Mod: Let me in and say a question because I want to ask a question about police violence.
Kostas: Yes but the question is asked by them ..
Mod: No, no, the question in this question is asked by me and you.
Kostas: A
Mod: And then other members of the platform can vote if they want your question to
to be answered or mine
Agapi: to be answered.
Kostas: to be answered. Do they want?
Agapi: 68 members voted what they wanted
Mod: They want this question
Kostas: Are the members active on the platform?
Mod: Indeed. Well, this is the first active feature besides the Live Events we said before. The second function, iThink, as it says Tell your opinion
Kostas: Well done, here we are interested.
Mod: It has one, a set of themes, agricultural policy, justice, social welfare, environment
Kostas: So what do you say on specific issues?
Mod: and then it opens, exactly, a consultation on a specific topic from the platform, it opens for consultation let's say, this topic a.
Kostas: Who will raise the issue?
Mod: The platform itself sets it
Kostas: So the party.
Mod: Indeed.
Kostas: Indeed.
Mod: Let's say we see, I have a specific one here, let's say, an issue has been raised about the impact of the pandemic on women's rights. There has been a consultation on this issue, a total of 9 posts have been made and comments have been made on these posts. Because, in the main text that goes up from the platform, for any issue, there is a presentation of the issue with some data for example the percentages from the European Union or some obligations that the country may have. For example, a proposal is made by the party, that is, we propose it and in the end some questions are asked that ask the people to answer the consultation, to give their proposals, their ideas, what they believe. That they will then theoretically join the policy that the party will follow. For example, he says proposals for tackling women's unemployment or some others. Questions so far? I have also made some comments. From this particular consultation, he says for example about equality this comment, he proposes to enlist women as well. In each of the comments that are made, one can, if one wants, do the well-known like as it exists on facebook. And accordingly one can respond to another's comment. For example, this comment is a response to the previous one. And there is a discussion on this.
Eirini: They are nominal eh?
Elisavet: Mmmm
Mod: Yes, they are nominal
George: Do we know if these are filtered? That is, whatever is commented is published? Or does it go through party filters?
Mod: There is
George: and some are published - some are cut?
Mod: We do not know that
Kostas: That's definitely happening
Mod: When it becomes one
Kostas: After the questions are asked not by the people.

George: Well that's what I say, that's why I ask, that is,
Kostas: The platform from them
George: It all sounds like a controlled party facebook to me.
Kostas: That's right, it's done
Mod: It becomes one
Kostas: The issues are raised by the party and on them.
Mod: Yes
Kostas: The issue is for the issues to be raised by the people, if it has a stake in the platform, and for the party to respond to the issues of the world. Not for people to answer her questions ..
Agapi: But he told you that it is possible
Kostas: They do not happen, I do not see them happening.
Mod: We will see more intensely later. for the question, for the feedback check, there is a description.
Kostas: You can not write and play.
Mod: Says let's say, that should be, about 370 words
George: No ok this is the technical part, I mean in essence
Mod: He says no, there is a process,
George: Yes clearly, not to be abusive,
Mod: Do not be abusive
George: Of course, of course, the issue is about meaning. Is there any guarantee that regardless of what meaning and what idea is expressed in the comment the comment will be published?
Mod: yes
Kostas: on the platform
George: I imagine there is no guarantee, it is not checked first, and then it is published I mean. I assume. I do not know how it works, but I guess.
Mod: Yes
George: The comment goes through some party criticism and if deemed appropriate it is published, if deemed appropriate, it is not published.
Mod: Yes
George: Okay
Christos: The only way to answer that is to write a comment and see if it works. Critical let's say
George: Yes I do not know, I have never entered.
Kostas: It looks like the party is directing the conversation where the party wants it to be. And not for the people to raise the issues and for the party to evaluate them and see if and how
George: yes, that is, by an untested
Kostas: It's upside down
George: An untested one
Kostas: In my opinion
George: Match, Zuckerberg is currently posting comments on facebook
Mod: Yes
Kostas: Of course
George: And there is a framework of acceptance or non-acceptance, but it does not do it because it is considered that
Kostas: Half
George: his effort is to promote communication and democracy and contact among the millions of people involved in the process. That is, to cut some things or not to cut some things clearly and there is an institutional framework that must be clearly observed, we do not discuss.
Kostas: Outside the institutional framework, we say if it is cut.
George: That's what I'm saying. That's exactly what I'm saying
Kostas: and it goes without saying
George: I asked, I do not know if it is cut
Kostas: here Loupaki was taken out except on Facebook because he criticized Mitsotaki. and they dropped the page and did not allow her to talk on facebook or instagram or I do not know how they say that. So it is checked and it is done
George: Obviously a check is being made
Kostas: That is, the views that they want are centrally heard and written and written υν.
George: And here we are talking? That's what we're talking about
Kostas: I do not know here.
George: Well, that's what I asked.
Christos: Obviously.
Kostas: Yes, but when the party raises issues and says answer to it, in the other and in the other it means that it directs you to a policy. While you have to raise the issues.
Christos: You raise the issues.

Kostas: You do not set them, friend.
Agapi: Not now on ithink I think he puts it.
Elisavet: Yes
Agapi: But in the previous one he showed us, they answer you
Christos: Exactly that.
Kostas: and he tells you we will see if we will answer you
Christos: okay.
Kostas: No big
Christos: Doesn't that make sense?
Kostas: No big one does not make sense
Agapi: A tool ..
George: There is a party interest now, let's not go crazy. It is a party tool
Kostas: First of all a tool to work must be participatory.
George: It's not even political in my opinion. It is partisan.
Elisavet: But it is partisan since it is iSYRIZA.
George: Exactly. So what are we talking about?
Elisavet: They are not parties.
Kostas: I agree with that.
Elisavet: Isyriza is
Kostas: But the point is to raise the issues, first to get involved. If it does not have participation, that is, if I listen to 80, 70, 30, 20 it does not make sense.
Elisavet: Well, okay.
Kostas: It does not make sense. It is a way though, it is a way because the opposition parties are cut at this stage, by the media and are not heard to, in some way, come into contact with society
Elisavet: yes, of course
Kostas: that's it, but the point is that looking at these numbers, 70, 80, 30 society is not responding. Of course, okay, this party, regardless of whether we believe it or not, makes the effort because it is excluded from the media, and it is not heard. And he tells you we need to find a way to communicate with the world. But the world is in
Elisavet: And the ad fell.
Kostas: In another mood, in another mood is the world because the world has its problems and instead of people posing their problems and answering them, they raise the issues for us to answer. What to answer here is
Christos: No, Christos.
Elisavet: Well this is a form of poll.
Christos: This omega
Agapi: In your previous application, in the first, it says that you ask a question
Christos: The same again
Kostas: yes and if voted,
Agapi: voted by the other members if they are interested
Kostas: yes
Agapi: and finally depending on the votes and may or may not always, whether she has a majority or not, if there are many who have chosen the question is answered
Kostas: Responds to the case
Elisavet: μμμμμ
Kostas: what are those questions they want to answer
Agapi: Now here is another app. You may be right about that.
Christos: -So, I use it so let me tell you
Kostas: I don't
Christos: I do
Kostas: Ok you do but OK ..
Christos: I obviously do. I do not write. I do not write for the answers.
Kostas: You see, you just read.
Christos: I do not vote for the questions, I do not
Kostas: You see about the current affairs
Christos: How they vote, neither the current affairs, not the answers.
Elisavet: Yes, me as well, in my email
Kostas: But, not, I am telling you current affairs are being directed
Elisavet: But I have entered, I have asked
Christos: SYRIZA's current affairs
Kostas: But it is not even SYRIZA
Christos: How is it not SYRIZA?
Agapi: Whose is it?

Kostas: Dude, the thing is, people get involved in all of this
Christos: That's another
Kostas: If it does not participate it does not make sense
Elisavet: Anyway, there was a campaign
Christos: Re Christos
Kostas: How do you want to participate by reading?
Christos: Personally, I participate
Kostas: To pose issues to be answered
Christos: I participate this way.
Mod: Yes, How can, because this platform was addressed to the world, as the announcement says, to all left democratic and progressive citizens to become members of the large and open SYRIZA family. This in quotes. It was addressed to people who were not part of SYRIZA, and in theory - we can see the registration process - it is not necessary to be a member of the party
Kostas: SYRIZA to participate
Mod: To enter the platform and essentially
Kostas: the goal is to become part of SYRIZA (laughs)
Mod: the key phrase, in the whole case from all sides. So how can this world get on this platform?
Agapi: To be convinced you mean to enter
Mod: How can he come to this platform and get in? You say that there are very few people, 68, 55, 33. How can this be
Kostas: Can I say something?
Agapi: Let it happen
Mod: To happen?
Kostas: Look, my view is that this thing that makes sense makes sense
Mod: μμ
Kostas: So? And I told you why
Mod: Yes
Kostas: The point is that people have other problems and do not generally participate in things like that.
Mod: AXM
Kostas: Now, if you're a guy who has free time, you can make one so get on the platform, get busy but we're talking here people are in a state of insanity.
Mod: Yes
Kostas: So while it's right
Agapi: practice
Kostas: practice and process for a party that is excluded let's say why we are talking about isyriza now
Mod: αχμ
Kostas: from the news and the media and the newspapers and all these systems, it would make sense if people participated. But the world
Elisavet: Systemically
Kostas: But people have other problems, more serious ones. therefore, and does not have time to deal with all of this, another way must be found for the world to be involved. I do not know who, but I do not find it easy that he can succeed.
Mod: Yes, why does not he express his insanity and all this difficulty that people have on this platform?
Kostas: Why? Because he does not have time to get on the platforms. [00:30:22] Go home
Elisavet: Yes, but a means to an end
Kostas: to eat, take a bath and sleep. That's all he has left.
Elisavet: Yes
Agapi: Yes
Kostas: Go and see some nonsense on TV
Agapi: Now if we are talking about people who are not members of SYRIZA,
Mod: Yes, yes we are talking
Kostas: Of course, but we're talking about that
Agapi: That is, it is not easy to attract them to a particular platform with a party imprint and participate in this whole thing. Okay, some might come in once to see a little
Mod: χχχμμ
Agapi: And that, I know, that can. But now here to
George: I have a somewhat lonely view, and a completely different one.
Mod: Yes I hear
George: Well, on Facebook, every day thousands of insane citizens submit political views.
Mod: Yes
George: Thousands. I believe that the parties are over and have not understood it. All parties. The non-partisan function, the partisan functions which are based on the party interest are over and in them the people turn their

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backs.
Mod: yes
George: There is an open mess on facebook,
Kostas: Who deals with facebook.
George: because it's a mess, millions of people submit political views every day.
Mod: Yes
George: and below these there are hundreds of comments.
Mod: Yes
George: I believe that this will never happen on any party platform. In none, not of SYRIZA, of any party
Mod: Yes
George: Because there is a wall that in the consciousness of the people it is clear that automatically, when I enter a party platform I automatically lose degrees of freedom and serve interests and when I express my opinion I do not want to be credited or charged , friends or opponents. That is my view and that is why it makes no sense in my opinion and it will never reap a party platform. Whatever it is.
Mid However, a platform like facebook has such a feature, so will they choose it? or if it looked more like facebook this platform
Kostas: No no, I have my opinion.
George: I think they are already choosing her. I call thousands of people again every day thousands of people
Kostas: who enter facebook for other reasons and for them
George: They have political views anyway. I do not know for what reasons they come in. They present political views. And there are political counterclaims. There is a political dialogue. Who too many times is useless, too many times escapes, too many times things are said unthinkable but it still happens. It is done. The same thing could be done here and it is not done.
Mod: Why do you think so?
George: The reason, I said it, the reason is I think that in the conceince of people, the party a priori creates restraints. People think that in a party platform my opinion will be used either to support one side or get hold against the other side. And I don't want to, I want to have my opinion and to have my opinion judged. Not the place I published it. That's my opinion.
Elisavet: Yes, okay.
Mod: do you all agree someone disagrees?
Kostas: I'm saying that facebook is controlled on many levels and it does not make sense to deal with it. That is, if you say a critique that will bother you, you are done. You will say it once and then you are done, then it will cut you off in 10 days. not what they call him
Mod: Zuckerberg.
Kostas: Yes, Mitsotakis, so, who came in and showed,
George: Go in and read a little of what is written all day anyway
Kostas: Once written by Amaki.
Elisavet: It depends on the filters
George: Find Amaki. No, it does not depend at all if you are annoying.
Kostas: They cut you, it takes you down.
George: Come and see thousands of things are written by thousands of people, many of them are other than others.
Elisavet: Yes
George: Children.
Christos: So facebook.
George: in thousands they filter, if the thousands are filtered then what about the tens? Do not go crazy now.
Elisavet: They are filtered since they are throwing people out.
Kostas: The party raises the issues. And they answer.
George: Facebook does not put anything exactly on facebook.
Kostas: Nothing.
George: You come in and write whatever you want.
Kostas: Yes
Elisavet: Well, yes, you catch one and comment.
Kostas: But if you bother me I tell you, if you bother, you cut.
Elisavet: Yes
Kostas: Seriously if you bother.
Christos: John Doe does not care about facebook.
Elisavet: Yes yes yes I said that before, it depends.
Christos: George, Christos. Some specific surnames that
Kostas: so they define the procedures
Elisavet: Yes
Christos: Last names, the lawyer cut Kampagiannis

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Kostas: Yes yes
Christos: The lawyer, Akrita,
Kostas: let's say if there is fear.
Christos: He cuts Loupaki, Akrita last names. They do not cut me. Whatever I write will not cut me off.
Elisavet: Now that
Kostas: Right, right.
Christos: Unless you swear
Elisavet: Well, if you swear.
George: Do not swear, leave the institutional framework, leave the illegality. There are institutional frameworks that determine what you can write, such as when you go out on the street you can not find people. It is analogous.
Kostas: In the newspaper you can not find,
George: Exactly.
Kostas: That's right.
George: Leave that. Do not talk about it. I repeat, I repeat people who have 5 and 10 thousand friends on facebook have the opportunity to read thousands of things every day.
Christos: Yes
Elisavet: Yes
George: I do not evaluate them, I do not say how nice all these thousands of things are. I say that these thousands of things are freer.
Elisavet: Yes
George: And I'm not saying it's freer because of facebook,
Christos: In relation to what?
Elisavet: it depends on what you mean
George: I say it is freer because the man gets in there the citizen gets in there because in the anonymous facebook he feels freer to express himself
Kostas: To write whatever he wants
George: in relation to any party platform, because the vast majority of people in my lonely opinion
Kostas: She is not lonely
George: He feels that he has eaten a huge hat from all parties and does not want to be involved in processes that have a party headquarters. That's what I'm talking about. And he prefers to go on facebook.
Kostas: Valid, I agree, I agree.
George: rather than joining the platform of any party. That's what I'm talking about.
Elisavet: I have to ask, the question is why does the platform not work as it would like?
Agapi: Because it has no members ... it has no members
Elisavet: Do we have such an issue?
 Kostas: No, generally for the platform
Elisavet: Oh, because I, let's say from this platform I went in, I went in to get information. Of course I do not comment on facebook or there or anywhere.
Mod: yes
Elisavet: Well, at most here we are known and talking. Until there. It works logically as a platform. Now how wide it is, that only me and Christos knew it.
George: No, I knew her.
Eirini: I knew it too, I just did not write it
Kostas: I knew her too, my child, but we have not written
Elisavet: They also did a campaign
George: I did not enter and I will never enter a party platform for any reason.
Mod: χμσ
Elisavet: Okay, Ok
George: This is my personal position
Elisavet: Yes, that's right, but it works as a platform to provide information about the party's activities.
Kostas: Yes guys this is not our issue there.
Elisavet: Yes that is what I am asking.
Kostas: The thing is, you get an update that you can get from Dawn
Agapi: Sorry for the party action you can not find out otherwise?
Elisavet: And otherwise from everywhere
Kostas: The thing is, things are not slipping here
Christos: It's one way. no it is one way
Agapi: no
Christos: Come in and write
Agapi: The Party has taken care in some other way to inform ..
Christos: From facebook.

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Kostas: There is, there is a way. Get in the party newspaper
Agapi: Yes
Elisavet: There is.
Agapi: Yes that's what I'm saying
George: Sorry guys I declare incompetent
Christos: On facebook
Kostas: On facebook what to be informed
George: Let me know if you say so
Kostas: to the poppies that everyone is talking about now?

George: Is it possible to say today that I want to be informed and I can not?
Elisavet: Well, of course not.
George: Oh, so we don't go crazy.
Elisavet: But you get it ready on the plate.
George: That's okay.
Elisavet: Yes
George: It's your personal choice, ok
Elisavet: Yes
George: Okay. But I am also well informed
Kostas: Sorry but the update is in the media
Christos: It is different to have information and different to be bombed
Elisavet: But I want to be informed we say,
Eirini: It is one-party
George: What one-party do you mean, Christos, since I enter where I want
Christos: you
George: I read what I want
Christos: you
George: whenever I want
Christos: you
George: with any way I want
Christos: you who know
Kostas: and you can
George: And isn't that one-sided?
Christos: You.
George: Are we kidding?
Christos: This is a platform for
George: It is the definition of one-sided
Christos: Members of isyriza.
George: Well, so is the definition of one-sided.
Christos: Obviously
George: And it's honest
Christos: Clearly, very clearly
George: And it's honest
Christos: Clearly
George: in the sense that it is declared.
Elisavet: Two minutes, one who is a New Democracy or Kinal can not go and write and write
Agapi: Of course
Elisavet: You idiots, you idiots you idiots
Mod: Shall we see that?
Elisavet: Of course it can be written here and now.
George: And?
Elisavet: Well, what? Is that what we say?
Christos: I do not know if it can be written
Elisavet: What? A cart of such things exist
Christos: I do not know if anyone can write and come in and swear you are an asshole
Elisavet: What do you say?
Mod: Beyond
Elisavet: Well swearing will not, to criticize my child a little strange
Christos: I'm not sure.
Elisavet: A little ΨGammeni
Christos: I'm not sure. Must be a member
Elisavet: Why am I a member? Are you serious;

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Agapi: After, After saying that he wants to bring people
Christos: I say a member of isyriza
Mod: Let's see
Elisavet: Yes
Eirini: Left and progressive space
Elisavet: Find John, I receive mail from this thing
Agapi: I may feel that way but I may not
You will not receive
Elisavet: Of course I do
Mod: If you receive mail you have registered.
Elisavet: Of course I have registered
Mod: So yes
Elisavet: and there was a campaign,
Mod: yes yes yes
Elisavet: sign up write down what you read to us before
Mod: So this is the registration, you give your personal information, Name and surname
Elisavet: Fine. It does not say anywhere that I am SYRIZA
Mod: Phone, you enter your email, you must be over 15 years old
George: Well, okay
Elisavet: χμμψ
Mod: Are there any information preferences if you are more interested in, say, immigration, or
Elisavet: Okay everything I think I did not choose something, slowly
Mod: Then, each person declares where he lives in the region, municipality, if he wants he can declare that he does not have to vote.
Elisavet: χμ χμ
Mod: And then
Kostas: nice they get some item too
George: Of course
Kostas: to know what is happening to us
Elisavet: yes it is not certain
Mod: It's not necessary to apologize for being a member of a group
Elisavet: it means, it means
Mod: may or may not be organized
Elisavet: χμω
Mod: chooses its working status and in which field it is and in the end the three conditions that the platform puts for someone to register is to enlarge it a little more
Elisavet: I accept the party communicating
Mod: I will read them well because it is interesting. I accept the ideological program principles and political positions of the Radical Left Coalition Party, SYRIZA, as well as the political declaration for joining SYRIZA Progressive Alliance, I am not a member of another party and I wish to be registered in the SYRIZA register of members
George: Well, so now the member of the New Democracy can not enter
Kostas: It's clear here
George: what to do now
Elisavet: Slow down if I say that I am not a member
George: Slow down
Elisavet: Well, I'm a New Democracy and I'm not a member
George: Elisavet, they declare their intention. Say what you say
Kostas: They are doing well
George: What do they say
Kostas: They are doing well because they have been excluded from everywhere
Elisavet: My child, I am not a member of another party, but I am not a member of SYRIZA either
George: Find my child, we are not talking about Elisavet, we are talking about the platform
Elisavet: But I also talk about x
Christos: σκφκφκφ
George: Okay, ok
Mod: Well
Christos: Let me tell you something
Mod: I accept My details to be registered and kept by the organizing office and to be sent by the prefectural committee and to contact me to complete my registration in SYRIZA and I accept the party to contact me
Kostas: That is the goal. I said it from the beginning
Elisavet: σσσσσ

Mod: Update on any mobile or email and privacy policy
Christos: so this is for the members of SYRIZA
George: and you must accept the terms to register
Christos: So this is for the members of SYRIZA
Elisavet: Yes
Mod: this is the registration process on the isyriza platform
Christos: For the members of SYRIZA
Agapi: Well, why do you ask us why they do not attract members to register
Mihcalis So it is not a platform open to society
Agapi: yes
George: ok it's a party platform
Elisavet: Come on again
Kostas: Since the label has it guys, it has the one of SYRIZA
Elisavet: After SYRIZA says it
George: So why are we having this discussion, why are we talking for so long, how to get people in and what to say
Elisavet: because the girl chose this platform
George: because we are discussing whether one can enter that one could enter and make negative comments
Elisavet: I can not go in and say that I am a member of the party but I make a negative criticism?
Kostas: Ask the Kalashnikovs in which basement are they? Will the platform answer us?
Elisavet: George, do we not make negative criticism of the party? This is what the first-class people do. Kouloglou each other
George: okay
Elisavet: But what do you say now, we can not make a negative review?
George: you can
Elisavet: and I'll throw it away
George: I have not seen her
Mod: over
Elisavet: okay I do not come in to write anyway
Mod: in addition to this registration process, we are also interested in your opinion on what we see
Elisavet: Yes, that's me
Mod: like functions even if you are not. That's what bothers you or makes it difficult for you or you would not do it for this reason we keep it
Agapi: This is a
George: I stated my position
Agapi: No no
George: I would not enter any party platform anyway.
Agapi: This is an answer to someone who would like to become a member and can for the terms of registration if he has good intentions and does not want to
Kostas: It is a reaction to the exclusion of SYRIZA
George: there is no exclusion
Agapi: to lie, to be his reason no
George: Anyone who wants to see sky sees sky, whoever wants to see
Kostas: But whatever you see
Agapi: And that is what George says.
George: And you can find everything
Agapi: It does not feel good to join a party on certain terms. On a platform with specific terms
Kostas: Where will I find them
George: Google it and you will find it
Kostas: Where to google?
Christos: What if he doesn't get it for me?
George: Sorry, I repeat, if I want to be informed, I am informed.
Kostas: She looked in the context of not sitting for 4 hours to be informed, I wondered if I would be informed or not
George: You do not need to eat for 4 hours, no
Mod: If we go beyond the level of information which is a manifestation of what a person can do politically if he wants to be active. Political participation can be multi-layered, it can have many aspects, it can be our vote, it can be participation in a party or participation in a march, In addition to information as we said
Kostas: These are outdated, people do not go on marches.
Mod: How can one make this political participation through such a platform ??
Kostas: It can't.
George: Agree, I did not want to say that

Mod: If we get over it, if we say we all agree that we do not want to have the obstacle of registering at the party

Elisavet: But since it says so, member registration, there is a big sign on top

Mod: Yes yes

Elisavet: Why overcome it?

Mod: They agreed that they would not enter this platform because they do not want to declare

George: Me, right?

Mod: Yes yes

Elisavet: Oh, yes

Mod: Some. That they do not want to be declared members of the party or they may not want to give their details so that the local Kifissia group does not take them

Kostas: Maybe this is boomeranging

Mod: Yes

Kostas: Maybe he's coming back because some people who are close to the place, with that, maybe react.

Mod: Yes

Kostas: And they say let it go

Christos: Who's Who enters the platform?

Kostas: Eh Christos I told you SYRIZA's goal was to have one how to say

Elisavet: A medium

Agapi: A participation

Kostas: A participation should appear somewhere because they cut him from everywhere, that's right.

Christos: I think that's more,

Kostas: But this is an outdated process in my view, which people do not follow.

GiannisIt's more intra-party, I think.

Mod: μμ

Christos: It has to do with SYRIZA, with the members of SYRIZA

Elisavet: Yeah Al that sounds pretty crap to me, Looks like BT aint for me either

Kostas: It could be that, we do not know

George: If so, it's reasonable

Christos: I have this impression

Kostas: But if the trick is not participatory

George: If so it is reasonable

Kostas: people come in who do not come in because they do not have time to come in

Christos: My child, let me tell you something, SYRIZA has this on facebook, this isyriza is coming out and on facebook I think.

Kostas: Well, who gets on facebook dude

Christos: (unintelligible)

Kostas: whoever has time enters, here we are talking now about how to participate, the people will participate and will raise issues that concern him. I think this is more serious than the party raising the issues now. That is, I have problems and yes

Christos: Find them

Kostas: Should I go in there and see if there are others who have the same problems? What will SYRIZA do about my problems? This is participation.

Agapi: Yes

Christos: For that

Kostas: It is not for SYRIZA to ask me questions

The first

Kostas: And to guide me on what issues

Christos: It does not set everything

Elisavet: We did not see that there are two

Christos: There are two procedures to find Christos

Elisavet: piece that

Christos: This is what you, George and Anna come in and vote on who will be discussed, who will be mentioned, who will be interviewed and that is what those who say

Elisavet: That they put up for discussion

Christos: what are the most interesting, to discuss them ask questions

Elisavet: Yes

Mod: Nice

Kostas: I prefer what I said.

Christos: Okay

Kostas: I do not expect the party to ask me the issues, the people should ask the issues and the party should give policies to the issues

Christos: Christos raises the issues,

Kostas: Every party, not SYRIZA
Christos: Another response he has, right? The response is different
Elisavet: Is the research going on now?
(Laughs)
Mod: If it was someone.
Kostas: The only thing people have in politics is their vote.
Mod: Yes
Kostas: And she is in control, too
Elisavet: Of course
Kostas: And she
Elisavet: Of course
Kostas: The rest is up to us
Elisavet: did you see it with Brexit?
Mod: Nice
Elisavet: Well,
Kostas: Finally
Mod: How can we, you would find time to enter the platform,
Kostas: no
Mod: if it was any different?
Kostas: No,
Mod: Not at all?
Kostas: no, not even if it was a, b or ψ. I do not have time, I do not manage to get on platforms
Mod: If you could say something different you could do it?
Kostas: Maybe, if that sounded
Elisavet: μμ
Kostas: That is a problem of the world. I, Agapi, George has a problem, let's say, and he raises it
Mod: Yes
Kostas: And he sees how people react, if there are others who have the same problem, if the political formation is interested in the problem of the people, of 10, 20, 30
George: And you thought it made sense in a nutshell
Kostas: Yes, exactly
Mod: μμ
Kostas: You can do it. But I see that it does not make sense dude
Mod: Yes yes
Kostas: It does not make sense. It is not done that way, it is done upside down.
Mod: Yes
Kostas: I want the people to raise the issues and the party to take them, each party,
Christos: He should make another platform that does not make you a member, If he wanted to do it
Kostas: What a member and fairy tales dude
Christos: This one
Kostas: A party to be successful must be listened to
Christos: Find Christos this particular platform
 Kostas: Society. If he does not listen to society
Christos: Agreed
Kostas: It's a finished story.
Christos: Agreed
Mod: Nice
Kostas: But I insist it is a way of reacting to this party because it is excluded from the other media. Information is controlled and people are looking for a way to get people involved
George: Is that why he closes it to his members?
Kostas: Come on
Agapi: She does not close it to her members
George: closes it
Agapi: Okay
Kostas: In the end it closes, in the end
George: Well, he's closing it
Kostas: In the end
George: It closes. That is, if it was as you say, it should do the exact opposite.
Kostas: Eh, I do not say that for so long?
Elisavet: It does not limit it
George: He should make a facebook of his own. Everyone could say whatever they want
Kostas: Dude, that's my problem

Elisavet: There must be
Kostas: Let 100 enter to follow me and bite the party, to see oh
George: So the issue is not his exclusion
Kostas: This team has this problem, so
George: his supposed exclusion
Kostas: Edit it
Agapi: Yes, okay it should be more open process is the truth
George: Yes, it is
Agapi: Why does he speak anyway why does he speak anyway to those who can already be informed and have the information
Kostas: It is those who determine things in the party who respond to it, I want the other way around. That is, to involve the people to MAKE a platform that any right-wing leftist can enter, to raise issues, to group them, so that they can see what issues society has and receive them.
Agapi: To start ..
Kostas: keep in mind and find ways to process them
Agapi: and give suggestions
Kostas: and give solutions to the world, and give solutions. this is normal. Not the other way around.
Mod: Does this proposal find you and the others in agreement?
Elisavet: Yes yes, me yes
George: Of course I have stated my position.
Kostas: We're not talking about how nice or bad he puts it
George: I feel there is a clear-cut-but clear line between political and partisan. I consider this a party tool, right?
Mod: Yes yes yes
George: It's not even a political tool.
Agapi: Yes, but what Christos says
Kostas: I'm saying something else
Agapi: What you are saying is a political tool
Kostas: It is also a political tool
George: No. It is an intra-party tool, which can be perfectly legitimate
Kostas: What Christos says
George: I do not blame it, let me clarify it.
Kostas: Balances, SYRIZA systems and so on
George: Other is not something that is addressed to society.
Kostas: We say how the system will work
Agapi: Yes, that's political.
Kostas: The views of the world and society will come out on top
Christos: He also looked at the members of SYRIZA
Kostas: And they have to find ways to do that. Not that though
Christos: Agreed. It should not be a condition of being a member of the party
Kostas: So.
Christos: But the members of SYRIZA are also members of society.
Kostas: Asto re Christos.
Christos: How?
Elisavet: Hey guys and what will a party member say, today I am tomorrow I am not
Kostas: He's looking for voters through this process, right?
Christos: But it is not mandatory
Elisavet: He has it and he writes it
Christos: That's right
Kostas: Members of SYRIZA
George: He showed it now
Kostas: You do not win over voters this way even at this level. You do not beat them
Elisavet: that we accepted that we become members.
Kostas: Slow down, I'm right now and I'll get on the platform
Elisavet: Good on me now too
Kostas: you will convince me with the questions and with them to vote for SYRIZA. Are we telling fairy tales now?
Christos: Of course, of course, no one controls.
Elisavet: You declare that you are not, slowly now.
Christos: Nobody controls it.
Elisavet: You do not declare it responsibly.
Agapi: Yes guys, but the man is okay
Christos: It's a party platform

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Yes
Kostas: Well, the platform
Christos: and at the same time it must be political
Kostas: my point of view
George: ok I have a different opinion, it does not matter
can not be otherwise
Kostas: the original goal that came in
George: has become unfortunately
Kostas: is a way of reacting to exclusion but it should be done from the bottom up.
Mod: MMM
Kostas: That is, an open platform, a facebook you want progressive people, you want people who have .. of society in general oh my child
Mod: yes
Kostas: a way for those who are in virtual reality to understand the issues, right?
Mod: MMM
Kostas: All of them live in a different reality from the one you live in
George: In the bowl
Kostas: So?
George: They live in the bowl
Kostas: They have the 10 thousand, 5 and a half, 6 and a half, 7 and a half pockets and they are looking to find ways now. It's not like this. You start from below and you see what the problems are, you process them and give solutions if you want to be in society. Not in this way.
Mod: Yes
Kostas: I disagree.
Mod: Do you want the rest of you to say how you imagine, how would you imagine such a platform? How would it satisfy you?
Kostas: Didn't we tell you now, madam?
Mod: How to look like. You said to let others see how they imagine it.
Elisavet: At a completely ideal level.
Mod: Yes yes if you could fix it.
Christos: They could exist in parallel. Two. One for members that is legitimate very legitimate
Kostas: Okay let the members do what they want
Mod: Yes
Christos: And an open one
Kostas: It is open but a facebook
Agapi: Yes, but will this be a platform related to SYRIZA?
Kostas: A facebook can call it let's say I do not know how to do it, from bottom to top as the mysterious Jew there does
Agapi Who, my child, raises the issues and then who will speak and answer and say that we did these actions
Kostas: We will group
Agapi: Who? SYRIZA?
Elisavet: Hey guys
Agapi: The New Democracy?
Elisavet: Does SYRIZA not have facebook?
Agapi: So we're talking about
Kostas: Whoever
Christos: no, it's not whoever SYRIZA will do, it will be SYRIZA, right?
Kostas: Whoever does it first today
Christos: It is not
Kostas: whoever does it first
George: May I ask you something?
Kostas: He has the upper hand
George: May I ask you something?
Kostas: Then they will follow
Elisavet: Yes, ask us
Christos: All parties will do the same
Kostas: to raise the issues of apology, of every part of society that concerns every party, that is, they will deal with it from there, the bourgeois will deal with it from beyond
Agapi: Are you guys serious? What do you say now? How does this apply?
Kostas: Is it true how is it not true?
Kostas: So the shipowner will write on the platform built by SYRIZA?
Elisavet: our shipowner has written them all

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Kostas: no
Agapi: no but there are no de and well
Kostas: we share
Agapi: the parties of the rich, there is no such thing
Kostas: what does not exist?
Agapi: What are the rich and who are the poor now, we start other conversations. Τελοσπάντων
Kostas: Of course there is society is class,
Elisavet: Hey guys there is
Kostas: 100%
Elisavet: SYRIZA Political Organization facebook come in and write here and now
Kostas: Yes that should have promoted. not this platform
George: Can I ask something?
Elisavet: Come in here and write Alexis Tsipras two hours ago, yes you will ask, ask
Kostas: Nobody cares when Tsipras speaks
George: Have you ever seen in the clarity
Elisavet: Come in and write here, my Christian
Kostas: What should I write, since everything tells me where Tsipras is going
George: In public consultation. They make thousands
Eirini: Yes?
George: Thousands
Elisavet: Consultation?
George: Have you ever been in the clear?
Kostas: No, I did not enter
George: In the consultation that takes place before the passage of each bill, read?
Agapi: Why do they even write?
Elisavet: What is on facebook?
Kostas: Heh, no it's a platform
Mod: Clarity is a tool of the state
Elisavet: Oh, fine
Mod: It is state, it has nothing to do with parties, it is managed by every government
George: Government, of course
Kostas: ε ναι
Mod: And in this one, some bills are coming up in this area
Kostas: And you say your opinion
Mod: Not everything goes up
Kostas: It's upside down again
George: no not everything goes up, the ones that get consulted for that I said, the ones that get consulted
Elisavet: In public
George: In public consultation
Mod: The bill goes up as prepared by any government
George: and below
Mod: And people can too
Christos: And the result
George: The bill goes up to clarity
Kostas: And if there are reactions, millions of comments are submitted, does the bill not go ahead?
Michallis Changes
Mod: no, not necessarily
Kostas: Say, George, that is changing
George: I have lived it
Kostas: Come on
George: I have experienced it in education
mod It can happen
Elisavet: e, YES
Mod: It is in the discretion
Kostas: 5%
Elisavet: e after throwing fireworks to see how people react
Kostas: and in those that are bloodless the bill will change
Mod: is at your fingertips
Kostas: in what is in the policy of every government to move forward, it will move forward not to burden your butt on
Elisavet: it depends
George: In any case, there I inform you that a lot of political views are being tabled, some of which are highly

substantiated
Kostas: I do not disagree,
George: Regardless of whether they influence the final bill
Kostas: so, so
George: Regardless of whether they influence government policy
Agapi: Anyway opinions
George: deposited freely, freely
Agapi: everyone, everyone, the parties see them though
George: I have declared participation in proceedings that have garnered thousands of comments
Eirini: Yes eh?
Kostas: the parties are not doing the process
Elisavet: And? Affect;
Kostas: these political platforms
George: in training in specific things that I experienced, yes they changed
Kostas: the point is that when you are a progressive person
Christos: That's fine
Kostas: You have to find ways to communicate with society
George: So a platform can be set up where the fufut can enter
Elisavet: Yes, this is what Anna is looking at
Agapi: To find a way for everyone to gather there to hear us, to see,
Kostas: no
Agapi: then why not hear anything else, why?
(unintelligible)
Kostas: This bill that a party has chosen and has in its program,
Christos: in clarity can, Can make a reversal
Kostas: Fine, let me tell you
Agapi: what can they hear us, John, but they do not see what is burning the world?
Kostas: It will have a 5-10% modification in bloodless points, ie each party raises to which it is committed in its political program
Agapi: okay
Kostas: and he will vote for them
Agapi: okay
Kostas: you are not going to say what you want but the bloodless pieces, to show that there is a communication with society
Agapi: yes
Kostas: and the rest he will, he can retouch them
Agapi: well, in there since the citizen participates and writes and if we participated and not everyone has all those who are in the government or in the opposition the way to understand the problems of society and all this thing? That is, you will need,
Kostas: They are known
Agapi: it's up and down, do you need something different do you need this platform? They need a platform like the one you mentioned to see
Kostas: I think so
Agapi: finally to see what problems there are and to go to the polls
Kostas: They know the problems
George: are you kidding me do we do an experiment? Are we doing a social experiment?
Kostas: Half a minute to say something
George: We set up a page tomorrow
Elisavet: μμμ
Kostas: what to do?
George: So let's do a social experiment
Kostas: fine
George: we who all of us who do not leave us and gag us and hat us to set up a page tomorrow, start writing and invite others to write, and see you want on twitter, you want on facebook, you want a free blog on the internet? To advertise it to see, who will cut us, when will cut us if it will cut us, what point of view will cut it and for what reason will it cut it, do we? We do it;
Christos: No one will cut us off unless we curse
with
George: Well done, well done
Kostas: Unless we are a majority current
George: I totally agree
Kostas: They will cut us off

George: The majority has nothing to do with external commitments. It has to do with internal commitments.
Kostas: They will wake us up
Mod: nice these thoughts
Kostas: when you become a majority current and they see that 5 million people are following you, they will tear you apart, friend, not cut you off
Elisavet: Yes, if they see a current out of nowhere
Kostas: as long as you are 2 thousand people, 3 thousand people follow you do not care do not care at all
Christos: Yes, George, he is right in what Christos says
Elisavet: Yes
George: Shall we see it?
Kostas: Democracy
George: Shall we see it?
Christos: Make it, I do not know how to make it
George: Shall we see it?
e How will we have 50 thousand followers to see it
Kostas: Is democracy in the context of capitalism this thing and SYRIZA stung and fell into the trap
George: let's see
Kostas: He had to do it upside down
Kostas: Now with 80,
Christos: no no
Kostas: To see in a society
Christos: γιάννη
Kostas: write the problems here
Christos: Take the case of Koufontina
Kostas: what problem do you have what problem do you have to sort them out to see what issues society has
Mod: in fact
Kostas: are they alive? Let them go out and see what is happening outside
Christos: to get permission
Kostas: I am .. I do not think they understand, maybe SYRIZA understands a little better the others are hello
George: And I, who found and read them, find Christos?
Kostas: In the context of real democracy, right?
George: What do I care who signs, Christos?
Christos: They were cut
Kostas: the whistle
George: is it the idea for his party?
Kostas: but so far
George: or for the idea is his party
Christos: Oops, oops because the surname is followed by 50 thousand people who are followed by 100 people
George: but I found it and read it, right?
Christos: Of course
George: So? Do I care about the last name?

Kostas: give him a step to talk, enlighten him, learn the real problems you do not want, people?
George: do I care about the last name?
Kostas: upside down
George: Did the words come out?
Christos: Brands shape public opinion.
Kostas: Right
Christos: Good-bad
George: Yes
Christos: badly
Kostas: and the idiots, they shape it
Christos: That's right, George
George: which surnames if I am not mistaken, are too many
Christos: 500-thousand
George: and in the whole range
Christos: a thousand-yes
George: So?
Agapi: she tells you that they are cutting
George: so where does the soup spoil?
Christos: they cut George, certain things cut George.
Elisavet: yes

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Kostas: here it was
George: you guys have them so neat in your mind in a chaotic society,
Elisavet: Not at all
George: certain things cut. That is, someone somewhere
Christos: when they cut the wise man, the lawyer. Which is right-wing right because he was Koufontina's lawyer
Agapi: the one with the hair and the furs?

George: I read them all, John, what can I tell you now?
Christos: okay
George: What can I tell you now?
Christos: ok I read them all too
Kostas: guys the conclusion is one ultimately if these things changed the balances they would not happen, they would cut these things they do not change the balances
Christos: no twitter has affected
George: the aliens
Christos: with both efood and costco
Kostas: this is a good experiment to discuss
Christos: with both efood and costco
Elisavet: yes that
Kostas: that yes
Christos: from twitter
Kostas: from where? from bottom to top
Christos: It started with the employees
Kostas: aaa well done
Agapi: And from the party
Kostas: so what do we say for so long we do not say?
George: Can these omnipotents tell me why they let SYRIZA become a government?
(laughs)
Kostas: This is another chapter
George: not that, it's the same, it's not another
Kostas: it's different
who are the almighty?
George: how else is it
Christos: because they could not hold another michal ...
George: so finally there is a limit. So in the end they can not keep it all
Christos: Obviously
Kostas: I have to
George: So finally
Christos: Obviously
George: They are not omnipotent
Christos: For this and you, Katse re George for this and you find sources and are informed
George: so I finally find sources and get informed
Christos: You find, yes, you find
Elisavet: The ones that suit you
Christos: You find
Kostas: If you have time, if you have time
George: (Laughs) Find children
Christos: George, there is a cart of people who are informed by television only
Elisavet: Yes
Kostas: Dude I do not have time
George: Problem of John
Kostas: I will watch TV for 10 minutes
George: His problem
Kostas: and I hear the bullshit they say and I do not open it at all.
George: Problem of this world
Elisavet: From the radio?
Christos: It is not so
George: That's right
Elisavet: How is the research going?
Agapi: Only listens to Red.
Elisavet: Of course, you
Kostas: Because everyone else

Elisavet: Of course, you but I can choose to listen to 99.2
Kostas: For me for my data, right?
Elisavet: But that's what we say, It exists
Kostas: For the right
Christos: How are you doing with the conclusions?
Kostas: He plays shit
Elisavet: It goes on, he says
Christos: Are we okay?
Mod: Here we have to hear more
Christos: Do we have more?
Agapi: Have you shown us everything you want to show us?
Mod: Let me show you yes but we are not done
Christos: Let's keep saying
George: Go ahead. Say
Elisavet: Now what is the question
Agapi: Nothing she hears us here and writes, she notes
Elisavet: I wonder where it comes from
Didn't we say it all?
Kostas: It's coming out, it's fine.
Mod: We did not say everything, more is coming out here
Agapi: Tell us though
Elisavet: Put us on a path
Mod: But I have not heard from everyone if you want as we said before the platform
George: Okay, who did not say
Kostas: I said my opinion
Mod: Yes yes yes there is someone else another idea
Christos: I agree with Christos
Mod: Nice
Elisavet: Well, we said that this platform is partisan
Kostas: From the bottom up and not to urbanize SYRIZA
Christos: this one platform is another
Elisavet: Another platform
Kostas: and it's a finished story
Mod: μμ
Kostas: now we are traditional voters and we can not go anywhere but nothing is ever a given. There is the KKE further on and the m / l and the x / l and the resta.
Elisavet: And nothing
And nothing?
Elisavet: yes, what did the world lose?
Yes
Kostas: So?
Okay
Kostas: But not to be urbanized at all, that is, we participate in the bay of our own free will. Another now that you put us in one and what Christos said, how did SYRIZA rule, who said the pot must be opened to relax
George: Well done, it was a plan.
Kostas: Well, of course dude everything is designed
George: So
Elisavet: my child, did you see Brexit?
Kostas: Nothing happens
Elisavet: Awesome movie. Through the likes they attracted voters. They directed voters. You will know it too, Anna.
Mod: Mmm
Elisavet Through the likes they looked at what Elenitsa likes, in fact that they are undecided and they directed them.
Kostas: This project is omnipotent, the internet as long as you know how to handle it.
Agapi: Well, sorry guys, there should be no such platform after all.
George: So the debate can end with the common finding of the citizens
Kostas: What George said must be from the bottom up
George: We have the democracy we deserve.
Kostas: Yes exactly
George: And it ends
Elisavet: It is a democracy

Kostas: Bourgeois democracy
Elisavet: okay what to do
George: The democracy we deserve
Kostas: And controlled
Elisavet: εεε
George: This is what we can have
Elisavet: this democracy has side effects.
George: And we have her
Elisavet: We feel
δλφφ
George: Do we deserve a better one or do we not deserve it in the end?
Elisavet: We deserve it but ..
Kostas: We do not deserve it because we are not mature enough to have it We are to blame
George: So we have the democracy we deserve
Kostas: These idiots are not to blame. These assholes listen and play
Elisavet no guys are guided, come now
George: everything is directed, ok
Kostas: These assholes
Elisavet: But I tell you 3 million undecided
George: okay
Elisavet: Well, okay
Christos: George, the Brexit is over.
Elisavet: Tie the brexit, the movie
George: I do not want to see a movie my John. I saw the elections. Voted.
Elisavet Yes
George: Voted.
Elisavet: 3 million were undecided
George: Voted. I do not want to see the movie. The remnant was voted.
Kostas: and watch out
Christos: How was it voted?
George: Voted, I do not care how it was voted
Christos: You have to care
Agapi: But ... Isn't the one who votes responsible?
George: They were created with the righteous
George: with the righteous
Kostas: with regulars
George: With lawful right, so with lawful procedures, they convinced the wise people,
Elisavet: Well, that's what I'm telling you, they directed it
Christos: (unintelligible)
George: the wise people and voted for it. After all, are the people wise? Do we want the democracy determined by the wise people? Or do we not want it? And we want another more enlightened democracy that will leave the asshole aside
Christos: no no
George: Oh no no, then it was voted
Kostas: The asshole
George: I do not want to see any movie voted
Elisavet: But it's all that is directed
Kostas: In the only country where what was voted was respected and respected and did, Tsipras did the other things that people voted for
George: Better mind to hat us all because minds do not reach
Elisavet: Unfortunately we are hated
Kostas: Do you understand? Every government that came out has dignity there
George: Oh my God
Agapi: Aren't people responsible for what they vote?
Unfortunately
Kostas: And they said after they voted we will do it
Didn't they say so?
Kostas: They do not sell to the world. This is democracy
Democracy has not been controlled?
Αλφλφ
They thought that people
Elisavet: They sell it to them in such a way that you do not understand it

Kostas: Does he tell you he was a laborer? Did he come in? will it
Christos: What did we vote for?
Kostas: Well, whoever understood understood what we voted for
Mod: Well
Elisavet: What do we mean now?
So let the girl talk
Elisavet: Let's not tell her how we imagined it
Mod: Yes
Christos: Come on my child, we agree with Christos
Elisavet: Of the ancient Agora. Everyone gathered there and expressed their opinion
Christos: What an ancient Agora, what nonsense are you talking about
Elisavet: What else can I say
Kostas: Yes, but in the ancient market you should know that someone else has the keys from the treasury
Elisavet: Oh, well done everywhere
Christos: In the ancient market, 300-400 celebrities gathered
Kostas: so
Elisavet: yes
George: Exactly
Christos: The middle class
George: Exactly, exactly
Kostas: the middle class was not the slaves, The slaves were
George: The aristocrats of the time were gathering
Kostas: No,
George: whoever is free. The cats of the time
Elisavet: Fine and what else?
George: Those who were good at directing the rest, they gathered in the ancient market
Christos: Do not shout, you asshole
Elisavet: while now?
George: The Athenian democracy was set up with some guys who thought they had the ability, skill and competence to direct the rest
Elisavet: E this is E and so it goes
Christos: I agree with you
Mod: Very nice
Kostas: I agree, my child
Mod: We agree that not everyone participated
Kostas: We agree that in bourgeoisie, in capitalism there is no democracy, that is where we all agree
Elisavet: While there is
George: Where is it?
Elisavet: in the socialists
Kostas: To speak the blessed, the greedy and the ready
Elisavet Papapa
George: Where is democracy, can you tell me?
Kostas: Where there is no reason, a rod falls
George: Where there is democracy, mother
Kostas: But she's shit too
Mod: It prevails in the armed struggle from what I understand
George: Is there democracy there?
Elisavet: we tried that too
Kostas: You do not understand bap hello
Elisavet: Well done
Kostas: You do not agree bap hello
Elisavet: Yes, that's right. We solved it and it goes
Kostas: What to say now what democracy in capitalism guys, to say. So sorry now, let 's be serious
Mod: If you could do something about it,
Kostas: revolution
George: revolution
Mod: An injection
Kostas: There is no other revolution
George: Bam and below we said

Elisavet: But this revolution will be drowned in blood
Kostas: There is no other way

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George: hehe

Kostas: 'Smart revolution. Revolutions now are not made with weapons.

Kostas: A

Elisavet: Via facebook

Kostas: I said it that way, that's a figure. The revolutions? I do not know how they are made to be honest.

George: How can they not be

Kostas: I do not know how they should be done now. This season. However, not with weapons.

Mod: Nice

Kostas: But this is because SYRIZA has said it, since we are talking about isyriza, it has said it for 350 thousand years that we children will participate in bourgeois democracy under capitalism to change it. Now how feasible this god knows. But the guys have nothing to do with the issue, I think. They are 100% urbanized, except for 5 people who are not

Christos: I'm going to get you the transcript

Kostas: The counselors around them live in virtual reality because they do not listen to the world. Tsipras does not come to talk to me. He talks to his advisers who tell him what people are saying. He does not come to take a walk and say come here oh big so sit down and talk for half an hour.

George: And half of them are PASOK

Kostas: and half of them are kotsakades and such. Did you understand; That is, if we go to the essence, this is the issue. That is the issue.

Mod: Basically let's go

Kostas: That's the point

George: The country is Pasok's asshole

Kostas: The country has been ruled by Pasok for 40 years

George: So

Kostas: The country is Pasok

Elisavet: Only 40? 40

George: Not managed. It already is

Kostas: Because the slogan is PASOK, nice years. Money flowed abundantly, no one cared how it flowed, and everyone made money

George: At the time we go to bed today, we took a bath to go out

Kostas: we took a bath to go out

George: So. These, say them.

Kostas: Pasok nice years says that.

George: So.

Kostas: People, we got 12,000 and we got to get 125 in two years

Elisavet: And we ate them together

Kostas: That was a revolution at the time. 12 thousand I was prevented. And in two years I got 125 do you think?

Elisavet: Yes

George: So here are how revolutions are done.

Elisavet: 12 thousand

Agapi: drachmas.

Kostas: Yes

Mod: If we go to the idea of the Ancient Agora, and we agree that in ancient Athens,

Elisavet: But it did not exist

Mod: They were not all like we said slaves or some others, they were only those who were considered, women, they were only those who were considered citizens of Athens how do you think this ancient market could become as we all have in mind to do in framework of a platform By what procedures or under what conditions? For example that you want everyone to be

Kostas: Are we not doing well?

Agapi: What Christos said, Anna Anna, this is what he said, a platform that everyone

Kostas: At that time the way of democracy was revolutionary when you imagine the others it was, life and death to any person who looked at you but because you were a bourgeois of that time, and the other was a slave or a slave or almost a slave you pulled one with the you cut him with a spear

Agapi: This platform you mentioned in the templates

Kostas: I do not know if it is possible

Agapi: Yes

Kostas: What George said, that is,

Agapi: Yes

Kostas: That is, the people should be organized, because they are not going to organize anything, so the people should be organized and raise the issues.

Agapi: People do not

Kostas: and force them to process them

Agapi: Yes but people are eaten, eaten by each other
George: To change the order.
Kostas: From top to bottom
George: Yes that's what I said, change the order.
Kostas: Let's do this. Will we say the same again?
Elisavet: Guys, there have been such new movements
Christos: everyone says that.
Elisavet: like the indignant, nothing
Christos: everyone says that from the bottom up. everyone says that.
Elisavet: Yes. Why weren't the indignant ones below?
Kostas: The question is who does it
Elisavet: That. Then everyone starts looking
Agapi: People are eaten
Kostas: And people get angry and get away and go to other streets ... and it becomes November 17 because they get angry. The other one gets 700 strokes per second and tells you oh bastards since you are not doing anything let me clear the issue.
Elisavet: So there could be a platform with party representatives up there ..
Kostas: There is no booty there, you lost the game
Elisavet: But he tells me to
Kostas: no, the world, the world the world the world
Mod: Fantastic you have the ability to make one the way you want it.
Kostas: What George said is a serious proposal.
Mod: In the most typical,
Kostas: People do. Since they are unable to do so
Mod: at least we have this platform that the world has built that people will come in and pose their problems. I'm more interested in the process now.
Kostas: We are not interested in the formalities.
Mod: Everyone will come in ..
Kostas: As long as we have followers. Will we have 3 million? We got the game
Elisavet: yes
Kostas: We are making a government
Mod: So after this platform you make it a party for example.
Kostas: We will do something with this platform, if they do not and do not process the issues we raise we will do it ourselves. Tell the world come and vote for us to solve them
Agapi: Sorry guys, there are. But there are no such movements where they start?
Kostas: They started, they existed
Elisavet: they drowned
Kostas: and they drowned
Agapi: and not just platforms, I'm talking
Elisavet: yes yes there are definitely there
Kostas: I do not know if they exist
Agapi: Of course there are
Kostas: From bottom to top. From the world
Christos: It's like small pubs
Elisavet: Yes, what is happening?
Christos: They have to be redeemed at some point. So are these platforms
Elisavet: Oh, did you understand?
Kostas: Why did he analyze ours now?
Gianns What to analyze.
Agapi: Obviously
Elisavet: they are not sustainable
To us who do not
that they are small
Agapi: They want to work with my child with some others
and waits, does not want, to cooperate, To be redeemed
Kostas: My friend, in order to redeem you when you are young, you must have something.
Christos: The beer
Kostas: What beer
Elisavet: ()
Kostas: If beer is a body I do not deal with you.
Christos: Take my market share
Kostas: What share of 0.5%?

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Christos: I did not drink cola.
Elisavet: Oh yes
Christos: While the rest of the soft drinks I baked were drunk.
Kostas: Yes, you do not drink any cola except Coca Cola dude
Christos: THE Coca Cola
George: Capitalism is fucking
Kostas: Cola has the magic formula
Christos: She was interested in moving her cola, not the 7up, or the fantasy
Kostas: Her orange juice was fantastic though
Christos: and that's why it exists
Kostas: and the gas
Christos: so he bought the piece of cola, I baked the cola and the cola stopped coming out
Elisavet: Yes, I stopped making nice cola
Christos: Do you understand?
Kostas: Well he was not drinking
Elisavet: It was special
Christos: There was
Agapi: There was
Christos: We had it
Kostas: Dude, that's how it is in capitalism, the big fish eats the small, of course.
Elisavet: So, in a platform
atforma
Kostas: If you have your share, he says come on, friend
Elisavet: That will start completely
Kostas: no it does not
Elisavet: In good faith
Kostas: If people participate,
Elisavet: Involving all views
Kostas: and Tsipras comes to tell us guys to organize the issue, to write it
Elisavet: it will come in, will we write it?
Kostas: Tsipras, every Tsipras
Elisavet: So we will take vows there too, that we do not belong to any organization
Kostas: I think he will say no to a takeover deal
George: Exactly, not at all
Christos: Did we reach an agreement?
George: Yes
Christos: Did we agree?
Mod: But how will these problems be achieved or will these problems be solved that i
Kostas: Only if people put them and they listen
Agapi: Who are they, Christos?
Kostas: The political system
Agapi: Let SYRIZA listen to us then
Elisavet: and we will come down with a resolution, Not even to come down
Kostas: It is organized, it must, that is, they raise the issues they want
Mod: yes
Kostas: and the world must follow we say to do it upside down,
Mod: yes
Kostas: that is, for the people to raise the issues, that is, for the platform to be involved and if we become, we now say hypothetical things, these are but I do not know who can organize them and how
Mod: yes
Kostas: I can not,
Mod: yes
Kostas: but I think that's the right basis.
Mod: Yes
Kostas: You go ahead and if people support you it's a finished story, they will listen to you
Agapi: For what purpose? They will listen to you
Kostas: To listen to you, on purpose, the goal is
Elisavet: The whole world
Kostas: to look at the real problems of society
Agapi: Do you think it can be done? After the world is eaten by each other
Kostas: It does not matter
Elisavet: Because they are contradictory

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Kostas: We'll see what the problems are, let's say the education part will come out, this thing will be grouped
Elisavet: a committee one that
Kostas: did you understand?
Agapi: after we eat in education.
Kostas: Let's eat
Agapi: He says different things
Kostas: We have to put pressure on those who rule or we rule. The thing is simple
Agapi: Why then when SYRIZA comes and tells you, Syriza,
Kostas: The whistle will tell me what he wants to tell me.
Agapi: no, she has heard you, you have done all this stuff
Kostas: I wish I had done it and listened to me
Agapi: yes and SYRIZA listens to you and tells you I want to redeem you good time as I did and
Elisavet: with your audience
Agapi: that this and that and that and that
Kostas: We will say thank you very much hello
Agapi: Why, John?
Christos: That's exactly what will happen
Agapi: Sorry why?
Kostas: But if I have a movement
Elisavet: 5 million
Kostas: 3 of the following I have power
Agapi: Fine for what purpose?
Kostas: Me, not Christos, the movement
Agapi: Yes yes for what purpose do I say again?
Elisavet: Where will it end up?
Agapi: Who should listen to you? After listening to you, SYRIZA says
Kostas: 3 million
Agapi: He listens to you and says what you want these are your problems, av
Kostas: To me my thought is this
Agapi: Do other people get involved?
Kostas: We will create pressure and see who is involved. If we see that they are not involved or are doing what they want, we will make a party
Agapi: ααα
Kostas: and we will run in the elections
Agapi: ααα
Kostas: now where will this go and if they will take over us and if we will be corrupt
Eirini: to be corrupt
Christos: we are corrupting e
Kostas: And all this is another story
Elisavet: the house
Kostas: there is no other solution
Elisavet: we will be in the same game
Kostas: we will not be the same, we will not be the same
Elisavet: but we will have anarchist organizations
Kostas: we are supposed to start with a beginning, we will listen to the world and the problems of the world and we will try
Elisavet: and we will disagree with each other
Agapi: we will eat
Kostas: now if we disagree we will see
Agapi: no we will disagree, we will eat
Elisavet: fine, I can
Agapi: because we have completely different things on our minds each and every one of you
Kostas: So we will have educated people
Agapi: say something John
Kostas: who will work out the issues, we will not fight
Agapi: it does not just matter what everyone has in mind they have and where everyone is
Elisavet: yes of course
Agapi: it's not just what I think is right and where I am
Elisavet: where are you of course
Kostas: In any case, there are people who have studied them and can manage them. the movement
George: In the parties they are all friends now
Elisavet: Yes

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Kostas: We do not care, there are outside parties
George: Good
Elisavet: They also have to make a living
Mod: This discussion about a problem can not be done or can be done and will definitely be a quarrel or can it even lead to an agreement? Suppose we do not say exactly all the same
Agapi: No, I do not think it is easy
Kostas: One has other problems the other has other problems
Agapi: Yes
Kostas: You start with the most serious, my point of view
Mod: Yes yes yes,
Agapi: Who will prioritize them
Kostas: What I have to do, I will not prioritize
Agapi: Who sorry, we start saying tomorrow
Kostas: Those who have studied pesta will be ranked
Elisavet: teachers
Kostas: contact,
Elisavet: sociologists
Kostas: sociologists and ´ρεστα
Elisavet: yes
Kostas: They will work out what the serious issues are. We set them
Agapi: Nice as soon as these serious issues are addressed, half of those who have been assigned to work on the serious issues will get up and leave.
Elisavet: yes
Agapi: because what the educated will say will not be liked by half
Mod: It can also be a platform
Kostas: Okay it may or may not happen
Mod: What you described can be done through the party
Kostas: Which party?
Mod: From a party, they go through some problems, filter some and move on
Kostas: Ah, these are the issues now, they are filtered and passed by the parties, who tell me what I will talk about and what I will sit down to deal with?
Elisavet: That's it
Kostas: So if I'm interested now if he has this issue he gets 7 thousand a month?
Mod: I say that because you mentioned it
Kostas: Are you kidding me now?
Mod: those sociologists who will do this filtering
Kostas: I mean I am not able to prioritize the issues, the problems I am not, if I have 2 advisors I am.
Mod: So they have to prioritize?
Kostas: Of course, not everything can be solved at once.
Mod: Not at once
Elisavet: From the government
Mod: but overall?
Kostas: If a political body listens, if it does not listen, we will become a political body
Elisavet: So we are making a party, Christos.
Kostas: Yes but different
Elisavet: And we claim
Kostas: From below
Elisavet: Will they leave us?
Kostas: If we are, it does not matter if they leave us. If we, if we are serious and participatory and deal with the real problems of the world we will jump them in a few words
Elisavet: We will convince
Mod: Will this world come with problems and only go to sleep and eat and only go to this platform that will tell its problems?
Kostas: Well, it's not just a platform. Platforms will not only solve problems, but also platforms and discussions. that's you know Isyriza does it, because it does not gel in the world,
Elisavet: find it
Kostas: because no one goes, they are all lazy and no one cares to go out and talk to the people
Elisavet: and found another medium
Kostas: no, the big disadvantage of SYRIZA is that it does not have organizations like PASOK, which had a lot of people
Elisavet: at the base
Kostas: at the bottom, you understand, it has no gel, people vote for it, as an alternative but it has no way of

telling you, all this organization that a party should have, see PASOK, that I went to ... tell you what you have a problem my boy, this, write in the branch and let's solve it.

Mod: Yes

Kostas: It started with units.

Elisavet: But at the expense of others.

Kostas: Now what happened in the final is another story

Elisavet: We're looking to see if it works, my child

Kostas: What do you want my child do not have a job? Enter the branch and we will solve the problem. Where you want to work. End

Mod: If we say that a party is not so crowded going door to door

Kostas: The party does not have the organization it needs

Mod: yes it does not have it, it does not have people

Kostas: He has not and watch out now because the trend is there,

Mod: yes

Kostas: on the internet and such, how can I say it now, the thinking is right. Now how the platform should work is another matter. Because now no one cares. Nobody goes to a party organization to join, they do not want to be with party signs, they want to vote accordingly, listening to each party and so on, but also through the internet. The trend is the internet right? so the thinking is correct. But he does not do it the way he should. She does, that's my point. I've said it 70 times from top to bottom, and the issues need to be raised by the world. Let the people raise the issues and let them tell us after grouping them and prioritizing them, yes guys, this is how we will solve that first

Elisavet: But we said there is such a thing.

Christos: this presupposes an open platform Christos

Kostas: Open yes of course open

Elisavet: Again

Kostas: and if they do not do it, the people must do it because the same issues that apply to parties apply to the world. That is, in order to be heard, you have to somehow organize since there are no more party organizations and such

Agapi: but Christos, we do not want the party organizations.

Kostas: right so it needs to be organized and the world on the other hand, society

Christos: It is not that we do not want party organizations

Kostas: must be organized by modern methods

Christos: we do not want unions, no one deals with unions, no one

Kostas: dude we are 100 thousand and vote 5. are you kidding me now?

Christos: Nobody.

Kostas: and 5 thousand determine the fate of 100.

Christos: no one deals with unions. I curse our union

Kostas: But we all curse our unions

Christos: I have never been to the polls

Kostas: wrong

Christos: I do not know when they vote

Kostas: So society has a responsibility for that

Christos: I curse them

Kostas: It's not just about confrontation, society's also responsible because society's must find a way to express itself in modern times

Christos: let me say something

Kostas: why, even in the modern age is the internet, platforms and these things and it has to be kind of like that

Christos: and the unions, not the parties as much as the unions

Kostas: look, you know where the issue ends

Christos: κδφκγ

Kostas: those who organize in unions and make them strong

Christos: φλκγκγ

Kostas: the presidents and the molluscs are redeemed

Christos: κδξφξφ

Kostas: like your neighbor's asshole, you rented his house

Christos: I did not rent it, I sold it

Kostas: yes you sold it who gets 200 thousand a year and does nothing. He was the president of a fucking company.

Christos: Do you know why? Why no one is going to vote

Elisavet: Of course

λφκγγ

Agapi: Party

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Elisavet: How does he come out. There are 10 people who vote for him

Christos: all the unions are dead, those who vote do not change. those who vote 15

Kostas: I do not know dude, society must find modern methods to react. I know where the trend is going. and the trend is the internet

Christos: yes it is

Kostas: It's

Kostas: So this has to be done. but that alone is not enough, perhaps, because great people can not react like that, they do not know, they do not, they understand but they cannot

Elisavet: of course we are here and we can not do what

Kostas: right? but I can not, I do not want to deal with a platform on which the party raises my issues

Christos: John you are wrong about that

Kostas: I do not miss them

Christos: your disagreement is about being open, there is your disagreement

do not believe

Kostas: Be participatory first

Agapi: yes

if he has

Kostas: the first thing when he tells me there are 18 who have answered, 25 and 80 I say ok

Christos: this is not the issue, yes this is for SYRIZA members

Kostas: Another thing to be open about

Christos: that's what I told you, that 's what you're asking for to be open

Kostas: and let the people participate

Christos: so you ask for the open because this is you

Kostas: but so are we, because they come from us friends, from society, they do not come from Mars. So we are at this level. That is, our mirror is these assholes. We society are like that, that's why these assholes rule

Christos: nice

Kostas: did you understand? and the other assholes make money. Because we are. We are the mirror.

Agapi: Would the solution be to have such a platform for all parties?

Kostas: not allowed dude

Agapi: not independently if there was such a platform with all the parties and if there was a freedom of all

Christos: This is the non-partisan

Agapi: I'm not saying, my child, yes, it could be a law, that is, it is a matter for the parties, of course. but it could be, all the parties had such a platform and it, and a freedom oh my child to where everyone goes in how long they stay, how long they leave

Christos: You should not make a condition to become a party member

Agapi: because for me that plays a role. That is, the platform that has such a clear, partisan footprint will be limited, with limited members. It excludes too many people

Christos: Clearly

Agapi: So ok ok, what does that mean?

Kostas: The thinking is right

Agapi: me my own, I my own problems or all things, I will never go into them, to see over there if they are reflected over there and what they answer me.

Mod: As long as it is alone, will it be enough for you to give one of your problems, to say it and get it out of you? will it stop there or do you think it can be done somewhat differently to get a result?

Agapi: no a result should come out. but I do not think it will work. It will not come out.

Kostas: look to see

Agapi: you should

Kostas: the job is ours

Elisavet: could this platform be the parliament but also with the participation of active citizens?

George: what we deserve is what we have

Elisavet: Something like the parliament, but the parliament has representatives

Kostas: Tomari sold

Elisavet: exactly, to be with the participation and to be all of Greece in this platform, to enter and write. It will be in thunder

Christos: so I would not write never

Kostas: you of traditional procedures

Elisavet: I would not write either

Christos: Any platform, whether it is clarity, and concerns my subject on any platform

Mod: why wouldn't you write?

Elisavet: why wouldn't you write? because we have not learned

Christos: I would not write, my child

Kostas: other, you follow opinions, he has an opinion, he forms an opinion, but he does not want to participate

Mod: because your name will be displayed
Eirini: but it's a big percentage like Christos
Kostas: And that's a big percentage
Christos: no
Kostas: we have to find a way
Elisavet: let's communicate
Kostas: let's communicate
Elisavet: and get out
Mod: you will not do it because of the store
Christos: Yes. And because of the store
Mod: if there was anonymity?
Christos: I would not do it anyway
Agapi: let me tell you something, I wish there was a platform I do not know who made it I do not know, there is no
Kostas: You do not need to know
Agapi: no, there is no place for people to come in and talk, to express their views and to raise specific issues, which not only may not concern many people, but also have to do with
Kostas: everyone has their problem
Agapi: the way the state works, independent of the government, the bureaucracy with it, the pluralism. with all this thing. that is, there are things for which I personally have found myself like this,
Christos: multiplicity has eaten us
Agapi: I have said many times to go on TV to talk, to be heard to say my problems, to be heard by politicians, of course okay, because they will be able to find a way to bypass what they have done and the ordinary citizen does not succeed but that is, a platform, that is, so that everyone can come out and write, and some people
Elisavet: and who will answer
Agapi: I do not know
Elisavet: will this cover us? will it go any further?
Kostas: hey guys let's go away now. This is something serious but now we are talking in our house, so what do I do?
Elisavet: But Anna asked us to
Kostas: I clean my plot and I go and throw them in the square here.
Mod: yes
Christos: Do you do that too?
Kostas: or wherever I find it, a dead end, that is, the streets are bosnia herzegovina, people are killed and they do not make a move to build a road, my child. one every 10 months
Christos: what bosnia herzegovin
Elisavet: and the money
Kostas: and we talk about the simple / and Agapi says about the public administration ok here, we have to, since they do not. That is, it is dirty everywhere, get out the anastasia on one side and the stop on the other clean the sidewalks with your men
Christos: what do you say?
Elisavet: what do you say, Christos
Kostas: and so the road
Elisavet: will we do the garbage? after we pay fees
Kostas: outside your house?
Elisavet: but is that it?
Christos: at home outside you say?
Kostas: of course, what your mother and grandmother did when cleaning one sidewalk, your mom the other, the neighbor, the street was clean
Christos: okay
Agapi: the other opposite has 50 wives I have none.
Kostas: Let the women of the stop clean them
Elisavet: Stand up guys, this is the job of the municipality.
Kostas: There is no municipality
Elisavet: Well, then what do we go and vote for? a cart of money
Kostas: you just organize yourself and do the right thing
λφλφ
Kostas: the obvious
Elisavet: let them eat and eat the francs
Kostas: when we think it is disgraceful for me to take a broom from one sidewalk and you from the other and do it
Elisavet: no

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Agapi: me anyway
Kostas: the road will be clean
Elisavet: I think it is better to go out of the municipality and shout, throw garbage at them
Agapi: it is not derogatory but many years ago when I went out on my veranda not on the street on my veranda and I was cleaning my veranda a lady who was passing by the fast lamp says aaa you can come to my house and help me to clean? now you tell me if it is derogatory or not?
Elisavet: Yes my child but that is not the role
Agapi: not for me for her
λφκφκφ
mentality
of course
I tell you that mentality
George: in general the state can give you such a platform only the Greek state
Christos: only clarity works that way
George: and yes. but clarity is for draft laws
Kostas: Of course we go
Elisavet: she can slowly move on to other issues
Kostas: Nothing
Elisavet: another clarity
Mod: I go out and say our road is dirty to clear the road
Christos: what a dirty kid I am, full of potholes
Mod: with holes without marking without traffic light without
George: bracket there is such a platform
Mod: how can it happen
Agapi: of the municipality
George: Of course
Eirini: of the municipality
George: there is, yes of course
Christos: not the citizen's representative
Elisavet: specific municipality or any municipality
George: Of course
not necessarily the same υ
George: novoville, there is a platform
Christos: what do they call it?
Elisavet: For the municipality of Dionysos?
George: I have it on my cell phone, I can show it to you
Elisavet: And you go in and write? The lamp, say, burned out
George: Of course
Elisavet: and are they coming?
George: Of course
Elisavet: AAA great municipality
Christos: what do you write?
George: whatever you want to write, whatever. After taking a photo, gr. Lambraki and Dervenakion had become garbage
Elisavet: rubbish
George: I photographed it and sent it
Christos: I saw it, I saw it
George: well, after two days they were collected and they had put a ribbon do not throw rubbish here
Elisavet: so it works a bit
Kostas: It's a huge step
Christos: as they say
George: novoville
Elisavet: Novovil
George: it is an application and you have it on your mobile
Elisavet: is it only Dionysus?
Kostas: of Dionysus
George: of the municipality of Dionysos. I now for the municipality of Dionysos
Christos: Have you written anything about the streets?
George: what should I write now, that we break cars
Elisavet: yes
George: okay. this I imagine is purely a matter
Elisavet: the issue is where they give the money

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Christos: and what they do
George: the roads must be paved
Christos: throwing money.
what will we eat?
and Anna together to ask us
Oh no
Agapi: what George said, the state must take care of many issues and the people must be able to raise issues through a platform that is not of every government and to move forward in a way some who have taken action always representing it. ..
George: now I do not know if I am helping you with your issue and I do not know if there is another model but for as many years as I can remember in this place the state is identified with the government.
Elisavet: Of course
George: if it was not so because normally in my opinion it should not be so.
Kostas: right right I agree
George: the state, so if there was an independent state of the respective government, various such things could be done since the state is identified with the government and the government is identified with the party, everything is directed from the very beginning. Directed, not in the sense that an external force shakes us like puppets. There is an interest. Everything is done to serve an interest, which is narrower than the interest of society as a whole
Kostas: and inside things
Mod: of course this is the model of democracy we have
George: clearly yes to democracy. yes of course I do not disagree
Kostas: I agree globally
Kostas: 5% of the budget they put him to make no way. They have nothing to do dude Greece is 400 years back. what are you telling me now.
Mod: thank you very much
Christos: Did we help you?
Elisavet: Did we help you Anna?
Mod: Yes, yes.
Kostas: The conversation is gone.
Mod: Do you think he escaped?
Kostas: We do not know.
Mod: Fine, we will not repeat what we said. we have said it several times.
George: Yes, we have said each one 70 times.
Mod: Thank you very much.
Elisavet: I wish we helped you.

Transcription of Focus Group #2

Mod: Okay, the recording starts.
Chloe: You have the same tape recorder.
Mod: Really? It's my dad's. He gave it to me. but it is a drum. I have never experienced this before.
Chloe: Yes, yes. It also isolates the music and brings the voice forward
Maria :: Really?
Mod: Ah, I did not know this feature.
Chloe: Ame, ame. So can I play music?
(Laughter)
Mod: To begin with, when you listen to digital political participation platforms, what comes to mind?
Is there one you are already using? It's a similar question to the one you wrote in the questionnaire. Is there one you are already using? Someone you know but do not use?
Chloe: The only thing I told you I knew was VouliWatch. I do not remember how I found her but afterwards, completely, through an acquaintance, we somehow met the children who have her. They also come to school and talk. And they do a good job. That is, they do the ... They have all the deputies inside, what questions are asked every day, what they answer, they record everything. And you can also ask a Member of Parliament if you want. Why did he vote the way he did and so on, but not to ask him.
(Laughs)
Chloe: And the twitter we say, I use it every day, non-stop but for information. I do not write. I do not like. Basically I had written once and I had received crazy bullying so I do not use it.
Mod: Yes. Someone else; It can be a public platform, such as consulting on some bills and discussing bill articles. Or some platform of the municipality.
Nelly: We want a political platform, right?
Mod: Yes

Nelly: Ok, I would say Indymedia Athens.

Chloe: Oh, yes.

Nelly: Which you can write.

(Disconnect from mobile)

Nelly: You can write anonymously so I would put Indymedia Athens and I would put twitter too. I do not participate myself.

Mod: Yes

Nelly: But I also use it to read.

Mod: Yes yes you know.

Nelly: Yes

Nala: I do not miss any if I do not miss it. I do not know if I have not understood something correctly, but I do not have a platform of this type that I have used. I do not even have twitter.

Mod: We can discuss what, what comes to your mind about what these platforms might mean.

Nala: It's a little uncertain to me. From the explanation of what you said I understand. Because in the beginning I will think that it does not have to be a conversation.

Mod: km

Nala: I did not know that you could come in and ask. It may be just an update. That is

Nelly: Yes

Chloe: A news site.

Nala: Yes, type blog oh my kid with daily updates on. what is he. But yes there is obviously more. That is, I would not think of twitter as a political platform. I'm in my mind, It's wider but you will not know it, it's not just that though. So I do not know if I would say that

Mod: Yes, yes

Nala: if it would cross my mind, that is, not if I would say so. that if you ask me if I mean that.

Chloe: Yes

Nala: I do not know.

Mod: Nice.

Chloe: I would say that because I know politicians and journalists use it. That is, I would not say facebook so easily. Although, it has many policies.

Nala: Yes, yes, no I'm saying it, I'm thinking we mean something pure. That is

Chloe: Political

Nala: How is Indymedia? That is, this is a very specific, very specific function and goal and it was completely different for many uses and one of them may be that.

Nelly: Yes

Mod: Yes

Nala: I do not know.

Mod: But Indymedia and this is not for information?

Nala: Yes yes but my child on facebook you can go in and say I bought very nice shoes yesterday I know what I bought from Zara. I mean it's not specific to

Mod: Yes yes

Nala: whatever you say, you come in and say as soon as I get on facebook I will deal with political issues? or as soon as I go on twitter. Because I can follow him on twitter and I know him

Mod: Justin Bieber

Nelly: An actor

Nala: The presenter who takes me for a walk in Africa, you know,

Mod: Yes. It also depends on what everyone defines as politics

Nala: Yes. Yes sure

Mod: Political

Nala: Yes of course.

Nelly: Anyway, a small parenthesis in Indymedia, because you are right, it is indeed a platform where news and announcements are uploaded from a specific political area, but there is a way to say it, as a blog, as a chat, that you can intervene in the information and participate and in the conversation

Mod: Yes

Nelly: Because you said interactive

Mod: Yes

Nelly: what you said

Mod: I did not say that

Nelly: You did not say it myself I guessed it but it does not matter

Mod: That's good

Nelly: Absolutely, that's what came to my mind. Because I think it gives you the opportunity to communicate something if you want.

Mod: Yes, fine. We would spend a little time on the presentation of the platform that will concern us a little

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more.
(Funny)
Mod: Would you like to say something?
Nikos: Yes. I have seen several such political platforms and forums that discuss politics. Has one..
Chloe: And reddit
Nikos: and reddit has a lot of politics that talk about that.
Chloe: And the tiktok
Nelly: Really?
Chloe: True
Only politically
Nikos: In Greek they put a lot for the police, the wood they throw and such. Lots of videos coming out there. I personally do not use them because the discussion is ok, it goes a little strange ..
Mod: Hm
Nikos: I had not heard the platform that you are telling me that SYRIZA also has a specific platform of its own.
Mod: Hm
Nikos: So ok yes. I think it's good on the other hand the problem is how the discussion is done. How the discussion is moderated as well. That is, in many of the forums that I have seen, rather extreme right-wing things are rewarded and not ..
Chloe: for example?
Nikos: I'll tell you, he saw it on reddit that you say, the Greek reddit is a cuckold.
Mod: Do you mean premium from the platform itself?
Nikos: From the administrators of the platform, so it's a little weird what's going on there
Mod: Yes
Nikos: Let's say it allows there and for what reason.
Mod: Ok
Chloe: But on reddit users do not vote and a message goes up?
Nikos: Yes
Chloe: So it's the community that will upload this content
Nikos: Yes, but also some, one that, second that they download various.
Chloe: A
Nikos: That is, if we enter now, he will definitely be someone who will complain that they downloaded what he uploaded.
Maria: Which has a sign?
Nikos This is the issue that plays a lot of nationalism. He plays very crazy mainly. as far as immigration is concerned with kouli. has fallen a lot of New Democracy trolls there. About. Imagine I saw the same thing that the orange says says I do not know if you saw this. He says that the vaccinated people want the lockdown and SYRIZA.
Mod: Yes
Nikos: and in an irrelevant phase below, 2-3 days after he said it, I saw that they were discussing it. And I was saying how stupid it is since they have not said such a thing. they just ask for tougher measures.
Mod: Yes
Nikos: So what's playing there? You know something like this happens. With that. Continuing I will tell you more.
Mod: nice, yes yes. Especially for the moderation you mentioned we can come back ..
Costs: km
Mod: Let's take a look at the platform. Asterisk, I personally have nothing to do with it and this investigation has nothing to do with the SYRIZA party. We just use this platform created by this party. I was telling the girls I have some screenshots from the platform. And to see how it works if you have never seen it. And I will tell you some things about how they work. So entering, after you register, we will see the process below, this is the main screen that one sees. It has a form of feed, flow like other social media. The first part concerns notifications about things that are happening within the ISYRIZA platform. Then, to the right of the colors you see as above, the small boxes have some central functions that are of the platform and we will analyze them now immediately. and after the rest of the track, the continuation of this page below has the categories top stories, material and flow. Top stories and the flow, which is again in the form of the flow of other social media networks are issues that concern the party. In other words, it has nothing to do with functions and things that happen on the isyriza platform. The platform is a different site from the party site. Just all these links lead to the party site and the material that uploads various files. the first function is the "See and vote the questions - See the answers on video" the so-called Ask & Watch.
Chloe: Where do you see that?
Nala: Up there
Chloe: Purple, is one of the functionalities that this platform offers. The other, the live events That make some events, some speech, has become, say, a speech of the party president or someone else and is broadcast live

through this platform. And the third is iThink, "Have your say". These 3 are currently working. The rest he mentions, "Be part of his policies tomorrow", "Talk to the Heads of the Parliamentary Group" and "Make your Donation", while they exist, are not active at all. So far any questions?

Well, entering the first track of Ask & Watch, which we saw - yes, the colors you said we should use - purple, then, is a function where a theme opens from the platform. It can be any issue, it can be about the law and the police violence – Law Chrysochoidi and Police Violence. It invites the members of the platform to ask, to ask their questions and then these questions go through a voting process by the other members of the platform, ie if they want to vote to be answered and after the voting process is completed they can only be done 5 set of questions to answer all. If 300 questions have been asked on a topic, for example, the first 5 who have received the most votes will be answered.

Chloe: Is the subject always Law or whatever?

Mod: No, it could be different issues. But several times it has to do with the news. That is, something that is at that time

Chloe: As a news let's comment on news?

Mod: Let's say what I'm telling you about the Chrysochoidis Law for the demonstrations when it was about to be voted on after it was voted. And after the voting is over, they answer, it could be some members of the Party or a member of the parliamentary group, or an MP or an expert together with someone from the party and they answer and this is uploaded like a video and posted on the platform in this context. Let's say here, I have 2 questions to see a little about how it is.

Chloe: For read us

Mod: (I read a question) "There are various ghetto areas with a serious crime problem such as West Attica, for example the ND government is constantly showing repression in Exarchia while at the same time leaving these areas un fortified. What is your suggestion for policing where it really is needed? " This question has been voted by 55 members.

Nelly: What is the answer to this question?

Mod: Yes yes yes

Nelly: Do we have the answer?

Maria: 55 answers are?

Mod: no no, 55 people voted for the head of the department

Nelly: To be answered

Mod: what is it called ..

Nikos: police the ghettos, my child, do not let them go out alone. Problem.

Mod: Well the next one chosen by 53 members says "The bill to restrict the demonstrations as you understood it has to do with the law on demonstrations and police violence, if I am not mistaken, is a falsification of the right to assembly and the political action. It looks like it really came out of the '73 Constitution. what does SYRIZA intend to do in consultation with the democratic legal world to prove the unconstitutionality of the provisions of the bill. " And of course below he sees his question if he has done. When he has asked a question of his own.

Maria: When it comes to connection now right?

Mod: When?

Maria: When he joined as a member?

Mod: Yes yes when you are a member. Now these are snapshots

Nelly: Do we have access to ... if we are not a member? So if I enter the platform will I see them? Both the question and the answer?

Mod: You must register on this platform.

Nelly: AAA

Mod: Now going to the red. IThink as it says, "Tell your opinion", we see this image when we click on the red and here some issues open for consultation this time not questions.

Chloe: Do we mean consultation?

Mod: Yes

Nikos: Yes

Mod: The platform opens again a group a topic that again can be a topic of the day, something they are interested in seeing, they present a topic, I will show you a specific topic to see. They present some statistics, they can present something that the party has already done and then they ask some questions how do you think this can be managed? Or something similar and then the people, the members of the platform can give them Their answers can be comments, they can be sentences, they can be specific sentences that the speech says and with a specific sentence with money, that is, so many so many. Whatever everyone wants. And then one can comment on something that someone else has said. And the thematic, you see on the left of the screen the open thematic consultations which are the moment you enter the platform. on the right are all the topics that have done this grouping and will belong to that category depending on the topic.

Maria: Can I ask a question? Can I, as a member, suggest a topic for consultation? And get out there as it is?

Mod: No.

Maria: No.

Nelly: Oh, perfect
Maria: Where do the issues come from?
Mod: It's from the platform
Maria: They are ready
Nelly: Oh, well
Maria: Every time they are posed
Mod: Yes
Maria: some
Mod: from those who will manage the platform. It can be a team
Maria: OK
Nikos: But you can not make a suggestion that guys it would be nice to discuss the issue A. let's say
Mod: No.
Nelly: E, τίι ..
Mod: I have left your comments. A specific consultation process that is for, The impact has named the Pandemic on women's rights and the uncertain future.
has 9 Placements and 5 comments on these placements. I thought of giving one to each to read aloud to see a little of what we are discussing now.
Nala: One sheet each
Chloe: Different
Nikos: I have the question
Mod: some suggestions to see what it says.
Nikos: (Reads)
Mod: Someone has it in my personal opinion
Maria: Me
Mod: You're going out
Maria: fine
Maria: (Reads)
Mod: Then there are women and Greek families
Chloe: Yes, (Reads)
Nelly: I've seen it, I'm ready to go in (Reads)
Nala: (Reads)
Mod: To say something that is in the same thread and then you. It's a separate comment. Everything we read is from a chain that makes comments. (Reads)
Nikos: Am I reading mine now?
Mod: Yes. And we have another comment
Nikos: Be careful, he's having fun. (Reads) What are you laughing at, mother? (Reads).
Mod: Thank you very much for your readings, they were very good. In these comments that one can make on an open topic, one can make the well-known Like. as let's say this comment has 3 Likes as you can see. You can make a comment and they can comment on your comment. And then you can respond once to the comment they made you. This is the process for discussion. Well, I showed these a little to see, we will see a little later maybe, the dialogue the discussion that can take place within this platform. Having seen all, the functionalities, the functionalities that this platform has at a glance, do you want to tell me a little bit how do you think the political participation can be realized through such a platform?
Chloe: Do you mean to say our opinion whether it was good or bad? Or how would one imagine it?
Mod: Seeing this platform how can one use it?
Chloe: To use it or to improve it.
Nikos: Fine, Shall I say?
Mod: To use it for now, then ... or you can say that he could use it but he does not.
Nikos: First of all, the use of this platform, in my opinion, this platform, its only function is to survey a little what the people who have logged in think. It has no other use. Mainly from the citizen's side. From the moment you can not open a discussion topic but only answer the discussion topics they give you. There is no participation. From the moment you can not vote for something negatively, to vote against, to expel it, to tell it, get out of here, again you can not participate.
Mod: km
Nikos: eee that just voting on what question will be asked and they will answer some of them again what is the point? Pulse measurement is.
Mod: km
Nikos: has nothing else. What participation are we talking about?
Mod: Any other? Point of view; Do you agree? Do you disagree? You mentioned a lot that you are informed, let's say from which platform you use, it is the part of the information, something that reaches the part of the information and then stops, say, blocks, there is no more intense participation, someone through this platform.
Chloe: I do not think it is very informative. That is, you are more informed on a site, and about the opinions of

the parties and all the parties from it. I would not use it for information in any case.

Nala: Yes, but the basic function and what is working at the moment has more information that you have. That is, he tells you to send and vote. Have your say. Become a member of, say, his policies. That is, all of this is participatory on your part

Chloe: yes

Nala: in essence it is for you to give information. Not to get so much.

Chloe: Yes yes

Nala: They give you where you will place which in my opinion is even worse, that is, they tell you to place on it, take a topic and say.

Chloe: vAI

Nala: But basically they count your reaction. It's not exactly an update. At least so far as we have seen so far. That is, it may have a piece that we have not yet seen. That is, it has a place on the platform, you go and you see

Mod: What we saw in the continuation of the main page,

Nala: The flow yes

Mod: The stream that is new

Nala: just this as we have seen it now seems very secondary. That is

Mod: the update

Nala: The update, secondary. That is not their first

Nikos: Can I ask one more question?

Mod: km

Nikos: What is the difference between the flow of news and entering SYRIZA itself on its site or getting to read AVGI or entering other friendly newspapers. Does this update give me anything extra?

Mod: On this particular platform this particular piece, no, because this piece is about Party news. The above part concerns alerts for things that happen inside the platform.

Nikos: I mean I get a notification that you have a new issue to answer.

Mod: Yes. Do you girls have anything to add? Do you agree or disagree?

Maria: As I see it, it could be a very helpful Portal

Mod: km

Maria: for a company and its staff. That is, something like this reminds me that we saw it a little in practice. Next to some trainings some, various trainings participate in a conversation of one, a subgroup in which something is busy and in the end you think that something is coming out. Now like, I do not know scares me, it is unfiltered. completely. That is, anyone enters and really with such conflicting views what can come out in the end? I do not know.

Nikos: Can I add something? It is also problematic that he tells you to make a post and they can answer you once and you can answer again. That is, there is no discussion either

Maria: They probably want to

Nikos: Yes, so that the story does not escape

Maria: Yes so as not to chat

Nikos: But again. You are supposed to start discussing a topic, you do not have the opportunity to choose a topic, they give it to you. Nice. And up there you can only answer one who said something about your question. uh and you can answer that once. Em, The only thing that informs me is the tragic situation of the left.

(laughs)

Nikos: That they discuss such things. Eh, what is this?

Mod: Yes, you said that

Nikos: I mean, this thing gives me sadness. Nothing else.

Nala: Come on mom

Mod: But before you said that redditt escapes and becomes ..

Nikos: Well, you see it escapes here too, what is that?

Mod: An endless

Nelly: If I want to read redditt.

Nikos: And here you see that the discussion is gone. What is; Does the left want us to become Israel? Is this the future of Greece?

Mod: Daxie this is a suggestion

Chloe: It's an opinion

Nikos: Is it a view from the progressive left?

(Laughs)

Chloe: I do not know, I really liked the analogy made by the good, that it is like a company. As a corporate site. that you have employees. It has some effect of interactivity but is very limited. eee yes. and polling you say about their members even this is limited.

Costs: Yes.

Chloe: Because let's say it could have votes for their members.

Nikos: Does it have votes?

Mod: What votes?

Nikos: Do they raise, say, votes?

Mod: The one we saw, ask & watch.

Costs: χμψ

Mod: No other kind of vote,

Nikos: χμω

Mod: So what votes do you think?

Nikos: Let's start a discussion and say what, do you believe in the mandatory measures? What I have seen in efsyn. They put it. Do you believe in the necessity of vaccination? And let the members come in and say yes.

Mod: χμω

Nikos: as many members as there are. Do you see how many members there are?

Mod: no, it does not appear

Nikos: You do not know how many there are.

Mod: no and no it does not have such a vote

Nikos: So what's the point? What is the direction?

Mod: χμχ

Maria: In the meantime are the sizes real? That is, as the picture is, that is, do they really take up so much space on your computer on your mobile phone with one click on your account? Because it's a lot .. they have grown it as if it is sophisticated to look a little…

Nikos: Full

Maria: "how nice that you can do this and that and that" and you throw us somewhere else let's say the eye and not on things that you might be more interested in staying. It's almost like the logo and maybe bigger ones.

Chloe: yes yes

Mod: nice. Want to see the registration process? I will read how this platform was presented and we will see the registration process from there. Question

Nikos: Fine, in knowledge let's say yes because it has flow. What exactly do you coordinate as a member?

Mod: χμω

Chloe: Yes, as a member you do not coordinate anything.

Nikos: Well, how do you take the party into your own hands when you are not even given the opportunity to say, raise an issue?

Mod: If anyone disagrees or agrees you can ..

Nikos: so what are they looking to find arguments to say in parliament? Guys give us ideas what to have to say?

Chloe: Even if you have an idea, you can not say it.

Nikos: not the problem we have because we have to have a discussion on Wednesday, say something clever guys to see what example to set. I do not know.

Chloe: I do not know.

Nelly: Obviously the one who asks the questions, this team that exists from behind, I guess of course, I guess, that he also does a poll. That is, he sees what the trend is from here and there

Nikos: Yes

Nelly: and it will obviously raise similar issues. So for them it could be ... I do not consider it functional at all. I do not think that yyyy has fulfilled this purpose which they describe in any case. But it could be a tool for them, to measure their own.

Nala: What Constantine was saying

Nelly: Only that.

Chloe: Again not very effective.

Nala: Yes again no, that's kind of. Okay on the one hand they have not put everything in place

Nikos: In operation

Nala: So that's one thing that matters. That is, in my opinion you put in 5 categories and you say I have them but in fact 3 of the 6 work.

Mod: χμω

Nala: all 3 of the 6 you know he tells you, you can talk to the department heads, you can not, can you say your opinion can you? What he says, say your opinion.

Nikos: You can tell her, on the subject they will ask you

Nala: Yes that's what I'm saying. But this is misleading. Give your opinion plainly. That is, like .. It seems to me a little bit ..

Mod: What hits you, what does not hit you.

IoannaAnd on the other hand he does not tell you, that is to say, your opinion has some questions but he does not tell you, let's say we did this, today in the parliament we said this.

Nala: That,

Chloe: What is your opinion?

Mod: μμ

Chloe: that is, you can not criticize anything.

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Mod: A different one

Chloe: If they ask you something, you answer your question, let's say I know, but that's it.

Mod: μδ

Chloe: On the other hand, with the example it was extreme, it is impossible for them to use it at all.

Mod: Yes

Chloe: that is, they use or leave them to make one think that one participates and to rejoice.

Mod: χμψ

Nala: Yes

Chloe: Because you should also be able to criticize your party.

Mod: Yes

Chloe: You could not get over this.

Nikos: Not in all parties

(laughs)

Chloe: Not in all parties, but you could not get through it.
If you use Tell your opinion differently? That is, do not say your opinion on the subject
Well done you will use
who asked you?
and to say I do not answer what you ask me I will say mine.
E with some relevance why
they will delete you
there is no instruction on whether to unsubscribe from the platform if you do something if you will
from the consultation
in the consultation has in the instructions has a word limit at some point
Tell us this and that
you're right

Mod: and passes a filter to see if it has abusive content

Nala: ok ok this is within his

Mod: and the relevance to the questions. That is, it states whether the question is related to the topic it opens.

Nala: so you can not use it to say something of your own. Yes, I answer this consultation, but I will say something else. Why wouldn't that .. That was the question, will it be played or will it be said?

Mod: Mention the relevance to the questions, not to say your opinion.

Costs: μμμ

Nala: ok

mod Window.

Nikos: Many windows.

Mod: Nice.

Chloe: And it would probably be nice for such a community to assume that it is NOT the politicians and the people who support this party that can raise the issues that are important to each other, say, as a community. To be able to interact and say I know I A, we want Alexis to talk about this thing my child. Just send it to him and vote

Nala: yes but there again, that's where they do the poll. Because you will say this but they will check how many will agree with you that they want to agree this.

Nikos: Yes

Chloe: Yes. But

Nala: So that in essence ..

Chloe: But you might also want to know. That is, if you are concerned about something.

Nikos: How many people agree yes.

Chloe: And you want on a platform ...... and how many are members of both. and you want to see I know if this opinion you have is of the level of the world

Nala: yes just normally you should be able then all the questions get some feedback because they can answer a question yours we will not hear it.

Nikos: Can I ask something? Do the questions have to do with the news or do they also have to do with the internal affairs of the party?

Mod: e, in Ask & Watch you mean?

Nikos: I do not know if it has .. In other categories let's say you can ask questions? "Guys, what will happen? Will we vote to change or will we do something else?"

Chloe: "We want another leader" let's say

Nikos: Can you ask questions about the functioning of the party or just?

Maria: No such questions

(laughs)

mod no such question does not work

Nikos: Let them ask me the question, Do you want Alexis yes or no and why?

Nala: Yes

Nikos: can I answer something like that or ... they will only ask me if I believe in conscription?

(Laughs)

Mod: At the moment no such has been opened ..

Nelly: It's not going to happen

Mod: There is no such theme at all. In the topics we saw, these topics, as mentioned in the comment that Chloe read, I think that there is no Science and Research

Chloe: Oh, Maria, yes.

Mod: themes are agricultural policy justice justice labor policy, social welfare economic policy, environment, culture security bodies local government, health, feminist gender policy, tourism and digital policy.

Costs: μμ

Nala: χμμ

Nikos: We only deal with these. Nothing else.

Chloe: Yes

Mod: Then yes some should be done

Nikos: The economy?

Nala: Εχει-

Chloe: has

Mod: Then in the part of the questions such a question could be put to the world. Let's see who can become a member of it. The party, by creating this platform, was essentially inviting people who are not members of SYRIZA, they are not the typical member who pays a subscription and goes to a local group, is registered, registered and participates in all the activities that a member participates in, so he invites all people to register. It asks for some information name, surname, patronymic, etc. gender, people over 15 years old can register on this platform and basically to make your registration you have to give an email and create a password as usual and one can choose some preferences for what he wants to be informed that will come after that in your email, what you mentioned, that is, the consultation on this topic opens, so an email comes to your phone and your computer. At the same time [00:55:16] other updates may come after you register. That is, everything we see on the home screen, not all, some come in the form of an invitation, say, if it is for participation in a course for example or a central newsletter comes out that comes in the email. And after you give these details then continue to register some other elements of the style in which you live, municipality district there is optionally the option of voting district-municipality. As he says if you are in a member organization but it is not optional and the people who can enter. After professional data, if it is the professional status and what it is and in which branch respectively. And then there are the three terms. I will read them to you to discuss them. (I read the terms)

Term 1

Nikos: Oops, sit down and wait. Does it state that you are in iSYRIZA but at the same time you enter and register as a member of the party?

Chloe: I understood that.

Mod: That says.

μμμ

Nala: he says it while calling everyone

Nikos: invites the whole world to participate, suddenly it seems that they are members of SYRIZA

Maria: Do you have to choose all 3?

Nala: It invites those who are not to be.

Mod: Yes you have to accept all 3 terms

Nelly: A well

Mod: to complete the registration.

Mod: Term 2nd

Chloe: οουπ

Nelly: Whaat?

Mod: And the acceptance of all 3 conditions is required to complete the registration.

Nala: Yes, at first I thought I started reading that this is not mandatory.

Nelly: Mmm mmmm

Nala: Because ok they may not want or want you to do it but the fact that it is mandatory ...

Mod: Yes

Chloe: It's a bit problematic.

Nelly: Misleading re sy

Chloe: Yes yes

Nelly: It is misleading if possible.

Nikos: We do not want people from Syriza, we will fix them

Nala: Yes yes

(Laughs)

Nala: Let's make them

Nala: This is what we want done

Maria: Why did they do that? Why did they not release him? To move in one .. To walk a little like that.

Chloe: εεε

Maria: Was it like that from the beginning?

Mod: Yes

Maria: Since 19 came into force?

Mod: Yes as far as I know yes

Maria: It's very strange.

Chloe: yes, on the other hand, I know that all the New Democrats could register as SYRIZA members on the platform and ...

Nala: But he tells you that you should not be ..

Mod: Do not be formal

Nala: Do not be a member of another party

mod To be a voter but not to be registered.

Chloe: Yes, I understand that term. But that I call people openly and you do not need to be a member but you become of things

Nikos: Yes, because you will

Chloe: It's so little ...

Maria: Yes, nor is it a specific category of members, let's say. Lighter. Press

Chloe: party friends

Maria: Yes

Chloe: Yes, because you have friends

Mod: Essentially after your registration you do not acquire the obligations nor the rights of the member who is registered in

Nikos: So what is SYRIZA selling?

Nala: Just ..

Mod: That means you do not pay

Nala: OK

Chloe: Do you know how much you pay Anna?

Mod: no I do not know .. And it can be different for each team.

Nikos: OK, so basically your only obligation in quotes is to participate in the platform?

Mod: Yes, obligation and right- ok obligation

Nikos: Yes right,

Mod: Right

Nikos: Your only right to enter the platform

Mod: And we do not know

Nikos: They have basically formed a large focus group

Mod: Yes, we do not know what the role of the members in the conference will be

Nikos: Well, I wanted to ask you, can these members, who become members of the platform, vote at all when it's time for a change to take place?

Mod: We do not know that.

Maria: These are probably things that the representative who will contact you when your registration is complete will tell you. Because he says it below.

Mod: μμ

Maria: You have to agree with that as well. That someone will contact you

Nikos: Yes

Maria: That's where your questions will be answered

Chloe: How many members of the party did I become?

Maria: What about%?

Mod: It does not and does not have to happen. To express my personal experience, it is not necessary that someone will call you.

You live in fear of being taken

Laughs

It may

Mod: If you had the opportunity to participate in the conference that we mentioned, for example, but remaining a member of the isyriza platform, that is, without having to go to organizations to pay, etc., would it be an act of consensus that you would do?

Nelly: No.

Chloe: no

Nala: no

Nikos: What I do not understand, well first of all it is a monster that they have made congratulations. If you want to get involved with the party to such an extent why not go? In the local organization of your area. What's the

difference;

Chloe: εεεε

Nikos: So you are calling me to tell you my opinion, but at the same time you want me to be a member of the party but not exactly because I do not have the same obligations and the same freedoms as a full member? So what's the point?

Mod: μμ. Did you want to say something Chloe?

Chloe: Yes, you confused me, no somewhere it may not have a local organization. On the other hand, I do not know, some people may think more romantically..I would be nice to be part of a community with 30 thousand, 3 thousand members

Nikos: Yes, but you can not talk to these people

Chloe: It does not matter

Maria: For now

Chloe: And for now

Nala: You can find out when you do.

Nikos: Enter the ground floor.

Nala: Anyway ok now, mostly we look let's say, if I was a fan of the party, I had this logic maybe all this seemed perfect to me. Look, it gives me the opportunity from my home to do tack, I accept to be in

Mod: km

Nala: But okay it actually looks a little scary to me. That is, they do not, especially when they do not present it that way. Because if they presented it from the beginning, it is a little clearer.

Chloe: Basically you do not leave room for a person who is just curious to see how things work, what is being discussed, he does not leave this content to him, that is, he wants to make him a member. And he uses this word, whatever rights he gives me, I would not enter from there. Even out of curiosity I would not enter as soon as I saw these terms.

Nikos: χμω

Nala: Yes, if you do it out of pure curiosity you certainly do not accept it.

Mod: χμω

Nala: why are you suddenly ..

Chloe: It does not leave you the opportunity to meet him

Nala: Even in the inventory I'm not sure why this profiling is in a way.

Chloe: Yes

Costs: Yes

Nala: It's not I entered a platform because I do not have much knowledge, I do not have as I said before such platforms, in theory you could just enter without all this, that is, to separate you, to say your business, your business information what you stay what, all this, let's say on twitter they do not ask for it.

Chloe: Yes

Nala: that is, there is a profiling they do before even the terms, which would also put me in a mode ... I would say ok and curious to have the way they start it, until you go in to see what this platform is , me, I who am suspicious so. mean. I would not even reach the terms. Maybe I would get there and say OK. Why do they need to know all this detail?

Mod: ΧΜΦ

Nala: I think this is profiling and then it's numbers. That is, you have the ability after that to say I have so many. I mean, I think that serves. Because if you do not even have the same rights or the same participation or, or, or is essentially a number. As if I entered and I am +1, +2, +5 etc you understood

Mod: Yes

Chloe: And do not let anyone know, that is, if you had the sincere, good intention to open through a platform to a world that is not a member of you and and but can somehow share ideas why SYRIZA is trying to open

Nikos: on the left yes

Chloe: and in the center, not on the left, on the left he lost, to let the people know more about the party that is not so bad, through this process he has closed it, I do not know.

Mod: Until which ..

Chloe: That is, to enter and click here, you are sure that you want to become a SYRIZA member

Mod: Yes

Costs: km

Chloe: That you are probably a member and you just want to enter the platform and I understand that

Mod: χμω

Nala: yes, I especially accept the ideological and programmatic principles I say ...

Chloe: and these are not communicated on the home page either,

Nala: This ...

Chloe: that is, on the home page it is completely a tell us your opinion, what do you think of each other ..

Mod: no after you register you see the home page we saw.

Nelly: μμμ

Mod: the home page I showed you is
Chloe: it's after you've done it
Nikos: when I enter isyriza I see this thing ..
Chloe: yes
Mod: let me show you
Chloe: Well again
Mod: the original. This is the registration process. This is the home screen.
Nala :, Chloe: OK
Mod: either register or login.
Chloe: Again, it does not give you any information.
Nikos: What does a new relationship with politics mean? Do better do with us? First of all, if someone told me that, I would say no directly! What proposal is this?
Mod: What would it be like to say yes to him?
Nikos: First of all, it is not a new relationship with politics because there is no relationship with politics. This is a lie.
Nala: You do not know yet.
Chloe: Yes, you do not know.
Nikos: Yes, you can imagine, my child.
Nala: You know that because you're in research.
Nikos: But seeing that you have made fun of me. So;
Nala: Well then you will learn that.
Nelly: Well communicated that it will be so and so and so. When they made the platform, sorry. In other words, it turned out that the new SYRIZA platform, that is, I had heard it, I had never seen it.
Chloe: Ah, come on ..
Nelly: And we communicate with the citizens and you come and ask your questions
NALA yes yes
Nelly: and so on and so forth. That is, it had turned out somewhat like that
Nala: ..φκφ] φ
Nikos: Yes, find Nelly, but they still lie to you because you do not come to ask questions
Nelly: I will not disagree ..
Nikos: They ask you, you answer
Nelly: Yes, yes, we agree. "But that's why I said they cared, right
mod So from what you have heard, you say this thing.
Nelly: Yes yes clearly.
Nikos: It does not give you a choice, to be a guest, to see the process, to read. It could say it gives you the opportunity to be a guest at least.
Nala: Right
Nikos: To understand what is happening.
Nala: Not being able to write
Nikos: Not being able to write, not being able to vote, not being able to do anything. But you can access it, right?
Nala: or trial, I know? Did you understand.
Nikos: no trial, guest just. As you enter you can see the questions
Nala: yes, yes, yes
Nikos: or some of the questions, and to tell you if you want to see more than one question a day or 5 questions a day I know, sign up. But to have an idea of what is happening.
Nala: μμ
Nikos: to tell me a better relationship with politics, super, you read us over here and the declaration that he coordinated the Party and something like that, the other A believes! Direct democracy.
Nala: Nope
Nikos: No, not even. But Daxie is a joke.
Mod: How, you wanted to say something I think before ..
Maria: No
Mod: Well, how can this platform, what can change, what do you dislike and change and feel that your participation in this platform really expresses you, can you express your political participation through it? How can the platform be different, so that you feel that you can express your political participation, if you choose it through this platform.
Chloe: For me a party platform that would be interesting 'would tell you do you know what? Next month a bill is coming down for this or that thing, we are thinking of saying this or that thing, what do you think? That is, it makes sense. To me this thing has no meaning and no interest in getting more involved with it. Well, let's say I know, my child, I think the parties are missing, there is a lack of information because they can say they make a call for a course 2 days ago for a bill that you did not know existed, you are looking for, say, they could to coordinate it through it.

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Costs: μμ

Chloe: and I'm not telling you that they will get the opinion of the people and save. But I know I'll still feel like you're involved but in a more honest way, not that.

Mod: By not being a member of this party you mean. Be a party platform that you will not be

Chloe: from the moment that ..

Mod: party member?

Chloe: no, because from the moment you want to open up the center or find voters right now you have to show what value you have to offer to this world. I can inform you about these things and I want to hear your opinion. That is for sure

Nala: He's trying to pull you in because I thought that obviously to get into this process something has to do with you.

Nikos: yes

Nala: it's not, that's why I insist and say that it's not the same as whether you go on twitter or tik tok, it's another thing because you go specifically. That is, if I go to isyriza, it means that he has somewhat aroused my interest, that I in relation to syriza somehow begins if I am not already positively close means that he has somewhat aroused my curiosity to see that I want to become.

Nikos: and getting there ..

Nala: and getting there

Nikos: they kick you and you fall inside

Nala: this is the issue, I think the way is wrong in relation to whether he really wants to attract people, that is, to be more accessible and to be able to learn 5 more things, he does not do that because he directly sets you a term that I can say to hesitate and want to learn 5 things through it and say yes or no. Here what it does to you is directly say yes. If you do not say yes we do not go below.

Mod: Yes

Nala: Even if it existed, I was thinking that even in Roi, the information he has, he can have the bills who knows

Nikos: yes

nala or he could have them all if nothing else. But you can not participate in it. I mean I don't think it has but I mean it could be something that could fit into this section. but again to get there and see 2-3 basic things he has already put you in a process that does not, that is, does not give you, say, normally on the home page or I know somewhere just before that registration or not, I want to have 5 information for you, why it is and how it is, that is, too many sites have at least 5 lines that can tell you we are this and we do this. Now getting in that way means that either it will only work for people who are already enrolled and say let's go see it or go support it.

Chloe: the youth whistled

Costs: δφξγ '

Nala: SYRIZA youth, yes that. But again it is specific the other is already placed.

Nikos: Basically to say something?

Mod: Yes

Nikos: They have to decide what they want this thing to be. They want to coordinate existing members and tell them guys we have a course we have,

Chloe: But that does not happen either

Nikos: There is a discussion in Tade, give an opinion on this. If they wanted to do it that way and market it that way, fine. It would just be the people of SYRIZA, its active members and it would be an application for the active members of SYRIZA, okay? Fine, no problem. And beyond that it makes sense to ask for all this information because they have given it to the local organization.

Mod: Yes

Nikos: And they just pick them up electronically again, right? Over there it would make sense. Now, they acrobatic between it but want to say that it is generally for the world and open call and stuff like that, right? A good political platform, if a party wanted to be involved and open to the world, first of all it would not have such divisions it would not make you a member to discuss. It would give you a chance to ask questions, right? He would inform you and tell you, look, we have submitted these questions to the Parliament, look what we said. We have said these 5 things. You will have a second question, tell us the questions you want to ask in Parliament. To go and see, my child, what people say, let's say. To go ask this thing. Third, he would tell you, OK, you have heard 10 things on TV about what our program is, your questions about the program. What does it mean to agree in advance with the programme?

Chloe: Yes.

Mod: This in, you can read the program.

Nikos: Yes you can read the program but what does it mean I agree?

Mod: You can read it before you sign.

Nikos: Yes, but when he comes in, he tells you that I agree with the program. Why do you agree? You may not have been properly informed about what it is. You may not understand this program. You may have criticism of their program.

Chloe: You may not agree.

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Mod: These to non-members.

Nikos: to non-members. And to members.

Chloe: And you can not complain about something.

Mod: For example?

Chloe: Do I know? μμμ, εεε ..

Nikos: Do you know how your data is used, my child? Where do you agree?

Mod: It has politics

Maria: he writes it

Nikos: They tell you to go to the local ..

Chloe: It has a privacy policy.

Mod: no no,

Maria: in the lines you opened, it must have been down.

Mod: Yes

Nelly: Daxie is the classic text is not it?

Mod: This is the GDPR let's say beyond this transfer it does let's say to the Prefectural Groups

Costs: km

Mod: of your data. And you can read the political declaration without having signed it yet. That is, you can read it later if you want to sign or not to sign.

Chloe: I do not know, I'm telling you, for me a party would make sense if it asked people I'm going to say that, what do you say? That is, before this is done. no, we have taken that position, what do you say?

Mod: Yes

Chloe: To feel that you are in touch with this whole thing and that they want to hear your opinion. After a party, I know, when he limits you so much and does not ask you about all the things, he chooses what things he will ask you about, it is not participation ..

Nala: Yeah Al that sounds pretty crap to me, Looks like BT aint for me either. The fact that you can ask your question we just do not know if it will be answered.

Mod: Yes. If we can imagine such a platform how we wanted it to be from the beginning of its creation without saying that it is this platform and we are rebuilding it. A platform .. now you have seen what a digital participatory platform means in relation to politics. What characteristics would it have? How do you want it to be? To satisfy you and to be active and active on this platform.

Chloe: For me the first thing is to have the right not to be active, until you become familiar with this thing and understand whether you want to be a part of it or not.

Nikos: Χμχ

Chloe: Because you may have been completely misled or it may be a community that does not express you at all. eee so you can have the right to what you said to be an observer in it until you decide if you want to be a member or not. eee and secondly for me, what I told you, to inform about future moves. Otherwise it does not make sense. That is, a party is supposed to represent the world and the interests of a particular world, a particular group. When you do not know these interests and you guess them because "you know everything", it does not make sense to lose that of political participation. That's all

Mod: So if it was such a platform even if it belonged to a party, if it had what you describe you would be active let's say..You would try it.

Chloe: Yes I would be in the mood to see if I would be active let's say.

Mod: Okay, someone else someone else?

Nikos: To tell you the truth, it is wrong from the outset that a party is going to make such a platform for the general population. Why does each party supposedly support specific groups of the population, okay? So from the beginning, not everyone can be represented by one party.

Chloe: Why?

Nelly: In some basics, maybe.

Nikos: In some very basic though.

Nelly: Let's say social policy

Nikos: Yes, but again

Nelly: Health Issues.

Nikos: You see the people who will vote for New Democracy are not interested in the social policy that SYRIZA wants to express.

Chloe: But New Democracy is a good example. Why do we say I know if you are a KKE, it means that it is a working class and it means that a factory owner let's say I know, he will not go, he will not look at the KKE platform to see if he represents him or not but

Nikos: Yes

Chloe: so many people who think they are represented by New Democracy

Nikos: Look, New Democracy always said it was with the smallholder.

Chloe: Okay.

Nikos: The petit- bourgeois is expressed by the New Democracy.

Chloe: Well my child as it had gone viral who was the waiter and they asked the waiter why he voted New Democracy and he says why he will support the middle class.
Nikos: Yes, and he thought he was middle class.
Chloe: Problem. It would be nice if this man could see the platform and what discussions are taking place and blah blah to understand that he is not middle class. [01:22:07]
Nikos: Yes. For sure.
Chloe: Probably. I do not know.
Nikos: Definitely. But that's the remark you make. One, look, one, to have, say, e-democracy with someone .. To be able to, say, to come in to look, to be informed, to express your opinion, etc., the parties do not play much role over there. They should be subcategories within a platform, and not the party itself making a platform. [01:22:37] If the party itself starts and builds such a platform then it is to organize its members. They have to decide what they want or the organization of the members or informing the general population. You can not have both together.
Mod: You can not ..?
Nikos: In other words, you have to convert one category to another, essentially. Take from the general population and make them members. as they even try to do.
Mod: However, what Chloe proposes is essentially a balance between the general population that is not a member.
Nikos: The fact that you come in and read, my child
Mod: or say your opinion
Nikos: as a guest.
Mod: You can say no, I am not satisfied with this proposal you will make for the bill. In other words, it is not just to be informed ..
Nikos: Yes, you can participate, but the point is that because we live in difficult situations, the person who will vote for New Democracy does not want to listen to SYRIZA, he will not deal with it, right? Plus the fact that you have a whole mechanism where he deals with telling you that he is about the Antichrist.
Chloe: I lost you.
Nikos: E? Too many have fallen.
Chloe: You mean that for this reason it does not make sense to make a multi-collection platform because the political is polarized
Nikos: The political climate is polarized anyway.
Mod: You girls? An idea, something you want to somehow imagine a platform to enter?
Nelly: I would only put the issue - plus all that - the issue of anonymity. [01:24:29] That is, not to collect a lot of personal data during your registration, I know. That is, an email and a nickname are too much to get involved somewhere and possibly if it has a second level process, get into a discussion, join a party or whatever there could be collecting more stuff. But where I live, what job I do, ages and well-old ages will tell me can protect minors- ok, a date of birth is not something. But I think with much less data you do your job. That is, I would not give them. It sounds like a closed mind, but it would make me suspicious.
Chloe: no
Nelly: I can not understand why they ask me. I do not find logic and he did not even say it to, in what you read to us before. It does not make sense. To want all this information.
Maria: I still do not find it logical that it does not have how to disengage.
Chloe: Oh, that's good too.
Nelly: Nice.
Chloe: Right.
Maria: Are you registering? Fine, why not explain to you and how you can get rid of it if you do not want at some point? Immediately below. Yes yes
Chloe: Easy.
Maria: Easy. Visible. Do not ask questions and do not leave it for tomorrow, for example. To be able to decide here and now if you want to click and continue.
Nelly: Right.
Mod: In terms of GDPR you mean, you.
Maria: Well, if it's for total deletion yes. Or even what process .. Is it the next click that you will unsubscribe somewhere? It's some other kind of application that you will need in order not to have these phones from the representatives or not to have your name go to the prefectural groups as he supposedly said. From this point of view. That is, even if all this happens and the next day you regret it. How do you get it all back? As if it never happened?
Mod: Yes. Well, this is in the process of personal data policy, if you want to see it, what is the process.
Nelly: So, Anna, is there what he says? Not to read it all.
Mod: How is it
Nala: From the party if you can unsubscribe.
Nelly: Basically. Yes. Well from the platform right?

Nala: Well an unsubscribe is the easiest. The issue is whether the unsubscribe you do, you leave the stores, let's say.
Nelly: Yes, yes.
Mod: Has the personal data controller, as all organizations should have now.
Nala: Yes yes yes.
Mod: Describes what information it collects from the world
Nala: χμφ
Mod: How to collect them, how to store them. Right of information to know what they are holding from you.
Nikos: Right to oblivion, he says. Right to delete data.
Nelly: μμμ
Nikos: Delete your details immediately. Daxie.
Mod: And that, it has no unsubscribe button say.
Maria: But he does not tell you how ... "You have the right to apply." End. Correctly;
Mod: Yes, yes, yes. And then theoretically after that they have to do it. And if they do not, it is a violation, let's say.
Nelly: Then there is the legislation, yes.
Maria: So he's referring you to a phone.
Nala: And in an email.
Mod: email.
Maria: And an email.
Nala: Okay yes, in theory as in other cases you should get an email telling you you did it and anytime you want to unsubscribe you do it. That is, it comes to you even in commercials. The ad with the discounts comes to you and tells you ..
Nelly: It's mandatory guys I think now. So here in a newsletter that comes to you will definitely be somewhere as an option. It's a matter..It's the legislation. It would impress me not to have it.
Nikos: Do you know what the problem is for me?
Mod: Which
Nikos: Every time you go in, you are very much misled. Daxie? With what they tell you you can do. To discover that you can not do what you were told in the announcement that you can do. Nice. And then you see the world that has come in. With what you read to us, that is ... Such discussions are not cafe ..
Nala: Well, yes ..
Nelly: That's okay tragic ..
Nikos: That is, as if you were directly positive and close to being a super gamma, reading this is not only to enter to delete directly the next second but never to vote for them again.
Nelly: Well SYRIZA.
Nikos: The people who support it are tragic.
Nala: Daxie will take this as a risk even more if you are a guest or if you are with very little data .. you know. And everyone has access, there is a danger that I, who have nothing to do with SYRIZA, will enter and say ..
Nikos: Yes, but who tells you that those who come in are not ..
Nala: That's what I'm saying, so you can not throw it away..I mean my child that the responsibility of the views that one can put [01:29:49]
To express
Nikos: it does not belong to SYRIZA itself.
Yes OK.
Nala: It's SYRIZA if it gives you the ground to say it.
Nikos: Yes, my child.
Nala: That is, you will see those who will say crazy things.
Nikos: I mean we saw 9 comments we made. Did you see in these 9 comments something that makes sense? Or did you see an absurdity? [01:30:10]
Nala: Most of all absurdity. But this has to do I think, I do not know, I imagine it has to do with the issue raised.
Nikos: Well, and the issue
Chloe: Probably the issue raised
Nikos: Okay the issue raised tells you compulsory enlistment, okay ok.
Chloe: No, that was not the case
Nikos: You agree. What was the issue?
Nala: The issue was a 50-50 quota
Mod: You have already read it.
Oh, yes, well done.
Nikos: Oh yes it was entrepreneurship and so on.
Other comments
Mod: No, no, I'll tell you.
Nikos: Oh and I had misunderstood ..

Chloe: The 4 questions, yes.
Mod: It was about the position of women in the COVID era.
Chloe: Yes yes
Even better
Nala: Even worse
Nikos: Even more ..

Mod: And what proposals could SYRIZA formulate for tackling women's unemployment, supporting women entrepreneurship, professional, personal and family harmonization, and promoting policies that will ensure that new technological possibilities will lead to the improvement of conditions? life and work.
Nikos: Yes, and they started talking about conscription.
Nelly: Look there was one, right? He was one .. A comment completely irrelevant to the subject. A personal point of view.
Nala: Yes ok and then they commented
Nikos: Sit down and find Anna what you showed us
Nelly: Two people find children
Mod: The comments
Nikos: Were these comments indicative? Because you showed us something that was out of the question.
Mod: Yes, the comments I showed you were an answer, they were some comments on what you read. Opened for consultation What is the position of women in the age of covid.
Nikos: Yes with the 4 questions.
Mod: Yes
Nikos: And there were answers to that.
Mod: A comment, the first one suggested conscription.
Nikos: One question one answer.
Mod: Then they answered, then the one who did it answered again, then again and then there was another second, irrelevant comment
Nikos: Which also
Mod: also suggested enlistment.
Nelly: So there were two with the enlistment.
Nikos: So let me ask you something? Was what you showed us representative of the thread or not?
Mod: I will open it now to see.
Nikos: So everyone was talking about conscription? Or was someone talking about something else?
Mod: There were not many comments because I chose it specifically because it had few comments so we could see it.
Nala: Okay, the most important thing is that one of them started it and that deviated. Or if there were others who answered something more logical.
Chloe: Yes.
Nelly: I believe. , that is.
(Laughs)
Nala: Yes, that's the first one.
Chloe: A has 14 ..
Mod: Yes 14, is the total.
Chloe: With the comments.
Mod: 9 placements, yes and 5 comments that are. There are other comments, yes.
Nikos: Fine.
Mod: It's not just comments about enlistment. Here is the one piece.
Chloe: Yes, one was on topic
Nikos: How many of the 9 are off topic? And they say bullshit.
Mod: It depends on how you define the off topic.
Nikos: Well, conscription for women in the covid era and how to help women in the covid era is not exactly on topic.
Mod: This about enlistment was 2 separate comments.
Nikos: Fine, what do the other 7 say?
Mod: Protecting the rights of groups such as immigrants, refugees and Roma.
Costs: km
Mod: It was the piece we read about research. Where Chloe read. Compulsory paternity leave.
Nala: Ah, what?
Nikos: Irrelevant, again off topic.
Nelly: Nobody has caught it either.
Nikos: We are talking about women. What has fatherhood got to do with it now?
Chloe: May the father sit with the child so that the wife can work.

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Nala: So he says. Since during the recruitment there will be no discrimination in favor of the man since in case of pregnancy and the birth of the child, both will be missing.
Nikos: Yes, okay.
Nala: Yes say that
Nelly: Daxie, you can not say.
Mod: Personal and professional reconciliation, strengthening of kindergartens, strengthening of all-day schools, creation of care centers for the elderly in municipalities. Evolution of technology to reduce working time.
Nelly: This is where the star pops.
(Laughs)
Nelly: The star has come. He entered dynamically.
Mod: The enlistment. And here are the comments we read.
Nikos: Mmmm
Nala: Fine.
Mod: Then there is a general comment, more general, that there is no specific requirement of how they should live their lives. The enlistment again.
Nelly: NATO.
Nikos: Third comment on conscription?
Mod: No, no.
Nelly: No.
Mod: The second. And
Nelly: Guys the latter must be Turkish delight eh?
Nikos: You read us the last one a little why not?
Mod: (Reads comment)
Nala: He answers something else.
Nelly: He does not play, he is on the same subject.
Mod: Yes it is in this consultation.
Nala: I do not mean anything else. That he probably ..
Chloe: No no it was not a comment.
Mod: Yes I got it.
Nala: Do you understand? That probably does not
Mod: that says his own.
Chloe: It was not a comment to anyone.
Mod: no it was not.
Chloe: Well, okay.
Mod: It was a separate comment.
Nala: Yes that's what I'm saying. But he can not think that he answers the same question.
(Laughs.)
Nala: That is, the army was closer.
(Laughs.)
Nikos: In covid times?
Nala: Does it matter if I mean the private sector will go on vacation for a month more or less?
Nikos: And the money to be given
Nala: And the money to give is what our democracy demands.
Maria What phase?
Nelly: Wow good failure ... Will the kids pull their hair eh?
Rather.
Nelly: They will really pull their hair out.
Nikos: Basically, they set it up to fail. What were they waiting for?
Mod: If, let's see..Do you want to do 10 Break?
Nikos: Yes, yes.
Mod: Come harder.
Nelly: Let's cry more.
Mod: For a little while longer.
(Time out)

Mod: We were left with how we would like - if we could imagine this platform from the beginning - what features we would like it to have, what we would like it to look like, what functions, what you would like it to let you do to express, to make your political participation through this platform?
Nelly: And this is completely research I know or is there a thought that a platform could be set up outside the party?
Mod: Q, do you mean research is entirely research?
Nelly: Yes, yes, yes. If all this talk we have and this poll is just about the research part or if there is any thought

of doing that. Obviously not from you, maybe from some team.

Mod: If anyone is inspired by the research I will deliver to my master's degree (Laughter)

Nelly: Ok, ok, ok, yes.

Mod: EU, yes.

Nelly: Why would I be interested in that I say. I find it very interesting. But without a party, right? That is, to be able to set up in a way that does not become the buzz that takes place on social media and that everyone can express their opinion. And it could be fruitful. I say now.

Mod: You mean, like, saltines and their ilk, eh? To be only for ..

Nelly: Well yes..if there is okay my child, it will not sound very nice but it should be limited a little. Not to oppress the other's point of view, to be accessible to everyone but to not be able to become soup. That is, eh

Chloe: Put your kittens.

Nelly: Yes, my child, something like that ..

Maria: Which one?

Chloe: Your kittens. "Good morning my friends."

Nelly: Well do not .. I can imagine that. That is, here too, mani-mani in the question we saw, we saw .. The last point of view was especially elsewhere. That is, he may not have uploaded the recipe for the best pasticcio but it was out of the question. That is, the debate could not continue.

Mod: Hm

Nelly: Anyway, so be it ..

Mod: no, no ..

Nikos: Yes, okay the problem is that you need people who are aware of the problems. And not informed by our media, which is the terror itself ..

Chloe: Okay, but not everyone needs to talk about everything. [00:03:47] That is, if you do not know something, do not talk.

Nikos: Yes, I agree with that, but on the other hand, I know you see that in 9 answers, 2 were Turks, the disgusted Turks are coming - we have a problem, and the answer was to mobilize the entire population. (Laugh)

Nikos: Okay, what else are they waiting for? This is a problem. That people are not informed enough and people are not informed in a way that can express a thorough view.

Nala: Yes

Chloe: Well, that's why I'm telling you that you could put others in the political process like "Will this be voted on", "Will we say this", "What have we forgotten?", "What ... what do you care about?" . That is to say, to have a non-philological discussion, let's say, philosophical or something like that [00:04:41], to be real data which is this and that, what are your interests or how are you affected by this thing, my child? I or someone else will protect you. Do I know? Somewhat..

Mod: So are there specifics who have the right to speak?

Nala: I think they should just be informed. that is, before, for example, any consultation, of course this should normally be, I do not know if it is. Yes you do start a consultation but not just have access to the topic. That is, normally you should: for example, will the consultation take place tomorrow? The day before I was given the bill. That is, to be informed about what we are going to talk about. Otherwise I will say yes for the Turks, I will say for the professors and tutors you know

Chloe: Yes yes

Nala: in tutoring, I will say about the romantic "A woman must live her life without stereotypes". That is, you have to be somewhat informed in order to be able to position yourself. Whoever it is. In other words, it should normally give you the opportunity, on the spot, since you will say this since the issue of consultation will be placed by you and not by someone else, you should also have an analysis of what we mean. That is, what is valid now and what we would like to see, say.

Chloe: Very right.

Costs: ahm.

Nala: If you do not have this I mean I can deviate based on what I have in mind since I have not received information. I got a question. The question may be yes I can not answer now, I think I make bagpipes and I should not make bagpipes, I should be a free woman to be served. I know. Did you understand. whatever I want I can say.

Chloe: That's nice

Nala: That's what they should have for me, my own logic, that I'm not so into things, you know how to watch them with this eee how to say it, I'm not regular in that. So if I want to go in and learn something, you have to make it a little more engaging for me to learn at the same time. You are telling me that you are concerned about this, and that is why you are doing this consultation. But what is it that concerns you? That is, to know, even if I can not read the bill - because not all people can decode it all - to at least tell him the basic structure of this thing and then to decide for myself, if it is. But if I do not know anything and I am given the opportunity to go in and answer something, yes, the other will say the same about the Turks, this is why he will say why it is not ... The position of the woman in the covid. I say it now very provocatively ..

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Mod: Yes

Nala: Why not so .. because it had some subsections

Mod: Yes

Nala: but again. That is, it is not that I know now exactly what is true, you know ...

Mod: Yes

Mod: If .. Yes say

Chloe: Tell me

Mod: You say.

Chloe: I really liked my girlfriend's line.

Nala: These are.

(Laughs)

Chloe: And I thought that I could say, I know, that he would give you a bill. For example, I know I passed a new bill for pets.

Mod: Yes

Chloe: And it may have the text of the bill for you, it may have the positions of the 2 deputies who are running this issue and it may have the position of an expert and the position of a government organization running for the issue. That is, to listen to 3-4 views.

Nala: Yes

Mod: That is irrelevant.

Chloe: Yes

Nala: or events that can

Chloe: It will not be irrelevant. Why the party works with some people to understand what is happening I know.

Mod: Yes

Chloe: Can he bring these people, the counselors, in front of them with a three-minute video oh my child and these, let him explain I know we have a problem oh my child's and we suggest mandatory sterilization. For this and for this reason.

Nikos: Γιάννα ..

Chloe: Let a non-governmental organization come out and say no because we will disrupt the chain I know. I know some different points of view on this subject so that you know what the other person will talk about. It would be nice.

Nikos: Can I tell you something? Now what you are essentially saying is to give a party the obligation to inform the world about the problems.

Chloe: Yes

Nikos: Why? And what do journalists do?

Chloe: But journalists serve a journalistic organization.

Nikos: Yes, I agree.

Chloe: I tell you the party to be placed in every law and it does not know everything. He has advisors on these issues. These advisers on these issues who obviously have the influence over the party, to pass this law in this way are not I want to tell you neutral objective views.

Nikos: Yes.

Chloe: They may be objective but at least they are not neutral. Because they will be expressed through politics.

Costs: ahm.

Chloe: Let the other person hear these views directly and understand why we have this attitude in this matter, my child.

Nikos: Yes.

Nala: Yes and

Nikos: Daxie

Nala: somehow you should not since you will raise an issue why about it for consultation

Chloe: Because one can not read

Nikos: You have to give information, I agree.

Nala: It means that you have to say something about it

Nikos: Yes

Nala: In my opinion.

Nikos: Yes

Because simply speaking, if I do not know and I want to get involved, you can make me a little attractive. Why else is it something that pushes me back, you know, I'm in a situation where I say now I understand what he is talking about, I do not understand? You know, that's done somehow, you have to be more expert to be able to do it..That is, if their goal is to attract people, I totally believe that it should be done a little more

Chloe: accessible to the world

Nala: accessible and understandable and not as if I am already in things and watching them with her how to tell you..I see I come in every day and I see what conversations take place for example.

Mod: Yes

Nikos: Nala, do you know what the problem is in this matter? that people do not care on the one hand.

Nala: Yes. Yes.

Nikos: Giving them more to read will drive away the few who want to talk nonsense.

(Laughs)

Nala: Do you know what? Normally..not normally. theoretically, if i go in - because that's very specific - i go in and i have a question what isyriza is.

Nikos: Yes.

Nala: So to some extent, someone has already taken my interest in that. Otherwise I would not even get into it. I would be on facebook, I would deal with other issues and I would not get into the process.

Nikos: Yes

Nala: So if I want to, if it makes me curious to get into the process, he has to give me some information. Because obviously I have already somewhat stimulated, my interest has been stimulated.

Nikos: Yes sir

Nala: Because if I just do not deal with it means that I will not deal with isyriza either. I'm going in, I'm dealing with the news to see Bachelor, how to tell you to deal with other things. Do not have this

Nikos: Yes, but what is the problem? That the media on the one hand make agenda setting. They put aside the issues that are important. Nice?

Nala: Yes yes

Nikos: And when they come and ask you on the street, what do you think is most important? They are the unvaccinated, my child. Before that it was immigrants. Before that it was the economy. Depending on what they were shouting, the channels from morning till night, right? Well, we want the party to make its own agenda setting, when it raises an issue. Which he does anyway. Because he tells you about me the important thing is women in covid.

Nala: Yes

Nikos: And I give you 4 guidelines,

Nala: Yes

Nikos: I'm telling you about issue A, B, C, D. You choose. So; Again you see that with all this again they started saying irrelevant things.

Nala: You will not avoid it. 100%

Nikos: Obviously you will not avoid it but that is the problem. In order for a citizen to participate in a democracy, he must be informed.

Nala: Of course

Nikos: The problem is much deeper. We have an uninformed world

Nala: I just agree this is not about them.

Nikos: Yes, it does not concern them.

Nala: This is a more general example for discussion as to whether or not everyone is individually informed.

Nikos: Yes, but it does not concern them but they are not really looking for it. That is, if you want to participate and you are asked to participate, people must be informed somewhat.

Nala: Yes

Nikos: Since you do not even do that, you are basically looking at what is catchy now.

Nala: Yes, yes, yes.

Nikos: Maybe I should take 5-6 buzzwords, throw them in the Parliament as well, since I have heard 50 people say that, maybe another 200 who see me on the news get a little caught.

Nala: Yes

Nikos: It makes no sense anymore.

Nelly: However, with the suggestion in the quotation marks, let's say that one could inform about the issue in the example given by Anna, it could not be done. That is to say, the question was asked in the best possible way that such a question could be asked. That is, one could not write a short paragraph because then he could indeed direct you. That is, your point of view may not have been true. Because it tells you what is the position of the woman in covid, say. Maybe he could tell you about homicides, maybe he could have some statistics

Nikos: Violence

Nelly: let's say to understand why we say women in covid, what phase? Why not tell the men to covid.

Nala: Yes people

Nelly: You know a little trigger these now. Maybe these could

Nala: It could.

Nelly: But I can not think of a bigger suggestion to tell you the truth

Nala: Yes my child I do not necessarily say this on this subject

Nelly: Someone to circle the issue

Nala: I brought it up as an example of atopia in the answers. But it will not be, that is, the issues it raises will not always be, I think, in theory, because it may be now that I think about it. But in theory it should not be just a theory, tell us your views on the environment, I know. Because these are

Nelly: Yes, yes, we agree. It can tell you environment-wind turbines oh my child. That is, somehow to

Nala: Yes, but it has to do with the fact that they have passed now and they can have the forest areas.

Nelly: Yes, I would connect that.

Nala: Because not everyone may know it. You know.

Nelly: Yes

Chloe: Certainly not everyone knows that. And to put that as a question, he goes on to say that they are working on this issue.

Nikos: Yes

Chloe: Fine? And they work from one point of view. You do not want to hear without

Nikos: The point of view they work

Chloe: Yes

Nikos: I agree with that.

Chloe: I know 2-3 things, my child. The problem is this, this is it, this is it for us. Do you have anything to add? Do you have something to suggest, do you think is not a problem?

Nikos: Yes, let's say there is a link to the question that has a video for you, I know I know five minutes, ten minutes, twenty minutes, anything with the experts who make the policy.

Chloe: Yes, I tell you that.

Nikos: To be able to listen to anyone who deals with this issue.

Chloe: Because if you go to a site to be informed, look around. That is, the people there are really uninformed because we are talking about something very general. But in the special question I tell you and I give you to see these 3 things if you do not want to read [00:15:12]

Costs: ahm

Chloe: Or to check, to be able to check what it says exists in the law?

Nikos: Well, Chloe, did you look to see what the main problem I see is? That people are so unskilled in policy-making that when asked to do so, it is lost

Mod: How can this be changed?

Nala: I find it very chaotic, but so.

Nikos: Yes because they ask, they tell them tell me your opinion

Nala: Yes

Nikos: for an aspect of politics and how we can formulate politics, gender politics in this case and the world is lost. You have 9 examples where everyone is elsewhere. What is the problem? The involvement should be more that ok, uh, how we get involved in how they say it, in local organizations [00:16:06] uh neighborhoods, such, that is, things that the other person can understand.

Nala: Yes

Nikos: So? You can not formulate a national policy or be asked for this thing.

Nala: Well yes

Nikos: You have no data. The data you have is the bullshit you hear from the channels from morning until night. This is your data. And if you are lucky enough to search on the internet and have 5-6 whom you can trust a little more to read, right? Which again and this is analogous

Nala: Yes

Nikos: They always hide something from you, you always do not hear anything. You know it is ..

Chloe: Yes, but let the other person call you to action when you do not know.

Nikos: No I'm telling you that citizen participation should be local at first [00:16:51]

Chloe: μμ

Nikos: So? How to organize a party from the ground-up. This should be the participation of the citizens. And after

Maria: Nikos

Nikos: ascending join the local organization, engage, learn, enter, discuss. To have an interaction for life. And not electronic.

Chloe: You went off topic.

Nikos: I went off topic. The interaction

Maria: That's what I wanted to tell you now. That you are talking about physical presences while now we are going to see how this can be done remotely

Nala: Yes the electronics wants

Nikos: The electronic version of the issue is the organization of it.

Maria: The organization of the appointment up close?

Nikos: The organization of actions, the organization and discussions that could be done online that you know something guys, in that organization we have that issues. Or what issues do we have? How could we make it better? Our local organization, to make it a little more. Talk there with each other. We have these problems.

Mod: But what you describe is about one

Nikos: The party

Mod: A party yes

Nikos: But I tell you this, either you will have a participation that will be within a party or you will have a

participation that will not be a participation that will be national, say. And you will go if we have these problems what do you think about it.

Mod: χμχμ

Nikos: You're not good at saying that, are you? You can give one ... to say let's say what you believe, what you hear in general. Because even these things they say are a combination of the things they hear from the channels, the things they talk about in their homes, the things they talk about with friends,

Chloe: And in personal experiences, why

Nikos: And in personal experiences

Mod: If anyone is specialized?

Nikos: Right, and all this is a patchwork. Come;

Mod: If anyone is specialized? That is, we all know something about something

Nikos: Yes obviously

Maria: You can probably answer though. That is, you do not carry it around. When you know, you understand the question that is given to you, you do not answer as we read.

Costs: μμ

Maria: Do you answer with the correct answer - in your opinion correct - but answer the questions asked

Nikos: And the specialist has other channels to do it, right? It has other communication channels to .. A specialist say can write an article in a magazine. They can say they do other things. You do not enter a forum to discuss.

Mod: Yes, if we take for example Chloe or you who are, let's say, specialized in something, can you do that in these other channels that you say?

Nikos: Yes we have posts.

(Laughs)

Chloe: You can read me.

Nikos: You can read me.

(Laughs)

Nikos: We have publications on our topics, yes.

Chloe: I do not have.

Nikos: Still. you are still young.

Nelly: Little one.

(Laughs)

Mod: Are these posts enough to communicate something that interests you?

Nikos: And it's not just publications, seminars, conferences, you go talk, you do something. Someone organizes, you say your opinion on the subject. But your point of view is accompanied by sources, by data, you have something

Mod: Yes

Nikos: You do not say aaa I am afraid of the Turks because..so

Mod: Yes

Chloe: Yes, but

Nikos: Because he is the eternal enemy of the country

Chloe: But again you say for a magazine article it has nothing to do with a party. Here we are talking about a party.

Nikos: Yes, that's why I'm telling you ..

Mod: Not necessarily a party for political participation.

Chloe: A

Mod: You told me let's say you wish it had less to do with a party. or to be of a party but to be able to enter without the commitments yyyy we saw

Nikos: Yes

Nala: Yes yes

Nikos: So the point we have here is that isyriza, is targeted exclusively at its world. It is exclusively for SYRIZA members, right?

Nala: And if it is not, you will be.

Nikos: Why should you become a member of SYRIZA anyway, right?

Chloe: Yes

Nikos: As an ordinary citizen, let's say whether you are invited to become a member of SYRIZA, as you become, because that is how it is.

Chloe: Demek member

Nikos: So a blur. It's unclear exactly how you become.

Chloe: km

Nikos: And you discuss issues that interest SYRIZA as a party, right? Because they ask you questions.

[00:21:25] I think this platform would be very good for party members.

Mod: μμ

Nikos: That is, if you want to have an internet environment for party members to come in, take polls on how

your base works. eeee what your potential voters are doing is very good.

Chloe: Is this platform you saw, for what you describe, very good?

Nikos: Yes, let's say ...

Chloe: How actually

Nikos: With changes

Chloe: With changes,

Nikos: But it still has to do with the party itself. Participation eeeee outside the party how would it be? That is the issue.

Mod: Yes

Chloe: That's an issue.

Mod: How would it be done?

The second is

Maria: How would it be? I think this is what Anna has been asking us for a while now.

(Laugh)

Nikos: Yes

Maria: What would we like to change to attract us.

Nikos: Yes, that's telling you. They are going to bridge two completely different things.

Maria: So what will change?

Nikos: On the one hand, they put the motivation of the party voters in specific actions by coming to discuss issues of national importance in general. How do you bridge these two? That's why it turned out that way.

(Laughs)

Nelly: Sourgelo.

Mod: Fine, she ..

Nikos: VouliWatch does this job well.

Mod: The bridge

Nikos: no, the bridge because it is beyond the parties and it tells you look at this .. It informs you first of all, right?

Chloe: Yes, it informs you.

Nikos: You can say you can enter into discussions that take place, but you have information that the platform has given you.

Mod: χμω

Nikos: And you can go back and say look at this, look at that.

Mod: km

Nikos: So a discussion is based on an update you already have from the platform, right?

Mod: Yes, yes

Nikos: And you can discuss a little more [00:23:22] with more details.

Chloe: And they are very good because they are doing their own research.

Nikos: Well done

Chloe: But they are independent.

Nala: Yes it is, independent and not so much it concerns a specific party

Chloe: Yes

Nala: No ... that's the difference. That is, I think

Chloe: I'm telling you

Nala: the way it would be a little more attractive for someone who may want to get involved because you have to want to get even 1% to get into it

Mod: Yes

Nala: IF you are someone you are not you know research and you are not sure to see if you are attracted to it or not, I think you should be more comfortable in, basically I think I go back to what we said before, that is what what he said Nikos. That is, to be able to enter without necessarily committing to the fact that I am currently researching it and I entered this site that you advertised to me, I have to somehow take a position.

Mod: Mmmm

Nala: And when I say position I do not mean to answer a question or ask a question. I mean to have to say from the beginning yes I am .. First you record me and you add me. First

Mod: Yes I got it

Nala: And the second is that I think that in order to work for someone if they really want to attract, for example, youth that we say, that is, the electronic that we say concerns younger people, that is, at least in percentage terms. YYYY that needs to be made a little more understandable what it is, what exactly they want to do. That is why I told you before about how it is marketed. That is, it presents your participation as the first and most important, the flow of news, let's say the information in a secondary, while normally I think this should be a bit equal, so to speak.

Mod: Yes yes

Nala: And so that I can understand if you want to pull me, if it is to think of someone who is not involved how

this can make him deal and say it is interesting, sit down and see what happens here and along the way to participate maybe. But as it is now it is very ... okay in my opinion in the first place it is dysfunctional but say that if someone is very well-meaning and wanted to come in, he wanted to believe it, he wanted to follow it. You know all this, that it does not make it too easy because you do not have to worry about your participation in something that is defined by someone else. You will tell me ok this to some extent happens in a lot of things but somehow I think it needs to be made more accessible. This is not. That is..and if it is done after a chaotic..Okay then I thought that I am not sure if the example we took let's say and we discussed if it applies to all the consultations they have uploaded. There may be some that are more to the point, say.

Nikos: More normal.

Nala: Yes. That is, of course we will take the extreme example but there may be the example where a more specific question has been asked and they have answered more

Chloe: targeted

Nala: yes more specifically and maybe I do not know..but in my opinion it needs to be a little freer to research it before following it. As far as a party is concerned, I also need to know 5 things about it. Because you have to think about all, all age groups. Say he is a 15-year-old, 16-year-old and wants to learn and engage. Because not everyone is in our target group.

Mod: Yes

Nala: We kind of have a different way, go ahead.

Chloe: We have a course.

Nala: While someone who wants to see or wants to deal with and learn somehow must ... be helped. That's what I mean.

Mod: But do we need a party space to update? Is there a need for this? That is, if it fulfilled this role of information that you said before it does everything else.

Nala: I mean information in relation to the party.

Mod: Yes beyond party information. Before you said about, when a consultation opens on an issue, do the update on that topic.

Nala: Oh, yes I personally think so. Because if you put it as a topic of discussion I must believe, you must have some information with you. And if not in the question, in the site. That is, somewhere you can, somewhere it refers you. That is, if in the flow of information there is this, it refers you and if you want you can see it, if you do not want you do not see it. And you just answer. But somehow there is a thread.

Mod: But one can say that it is directed. And this update.

Nelly: Surely no one would say that guys. If it is a party, what is it? That is, what will SYRIZA say?

Chloe: It is not badly directed.

Nala: You know it will be to a degree, that is, you do not enter VouliWatch.

Nikos: If they are hammers and scythes

Nala: You do not enter somewhere that is hidden, neutral, which directs you. You are entering into something that is ...

Chloe: I think that is good and legitimate. That is, if it is a party that has an identity, such as the KK. It has an identity my child. It is legitimate and you expect it to inform you from this point of view. When he wears the cloak of neutrality, and let me inform you objectively and and and, essentially to draw you to mine, it is much more covered and ... it can become propaganda.

Nala: But that's what you're going to learn. Not the directed one. But you are going to learn the attitude supposedly to some degree of that particular party. That is, it is not hidden.

Mod: Not to put your opinion, we thought we said it.

Nala: Yes

Nikos: To answer a little more of what you already asked, how could such a platform be made better?

Nelly: But politics?

Nikos: Politics.

Nelly: not party politics.

Mod: How do you imagine it.

Nikos: Nice,

Mod: Not the best. How do you imagine it even if we make it from scratch.

Nikos: Fine, let's make it from scratch. First of all can each member make suggestions [00:29:43] right? And then to have subcategories that have proposals for our declaration, proposals for social policy, for foreign policy, for each other for the parallel. Some suggestions you could make, right?

Mod: Yes

Nikos: Fine. Eeeee, let the citizen bring issues to the party. Either this is an issue that concerns me guys what is going on

Chloe: PPC bills?

Nikos: with PPC accounts, yes.

Nala: I imagine a random example

(Laugh)

Nikos: What about citizenship? When will they finally get it?
Mod: Yes
Nikos: Eee and at the same time the party can answer this and tell you, give you workshops, give you eee webinars or whatever answers these questions
Mod: Yes
Nikos: OK, I saw let's say 400 of my members do not understand with citizenship what the hell is going on. Fine, I'll bring an expert to let you know about this. And in the end I will tell you the positions of the party. Okay; After what Chloe said, next week we have what is happening in Parliament. Guys, we're going to say that.
Nala: Yes
Nikos: You support, yes / no.
Mod: ahem
Nikos: Consecutive votes. Ongoing voting though.
Mod: Where will this take effect? That is, even if it comes from this platform, but we are not members, if I have understood correctly ..
Nikos: Yes
Mod: It turns out that no, do not say that.
Nikos: Yes, okay, but I can tell you something ..
Mod: Don't say that?
Nikos: Essentially
Nala: That's an opinion
Nikos: If you want to make them a member by joining, I have no objection to that. Okay; And we are talking exclusively about a party mechanism. I tell you again .. it is the issue of bridging. If a party wants to have a party mechanism on the internet, and get in touch with its voters, then they must all be members, as they went to do it. If he wants to inform the population in general, and to speak to the population in general, then he does not need all the rest I have told you so far. But what does a party want to do?
Mod: Yes
Nikos: He wants to inform in general why he does not have access to the channels? [00:32:00] Does he want to mobilize his mechanism?
Chloe: Does he want to get new voters?
Nikos: Does he want to get new voters? What does he want to do? Nice? Move on. A party that would be, well, you see all these discussions that take place this mechanism of the party should not be staffed by people who see?
Chloe: What?
Mod: For example?
Nikos: Tells you that you have members sitting and talking, doing shows and so on. Will you use all of them at the party or not?
Chloe: er Costa, in order to use them, they must want to be used.
Nikos: That's what I'm telling you,
Chloe: If you go and become a regular member ..
Nikos: Exactly. But for this I tell you, whether it will be the one..It will be exclusively for the party mechanism. Or is it something else. And it has another function. Can not
Chloe: Okay, which of the two are we going to talk about?
Nikos: You can not have both functions at the same time.
Maria: Let's talk about the second one, why is it easier to talk?
Chloe: The party?
Maria: No.
Mod: The non-partisan.
Maria: The non-partisan.
Nikos: The non-partisan thing is that you just create a site and you guys say my declarations are okay? You ask questions as a citizen. that guys I heard on SKAI say that. Is it valid, yes or no? And you have someone who answers you. And then it gives you a link. See here Alexis who said that. See here Alexis who said this in another case. Remember that in another case he has said that. Remember that he said that, and so you as a citizen understand whether you have been bullied at SKAI or not.
Nelly: Ρε συ. Again update is
Nikos: But over here it's just an update.
Nelly: It is not fermentation. It is not a political platform.
Chloe: Yes it is not
Nelly: He has no opinion
Nikos: But we can not e
Nelly: He has nothing.
Nikos: Exactly. But we say .. or it will be informative for the people, to understand what the hell this party wants now or it will be for the politician and the common - .. eee political mechanism and it will have another function.

Can it have both at the same time? And how;

Nelly: Non-partisan platform that will not be fragmented. Could there be say?

Nikos: Like VouliWatch let's say. Me..Yes there is.

Nelly: It seems like a good example to me. I will register today. I want to see what phase. But yes ..

Nikos: Yes there is.

Nelly: μμμ. ok

Mod: How can the fermentation you mentioned, how do you imagine it can happen on such a platform? Where..how is this fermentation in your mind that you mentioned?

Nelly: The fermentation would be that .. a question arises, ideally for me it comes from below, it comes from a citizen of all things. There is no one who gives a line. [00:34:50]

Mod: km

Nelly: We can collect all kinds of questions. Let's vote .. This is probably the only good idea they had .. Again it was not implemented well. Keep some issues in mind. And to vote. How is reddit, a bit of a press..The topic of a whole lot to come out. And from there on, let's talk with some demarcation so that it does not become soup. What we said before, right? Small demarcation. An idea could be that. Also, I think, in .. politics I wanted to say it before. Not you specifically, but it is my opinion. I do not think politics can be attractive. If you are not interested, there is no way to make it easier for you to get involved. I will explain it. It may become easier for you to be informed. An issue may concern you a lot and you can get in. Even to talk. But if you are not concerned with politics, if you are not concerned with society, and the issues that exist no matter what any platform does, you will not get in.

Nikos: Μχμ

Nelly: Well, it's .. I'm not absolute .. it's my point of view.

Nikos: Anna let me tell you ..

Nala: I say it with criteria if anyone has entered

Nelly: And I, beyond SYRIZA, in a political platform in general

Nala: In another

Nelly: No man will come in for me

Mod: His problem?

Nala: I mean I can go in and keep living in it because I might be interested, go in and see a mess and say no guys. Not this. Let's go somewhere else. Let's go for something else now.

Nelly: Μμμ

Nala: That means you have to have interest in it as a criterion, otherwise you will not do it. But you can also get into something and say this is chaos I do not understand anything

Nelly: Yes, okay. OK

Nala: It does not help me in anything. I do not follow it.

Nikos: Let me give you an example of political platforms that I have seen work, okay? whatever they start, you have a user, anyone. Who wants to open a topic, right? And it has operating rules for you and it tells you whoever opens a topic will bring it to me eee from the media that discuss the issue that happened. Okay; And then you put yourself on it.

Mod: With links.

Nikos: Put me links, my child. That you can see it here, in the Guardian, in Politico, in everything we have, a news of the day that has happened.

Mod: Yes

Nikos: Okay? And then other users come in and talk about it. Nice? There are votes. Do you agree with what happened or do you disagree?

Mod: Yes

Nikos: This has a political ferment. You hear opinions from different places.

Chloe: Yes but ...

Nikos: And also, eeee because infinites come in who bring you I know Velopoulos that they can eat the crackling of the bear. And people who can be pulled by Velopoulos, if they come in and see it, tell you oops, sit down. Why is he playing so cracking. And to click on something else and be saved, let's say.

Chloe: Yes what you say can be reddit and anyone

Nikos: Yes

Chloe: and say it yourself at the beginning. that over there are made how to say it

Nikos: For starters, far-right content is being rewarded, yes.

Chloe: Premium..Premoted eeee there is a part of the world that is very active electronically in some things.

Nikos: The fascists.

Chloe: The soldiers. Like yes. They may be fascists, they may be ... they are soldiers. And we are talking about a platform that could move a world that is not politically positioned. Rather. And he is not active. And how could this be something that could make someone active.

Nikos: Yes

Mod: Ή is active in one x way and can be active in another.

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Nikos: But let me give you an example of how a conversation might start. Which is set by the user and not by a moderator.

Chloe: More ok. The discussion is set by a user with 3 links for news.

Nikos: Yes

Chloe: I was shocked.

Nikos: Yes

Chloe: I do not care. I tell you, let's say I know what I would consider more honest..I first believe that parties should have platforms and communicate a little with the people.

Nikos: Right.

Chloe: Because I know..when you have 60% abstention and percentages of the type 18%, 10%, 8.3, 5 .. you do not talk to anyone. And no one believes you. So there is no trust. Not at all. Between citizens and parties. And if they wanted to do something, they would have to have dialogue channels, even virtual ones. Let them not be real. Eeee so yes, I think it is needed. On the other hand, I wanted to say something else ... that the level of information of discussion and chat is already done on facebook, twitter is done everywhere. You do not need this in a new policy platform. Equally equal is bad. Because it polarizes the world and deceives it. And in a stupid way. Anything. What I would find useful is from a party or from anyone telling you in Parliament this is happening right now. They will spend this in a month, in 2 years, in anything. It is not possible to find out the day before and be invited to a course. For a day. That is, it is a mess. Eeee this is being discussed, we believe this, have we forgotten something? Can you participate in this? Not to say your opinion and be informed. You can participate. Because we do not know everything.

Nikos: I agree. But again we end up saying that it starts with a party that wants to mobilize and gather voters.

Nala: Mmm

Nikos: Well, if he is there I have already told you what I think what could be. And we agree with what we say.

Chloe: Did you say that? I do not know.

Nikos: E?

Chloe: Anna does not remember either.

Mod: I do not know.

Nikos: I did not tell you, to be able to vote for the statute or to say that this happened ..

Chloe: You can not change the statute every day.

Nikos: Obviously you can not. But some you can

Chloe: To be able to criticize everything.

Nikos: To be able to criticize. Exactly. So; eee but this has to do with a party and the people who want to vote

Mod: A platform for a party and is for members who are members.

Nikos: That. Yes. If you want to make something like that, yes obviously.

Mod: Can't these coexist?

Nikos: Which one?

Chloe: To be a member and not be?

Mod: No, being on a platform

Nikos: Many members from many parties.

Mod: two separate functions or three. One is the information, one that has your vote or your point of view or anything that is of a member and has an influence and one that is more .. the poll you said. That is, to have a dialogue, to have a discussion, to have the form of reddit as you described but not to have any direct impact.

Chloe: For me this would be a brilliant way for a party to turn the center, the helpless center, into its voters. That is, I allow you to read and get to know me the way I want you to get to know me.

Costs: μμ

Chloe: To some extent I also give you cheeses to get inside. Oh, I want your opinion and I want you to participate in this discussion if you become a member of the website. But I want your opinion in the party and that's what I want to become a member of the party my child.

Mod: Yes

Nikos: And chup chup chup you went through the doors and entered the party.

Mod: μμ

Nikos: That. Well, what I asked you before, what is the purpose of the operation. I have not understood that yet

Mod: Of this platform? Isyriza?

Nikos: You tell me how I imagine the ideal platform.

Mod: A

Nikos: I ask you what will be the goal of this platform

Mod: I will not answer this You.

Nikos: I have to answer that.

Mod: Yes

Nikos: Yes, that's telling you

Mod: You split it up and said the goals may be different.

Nikos: I said you can have different goals. And as long as you have different goals, you obviously have different

functions.

Mod: Yes

Nikos: If you want to have a platform that is political for your party and your members, you go in another direction. If you just want to inform the world what is going on you have to have other functions.

Chloe: But these ..

Nikos: This bridging is what Chloe says.

Mod: Yes

Nikos: that I can pick you up from somewhere and go chup chup chup to make you a member.

Mod: Yes

Nikos: That.

Mod: Yes. Do you want to add something?

Maria: Yes I will tell you. Of course I have been through a lot ... I have thought about a lot of things all this time.

Mod: as much as you can remember, say it.

Maria: Well, I think the word consultation is a small trap. Because the consultation must take place at some point.

Nikos: Mmm

Maria: So I do not see that.

Mod: XM

Maria: Unless there is. That is, yes, some people come in and write, they write. Some can write and rightly not .. now we just happen to hear idiots. Well, this man would like to know in the future that he did not write unjustly. That was taken into account. How will this be done?

Mod: yes

Maria: So we either take out the word consultation completely because it is a trap and it is not right to use it since it will not end up somewhere. Or if you are going to use it to show him a respect and think that somehow these people have to give in the end what they need. That is, if it is a bill that is to be passed and for a week there is a conversation, a consultation and they want it to be enriched by the ordinary citizen. So before it goes to Parliament, on the day it will be voted, the proposal should be presented earlier, concisely or in simple words and if some proposals have indeed been used - those who proposed something - I think the interactivity of a platform that does something will be seen. such. Em, now the other thing I was thinking about is what you more or less started saying about the local character.

Costs: pm

Maria: May be divided into 2 parts. And one to be what we saw and the other to have a little to do with the local. With the local teams and what concerns each team. That is.

Mod: Local party group?

Maria: Yes, there are definitely problems in the neighborhoods. Does SYRIZA have an active role in all this? Is he trying to do something? Is he trying to coordinate something? Update. Here is a good step to say that in Exarchia we have an issue. It's this and that and this and that. In Peristeri we have something else.

Mod: Where will others see this? And other teams?

Maria: It could just be of interest to anyone, whether they are locals and want to contribute in one way or another. Who can share an experience, who can give something to all of this. And to do a little, to think maybe it becomes part of the solution. But I think I find that missing. Apart from all these procedures that I did not like at all. To register and enroll in SYRIZA at the same time without even having a chance. I did not comment on that. But I think what it does not actually offer is the promise, as a party should do in the end, that oh my child, I will do a project. I do not know how far I can go. But I will give you what you think. I will try to ... implement it. This. Somewhat. Thank you guys for leaving me.

(Laughs)

Mod: Okay, is there anything anyone wants to add? Recall something?

(Laughs.)

Nala: If I do not remember what I would like to recall?

Mod: If you can say something from the platform we saw this now that you liked. So something you saw and liked.

Nala: You know, "I did not like anything."

Chloe: Yes, that's a really nice question.

(Laughs)

Mod: Maybe yes..something. The colours..

(Laughs.)

Nikos: The logo is nice with the brain.

Nelly: no re ..

Maria: Where are the colors?

Nikos: It has colors and it has and you know the bubble they speak and you receive a lot of influences from everywhere so you know, that you are shaping

Mod: Anyone else? If you liked something?

Nikos: I mean, can I tell you something? Going to the front page nice? Here we are.
Mod: This is after you register.
Nikos: It's not ... It already has the form of a newspaper.
Chloe: Yes
Nikos: Electronics. So; It does not cross your mind that aaa here is something ground-breaking. Nice? That is, on your computer, on your mobile phone, with a click on your account, this is it ... I entered a newspaper, I know, and I can have it wherever I want, I read it. [00:49:40]
Mod: Yes
Nikos: So? Also what he tells you the news of SYRIZA,
Mod: Here is the news of isyriza, the platform.
Nikos: Yes, isyriza also takes you to a newspaper. The whole point is not that you know what here is a step towards democracy. [00:49:58] It's in phase it's a newspaper.
Mod: Do you have some kind of what you say would be, the step of democracy? What's a nice newspaper headline?
(Laughs)
Nikos: The step. Reminds you of my child that aaa over here I do something?
Chloe: No, my child, but how would it be?
Nikos: I do not know how it would be. That is, now we are entering a creative part. That is, sit down and think about drawing graphics for me, this is it. I do not know is .. I do not know
Mod: No, I'm not saying you had an idea.
Nikos: Ah, but do you understand what I'm telling you? that reminds you so much as if it is a newspaper.
Mod: Nice. Girls;
Chloe: Okay. I think send it and vote questions, see in video the answers this is maybe
Mod: ask & watch
Chloe: the slightly more serious element of interactivity that a party has
Nikos: It could be on youtube. Short videos Users can upload their questions. no;
Chloe: Okay, OK. An idea.
Nikos: What do we do?
Chloe: EU yes I think this is the strongest, of this platform.
Maria: When he says the answers on video, what does he mean?
Nikos: Yes we can see the answers?
Mod: You wanted it.
Nala: you asked for it.
Mod: no I mean you asked for it
Nikos: Do we have an answer with conscription?
Mod: Conscription is the other issue
Chloe: With conscription it is not there. The enlistment was in consultation.
Nikos: Yes, my child, if you can find the questions there, if anyone has done military service, let's see the answer in a video.
Mod: No. We have the following videos:
Chloe: To restrict demonstrations
Mod: Nice.
Chloe: The video is available.
Mod: Once done, the process has been done, the people have sent their questions, they have been voted,
Nikos: I do not see you have asked a question.
Mod: I have not done no.
Nikos: You do not participate
Mod: They have asked a total of 4 questions, we look at the questions and we see how many have voted for them and then the video goes up.
Chloe: Yes.
(We are watching the video.)
Chloe: You also have the professor of constitutional law, okay. What time is it?
Mod: We will not see it all now.
Chloe: not out of curiosity. How long does it take them to respond?
Nala: 25 minutes
Chloe: 25 minutes
Nikos: Okay good. Here, that's good. Because now it informs you. He went to a teacher, asked him.
Chloe: Did I tell you? I knew the;
Maria: Go ahead Chloe
Nikos: But that's its informative function.
Nala: mmm On a topic that concerns someone who asked a question
Maria: Yes, and many

Nala: And some others who voted on that question.

Nikos: Yeah Al that sounds pretty crap to me, Looks like BT aint for me either.

Nala: We found something at the end.

Nikos: And you can learn 5 things.

Mod: More or less that ..

Nikos: But should Ragousis have been sent?

Mod: He is the head of this department. More or less what you mentioned in the update is also in ask & watch and tell me your opinion. The part I give a little information before the procedure is done, there is. Here it is after. After the questions are asked. They also say what their positions are and what their actions are ..

Chloe: Yes. For me it catches a little from here and a little from there. That is, I would like him to ask my opinion having given what the positions are. And on these posts you can give feedback.

Nala: So in essence this question should then proceed to the consultation.

Nelly: mmmm

Nikos: Well done. To start like this and open a consultation for you.

Nala: You can go from this and then open a question to answer a consultation

Chloe: not in your consultation to tell you this is the bill, this is what I say, this is what the expert says. What do you think; What have we forgotten? What is this? What is that?

Nala: Yes but I mean as I have seen them gathered now, this probably happens if they are combined like that.

Nikos: hhm

Nala: That is, that someone asked something. They were placed, he also has the teacher. You see him

Chloe: Will they open it in consultation?

Nala: I'm saying that you should open this question in consultation in order to take a stand after all this.

Chloe: Yes

Nikos: Yes

Mod: Nice. We said many things. Let's close it somewhere here. You mainly said that it bothers you a lot that it asks you to become a member while it did not exactly ask you to become a member and somehow it does not become and you would not want to not need to become a member.

Chloe: hmm

Mod: We said that his visual image does not refer much to his strengths, he does not emphasize them. I would like you to be able to put things yourself, to say things yourself. If I say something you interrupt me. And let his goal be clear why we do this platform and what we will do after what we get.

Nelly: hhhm

Chloe: yes, both are very basic.

Mod: Something else I forget? Nice

Nikos: That the ideal platform does not exist.

Mod: Does not exist e? Do you all agree?

Nala: I did not hear

Chloe: That the ideal platform does not exist

Nala: Ideal platform. I do not know. I'm very new at this

Maria: And I'm probably the first to see it.

Mod: Okay, nice, Thank you very much for your presence.

Chloe: And we who called us.

Nala: And we.

Mod: I will send you the job when done if you wish. was a research for my master's degree that has to do with digital platforms and political participation. Thank you very much

Nala: We do.

Maria: Do it perfectly.

<p style="text-align:center">Transcription of Focus Group #3</p>

Mod: I'm starting the recording you know. Nice ..to start with when listening to digital political platforms, what comes to mind? Do you have a platform in mind, do you have something that comes to mind right away?

Marketi: I'm nothing. This is the first time I have heard such a thing.

Mod: Yes yes

Marketi: And in fact, after you told us, I searched the internet to see the SYRIZA digital platform and the rest, I only found it when I saw that there is entrance for members already or the second one again you have to become a member, to register.

Mod: Yes

Lakis: Be a friend yes

Marketi: Be a friend, I know and I know something. And so okay basically while I'm a friend, okay I did not want to at that time to

Marios: give details.

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Marketi: give details and therefore I did not enter. I did not see the platform.

Mod: Yes

Marketi: And I thought without having any other knowledge about these things that as they put it you are either registered or if you are not you have to register. They put a barrier to communication.

Mod: hm

Marketi: Do they want that, eh? Is that what they want?

Mod: hmm

Marketi: Or they made the platform to be, to communicate with more people than the one they communicate with on facebook with various other things .. and if it is done for this reason then why do they put this barrier?

Mod: Yes

Marketi: That.

Mod: Nice. Someone else; Any platform you have in mind?

Lakis: No, I was here by chance. Why do they go and do it now, I do not remember, a couple of years?

Mod: Yes

Lakis: Yes, no, and through this platform if I'm not mistaken, you could sign up as a member. Because it was a first attempt,

Marios: Oh, yes.

Lakis: In order to have a more direct relationship with, say, the party and the members

Marketi: Mmmm

Lakis: so they could because he did not ask for it saves and well but the old members could also write through this platform both to have an update in the center and to have this whole relationship.

Marketi: Αχμ

Lakis: Now was the next phase with the coroners and the confusion and I figured that a step could indeed be created.

Mod: km

Lakis: for a different contact. Finally because I'm getting bored of all these things too

Mod: Yes

Lakis: Yes, I have written, I also have the password that I do not even remember what it is but my cell phone remembers it.

Mod: Yes

Lakis: Fortunately, that's from these systems.

Mod: Yes

Lakis: And when and when I come in and take a look. But in the end it is not so..It does not have all this immediacy. Like sometimes we had to communicate with other people outside the island. That through zoom or all these, the platforms, after consultation we knew that there would be a meeting from 6 until it takes and finally we are some thirty-forty people over there and we said what we said. But it was out of this isyriza. In other words, we entered isyriza to see how this new system works, because it was the first time that a party here and there operated it completely. But I generally do not have the immediacy I imagined in the beginning from what I saw. Until there.

Mod: Nice

Lakis: Why do you see some information, let's say. That is, how do you get into a newspaper site?

Marketi: Yes yes

Lakis: It just has some more specialized positions for you. or he tells you various things, some issues. But it's still something you have to look for yourself.

Marketi: Yes

Mod: Nice

Marios: I know what you are saying, Alexandra was written through isyriza.

Lakis: Yes?

Marios: And the organization he belongs to was informed

Lakis: Well done.

Marios: our area, that is, they called her and she went to give her assistance and so on and so forth. But beyond that I do not see him communicating.

Marketi: Via the platform.

Marios: No, he communicates with the group they have over there and they get a phone call or send a message that we will talk to do what he said. To make one event the team that is and discusses with another. Between them as a form. not like .. through from isyriza. I think so

Lakis: And I do not know if it was a how to say it, a tool eeee because now, especially at that time in Greece at least, there was a crisis of politics, in general ... and there was a difficulty in some people to decide. I will go, I will not go. I will write, I will not write.

Marios: The Conference was about to take place

Lakis: Find all that, yes

Mod: pm and

Lakis: And maybe it was a tool in quotes more impersonal. To invite people or for

Mod: A

Lakis: to give someone a chance to write.

Marios: Without appearing.

Lakis: Yes, because in the past the parties were how to say it more how to say it .. More cumbersome. Someone had to go, someone else to accompany him. To say yes I know him is a good kid.

Mod: Yes

Lakis: Write him. While writing on your own and then seeing and doing. Of course there were always filters but maybe this one πώς how to say it? A tool to mobilize more easily in quotes, a world. I do not know how they calculated it, those who completely set it up.

Marios: It is to make it easier for information to go central.

Lakis: They could have done that in other ways anyway

Marios: Well yes

Marios: Indeed

Mod: Nice. I have some photos-snapshots from the platform for you to see a little and you who have not seen it.

Marios: Although I have her at home I have never seen her.

Mod: Yes.

(Laughs).

Mod: After a registration process, which as you said we will see a little later, a little more detail

Marketi: Yes, yes.

Mod: After this registration is made, this is the first screen one sees when entering. It has on the right, some basic functions which are the functions of the platform. It has some live events, it is a function that people can ask some specific questions on a topic and be answered by the parliamentary group. Then, another function that opens for consultation some issues and the following 3 functions while present here are not active. That is, nothing is done.

Marios: In the future.

Marketi: And what is it? Do we know what they are that are not active?

Mod: Those that are not active do not. This is what they say here. Be part of tomorrow's policy, talk to parliamentary group leaders, and make your donation. Then we will see in detail the 2 functions that are active. After these functions, some notifications about the platform issues appear. That is, some consultations, answers to consultations and so on. And next, the continuation of this page that is below, essentially on the screen is this. which also has some news related to the party.And refer to the party site respectively. Which is different from this platform. That is, it is not the same entering www.syriza.gr. This platform is different. Then, there is some material that one can download information and it has the form, here it says flow it has the form of facebook,

Marketi: μμμ

Mod: that you probably all know. This is the home screen. Continuing, even if someone presses to enter the function of the questions I mentioned to you. Well, this function works as follows: It raises an issue, for example, the Chrysochoidis law and police violence. And a voting process begins where platform members can submit a question to be answered. The other members also vote if they want this question answered. It will be answered by members of the parliamentary group or by an expert. And all the questions that are voted by a majority, ie the first 5 questions, for example, will then be answered. And this answer will be done in the form of a video which will then be posted on this page. And what they have answered so far is available for someone to see later. Any questions so far?

Marketi: Shall we say the opinions? Do they seem to take them into account? The opinions written about various things? The aim is to take it into account ..., does the parliamentary group or the parliamentary group simply inform?

Mod :: At the moment people do not give their opinion. He asks let's say what he will do

Marketi: A is just a question.

Mod: Yes, in this particular mode it's just questions

Marketi: μμμ

Mod: That is, what will SYRIZA do for the gold digger law. Will he remove it or not.

Marketi: Yes

Mod: For example now.

Marketi: Yes, yes yes

Mod: And yet after the other members if they vote for this question and get say 25 votes, it also depends on the participation, it will be answered. A question may have been asked by one person but he does not want someone else to answer it. And be only one. And in the end not to answer. So far; Good

Marketi: Nice.

Mod: And the second function, here I have 2 examples of questions to see how it is. One sees if he has his own question. And here we see let's say 2 questions and what has been chosen by 51 members or 55 members. The next function that is active is the Tell Your Opinion function. Based on a categorization of topics, which is say social policy, economic policy, gender security bodies, health environment, agricultural policy, local

government, etc. Some consultations are opened on an issue. A small presentation is made by the team responsible for this issue from the platform. There is a small presentation, some statistics are given from the European Union, from the world. What has the party done so far and are some specific questions that people can answer for these questions or can give comments, opinions, suggestions, their own, without answering the question directly. Can give one ... a general comment. For example, what you did was not right or may give a very specific suggestion. This can be done with step 1, 2, 3. Which will cost 1,2,3. The text is free. The limitations of the sentence that one can write are a number of words, ie it can not be a dissertation. Not to be, not to swear, not to be offensive content,

Marketi: Of course, yes.

such restrictions. So far; Nice. Here I have an example of an open consultation, if you will I have the comments in physical form. Let's see them in a little more detail, if you want. He says let's say. An issue is raised for consultation and you say the impact of the pandemic on women's rights and the uncertain future. Read the detailed description by pressing the arrow and take part in the consultation. They have joined this consultation, 9 posts have been apologized for, and 5 comments on these posts.

Marketi: Sorry, who set the issue? It is from questions ..

Mod: It is from the platform. The platform defined it.

Marketi: A, from above.

Mod: Yes, from above. Gives for example (Reads) Article 23 of the European Charter, 50% of the Recovery Fund will be allocated to policies for women. SYRIZA is a party that considers the proposals of feminism as an element of its political identity and ideology. We propose to integrate the gender dimension in the party program that will be proposed for adoption by the congress. We consider it particularly important to record your views in the above sentences as well as in the following questions. What proposals could SYRIZA formulate for:

A) tackling women's unemployment

B)

C)

D)

And there are comments on this..in these questions. If there is interest we can see them.

Marketi: Have they answered now? World has answered;

Mod: Yes

Marketi: And do people suggest things?

Mod: Yes, yes

Marketi: Nice.

Marios: Well done, fine.

Mod: Suggestions have been made and then you can respond once to someone else's suggestion. Respectively, then reply once again to the comment they have made on your proposal. So far so good;

Marketi: Excellent. We have no problem.

Mod: Nice. Well, we can see them in a little more detail as we discuss but as you said, isyriza was introduced in 2019 with the aim of creating another relationship with politics. --------------------------
So I ask you do you think what we have seen so far responds to the proposal to present the platform by the party. And if not why? Which features of the platform do not match this?

Vasilis: What did you, Sophie, understand?

Marketi: Why do you make me speak first?

Lakis: Hurry up, hurry up, the woman of the company.

Marketi: Hurry up, hurry up

Vasilis: Did you understand?

Lakis: It is not possible .. It's all of them..It was in my opinion and the parties are almost obliged in my opinion to start using these new tools. They come to the surface.

Mod: Yes

Lakis: Eeee, there is at least one as we have experienced it, I as I have seen it, in recent years, beyond the pandemic, eee there is one more, a limitation of collectivity. It is not as it used to be, we had lived, the movements in the 90's, say in 2000 and in other parts of the world. Where all these platforms from facebook, twitter and bourou, bourou have taken up a lot of space in everyday life. In 5-10 lines the other tries to be present. Nothing more. Why in 10 series, what to develop? You're just touching on some things. You put some keywords that click positively or negatively on certain things. E, but it's a new way of coexisting quotes. And somewhere when it started I had also entered facebook because I was looking for something and he asked me for a facebook address to enter that page.

Mod: Yes

Lakis: Well, there is still. I rarely use it or I just want to see any news from some distant friends say.

Mod: Yes

Lakis: Where are Italy, Germany and things like that. I always see this difficulty. Difficulty in the sense that writing 10 lines or even one page is not bad. But it comes out in a space that ultimately me, at least, does not give me that immediacy. [00:20:50] That is, the information goes to a server, some will see it. Maybe something

will happen someday. But there is no relation between today, here, there with what path it took, who processed it and how it was done. Bad lies, that is, when I feel the need for another communication, I still pick up the phone.
Mod: Yes. But how could it be bridged - why did you mention that you are on an island for example - how could it
Lakis: Yes
Mod: Such a tool to bridge such a distance from some centers say.
Lakis: These are the ones
Mod: Decisions
Lakis: which is not easy to give a serious perspective. Because we are in a phase, let's say it is experimental. We use some tools and we will see how it goes in the future [00:21:50]. We are not sure that this thing will lead somewhere but we will see it [00:21:54] That is, we will use it de facto. You can not say no I will not go on the internet to communicate. Even with this kind of formula
Mod: Yes, yes.
Lakis: I ask 2 questions and I do not know what. Well, there are times when I was thinking, since it is something that is missing through this platform, for example. But it is not only the platform that is the culture of the Greek political scene. That is, for example, we are not used to it while we know that if you go on the internet, you will find the address of the President of the Republic.
Mod: Yes
Lakis: You can write him an email directly. And to send things, to send photos. Almost talking to him. Surely you know that he does not read it. Others read them. Nice? Others look at them. And maybe they will answer you. But having such a serious issue, for example the platform could ask its members. [00:23:03] Send a message to the President of the Republic, on this subject. Instead of reading them here and counting our votes and who will answer and what they will say, we saw it well. [00:23:15] We have a problem, send 10,000 emails to the President of the Republic. Help, what about femicides, for example. Even that simple thing.
Kikas: Yes
Lakis: You do not have to kill your neighbor to move.
Marketi: Yes, of course.
Mod: Suggest a different immediacy.
Lakis: Yes there is. I would prefer this kind of immediacy. In the sense that there are issues that need to be addressed. For example. Or there are the peculiarities in the local communities [00:23:52] That's what happened with VAT again, right?
Marketi: Aaa, yes
Lakis: Which after so many years will be reduced again
Marketi: The 25.
Lakis: Yes
Marketi: Yes, yes, yes
Marios: Will VAT be reduced on the islands?
Lakis: Yes
Marketi: Yes, the 25, the 25.
Marios: Good
Lakis: We got the OK from the European Union eeee it's good and I did not say that
Marketi: Yes okay, yes
Lakis: But in the end what will happen to this suffering insularity? When will we put her on her feet?
Marketi: Yes, yes
Lakis: The islands have some features. It is not .. the mainland city, a country where you take your car and do 200 km in 2 hours. Here you want Blue Star to come and pick you up, to take you from there, otherwise cuckoo. Well, these are just some of the goal setting shareware that you can use. That is, instead of communicating with a party, but having someone, how can we say that? Another kind of immediacy. That is, I still remember shortly before the crisis,
Mod: Yes
Lakis: financially, there were the local agents of PASOK, that I was crazy when I saw this, the kid to get up, and when I say kid I mean 25-26 years old, right?
Marketi: Yes
Lakis: And talking on the phone with a minister who was then a government minister, right? And to talk to him A how I take Marios and tell him we will go fishing.
Mod: Yes
(Laughs)
Lakis: And I'm joking with him. Talk and say sit down now. Is this remali talking to a minister? There was an immediacy. Which is also a Greek situation that is also an exaggeration. It is an exaggeration for every fool to call the minister and talk to him as if they were classmates, let's say. But if this relationship existed, I would prefer a different kind of situation. In the sense that in those contacts we had managed to do via zoom or I do not remember which platform, it was over there. The fact that we were there at least 30-40 people. And we said 2

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things, why over there when it is 30-40, what to talk about?

Mod: Yes

Lakis: You will say hello ... at the beginning and one more conversation. But there was this feeling that in front of me is tade, tade [00:26:21] He's a member of parliament, he's a prefect, he's something you knew. You saw them, you could exchange phones with ... with the messages you sent. Not that you create a situation again but it is a more direct relationship. These tools are good but I see them that way, restrictively. Restrictively in the sense that they will give us some information, we will write two conversations. I do not know if a possibility for further developments will be born in the end. Or this tool alone does not give birth to it. The citizen must chase them again and find the way. [00:27:06] Because you see now, in the past, for example, something had to be done at, at the local level, to say that there is a lot of this problem. Let the elected take it to the prefecture, let the prefecture take it further. In other words, you had a bureaucratic process that bypasses it somewhere here

Marios: It does it faster

Lakis: in quotes [00:27:28] It does it faster yes. I do not know how effective it is. Or until it arrives. That's why I said before that they are some tools that we should try but also by themselves, they are not a panacea. It is ultimately the user who insists. [00:27:48] Either locally, that is, with his presence, or with his presence in there, to propose, to support, to promote, to claim .. [00:28:03] That is, there is this relationship, but you say OK. It is also what I told you before, that at the moment I enter if I want to enter, say, a site and you see, say, Tsipras's phone. Find it, you will get it, a secretary will answer you, but if it is really something important .. Sooner or later, even if he does not answer you, he will take into account that an asshole is down here ... and he breaks them for 2 weeks for a specific topic.

Mod: Yes

Lakis: There are these relationships that are a bit more direct and they are .. and I repeat that eeee could these tools if not mobilize, because we are not talking now about a mobilization, now you have seen society is how nice we have let's say ..we sit well we have fun, we will eat our skewers and our pizzas..until there. There is no such thing as participation in the past. Well, at least they did not go down without explaining themselves first. More, finally, yes, yes, to know that OK we could suggest some things and see, do they work or do they not work? [00:29:23]

Mod: Through this platform, or such a platform

Lakis: Yes, that's the example I gave, let's say ... because we had lived it out. That is, then with the faxes, 80's, 90's .. (Laughs)

Marketi: With the fat?

Mod: By fax

Lakis: By fax

Marketi: Aaa, the fax machines

Lakis: Then the electric fax,

Marketi: And then for the first time, eh?

Mod: Yes

Lakis: Yes, yes. This is what the Prime Minister's fax told him. And send this text. In the fax, from where you sent it and above the number from where you sent it, it had an ID .. The same is the email. That is, if I write to the President of the Republic, my email will come out, who I am, what I do, what am I doing. It's like writing him a letter. It's not that I send it to him ..

Marios: Anonymous ..

Lakis: Yes, anonymously. And through Bulgaria and I do not know what .. I do not sit down to do hacking. You send him a message that you tell him oh my child here in Naxos we got fat. Help Christians do not have to drink let's say. I do not know what..Something.

Mod: Yes

Lakis: The fish came ashore and danced on the PPC cables. You will tell him something completely.

Mod: Yes

Lakis: That is, you have both your identity and your responsibility. Yes, I'm talking to an institution. [00:30:40]

Marios: Okay and here it seems you can have your name.

Lakis: Yes, no, you have it over here anyway. In other words, they know me, that is, I have given this address, these names. If I answer them they will find me.

Mod: So you suggest let's say communication with institutions that has a direct

Lakis: Yes, there should be a better immediacy

Marios: Response

Mod: Unlike a party

Lakis: Basically

Vasilis: not unlike a party, it does not say that.

Lakis: No, no, not even within the party itself. That is, although the party itself wants to leave these bureaucratic relations, which once existed, and not to bring back the bureaucratic relations, in electronic form now. Because we have experienced this with the Greek reality. That is, he tells you yes, everything becomes easier. How much easier, the ones I used to make on paper and take in a sack. Now, I electronically make a sack and throw it in

there again. It is not that it has improved. I just do not go to see the face of one and the other. Or I do not take my car or bus to run from here, there. The bureaucracy is the same. It is either paper or pdf. This is the remnant.
Marios: And in some cases, it's more bureaucratic.
Lakis: Yes and you say now, why all these things?
Marios: Here is a question. And here comes this question. Why it has so much complexity, why so many blocks and filters. And we will get the 5 best questions without comments. That is, I have a question to ask. Why, if I am alone, does my idea fall apart because it did not get votes? At a time when I did not have the opportunity to state my views? This is clear .. this is only if we are a company good time and we say go eat. Where will we eat? I say go there you say there. Okay, the issue is specific. Let's go to eat. And the freshest idea will prevail.
[00:32:49] Well, the issue is these platforms .. I would like to ask, can this platform or the concept of the platform work outside the party? That is, outside a party? Let a club make it, let a company make it [00:33:08] for..Let's say like PPC. Which has a few thousand employees and can not communicate with them. Can such an form work i-PPC, i-OTE, to, not only the party? I have this question.
Mod: For, you suggest for, say, PPC employees.
Marios: Yes, yes
Mod: not for users.
Marios: Not for employees. Because it is a company that has no local character. It is not in one place. It is all over Greece.
Mod: Yes
Vasilis: I could think.
Mod: Yes
Vasilis: It could be about issues that have to do with PPC, about issues that have to do with employees, even with know-how. I think so
Marios: Yes, that yes. Now here I see that while it is, it is trying to be something new, it is finally to some extent stuck in the bureaucracy. In the party bureaucracy. eeee because I did not understand, if those who are responsible for each sector that appears here in the issues who are [00:34:16] Who are. This is an important one.
Marketi: Hmm
Marios: Do you know who he is? Eeee, not to say anything but to know who I am addressing.
Mod: Yes
Marios: And now, these choices that will go, will go to some MPs, and these MPs - Alexandra told me and she was excited at the beginning, but then they do not see anything moving ... that they will answer and will do and will be questioned in Parliament. Nothing. As Lakis said, if you want to ask a question in Parliament, you have the MP or someone else attached. And you send it to him, tell him about the port here where we have a problem. You have access to the deputy and he goes to the Parliament to submit one. While if you expect it from this thing it will go through 100 steps and someone will say I do not do it and who said that? And what is he going to say, who says it? This is Marios. Ah, he wants to climb, no do not go ahead. Aστο. Because if we answer him and he takes it upon himself, he will go and hat the others. It will go up, it will climb. But the issue is even those who have never appeared and can and have a new idea, they stand out. No, yes..Usually they are blocked, I think.
Mod: This block can not
Marios: Of course
Mod: Remove when it's through this platform for example?
Marios: As long as the platform administrator accepts it. Here is the issue, the one who does, has the management and the responsibility of operation, could of course say yes .. It is like for example in the consultation the gov, in Greek
Mod: In the clarity.
Marketi: Yes, In the clarity.
Marios: To be clear, yes
Mod: Well, no consultation well you said that.
Marios: Everyone writes what they want there. There is no barrier that you are that. You answer and in fact. And they are supposed to take that into account. But also not to take it into account. You open the clarity page on a topic and see the answers. and if you have the appetite to read them and read them all or a few, you see yours and have no opinion and see what people say. The local. Because local laws usually come out.
Lakis: Yes, okay
Marios: And there you say A, okay something is happening. This also plays something. But it's basically a bit locked in processes. as other SYRIZA processes are locked.
Mod: Do you agree? Do you disagree?
Marketi: Vasilis?
Vasilis: For say ..
Marketi: (Laughter)
Mod: Keeps them for the end.
Marketi: Yes, let's sort of put together what we heard. Well, I think that both Lakis and Marios agree and I agree with them that a modern tool is nice and so on. We can not deny these things. And you always have the hope that

something can come out. Why not; But I still have some disagreements with them regarding the way it works at least, because we do not know anything else. and which has to do with immediacy. With immediacy and whether one of our problems, really, not the one behind the platform can get there, move on, become a ferment. Let's have a discussion. Well, on to that's just the example that might be random now. But this example addresses the question to women and to say and .. not only to women. Issue. It concerns women with or without a pandemic and so on. So as I suddenly heard an issue, and the questions they ask. That is, I have the problem. One problem. And they ask me some questions. My professional capacity is also to blame now. It reminded me of the topics of the Panhellenic Examinations. And in general all these issues that are favored by the Ministry of Education that gives you instructions to do to the children. Where you have to ask some awesome questions to give the children the solution and the answer. Of course, you have supposedly prepared them to know 2 things about women's problems. For example. And to write to get to formulate. But this is not even the case here. To see if someone has reached a certain age to be able to speak. Well. They have put, that is, who is the one who .. and they speak ... I believe they always speak on a theoretical level. That is, there is someone somewhere ... and theories, theories, theories. And based on this theory .. The thing reminds me of something and therefore, e and something else has to work the thing. I do not know. Let's say another example I heard these days.

Mod: Yes

Marketi: from ... and from people who are again of the same space and so on. Well, when they were first heard and SYRIZA is not to blame, it saves well. all governments and so on. When all these forest laws first came in, for all that is crazy and silly. Well, I understood from the reactions, we discussed it and somehow with Lakis, what they are saying etc. Well, I understood that very much and in fact of the democratic forces, in the name of that we are okay, in favor of his salvation environment, I do not discuss it. We are in favor of the salvation of the earth etc. whatever comes to the mind of every ruler and the rest, they accept it. At first they are reluctant to react. And now we are at a point where most of us realize that we are personally affected by this thing and are waiting for a new circular to come, something and so on. And they are offended and I am not saying that, they have not committed any crime and they are waiting for the circular. It is absurd what they are told. Well, the laws and all that [00:41:24] Well, I do not know how all the issues should, could, be talked about by the people below. [00:41:37] not to be asked a question to answer in kind of exams, this thing. And the woman let's say now with the pandemic..But with the pandemic is it? Or in general what the issues are. It is not just the pandemic. Well. This is exactly the issue of people talking and being heard, yes, that's the dominant thing. [00:42:08] where from what it seems so very simple now, because as we said for the first time I face these I have not delved into the issue, but from what Lakis and Marios say, uh this issue of immediacy is The main.

Mod: But aren't people asked to give their opinions?

Marketi: Yes but not in this thing. And the solution. E, what solution? That is, what do you think about women's unemployment? Should we start writing a report? It is not the solution. After all, it is not up to us to solve it. And then when he is behind all this..Meanwhile we live in an era that while supposedly ok we have our good and the rest and the rest. It is a very bad time. It is a deplorable situation, financially and so on. Everything that has been happening for 10 years with the economy is happening. With the memoranda with this and that etc even those who would say here yes we had to have the memoranda to be saved. In order to be saved, in order not to drown, I know. In order not to, etc. So from the moment we have to start from that point on, what can anyone say about the unemployment of women or anyone? Since there are I do not know what kind of policies in need of pursuit. That's why I said that it reminded me of the essays of the national exams.

Mod: Yes

Marketi: Two or three things can be said by everyone, etc. They write them and let's say lysaria. But is that about it?

Mod: That is, to start from a broader base?

Marketi: From a broader base. From very essential. very essential and that is but .. eee if we know it is the context is much more general..eee what?

Mod: Have a wider dialogue?

Marketi: To have a broader dialogue.

Marios: Make a serious suggestion

Marketi: And a serious suggestion. And at least, let's say now the invisible one who has put the issue. Let's say, at least, let him do it, I agree very well with Marios on this. Make a suggestion on this. What are they thinking? Because finally what I am saying now that here now is the issue of the economy and they tell us again and again the same there .. or the European Union and the governors here of Naxos, Paros decide. I saw it on facebook from Bizas of Paros. Enthusiastic, insularity and all that stuff. And he was found, he is a Parian, his name is Halanis, he is ... He must be a great gentleman in age. Who do not know what he did young, but now in old age writes books. He must be a nice person, a nice mind. He plays table tennis and such in Paros.

(Laughs)

Marketi: I see him in photos. This gentleman put it .. he dared and said it..because I also thought about it but I did not write anything. And he says what are they telling us? That in 2025 they will discuss it again if the VAT will be reduced? Do you know how old I am? I'm already 90 and they tell me to wait another 4 years? Will I live to see it? What are you saying? Well, in any case, the point is that with a suggestion, let's probably say that

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SYRIZA's goal for the next four years is to fight for this thing because it is very important in relation to the women's issue. And on top of that ok to put the questions to say something. Otherwise write a brainstorming session? What do we think? So what happened?

Mod: But he could not take these suggestions and write this ..

Marketi: Yes, but what? What are they waiting for?

Lakis: Yes yes, there is a complexity in our society now. not only in our society. Generally. In the organization of either production or all relations. It's not like we were 30 years ago. At the moment, in addition to the complexity .. eee that should be taken not only the views of some ordinary citizens, especially when it comes to legal issues

Mod: Yes

Lakis: I do not know anything about law. I mean, I remember one of the priests who came out and said a few weeks ago that this term genocide is a complete ..

Marketi: Yes they do not like it

Marios: Yes

SteliosNeologism and what are these things and boor boor

Mod: Yes

Lakis: Eeeee the term has been around since the 70's if I'm not mistaken.

Mod: Yes

Lakis: And he is recognized by international organizations. It's not what came to us now. And the whole world uses this term completely

Marketi: Yes yes

Lakis: The term genocide can be found everywhere in Germany and Italy and I do not know where .. Eeeee it is something that has reached us now.

Mod: Later

Lakis: Yes ok we are used to it But there is all this complexity of issues [00:48:18] and there I say it again. This is the new one, I would say it, I do not know if it is a crisis, because through the crises a new situation is created. is part of social development and the crisis. all this faceless

Mod: The problems are more complex,

Lakis: Apart from the fact that they are more complex in all this turmoil of facebook, the fact that I see a name and read 2-3 rows of nonsense below ... it seems like we used to say it in cafes so that time passes. Now why waste my time reading 100 announcements, 3 of which are pre-emptive? And where do I end up? That is, there is this plethora and how to say it now..lightly the heart, now everyone writes what they want. When we talk now about an organized party, it would be good for some things to be more factual on the one hand.\

Marios: Because they have to guide, you have to think a lot of things.

Lakis: Beyond guidance, is that they have to show an identity.

Marios: Yes. Sure

Lakis: That is, when I go out and say I'm on the Left, we say certain things that underline an identity. And it differentiates me from someone who is completely in another place. Or even if it does not differentiate me 100%, we will find our common elements, we will see where we can work together or where we will eat. But now beyond this identity we say eee here we are really going to hide behind a person who is not the impersonal force of law that applies in societies. That being said, the law is the same for everyone. The law is the law. It is an institution. I am a person. A subject. It is not that I am an independent entity. I'm in a society that does some things. I can evade taxes, I can like A or B. The personal identity of everyone is really, how to say, a need and an honest presence in a place. Even if it is the internet that the other person will answer me from Tokyo and I will never see him.

Mod: Something more practical as Marios suggested? That is, to be, say, people who have the same profession for example. Or those who know the same subject to discuss a topic?

Lakis: Eeeeem you see and that could possibly be done in some pieces

Mod: For the technician

Lakis: Yes yes yes

Mod: and the complexity we said.

Lakis: Not just for that. Because look to see now. Limiting ourselves to categories whether professional or political is an issue. A party on the other hand has to cross society diagonally. it is not that we will talk

Marios: with experts?

Lakis: in their mattresses. It has to go up, down, left, right..You have to have a network that is essentially three-dimensional now. And it is beyond where they exist, that is, I see the difference, with colleagues for example that we have a difference of 10-15 years, I also face a problem in terminology. That is, they are things that for me have a weight a and colleagues are completely unaware of them.

Mod: For example? So that I understand

Lakis: My child, I am an architect. Well, I see the ability of civil engineers that we are the same age, older and younger does not matter. To speak with ease about spatial planning that they have never studied. They have not read a single spatial planning book. Or talk to you about architecture and have not read a single book in the

history of architecture. Not that they have read 15. And you tell him, Barba, you learned to build cement and keep my house on its feet and your opinion is good because after 10 years you have 30, a job, you also have an aesthetic point of view. Eh ?, but it's not your thing. We have to find them somewhere. We have to work together somewhere. Literally to cooperate even in practical matters. When I am designing a building and the other one comes and pulls out a pillar in the middle of my living room, I will tell him, Barba, take it from here, what do you want from this pillar? But that way it will be supported. Find a way to support it differently. Do not put it in the middle of me. Otherwise tell me from the beginning to know that I will make this column in Doric style and play carousel around.

Mod: Yes yes yes

Lakis: I want to say that there is all this complexity and all this conflict of certain things that is not really .. That is, we have really lost .. I think so I see we have lost a common vocabulary and a common how to call it, context. In which we can understand each other. [00:53:57]

Mod: Yes

Lakis: I mean, I saw, say, with colleagues who are from Naxos, they have lived in Naxos. They left and went and studied and came back and we chatted once with a child in the town hall about the port they would do…. and we said but on the pier. And she is now a colleague, an engineer, a sailor and it is now that the small pier is. And now you say find my girl ...

Marios: Do not you have eyes?

Lakis: Below.

Marketi: Yes

Lakis: From the meteorological. Where is the meteorologist? Next to the town hall.

Marketi: Well many things are missing.

Lakis: Yes, but to be in Naxos, to be in the country. It is not that this child came to us from Skado. The high school of Skados.

Marketi: Yes

Marios: Not only that but as an engineer you have to understand what the big pier is. It looks.

Lakis: Well my child, he does not know. we know the door. Nice? I want to say that in all these complexities that exist today and that are really difficult not only to express, not just to speak in a non-wooden language, I do not think these tools help much. Especially if you have to write 10 lines, one page.

Marios: They must be free. Since, in particular, isyriza also has SYRIZA, which is supposed to be narrow for party members, it has pages for every organization that collaborates. The deputies also have their own. Give it a little more freedom to listen. To say what, there are some who do not want to. I do not want to write in there to .. But I could make an opinion. But it is not

Marketi: They won't let you in, let's say

Marios: He does not leave me. The issue is even if you want to pull me which is the goal to grow

Marketi: Yes

and you must set your world free. And a couple of three I will say ok guys I will also write how the Lakis said, to send the propaganda to a body, to a politician a request. At the moment, we are moving on to another part and there is no way for SYRIZA to penetrate its positions in the world. He could get through it this way. To make an announcement via the internet guys via write email to the President in the government, I do not know anywhere,

Lakis: E to the prefect

Marios: To the prefect locally this issue And every day you write him a letter. And you drive him crazy. And so it begins..when I write as a simple yes I send and after days - a period of time, not days - I see I learn that what I and other X did, a number of N people succeeded. I'm thankful. Because it 's like participating.

Mod: Yes

Marketi: Yes, no reason, of course.

Marios: While I should send a blank letter to the MP and the parliamentary group when you can chat it and put it in Parliament ..

Marketi: Yes

Marios: Fuck me and I slipped

Mod: Yeah Al that sounds pretty crap to me, Looks like BT aint for me either.

He will go to the MP, so what happened? And when will he do the questioning and when ... We know that questioning is nothing. After all, we aim to see what it will do as a government afterwards. What further commitments will he have. That it will have none, that is, it seems to me.

Mod: Yes

Vasilis: Now is it my turn?

Mod: Not necessarily

Marketi: Yes, of course.

Vasilis: How long is it now?

Lakis: 3 quarters I know half an hour

Vasilis: We said too much .. Too much. Well, first of all, let's leave SYRIZA aside. Let SYRIZA. A party, which party is organized in today's society and in addition to its traditional forms of organization chooses that it must

be expressed through new technologies. And he builds a platform. Either I do not know a network, or I do not know what else it can be called. And it actually invites a world that can be a member of it. It could be someone else telling him to come and join the platform. The platform is organized by the party. It is not organized by the citizen. By definition, the citizen therefore participates as a listener. [01:00:14] And as an applause. It has no other kind of intervention. So the first thing that needs to be defined is what a party is and how a party works in the 21st century. Does it work as it did in the 20th and 19th centuries? Despite the evolution of technologies? This is how it works. Well, starting from there, you will be able to see if it really works for this citizen in relation to the political system. Because the parties make up the political system. Along with some other institutions. So if it is functional for the citizen or is cut and sewn to the same measures as the local one,

Marios: The local, organizational

Vasilis: The ..

Lakis: Prefectural

Marios: Rays.

Vasilis: Rays and as they were called. So to get to the point now. Of course, what will be discussed will be determined by the party. Of course, what will be decided will be decided by the party.

Marketi: e yes but because this immediacy of the gospel has been lost

Vasilis: Sorry, this is a request. And a claim made by Lakis. as well as the issue of credibility and meritocracy raised by Marios and this is a request and a claim. But it is not conceivable that there is a party and someone else decides on behalf of the party.

Lakis: Well okay

Vasilis: It is not possible. That is, by definition. That is, if there is such a thing, you cancel the very meaning, structure, nature and function of the party. Any party. Either he is right or he is right, he comes out and says I guys am a conservative. But look, my structure is from top to bottom. It's the leadership, it's the executives, the middle executives, the junior executives are the local, the sectoral, the rays, the giafkes, I do not know what. I'm a revolutionary party, I'm a war guerrilla, in fact. It is the leadership is from below the nomenclature is the middle executives, the junior executives, the grassroots groups and so on. Those who give the information, those who drop the pistol go saying. Any form of organization has this structure from ancient times until today except the city. Without a state. I do not know of any other form of organization. Is it an empire, is it a democracy or is it an oligarchy, is it fascism, is it Stalinism, is it the liberal oligarchies, is it the right party, is it the left party or is it neoliberal or postmodern or modern or I do not know what , has this form. It is not conceivable that much discussion has taken place, it has a lot of ink and paper has been consumed on how there can be more democracy in the parties. In addition, a party in order to decide on something homogenizes the demands. If you consider that we are a society here now, 50 views have been said on the same thing. On the same subject. That must arrive, all that we say over there about the woman, they must reach the party. He who takes these things is not that he does not read them. or he will throw them in the trash after a while. no. And he will go and read them. But what will he do from there. He catches all the points of view and makes them one point of view [01:05:17] The party cannot appear with 10 points of view. With one must. So this is called homogenization of the request, for health they will say 10 suggestions. Yes he will put them on a piece of paper but he will show up with a request.

Mod: So you find this process logical

Vasilis: Of course it makes a lot of sense for all these MMs. how are we going to say that now?

Lakis: Electronic communication systems

Vasilis: That. This is how it works. It can not work otherwise. Well, we are dealing with technology, the technology in the bank when used removes employees. He throws them away. We have a machine, there you will go to put the money where you used to go to the counter and you went through 10 employees now you go to the machine you will throw them in it is over. Don't like it at all? Q. Well, that does not mean that the operation of the bank has changed. It still remains the same. This is not, it is not going to change the citizen's relationship with the party. That is, the platform will remain the same. Now the issue of participation is also a big issue. Which from time to time has occupied both sociologists and those involved in politics and the whole world. Participation is up to a certain point. Until you have to decide what you need to decide on. That is where the participation stops. There he has not. The citizen has unfortunately not been granted now, for some centuries, this right to some others whom he deems more appropriate, more competent have more opportunities to decide on their behalf. The existence of states is based on this logic. And on this logic, there are also institutions. Otherwise, he would be organized into assemblies. First of all it would be organized in very small communities, in very small cities. Everything would be a different size than it is today. In order for there to be the possibility of decision-making by the citizens themselves. Because these sizes the citizens can not manage.

Marketi: Yes, but in the end the specific party that made the platform pioneering is supposed to be in the media.

Vasilis: Yes

Marketi: What is her goal?

Vasilis: Sorry, wait

Marketi: What is the purpose of making the platform?

Vasilis: This, the same, that another party has. For what I said, leave

Marketi: any party

Vasilis: leave SYRIZA

Marketi: Fine, any party

Vasilis: Say that it is not SYRIZA, it is the New Democracy or anyone, the KK. this has nothing. all this is set up for the organization of the party. To serve the party. They do not exist. That is, all that could be that, could be the other. It could be parallel. I do not think they can be done.

Mod: Can't this platform reduce the scale?

Vasilis: Which scale?

Mod: What do you say, that it could work differently as long as we worked on smaller scales, in smaller groups

Vasilis: no it can not. This is made for large scale. On a small scale this is non-existent. There is no.

Mod: If he gathered the teams as Marios said

Vasilis: Which teams

Mod: PPC employees

Vasilis: In what we have reached and it is important and Lakis touched it. The complex and complex societies and the example he brought. It could be another example. But the example that we are in a small space professionals, related to our professions but, everyone wants to mix where it does not take them. And where is the small staircase? Has a problem. Where is Nio Chorio. Has a problem. Here while the thing appears to be simple in reality, what does it say? That I and B and C and D that we are engineers, that is, we are a structure, we have our own logic and our own function which is not addressed to the logic and the function and the structure of the architect. And in the same way again we perceive the architect. And the lawyer again has his own. One does not address the other. This is not typical of societies that existed until 1980.

Mod: Yes

Vasilis: Since the 19th .. end of 1970 there has been a huge upheaval in societies. One of the upheavals is this. That while until recently when one employee was acting the other could perceive it, from one point onwards. For a period of time and after what one does, the other does not realize it. But he considers it to be directed against him. Or he thinks it does not concern him at all. This is a complex society. So; This goes beyond the parties themselves. If they continue to operate as they did

Mod: Yes

Vasilis: early 20th century and 19th. So he has to face it. And it deals with homogenization. And it faces these, this system here, this reality abolishes local organizations.

Lakis: But, uh Vasilis and beyond that because all these moves beyond homogenization that you say we need to get to a position. uh something like that now legitimizes some decisions in quotes [01:12:46]

Vasilis: Yes, of course

Lakis: That is, when we in some mmm how to say it now experiences that we had in, in Milan and talked about their participation, to design the neighborhood with the participation of the residents..Nice?
Which are examples that have been widely applied in other areas. in the western world not far away.

Mod: Yes yes

Lakis: That was something innovative the way we lived it. Even how we made the questions to substantiate the needs of the neighborhood we aimed at some things.

Mod: Yes

Lakis: The tool here is the same. This tool is the same. That is, in the final analysis, someone can come out and say yes, I finally took this position and I promote it because I came in contact with 5000 people all over Greece and we came up with these data. They are more or less like what the polls call them. When the other person picks you up and asks you something, and you say you are well hurt? What are you asking me now? Tells you this is the question. You have to answer this question.

Mod: Yes

Lakis: In other words, it is the new technologies that I insist on, we have lost the participation that existed until the 90's as I had experienced it. And he tells you OK, we must have a legitimacy too. How we got here. It is not that Tsipras or A or B. from any party thought it. He tells you that we talked to so many people over here. And it gives you a number.

Mod: Yes

Lakis: From Friday to next Friday we came in contact with so many people through this tool.

Vasilis: But he did it and Varoufakis did it last and Kammenos had done it

Lakis: The whole world

Vasilis: And it had 2 million listeners and I do not know what, and so on.

Lakis: Yes I mean what? These are, are uses that the tool itself can block a system in some way. The thing is, okay, we know this structure. That is, when I have arrived and now I say that, my child, the parties as they operate today do not represent classes or categories.

Mod: Yes

Lakis: Manage interests. Literally. And these interests have nothing to do with the financial situation of the citizens or with the degrees they have received. And because we are in a phase where money unfortunately counts, well, they manage that. That is, if they will be installed instead of 1000 wind turbines, 900 the situation will not be saved. So many will be set up. It is not that 5-6 will be set up that will serve the local needs. They

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will be set up as much as possible serving 10 companies. Is that how we say it? We see this thing everywhere. Beyond the pussies that are made now. Where Mitsotakis came out and tells you we have no information if someone who is intubated outside the ICU, will die. We came there, we came, we came and his people from Spring have not lost him more or less.

Marios: And what will happen to that now?

Lakis: Yes, we did. I tell you, what 20,000, what 15. We will go there. Like the void. That is, you see these 20,000 and it was something for SYRIZA, with the crisis. Where people jumped from the balconies.

Mod: Yes

Lakis: And we did not know. In the end, how many committed suicide? How many committed suicide for these reasons. He tells you yes we know statistically increased X% suicides but we are not sure it was for

Marketi: that yes

Lakis: Yes, take 5 big suicides and go and tell my lady that your husband jumped from the fourth, finally why did he jump? I do not know why you cheated on him or why he owed it. That is, do a job. Let sampling. Do not take the 5,000 that would be good. We know it was 15 thousand say. How many of them we went knocked on the doors because what he says now, is 20,000 dead, 19.5000. how many are left behind by moms and dads. They are not numbers. They are people.

Mod: Yes

Lakis: Fine, you've seen it across the channels now, right? What can the other bring you. Now lately they have started and they tell you yes I had my man intubated for 4 days and he was bleeding outside the ICU. And now it has a name and a surname.

Mod: Yes

Marios: Well, okay now they have to

Lakis: Yes I want to tell you that we have reached this point. Unlike Italy where old people died in nursing homes last year they have already started up there

Mod: research

Lakis: not only investigation, they have gone to court already. And he tells you what happened? Why did our grandparents die? We are talking now about 100 year old people. But he tells you we had them there to have a good time not to send them.

Mod: Yes

Marketi: Such things have started in Italy, such a move.

Lakis: I mean there was. If a party does not want to do it, let Amnesty International do it with the support of some institutions here. To have a picture. And that is what we are afraid of. As you can see, let's say with the priests, does he finally tell you how many are unvaccinated? Well, it does not become a church in Greece, with how many priests you have with how many 5-10 thousand people do not know how many are unvaccinated.

Marketi: Yes

Marios: But not electronically. Not everyone is on the payroll for example?

Mod: Yes

Marios: And those of us who have been vaccinated have the paper we have received. You open it. You find. And you guys who are unvaccinated

Lakis: But we are not used to such immediacy.

Marios: Could these platforms address another issue? The diffusion of information that does not run. That is, what Lakis said now, Tsiodras said in the announcement.

Mod: Yes

Marios: The government will defend this by hiding it, and the opposition parties, and the other parties, always with the same logic, that is, one attacks and the other defends. They need to find a way to pass this information on to the world. Electronics. Because on the channels ... it does not go on TV. You will pass, then you have forms that can pass them. But do not tell us your opinion about it. It is a vertical decision and to supplement and decide send it to the president of SYRIZA, so that he can support it in Parliament. Make a paper with 1,000,000 signatures to send you to court. For example.

Mod: So, do you want to continue something from where we left off?

Marios: Let's go to the next question.

Marketi: To feed her

Mod: Well, we have talked a little bit about the participation but also the political participation, which as we know is multilevel, to take many forms, the vote is in our system the biggest expression of participation, but also the participation in a political party or to go on a course, The information for some. It is a political participation. How can someone through this platform, as we saw it, in your opinion, express political participation?

Vasilis: Didn't we say that before?

Mod: Let's analyze it maybe a little more specifically.

Lakis: Political participation nowadays

Marketi: In fact, what we said, either from the point of view of what Lakis and Marios said, or from the point of view of what Vasilis said, well, in fact, we feel that everything contributes to the limitation of political participation. And therefore and in fact the way we do things and in relation to the platform in addition to the

fact that a platform also belongs to the possibilities that technology gives today. From what we have already said, we probably do not see that in itself, it contributes more than what happens in political participation.
Mod: It does not give anything more.
Marketi: It does not give anything more. We all sort of mess with facebook, twitter and so on and so forth. And maybe that. Not that ... And of course from the point of view that Vasilis says, the question arises whether a party really wants more participation.
Lakis: Here's the big question
Vasilis: Well, look, it's not just if a party wants to. A party is supposed to be based on citizen participation
Marketi: Yes some will tell us yes we want
Vasilis: Its organization starts from there. But now we have moved on to another social dimension. Where what is collective does not need to exist. The collective does not qualify. The individual, the private, the individual are preferred. Forms of say collectivity traditional as was the neighborhood have been eliminated. Such as small markets and trade fairs. Etc. They are gone from the middle. There are still some forms of collective life that are preserved but which have no other social or political or even economic dimension. This is typical. The collective does not need to exist. And therefore the form of participation can only have exactly what the platform says. Someone who writes 2-3 things. We do not need to know his name, we do not need to see his face. It's a number .. It's over. This thing.
Mod: Yes. But when he calls
Vasilis: Or of course. The language used by not just one party. Anyone. It refers you to older times. In fact. That's what makes you do it. Take, write. That's the point. 1, 2, 3, 5. You answered over there. Either say your name. Either you do not say it does the same thing. Either you send a photo and say I am, or you do not send the same thing. Whether you leave an address or not leave an address does the same thing. In this old form of organization that still exists, a world gathers there. Few people can gather. One sits opposite the other. They say 2-3 conversations. They can even reach out and sharpen the conversation. They may be cursed. There may be disagreements in the world. But it becomes a mess. Here all this thing which is now characterized as not being these serious things anymore, to happen..Given that there are no ideologies to confront. That is, this issue of identity .. About which Lakis spoke correctly. It is an issue again that this is also to be claimed. You claim an identity. You have an ID request and you claim an ID. Because now for politics, there are not many policies, there is one policy. Well, beyond that, what you have to do is see how you can better manage this one policy. Nothing else. Well, participation is de facto limited. And it was not limited to that. An entire fight was given. It took us decades to get today. There all those who were in favor of the view that the collective should always prevail and differences should be made through politics. The complete opposite prevailed. Differences are resolved through the economy. And therefore the one who manages to cope with the economy. he is good. The other, even if it does not exist, does not exist, it is not necessary. And we do not care.
Mod: Yes
Vasilis: Everyone is responsible as an individual. If something happens to you, it's your fault. It is not that the whole has a problem, something happened to him, something happened and the ball took you. You are solely responsible for everything that happens to you. But on the other hand, up there. You have no other right. Or it does not give you any privilege to come here to tell us what we will do, what we will not do. Or to change things [00:08:39] Well, it's a series of things that lead to the limitation, to the limitation of putting politics in second, third place. And to dominate, to dominate the economy. Let's say New Democracy in its statute, of '74. He says that all issues are solved through politics. Today, New Democracy says that all issues are solved through the economy. E nice. So the New Democracy will certainly do, will invite its followers or will invite the people to thicken its ranks and go to register in the organizations and on the platform. He has made a platform.
Marios: It is not only SYRIZA
Mod: It's a registry
Vasilis: Well, now she says it register. They are more traditional. Eeee, New Democracy has made a register. And he writes similar things. Open it and if it does not write similar things pierce my nose.
Mod: Yes
Marketi: We have to register. No way. We can not
Vasilis: Well, these are issues that exist regardless of whether there is a platform, there is no platform. That's why I told you before that you have to see some things before we get to the platform.
Mod: Yes
Vasilis: I do not see change but .. no .. participation and you see that this thing is constantly limited. You hear people say that people are no longer involved in politics. Or people no longer go out to the organizations, to go out to shout, to demonstrate or to. Why do it?
Marios: Why did they go and vote for PASOK? Now that 250 thousand people have gone?
Vasilis: Why did he go and vote?
Marios: We say. Is this a participation?
Vasilis: This is a good sample. But you see that he was surprised.
Mod: Yes
Vasilis: That is, the biggest issue for journalists and in the news bulletins, was the large number who went and

voted.

Mod: Yes

Vasilis: Of course it is a people who went and voted who ate a megaton-sized carp. Because these were not the things the party does. Recent years. It actually disintegrated.

Mod: Those who could not vote were not members. they were open doors from what I understood.

Vasilis: Yes, in the end the doors were not so open. And that was an even bigger surprise. That is, what had happened with the election of Giorgakis of Papandreou did not happen. But it was a world that took part in certain things. In the municipal elections mainly. And he had his pros and cons. But without having a new identity. Which one should he have? This world experienced something called PASOK. Whatever that means. He had not given up on that. Some new ones came and told him that yes this is it. Will follow.

Mod: So the things that make it difficult for a citizen to be active are not just technical, like not having an internet connection but they are bigger obstacles.

Vasilis: What prevents a citizen from participating is economic issues, social issues are the issue of identity and especially ideological identity.

Mod: Do you agree? Do you disagree?

Vasilis: Fine, that someone came out and started talking about Socialism and Social Democracy in good times, now .. So? This is unprecedented. Do you know since when the word socialism has been heard in Greece?

Marios: In '85, in '90 by Andreas.

Vasilis: It did not exist. This term was lost ..

Mod: Yes

Marios: And not only that, he said it and it was voted.

Vasilis: Yes. Well. Now what will he do from now on ..

Marios: Irrelevant

Vasilis: Do you see that this person addresses a world ... and tells him, what does he say to him first of all? That we will make a party from the ground up.

Mod: Yes

Vasilis: We will start. That is, this world invites him to participate, but he will go and participate in my opinion. Because it has a tradition. Because he has some common memories .. because he has a memory of a very great leader..because .. he has all this memory. Paratax memory. It was a new term, but it is successful. The memory of his party. SYRIZA, on the other hand, has no such memory. New Democracy has. Day 25 does not have. The KK has. Who else, as they say in Parliament,

Marios: Velopoulos?

Marios: Velopoulos.

Vasilis: Velopoulos does not have. This is how windmills are. From here and from there. Nice? It is therefore necessary for the participation to exist. He needs

a story

Mod: Can't this be cultivated?

Vasilis: From whom to cultivate? Wait now because here you put other issues.

Mod: Yes

Vasilis: From whom to cultivate?

Mod: Can you tell me where you think it can be grown?

Vasilis: Which, the party

\ Lakis: You do not cultivate guys

Mod: The participation

Vasilis: Participation is cultivated where there is a need. Because, which can be claimed. When the other person feels crawling down, he can do nothing. Is not. The loser could never do anything.

Lakis: Anyway an example should have been around 2006-7? There was the internet, there was, especially in Italy, the issues were quite advanced..Something they went to change a law that affected if I remember women well. E, and within 2 days, so with .. with the contact via the internet, they came down, outside the parties right? they were completely initiatives of ordinary people .. and within 2-3 days around 200,000 people came down and made a demonstration. Of course, I say this again, more than 10 years ago and in another place. And when we talk about a demonstration, do not imagine that they came down to break it. Festival. We have not seen here ... At least I have not seen, such as how to call it the mobility of Greek society.

Mod: Some classify the Indignant in this category.

Lakis: No, no more I want to tell you

Marios: But here we have put a legal barrier. If you go out and say I invite you to the beach to shout about Molos, they will throw you inside.

Mod: Do you mean by the law on demonstrations now?

Marios: And before. It is forbidden.

Marketi: Yes, they have done different things.

Vasilis: Yes nice they say ok it is forbidden.

Marios: That is, what Lakis says, that is, it was done

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Lakis: If 10 thousand people come down, let them come down to Athens and let the people be organized. not to go down and burn it.
Marios: Yes, of course
Lakis: I'm talking about organized.
Vasilis: Do you remember the pirate stations?
Mod: Yes
Marios: Oh, yes,
Vasilis: The Polytechnic, in fact, was built through pirate stations.
Mod: Yes
Vasilis: The Polytechnic was built in '73. You've heard about it now.
Mod: Well, yes
Vasilis: It was done mainly through pirate stations,
Marios: Who reproduced the show that
Vasilis: Yes, from there on, all the information was done. There are police officers up to that point. There are the guards. The tanks are coming down from Goudi. The traffic in Patission has become one ..What do they call it?
Lakis: One way
Vasilis: One way. Nice? Saying again. And this kind of news. Do not go to Mavromichali. Because, it is full of police officers or go through the Kallidromeio. And something like that. This was happening all night.
Mod: Yes
Vasilis: Well, it can be done over here. But there is already a mobilized world [00:19:08] There was. And now if it does, there needs to be a reaction first. The women got up and said oh aman what is going on here? Q. The mere use of a party does not mean that it can do it. Unless the party wants to do it. And several times such mechanisms are for this job as well. And maybe more for this job. But it depends on what the party wants to do. whereas for the parties now, the ones we discussed earlier exist as problems. Therefore;
Mod: So you do not think they really want an activation?
Vasilis: The answer is what answer will you give to how the parties work and what the parties want. This season, this season. Nice? not in the 19th century or in 1950. At this time. It is there.
Lakis: That's a question, it's a question.
Marios: He tells you, what? Do the members want to be activated? Have an active crowd or just want to play applause. Because from what it seems in our country, for the country we are talking about, the parties apart from the KKE. He also has organized members and does his job. The others do not want to download people. They are afraid. Maybe. I do not know why. I ask do you see now that is when you see in a demonstration in Athens and the majority is from the KKE. Which has 6%, 7%
Lakis: Yes
Marios: With the statistics. And half of the demonstration out of the 10 thousand people, the 8 thousand are KKE. And SYRIZA has about twenty. Which has 25% -30%. Something is wrong. Something that is not going well. It means he can not mobilize the world. Or he does not want to. He probably does not want to.
Mod: or members have a different format. In the old days, since we are talking about the history of the parties, there were other members. which are as they are now KKE parties.
Marios: Yes, I say this as an example. It is an important. So if you want to gather your world. And yes, if you really want to gather your people and if you really want to be involved and not just blah blah you take such risks. You collect and download such risks. To download the world and whatever happens. But if you have the syndrome of the government that you were a government there are now suspensions.
Mod: But there are also examples of parties, say, you mentioned Italy, the 5 Stars, the Podemos. Yes, they are parties, but they get their proposals through platforms from all members.
Vasilis: This is another form of organization. And now they are misprints of what in the 70's were called social movements. It is not..Exactly because they use such media and it is about..That is, the 5 Stars came out to get it, I do not know how many deputies they got out. And now it is I think.
Marios: Yes it is a government
Vasilis: The foreign minister comes from there. So what? That is, the impression was given of a renewal of political life and of the participation and politics of all these things. Which, however, did not go ahead. It was not essential. Exactly this thing. That gives an impression, gives an identity, which after a while proves that in fact it is not ..
Mod: So the general impression in relation to the platform
Vasilis: The platform is good, the policy is better.
Mod: Aren't these two connected?
Vasilis: No.
Mod: No.
Vasilis: They can connect if there is a policy. Not a policy. The politically correct or the .. supreme reason..the correct reason. Where we start and look in the firmament what is the right reason. And who will tell us. That he is right. Policy. Politics means I have an opinion that this bottle should not be like that, it should be wider here wider there narrower down here. The other one comes and says the production is not good. The parallel says

something else we need .. And they can justify it.
Mod: Yes
Vasilis: This is politics.
Mod: Yes
Vasilis: Not that they say I have 50 ICUs and I want 55. This is management. Is politics I have, will I have a National Health System or will I have a private sector threshing?
Mod: And it has to do with what, in general, how we want to see things.
Marketi: Yes, of course, let's say the economy.
Mod: Yes
Marketi: And how we want the world we live in to be.
Vasilis: So all this is connected. That is, it is not just a matter. We built a platform, we also wrote 10 announcements over there. We put so many more photos. Do you like it? You do not like it; And I say that I like it.
Mod: This policy cannot be made through this platform. In another form. Do not be in this form.
Vasilis: Politics if done will be done off-platform. And it will come later
Marios: This will be the tool.
Marketi: And there
Vasilis: With a platform. Politics will go elsewhere.
Mod: Where it will come out.
Marios: At the party
Vasilis: Inside the party, inside Parliament. In workers' struggles. And not necessarily the working class. Do not get stuck. They can be struggles for the environment.
Mod: Yes
Vasilis: Now with climate change. It may be how many potatoes we will produce in Naxos or if we will not produce at all. And to put this on facebook.
Mod: Yes
Vasilis: Stooo how do they say it
Mod: Platform
Vasilis: On the platform. But not that we will come through the platform to fix this. It can not be done.
[00:26:33]
Marios: The platform will be the tool. Policy implementation
Lakis: It may not be the meeting point [00:26:40] in some things.
Vasilis: Well
Mod: Yes
Lakis: Maybe
Marios: And yet there should be a block, not a block.
Vasilis: The filters
Marios: The brake on the economy.
Lakis: A
Marios: Politics does not save. Politics is politics. When you listen now and he says for example, uh, things go up, the accuracy we have, because they went up in oil prices. And what happens? Who commands what happens in the end? In governments? The policy is that half a euro will go to the end. You do not want me to give you your permission, I take the drills, I throw you out, I lower the army and I occupy the drills. And the refineries. Not to pay two and a half euros for gasoline because he says the price went up and someone says he played a game. What happened; Here you have the world below. So it's a matter of policy. The economy. they always asked at the end old, they asked in assemblies. And still partisan. One that we say about party members. After the discussion on ideological issues. They said: Now let the cashier tell us what we have in the cash register. And the treasurer of the organization said you know our fund has 100 euros, we need to implement what you said, that it was decided to put up posters, to do these
Mod: Yes yes yes
Marios: We need to make them 1000 euros. So here we are written 100 everyone will give from a penny to get the thousand. That was it. The economy did not make politics. And if the thousand did not come out, we would say what would happen. We will take 2 boxes of paints and a brush and write on the wall
Lakis: Vangelis, we love you.
Marios: Yes, and it's over. The politics. politics won. Now is..
Mod: The meeting point you mentioned, in what sense do you say it? Is the platform like this with the zoom you said? Before?
Lakis: No, yes because there is always all this complexity and the need to meet people who are in the same place. That is, in Greece, for example, right?
Mod: Yes
Lakis: You see there are common issues. One island to meet another. In other words, you can say through a platform that yes we, the people of Naxos, who are more or less 20 thousand people, have more or less these

organizations in this economy, we can maybe do something with the Kottes. That we are more or less in the same phase. And I do not know what. And that we are in the same region.

Mod: Yes

Marketi: It would be nice yes

Lakis: Or what is Thassos doing, let's say? What is the difference between Thassos and us? Or Leros or Lemnos. or I do not know what different phases are going through now with the refugee and the stories. You see, we used to pick up the phones, take the boats and go. Nice? And there was this relationship with some out there, with anyone. Here these tools could come to be a point of meeting. [00:29:48] And now not only in Greece. You see that the themes of the Mediterranean are common to the whole of the Northern Mediterranean or the Eastern Mediterranean. These, instead of me taking a boat and running to Sicily, I connect with Sicily within 5 minutes. If I find

Mod: Yes

Lakis: my tips over there and we see but what do you do from there? How do you see them? What happens; It's exactly the same thing..you saw it in the information and it tells you, Astrazeneca, they will not do it, those under 60 will do it. But it tells you in Germany or in France, or in Germany they said the opposite from. .you learn these bam bam. Why should we do it here and not have all this opposition, but in the end they really work for us? What's up;.

Mod: Yes

Lakis: You also gave food for, say, the no vax movement. So it could become a point of reference. A meeting point. But as we said before. Let there be this will. To have this possibility of communication at the local level as well. To know that I have 10 friends all over the world. I meet them. The relationship is personal. If these 10 friends can do 5 things. To do. It remains a specific place.

Vasilis: Exactly, it has to exist, for this to happen to become a place

Marios: Tool

Vasilis: meeting.

Mod: Yes

Vasilis: There must be the same will in every place. Example. Do you know Kostas Argis?

Mod: I do not think so

Vasilis: You do not know the former Mayor of Paros?

Marketi: But is my child a child who knows?

Vasilis: After all, Mr. Argis was sick one day. And it was urgently needed

Mod: Transfer

Vasilis: No,

Marketi: Hospitalization

Vasilis: Hospitalization. So he took the ship since he is coming from here

Marketi: we already had covid and he was afraid to go to Athens

Vasilis: As they say, more than twenty came, they looked at him. He was excited .. He is now returning to Paros

Marketi: She was thrilled to see it work

Mod: With the hospital

Vasilis: They do not have it in Paros yet, it is a kindergarten.

Marios: Yes well there

Marketi: It's what works. And in any case, did this person know or knows that the differentiation took place during the years of SYRIZA etc

Mod: Yes, yes

Vasilis: Watch out now, it is also SYRIZA.

Marketi: Argis is also SYRIZA.

Vasilis: He is also a completely practical man. When the health centers first started to be built and they had to say that we would be connected somewhere, I do not know what. He was mayor then. So he did not say then..You look to see with Naxos we are opposite, we are one step and but as a practical person who was and is .. he says where is the organized hospital nearby? In Syros. In Ermoupolis. And we have to go

Marketi: To connect with Ermoupolis

Vasilis: And that's what we did

Marketi: Then

Mod: Yes

Vasilis: now what does he say? He also wrote it on facebook

Marketi: Yes, download a proposal

Vasilis: That we have to look at health issues, how

Marketi: or for other issues the 2 islands in general to cooperate

Vasilis: exactly

Marketi: where everyone is there to become the center

Vasilis: Εεεε

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Marketi: Naxos already has that

Vasilis: There must be

Marketi: To stimulate the rest

Vasilis: in every place and the corresponding will. So; It was a time, say, when the wine from Santorini was absorbed by the whole of Hydra. And they had a clause. That first you will bring it here in Hydra and then you will go to other markets. Naxos, which had more wine and the best, had not managed, as it has not yet managed, to make a specific market. And so the wine faltered. And viticulture.

Mod: Yes

Vasilis: Well, first of all, there must be those who will formulate a policy that will be accepted. Otherwise no work is done. Nowadays we tend to forget that. And they have forgotten a lot. They have forgotten it. If it does not exist, nothing is done. So; It begins and there is what we call virtual reality. In other words, someone appears after a machine and says that they sent me two and a half million telegrams. I have 500,000 the other will tell you. I do not know who, the same. So what? A. what does he tell me?

Mod: Yes

Vasilis: So it is good and especially the local communities. Which do not even have wide horizons. And they also have needs from birth to take care to do certain things. That is, if the other person says, I will drill, and the one next to him comes and says I will also drill. And where does all this happen? They are made next to you. And you sit and whistle, it's not possible, there is a problem. Very big problem.

Mod: What would be it that would pull you more involved in such a platform.

Vasilis: Should we get involved?

Mod: Yes

Vasilis: Ah, on a platform

Mod: Yes on such a platform

Vasilis: I'm not going anywhere. Span. Nor should they pay me

(Laughs)

Mod: Yes, if it was any different.

Vasilis: Platform and different is not possible.

Mod: To give you the opportunity to decide on something.

Vasilis: Ask where he is compromising. I do not.

Lakis: It's not enough .. Apart from deciding, it's what your needs are, how you proceed with them and based on what needs you decide [00:37:11]. If the decision comes from somewhere else on a general issue, OK.

Mod: Yes

Lakis: Say okay, we are in favor of saving this suffering planet. Let's see what will happen in general. These are big issues. Nice? That you can not start from the local situation. The point, however, is that because it is politics, and not just politicians, I see that our societies have embarked on a whole new trajectory. A new situation we are looking for. When I say we are looking, we are looking. That is, what I said before and in the workplace itself we have difficulty communicating, imagine what is happening in society.

Marketi: Yes, well

Lakis: I mean one word has another weight for me another for you [00:38:13] And well be close. For someone else it has no weight at all. He tells you, .. we shook hands. Beyond that, it is not easy to create. [00:38:25] That is, beyond the general problems, which concern the whole planet and where you can say yes or no, here we have to do and I insist on it, that is, every place could have made the his own identity avoiding localism, as it used to be That is, inside the island itself here, you could see that one village did not speak to the other. I'm not kidding. Or I know because the mountaineers called you, they are mountainous. The mountaineers told you, the following are villagers, let's say

Marketi: The Livadians

Lakis: Naxos did not talk to Paros.

Mod: Yes, they still do not speak.

(Laughs)

Lakis: I want to tell you

Marketi: Yes, some people do not speak.

Lakis: I want to give this example that Vasilis just said with the specific former mayor. When they became the first, what was Kapodistrias? Where did the Municipalities unite?

Vasilis: Yes

Marios: Yes

Lakis: I then because I lived outside and I had seen how the situation is and I say guys over here to build a common municipality of Paros-Naxos we will sweep everything in the Cyclades.

Mod: Yes

Lakis: Well, it was not possible to do that. Nobody wanted it.

Marios: I think it used to exist. There was a province of Paronaxia.

Lakis: Another province, yes

Marios: Watch out. They were not Municipalities then. They were communities.

Lakis: Agree

Marios: And it was the province that ruled 2 islands

Lakis: Yes my dear

Marios: We have to go there again now

Lakis: the province was then the long arm of the state then. While now I am referring

Mod: Yes yes

Marketi: Yes

Lakis: in a self-managed haste my haste. Well, the society of Paros and Naxos was not mature enough to make such collaborations.

Marketi: No.

Lakis: Imagine here, inside the island itself there was the Municipality of Naxos and the Municipality of Drymalia. The mayors were from the same local organization of PASOK, who had come out in the upper municipality and in the lower one and did not talk to each other.

(Laugh)

Lakis: And it was not that they did not talk, the system itself provided special funds for synergies of different, neighboring municipalities and they never got them

Marios: Yes we are talking about millions

Marketi: Yes it is terrible

Marios: And not only that Lakis. Another example. At the trade union level. Teachers are supposed to have a different level. How localism affected and dissolved these things. Here the teachers ELME that is, have always been two ELME, Northern and Southern Cyclades. With the right distribution. That is, it was the North based in Syra and had Syros, Tinos, Mykonos Andros and the rest. And Naxos had its headquarters, in the Southern Cyclades, Naxos Paros and the lower part, not to mention the islands one by one. When the terrible localism that Lakis said started, they ate opposite, I was serving here then, and they did ELME Paros. Elme Thyra, ELME Andros. No, I don't think Andros did.

Marketi: As if they would win something

Marios: So here they were separated from us, they were eaten. Here to come from Paros and say here is Paros. Find which Paros, you have two schools.

Marketi: Yes

Marios: We have two more. And two more in Santorini. That's all. So they went to the OLME assemblies and made fun of them. Why now; Local. What's the difference; We all have common demands. The divisions were mainly about the movement and not about the issues. To be able to easily go from Syros which was easier to go to Paros and from here they moved more easily, due to transport. If there was another transport structure

Marketi: There would be no problem.

Marios: Why? Localism caught us. For common issues. no issues that..I do not know. That's what I wanted to tell you.

Marketi: Yes

Marios: that of course all this could help. Of these. [00:42:59]

Lakis: You see this issue of identity,

Marios: it's big

Lakis: in the last few years, the people of Agersani have heard that it is a tourist force and they are looking to see how they will oppose the factors of the country and how they will get more, more feta from tourism. Which is something that happens anyway

Marketi: Because they have the west coast, tourism in this sense.

Lakis: Now they got the news. And there are things that they do not manage themselves. That is, if TUI decides that I will send 10 ships to Prokopis and not to the country .. It will be decided by TUI, neither Chora nor Prokopis.

Mod: Yes

Lakis: But these are the simple things you say, we want a port. They do not sit down to put their ass down to see but ... how will we get this port? That is what he said before, now beyond the identities and the new crisis we live in. Because beyond the economy, it is indeed a social crisis that we are going through. Because no matter what you do, in the end the other person comes back and tells you, I have half a million in the bank. How much do you have? That's where the conversation stops, what can you tell him now? That; Whereas in the past there was this how to say it now? This phase was conquered, that I am accumulating some knowledge. To help me in my daily life. In the quality of my life. This thing is lost.

Marketi: Yes. We all feel it more and more.

Lakis: This knowledge we had acquired

Marketi: What did it do for us?

Lakis: Useless. When I say useless, useless.

Marketi: In the present circumstances.

Lakis: Nothing.

Marios: Now it's financial.

Lakis: No-thi-ng. And he tells you I have half a million. Then in times of crisis, a customer went and got his money from the bank. After the accounts were opened. And do you know what his question was? I went and got them, that's how he told us. And he had not thought where to put them, nor how many were he told us, nor in what currency he took them and he says it was a pack. Damn how much did you get? Only the move he made, he told you ... What is happening here? Where did you go during the night, should I shoot you?

Marios: A hole was dug in the field ...

Lakis: Yes, I do not know what this man does and how he lives. But that was his dynamic.

Mod: Yes

Marios: This is reflected, what Lakis says, here and in every place, if you look at the composition of each Municipal Council. That really

Marketi: Do you remember?

Marios: Let's say in our Municipal Council there is not a single person who is not involved in finances. A man who yes, one. Teacher, Anything. They are all hoteliers, taxi drivers, bus drivers and a couple of accountants. All about finances. No one. While a municipal council was much older, it did not exist .. That is, they asked no businessman to enter. Christodoulos was then asked to go for what reason? To give a few francs to the Municipality, when the Municipality was poor to support some of the actions. Now it is absolutely..and for that we see the stuff that prevails. Not only here. Generally. Everywhere. Throughout the territory. Nothing. Platforms will drive as tools only. Not like God, right? Tools. Tools can work. And to start informing the world about it. On the radios. Discussions. And start communicating. And some to take initiatives to set up one thing and be of Paronaxia. Of the Cyclades. as Manolis the Greek says in a speech I had. To acquire a Cycladic mentality. no, I am from Naxos and I say that I am also from Apeiranthos. I am not from Naxos, I am from Apeiranthos. I do not want this mentality. I want us to acquire a Cycladic mentality at some point to see at some point that the problems are the same.

Mod: Yes

Lakis: Peculiarities are peculiarities. And in one more neighborhood, one house has two floors, the other is ground floor.

Marketi: Yes, well

Lakis: And there used to be plots.

Marios: Now this is it .. The modern age will help, but they will act as tools in a party yes. To organize, a tool or one of the local tools, local government, can work. In this logic. If wants. But unfortunately he does not want to

Mod: Would there be something different that would make you more involved?

Marketi: no .. no..no. Eeee looked why. no why. Among other things, this is the season. That is, I on a personal level for personal reasons but the general context has contributed a lot. What Lakis said before that you feel that what you knew or what you started for is of no use to you .. Well, I have felt it 1000%.

Mod: Yes

In recent years.E, and this, e is a feeling of weakness. So from the moment you ... just thought, maybe it was wrong. that you thought, you completely learned 5 things or you have to learn these 5 things ... to do something. These have a value in helping others. And all these things. And then we ate all these slaps of the memoranda etc eee you really arrive thinking about all these things, I feel a terrible weakness.

Mod: Yes

Marketi: That is, when I say a terrible weakness, that in the end what is its value, well I do not hold back many times and I say different things. There is no question. From there on, let's say I get involved in an organized way, what is its value? Or what possibilities do I have? Eeee to all those who really have power? And to go out and say..It is a reversal of what we lived and what we thought.

Mod: An open platform, say, could not give back that sense of empowerment?

Marketi: No, because what we lack is not - without saying that it should not exist - exist. But what we lack is not such a step. That is, if one wants and can. If he can inside, let's say. I know the media already exist, electronically. Well, I know facebook, twitter, so-and-so, so-and-so..Or start writing an article somewhere in a publication on your own

Mod: Yes yes

Marketi: If you feel that you can and want to, that you do not see it as utopian, so to speak .. You have the ways to do it. It is not that the medium is missing. It is the mood and the power and all that.

Mod: It is the will you mentioned

Marketi: The will yes, A sometimes things mature. Maybe tomorrow, even though the 4 of us are already old, let's say, maybe tomorrow something else will make us come forward again. Even the example of the cousin from touching his good time. He, the Argis we say, the one who is always mixed up there in the first step etc where ... and who had some other views. Paros and only Paros.

Marios: Yes he was a leader.

Marketi: Yes, leader. And you understand it. Besides, he was the mayor of Paros, he will not ..

Marios: Yes

Marketi: Well, there came a time completely different at another age, then he was very young etc. But it came a completely different time through a personal, very personal problem and where he was very sick. That is, he was

in a miserable state and yet one of the things that kept him mentally, because he sits and writes. It is that while he was a thousand sick, he suddenly started downloading ideas for cooperation between, say, Paros and Naxos.
Mod: Aha.
Marketi: Good or bad let's say, no .. again it is not that he has found ... tell me joy in the thing now that he would find immediately .. Do not imagine that ... there were some people from Paros who wrote that yes we need to see some things again
Marios: But they are already being done in practice
Marketi: Yes, they are done in practice but, not that they were spent .. I mean what do you say now and you..But I want to say ok .. and something we say at the moment does not mean the end.
Marios: An idea that came up
Marketi: There comes a time when some conditions mature and one sees things differently. But after all, in our previous phases, at other ages, etc., we were somewhat different again. And in terms of this participation.
Mod: Yes
Marketi: But now that's it. What we say, age, is not the number itself. These are the experiences that the years may have brought you. This thing
Marios: And the changes that are being made.
Marketi: And changes. Because these are shocking changes, let's say these things.
Marios: And those who are left behind, carriers, are lost. Now what came to my mind? The day before yesterday, Lazaros sent me that we have elections in ONAS.
Marketi: Ah, is there still?
Marios: That is what I would say. What Sophia said.
(laughs)
Marios: In OnAS we all know very well, when there were elections
Marketi: It was a waste
Marios: The whole Naxian Society of Naxos and Athens was shocked. On the ballot you saw 50-60 people to get 15-20. Where is the big council. And there were Homeric battles. Between parties, villages. Loss. In recent years they have been struggling to close the ballot.
Marketi: Well yes.
Mod: Yes
Marios: And the election is, he gives you a paper and says there are 23 candidates for 23 seats
Marketi: Yes
Marios: And you just vote
Mod: Who for which position?
Marios: No, the one who gets a lot of crosses is a good candidate to become President etc. But he is not
Mod: Everyone will come out
Marios: While in the past the fight was who will go to the council AND then there was the battle of the president etc So? Now a body that represents all the Naxians of Athens.
Marketi: Yes yes
Marios: That's a few thousand.
Marketi: Of course. How many are there than here
Marios: We are not talking now about 150 people who are in the village of Galini. Thousands. And now they are fighting to make elections. And they fight because they have stayed in the old. And other reasons. This as an example. Kostaki.
Vasilis: Ah, yes you look to see that with age. Some who were born in 1990
Lakis: km
Vasilis: in '95, what we hear us say may be unreal
Lakis: Marketi called me paleontologist.
Vasilis: This motorcycle over here is the present and the future. No..that is, these, the participation ..the collective the ones, the others .. the politics ..
Marketi: Yes, nevertheless Anna wants to do her study on this. That is the issue. We did not go out alone to say
Vasilis: I mean
Marketi: what is going through our heads
Vasilis: no my child I want to say that if you ask 4 others who have
Marketi: Well another age
Vasilis: It's how much it is From 90 until now, how much is it?
Marios: 30 years old
Marketi: I am 30 years old ..
Mod: That's why we're here,
Vasilis: Of course I will tell him you are my child a product of crisis. But..
Mod: That's why we're here to listen
Because he is looking
Mod: A range of views. And on this do you think there is a group of people or some people who are excluded

through such a platform?

Vasilis: What do you mean excluded

Mod: By the way it is structured by

Vasilis: What if you can not handle this thing and you do not know and can not learn ..

Marios: Illiterate man uncut wood. If you are just playing solitaire to play.

Marketi: Yes, okay

Marios: You have to have the appeal, the will, not the appeal because there is no person who can not know everything. all people learn everything. Those who say I can not say I do not want. For example, the grandmother is 90 years old and reads facebook, writes, has an i-bank

Marketi: Which grandmother

Marios: Mrs. Sophia. But some at this age say things are going to hell

Marketi: Well, yes.

Mod: If I can go back to this exiled cousin from Paros, what difference does it make to write what he writes that I guess he writes on facebook and you have read

Marketi: I do not know how to ask Vasilis. It will definitely be on the platform

Lakis: Can participate

Marios: Because he is also a secretary

Marketi: Because he is also a member and is an active member of SYRIZA. On the one hand and deals. Oh, and he deals a lot through the zoom on the internet of the prefectural, the local SYRIZA. In teleconferences with other Parian people and so on. That is, he is a man of ...

Marios: He should be once again secretary and I have the impression of SYRIZA.

Marketi: In Paros. Yes I do not know, why not? But he participates in teleconferences, endless etc and as well as with his health history which fortunately went well he has stayed so as not to get stuck covid. and stories and these. He stays very closed in the house. More than ever. And he lives outside Parikia. Well, he is constantly in these things and communicates with the world. He is awesome.

Mod: If he was not a member of SYRIZA, what is the difference between writing these things on facebook for example and writing it

Marketi: on the platform. That's all we have to ask

Marios: We do not know that.

Marketi: We do not know what we are doing.

Lakis: It's the approach guys anyway. Otherwise you will write a text on facebook otherwise in such a party

Marketi: Yes he can write..We do not know

Vasilis: The more repercussions it has on facebook, the more repercussions it will have on the platform.

Marketi: Vasilis says now.

Vasilis: Look and see

Marketi: He's just a man who insists

Vasilis: For organizations and especially party organizations you do not need to want something to be active and start thinking. For humans it can happen and nothing can happen. But parties need to think about something first. So; And to shape on this possibility what can happen. Ή how many can happen to have answers to give. So; That is, here we are talking about the Cyclades. You do not need to have cereal tomorrow morning something to happen and not come from spaghetti rice and I do not know what else

Marios: Medications

Vasilis: So? You must have secured this in some way. That is, there are areas in which all the islands must cooperate.

Mod: Yes

Vasilis: Health is one of them. Not every island can have a hospital and a hospital is created and created with the conditions that the hospitals were created here .. Isn't it strange that Paros does not have a hospital? Why is it weird? No, Naxos says it should have .. Why? Because it has a population of 20 thousand. Yes, but Paros has a population of 500,000, 6 months, but they do not vote. Yes, but this thing does not happen..And well, at some point, Ermoupolis for historical reasons acquired a hospital. Beyond that, what will happen and well? They are not made that way. An energy must be found. We will have electricity, we will not have how much energy we put here, how much we put there, how much we want I do not know who etc there should be a cooperation between the islands.

Marios: Yes. And this year you saw what happened. They made us the connection with Lavrio. And the trend fell. And they did not work and they were forced while they had said the factory in Naoussa will not work, it is only standby in case of black out. They put it in front and it works normally.

Vasilis: Well they have to look first before something happens to have an answer and let them put it on a platform. But to have. They do not have here. And therefore the platform, no matter how much they build, does not solve the problem.

Mod: Here they are trying to get the answer from the world.

Vasilis: Why?

Mod: Maybe.

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Vasilis: We did not eat them together

Marios: No. And in addition to what you say Anna, they bring the world into conflict with each other. In civil war. Because when the parties do not take a position on serious issues ... as let's say energy. Here when the country was going through various issues. And because they do not dare to take a stand because they are afraid of the balls that they will lose, they put the issues that way and a rivalry is created between the people. Previously, we talked about the rivalry between Naxos, Paros, Syros, Mykonos, etc. How do they control it? Who brought this rivalry? Who brought it. The parties. Let them bite and we are fine.

Mod: Yes

Marios: The Member of Parliament who was in Paros went and said in Naxos that they have this and that, they went to Naxos and said that 10 steamers go to Paros while 2 steamers come to Naxos. Paros always has more because of tourism. And they say we also want 10 steamers. Why do we want it too? Because they also go to Paros. Let them come to us too. Why do they only go to Paros? However, the MP did not dare to say that the 10 steamers is a central decision because Paros has tourism, while you do not have it, so you do not need 10 steamers. He will not leave from there. They will slap him on the wood. And vice versa. Do you understand what is happening? The parties must be ahead of what Vasilis says. And take the risk forward. And make their suggestions. And whether they like it or not. This is the essence. But be serious. No .. now so does Mitsotakis. They are all disliked because it plays the role it plays, as a party, which is sold out in the interests.

Mod: So with a chat is there something you like, did you like what we saw on the platform?

Lakis: On the platform especially e? The colours.

Marketi: Yes..well in reality now that we did not .. we already knew her and so on. We can not say. Ok design and these are nice, nice colors. We can not say since we did not know.

Marios: It seems to be fast

Mod: Yes

Marketi: Yes

Marios: that is, functional.

Marketi: Yes

Mod: So to summarize a little the issue is not to have the tool but first to have the will either from the world

Marios: politics

Mod: either from the party to get things done

Marios: Yes, design, will, design.

Marios: It's a matter of policy. For the world it is politics

Mod: Yes

Marios: It is not only politicians who do politics.

Mod: Do you want to add something to summarize?

Marketi: no

Mod: Something we did not say, something you want to add.

Marios: None.

Lakis: It's not baby..I think finally, I say it again, it is also a tool in quotes to legitimize some things. Give the party a chance to say yes. we have this and we learned it from there. Beyond that, both the parties themselves and especially the parties of the Left have been in a very deep crisis since the 1980s. But okay some people don't even want to recognize her.

Mod: The legitimacy they seek?

Lakis: That over there depends on what he does.

Marios: What will he present.

Lakis: It's not. As the other one takes you and tells you, I suggest you that share to make francs. You can take it out or you can not take it out. it's not a matter of good or bad. The point is that a party now has to handle these tools as well. Now how he will handle them, what they will lead him to, what they will improve, we will see. But I see that it does not..That is, when there is this crisis in general. Politics and society ... and instead of saying something, guys, we have to do something damn from the beginning. That is, the structure of the parties .. How every 3 and five tells you aaa new form of company .. There is no need to have a public limited company, do an IKE. It's a tool you can use differently than a large company. This is how the parties should deal with their crisis. And to finally see how we lost that contact. Or what else do we need with the world? Do our models go into some other situations?

Mod: Can such technology not be included in this restructuring?

Lakis: Change takes place in society. And society right now is ... it's kind of. Its kind of. That is, when you have an old machine .. That is, I was chatting with some friends in Italy .. Where it was in Oliveti .. They had built an IT department from a very early age and designed screens to be interactive. This sector of Oliveti was part of the company that made from typewriters until I do not know what..It was a peak. And they also had 2-3 heads that had escaped completely. And he tells you you have to drop 5 francs to complete this research to see how this blessed screen will come out because here it is who will be the first to come on the market with the final result. This sector was managed by the financial managers of the wider company who had nothing to do with the new technology and could not understand its value or the financial dynamics it had ... and instead of throwing money

at them, they went at the old pace . Eventually all the researchers snorted and left. And he tells you, look, we could have done things in Italy, but the structure that supported us was outdated. He could not understand the value of these things and we did not.

Marios: Yes. And samsung went and did the job.

Lakis: Yes, and they went left and right because even then they were children who had studied physics, mathematics, history ... the structure that supported them could not support them. A similar thing is happening right now. We have outdated structures to deal with a situation that runs at the speed of light now. And you have every old Stalinist of the 80's, talking to you about purity. What purity did you find on the map? We do not know what dawns on us. We ended that situation there. From now on how? Can we decide, for example, that the environment is number 1? Number 2? Number 3? Number something? And this environment how? And which environment? The natural the human? The man-made? Wich one; He tells you ..

Marios: Rafal.

Mod: Yes

Marios: Now he tells you Rafale and frigates.

Lakis: Yes, he says that Lenin did not write anything about them. You idiot, how can a man write to you? What job does this sufferer have, say? And he says we are a Leninist type party. We lost the situation. If with a tool of 1900 you are going to face 2020..And with all that we have gone through ..

Marios: You do nothing

Lakis: How to go? not that you throw it all into the sea right?

Marios: no. But you have to bring them to where they are now. In the reality we live in now. How are things.

Lakis: It is not ... That is, you did not experience the rise and fall of PASOK, you did not know it .. You did not experience it.

Marketi: They are small

Lakis: Yes no but I want to say these simple things..The right to abortion, the 80's .. or the fact that it abolished the dowry agreements.

Marketi: Yes yes

Marios: or the change of surname in women. So PASOK did not just abolish for the new couples. But also our big ones. They could go and claim and many claimed and got their name back. Their last name. Revolutionary ..

Lakis: Yes

Marios: Act

Lakis: That is, this simple thing..The 80's were revolutionary for Greece.

Vasilis: And it was not simple..because it may seem simple today ..

Marios: Very difficult

Lakis: I mean it was something that existed in the rest of Europe. Because we are now members of the European Union

Marios: But here ... do you understand the conflict was social? That is, if Alexandra comes home and tells me, from now on I will delete the Cretan name and I will be Katsoni. We would be slaughtered. There were couples who separated..They played punches at home .. Because of the structure .. the relatives find out. What will your name leave? Απαπαπαπα.

Marketi: Yes, of course

Lakis: As in the identities somewhere in the Netherlands I think.

Marketi: What

Lakis: They no longer write gender on IDs ..

Marketi: A

Lakis: That says Male / Female

Marketi: Yes yes ..

Lakis: He says that name, finally

Marketi: Yes yes.

Lakis: Yes I mean some things are still taboo.

Marketi: Yes yes

Lakis: Half of Europe is married to gay couples and we here are still thinking about it

Marios: Yes..A lot is done here

Lakis: He is here..On the one hand he did things that were really scary for the Greek reality and within 10 years ..

Marios: They fell into the ditch.

Lakis: They also ate from the damn ass.

Mod: Yes. Nice

Lakis: These are things you did not really experience and you say what is happening here. We saw and suffered to come to power to do 5 things and suddenly ...

Marios: The obvious. Now all this is taken for granted

Lakis: And it's right, and similar things and in Europe do not panic

Vasilis: You know that the first girl who put down ... The shoe and it was

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Marketi: What
Mod: The razor blade
Vasilis: That, the heterosexual. He was chasing her by the despot
(Laughs)
Vasilis: Up to all the teachers
Marios: Where here?
Vasilis: Here yes. Yes, here they asked for an abortion.
Marios: Because he wore an open shoe
Vasilis: Yes, of course.
Marios: And the abolition of the apron in schools.
Marios: These were ... the changes that shocked Greece. Social issues. And the rest of the boars
Vasilis: And the fact that a national health system is starting. So;
Marios: Great case
Lakis: Of course
Vasilis: And that was a very good development. No matter how it went or what could still have happened
Marios: Daxie could definitely get better.
Vasilis: What to do.
Mod: Okay, things do not end
Vasilis: no they do not end
Marios: Something stops something starts
Mod: Yes
Marios: The structures ..
Mod: Comments? Add to remove something?
Vasilis: On what thing?
Mod: In what we said
Lakis: Courage and find nothing younger to see what they will tell you
Mod: (Laughter)
Lakis: Yes, I'm not kidding. We are a category that has experienced things that not even the thirties ... not even the forties know. Younger people have a different approach and a different kind of concern. And we because we have lived things, we have spent our childhood or as students right and left we had some goals all that has changed completely. They do not count. It's a new start in a way. I tell you I see my niece who has lived here and grown up here. has done architecture. He does not know, not the island. He does not know the country.
Mod: Yes
Lakis: The country. You call her in Agia Theodosia. Does he tell you where St. Theodosia is? There's the road. A close to Vodafone, let's say either in that bar or in that ..
Marios: The kids have other benchmarks now.
Lakis: I do not object
Marios: Yes yes it is. Here the Municipality moved the city center to the Cemetery Square. That the center of the city, the square was Mandilari square. This is the square. The central government of the place transferred the square.
Mod: A tool that would only concern Naxos? What does it tell you?
Marketi: A platform?
Vasilis: Shall we build a platform?
Mod: Yes
Vasilis: I'm in.
(Laughs)
Mod: Oh, now in?
Marketi: Of course
Lakis: I consider it an exaggeration.
Vasilis: Didn't you say that we would fix it? If we make it inside. If SYRIZA fixes it, I will not do better, I do not know what to do or New Democracy
Lakis: And the Municipality itself is not
Mod: The Municipality?
Vasilis: The municipality has made it.
Marios: It has a page
Vasilis: So what?
Mod: no page. Something to enter ..
Marketi: Platform
Vasilis: I do not see it right for the Municipality to make it for me, nor is it right for me to be honest.
Mod: Not to belong to the Municipality but to enter everyone from Naxos.
Vasilis: And that is unnecessary. Not worth
Lakis: It's not okay baby, our society here is still small. That is, to call the Municipality or to reach him on his

way, you set it up and find him.

(Laugh)

Lakis: Do you really know his itineraries in the morning he will go there in the evening to the Municipality. You sit down and you will find him. Now you will not talk to him, he will not listen to you because he runs in the car to pick up the tourists and then go to the Municipality, right? But you will find him

Marios: The page of the Municipality and of every Municipality in Greece have been made in a uniform way at some point and there is a way to enter to pay a fee

Lakis: To make your complaints.

Marios: But discussion you can do nothing [01:34:40] But you can ..they had taken out, for the first time they had taken out, the study for the port and they had also taken out the study, Bellou's proposal for.

Marketi: Yes, they did

Mod: Did he go to a consultation?

Lakis: Yes

Marios: As a consultation

Marketi: Yes, yes, something like that

Marios: As a consultation

Lakis: You could take the files and see them at home

Marios: Yes, and say your opinion. Like .. It may have been based on the coronation now that it fell

Lakis: Yes yes

Marios: And you were talking about what the molding had, your knowledge over there. Some views were written. Now if they took her into account..That is, you wrote. that is, the page of the Municipality of Naxos has the possibility and I believe that every Municipality in Greece to operate in this way. Maybe, some Municipalities that are more innovative .. To have them more open. And they have, say, the open municipal councils..years now. no..

Lakis: Yes that is

Mod: The meetings

Marios: They also had some municipalities that had a sense of self-government. in how they will work they worked.

Mod: Yes.

Marios: They work. But not all

Mod: We return to the question of Will

Lakis: Yes, the formation of a society that will either claim it or move it forward or support it. It will really make him walk ..

Marios: And informing the world. To inform the world [01:36:15]

Lakis: Otherwise the municipality will ask you 10 questions to say one yes one no .. Write 2 things.

Marios: Let's say there are Municipalities I had seen in Trikala I think. For years now. That the meetings of the Municipal Council were attended by the residents ... via the internet. They had stated their name. They were written there. And before the vote by the members of the Board, the Chairman of the Board requested. What do the residents say about this issue? We say the road will become a one-way street..Do you agree ?? They were trampling. Their vote did not count. But it was indicative. And it greatly influenced the votes of the Municipal Council. When the 100 said not to become a one-way street, it would be difficult ... to do it. This was groundbreaking. I do not know if it is possible yet. I had heard it and it was impressive. As a kind of direct democracy in .. But I do not know if it continues.

Mod: Yes

Marios: In other words .. They can be local, in local communities but it must be what Lakis said. And the society wants it and at the same time to have the pioneering leadership to ... and to pass it on to the world.

Marketi: Of course

Marios: Because you can fix it. That is, the page of the Municipality of Naxos, I believe, a small percentage of Naxians have opened it once

Lakis: You have nothing to do. To see and what to see?

Marios: To suggest. Do this and fix that. It has some elements.

Lakis: no no it has

Marios: It has a page, say, the ability to make a request. It says demands of citizens

Marketi: Yes yes yes

Marios: I put on the bulbs. They immediately come and fix them.

Marketi: And that

Marios: I mean, I did that. The lamp is broken there and it has a way of showing which way it is. Electronics. The map opens for you.

Mod: With sign

Marios: And the people..I found an answer. So I saw

Lakis: In these minutes OK.

Marios: I want to tell you..But most people do not know

Mod: Yes

Marios: To deal, to search or have not been informed. If they come in and are informed and see what is happening inside the website, something can be done. Let's say it has electronic payment. You can pay online. And it was modernized. You used to have to pay and go after the paper. It is now normally an electronic payment. You pay normally. You write to the Municipality, on the page of the Municipality, a code known .. And nothing else that. And from there on you do whatever you want. You submit questions, requests..But it also depends on who made it because there really is no one .. And there will be a possibility

Lakis: Improvements can be made but again society and democracy are .. they have their complexities it is not easy. You do not set up something and it works on its own. It brings results

Marios: Because there are also petty interests.

Lakis: But the situation is alive.

Marios: Let's say now they will change the square. These are other disadvantages locally. People are not informed about this. Suddenly we will see the bulldozers working. And..

Lakis: Marios noticed here all the ports are arbitrary. These are things we experience every day. They do not want to face them

Marios: Of course not

Mod: Nice. To close our discussion. Thank you very much.

Marketi: Please.

Lakis: Do you have a deadline?

Mod: Yes yes

Marketi: Good luck.

Marios: Send us the copy, let us rate it.