

CVs and Abstract

Marina Sitrin holds a PhD in Global Sociology and a JD in International Womens' Human Rights. She is a visiting scholar at the Center for Place Culture and Politics at the CUNY Graduate Center. Marina has been active in occupy type movements worldwide.

Marina's work focuses on social movements and justice, specifically looking at forms of social organization, such as *autogestión*, *horizontalidad*, prefigurative politics and affective social relationships. Specifically she has been researching and collaborating with OWS in the US and similar movements in southern Europe, recuperated workplaces in Argentina and in Europe and the horizontal direct action groups defending the earth, from the US to Argentina.

Gigi Roggero is a militant researcher, is involved in the experiences of Commonware (www.commonware.org), in the edu-factory project (www.edu-factory.org), and in the Hobo collective (hobo-bologna.info). Among his various publication, "The Production of Living Knowledge" (Temple University Press, 2011).

The presentation will be in three parts. In the first one, a short introduction of the concept of common, and its differences with regard of other interpretations of the commons. In the second part, it will focus the struggles for the common in the Italian universities. Finally, it will try to point out the problems of these struggles, as well as the potentialities and limits of the processes of subjectivation of the cognitive labor.

Gigi Malabarba. Metal worker in production line for over 30 years in Alfa Romeo (FIAT) factory, shop steward and union executive before in FIOM-Cgil and than in Cobas alternative union. Political dismissed from FIAT and readmitted by the court, now member of self-managed factory RiMaflow of Trezzano, Communia Network.

Exposition of the characteristics of the RiMaflow "conflictive" self-management, his limits and his potentialities in order to show the way of an alternative production, also in ecological direction. We live inside the capitalist society and we have to fight it, together with all the workers and social struggles, whereof we are part. This means also to reconstruct "politics" after the crisis of all left experiences in Italy, rethinking in 1800's mutual aid and Paris Commune.

Theodoros Karyotis. Sociologist, translator and activist participating in social movements that promote self-management, solidarity economy and defence of the commons. A member of the Initiative of Solidarity to the Vio.Me. self-managed Factory, (viome.org) and the Initiative 136 for social control of Thessaloniki's water services (136.gr).

Subjects on which I have first-hand knowledge:

The struggle for self-management of Vio.Me. occupied Factory in Thessaloniki

The (successful) struggle of the population of Thessaloniki against water privatization, and the proposal of Initiative 136 for social control of water services through local level cooperatives, as an alternative to state management

Subjects on which I have very good participant knowledge:

The mass struggle of the people of Chalkidiki (60km from Thessaloniki) against gold mining, police and judicial repression.

Social and solidarity economy in Greece, cooperatives old and new, direct distribution of products (no-middlemen movement), consumers' cooperatives, alternative economy, barter networks, urban farming, etc.

Self-managed social spaces in Greece, squats, social centres

Ilektra Bethymouti is a psychologist, therapist and trainer. She is actively involved in socio-political initiatives for the rights of citizens in the area of (mental) health. She is a member of the Solidarity Social Practice Clinic (www.kiathess.gr), and the Hellenic Observatory For Rights In The Field Of Mental Health, (<http://mentalhealthhellenicobservatory.wordpress.com>), in Thessaloniki, Greece.

Subjects on which I have first-hand knowledge:

The dismantling of the Greek public health system and the emergence of a network of independent and militant self-managed social clinics, which aim to provide health services to uninsured Greeks and immigrants.

The carceral and punitive character of Greek mental health institutions. Neoliberal dismantling of the mental health system disguised as “deinstitutionalization”. The struggles against the psychiatric model. The self-organization of “psychiatric survivors” through self-help groups.

Peter North is Reader in Alternative Economies in the Department of Geography and Planning at the University of Liverpool. His research focuses on alternative economic experiments and conceptions of the economy that will help to create convivial, prosperous egalitarian economies in the context of avoiding dangerous climate change. He is particularly interested in alternative currencies, transition towns and solidarity economies.

What I would like to talk about is findings from a recent research project exploring the lineaments of the social and solidarity economies in the global north and south through two international seminars and a programme of visits to social and solidarity economy organisations in Liverpool, UK and Buenos Aires, Argentina. These include different articulations on the state from social and solidarity economy organisations, including debates about the extent that the sectors are antagonistic to or part of processes of neoliberalisation; the extent and depth of alternative economic practices developed, and the extent that they have supportive ecosystems around them. Differences include attitudes toward the state (supportive, antagonistic, stifling, catalysing); radically different conceptions of the good life, wellbeing and of work developed in the solidarity economy when opposed to the professionalism of northern social economy organisations; and different conceptions of the alterity of the sectors. I conclude by arguing that the development of a social and solidarity economy sector as part of a Polanyian counter power to

neoliberalised capitalism in the global North and South could be a powerful manifestation of solidarity and learning.

Alan Tuckman received a PhD in 1985 for a thesis entitled Industrial Relations and Hegemony: Workplace Occupation in Britain 1971-1981 surveying the occupation wave of the period, as well as of the past, and detailed a number he was directly involved in. He has taught Sociology and Employment Relations at a number of UK Universities while researching and publishing on industrial conflict, trade unionism, and employment issues. He has recently published a number of articles on worker occupation in the 1970s, including in 2011, 'Workers' Control and the Politics of Factory Occupation in Britain in the 1970s', in *Ours to Master and to Own: Workers' Control from the Commune to the Present*, eds. I. Ness & D. Azzellini, Haymarket Books, Chicago, pp. 284-301. He is involved in workerscontrol.net and currently a Fellow at the Centre for Industrial Relations at the Universities of Keele, and in the School of Economics and Business, University of Loughborough. He wrote *Challenging Health as a Commodity: The Work-in at the Elizabeth Garrett Anderson (EGA) Hospital 1976 to 1979*

The occupation movement in Britain in the 1970s and 1980s began to pose an alternative to the dominant state orthodoxy rooted in worker action, an alternative which was ultimately suppressed by the emergent neo-liberalism. The movement has been most associated with the work-in at Upper Clyde Shipbuilders, the three worker co-operatives initially supported by the Labour Government, and the Lucas Aerospace Shop Steward Combine Committee, who when facing plant closures proposed a plan for socially necessary production which, while inspiring a wave of similar plans, was condemned not just by management but also Government and Trade Union officials.

Of the around 250 occupations that occurred in the period, from the mid-period, there was increasingly a shift towards action in the public sector and particularly in hospitals as challenges to closure and rationalisation of the national health service as the exchequer moved towards spending cuts ending the post-war Keynesian Welfare State political consensus. The hospital occupations, starting with the work-in at the EGA, highlighted the growing commodification of health bringing together a wide supporter-ship along with hospital workers promoting a system based on need.

The presentation highlights two important and interrelated contemporary implications arising from the EGA work-in, raising questions on: firstly the tensions of commodification/de-commodification and the economy based upon altruism and social need, and secondly the agenda for mobilisation of action drawing wide support.

Javier Arizmendi was born in Mexico City in 1973, emigrated to Spain in 2000. Agriculture Engineer, first contact with NGO's and social projects with communities of mexican peasants in 1994. Activist of PAH since 2011, currently studying new ways to pose civil disobedience to Spanish govt. austerity measures and articulating the defense of evicted (or soon to be) families thanks to the sentences of the European Court of Justice against spanish regulation of mortgages, civil procedures and foreclosures.

I think that the audience is quite familiar with PAH, though I have a basic presentation in PREZI that I could use in case it's necessary see: http://prezi.com/qc_v-qe2v_6o/?utm_campaign=share&utm_medium=copy&rc=ex0share otherwise I would talk about "Obra Social" and the squatting of bank-owned buildings to provide social housing to evicted (homeless) families.

Selana Tzschiesche, member of the grassroots organization *FelS* in Berlin which is part of the nation wide organizing experiment *Interventionist Left* ; involved in struggles around Climate- and Energy Politics for a few years; since 2011 also part of the Energy Round Table in which she was struggling for the socialization of the city's energy supply; Student of Philosophy, trying to find a way of combining social research with theoretical reflection.

The FelS Climate Working was part of a network called 'Energy Roundtable' which tried to gain the remunicipalisation of the city's electricity grid and the foundation of public utilities through a long planned petition. In our involvement we (FelS) focused mainly on the aspects of fuel poverty (demanding a stop of cuts and general accessibility to electricity) and the democratic control by users and employees, which we framed as aspects of the socialization of energy as a common. The petition was not successful (although it gained over 80% approval) - but we keep on fighting, hoping that one day we'll be producing and using energy in a way neither we nor people affected by climate change do suffer from.

Benoît Borrits is a journalist and militant researcher. He currently works at Regards (www.regards.fr), a left-wing radical magazin. He is involved in Association Autogestion (www.autogestion.asso.fr) and www.workerscontrol.net/fr. He is also member of Espaces Marx Conseil scientifique.

Benoît's work focuses on recent employee's takeover of enterprises, turning them into worker's co-operatives. Against a general idea stating that these companies are underperforming, he develops the idea that the desire of the Capital to get rid of them is the result of class combativity in which it is not able to cancel social benefits and wage levels. Therefore the transformation of such companies in worker's co-op opens a new way of transition to another economy in which production means are collectively owned.

Jasmina Husanovic-Pehar is Associate Professor of Cultural Studies at the Faculty of Philosophy, University of Tuzla, Bosnia and Herzegovina. She received her PhD from the University of Wales, Aberystwyth, UK in 2003. She has been a member and initiator of various research and activist platforms in B&H and internationally, concerning issues of cultural production, knowledge production and social change.

My activist and research interests are in the field of critical pedagogies, politics of witnessing, solidarity and equality, and analysis of gender and class relations in cultural production and everyday life. Starting from the critiques of identitarian politics of terror and various social practices of resistance in this regard, I am specifically concerned with the possibility of emancipatory praxis in the triangle art – theory – activism, which forges a vision/space/subject necessary for socialising/commoning public goods (such as education) through grassroots struggles and social movements.

Elisabetta Cangelosi is an independent researcher and an activist in different fields (economic justice, social justice, human rights, feminism...). She holds a Ph.D. in Social Sciences and both the commons and water issues are part of her research activities as well as of her activism. She belongs (or used to belong) to several social movements in Italy (where she is from) and elsewhere; such as Rete di Lilliput, Migreurop, European Water Movement, Occupy, March to Athens, Italian Platform STOP TTIP. She also collaborates with some Universities and works as a consultant for an international organization.

Because of the cultural, social and political differences among European Countries the debate about the commons, which is increasingly relevant, has different shades. However social movements agree about the role it can play for the crucial moment Europe is living. Furthermore it is likely to become a proper political topic for the European Parliament through the creation of an intergroup about the commons (a process which is ongoing <http://commonseurope.over-blog.com>). The presentation will cover differences and similarities about the debate ongoing in Europe from different perspectives and approaches (including historical, social and political aspects) in order to talk about the definition of the commons and their role in current times. The role of various actions taken, including the creation of the intergroup, will be described as well.

Emin Eminagić, activist and translator, based between Tuzla and Tesanj, holding a BA from the University of Tuzla in English language and literature, as well as an MA in nationalism studies from Central European University in Budapest. He was one of the members and initiators of the Students' Movement/Students' Plenum Tuzla, he is one of the founders of Lijevi BiH, a small leftist political organization based in Tuzla and Sarajevo. He is also a member of the Psychoanalytic Seminar Tuzla.

My research and activist engagement is centered around issues of nationalism, collective memory and social movements and industrialization/deindustrialization processes. Specifically I am looking at the intersection between the potential of new emancipatory practices in post-Yugoslav spaces and their relation to the commons, i.e. the reactivation of the commons after the transition, whilst opposing ethno-nationalist modes of mobilization. I am grounding this in the theories of Lacanian Psychoanalysis, critical urban studies (e.g. Henri Lefebvre and David Harvey), but also contemporary theories of nationalism.