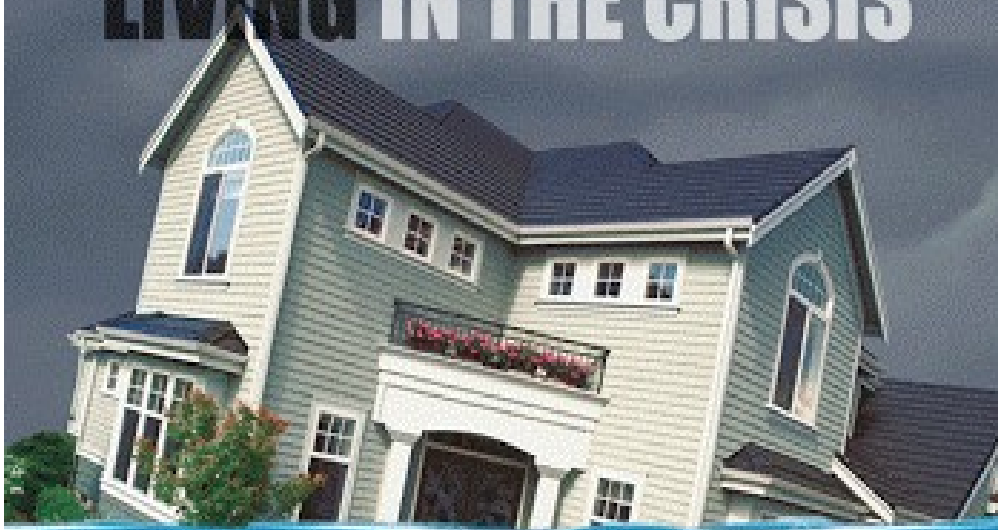


LIVING IN THE CRISIS



the

13/14/15 JUNE 2014
-MILANO-



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LIVING IN THE CRISIS

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INDEX

INTRODUCTION

CALL TO THE MEETING

THE CONTEXT

CANTIERE

SPAZIO DI MUTUO SOCCORSO

EURO MEETING ROUND TABLE

CANTIERE/STARTING OF THE MEETING

ATHENS – AK

BARCELONA – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH)

BERLINO – BÜNDNIS ZWANGSRÄUMUNG VERHINDERN

HAMBURG – ROTE FLORA, NETZWERK RECHT AUF STADT

HAMBURG – GANGEWIRTEL, NETZWERK RECHT AUF STADT

ISTANBUL – BAY SAMSA

MADRIRD – ASAMBLEA VIVIENDA CENTRO

MADRID – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH)

PAMPLONA – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH NAVARRA)

PARIS – DROIT AU LOGEMENT

POZNAN – PRAKTIKA TEORETICZNA

ROME – BLOCCHI PRECARI METROPOLITANI

OCCUPY CAMPAIGN

OBRA SOCIAL CAMPAIGN

SQUATTING DAYS

NO “PIANO CASA”

REAL ESTATE

ANTI-MIPIM – DROIT AU LOGEMENT

ON REAL ESTATE – CUA TAKSIM INFOAUT BOLOGNA

ON REAL ESTATE – HOBO BOLOGNA

FUNNEL OF THE EXPO – COMMONWARE, CANTIERE, CUT

CONCLUSION

FINAL TEXT EUROMEETING



INTRODUCTION

In June 2014 in Milan have met a dozen networks and collectives throughout Europe, engaged in the struggle for home and claim the right to the city.

The meeting was a starting point, able to give breath to a European struggle which becomes daily more urgent since the start of the second major economic crisis in the history of capitalism.

The meeting was born for sharing real experiences developed around the struggle for housing, through campaigns, claims, squat. It was immediately clear that many of the most important issues that cross Europe are irrevocably linked to the possibility of having a roof over our head, to stop the unnecessary consumption of land, to fight real estate speculation and finally to live freely and cooperate in our metropolis.

So, these networks and these grassroots political organizations have shared perspective on the continent and on the global stage; not only referred to the housing problem. We chose to collect the speeches of the meeting in ebook, to collect this time in a snapshot. We know that we must travel a long road and many roads to open space of possible alternative in our continent and the world. Unpretentious, this meeting has opened a way that we want go through together; starting with the mobilization for the right to housing and income which will be held in the week between 13 and 18 October in Europe.



CALL TO THE MEETING. Never go back. For a common space of solidarity and conflict

Europe has crumbled, chewed by jaws of global finance and obedient governments, ensuring the order for which few command and all other produce, chained to a situation of rampant insecurity that keeps anyone in her/his own place. The biggest scam of the crisis weighs heavily on the shoulders of those who live exploited, getting by from day to day to get salary at the end of the month. To get out we were told that there was only one road (again there is no further choice) of austerity, along with progressive eradication of surviving welfare state and the simultaneous growth of a huge non-progressive taxation that affects the vast majority of the population.

It's the bitter fruits of that recipe of "rigor" we are supposed to chew now.

Although Neoliberalism has been showing us a complete failure, to identify a common enemy looks like something extremely complicated. Nation states do not count anything in front of global finance power, while boundaries exist only as regulators of the flow of migrant labor. Armored like a fortress, Europe has been eventually set on fire by armed conflicts: powers are settling their disputes loading them on our shoulders.

Resurgence of reactionary nationalism act on the discontent of those suffering, transforming hatred for the European Central Bank, the technocratic institutions of the Union, Merkel and the European political directorate: struggle for a better, a fairer world through social conflict for equality is likely to be superseded by the last trick available to power: the return to fascism, in all its shapes, the recall to the myth of small or large homelands.

If there is anything clear is that crisis and its neoliberal prescriptions of austerity and suffering, along with return to nationalism – the last way out, they say –, actually walk the same path and lead us in the same direction: the eradication of rights and freedoms on a global scale .

For years we have witnessed and taken part in North African uprisings, Spanish acampadas, until the Turkish resistance; for years we saw in the Euro-Mediterranean space explode the anger of those who no longer wants to accept the financial dictatorship. Now we feel more than ever the need for relational spaces and a common struggle. We think it's time to seek together the way to follow, because we are more than sure we're not going back, never. It is not looking at a past lacking of rights that we'll emerge from the crisis .

We have no intention to lose the battle against those who fan the flames of war between the poor, clouding the view for those looking for an enemy, turning the fight against the power in a civil war of neighbor against neighbor, of the "natives" against migrants, of smallholders against the evicted ones, of those waiting for a popular home against those occupying an empty house... and even of one country against another.

They have carefully prepared the battlefield. They destroyed the public school, leaving it to the world market for a few pennies, making schools and universities only a functional tool for the needs of the labor market. Ignorant people is easier to control because those who do not have any access to education do not have any tools to understand the present and rebel.

They destroyed the city by gentrification processes, creating large dorm suburbia, around neighborhoods/showcase where you can eat and do business. The dimensions of social relations and autonomous self-organization in the heart of the city are fought and rolled back, cause where sociality is marketed a new source of profits is available, along with more successful tools to control people easily.

The insecurity has become a permanent feature of labor and, even more, of our lives as a whole. One in a thousand makes it into a system that want us to work for the crumbs that do not allow us to live in dignity, that puts us in a merciless competition for a few Euros .

In this context, we call for an appointment Europe and the Mediterranean groups that seek to build solidarity and rebel territories through the everyday reappropriation, claiming back everything meet the needs of 99%, through solidarity and mutual aid, or, in better words, creating spaces of freedom.

Now struggle for the right to housing is known as one of the main lands of conflict, useful for pulling down any barrier between students and unemployed workers, poor and former-middle classimpoverished inhabitants, old neighborhoods and new showcase neighborhoods inhabitants, enforcing a social mestizo social composition, first antidote to the emergence of nationalist and racist revival. A fight that consists of in practical use of the buildings abandoned by the insane logic of real estate speculation, in self-recovery, in the organization from below of neighborhood assemblies and networks against evictions, foreclosures and banking system voracity.

Regaining immediately possession of tools to satisfy a need, relate a solidarity community that begins to organize its own territory, weaving the struggles and social demands... these are the ingredients of the struggles that made the occasion for a mutual aid response to the crisis and, at the same time, for organization. The fight for the house shaped this struggles in the metropolis, being able to speak the same language of the struggle for the common good developed in countryside contexts, to give a target to the anger explosion in the suburbs as part of a European political project of liberation, building radical conflict and social agreement around the need to self-organize. And from this substance that we want to start.

In Italy, the network Abitare nella Crisi, has put in contact struggles that have found in mutual aid and reappropriation an alternative and a form of resistance from below to the crisis. This network has built demonstration on October 19th 2013, when more than 100,000 people marched through the streets of Rome besieging the corridors of power, claiming home and income for everyone.

From this experience, we propose a euro-Mediterranean meeting, to share the struggles, share experiences, practices and languages, to create synergies, reporting mechanisms and networks of mutual aid in an international dimension, in order to set a process of rebellion and solidarity without borders.

[Abitare nella crisi – Italy](#)



THE CONTEXT

The meeting was organized in Milan by the network *Abitare nella crisi*. In particular, it was organized by *Cantiere*, a political organization that since almost 15 years raises his voice loudly in the city. The meeting was prepared together with the Committee of San Siro Inhabitants, an organization that fights for the right to housing. The participants were hosted at *Spazio del Mutuo Soccorso*, a recent squatting complex of buildings. Five buildings dedicated to the struggle for housing and projects of mutual aid and social cooperation, free from the constraints of profit.

CANTIERE. Since 2001 always in social movements

On the 12th of May of 2001, we occupied the social centre Cantiere. That was the bet of a group of young students and precarious workers. The Coordination of the Student's Collectives of Milan and Province occupied one of the manies abandoned mansions in town: the historic Derby Cabaret. After 16 years of abandonment, we were starting up rebuilding this space, giving it back to the young, to the hood, to the city, transforming it in an useful tool to fight discriminations, sale and privatization of culture, abuses and lack of rights.

From 2001 always in movement.

Since the first days Cantiere has been the centre of the student's collectives and young precarious workers: those were years of mobilizations in defence of public school against counter-reform promoted by left-wing and right-wing government. We was also engaged in the mobilizations against the war and in the movement of the movements (so called No Global, but really alter-global). Finally we had a space, a tool to potentiate our struggles, a space to cross and crossed by anyone who didn't recognize himself in the unbridled neoliberalism: a place where to work together at ideas and issues of social conflict.

Since the first moments, Cantiere's was crossable by study rooms, offices, accesses to internet, alternative low cost music to answer the needs of spaces and sociality, but above all it was an exceptional political laboratory of creativity and participation in the months immediately before the G8 in Genoa. Not only the young of the city were organizing themselves at Cantiere for the July demonstrations. Many more did it, the Milan's Social Forum, other social centres; the most different networks crossed this new experience, that was under all aspects coming from the No Global's movement.

Cantiere common space in constant construction.

In the following years, much history and much movement has crossed, filled and transformed Cantiere, from which many projects and paths were developed and projected in the metropolis as in the popular hood of San Siro. In Cantiere the precarious, metix, metropolitan generation

of the III^o millennium metropolis finds a space of relation, conspiracy and action. A common space to claim house and income, free knowledge, against the precariousness of life and austerity's policies, against global war and securitarian anxiety, because who doesn't rebel is an accomplice. An hub of social cooperation for selftraining and selfproduction, of exodus to built and determine the future.



SPAZIO DI MUTUO SOCCORSO

Until the 24th of April 2013, at the number 18 of Stuparich square in Milan, there were only buildings abandoned to decay and neglect, another vacant space in a metropolis devastated by speculation, which worth more than any law. Since one year, one of the many bitter fruits of gentrification and neoliberalism is reborn to a new life; a space returned to the city, imagined and re-built according to the needs of those who lives the territory; a place where to realize another present, a different one, in which to live with dignity where to experience with forms of resistance to the crisis.

SMS is AutoRemounter, self-management, mutual aid, reappropriation. Starting from the right of housing denied to thousands of people in the city of Milan, where every day it repeats the barbarism of evictions. SMS is home to dozens of families in housing emergency, the place where every project of mutual aid against the crisis becomes a reality, in contrast to the loneliness, the oppression of capital on human lives. It is the possibility of cooperation in intelligence, culture, knowledge and various skills. From a year now, we have come so far and still a lot remains to be done: we have recovered dozens of apartments, making them habitable and comfortable for those who, precarious or no income, had suffered evictions or evictions, or simply smothered by the crisis, was going to stay on the street. To have a house is a right, not a commodity.

Because housing, health and education are the basis of human dignity. Do not sell and do not rent, are all for all.

We did not stop here: in addition to housing, we have created others four projects of cooperation, exchange and dissemination of sustainable practices to help each other in times of crisis, of knowledge free from all logic of commodification.

The projects are:

- *C_rise* is a market for the exchange of essential goods, a laboratory of self-production and reuse, a buying group, because cooperating all together we can develop anti-crisis practices, but also to promote sustainable protection of the environment.
- *Hurricane - Rubin Carter Popular Gym*, because health is a right and Sport aggregates diversity, promoting solidarity.
- *Unipop*, the People's University, for the free exchange of knowledge that empowers and do not subordinate, that educated to criticism and not to passive obedience.
- A children's area which is also a project of non-formal education for sustainability and differences, to grow up playing together, united and aware of the world around us.

The space of mutual aid is all that and it will be much more in the future. A place united, cooperative, and mestizo rebel to the dictates of the crisis, which is open to anyone who wants to get involved to present a worthy and for the rights of all. cantiere.org/sms



EUROMEETING – ROUND TABLE

The first day of the meeting began with the narrative introduction of organization from different cities.

We report the interventions faithfully, to return the climate of a discussion that is actually just started with the exchange of actual experiences. The different organizations that have different stories behind them, different contexts and perspectives, were able to recognize themselves in common practices: re-appropriation, dispute against public authorities over housing right, squatting empty buildings, the battle on right to the city and denunciation of real estate speculation.

MILANO, ABITARE NELLA CRISI - CANTIERE

The "Abitare nella crisi" - Living in the crisis network was established in 2009 by the encounter between different organizations involved in struggle for housing in Italy. It had (and has) the aim of sharing reflections from common practices developed by territorial struggles on squatting houses, claim on housing right, income, solidarity, mutual aid, antiracism. Together we co-ordinated campaigns and initiatives on the issue of evictions and for the denunciation of real estate speculation. We affirm that must finish a shame such that there are "people without homes (in hundreds of thousands) and homeless people (in millions)". We promoted one year of reappropriation throughout Italy opening the challenge against the government for public housing policies. We called the other movements across the country (such as the movement No Tav) and we made the demonstrations of October 19 and other important mobilizations. In the near future we have the prospect of a continued local presence through the struggle for housing that allows to accumulate strength and build real-world experiences of resistance. All this will serve to defeat the offensive against this movement driven by the law called "house plan" and its article 5, which clears the right to residence, the evictions of the experience of self-recovery of vacancy and the arrests of Luca, Paolo and many others all over the country.

The Italian network Abitare nella Crisi, has decided to convene and organize this meeting for several reasons.

The first is that we think it is possible, through concrete means of struggling, to build strong points of convergence. The struggle for housing in Europe is made up of battles against evictions, of occupations of abandoned buildings, of fighting against the real estate for the defense of the right to the city and against gentrification.

The second is that we believe that, in the European crisis (which is a dramatic subspecies of the global one), the house plays a particular role. The crisis was born in 2007 in the USA, just around the bubble in the housing market and its lending instruments. In Europe, the issue of real estate has become a pervasive social emergency. In Spain, as in Italy, there are thousands of empty houses and thousands of families without a home. At the same time, in Turkey as in

Germany (and in the same Milan in the EXPO), cities are redrawn according to the wish of speculators in the real estate, without considering the needs of those living in the metropolis.

The third is that we believe European area, such as the Mediterranean, very important for any social movement who do not want to be reduced to impotence, or, worse than that, be culturally defeated by those right nationalist group, applying as the second chance of power, after the austerity rhetoric. Firstly, in this space we have some of our worst enemies that we need to identify and fight: the ECB and the technocratic institutions of the EU, that imposed austerity. Secondly, if we want to move in a transnational dimension, we can only start from the closest spaces, although nothing prevents us from looking beyond the Ocean to what is happening, for example, at this time in Brazil.

We think, therefore, that to begin to build together struggles on right to housing and to the enjoyment of the metropolis is a way to recognize the Common.

The Common in the closest sense to our life and struggle experiences.

The Common, as what characterizes a mestizo and articulated social composition, that we experiment in the city as a tool to fight together and reassemble the social fragmentation produced by neo-liberalism.

The Common intended as transport services, green areas, the right to a roof, a chance to socialize and to take autonomous decisions about territories we live.

These big metropolitan struggles are the only ones that can give meaning to the words "Europe" and "Euro-Mediterranean". Along with others, less 'metropolitan', such as the one that sees the whole Susa Valley opposing against the implementation of the TAV, these struggles can reconstruct a social fabric that acts locally to think globally to a fairer world.

The political stage is more or less difficult for many reasons, throughout Europe. Each of us can get interpretations, analysis and considerations, but we believe this practical approach – comparing actual experiences and forcing, inviting us to work together – effective and able to draw roads.

BEYOND EUROPE ☆

Antiauthoritarian

Platform Against

Capitalism

ATHENS – AK

The Anti-Authoritarian Movement began in 2002 in response to news that the 2003 European Union (EU) West Balkans summit was going to take place near Thessaloniki, under the Greek presidency of the EU. EU gatherings were held in the capitals of all the countries that made up the EU at that time. The High Level part of the tour – with presidents, prime ministers and heads of state – was going to be held in Thessaloniki. So, the Anti-Authoritarian Movement began in 2002 in response to this. We could say that AK is a formation issued from the movements against the red zones (for example in Genoa and Seattle) seeking the final rupture with the domination of ideologies.

AK is not an organization with members; instead, it is an open, aformalistic group that defines its character based on public and social evolutions. A person's participation in AK, including their degree of participation is a process that runs through the open assemblies, where everything is decided (our actions, our positions, dialogue etc).

AK is a general proposal for the common, political and social action, addressed to all those who have lost their human privileges of freedom, equality and willingness in the context of today's totalitarian state and capitalism: the workers, the unemployed, the youth, active society in general. AK is based on certain principles that make it a movement, rather than a party or group. That's why we call it a Movement. These principles are:

- Non-occupation of power;
- The antiauthoritarian character of its structure;
- Direct democracy as a way to make decisions and direct action: In fact, direct action is the very essence of acting in direct democracy; these two are very closely connected and one cannot exist without the other.

AK places the individual at the centre and at the basis of every action, taking initiatives, responsibilities, acting and thinking as a collective being. Capitalist promises for well-being are long gone. The ideas of constant growth and progress have now no meaning; no mechanism of the existing system, such as political parties, the state and all kinds of organizations can express and represent the wills of society. The ideologies that shook the world from the mid-19th century to the end of the 20th, the social movements and political formations based on such movements, did not only lose their people, but also their ideas and their very content. Nobody is any longer moved by any big promise, no flag, no banners, no parties. To the contrary, we want to clash with everything that has to do with the past.

There is no need for mutual compromises, there is no need to become what we once were, but we need to disrupt our relations with the past, we need to free our imagination and to open up to the society in order to be what we are able to be. We want to contribute to developing a real alternative to the one-way path proposed by capitalism and to raise our voices against the totalitarian attack against the capital, the state, any kind of "experts", against the right-wing

and the left-wing patrons.

Presentation of Beyond Europe network.

<http://beyondeurope.net/>

Two centuries after the French revolution, in a continent that gave birth to major narratives, that experienced the rise and fall of traditional, coup-d-etat type revolutions, where social justice and Europe-fortress are two closely related concepts, an entire society suffocates and seeks an way out of this generalized state of exception; this state of exception has been established as the normal way of things, considering that the promises for a fairer, more politically and economically consolidate Europe fell flat.

Fighting all these years in the streets, we are faced with the blunt truth of seeing these struggles being isolated to the confines of national contexts and eventually die off. We are now happy to announce that we have launched an antiauthoritarian platform together with other collectives that promote direct democracy and self-organisation with a view to exchange ideas and organize world-wide direct action. It has been almost ten years now since the movement against the “Red Zones” (Seattle, Genoa, Prague). With the Antiauthoritarian Platform against Capitalism, we want to give new meaning to the slogan of those days: act locally, think globally. Until this moment, four collectives are part of this project: “...ums Ganze” network from Germany and Austria, Plan C from the UK, the Antiauthoritarian Movement and Drasi newspaper from Greece.

Fermentation began a few years ago, mainly through “B-fest” antiauthoritarian festival organized each year in Athens and “Direct Democracy” fest in Thessalonica. Our cooperation extends to many solidarity actions, among which our support of the occupied factory “VIOME” in Thessalonica and to the movement against gold mines in Chalkidiki, organizing numerous events and setting days of global action: 26.06 for VIOME and 09.11 for Chalkidiki. This is a very fertile process also on a level of sharing our common views and visions for a world free of “authority”. This process goes beyond what we know about networking in the close confines of an identity and gives new prospect for a world solidarity movement that will be able to provide concrete responses and solutions to decisions made by the power.

Antifascism.

The murder of antifascist fighter Pavlos Fyssas by the neo-Nazi puppets of Golden Dawn did nothing but confirm most tragically what many of us have for long been thinking and talking about: it was only a matter of time before one person would fall dead, given the way both Golden Dawn fascists and the state act. He is not the first one.

Now, it is more evident than ever that the Greek state is willing to put everything at risk to salvage whatever is left of its democratic facade. In attempting to do so, one of its ways is to suppress anything that stands in the way of its persistent and ever-increasing fascist attitudes by e.g. the harsh suppression of protests, the criminalization of strikes and the forced evacuation of occupied buildings and social spaces.

Lately, the political regime has been cooperating most agreeably with the creeps of Golden Dawn. Tied to the chariot of the police, a mechanism that now openly identifies with the neo-Nazi organisation, the judiciary, sections of the capitalist elite, the media, backed by statements by government officials, a grotesque fiasco has been staged to convince us of the neo-nazists' good intentions and the part they can play. In other words, they are trying to convince us that hatred, intolerance, non-acceptance of difference and Nazi dehumanised practices may be beneficial for society and its members.

The rise of the Nazi, racist far-right did not come out of the blue. This was triggered by European governments' anti-immigration policies, by the rise of islamophobia, by the concept

of a Europe-fortress, by the mainstream media's terror-hysteria and xenophobia; it is fueled by the development of various nationalisms, as a misguided answer to capitalist globalization, to the unaccountability of imperialism and the demonization of cultural differences; it is accelerated by the upsurge in state repression, the cancellation of the rights of large parts of the working class and the outbreak of unemployment; it is encouraged by the social fragmentation and identity crisis of large parts of the population, by the backdrop to traditional values (homeland, faith, family etc), the strengthening of sexist and patriarchal patterns, militarist and macho social models and behaviors; it is legitimated by the corruption and unreliability of the political system in power, by the lack of radical anti-systemic political action in the past few decades and by the ideological confusion of large parts of the working class.

Thus, in the favorable environment of “law and order”, “security consolidation” and “fight against crime”, nazis, fascists and racists point their weapons, metaphorically and literally, against the new “interior enemy”: immigrant men and women, refugees, gypsies, gay, lesbians, transsexuals, HIV-positive, anybody who does not conform with the dominant norms and stereotypes. Also, mosques and synagogues and places where homeless people and drug addicts gather face nazi violence.

Racists and Nazis definitely have an opponent who keeps growing stronger: the massive, pluralistic movement, fighting in the streets all over Europe, not only against fascist terrorism but also against those who sustain it and protect it: anti-grassroots policies, arbitrary police behavior, neoliberal totalitarianism itself and the system trying to impose it.

Presentation on housing.

“Homes have never been so close together and people so far apart”

Occupation as an Institution.

Public space is, in terms of the imaginary and the actual territory, a common ground for association, conversation and co-decision around the matters of public life and sphere; it is a space contested by the society, the state and the market; whether we have to do with land occupations in Brazil, or with occupied spaces that give birth to social centres or housing centres in Europe, what more could these occupations be, other than land acquisitions, with a view to set rules of cohabitation in conflict with the applicable laws of the capitalist state. The occupation of a space to establish and run contra-institutions is an attempt that is primarily governed by the law of the land, i.e. the bond between positioning and order-setting (in this case, order-setting would mean establishing new rules). In these conditions in Greece, we see the emergence of an expanded public space of association and discussion, where free social spaces play a leading part in setting a tangible example of a small autonomous community in the city. Free public spaces, the crossroads of many local assemblies, cooperatives and horizontal associations are an ideal opportunity to create new set-ups on the material basis of reproducing the social tissue. Therefore, a community must have a territory, a location and a range of action without spatial continuity being necessary to develop its activities. The territory can be occupied (or rented), as what is at stake today is to liberate expropriation of buildings and to set the terms for a radical transformation of social relations.

The particular situation of Greece.

In Greece, it is true that housing occupations has not been developed as a movement with political characteristics, or a practice because of a need; that is why, housing occupations since 1980 to this date have not flourished and have not opened up a dialogue with society to this direction.

This fact can be interpreted in many ways, some of which are: first of all, in the period that

autonomous movements began the projects of housing occupations in Italy and Germany, or by Provos in the Netherlands, Greece experienced a time of extended house-building and micro-ownerships; a large part of the population owns at least one residence space. Second, the anarchist movement that since 1980 leads in terms of ideas and identities the radical space and the youth used the first occupations as meeting places (closed spaces of political fermentation). The first occupation for housing took place in 1981, in Exarcheia, Athens, and the ones that followed did not spring from purely political motives, nor from the absolute need to find a roof. We could say that it was a characteristic of a youth movement that through punk attitude, D.I.Y. and politics was seeking for its own identity/role. The outcome of this situation is today's occupations for housing, that are run by closed affinity groups, people that must participate in a certain political process to use the occupied space. This is in no case a reproach, but until now this kind of approach has shown that it cannot be made massive or open up a way to the society, now that needs are more pressing than ever. One such characteristic example of occupied spaces in the building occupied by AK Thessalonica that belongs to the University of Aristotle in Thessalonica; approximately 20 people live in this building, on the sole condition that they participate either in AK's assembly or in the assembly of Micropolis social space.

The example of "Prosfygika".

The "Prosfygika" is a complex of 8 buildings with overall 228 flats, built in 1935 by the Greek state to accommodate refugees (of the war that began with the Greek army's invasion in Turkey). The Greek state provided the flats against a rent. As the years went by, only 50 refugee families still lived there, while the other buildings were abandoned and the area was considered downgraded. Gradually, a large part of these building on Alexandras avenue were occupied and they are now inhabited by more than 500 people of all classes of the oppressed. *"Refugees, immigrants, families with children, elderly sick people, former homeless, political fighters, drug addicts under rehabilitation in the nearby hospitals, people of all nationalities and religions"*, as the Assembly of Occupied Prosfygika characteristically mentions in one of its texts. This Assembly was created and has been running in the past years by an extended mosaic of people. Recently, these building were included in the evaluation process, to sell them to private enterprises; this triggered extended demonstrations in these neighbourhoods.

Our recommendation.

On our part, we recommend the creation of a platform/network in order to share such information, share "know-how" on housing occupations and be able to establish a movement of solidarity that will be alert in terms of response whenever necessary.

<http://ak2003.gr/>



BARCELONA – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH)

The Pah movement came from 15m in 2011, from the occupation of Plaza del Sol.

We learn from that movement also the way of communicate. We use the same tshirt and same logo all over the Spanish State, so what happened: when the movement spread to many city, everybody can see, also in tv, that the action was made by the PAH or Stop Desahucios movement because they can see same logo and tshirt. In this way, making a network, we have accumulated our strenght.

In Spain all the movement against eviction was developing from the oppression of people by banks.

Everyone desired to be owner of a house in Spain so all eviction are related to a real estate mortgage. Now more and more people are living homeless and they search to rent instead to try to buy house because they have no more enough money. In any case the movement is still above all anti-bankster, that means oriented to fight financial and real estate speculation.

At a local level the movement grew above all because of its concrete action effective on stop evictions. When there is an eviction we divide ourselves in groups: one stay in the house with family the other one is committed to talk with police and the other one had to talk with press. So when we control the police and we talk to the press for covering the news, if people are not nervous usually every things go well. Problems come when police try to break the popular blockade violently for entering inside with the judicial officier. In this case, sometimes we have problems with the police and any real clash is more difficult to control. In Spain we blocked so many eviction also if the eviction are still an enormous number and an impressive injustice.



BERLIN – BÜNDNIS ZWANGSRÄUMUNG VERHINDERN

Housing “market” situation.

- about 85% tenants; since 10 years fast increasing rents;
- still cheap in comparison >best way to make profits (for landlords) is to kick out people with old contracts;
- nearly NO empty space; 20 evictions per day.

Who we are.

Bündnis Zwangsräumung verhindern – platform stop forced evictions:

- started as an solidarity commite for an old woman (who resisted);
- another family that faced an eviction joined;
- this case was the starting point of the “movement”;
- first attempt to evict could be stopped by a blockade of 150 people;
- next attempt: 1000 protesters in the streets at 7am, finally a force of 850 cops could make there way through;
- this huge police action to evict an apartment brought the subject to the public and media;
- the tragedy of our companera Rosemarie, an old lady who died 2 days after her eviction in a place for homeless people, created a short moment in which it was common sense that forced evictions are unacceptable.

How we work.

- we are a platform, acting Berlin-wide;
- 40-60 active people, some as delegats, affected people, but most of us are activists from local housing initiatives or radical leftists;
- weekly assembly, 5-10 cases;
- affected people contact us, depending on their case we organize solidarity/media work, go-Ins, demonstrations/manifestations, blockades.

Our problems.

- after the two cases the platform became a kind of institutional player;
- political actions to negotiating;

- find solutions for affected people but if we are not in the streets the subject is no longer in public and the movement hidden;
- we couldn't develop a process of selforganizing or mutual aid by affected people;
- we stayed a supporting group;
- we don't expand into wider parts of the society, neither we are able to mobilize all parts of the radical left;
- blockades as well as occupations the police manages to evict.

Right to the city?

- in april we started a new berlin-wide network on housing struggle, we had a congress named "Whose Berlin?";
- since that time we meet monthly with other groups and organisations but it is not a selfrunning process at all;
- in general we are in Germany not in a period of dynamics for bigger social movements;
- the decentralized action-days of the blockupy-network and also other mobilizations have shown us a relatively weakness of anticapitalistic interventions

What's next.

- at the moment we are trying to bring together our fights against evictions with the refugee struggle;
- tomorrow will be a demonstration "United neighbours – united movements";
- an empty school, which is occupied by refugees is facing the eviction but in general we try to point out our common problems and develop common actions;
- another idea is to mobilize a huge number of people to squat an empty building and connect this activity with questioning property/ownership of houses more general;
- at least we need to find approaches to change the mainstreamed opinion that evictions, like unemployment and having not enough money, are individual problems;
- we're suffering on this neoliberal understanding of society, which was brought to us by the social-democratic party, and means the replacement of solidarity with self-responsibility;
- second problem is that most people in germany believe that they well came trough the so called crisis;
- of course Germany is a 'winning country' and if you compare the living conditions are quite well;
- this covers that we all facing an authoritarian capitalism where states are instruments of the ruling class and in our countries we are just in different periods of this development;
- so, the answer to transnational capitalism must be transnationalisation of our movements and our resistance;
- of course our struggles are local-based and must try to expand in local society but solidarity without borders is the way to show that another world is possible and already under construction;
- we're looking forward to learn a lot this weekend and thank all the local organisation crew who made this meeting happen.



HAMBURG – ROTE FLORA, NETZWERK RECHT AUF STADT

We are a part of the network call “Right to the city” (Netzwerk Recht auf Stadt) in Germany Hamburg. It's a network which involve many different political initiatives with a big range from more or less liberal leftist up to radical leftist and autonomous movement. We regard of a political diversities rather as a political strength more than a political weakness.

What is that network? All of our initiative are sharing common goals: self organize city from bottom up, from people actually lives in the city and wants to count, a better life for people who actually can't not afford that. Now the project of transformation in the city are all directed by profit interest.

“Right to the city” is for the most based on antiracist antisexist antifascist approach so that's the way how we do our things. We were established in 2009 and then we running many different campaigns and struggles. At the moment we struggle with some kind of different topics: the first struggle is about Esso houses, there was a big demonstration of 21st december of last year, the theme was the Esso houses because they was evicted. One week before the demonstration they take the place and actually want to stay in the area also if the owner of buildings wants they out... the struggle is continuing. Another struggle is about the returning of the local inhabitants and also local business people in that area at the same condition as they has before: the Esso houses are a kind of symbol for the council failure of the housing politics. Right now the initiative is spending the claim for 100% right to returning and real participation in the planning of that area that they want to demolish. Because they want to achieve 100% of social apartment, which means that the apartment that gonna be the houses are taken by the State from the market and can't just be like free commercial appartements.

The next struggle we are dealing with the Lampedusa group in Hamburg; they are refugees coming two years ago in Hamburg and since then they started to organize themselves. The last years they starting to fight for right to stay as a group and for permission to work. The council is not doing anything to accomplish that, so we still fighting for them. “How we do that?”. We squatted house in Saint Pauli: that house was a former primary school and we turning in a Refugees Welcome Center as a space for refugees to live and to share experience and to learn and to meet.

The next kind of struggle is for keeping a quarter that is a green area with a lot of gardens and a vegan place. They also struggle for the right to stay at that place and to keep the green area to surrounding and don't get demolish by the council.

Coming up, I think in august or september, is a big street party with the slogan “refugees welcome center now!”. Its suppose to combine the reclame of public space and do an attention for the right to stay for the refugees and it's supposed to use as a political signal against the racial politics and as an expression of reject of european borders and controls.

At the same times will coming up squatting days in Hamburg from august 26 to 31 of august; this is gonna be four days of meeting and action to claim new spaces and to meet and to talk about the actual situation of squatting in Europe, more information we follow up. We have a new founded initiative about the inhabitants of an house in Saint Pauli that fighting for they staying. That building remains from a struggle of three years ago against the plan of investor that want turning all block in a free hall apartments. At that time they got promise by the investor that they not get privatized, but the investor made a deal supported by the council and they sold it secretly to a real estate company and now the inhabitants are forced to move, but they want to stay.

Of course the struggle about Rote Flora is still going on: Rote Flora is social center squatted since 25 years. Because it's a squat building its out from capitalist logic, so we still fight for staying and be accepted, but not accepted like the city wants. "Help us but on conditions": so we have political standing... we don't negotiate at all and we remain squatted.

What we want to achieve with that meeting is clear.

In Hamburg we experienced the Right To The City Network. With all its internal differences is a quite good political tool, to establish political pressure on authorities and also as empowerment for ourselves, so we are looking for experiment this kind of network not only in local, but at european wild context because we are dealing in similar struggle. We solemnly say, it's time to share and unify struggle and to stay connected.

HAMBURG – GANGEWIRTEL, NETZWERK RECHT AUF STADT

Let me make just three little remark on that.

The first one is: we came here to set with you a network against the regime of fear of the european government Troika and bureaucracy and for a regime of hope and community in which we will decide the way of live for ourselves. This is our aim in this day.

The second one, we bring our experience of a group "right to the city", that combine different groups from radical autonomous left up to guerrilla gardening guys, we are able to be a not hierarchical network, that work together and we have difference between us.

The third thing is that when the police stop the demonstration of Lampedusa refugees ten days ago, in Hamburg we have the first time in police history that the all brigade of police rejected the orders of the leaders when they order to reprime the refugees. Remark this don't mean that we think that police became comrades, we know that is a sign of changing of entire process.



ISTANBUL - BAY SAMSA

“BU DAHA BAŞLANGIÇ MüCADELEYE DEVAM”

It's the slogan that appeared first with the gezi occupation.

People before gezi: in despair.

People after gezi: modified, mobilised, advanced, socialized.

Networks appear their network become visible.

War between Cemaat and AKP, social infrasucture and political organisation was started.

The police of state is distracted.

Meantime we explore, find, think places.

Don Kişot, Caferağa Mahalle Evi are the first squatted buildings and used as social centers.

Afterwards some squat attempts followed. One of them in Beşiktaş, an old Greek school squatted for about two hours. The action attracted much attention locally. Different isolated people all together created tension. Fascists reacted immediately but blocked by the people from the local neighborhood so we had more than two hours in the building. explore discuss listen learn thinks. Initial plan failed which was immediate local internet video channel.

Failed attempt gave nice feedback. Squatters from asian side, and European side connected.

Samsa the third squatted in the beginning of April 2.

Cleaned, electrified and plumbed. Almost ready to function effectively. Plugged in.

Food not bombs .

Abbasğa dayanışma ağı . abbasğa solidarity net.

Yeldeğirmeni dayanışması,

Caferağa dayanışma,

Kuzey ormanları savunması,

Nabermedya.tv

Many people from assemblies of parks join.

Video collectives, musicians, workshopers, bicyclers, bird explorers, audio and video people, environment defenders, get together. Defend their space in the city.

Squatters from various have been camping in the building for more than two months..

from Hambach Forest, CS Cantiere, Katalipsi Saxini3.

from Don Kişot otonomsamsa@riseup.net



MADRID_ASAMBLEA VIVIENDA CENTRO

We have come from Madrid to tell our experience working on the Obra Social campaign into our collective Asamblea de Vivienda Centro, integrated in Obra Social Madrid, Asamblea Vivienda Madrid and PAH.

As you may know, all along the last decades Spanish economy has been largely based on construction. What now seems a clear weakness was in fact strongly encouraged by all successive governments by liberalizing both the land and mortgage market. At the same time, our governments hardened loan conditions to tenants, leaving no housing options to Spaniards but buying.

When global crisis landed in Spain, property bubble was at its most, and it popped shrinking credit in such a brutal way it ruined many enterprises and rocketed unemployment (which right now reaches 25% and almost 60% for young people). When indebted families were no longer able to pay for their mortgages, the housing crisis started.

In addition to terrible rise of house prices, mortgage conditions in Spain were harsh. As an example, when you can't pay for your mortgage any more, you don't only respond with the house you have bought, but also with all your possessions. That is: imagine you can no longer pay your mortgage, so the court evicts you, sells your home on an auction which is bought by a bank, often the same bank you owe money to, which pays, say: 40% of the original value. At the end of the process, you have no home and you still owe 50% of the inflated price you paid some years ago. So you ask for official protection housing, but you find out that your government won't give you one because it is too much indebted itself as he just had to rescue the same banks that are evicting you and that will keep your home empty, waiting for the prices to rise up again.

In the last four years, there have been in Spain 180 evictions every day. More than half a million Spaniards have lost their home while more than 3 million houses remain empty. At the same time, the PAH (Movement of Mortgage Victims) and other movements fighting for the right to a home have been struggling to put housing problem at the centre of people attention. It took a lot of work though, first of all because media never pay attention to people's real matters, but also because of the silence of the very housing victims, as they felt guilty for being what capitalism tells us to consider as "losers". Anyway, the movement of May the 15th boosted the stop-evictions campaign so that in 2012 almost everybody in Spain was aware of the size of the problem. Ensued a new campaign, aiming to collect signatures to force a debate on the parliament about modifying mortgage law. In spite of more than 1.400.000 collected signatures and pressure demonstrations in front of government deputies houses, the parliament barely changed the law, but by the end of the campaign, public opinion was ready to welcome the campaign of Obra Social we have come to talk about.



MADRID – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH)

I think this meeting represent a really important moment because we live in a period of real social emergency and we need to create an international solidarity network to defend us by the “house emergency” that put in danger our life. I come from a country were 6 million are unemployed, more than 2 milions of families has not help from the government and more than 500.000 people suffered evictions without any alternative solution for living; they call this crisis but for us that is a rob.

“Pah”, that is Plactaform of mortgage victim, has different level of resistance. I would like to explain a campaign called “judge and punishment” that we support in Madrid, especially with the very big march of 8th June, when many people ask justice for this rob and ask that the responsible of this can be punish.

The campaign want to denounce the systemic violation of the housing rights that is a human rights and make stronger our popular resistance against the financial unpunished thieves, real guilty of this situation.

The struggle is against the massive mortgage evictions, struggle for the claim of a fair house. We propose some solutions: stop evictions, give state houses, recycling of empty houses and houses of banks. This campaign say that the financial institutions are guilty of violation of human rights that we suffer, not only in the housing thematic, but also in the sanitary, school, city rights field. They could violate all those human rights with the consent of the government that is accomplice. Our goal is a fair life for all!

The campaign “justice and punishment” is made by many action: demonstration and social mobilization. The aim of this campaign is stop the unpunished exploitation, creating the condition for dignified life for all. We want that many people take the same struggle with us.



PAMPLONA – PLATAFORMA DE AFECTADOS POR LA HIPOTECA (PAH NAVARRA)

I come from basque country, Pamplona. It's a small city, we have three evictions a day, is not really emergency like Valencia (50 a day) or Madrid, still we manage to surf this wave of common sense come from movements of other cities. Now everybody knows that evicting people is not right! Doesn't matter what political side you were. It was easy for PAH Pamplona to make a call for help against evictions. I want to remark the importance and the diffusion of this common sense, for me and my comrades that was surprising. We have less unemployment than the rest of Spain so there are not many evictions as in Madrid, Barcelona or Valencia, so wasn't too easy to start with the project of Obra Social; we tried, we took one building with five families, and two months later we took another house, that's all we have done in Pamplona. But the fact is that the banks are actually negotiating with us, they found the way to stop this anti-eviction movement: they realize that if they talk to us and stop evictions before, they don't have any bad publicity and they break the moment of solidarity. Indeed that is not only when the eviction is stopped, but especially when there are 30-40 people putting their bodies against evictions, even though we didn't have many contacts with police, we still work together and we did stop evictions with our collective actions. We try to newly act this practice of resistance called "escrache", that was something we did when it was going to be voted a new eviction law in the Parliament of Spain, we went to the street and we waited the representatives who are going to vote for this new law and we went to them directly; it doesn't work really much in Pamplona but it's good for re-activating the practice of mutual support and being together in the streets. In a way we have won, because we have stopped many evictions before they happened, we call to the bank, they don't want bad publicity so they stop evictions, but also they stop the politicisation of this people, that in other ways could be more involved in assemblies and in organizations.



PARIS – DAL (DROIT AU LOGEMENT)

Dal exist since 25 years. Is an association but related with movement of struggle. Dal exist in 28 city in France inside the homeless squatter, with the refugees, with people in hotel after eviciition because can't pay the rent. We afford any problem related to housing emergency and answer to this emergency in different way. In the coordination movement engagement with anti racist campaign especially rom, because also they chose to live in a way not approved to municipality and common idea: we support all kind of dwelling. 80% of dal's family are poor and migrant.

We act against eviction we organize demo in order to denounce the empty houses, we squat empty houses taking action first of all in house owned by corporation and banks, but we leave occupation only under two conditions 1 the people had to find another decent not expensive solution; 2 that building had to became public patrimony. Dal is not caritas or caritative association, not a church. So every week end every people involved take actions maybe to defend someone. concrete actions. Now we are starting an European coalition against institution in Bruxelles because there are terrible laws on housing preparing in european level.



POZNAN – PRAKTYKA TEORETYCZNA

I want to tell about what we are doing in Poznan. Our environment is composed by precarious academic people, students, phd candidates and precarious workers in university in Poznan and in bigger city in Poland.

University is a very important issue for new government who want run like a firm and like a fabric of production of workforce. Theoretical practices (in polish Praktika Teoreticzna) is a humanistic and social scientific journal but our issue is not a scientific journal in typical way. We have political claim because in our university after 25 years of real capitalism in our region we don't have any critical public discourses.

Our journal is focused on social philosophy, on marxism but mostly on study about “operaismo” and “post-operaismo”. We think that revolutionary theory depend on revolutionary movement so we collaborate with anarchist movement and we are a part of this movement which have a long history. At the beginning it fights against authoritarian state regime in 80's now it's fighting against capitalist State.

We can say that in Poland we have two crisis: one is the transformation crisis from 25 years; the second one is this crisis, is common for all of us, the crisis of capitalism. As Praktika Teoreticzna we are claiming that we are commonize means of production of knowledge in polish academy.

We are collaborating with anarchist movement. Tension class in university in Poland became more bigger every week. I'll start from our manifesto. Our aim is to be active both theoretically bot practically, and between university and city because we can say university in Poznan is the biggest employer, so problems of university are the problems of workers. In the past few weeks was fighting for example for cleaning workers staff, against the process of outsourcing which has begun in our university two years ago.



ROME – BPM (BLOCCHI PRECARI METROPOLITANI)

Blocchi Precari Metropolitani is a collective of precarious born in Rome in 2007 dealing with the difficult living conditions of students, youth, migrants, workers. The housing question is our starting point, since we consider it a crucial part of indirect income.

Being unable to access the rental market, we choose the re-appropriation as a practice to claim the right to housing and dignified living. We claim the right to the city fighting against gentrification and opposing the deplorable economic and land use decisions that are reshaping the territories according to the needs of the real estate market and financial speculation, rather than to those of the inhabitants. The urban areas and the building regulations are becoming the object of a new form of urban upgrading in order to facilitate profit making. The real estate speculation, big infrastructure and big events become fantastic instruments for the production of rent, for the banks and even more the organized crime (often inter-related with each other). New powers and new capitalist accumulation are managing these processes either by working together or by extorting local administrations that are willing to use urban land and public assets in order to make money so these public goods become commodities without considering their social value. We try to subtract rent value occupying private and public spaces, opposing the sale of public assets and practicing the idea of reuse, that states a social sovereignty over urban land.

In Rome, where there are almost 190.000 apartments built and unsold (700.000 in Italy), the horizon of the movements is the reuse of the city, through the practice of re appropriation, the widespread resistance, the counter-power exercises: at the moment there are more than 100 occupied buildings inhabited by several thousand people who reclaim the present living with dignity. A lot of these occupied spaces are engaged in social and cultural activities, sports, demonstrations and much more. In permanent conflict both with local and central governments, bound primarily to make money by selling common goods and public property and cutting on social security, housing, education, health care. Our mestizo experiences see migrants as protagonists in the struggle to affirm old and new citizenship rights. Into the spaces we occupy there are now supportive communities networked also with the surrounding territories, in an attempt to practice a way of living in open conflict with the current model of development, based on the valorisation of our lives and the places we inhabit.

In network with “Abitare nella crisi” we are carrying out national campaigns, demonstrations and actions of reappropriation of public and private empty buildings to stop evictions, foreclosures and the disposal of public assets. Through conflict and with thousands of people squatting tens of buildings, movements have recently succeeded in imposing a public debate on the housing question in Italy, both locally and nationally. Last December in Rome movements have achieved a resolution of Regione Lazio region that allocates money for housing and affirms the reuse of existing buildings. At national level, during the recent protests started with the demonstration of the October 19, 2013 with the slogan “One big work: house and basic income for all”, we have tried to affirm the need for public money to be

used not just for business but for the welfare. In response, last May the current Italian government led by unscrupulous Matteo Renzi passed a law on emergency housing that serves to protect the interests of banks and builders instead of tackling the housing crisis. The so called "Piano casa" provides funding for Expo 2015 and doesn't face the need for a generalized block of evictions nor that of public housing. The only point in which the law deals with this social question is when with Article 5 prohibits legal residence, water and light to those who illegally occupy a dwelling. At the same time many activists of the movements for the right to housing have been affected by the repression and two of them -Paolo and Luca- are still under house arrest since May 20, 2014 when the house plan became law. The repressive response of the government is clearly due to the need to attack the processes of self-organization that are developing from north to south to withstand the crisis. Around these practices a lot of independent experiences can grow, able to subvert the production processes based on insecurity and exploitation of resources, territories, environment. Using a common language that is calling for and implementing strategies of reappropriation, the places of 'conspiracy' that bring together housing movements, local committees, social resistances, students and migrants are multiplying. A mestizo mix of inhabitants is trying to potentially subvert the actual state of affairs. Rebel communities that are aiming at the reuse of the city and its territory and mutual aid. An extraordinary antibody against the securitarian, racist and fascist management of the city.

A perspective, reclaiming housing and basic income against precarity, that can be European to fight

the Troika's austerity, privatisation recipes and the destruction of the Welfare State. Putting pressure to governments at a local, central, regional, national and European level and coordinating actions towards the responsables of the precarious conditions of millions of people.



OCCUPY CAMPAIGN

We dedicated a workshop to telling the campaigns of re-appropriation and struggle around the claim of empty building. Three photographs (Germany, Spain and Italy) useful for all to realize the context, differentiated but everywhere difficult, in which movements are trying to access rights concretely, and effectively.



OBRA SOCIAL CAMPAIGN

The “Obra Social” literally means “social deed” and it was the name “La Caixa”, a Catalonian bank, gave to its foundation in order to whitewash its public image. Finding it cynical enough, the same name was chosen by the PAH to a campaign which originally was thought to take empty houses or buildings out of the hands of the rescued banks to rehouse evicted people inside and leverage such a media impact squatting to obtain from the bank social loans. Note that at the beginning of this campaign, it was very important the property would be a rescued bank, so that to the “people without a house, houses without people” argument we could add up a new summarized in the motto “if that bank is ours, so are its houses”. That is, public opinion was ready for a squatting campaign because of two main reasons:

- 1) spanish people was suffering from social rights cutting that were directly connected to banks that had been rescued with spaniards money and at the same time;
- 2) evicted people had no rescue plan from our government while 3 million houses remained empty.

Meanwhile, individual mortgage victims were arriving at the end of their eviction process and were about to find themselves without a roof. And it is this political maturity of both public and individual opinion the PAH took advantage of to start squatting. Since the campaign started more than twenty buildings have been squatted and almost 1.200 people have been rehoused, and squatting as an emergency solution is more widely accepted, so that we have been able to move to other big owners such as private building companies and estate agencies. As an example, in Madrid we were the last to join in Obra Social and about half of the nine buildings we recovered this year are owned by private estate agencies. Next year we plan to move towards public estate agencies as they are failing in helping people about the housing issues they face and because our government is selling these institutions to investment funds. We expect a part of public opinion will follow us on this move as well.

Each and every part of the process of an Obra Social squatting has a strong political impact, beyond, of course, the fact that having some upper-level bank managers sitting at the same table of negotiation is already a victory.

First of all, people to be rehoused come in two profiles: people to be evicted from where they lives and young people condemned by the crisis to stay at his parents' home until long. Combining the two profiles allows us to fight for both the right to a home and the right to the city. It is important to mention that as crisis goes on, mortgage profiles tend to be replaced by loan profiles, and that the latter are usually in much more of a hurry than the first. Such an rush means a political challenge for us as sometimes we have to start politicization even after rehousing that person. The usual procedure, anyway, is to slowly shape the group, giving us time to build up workshops so to unite and politicize the persons who are to enter the building.

For the entry day we usually organize a little demonstration to protect our “locksmiths”. Such

a demonstration is also an occasion to both give publicity to the new Obra Social and to gather most of the people who fight in Madrid for the right to a home giving them a little victory. Afterwards starts the defence you all know, but also a very interesting political instruction for those who now inhabit the building. First of all, they have to get organized into an inner assembly to manage all matters related to cohabitation but the related to lodging. We insist very much on the political nature of housing, which means it is the collective that takes decisions on every subject related to housing, from who is in and who is out up to how we negotiate with the property. We believe that taking political decisions in common reinforces the collective perspective to the rehoused persons and empowers them as it empowers the collective.



SQUATTING DAYS 2014 IN HAMBURG!

From August the 27th until the 31st we will make squatting a topic again. Let's share our experiences together, discuss, roam the streets and start some action. The reasons for squatting are numerous and various: to protest against unaffordable and increasing rent, to prevent a building from being torn down, out of the need for new self-organised and non-commercial spaces; for living, as art studios, workshops, cultural centres and many many more.

The houses around us are empty.

Many people sleep on the street, in parks, under bridges, in their friends' livingrooms, in gyms, in refugee accommodation or emergency shelters, and in highly overpriced community rooms. Living prices are rising, urban districts are facing gentrification, alternative places are in danger or – in spite of resistance – unfortunately lost. There are enough reasons to move into abandoned houses or just not leave our flats.

To fill vacant properties with life again, to acquire and use the rooms, offers the possibility of living life in a (more) self-organised way. Squatted houses can be places for utopia, can be places for self-created living, just as they can be workplaces for groups and initiatives, for a cooperative attempt to try and deal with new problems and solutions....

Activists tend to understand squatting as an attack on the political situation, as a symbol against capitalist housing policy and to connect the fight for housing with the fight for a better life. How can we increase the success of squatting? What are the problems holding us back from just taking houses? And how do we get to a praxis which leads our ideas to reality?

When we find common interest and learn from our experiences, we can avoid many mistakes, and support and inspire one another. Together we can face our fears and stand together against criminalisation and repression.

Start moving!

In all the differences and contradictions in our methods of fighting, living and discussing, the Squatting Days will be a chance to benefit from all of this. There is a lot to learn, to discuss, to question... and a lot to experience.

While browsing through conference reports of the past decades, while reading books or watching films, in conversations with activists from different contexts, the whole range of the squatting movement is present. We are looking forward to investigating squatting theoretically and practically with everyone interested. Abusive attitudes and behavior such as racism, sexism, homophobia or anti-semitism, in our understanding, stand clearly contrary to the constructive dialogue about social relations and will not be accepted here. We want to process strategies and concepts, in solidarity with one another, and put them into practice. Let's get connected and start movements together.

Saturday, the 30th of August 2014, will be the action day both in Hamburg and everywhere

else where you wish to take action.

Let's go!

Hereby we encourage you to start the debate now. We are excited to receive texts, reports, questions, ideas, contributions to discussions by you, your groups and projects. Put them to paper, record videos or radio shows, send them to us via squattingdays@riseup.net (see website for encryption-key) and/or publish them on indymedia or through other channels. Use the time of the Squatting Days in Hamburg to present your own input, to offer workshops and to disseminate knowledge.

No matter if you live or have lived in a squat, if you are experienced with occupying houses or not, if you like partying in abandoned buildings, if you are threatened by eviction or are campaigning for the right of living and housing, if you are searching for a flat right now or have just started being interested in vacancies and the possibilities of alternative use,

Come to Hamburg! Squatting Days 27.-31.8.2014

squattingdays.noblogs.org



NO "PIANO CASA". Campaign for the abolition of the "housing plan" and for freedom of movement.

Decree-Law 47 of March 28th, 2014, containing urgent measures for the housing crisis, for house building market and for Expo 2015, was enacted into law on May 20th, 2014.

Inside a law whose plant is entirely focused on the desire to spread the cement and mortgages, the only reference to the housing emergency is contained in article n. 5, which establishes that "anyone who illegally occupies property without title cannot ask the residence nor connection to public services in relation to the property itself and acts issued in violation of this prohibition shall be nullified for all purposes of the law".

This disposition introduced into Italian law elements of tension and social segregation, as it forces thousands of people to a state of lawlessness and marginalization, which does not take account of the crisis and the reasons that have pushed so many poor, precarious workers, unemployed people into the occupancy of a building or a flat.

The residence is in fact linked to the exercise of fundamental rights: education, health care, the possibility of renewing any personal document, access to welfare services, vote.

A few days ago also the United Nations High Commissioner for Refugees [UNHCR] has expressed his "concern about the effects that the recent approval of the so-called decree Piano casa could result in the lives of thousands of refugees in Italy" with "the risk of being unable to grant access to health care, employment, as well as education for thousands of children".

The consequences of this device enacted into law on May 20th appear clearly as instruments to curb the struggle for the right to housing, as evidenced by massive evictions occurred in recent days in Rome, Florence, Turin, Bologna, Genoa and Salerno, by criminalization campaigns in the press and the spectacular judicial operations against activists and occupiers in Rome and Turin.

We have seen a real leap of repression: 111 suspects and 29 submitted to precautionary measures for resistance to evictions – a common practice and particularly needed in this time of crisis – criminalized by prosecutors in Turin, in order to affect the entire movement.

In Rome, meanwhile, authorities shows clear intent of persecution against Paolo Di Vetta and Luca Fagiano. Even the Roman prosecutors have in fact decided to play a political role in the management of social conflicts by choosing a vexatious attitude: Paolo and Luca were put back under house arrest for the mobilizations against the minister Lupi decree and denied the opportunity to go to work and to remain in their homes, since they occupied them.

To all those who believe legitimate to claim a right denied and who are willing to question the supposed legality expressed in the so-called "Piano Casa", we appeal to:

- to support a campaign for the abolition of the entire text of the law;

- to practice acts of civil disobedience against the application of Article 5, starting from the employees of the Registry and of the companies that manage the delivery of public services;
- to ask the generalized block of evictions.
- to ask for the immediate release of the activists in jail, under house arrest or subjected to other forms of restriction of liberty.

Movements for Housing Rights

To join the campaign: nopianocasa@gmail.com

[Facebook page House Plan](#)



REAL ESTATE

The workshop on Real Estate was introduced by the proposal of the companions of "Droit au Logement" to challenge and investigate the MIPIM, an annual event of the Global Real Estate, which takes place normally in Cannes. From this proposal is involved in a debate on the role of real estate speculation and the relationship between the voracity of finance, the major works (such as Expo 2015) and the housing crisis.

ANTI-MIPIM – DROIT AU LOGEMENT

The mobilization against the mipim was born thanks to some comrades which met themselves during anti g8 demonstrations and other radical movements.

French, German, English, Spanish and Portuguese groups organized together in Germany. In this process were involved different organization, for example Lisbon's comrades comes from bidonvilles, signed by a large number of migrant people and property movements like La Pah, builded up by people with houses that banks want stole and homeless organizations. The question was: what's the common interest between all these different subjects and claims? The answer was autonomous struggles and solidarity against evictions and gentrification. We was able to network ourselves looking at financial market as the most important enemy. Every years a market summit take place in Cannes. For example in 2012 banks, real estate promoters, the biggest towns majors, local and international institutions sold Mumbai bidonvilles. Sometimes the Mipim Summit are in country where dedicated also to country in which host international happening, for example Russia or Brazil for sports events. After these happenings there will be some property for sale. Is possible that next year MiPim will be dedicated to Milan for Expò 2015.

Last meeting in Barcelona was the perfect example of Real Estate agencies, banks, market and institutions. There they sold or try to sell the beauty of different Barcelona areas and they tried to greenwash their speculation with something like Eco village projects. We write a book collecting different concrete territorial experiences talking about a block, an airport, a metropolitan area on which market means destruction. During the MiPim days we have a lot of problems because every demonstration was forbidden. Also linking between different countries is dangerous because is more difficult not to be intercepted. Now we think that another important speculation place is Bruxelles. Thanks to stolen news we know that real estate lobby are trying to develop some european law for their interests.

Studying MiPim we are able to understand where they want go, for example a lot of french territories involved in TAV project had been sold ten years ago during Cannes MiPim. This years there will be one other small MiPim in october in London and we propose to organize a solidarity days in each territories building a diffuse attack against real estate market.



ON REAL ESTATE – CUA, TAKSIM, INFOAUT BOLOGNA

I would like to contribute explaining how the flow of global capitals (as explained before ndr) affects territories as the area of Bologna. Bologna is an university centred town. The college is the core of the city, not only culturally, but also in a political and economical perspective. From the university derives and follows a line of service that moves a large part of the capitals that flows in the city. This amount of money encourages speculators and their affairs made on the head of us. Students are one fifth of the Bologna's population. There are two levels of speculation on the Bologna's territory: at first, it is represented by a micro-speculation, that regards black rent (without contracts) to all students coming from outside the town that in Bologna are 80.000. What happens is that student from low-income family cannot spend large part of their money for the rent and accepts to pay a black rent, saving money. This is largely diffused in the city but our point is not only to stop it. We are interested in the composition of this largely diffuse disadvantage that regards all the students in Bologna in a struggle against speculators. As first we are interested in the sensibilization about this topic explaining how black rent affects all of us and it is an individual solution to the speculators, the next step is to join together and organize a movement of struggle. Sensibilisation against and practical action against so in this sense our experience brought us to occupy a students house.

In the last two or three years we run an inquiry using a methodology derived from the labor movement heritage in Italy in order to find what the original problem of housing was and we have identified it in the rent issue. Our decision of squat a students house comes from an answer to how to recompose against and not only close us in an opinion against. On the 15th of October in the approach to the #19 October "General uprising" in Rome, we occupied the TAKSIM Students house. The names clearly refer to what was happening in Istanbul.

It wanted, not only, to be a pioneering experience through our city: that has never seen before an occupied student's house, but also a peculiar metropolitan formation; Taksim lay in the core of the university area, that is as a high density of students population. but refers also to those who are at the same time temporary employee and students. TAKSIM is a chance of move on the struggle against speculators on several levels. Now there is the chance for students standing strength together, to produce, struggling, new forms of knowledge for the struggle and raised in the struggle. But it is also a way to make the university area suitable for students.

Squatting a students house is to give a new aesthetic to a certain part of the city; where there was an abandoned building now there is a building with banners and graffiti. But not only in the building: where there were wrecked infrastructures and old and dirty walls the students went to color to make our zone. A rhetoric of refrain from below that doesn't want to clean up the walls but to make them talk of what my needs are.

Taksim prove, and it certainly did when we were evicted that the practice of the picket line, as we experienced during the logistic strikes, is a practice that pays off. It pays off in its immediate recompositive role of the various social subjects that suffers the crisis. We brought

our solidarity of students in struggle to the gates of logistics companies where workers were struggling. There we discuss about the value of the militant solidarity that produce mutual air networks, that will be payed back at its time. When we were beign evicted at the picket line there were logistic workers and the families we have fought together when they were under eviction. A reciprocity and valuable exchange of individuals effort in order to stop the eviction. We had at that time the confirm that the picket line is worthy and we need to regain this practice largely experienced in Italy through the 60's and the 70's, and also to block supplies because we can see everyday its validity.

It is a real opportunity to pass from the attack against speculators to take the city! One and an half year ago during a public assembly in piazza Verdi in the centre of the university area we seen this solidarity. While we were in assembly the police tried to block and attack us. We respond making barricades and recalling the assembly two days later. They tried to forbid with police attacks but we sent back the police with riots and trowing objects and rejected from the university area. After this nine comrades can't no more live in Bolonia due to a ban since four months ago.

Thanks to those events the prefect abandoned the military garrison in Piazza verdi. It means that the students push entailed a real space of the power and was also capable of hit it and hinder it. The police had realized that our presence there was not only a public security issue militarily manageable. This gave us all the political space and opportunity of occupy a students' house. This bring us directly to the higher and wide level of speculation in which speculators through the university make their money on our heads. What's happening is that the university understood the our political presence there can harms their affair by creating real autonomy, but since they cannot manage the situation by the use of military force decided to move the university out from the city centre in an area named "Ex Staveco" using the rhetoric of renewal of the university making it suitable to the american college pattern, in order to put out of downtown those humanities studies districts that are much more politically conscious and active.

From a political perspective the uni tried (without succeed) to dissolve the political conflict in a gentrificant view, moving the positive and potentially explosive political behaviours away. In order to confinate the ghetto in the suburbs and create in the metropoly the showcase city american model where the tourist spend his money. This second level of speculation try to solve the political problems moving the students away but at the same time moving capitals and give to real estates power and builders the chance of make money on our heads. For example the univeristy to be able to finance this operation will have to get out of 80 millions euro and how will it do? Going to sell our classrooms: the historic Unibo homes in the university area will be sold off in a completely speculative. We will be thrown out in the suburbs and forced to this new form of modern ghetto that will be good for them but not good for us.

This thing is the picture that we can draw on the movement of capital as local and international world and the territories is reflected at different levels, however is on us to produce the reality of that is real struggle going to collide and lock in the speculation. We saw it in Val di Susa when the bulldozers arrived and lawyers to notify the expropriation of land and the owners have said no and so we will have to say that our classrooms we occupied with decades of struggles and complaints will not go. I want to see what they will do if they kill us all as in Tiananmen. The university area is the area we live every day, and their interests are not the interests of a few to move as well as a pack of potatoes. TAKSIM was evicted but shortly re-gained because obviously the need for students remains the same: to have a roof, an income without being a slave with humiliating work for 10 hours a day without being able to study. In this sense, the speculation affects students, weaks and poors who must organize together to compose himself going to attack and win. There is no alternative.



ON REAL ESTATE – HOBOLABORATORIO DEI SAPERI COMUNI BOLOGNA

I also would like to talk about Staveco project. We think it will a real important question in students and citizens struggle in the next year in Bologna.

We decided to study with meetings and seminars to understand what this project means in a bigger frame, because it is part of an international process of decentralization of university areas. In the whole of Europe are being built closed campus and in our opinion this process wants affect the possibilities for activism and autonomous organization.

However, we would like to start from how this process is linked to student welfare, because Bologna has the most expensive italian transports. Moving the university area to the periphery means additional transport costs and others material affection against student possibilities.

We believe that, over a dimension of the Resistance for not moving university, we have to understand that this resistance can be overcome, and we had to organize ourselves struggle and build reappropriation practices also to Staveco area and in all new campus areas that there are and there will be.

We think that we had to be able to find also other way to struggle against the material and political affections against students. For example there are a lot of empty hotels and one idea is to organize dormitories and student's houses so we started with an investigation on housing needs.

The most important things are understanding that these pathways are a part of a large speculative dynamics talking about speculation, gentrification and welfare privatization and pointing that if someone moves study sites moves also conflict places, and we'll be there to organize conflict both in the traditional university both in the new one.



THE FUNNEL OF THE EXPO AND THE NORMALIZATION OF THE METROPOLIS

Commonware interview Cantiere and Collettivo Universitario the Take during the meeting about expo.

Commonware: With the start of work on Expo, Milan became a large yard. What's happening? How is changing the city from the point of view of urban organization (and not only)?

Gaia: From the point of view of the transformations affecting the city we are witnessing an accelerated process of change. The city is really a great yard. Even the skyline is changing. Now the image is no longer the symbol of Milan Cathedral but are Unicredit new skyscrapers that are arising in the Isola neighborhood. In this sense, Expo is part of a more general logic and a whole series of urban transformations that were already in place, but they have now a great acceleration, through the instrument Expo. It is a more comprehensive logic of neo-liberal transformation of the territory in which we see at work in almost all major European cities. The transformation of the city does not come from the real needs of those who live and therefore not, for example, by the organization or reorganization of services in some areas, but is oriented to capital accumulation in the sense highly speculative, with large concrete casting: the creation of urban empty spaces that soon will come back to be empty. They build new housing even if Milan do not need it. Since the redevelopment there will make great profits there are entire neighborhoods that are left on their own, while new ones are arising destined to remain empty. Expo definitely falls into this logic.

Elena: It should also be said that Expo functions as a huge regulator device that affects the territory and its organization but also affects our lives. Is that a regulatory framework that goes far beyond of the event the self, beyond the six months of exposure, well beyond the physical boundaries of the city.

Isa: The whole city seems to be taking a sort of fury. All are waiting to Expo, so those who manage the sites that prepare the area of exposure as those who hope to work in these pavilions. And the media construct the wait. A waiting spasmodic, presented mainly as a great opportunity for all, when in reality instead of the yards are often half empty and most of the work for Expo will be, as we know, volunteer work.

Commonware: More generally, then, how Expo is changing Milan?

Gaia: Expo is triggering a series of very deep transformations that are not immediately visible, but which have a strong impact on the city. The most obvious are the 18,000 volunteers who they want to recruit for Expo, something that speaks to us of the most comprehensive reorganization of work that we find at the base of the new Job Act. So this is a change that affects the urban area, but also other field: financial, political.

Federico: That's why we talk about Expo as a major process of social normalization: a major urban transformation process that directly affects the company. We see, for example, in the war against writing and urban culture that the municipality has opened, because for Expo walls should be white, or better grey. The risk we see is that the normalization required by Expo will be tacitly accepted even outside of the event. It is the same question that we are doing with regard to contracts of volunteer work that promotes Expo: become standard procedures even after Expo? The Job Act seems to say yes.

Elena: Along with the war on graffiti, also started the attack on the social spaces and squats. In recent times, we have seen the rapid increase in evictions. In some of the neighborhoods affected by the urban transformations, for example in the area of the Fair, redevelopment also means an exponential increase in the number of families who have lost their homes. Whole neighborhoods also very large, they begin to be considered out of place. This is what is happening for example in San Siro, where we have our struggle on housing and social space. San Siro is the most popular neighborhood density in Europe, full of public housing, migrant and occupied homes, and now finds himself in the middle of what will be the showcase of Expo.

Gaia: San Siro is not directly affected by the projects that concern Expo. It is located along the axis of development affected by the transformation that are investing the city, then in the direction of the area where will rise universal exposition pavilions along the new metro line that will pass through the northern suburbs, which has already begun to function as a powerful tool of gentrification. With the increase of accessibility, which is obviously a good thing, it also increases the value of real estate and consequently speculative appetites grow. The dynamics of change that are affecting San Siro, therefore, are not directly "for" Expo but are rather in a more logical overall development of the city, for which, I repeat, Expo is an extraordinary accelerator.

Commonware: So, can we say that the Expo is just a litmus test of a more comprehensive process of transformation of urban space within the neoliberal model?

Gaia: Yes. The same choice of the site for the exhibition is emblematic in this sense. Usually, for the universal exhibitions are chosen public lands. In this case, the area is private. It was acquired by a company formed ad hoc, in which of course we find the owner of the area, in addition to the municipality of Milan and the municipality of Rho, and Fiera Milano Foundation and builders as Cabassi. In the post-Expo, the area, which is currently an agricultural area, will be sold completely with a master-plan about his future destination, however, this is not binding in the sense that those who purchase the area is not kept to follow that plan. So, most likely the area will be built and will grow exponentially its value. The pavilions of Expo will rise right next to the Fair but will be blank. Everything will be moved to the neighboring pavilions of the Expo. They are leaving empty spaces for exposure already existing in order to build others. The basic problem is that there is a clear idea of the

development they want. So we see new quarters... out of context.

Federico: the entire development model is be deeply problematic. The specificity of the Expo, however, is quite detectable in major events such as work in inspiring and produce acceleration in these processes. What I mean is that the big events like Expo in Milan or the World Cup in Brazil become real models of development that will be taken up elsewhere.

Gaia: is also emblematic see how in Italy the so-called great works, are always promoted by the same companies: CMC is the company working on the construction of the Tav in Val Susa and Expo. Impregilo Spa is building both the pavilions for the Expo that the railway Pedemontana. But above all it's emblematic that the great works are neither an engine of development or anything you need. They are rather made to be made, the important thing is not the work itself but the process of building. Is the yard and not so much the work itself that is interesting, because it is the process and not the realization of the work that creates profit. It can be seen clearly from all cases of corruption related to the great works, starting right from the scandals that came to light around Expo.

Elena: we can say that the gain is not to carry out the work but rather in not realize it.

Gaia: In fact, they build big skyscrapers that then remain empty. Thus we see that often remain of the great unfinished such as the district of Santa Giulia, where only a part was built because then the judiciary has blocked the work.

Federico: the scandals around Expo, also highlights another mechanism intrinsic to the process of urban regeneration and development of the neoliberal model: the creation of the emergency. In Milan, after the arrests of Expo top managers we entered in "emergency", since all the work is late. It is therefore necessary to accelerate. Accelerate means lower controls, already example mafia or safety at work, which could slow down the work.

Gaia: the emergency becomes the exasperation of the moment: will full powers given to Renzi in "special commissioner" is the clear go-ahead to a process of uncontrolled development.

Commonware: All of these processes, however, are to work well over Milan and the realization of the Expo

Elena: Milan is interesting because it allows us see a series of transformations that affect the present: will major events such as stimulus of the economy, which then produce only speculation; the free labor that we find in Job Act; relief on the controls for construction of housing plan, and so on. In this sense Expo is a model. As a provocation, in the critical campaign "Expo-for-whom?" that we are building as a moment of reflection on the impact that Expo will have on the city, we say Expo just to underline the paradigmatic dimension of the transformations underway. What we wish to emphasize is primarily what matters affecting Milan are deterritorialized, in the sense that not only affect and neighborhoods where pavilions for the exhibition will rise. As already said, Expo implies a regulatory device due to the more general neo-liberal model. We say that Renzi, at the national level has started a war against the poor, we can also say that the Expo has started a war against the poor in the

northern outskirts of Milan.

Is also useful to look at some phrases or slogans that are accompanying the construction of the Expo and that, within the logic of emergency that we have known in this country, aim to obtain the consent of the citizens. They are told us that "We will be the world" and that this is an opportunity not to be missed. All rhetorical devices to tie the city to the event.

Isa: Is also interesting to note that the slogan of the Expo is "Energy for Life". To me, this slogan has restored the image of Milan as a great funnel that collects all the energies of the people and redirects them. The result is an identification of the event with life. Where life is understood in utilitarian terms, and produces a problematic short-circuit between the very life and work, money, and other dynamics that do not belong to us directly.

Gaia: Another thing that we have to analyze is the scientific committee which was built by the seven rectors of the universities of Milan, which together with secondary schools. They are made available to Expo. They for put their skills and knowledge at the service of Expo clarifying what good is the overall level of involvement of the city in the event. Also in this direction, they are also getting large amounts of funding to schools for the promotion of initiatives related to Expo.

Commonware: The campaign Expo-for-whom? aims then the aim of overthrowing the order of discourse that sustains Expo?

Elena: Expo is touted as a huge opportunity. And we are asking for: an opportunity for whom? What's Expo is a model strictly private, tied to the interests of a few individuals. We want to dispel the myth that all concerns Expo and we are doing a job of investigation to see who actually makes money, and not just in economic terms. For example, starting with the slogan "university for Expo", we began to ask ourselves, as students, we, what do we gain? Why in the midst of this debacle the university should be for Expo? Considering also that were cut 15 million from research and which last year collapsed the roof of the canteen of the highway. Another point on which we insist is the way in which Expo in universities is putting profit and the general intellect. There are proposing a model to study, but how male and female students put us work directly to produce this model.

Commonware: So who is the audience of the campaign?

Isa: is aimed at all those who are interested in the question and want to ask about Expo and the dynamics around him. We're going to investigate some areas: that of knowledge between schools and universities; the urban and in particular the issue of gentrification; and then we want to investigate the slogan used by Expo and intervene with a sort of "sbranding." Also, talk about Expo and Expo-for-whom? It is important if we want to build a terrain of conflict. We are interested in understanding how the contradictions of Expo will be spent on the floor of the conflict and not only with regard to the land of speculation. Expo covers various levels, from knowledge to work, urban speculation. For example, the notav had the ability to hold together the struggles between their different but they had a common idea of what should be the world. Expo could be done in the same way because the issues in the field are many and touch everyone.

Expo is making it clear to everyone the image of power and speculation of the cement. We are in a phase in which the neoliberal model of development is clearly in crisis. Then it's time to think of an alternative model of development and try to propose it. In SMS (Space of mutual

aid), for example, we are trying, like other Italian reality, to bring forth new forms of life, social relationships, work, Expo are totally opposed to the model of development of all profit-oriented. For example, we know the value for us rather than profit for someone else. We practice an idea of living in a broad sense Expo includes relationships, work, and not only the issue of the house.

Commonware: The next steps of the campaign?

Elena: Campaign is under construction. We are thinking about the concept of illusion and disillusion. Expo is a big illusion. Disillusionment there is instead a crucial moment for the subjectification. But we also want to talk to the illusion that they are the overwhelming majority. And this is the biggest challenge.

CONCLUSION

FINAL TEXT EUROMEETING

We are activists and movements from European and Mediterranean area, meeting in Milan from June 13th to June 15th, in order to build a network of the struggles for housing right for everybody and for the right to the city. Aware that the situations in our countries are different, we believe that the struggle is the same.

The speculation enriches more and more every day financial institutions and Real Estate market, by wasting territories and exploiting rural and urban lands. They let houses and buildings empty, while millions people are homeless and exploit the emergency for gaining new profit through construction business (through the so-called Social Housing program, for example). They build more and more to enlarge this business that generates profit for the same few persons. The fight in the city and metropolis for territories self-determination and fair and equal urban policies is a basic issue, nowadays. We have started with *Stop Eviction* actions but we want more than only defending. We seek for solutions for our needs and answers for our desires. We have conquered new spaces of resistance, we spread everywhere offensively. We do not demand for public policies only: we want to change our cities from the grassroots through social conflict, mutual aid and direct access to resources. We don't need housing only, but also income, free transports, healthcare, free education, public services.

We fight for the transformation of our suburbs and cities in resistant territories where solidarity makes a new world and a new way of living the metropolis possible. We act by ourselves, we rely on our own political strength, not on politicians' promises. We squat abandoned buildings and empty houses, in order to build solidarity experiences inside a society based on mutual aid. We denounce public institutions and corporations of Real Estate and banks through demonstrations and communication campaigns. We take back the public space, we activate and improve networks of struggle.

During this meeting we decided to propose, with an open call to every movements and activists, to join us in these two campaigns:

1) **European campaign against eviction.** We propose to use a common logo and a common name for this campaign: Stop Eviction- Take the city. Everyone can join this campaign, organizing the resistance against evictions in his own city.

2) **Transnational week of actions** against bank and Real Estate for housing for everybody and right to the city. In the week from October 13th to October 19th, with a day dedicated to a massive demonstration on October 18th, we will organize demonstrations, direct and communicative actions, marking and squatting empty houses.

Decentralize the space, synchronize the time! Broadcast your actions and sessions.

We invite everyone, collectives, networks, social centers, anywhere all around Europe and Mediterranean area and more, to take part in the network and take part in the week of action in their local area. We will organize conference regularly (first appointment in the Squatting Days of Hamburg) We ideally support all the local, national, transnational mobilizations against Real Estate and financial speculation for housing rights and for self-determination of different territories.

We express all the solidarity with the social movement, facing repression in Brazil and denouncing the dark side of the FIFA World Cup: evictions, corruption, gentrification.

We embrace with love and anger the Turkish comrades crying another young boy killed from Erdogan's police.

Living in the crisis: see the complete lists of organisation participants in the meeting.

Abitare nella crisi – Italy (Cantiere – Milan, Comitato Abitanti di San Siro – Milan, Spazio di Mutuo Soccorso – Milan, BPM – Rome, Coordinamento Cittadino di lotta per la casa – Rome, Degage – Rome, Magnammoce o pesone – Naples, CSOA Gabrio – Turin, Movimento di lotta per la casa Firenze, Social Log – Bologna, Prendocasa/Askatasuna – Turin, Ex Caserma - Livorno, Rete diritti in casa – Parma, Comitato Antisfratto – Cremona, Movimento per la casa – Pavia, Foa Boccaccio – Monza), Hobo – Bologna, Italy.

Recht auf Stadt Network-Hamburg including Wir sind mehr, Gängeviertel, Refugee Welcome Center, Rote Flora - Hamburg, Germany, Buendnis Zwangsraumung verhindern! – Berlin.

Droit au logement – France.

Asamblea Vivienda Centro – Madrid, Spain, La Pah – Madrid Spain, La Pah – Barcelona, Catalunya Spanish State, La PAHC, 15M Pamplona – Navarra, Spanish State.

OtonomSamsa, Istanbul – Turkey.

AK – Athene, Greece.

Praktyka Teoretyczna – Posnan, Poland.

