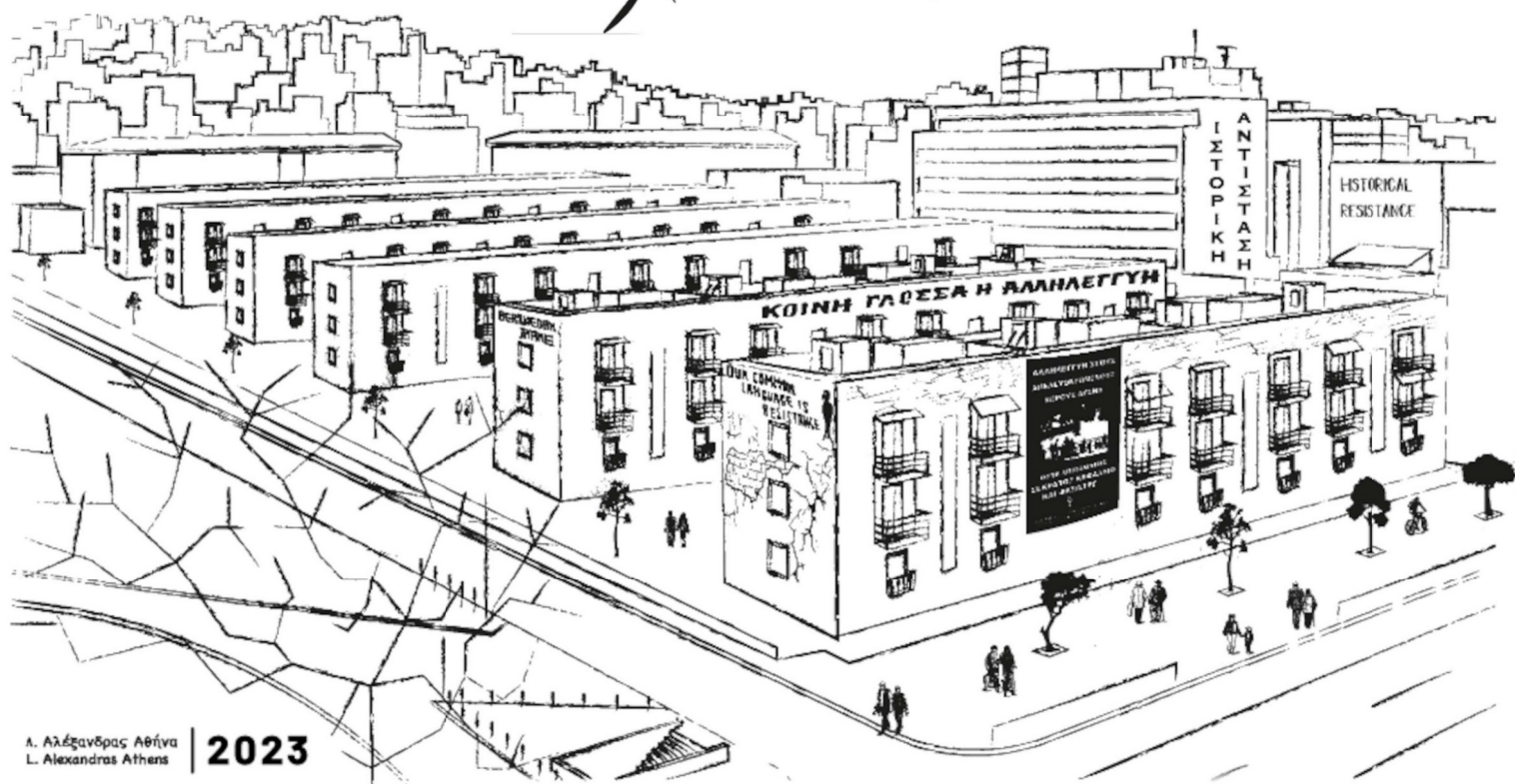


COMMUNITY OF SQUATTED PROSFYGIKA

Collected Texts



The Community of Squatted Prosfygika - A Community of struggle from the social base

The Community of Squatted Prosfygika is a horizontal self-organized social-political project of the social grassroots, based on the principles of freedom, equality, autonomy and solidarity. Embracing tools of the wider revolutionary moment it constitutes since 2010 a center of struggle between two pillars of power in Athen, the General Police Administration of Attica and the Athens Court of Appeal.

COLLECTIVE MEMORY, RESISTANCES AND OUR OWN HISTORY

In the conditions of the social struggles that took place during the period 2008-2010, some of the squatters that lived in the neighborhood of “Prosfygika” realized that collectivization was the only solution for us. Firstly because of the architectural structure of the area which is designed for community life and secondly because we were suffering from micro-mafias that were looting the spaces. Since then, several solutions have been provided based on self-organization and also on problems that had to do sometimes with subletting, sometimes with drug trafficking and child sex trafficking. As an assembly that was oriented towards the ideals of communal ownership and perceived the value of use as the only value, until 2012 where the assembly of squatted prosfygika (SY.KA.PRO) was created.

Today, most of the neighborhood is occupied and inhabited. During these 10 years we have managed to fill the neighborhood with life, transforming it into the largest squatting community (spatially and numerically) in Greece, with 400/500 permanent residents and self-organized structures such as (children's structure (house) and self- education, women's structure, health structure, community coffee, adults and children's cinema, collective kitchen, bakery structure, social center, 2 houses of internationalists, distribution of food from neighboring public markets, community internet, equipment for cleaning the sewerage, language lessons, youth structure, library structure etc.

We do not see our project as an “island of freedom”, nor do we have such illusions. We are a part of class, social and internationalist struggles and we see self-management and self-organization as the only way against the state and capitalism. The neighborhood of Prosfygika is a practical response to social and economic conditions imposed by sovereignty.

In Prosfygika people are living from all oppressed classes with different cultural, ethnic, religious and political backgrounds, political refugees mainly from Turkey and Kurdistan, people with and without papers, formerly homeless, displaced people from war fields by a system with its barbaric antagonism throws the ‘unclaimed’. This wide range of people forms a mosaic from below and constitutes the community which has self-consciousness and it progresses and evolves over the years.

The land where Prosfygika was built (covering an area of 14,500 sq. m) was a subject of conflict since the 1920s after the Asia Minor catastrophe refugees settled building shacks. The fans of the newly formed Panathinaikos football team (the team was about 15 years old) were claiming the land for which they had already given money to the Greek state. Fights started between the refugees and the fans and finally the state intervened and gave the opposite land to build the stadium in 1933-1936. So the neighborhood was built as a complex of 228 apartments of 50 sq. m which were bought under favorable terms by the refugees, mainly from the camp Tourkovounia.

Over the years, the state has repeatedly threatened to “flatten” the historic neighborhood. The Junta was the first to issue a ministerial decision according to which the first 4 rows of houses would be demolished to build the Courthouse, a plan that finally did not move forward. Rumors of demolition and gentrification of the area continued for the following decades. In 1994 the (DEPOS) Public Company for Urban Planning and Housing proposed the renovation of 2 apartment buildings as a pilot project and then to continue with the rest, another plan that didn't succeed. Finally, in the late 1990s, the decision was made to demolish the historic neighborhood in order to become a mall, an underground garage and to be integrated as a Panathinaikos stadium extension.

Thus, the (KED) State Real Estate Company presented and offered 25,000 euros in order for the residents to leave. If they refused they would lose their homes as the state would proceed with forced expropriation. The residents initially refused and the amount rose to 50,000 euros, while the objective value was estimated to be

75,000 euros. Until 2003, the state, under suffocating pressure, managed to evict most of the residents by practicing all the legal terrorism allowed since its establishment, and 177 apartments were transferred to the KED. 51 residents refused to give in terrorism and with the support of the School of Architecture appealed to the (STE) Council of State and after two court rulings, in 2003 the two front rows were declared as "newer historical monuments" as belonging to the Bauhaus movement and also carry up to today the signs from the fire received by the left forces during "Dekemvriana" events. (A worthy question of course is that an entire state ignored the historicity of the buildings and wanted to proceed with their demolition.)

In 2009, a year when the other 6 rows of houses were also characterized "preservable" and "newer historical monuments", the (TEE) Technical Chamber of Greece requests the exchange of one of its own plot (the current Navarino Park in Exarchia) with 4 of Prosfygika apartment buildings in order to relocate headquarters of the Chamber and its library. The plan was not implemented. In 2014, 137 houses were transferred to the Public Private Property Utilization Fund (HRDH) and in 2016, the 177 apartments were transferred to the Attica Region. In 2018, the Council of State allowed the re-transfer of the 137 apartments to the HRDH and the Supreme Court of Cassation rejected the application of the Municipality of Athens, which claimed ownership of the property. In the same year, ANAPLASI SA was founded with Belavilas as president and the Syriza government announcing a European-style redevelopment of the refugees with a charity wrap and a museum exhibit. In 2019, the studies carried out with an individual donation (Hellenic Petroleum-ELPE) were granted to the Region and were put to public consultation. Today, while all the houses have been judged to be sustainable, the latest from the current government is the signing of a memorandum in December 2020 for the double renovation of the Botanical Garden and Avenue between Eleonas GDP (Alpha Bank & Piraeus Bank), the Municipality of Athens, Attica Region and ANAPLASI ATHENS SA, with Bakoyannis as Chairman of the Board, with unclear intentions for the "regeneration" as they stumble upon legislative road problems and unclear provisions on how to intervene on a monument. So they focus on the timeless project for the underground garage and the construction of a mall in place of the Panathinaikos stadium.

As it is obvious, from the constant transfers of property status and ambitious plans that are announced from time to time, Prosfygika has become an 'opportunity' in the various government services and everyone wants to "save" them from decadence as they claim, while the reality clearly shows us, that the state is the main corruptor of the collective memory of Prosfygika, as well as the mediator for all kinds of businessmen who see the space as a chance for profit. Putting forward, as a Trojan horse, the need to house the accompanying patients of St. Savvas, the need for a refugee museum or the need to house vulnerable groups, they shamelessly underestimate our intelligence. The "Christian Union", which belongs to the Petraki Monastery, is the owner of the plot and the building facilities of Ag. Savva, and his invisible but general commander. It has entire buildings in the wider area that could be allocated for the needs of the hospitality of the accompanying patients of Ag. Savva, which of course he rents or leaves abandoned until he exploits them. As for the need for a refugee museum, not even the most conscientious can be convinced of their real intentions.

Prosfygika is a living organism and an integral part of the broader radical social movement. It is a shelter – home for refugees who survived the modern imperialist wars and fascist regimes. As a community consisting of refugees participating in modern social struggles, they can be described as a "living museum" without the approval of official bodies. The associations of "Asia Minor", being descendants of refugees themselves, should ask themselves, how many refugees currently live in the apartments and whether the need for housing is superior to a museum. As for the vulnerable social groups for which the state is concerned, let us inform them that the majority of the inhabitants today belong to those groups. We are not convinced by the charitable policies of either the current or the previous government and certainly not any other. By deconstructing the social profile of gentrification, we should examine the cancelling of the "ESTIA" program, the general management of the migration issue, the abandonment and disuse of dormitories and the pre-planned full privatization of health and education. It is the state that creates the

housing problems for vulnerable social groups and it won't solve any problem with the “reuse” of Prosfygika. Let's not forget, Prosfygika gentrification plan is yet ‘another feast’ with public money ‘served,’ used by mayors, contractors, businessmen etc. At the same time, in the case of Prosfygika, the state shows that it seeks to become a regulator of collective memory and that the main purpose of mayors and government officials, in addition to profit, is to seize the political surplus value that the gentrification will produce in order to satisfy the mainstream and trendy reflexes of modern metropolitans.

It is known the “blur” caused by modernization and spectacle in the metropolitan centers such as futuristic works of art, Airbnb, expensive shops, restaurants and bars, offices of first-class companies, inhospitable parks, “smart” events in the streets of the center, which are meant for the rich and tourists, bypassing the systematic degradation that comes before the seizure of public space, the expulsion and repression of its natural residents and resistance movements. A city’s centre without inhabitants remains defenseless and at the mercy of businessmen, visitors - consumers and tourists. Without the natural relationship between people and places there is no chance of defending them. Some typical examples are the ones of Barcelona and Berlin where the inhabitants were pushed off in the suburbs and any life inside the centre is connected exclusively with entertainment and consumption.

Although in the advanced West as early as the 1980s the attack of the capitalism escalated with the privatization of natural resources, public spaces and social services, in Greece it was imposed in the at the time of the memoranda. A milestone and foundation for the development of modern society Capitalism in Greece was the 2004 Olympics, which forged the consciousness of the average Greek to unconditionally welcome the onslaught of capital, which served up as modernization.

By the means of repressing movements and the degradation of living standards, not only locally but also globally, extreme neo-liberalism is advancing and establishing itself. On the contrary, the battles of the local movements against privatization, for the preservation of natural heritage and public spaces as such, are generating new dynamics and perspectives for the overthrow of sovereignty.

The repression that squats are facing is the state's attack on the most radical part of the antagonistic movement. It is an attack on the houses of struggle, the liberated spaces, the practice of self-organization, the incubators of young strugglers. It is a long-term war whose intensity increases in accordance depending on the dynamics and unity of the movement. On 23 July 2020, at dawn, a crew with drilling machines of the company “Redevelopment Athens SA” snuck into the neighborhood to carry out underground investigations and was thrown out as soon as it was noticed by the people of the community.

Without fetishizing specific practices, our guiding light is the fighting defense of the Community of squatted Prosfygika, whenever the state has attempted, either with its “legitimate” repressive powers, or with its parastate forces to invade the neighborhood and terrorize its people. The four major operations that took place in the years that the Community has been counting involve:

-31 October 2016, where during the trial of Golden Dawn, fascists and police carried out a common operation of invasion.

-9 November 2019, the prosecution of seven members of the Community and an invasion of the anti-terrorist police in a building.

-22 November 2022, kidnapping and arrest of a comrade from the house he was staying and the following invasion of all kinds of repressive forces into the houses of an entire building complex and the arrest of 79 other members of the Community and solidarians.

-20 June 2024, arrest of two members of the Community by a group of OPKE, inside a neighborhood street.

This was prior to a detention on 18/6/2024 four more members within the neighbourhood and from an alleyway, followed on 19/6/2024 by the arrest of a 15-year-old from a nearby convenience store followed by torture outside and inside the GADA.

Facing the head-on attack of the state and capital we need to organize ourselves with central planning and not just follow the events in emergency procedures. It is imperative that we all come together and struggle , leaving behind the logic of selective solidarity. With the goal of political and physical continuity, the territorialization of the struggles, the liberation of spaces and mobilizing radical forces. It is necessary to build a common strategy with strong links, to strengthen local struggles with our physical presence and connect with the struggles being fought within and outside the borders.

We have made the decision to stay, fight and resist for our homes, for our community, for one more liberated land, and we will do it until the end.

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A description of the Community through the eyes of the childrens assembly

Do not be afraid, it does not bite!!!!

Living in a building that's ugly outside doesn't mean it's ugly inside. What makes a building beautiful inside is having people to share it with.

Growing up in a community makes you understand life better because you have faced different cultures. Some of the different cultures are the language and the way people think of you.

We take our position seriously, especially as we get older. Here we grow up faster than other children. For example, we take care of our homes and our people.

Not everyone has to be our family to take care of them. Here we are one big family.

When we are called to do a job, for example, translating into another language, we come because that is our way to contribute.

Here is a neighbourhood where we help each other, we all work together in groups, not like in other neighbourhoods where everyone works on their own house. We all live the good and the bad times together.

We all live the good times and the bad times together.

We all give money for chores, we all get together at assemblies and talk about what's going on in our neighborhood. Other neighborhoods don't do that. Here we all go out, we all talk and we're not locked in. In other neighborhoods they live in better houses than we do, but here we do things that other people don't. We all play together, watch movies, eat popcorn, build swings for free while the others give money for all of that. When we give money to the kiosk, we collect them to buy things we need.

Outside of our neighborhood there are people who have no food and no money and no home. When people ask for food themselves, the rich don't care that other people are hungry. If they come here, someone from our neighborhood will give them food and if we have we will give them a house and they will not have to give any money for it.

We do a lot of things for children here. In the children's house, for example, we have a lot of toys that we share. We watch movies that we like a lot and we do lessons for school.

When a problem or fight arises from people outside the community, we call them to stop. If the problem is created by people who live here, then we try to solve it. So, we give a chance to someone who did something wrong. Our suggestion is to give another chance to someone who stole and only if he does it one more time, we kick them out of the neighbourhood. We also ask why he stole it and how he would feel if they had stolen something from him that he needed.

If someone attacks us we throw rocks and go to the rooftops.

We're happy here and we wouldn't change anything

The neighborhood bites when it has to and who it has to.

Self-presentative text of Children's House and Self-education Structure of the Community of Squatted Prosfygika of Alexandras Avenue

Autumn 2024

**"Us, the fearless children
in this neighborhood
we write history."**

Responding to our needs

The Children's House and Self-Education Structure is one of the self-organized, horizontal and autonomous structures of the Community of Squatted Prosfygika of Alexandra's Av. It has been operating since the spring of 2020 based on the material, emotional and psychomotor needs of the children and adolescents of Prosfygika neighborhood, as well as the families and the community more widely. It responds directly to these needs by collectivising the issues and setting from below and together with all people the material terms for the realisation of these needs.

The Structure is based on the values and tradition of libertarian education and experiential education and is inspired by the educational structures and projects of various revolutionary movements and communities of struggle around the world. It places at the centre, from the earliest years of children's lives, the issues of claiming access to health and education, autonomy and equal and free coexistence within a community, self-education as a process of building collective knowledge, understanding of self, of the others and the world, action, taking responsibility and participation in collective processes, exploring limits and self-institution.

In its current phase it covers the needs of at least forty children from Prosfygika neighborhood, from 2 to 16 years old, while supporting their families, building relationships and bonds of solidarity and equality, rather than offering help or solutions from the outside or from above. In this sense, while not being an independent pedagogical project, the structure is a living field of fermentation and friction between many different people of all ages and at the same time an important exploratory tool of the needs, possibilities, difficulties and dynamics of relationships between children, within families and more broadly within the community of Prosfygika.

Rooting on the ground of Prosfygika...

The physical spaces of the structure are two. The first space, the Children's House, opened in the summer of 2020. This space was designed together with the children to host daily lessons of language, maths and other lessons included in the primary school curriculum, as well as creative activities and children's assemblies every weekend. In September 2022 and after almost a year of collective work, the second space of the Structure opened: the self-organized Kindergarten of Prosfygika, for children aged 2 to 4, with daily morning activities. The Kindergarten was built to meet the need for a safe and creative environment for preschool children, aiming at socialisation, the acquisition of autonomy and the creative exploration of self and the world. Our choice to build a self-organized school on an occupied ground came in a natural way, upon the need of taking extra space, having already a collective experience from the previous years and having developed a series of connections, contacts and relationships with libertarian self-organized schools and projects and with people and groups that are active and are struggling in the field of education from different points. Thus, the idea of our own school

took shape and to this day it continues to operate smoothly, thanks to collective commitment, continuous self-education and solidarity.

In addition to the above, inside the Structure various individual working groups for children and adolescents are running, such as the supportive lessons in secondary school classes, the newspaper group, the photography group, the music group, while there is a constant collaboration with the Cinema Structure, with children's screenings every Saturday, and with the Youth Structure, in which teenagers and young people of the community organize themselves autonomously and politicalize themselves, taking responsibilities and putting their own characteristics within the collective body of the community. Often, young and old together we organise excursions or visits to different places outside the neighborhood in order to share collective moments, meet new people and places, enrich our knowledge and experience and get in touch with the natural world (parks, hills, seas) that we noticeably miss within the urban space

...and spreading outside

At the level of external work, the Structure has relationships and is recognised by the neighbouring schools that the children and teenagers of the Community attend, with weekly visits and updates on the progress of the children within the school and collaboration with the teachers and, where necessary, with the school psychologists and social workers on issues arising within or outside the school environment, always in consultation and open communication with the families and with the children themselves. Furthermore, the Children's Structure ensures access to health care, vaccinations, regular check-ups and emergency or chronic care for all the children of the community, especially for those that face difficulties due to the lack of legal documents or due to other circumstances. In both the issue of access to health and free education, the exclusions and barriers have been and continue to be multi-dimensional and diverse. However, many of the barriers have now been overcome, not only by constantly paving the way for the obvious, but also by being able to talk on equal terms with all the institutions (schools at all levels, hospitals, medical centres, public child health centres, etc.) with which we have come into contact over the years.

Taking responsibility at any age

In terms of internal organisation, the Structure has stable members and responsible people either with specific roles or with general responsibility for its operation, with those people being defined through the assemblies and being directly recallable, as well as a whole district of people in solidarity who support the Structure in various ways, from providing moral, political or material support to participating in its various functions. The programme and the functions of the structure are always shaped by the needs, desires and realities of each period we are going through as a community and as a society in total. Decisions are taken horizontally and within organized political processes, with the children's assembly setting the general agenda, opening up issues, making proposals and taking an active role in their implementation, and with the parents' assembly discussing and resolving the various issues that arise from time to time or the various ideas for the development and strengthening of the Children's Structure.

The process of expanding the family

At the community we understand the process of fulfilling needs and responsibilities not as an individual process, but as a collective process involving sharing and evolution. In this

context, through our common work inside structures, our comradeship relationships and the bonds of stability and trust that we develop, we are able to collectivize and share even those responsibilities and needs that in the world we live in are considered entirely individual affairs, such as those entrusted, formally, to the family. In a community based on the coexistence and self-organization of so many different parts, we believe that we have no reason to attempt to break the core of the family, that is the care, security and love it provides to its members, nor to question it as the first field where the values, culture and history of each community and society are transmitted, especially in the modern age of fragmentation, individualisation, passivity and assimilation, in which the reference points for human are increasingly diminishing. However, we cannot fail to recognise that family is, to a greater or lesser extent, also a field of reproduction of the proprietary way of perceiving relations, social roles, possessiveness, control, oppression and even violence. Within the community we consider it important to open these conversations, not to violently dismantle the existing structures on which relationships are based, but to constantly educate ourselves on what it means to respect and truly care, free from heteronomy and the imposition of expectations, especially towards children. We build comradeship relationships equally with children and parents, while children grow up in an environment of pluralism, diversity, social and political action and interaction, participation and comradeship. Thus, the family remains of course as a reference point, but it is now expanding as it becomes part of the community and the community becomes part of it.

Building a collective culture of co-existence and resistance

In the context that we described, violence of any form, whether physical or psychological, whenever it occurs within the community is immediately perceived and collectively demonstrated, while at the same time the community's own environment is not a fertile ground for violence to remain closed and grow. We practice in understanding even its sub-structural forms and we choose to put a limit to it. This is explicitly provided in the Framework of Principles and Functioning of the Community itself and it is expanded to the children themselves through the Children's House and Self Education Structure. Within the Structure we try to give no space to violence, by transforming anger and tension into collective, creative processes of resolving those things that concern us. At the same time, through acceptance and collaboration we create by common the field for the trauma and violence suffered by a child to find a non-self-destructive outlet, to ground itself in reality and take on manageable dimensions, to be collectivized, moving as much as possible out of the realm of the personal and tragic, so that it can eventually be transmuted into strength, experience and consciousness.

All of the above are part of the ongoing and living process through which for 14 years now in this Community we have managed to build a common life and struggle for people of all ages, nationalities, religious, political and cultural backgrounds. This is why we are able to cope with the constant pressure and repression from the state that we face, as long as we stand as a barrier to the business plans for the redevelopment of Prosfygika neighbourhood, by persistently building a culture of resistance and claiming a life of dignity and freedom for all. Such a process could not fail to include children and the community could not continue to flourish and resist without them, without the people that grow up in the present and shape the future.

**Children's House and Self-education Structure
of the Community of Squatted Prosfygika of
Alexandras Avenue**

HEALTH STRUCTURE OF THE COMMUNITY OF SQUATTED PROSFYGIKA ALEXANDRAS AV.

Our structures are created on the basis of the needs of the community, but they are more than that: they are an example of realistic social self-organisation in the here and now, through which it is possible to meet the needs of those from below. It is in this context, and on the principles and values on the basis of which the Community is structured, that the Health Structure has been created.

The Health Structure has existed in the form of a structure for the last 1.5 years. Before its establishment, the health of the people of the community was dealt with by community members and other structures, trying to find solutions to the multifaceted problems (medication, access to the health system, medical appointments, paperwork, benefits...). The people who were then and are now involved with the Health Structure do not do it from the position of an expert, but in the capacity of a community member with a special interest in the health issue, with little or more knowledge and experience on these issues.

In 2020, we were faced with serious issues of mental suffering of a family in the neighbourhood and the Community took the responsibility to resolve it, but without the appropriate knowledge and experience. Due to the difficulty of the situation, the input of the Psi Initiative for a Diverse Mental Health Movement was sought and played a key role in addressing and managing the issue. Gradually there came a realization of how multifaceted problems the community was facing in relation to issues of mental pain, physical health, addictions, with the presence of the Psi initiative stabilizing and taking responsibility together with the community to solve them. All of the above on the basis of a radical perspective, according to which issues of health and 'illness' are dialectically related to people's socio-political environment.

Gradually the structure began to function in a more organised way and to crystallise its political position. We emphasized on mapping people in the community, especially older people or people without an ID card. We have long recognised the need to organically link the different self-organised projects, solidarity structures, social clinics, associations dealing with health, on the basis of putting together a holistic counter-proposal capable of consolidating its premises in material terms. The awareness of the multiplicity and complexity of the needs of the people around us was the impetus to move in this direction in practice.

Functions of the structure at present:

The weekly program of the structure is set through its assembly, according to the needs, the collective program, the overall agenda and the decisions of the General Assembly of the Community.

- Mapping of people in the community with health issues, motivation and support to deal with their health.
 - Promote self-education and self-management around health through discussions, events and practical knowledge around access and health care issues (first aid, booking medical appointments)
 - Appointments for community people in government and non-government agencies.
 - Accompaniment to appointments and communication with doctors when needed (for seniors or non-Greek speakers)
 - Ensuring accessibility to health care for undocumented adults and children with pressure on the public health care system (interventions, etc.)
 - Covering the pharmaceutical needs of the community
 - Holistic care for people in the community who are experiencing issues of mental pain/ physical illness/addictions (sustainability of their space, ensuring adherence to their medication,

support on a day-to-day level, for example companionship and inclusion in the works of the community, ensuring appointments are kept)

- Working with the Psi initiative for a diverse mental health movement
- Communication and connection with other structures, unions, individuals, clinics
- A few months ago, the structure took the responsibility of renovating two houses in the community so that they could host patients of the neighbouring cancer hospital "St. Savas" and their companions. This was based on the understanding of health as a broader social and class issue, involving exclusion and inequality. At the same time it is our response to the state narrative of eviction and redevelopment of the neighbourhood to build houses for St. Savas, at the same time that the church owns countless properties in the area
- Currently, we are renovating a space in the neighborhood to be the space of the health structure where regular meetings with the Psi initiative will be held, it will function as a social pharmacy, and we look forward to covering primary health care functions

Our perception of health

We understand that the identity of the disabled is constructed by the economic and political system and revolves around its own needs and situations. Western capitalism promotes bodies and personalities strictly regulated by economic interests. Anything that deviates from these norms is "weak", is a burden, needs to be institutionalized, is problematic. We believe that it is only through communities that people can no longer be isolated and at the mercy of "sickness", while through sharing and a common perspective they can find answers to their needs and transmute in creative directions even the issues that concern them and are called more "existential". When space is given for positive experiences, the dynamics of the traumatic experience are reduced and it stops being what is defining us. Where the system is indifferent, institutionalizing, suppressing and marginalizing people, the community finds solutions by urging them to try instead of feeding back the identity of the "disabled"

The Community by its nature can only be inclusive, as we are all here because of a common need, even if its origins are different. This means that no problem is individual and we perceive every physical and mental difficulty as part of life, as something that all of us can be potential bearers of, rather than as evidence of different treatment of individuals within the collective body. We believe and see in practice that people are better off when they find solutions to survival issues (housing, benefits, paperwork, medication, access to health care), when they receive moral support and socialise in an empowering environment, recognises their needs and potential, mobilises their creativity, i.e. accepts and values them as equal members of the community, rather than considering them as 'old', 'problematic', 'sick', 'marginal' and 'dangerous'.

On the basis of a community approach, we understand health issues as a collective issue, for the ensuring the sustainability of the community, through moving forward together. We seek to promote people's autonomy and their ability to self-manage their health through self-education and empowerment. Therefore care is not a personal choice or charity. It is a need to see health more holistically and not as an emergency situation that needs immediate medical attention, in the context of everyday life, with all that this entails: People's lifestyles and living standards, prevention, first aid, understanding the socio-political causes that give rise to 'illness' and addictions, understanding the heteronomy and stigma experienced by people with issues of mental pain, understanding the power complex built around people's health, as well as every aspect of their lives within the capitalist system.

We believe that self-organised communities, linked together on the model of confederalism is the only way for individuals to be healthy, in the essential meaning of the word, and this is the counter-example we propose. At the same time, because we are part of society we see ourselves in the struggles for demands in the public health system, with the recent example of the bill regarding mental health and rehabilitation facilities. Also in perspective is a holistic view

of health and exploring ways in which individuals can be healthy based on their actual needs rather than the existing health care delivery system (e.g. pharmaceutical companies).

The structures themselves are the ones that, through the realistic answers they give, realising their purpose and role, constitute one of the most powerful weapons of defence of our Community against state and governmental planning. The imaginary becomes realistic through self-organization, resistance, solidarity and dignity and is the counterweight to the barbarity of the world we live in.

Above all, we recognize the human being as perishable and imperfect. By sharing our imperfections we become more adequate.

Call to defend the community of squatted Prosfygika

We collectively owe, through organizing in terms of collective responsibility and commitment, through strengthening the structures of our movement in material, economic, moral, political and solidarity terms, through active participation in the current struggles, to stop the advance of modern totalitarianism. Our common work on these levels that will ensure our survival and continuity in physical terms is the collective construction of social self-defence against the world of states and capitalism.

The act of militant defense of liberated spaces, the spaces of movements and societies, that is, that which the oppressed of this world have created against state and capitalist appetites, carries the seeds of revolt in the here and now. An image of the generalized clashes of the future and an example of resistance for the whole society. It is also another aspect of social self-defense. The victory of Prosfygika against the repression and plunder of the state and the bosses will be another victory of the broad diverse radical movement and society.

WE, the Neighbourhood, the Community of Squatted Prosfygika of Alexandra Avenue, are a community of struggle that counts 13 years of collective action. We are not going to surrender a single inch of land from the liberated space and we will continue to defend our diversity, direct democracy, comradeship, the taking responsibility first and foremost for our lives, historical memory, values and ethics that no "visionary of neoliberalism" can imagine even in his wildest dreams.

Reference points where the world of solidarity can come into physical contact with the Community are:

- The General Assembly of the Community, every Monday at 18:00, at the Social Centre of the
- Community of Squatted Prosfygika, in the first block on Alexandras Avenue.
- Collective kitchen, every Thursday at 16:00 in the sixth block of Kouzi and Trichonidos street.
- Collective café structure (kiosk), every Thursday, Saturday and Sunday from 19:00, Kouzi and Alexandras Avenue.

SOLIDARITY WITH THE LIBERATED SPACES OF STRUGGLE NOT AN INCH OF LAND TO THE STATE AND CAPITAL TO ORGANIZE OUR RESISTANCES - TO DEFEND OUR SPACES REDEVELOPMENT MEANS POOR PEOPLE DISPLACED GENTRIFICATION IS CLASS WARFARE SOLIDARITY IS THE WEAPON OF THE PEOPLE - WAR TO THE WAR OF THE BOSSES SY.KA.PRO.(ASSEMBLY OF SQUATTED PROSFYGIKA)

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