Ten, a Hundred, a Thousand Times We Will Win
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On the internationalist struggle for Prosfygika

"Comrades, don't worry about your size, your numbers, or your media impact, but about your convictions (…). Because there are many who are just passing by, and only those who are very clear about the why (meaning their history), the what for (meaning their objective), and the how (meaning their organizational method) are the ones who don't give up (…) or abandon their ideals (…).

And the struggle will continue. In Palestine, they will continue resisting; in rebel Greece, in the Prosfygika community, they will continue defending their struggle for life; (…) and they will keep struggling in Europe, (...) in forgotten Africa; in Oceania, from below and to the left; on the Asian continent, with all its differences; and the Mapuche people will do so as well, as will all the Indigenous Peoples of the world. And with them, we will shout Marichiweyu (a Mapuche word meaning "ten times we will win"), because ten, a hundred, a thousand times, we will win.""

Capitán Insurgente Marcos, San Cristóbal de las Casas, Chiapas, 04/04/2026

Over the past eight months, the Community of Squatted Prosfygika gave an example of an extraordinary struggle for its self-defense and the defense of a life in dignity for everyone in general. The Community which occupies a whole neighborhood, has built up 23 self-organized structures, a common decision-making body, has been resisting for 16 years in the heart of Athens and is located between two pillars of state power: the General Police Headquarters and the Supreme Court.

At the forefront of the struggle against the eviction plans of the regional government of Attica were the two hunger strikers, Aristotelis Chantzis and Suzon Doppagne.
The hunger strike, started by Aristos on February 5, 2026, and joined by Comrade Suzon on May 1, was a victorious struggle from the very beginning, both in the legal and in the social sphere as well as on political levels—not only for the Community, but also for society and the anti-authoritarian social movement, locally and internationally. The Community's victory was announced on June 24 following the resolution of the Municipality of Athens opposing the eviction plans. However, besides the legal aspect, the victory goes far beyond the cancellation of the government's plans.

During the 140 days of the hunger strike, people both locally and internationally were united around a social and political question concerning humanity: the right to live our lives with dignity and justice. This unity did not remain within the eight blocks of the Prosfygika neighborhood; it was carried through each of the numerous acts of solidarity and devotion to our principles of freedom, equality, and justice.

"The only thing I have to say is that the struggle was a collective one, and this is why it was victorious."

—Aristotelis Chantzis, 2/9/2026

Based on the confirmation of the decision by the Community to defend itself until the end, we can observe that the choice to employ multiple tools of resistance on different levels and with different characteristics characteristics and levels, in combination with one another, constructed a holistic plan for opening the issue to all sectors of society and raising the question of collective responsibility as such. While Aristos and Suzon placed their lives on the front line of the struggle, with all the costs this

entailed, everyone in the Community was accountable through their specific roles, involving in the hunger strike and self-defense in general, facing the need to open up and connecting the struggles within the framework of the current sociopolitical conditions.

The Community's struggle was victorious from the beginning because it arose from the collective: its history, culture, political proposal, and common perspective.

The resistance of the Community, as well as the struggle of the hunger strike, was and remains grounded in 16 years of history and nearly 100 years of history as a struggling neighborhood. It is also grounded in the legacy of all those from below who struggled, regardless of their circumstances or grounds. Over the past years, Prosfygika, as a sociopolitical project, has built fertile ground for the collectivization of experiences and the creation of a collective culture, using the tools of wider revolutionary movements by actively relating to the revolutionary history in Prosfygika and beyond.

Out of this process arises the responsibility to defend and shape the revolutionary culture that has evolved from the principles of freedom, equality, autonomy, and solidarity.

The roots of the victory lie in the way the Community creates relationships both within itself and with the outside world, based on comradeship, collective culture, and a common perspective. By promoting dialogue, unity, and openness—especially during the past few months—the Community has expressed to the outside world exactly the same culture it is committed to defending. It is a culture that is not abstract but lived in every single moment; a culture that expresses itself in the communal life of the neighborhood and spreads through the relationships of solidarity built both locally and internationally.

In Prosfygika the struggle for communal life and emancipation has been waged in recent years with wholehearted, deep, genuine, and determined dedication.

This struggle emerges from a commitment to seeking and finding ways of living collectively, outside the capitalist and oppressive framework that governments have to offer. More than that this is what the states fear the most - the building of collective power of the people from below and the manifestation of this political proposal.

"In a time of global crisis and world war, the only way for our societies to survive and create a different paradigm is through building the world of the Community, of self-organization and solidarity. This is why Prosfygika is under attack."

Suzon Doppagne, 1/5/2026

In times of global war and increasing repression against societies around the world, Prosfygika has found and created a piece of truth: self-organization, confederation, and the unity of our struggles are the foundation of everything we can build against the destructive forces of capitalist modernity.

From the moment the Community began organizing, it was deeply rooted in the collective experience of internationalist struggle.

During the hunger strike, internationalist solidarity played a significant role in the Community's defense and victory. Within a few months, an internationalist solidarity movement based on grassroots struggles around the world took shape, with numerous expressions and acts of solidarity, as well as hundreds of internationalists coming to the Community to offer their support. The internationalist struggle in support of the hunger strike was fought on many different fronts and at

many different levels, wherever movements are struggling: in neighborhoods, cities, and villages; in workplaces, schools, and universities; and in public spaces.

In practical terms, this made possible a multilevel internationalist mobilization to the European Parliament in Brussels, accompanying a delegation of Prosfygika that brought the hunger strike to the level of European Union politics in order to expose the lies of the regional government of Attica and the Greek state.

At the critical moment when Aristotelis Chantzis was hospitalized after 140 days of hunger strike, internationalists gathered and organized as a brigade of victory. They made their way through the Balkans, not only to set an example of internationalist solidarity but also to carry the Community's struggle to all the different localities through which they passed.

The victory was of internationalist importance beyond these practical terms - in times where many movements, especially in Western Europe, find themselves in a position of defeat, fragmentation and hopelessness, Prosfygika confirmed its decision to struggle - and by this its choice to win at all costs.

The struggle disrupted the stagnant mentality of defeat that prevails especially in Western European movements. While, in many countries around the world, the peoples and movements are experiencing defeat and fragmentation, with fascist regimes waging numerous internal and external wars against society, the Community's decision to defend itself until the end offered a counterexample to this.

While we can recognize that the internationalist movement in defense of the Community formed in this large scale during the period of the hunger strike it was build upon the involvement and history of the Community in internationalist struggles in the past 16 years and on historical struggle and internationalism in general.

It didnt come from nowhere but was a result of the work of the Community and the broader internationalist struggle of the last years and decades.

Since its existence internationalism is one of the main pillars of the Community.

This pillar organically created the need for a step up in the organization of internationalism, which was realized through the international opening of the Committee for the Promotion and Defense of the Community of Squatted Prosfygika and its Collective Memory, as well as the #SaveProsfygika campaign. This led to the founding of the Internationalist Committee and the internationalist #SaveProsfygika campaign.

The first practical aim around which the Internationalist Committee was formed was to support the Community's self-organized restoration plans, together with architects, civil engineers, and historians.

As the Internationalist Committee, we took on the task of supporting and defending the Community's decision that our answer to repression is creation: even if the state were to attack the Community the next day, we would still restore the buildings, because every step we take toward restoration contributes to Prosfygika's self-defense, continuity, and existence.

We began with a tour through Central Europe in autumn 2025, building and deepening relationships and opening up a common perspective with different individuals, organizations, and collectives.

The Community's proposal, as well as the perspective and the project of self-organized, self-financed restoration, were shared and discussed within this context.

By the time the eviction plans were announced, the Internationalist Committee had begun organizing on different levels and had taken on significant responsibility within the struggle of the hunger strike.

Through the Internationalist Committee, various calls for internationalist solidarity reached a broad audience that committed itself to shaping a broad resistance.

This internationalist struggle was necessary to achieve victory. It also created a solid network of connections for future struggles and opened the Community's proposal more broadly to the international sphere.

After the defeat of the government's attack on the Community, it was clear that the battle had been won, but that the struggle continues and that the victory must be defended. With this in mind, we are promoting the Community's proposal to meet with collectives, organizations, groups, associations, unions, and social organizations in all regions, both within and outside Greece, so that we can come together in the period ahead and share our experiences from this struggle.

We want to discuss the central pillars upon which this struggle was built, as well as the various methods and tools used by the Community. We also want to collectively and comprehensively examine the factors that led to victory, along with the weaknesses, shortcomings, and mistakes that emerged.

Most importantly, we must focus on the collective potential that has opened up and on the importance of expanding it. We must unite our resistance movements—not to flatten them into a single, uniform structure, but to create the conditions for shared strength and transform solidarity from a reflexive response into a lasting social relationship.

Through this exchange, we want to advocate for the rediscovery of the bonds of community among us as the core of collective resistance. It is in communities that people come together; it is there that needs are collectivized and responses are organized. From need to organization, and from organization to struggle and demand, paths open up before us for us to walk together.

Communities constitute not only the place but also the means of self-education, participation, commitment, and transformation. Ultimately, that is where all power, knowledge, potential, and cost return, giving rise to new power, new knowledge, new potential, and new costs in each subsequent cycle.

And thus the societies, the people from the below and each one believing in the principles of freedom, equality, autonomy and solidarity will continue to struggle as the trees will continue to grow and children will be born.

COMMUNITIES OF STRUGGLE IN EVERY NEIGHBOURHOOD

HANDS OFF PROSFYGIKA

THE STRUGGLE WILL NOT RETREAT, THE STRUGGLE BEGINS NOW - UNTIL JUSTICE OR DEATH

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