Chapter 2
Refugees or Migrants: Fascistisation and Punishment

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ABSTRACT

As refugees / immigrants are forced to cross the border, the member states of European Union are trying to manage mobile populations or the new labor force in various ways. Under the over-accumulation crisis, what kind of policies are drawn; or are denizens be punished as they question the stability of borders, state sovereign and supranational policies? When social contradictions are intense, in bourgeois democracy human rights are shrunk and the process of fascistisation is activated. Ultimately, maybe it is noticeable to understand that refugees /migrants become mutatis mutandis an allegorical figure of Muselmanner.

INTRODUCTION

Jamel is a tiny German village, where a street sign ab initio declares in gothic script that this community is “free, social, and national”. In this village with little welcome for strangers the residents are members or voters of the far-right NPD political party (National Democratic Party of Germany), which was founded as the only significant patriotic force, as successor to the German Reich Party (Paterson, 2010). A signpost proclaims the direction of Adolf Hitler’s birthplace, children give Hitler’s salutes in the street, guests sing “Hitler is my Fuehrer”, photos of German Jewish or woods are used as targets for shooting practice and anti-Nazi couple live under police protection after burning down their barn (Popp, 2011 & Anti-Nazi couple’s barn, 2015).

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In February 2016, members of the German neo-nazi organization Der Dritte Weg, in which participate former members of NPD and of Nazi organization “Freies Netz Sud”, visited the offices of Golden Dawn and the Greek parliament not only for Imia crisis\(^1\) anniversary but mostly for anniversary of Adolf Hitler’s ascent to the Chancellery (The flag of the German Reich, 2016 & Der III. Weg, 2016). During their visit, they paid homage at nazi soldiers in German military cemetery Dionysus – Rapentozis and the next day, they raised next to the flag of their party the flag of Third Reich in Acropolis (German neo-Nazis raised, 2016 & Der III. Weg, 2016). Simultaneously, the movement of Patriotic Europeans Against the Islamisation of the West, (Pegida) protested in Dresden for the dangers associated with Europe refugee crisis and for the entry of Islamic extremist, while counter-demonstrators rallied under the motto “Solidarity instead of exclusion” and “No Place for Nazis”, in many cities across Europe (Anti-Islam movement, 2016).

What is the meaning of “refugee crisis”? The use of the term crisis refers to a governmental category, to the role of the state as manager of fear- which expressed at collective level by fear of terrorism and by sense of insecurity (Katsiaounis, 2016) - of capital, concealing class characteristics. Moving to Security State, securitization as a tactic creates the conditions under which subjects receive disproportionate amount of attention compared to real cause of human repression. Thus, in “disciplinary societies”, apparatus of security and juridico-legal techniques are used not as mechanism of preventing, but as mechanism of governance to the direction shown profitable (Foucault, 2009:45).

According to Frantz Fanon in his book “The Wretched of the Earth”:

> Let us not lose time in useless laments and sickening mimicry. Leave this Europe where they are never to stop talking of man, yet massacres him/her at every one of its street corners, at every corner of the world. For centuries it has stifled virtually the whole of humanity in the name of a so-called “spiritual adventure”... Look at them today swaying between atomic and spiritual disintegration...Europe undertook the leadership of the world with ardour, cynicism and violence (Fanon, 2004:235).

**YESTERDAY REFUGEES, TOADY MIGRANTS, TOMORROW?**

The United Union Convention in Geneva 1951, the recommendations of the United Nations High Commissioner for Refugees and of the Council of Europe are now largely incorporated into European Union Law (Palazzani, 2012:6). According to Article 1 of the Convention, as amended by the 1967 Protocol, defines a refugee as this: “a person who owing to wellfounded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political
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