

REVIEW TEXT OF THE COMMUNITY & THE OCCUPIED PROSFYGIKA*
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(2014-2016)

1. Memory – Present – Outlook

MEMORY: We found ourselves in a terrain of social desolation, needing the basics for survival, in conditions dominated by the experiences of displacement and of war, exploitation, individualization, and fragmentation. The first attempts at collective organization by the neighbourhood squatters focused mainly on logistics and management. For a long time the majority of the squatters in the Prosfygika neighbourhood had neither willingness nor disposition for self-organization and struggle. This, to some degree, continues to this day.

Since then (2010-2011), there has been growing quantitative and qualitative support to the neighbourhood during the period of economic crisis and refugee arrivals, and the organization of the Community** and the Assembly of Prosfygika Squats. Thus significant progress has been made in every aspect of daily life, as well as the overall level of self-organization in the Prosfygika.

We attempted to focus on objective problems as opportunities rather than barriers, through employing the tools of equality, freedom, and solidarity. In the beginning, we concentrated on the issues of horizontality, self-organization, community autonomy, communal ownership and equality. We practice this first as an assembly, with the goal to disseminate the project conceptually and dialectically throughout the neighbourhood.

We have become involved in the larger radical social movement, and continue to be involved in a wide range of struggles. In brief, we support those causes specifically concerned with social/class/political struggles, antifascism and international solidarity that form the radical social base that we are members of.

PRESENT: Reviewing our progress in the Prosfygika neighbourhood squats throughout these years, today we are united in the conviction that there have been substantial growth and great qualitative leaps in the organization of the community struggle and its dissemination throughout the neighbourhood. There is a parallel strengthening of the self-organized structures and infrastructures. If there is anything we are sure of, even counting the flaws, errors and omissions, it is that we are in effect erasing the designs of the state, and capital. These plans designed to plunder the physical territory, its people, and the memory of resistance and liberation contained in the historical Alexandros Avenue Prosfygika neighbourhood. At the same time we have united in action and transformed the fragmented neighbourhood into a united community of struggle.

We are continuing to fight on a field of primary needs and problems. The deep financial and social crisis, its physical and psychological effects on the exploited local populations, the streams of ever more tormented migrants and refugees, and the effect of the ruling parties on the oppressed social body, continue to harm our community.

The SYRIZA government has continued the repressive measures of its predecessors. The first phase of new governmental policies was marked by the mass exodus of organized migrants and refugees from our assembly once they received their papers, the neighbourhood was weakened as a result. To a large extent the vacuum has been filled, but not without problems and difficulties.

At the same time, as a community of struggle, we have been adversely affected by a general slump in activist movements. This phenomenon is apparent in the organized and non-organized spheres of struggle and resistance, in actions, mass movements, organization, and mentality. Throughout these years, the problems we have encountered in generating creativity and solidarity in the open community have made for a truly painful and exhausting task. However, the greatest challenge of our neighbourhood comes from sectors both organized and non-organized, which identify themselves within the social-radical or anarchist movement but refuse as such to equate themselves with the values and practice of equality, comradeship, co-organization, and solidarity – i.e. the struggle itself. This reoccurring factor is disruptive in to forming an agenda of common struggles and expectations.

2. Suppression & Defense of the Alexandras Avenue Prosfygika Neighborhood Squats

After Prosfygika was transferred from the Hellenic Republic Asset Development Fund (TAIPED) to the Attica Regional Government, suppression towards Prosfygika neighborhood squats and its community struggle became more prevalent. This increased suppression is demonstrable on two levels: one, it twists communication and, second, it directly and politically pits those sectors of society that are actually self-organizing against each other. In other words, proclamations of development and revitalization are designed to respond to the artificial needs, instead of the real needs, of the Prosfygika community. For example, the development proposals include the construction of a museum in memory of the first residents (refugees who arrived 80 years ago), student dormitories, and shelters for the homeless and new refugees. The of these proposals as a response to the social concerns of poverty and intolerance is an obvious ploy, given that the Prosfygika neighborhood is already inhabited by people. What museum could portray the refugee problem accurately when the very same refugees and migrants inhabiting and struggling in the neighborhood trace their everyday reality to the history of the Prosfygika neighborhood?

In the face of the tangible and living reality of the downtrodden, the state is building museum-mausoleums to bury the memories and stories of wars that have infact never ended. It should be obvious, therefore, that the only responsible body to develop, regenerate, and make proper use of this neighborhood is the same Prosfygika community.

Police suppression and the fascists are working on a plan to weaken the neighborhood. Their objective is to sell it off to capitalist actors, thus privatizing the political control and decisions over the neighborhood. Despite its different faces – progressive, authoritarian, compromising – this suppression plunders the neighborhood of the oppressed of its land and vigor at every turn.

In recent years, the organized Prosfygika community has made efforts to work with the neighborhood's new arrivals, to convey its experience and to stand better equipped against new attempts to degrade and restrict it. In tandem, we have been taking action with all our might in the broader sphere of the struggle for social liberation.

The new period of suppression poses both a danger and an opportunity for the neighborhood. On one hand, the neighborhood may dissolve under fear, detachment and fragmentation, forfeiting all it has built. On the other, it could trust in the foundations it has built and take on the responsibility to fight at all cost to establish this community, thereby fulfilling the the project of autonomy.

3. Sy.Ka.Pro. / Community / Neighborhood – Neighborhood / Community / Sy.Ka.Pro.

PARTICIPATION – COMMITMENT – CYCLICALITY – OPERATION

The collective dialogue surrounding the model of participation-commitment-cyclicity-operation emphasizes the difficulty and the weaknesses of self-organization in practice, and against the power base. The community must accept joint responsibility for itself and some certain activities in order to overcome the pseudo-privileges that authority spreads with the social group. This authority creates conservatism through the conditions of atomization, collective inaction, passivity, and defeatism.

Throughout the years, we have observed the absence of a large portion of the neighborhood from the joint work of collective autonomy. This concerns mostly the resident squatters who have references and experiences with activism and horizontally-organized movements. The results of these daily interactions always appear in times of real emergency, thus redefining, coherently or not, the community body.

Beyond this, a particular barrier to the collective proceedings has continued to be the problems arising from personal and collective relationships, which within the communities possess social/class/political characteristics and distinctions. They are shown in the deficit of community consciousness and an exaggeration of the objective difficulties and problems. This sometimes takes the form of a gratuitous hyper-rebelliousness, and other times as a defeatist compromise, and still elsewhere as an illusion of self-sufficiency in a hypothetical island of freedom.

Furthermore, a large segment of the neighborhood, which includes the organized members, but not always the same members/not always supporting similar positions, perceives the Sy.Ka.Pro not as an arena for co-organizing and community, but as yet another “bureau” for complaints and demands. In other words, they assign the horizontal organization with the role of director or processor. A community working towards a common goal needs to overcome the above by acting on issues as common body. The community must simultaneously recognize the older members’ fatigue, without overlooking the struggle’s new needs and new proposals, as well as the ability of the new comrades to actively self-organize the neighborhood within and outside its physical borders, brining new vision and contradictions,

thus dialectically evolving community with new projects, visions or even contradictions.

Self-critically, we believe that problem areas exist within a general context of struggle, enormous personal and collective fatigue, and significant quantitative and qualitative labor. These are serious, as well as simple, shortcomings in the equilibrium of energy, inclusivity, and initiative to implement decisions fully and accurately, and in willingness to be involved through volunteerism. These issues are by-products of elitism and detachment and may be overturned in practice by strengthening commitment, inclusivity, and cyclicity.

Our comrades in the assembly and in the Prosfygika squat community should offer and share the burden of responsibilities based on their personal abilities and availability. This would distribute the jobs, and ease the workload on already over-burdened individual comrades. These methods should be applied in the joint community body as well. A living social terrain abolishes the artificial divisions imposed by authority.

STRUCTURES / INFRASTRUCTURE

The Assembly of Prosfygika Squats recognizes the competency in the following areas both as topics and in regards to their qualitative and horizontal characteristics, in the context of an environment of great need and limited resources.

BAKERY STRUCTURE: The Collective Bakery Structure is considered the best, most successfully implemented structure. In terms of internal finances, it produces bread for a portion of the neighborhood residents and allies. Even considering the problems and a resulting downturn, the Bakery Collective never stopped operating. Its resources steadily aided the needs of the organized community on a long-term basis. The review corroborated the need for organized operational support and upgraded production and distribution within and outside the neighborhood.

CHILDREN'S CENTER & LEARNING STRUCTURE: Throughout the years the Children's Center and Learning Structure has served dozens of children, mostly refugees and migrants, who have resided in the neighborhood. The structure has hosted a series of activities and events on a large variety of topics. It initially served the neighborhood children and subsequently reached out to all those who saw a need for education, for themselves or others (languages, arts and crafts workshops, etc). This structure was based on the organized part of the community, on neighborhood participation, and on allies in the neighborhood and beyond.

Recently, as many families left the neighborhood, the structure's level of operation has declined and the primary burden has fallen on the organized community. As such, its activities require a renewal so that the structure can once again be a meeting place for the children and a bridge of communication between the community and the parents.

HEALTH STRUCTURE: The serious problems faced by a large segment of the community and the Prosfygika neighborhood sparked an effort to create a health structure to serve this population group. However the residents of the neighborhood did not take responsibility to participate in the health care structure. The reasons for the failure are objective, subjective, and collective. However, on an immediately practical level, responses have been provided on all the serious issues posed to the collective body. Even without an organized structure, comrades have responded positively and responsibly to health care emergencies.

COLLECTIVE KITCHEN / SKIPPING: The Collective Kitchen was the autonomous community's first attempt at structural organization in the Prosfygika neighborhood. Since its formation it has operated continuously without interruption despite its difficulties and shortcomings. It has also functioned to bolster community bonds. The strengthening of the kitchen structure on every level – material, organizational, and functional – is a precondition for community coalition in the neighborhood. It aims to be a locus of daily communal work and to address real needs, such as food and communication.

The skipping collective was organized to meet the need for sufficient produce in the collective kitchen and the residents' dietary needs. The scheme was based on the experience of comparable activities in European squats. In addition to its basic function – i.e. to cover part of the neighborhood's dietary needs – it offers enormous possibilities for food preservation and processing for collective use. It also provides the opportunity for direct interchange with local street markets [*laikés agorés*]. It connects work and the need for food with the need for self-organization.

It is a challenge in conditions of material poverty to share food on the basis of individual needs, collectively, and without discrimination.

WORKING GROUPS

WORKING GROUP: The working group is community's first practical instrument. Its responsibilities are designated by the assembly, but it does not make decisions. Its purpose is to help work out the neighborhood's problems in the face of state and fascist suppression and to confront exploitative or anti-community practices within it. It reports and is accountable to the Assembly, to which it presents its working proposals. Its operation also depends on cyclicity and the full participation of the largest possible portion of the community.

Infrastructure/Utilities: This second logistical working group deals with the neighborhood's technical problems. It has not managed to organize as a special body. The responsibilities it undertakes continue to be carried out by the other sections of the community, especially the general assembly. Its complete and necessary restructuring is a major dispute, concerning not only how to deal with the practical and technical problems of the community and the neighborhood, but also longterm survival and viability.

COMMUNICATION

Throughout the review process, through all the disputes and the diverse subjects, it was evident that there were

serious flaws of all types in the area of communication, as much in connection with the neighborhood itself as with the organized community within and outside the neighborhood. It is of utmost necessity to strengthen and revamp the scope, quality and comprehensiveness of communication in response to the inherent concerns of the community and the neighborhood at the physical, cultural and skills level.

After all these years of communal struggle and collectivity, we recognize that communication is a vital and fundamental human need in dialectical connection with food, housing, clothing, and freedom. Communication constitutes one of the most basic elements for community cohesion and growth. It is dialectically and organically linked to equality and solidarity, and prepares the ground for broader freedom and horizontality.

In addition, problems were also spotted in the translation sector, which constitute a basic link to the community. The arduous task of translating was always assigned to the same people, who frequently faced unfair criticism for their willingness and capabilities. The review process also pointed out the need to strengthen physical communication within and outside the neighborhood in every area, as a basic and dynamic necessity.

A.S.A.K.A.

The Open Assembly of the Community & Allies of the Alexandras Avenue Prosfygika (A.S.A.K.A.) gathered after an open call from the organized Prosfygika community, when it was transferred from the Hellenic Republic Asset Development Fund (TAIPED). The gathering was enriched with the presence of neighboring squatters and allies. Even after passing the initial period of risk from TAIPED, the Assembly continued to aid the community and its structures and infrastructures. It also forged a deeper bond on open and equal terms with the organized neighborhood body. A series of actions and interventions within and outside the neighborhood could not have been carried out without the contribution of activists, who arrived from “outside” the neighborhood to help in its struggle.

During the difficult period of horizontal allied self-organization, A.S.A.K.A. maintained its continuity and presence despite the objective constraints. These included the gradual decrease in participants, the weak participation of organized comrades from the Assembly, and the lack of enthusiasm and engagement of a large segment of the community and neighborhood.

Consequently, steps were deemed necessary for a qualitative and quantitative restructuring that would result in a greater integration of allied comrades in the daily life of the neighborhood. This restructuring would also bring about a deeper understanding of the organizations, and the operational and political framework of the Prosfygika community.

In addition, we saw the necessity to deal with flaws in practical matters, the time consumed in discussions, and the problems of implementing decisions. The collective body of the community and its allies must be restructured to address current conditions and requirements.

It is particularly important that A.S.A.K.A., as a collective body, engage equally and in a communal way with

organized squatters, the Prosfygika community of struggle, and its allies. Its work helps by producing, creating and strengthening alliances, while bolstering the community overall. Despite that, based on existing conditions, there is an urgent need to respond to the problem of additional structures that coordinate with the very small number of organized allies, as there were gaps in their understanding of the community's terms and process, and thus difficulty in their assimilation.

We now see that it is particularly important to rethink rigid organizational frameworks and the common perception of those sectors, such as interactive communication and mutual trust. This is especially necessary in the issue of the organized community and the burden of responsibility they carry, the demonstration of immediate reactions and readiness to respond.

SOCIAL CANNIBALISM & EXPLOITATION

The social cannibalism, which evolved in a vacuum of positive organizing, caused a state of suppression in Prosfygika during the 2002-03 Olympic restoration program and the strategies of the instruments of power. Despite this harsh environment, the situation has changed radically since 2013. The main exploiters have departed and significant progress has been made towards the community's autonomy in the neighbourhood and beyond. Although the problems have not been overcome, they are now confined to individual choices, most of which do not have a divisive affect on the community and its operation. At the same time, the speed and depth of understanding and reactions to such practices has increased.

Considering that our priority is not a world of security and legality, we recognize the need for both an on-going struggle to attain common ownership, and community as a counterforce against exploitative and anti-community forces. Under these conditions there is still a long way to go, especially when the deepening economic crisis and expanding competitiveness intensify atomization, marginal needs, and ongoing social fragmentation.

If we know anything conclusively, it is that forces of domination and exploitation pave the way for desolation, in order to fill the resulting vacuum with illegal labor, and to profit off of unfettered, but easily monopolized, markets. The proliferation of freedom and equality is the best stimulant for combating exploitation and breaking parasitic hierarchies, which get rich on the vulnerability and pain of the oppressed.

We want to point out that the exploitation of squats for private profit outside the agreed-upon community framework, as well as attempts to commodify them, constitute a tangible hostile attack, and will be dealt with by removal from the community and the neighborhood.

Regarding the question of social cannibalism a concept and practice, until there is evidence to the contrary, we consider this as separate from the totalitarian oversimplifications of which we are all guilty. To clarify, social cannibalism and its practical expression is the quintessential reality of the ruling elite, its sole beneficiaries and perpetrators who devour the flesh and drink the blood of the most vulnerable and persecuted. Simply put, social cannibalism is the culture of authority. In practice, those responsible for it are those who possess the ways and means

to achieve it – that is, the powerful and those on the top of whatever class or other social strata they belong to.

4. Today's Radical Social Movement & Our Position Within It

SOCIAL / HORIZONTAL / RADICAL MOVEMENT: The establishment and organization of the Alexandras Avenue Prosfygika community struggle (2011-12) came at a time of renewal in the movement, heightened resistance actions, and mass societal participation across the entire activist arena. Our first attempts to co-organize within the movement placed us alongside the broad, open neighborhood gatherings and the attempts to coordinate them in their diverse activities in squats and self-organized social spaces, in an effort to co-organize under the growing antifascist movement.

In recent years we have stood with the most radical social projects against the harsh reality imposed by authority. Through these social struggles we have built alliances with other collectives and comrades.

We protested the extraction of gold from the Halkidiki Mines, and against lifting the ban on shopping Sundays. We took part in the mass anti-austerity strikes and classist struggles. We protested for free public transportation, and against the murder of young Thanassis Kanaoutis [killed 2013 jumping out a trolley window to avoid the ticket-checker]. We protested in international solidarity against the imprisonment or expulsion of refugee-activists (Z. Gurmuz & B. Aitudz, 2013), and against the international state suppression of P. Fres (2014). We protested against militarism alongside conscientious objectors (D. Hadjivassiliadis et al). We resisted the suppression of squats and social spaces by the state, financial interests, and fascists (Villa Amalia, Skaramangas, Karagiannis Ave, K-Vox, suppression of squats in Patras and Thessaloniki, Villa Kouvelou, Strougas, Analypsi, Vancouver, et al). We have carried out antifascist actions throughout the years following the murder of the anti-fascist rapper Pavlos Fysas in Keratsini, in a metropolitan center, and at the Athens Court of Appeals during the Golden Dawn trial. We participated in the occupation of the Athens Polytechnic University in 2014 in support of the hunger-striker Nikos Romanos, for hunger-striking political prisoners (2015), in the occupation on the anniversary of the Polytechnic uprising (2016), and in protecting the Exarcheia district from state repression on December 6, 2016.

Throughout the Assembly's we have endeavored to align ourselves with the social struggles taking place outside the physical borders of the Prosfygika neighborhood. Solidarity with collectives and other allies, on behalf of equality and freedom and against centralization and elitism, must be a mutual relationship. The arena of social struggle builds common ground for activists and allies. The more we bridge the distances between us, the more direct and egalitarian our solidarity becomes.

Today, Greek society is a pressure-cooker ready to explode. At the same time, it is engulfed in despair, defeatism, and fatalism. We are experiencing on Greek soil a period of profound inactivity in movements as a consequence of harsh suppression by state mechanisms, the political and economic crisis, our inability to fight, and the historical responsibilities that we do not accept. At the same time there is increasing polarization, as much in the centers of power as within the social base. This environment, which sows defeatism, limits the struggle, and reaps activist dissolution and atomism, profoundly affects both the Prosfygika neighborhood in its entirety as well as its most

organized members. Existential fear has spread throughout the movement and the activist world, and iacts as a catalyst to inertia and passivity throughout the social web.

Meanwhile, the conflicts and rivalries are intensifying on a local, regional, and central level. This increases the degree of violence, state suppression, and the reduction of capital on the one hand, and the duty of the social-liberation struggle on the other.

We believe that the anti-establishment, anti-capitalist, antifascist struggle, acting in accordance with solidarity and comradeship, forms the fundamental basis of individual struggles and the fight for freedom and equality overall.

Regarding the future of movements, we continue to believe that the social base is what creates the movement and its degree of radicalism starts from and is contained within its horizontal structure. The responses come from the horizontal movement. The “ideological purity” that distances us from its immediate arena is also what holds us back.

In review, we note our problematic departure from the no-work-on-Sundays movement. On one hand, we have identified a disproportionate lack of staying power and activity in our politica actions, as we withdrew support without the sufficient political justification, on the other hand, this has been the case throughout our history of operation.

We are obliged as part of the social movement to continue supporting open and horizontal procedures so as to strengthen the forces for self-organized and those opposed to suppression.

SQUATS: Squats constitute one of the truly liberated areas of the social, class, and political struggle. They are inherent to the broader social domain together with other community spaces such as the *stékia* [loosely: regular meeting places], community centers, and allied political centers.

Today more than ever we are called upon to qualitatively and quantitatively support these liberated spaces and domains, to expand their presence, and to ground them in the real needs and struggles of society. The denial of illusions about islands of freedom in a world in flames, of compromises with which the powers blackmail us, of deceptions that we can continue to exist without an ongoing struggle within our communities against the culture of domination and its mechanisms – these are the basic preconditions for overturning the material and existential swamp through subversive self-organizing.

Our duty in the new period is to reinforce the organizational and functional relationship of the liberated squats in Athens, the Attica region, and throughout Greece, with a view to forging greater relationships of struggle in the broader social sphere. Wholehearted comradeship and solidarity is our most valuable and reliable weapon. Today’s conditions of material poverty and human coercion demand that squats contribute to the revolutionary change in social conditions.

INTERNATIONALIST SOLIDARITY: Practical, broad Internationalist Solidarity has always been one of the major aims and necessities of the organized Alexandras Avenue Prosfygika struggle. It creates a common ground and abolishes the borders carved by the powers.

From its earliest stages, the Assembly of Alexandras Avenue Prosfygika Squatters and the organized Prosfygika community struggle were connected with activists in Turkey and Kurdistan, who were already in the neighborhood and were disseminating their project to all sectors of the migrant and refugee sphere. At the same time, we were involved in a series of struggles concerning global class wars (Syria, Kurdistan/Turkey, Zapatistas, etc), in social and class conflicts in Europe and elsewhere, and in ecological activism.

Regarding refugees and migrants, our most active area in our common understanding, we perceive this category and our role in it and in the movement as part of internationalist solidarity. It is our duty to expand and strengthen community and solidarity, and to help those experiencing suppression in their fight for freedom, even if they are far away.

Despite our common goals for a broad, open and dynamic presence in a wide range of internationalist solidarity struggles there have been other important battles in which we were obliged to participate.

From now on we must increase our participation in the struggles that have greater international force. At the same time, we must give greater publicity to our own battles and our involvement in the internationalist solidarity movement while strengthening the bonds of our joint struggles.

According to the framework we have thus far agreed and acted upon, we are reviving our agreement and commitment to continue our actions in the following, dialectically interconnected areas:

- Open communication/promotional strengthening of the internationalist front in its most active fronts.
- Physical presence in these struggles wherever possible with whatever might we have and wherever it is feasible to contribute on a fundamental level.
- Experience and knowledge from these struggles – conveying lived experience and skills, and embedding this knowledge in local struggles.
- Standing in solidarity with those dedicated to the struggle, not based on association or shared views, but with the dialectical understanding of the physical distance that separates us and the common ground that unites us.

FASCISM & ANTIFASCIST MOVEMENT: Fascism is the most barbaric of regimes. The state, financial interests and fascists constitute the inherent parts of the joint complex of power, oppression and exploitation. The various fascist constructs and factions constitute the long arm of the State and financial interests (e.g. Golden Dawn, Autonomous Nationalists [AME], LEPEN, etc).

At the same time, antifascism is a field that unites the most oppressed and exploited social sectors – that is, its broadest popular-social base, which is the first and most direct attack against the growing threat of fascism.

The involvement of the organized Prosfygika community struggle in the antifascist movement has been active

on both unified and local levels, where collective groups were emerging and where conditions demanded, with all the force we could muster. In response to a call, we co-organized in creating the Patissia Antifascist Coordination in a host of actions and interventions, until our resignation last year. We stood in solidarity with the activist sphere against a host of fascist attacks on antifascist comrades, squats, and social spaces. We unified forces with the call to establish the Antifascist Front, supporting the local hub in Ampelokipi, until its dissolution. We collaborated with the Panathinaiki Antifascists, supporting their activity in the Prosfygika neighborhood. We responded to the call from the DISTOMO center to protect Agios Panteleimonas Square from the fascist group LEPEN, and to the calls to confront fascists parasites in their attempts to coopt the days commemorating the deaths of fallen comrades.

Despite the positive evaluations of our open, active position in the antifascist movement, we continue to encounter deficits and gaps. We must cover these flaws with better organization and a more energetic, dynamic plan of action on any and every antifascist battlefield that opens up. We recognize the need to meet more frequently with the neighborhood people against fascism.

To recap: Our departure from the antifascist Patission Coordination was a necessary and timely choice given our disparity with its activity, involvement and development. At the same time, we recognize the need to support the Antifascist collectivization of the area in groups that express the locally organized combative antifascism in our living environment (Gyzi-Ampelokipi-Polygono-Erythros).

OUTLOOK

Based on the above, the organized community struggle of the Alexandras Avenue Prosfygika finds a new setback in the internal organization and operation of the neighborhood and its interaction with the radical movement and social-classist-political struggles.

We wish to retain the basic organizational and operational model: freedom-equality-solidarity for all based on each person's needs and capabilities. The community body will decide competency through its instruments.

In rethinking our practice today and the outlook on a struggle for freedom, equality and solidarity tomorrow, we understand our responsibility concerning our relative stand and role in terms of geopolitics and urban planning, the history of our neighborhood and its collective, and the individual responsibilities arising from the above.

We are aware that the world of power is built on need and weakness. Thus we must strengthen the collective-communal perception and culture in a unifying and multidimensional way, with the common goal of self-organized communes. These communes are established on the foundations of the common understanding that everyone's position is improved through common activity and vice versa, as well as nonaligned trust in the most open arena.

At the same time we will continue to evolve by following the wave of self-organization and social insurrection. We recognize the necessity for an even more dynamic participation in the struggles and actions of the wider radical

social movement. The enemy is not as strong as we think. We must demonstrate to society the flaws in the reign of tyranny imposed by our rulers. This tyranny must be subverted and overturned through our collective endeavors and our comrades in solidarity.

We take to the streets on the basis of:

1. Unified action for the community struggle and the Alexandras Avenue Prosfygika neighborhood;
2. Resisting suppression in the neighborhood and in wider movements – squats and self-organized spaces;
3. Co-organization with the radical social movement wherever this appropriates ground and struggles;
4. Qualitatively improving our structures (kitchen, bakery, health, childcare, skipping, languages), infrastructures, and financial resources, together with strengthening the protection of the neighborhood and common fields of action.

5. Key Decisions

A.S.A.K.A.: Freeze on procedures and operations and commitments to the already existing procedures of the community and the assembly.

GUESTS: Joint framework for entry to membership (3-month trial period, with the possibility of staying as a guest for up to 1 year, with the exception of those who do not wish to become members of the Assembly).

MANAGERS OF STRUCTURES & INFRASTRUCTURES:

Production Structure: bakeries

Logistics Structure: kitchen, skipping

Children's Center & Learning Structure:

Infrastructure and utilities:

Working Groups: Antifascism, self-defense, social/class movement

Communication Structure:

Work on the critique and implementation of the review once every two months ("plenary session")

20 February 2017

Assembly of Prosfygika Squats

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*The Prosfygika [*prósfygas* = refugee] is a complex of apartment buildings built by the Greek state between 1933-1935 to house the thousands of refugees of who flooded the Greek capital after the Asia Minor Catastrophe.

**We perceive the community as a sum of people and relationships that team up on the basis of a common organized plan. Of course, that does not mean that an ordinary gathering of people based on common ground is sufficient to create the terms, conditions and qualitative characteristics necessary to characterize a community – at least in the way that we perceive it as Sy.Ka.Pro. On the contrary, we define a community as a sum of subjects and infrastructures, whose relationship is not connected to any national, familial, religious, or racial labels. Rather, it is based on a common political project, that of common ownership, equality and consensus. Its aim is to create autonomous political structures and relationships that will ensure relative material self-sufficiency, on the one hand, along with its self-realization in terms of self-constitution, always on the basis of individual capabilities and needs: What in imaginative political terms is called a commune.