

We're living in dark times, in absence of real movements capable of a radical transformation of our present, of multitudes of the oppressed who organize to build another possible world.

Despite all this, an extraordinary and determined participation expressed itself against the G20 in Hamburg at the beginning of last September, through a choir of practices, diverse though coordinated, leaving in crisis the towering repressive deployment defending “the Great 20”.

A date we couldn't participate to, but that we have deemed important and have followed since its first steps, building a public moment with the german activists of Interventionistische Linke. A varied composition of citizens and thousands of youth, who had the necessity of organizing and moving to Hamburg to participate to these days beyond the historical political networks, with the common objective of contesting an inhuman system that has only increased inequalities and exploitation, such as neoliberalism. In this context we can exemplify Fabio Vettorel, the young unemployed activist coming from Trentino, who was detained without any evidence of crime and was only recently discharged, but under a strict regime of control and privation of liberties.

The mobilization involved so many people, among them many young students and precarious workers, in support of the freedom of movement for migrants and their dignitous integration. At the same time, we've seen the birth of a network of social workers employed in migrant acceptance while the approval of the Minniti-Orlando package was being discussed: an example, not the only one either, of a new subject which produces dissent and organizes to change norms while performing their job.

In the same way, many students, pensioners, teachers, precarious workers have activated themselves in supporting projects of mutualism and new welfare to favor a dignitous integration and/or forms of aid to migrants who try to reach other countries and are locked withing italian borders, or also in organized struggles contrasting poverty through new forms of social syndicalism.

There have also been the NGOs, in their role of defense of human life and the attack they have faced last summer from every political force (remember the sea taxis of Di Maio?). NGOs like Doctors Without Borders or Jugend Rettet,

who have refused to accept and sign the code of conduct which would've totally limited the operations of rescue, militarizing maritime relief and favoring the drowning of migrants, as well as subcontracting the management of migration to the human traffickers of the Libyan Coastguard with Italian means and money. Humanity should thank, not try to discredit, these NGOs. They have saved thousands of lives and denounced post-colonialist racism and the hypocrisy of migratory politics in Europe. Particularly they have unmasked the Minniti plan as a plan of war on the poor and on solidarity at every level.

And again, the new experiences in municipalism capable of affirming themselves when they were able to connect new languages and the valorization of self-organized experiences from below in the territories. We too on a smaller scale have went through the experience of Rimini People contributing to the growth of these reflections on the right to the city and new practices of neo-municipalism, verticalizing our struggles on an institutional level.

And also, the very important global movement Ni Una Menos, first with the international demonstration (articulated in dozens of countries) of the 26th of November 2016, then with the global feminist strike on the 8th of March and the second international demonstration on the 25th of November 2017 has opened the road to political recomposition, putting back on the program the fight against ethero-patriarchy and its unbreakable link with neoliberalism and its neo-fundamentalist derivations. Ni Una Menos has declared that to fight against the banalization of violence and denunciation we must have that link, that relation which alludes to recomposition and to the organization of a mobilization and to a collective space. The #wetogether hashtag put on the field by the movement after the #metoo overcomes senses of guilt and connivence, denounces gender violence intrinsic to the labor world and to neoliberal exploitation, affirms that there is a movement able to break connivence.

Starting from these shots, from these examples, as we find them significative and exemplifying for the formulation of a **premise**: what has expressed itself in the last months and still today does inside self-managed spaces is the coming to life of a new social protagonism which unites people of every age, students, the young precariat, the migrants and refugees, and pensioners who facing the historical-political scenario feel the need to act, delineating a new relation between doing and sharing of a sphere of principles which isn't automatically the belonging to a political identity as we have known it up to now, but rather the necessity to affirm a series of new ethics, not always and not easily categorized in pre-made political categories.

To be conscious of this means to know that the categories, forms, languages to which we have taken habit could result martian and incomprehensible to this new subjectivity, to this new dimension of relation between singularities which coagulate as a hive built around common and non-negotiable claims (#rightsforall #socialjustice #environmentaljustice #noborders #niunamenos). Because of this we are constantly researching new instruments, new modalities and practices. We can't face this challenge with old languages and instruments.

At the same time the struggles, the results, the vindications, the actions of mutualism and cooperation from below produced in these years wouldn't have existed in our city if we hadn't done a specific labor of organization and structuralization such as those which have characterized the self-organized political structures like Casa Madiba Network. These new instances, exigencies, protagonism, this hive which coagulates and vindicates rights for all and finds expression in the forms of social volunteering and a new political activism unable to be contained in tout court militance. It's not the end of politics-as-organization, neither an expression of spontaneism. Absolutely not. Rather, what changes is the role of political subjectivity. Our role changes.

Here must start our reflections so that the new instruments we have gained don't stop the growth of new social subjectivity and valorize the political organization of these, in conspiring and persevering collectively in the construction of another possible world and the cities of the future. How can we be the bridge, the connective tissue between these forms, subjects, compositions? What do we have to avoid to not be useless or marginal or an obstacle to the social processes which could detonate How to build social networks of solidarity without losing the material dimension which makes urban spaces meeting points of subjectivization? How to build new forms of participation to express all the social power which, for example, we have seen in Hamburg in the form of conflict, but also in the resistance of the refugees in Piazza Indipendenza in Rome, and again in the forms of mutualism, organization from below and cooperation? And, how to rethink the subjectivities themselves in the very processes and levels of struggle? Around which nodes can we act to create conditions for new alliances, towards new collective bodies?

These questions don't have answers yet, though they open spaces of political experimentation. We don't need to look behind our backs, we need the courage to propel towards us. In any case, the streets will decide in the end.

At the beginning of this new year we feel the need to meet to confront on these coordinates but also to try and enlarge our toolbox so as to better read the complex dimension of reality which surrounds us and at the same time being available for who opposes those who put forth the politics of inhumanity, with their energies and abilities.

Let us build together our way to experiment around these themes, deciding which languages, perspectives, forms of construction of social processes and politics can better express the questions we have posed to ourselves. From the resistance of migrants to the freedom of movement against all borders; from the feminist and queer struggles, for a feminization of politics against forms of violence and discrimination, for spaces of empathy, common sense, relations as antidote to fear; from neo-municipalist practices and for the right to the city, intending the cities as spaces for political action and construction of horizontal processes useful for society and movements from below, against sterile representation from above; for ecology and environmental justice, to rethink another model of development and another relation with the Earth we inhabit; from the new forms of self-organization in a work environment that is robotized and fragmented, to new forms of social syndicalism.

To continue walking posing questions, as the zapatistas have taught us, practicing heresy, navigating this stormy sea, strong because of who we are and who we want to continue to be.