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Notes

1 The Brigadas Populares member was interviewed by the author in November 2010.

2 The observations that follow are based on a visit to the João Candido settlement in September 2009 and discussions with inhabitants and MTST activists.

3 A discussion with USINA members in September 2009 has been very helpful in clarifying their involvement in urban movements.

4 Research programme (funded by NTUA, 2009–2011): *Transformations of the public–private space relations in the social housing complexes built in Greek cities*. Research team: S. Stavrides (chief researcher), M. Kopanari, P. Koutrolidou, F. Vatavali, C. Marathou and V. Guizeli.

5 ‘Fear does not revolutionize experience, it only renders it un-

certain and precarious ... At the base of fear lies the experience of being fully and irremediably exposed to the world’ (Carolis 1996: 43–4).

6 For an extended appraisal of the Athens December uprising see Stavrides 2010a, Memos 2010, Sotiris 2009 and Mentinis 2009.

7 ‘The critical matter is that while most messages were very similar, the sender for each receiver was someone known, someone that had the receiver’s address in his/her cell phone’s address book. Thus, the network of diffusion was at the same time increasing at an exponential rate but without losing the proximity of the source, according to the well known “small worlds” phenomenon’ (Castells et al. 2007: 201). See also Cué 2004.

8 ‘Common space’, according to Hénaff and Strong, ‘admits

no criteria; it is open to all in the same way. It is not owned or controlled ... all can go there to extract from it what is there' (Hénaff and Strong 2001: 4). This is more or less an understanding of common space as pre-existing its social uses (including its potential enclosure), whereas, as we have seen so far, common space is primarily and necessarily a social artefact created through practices of space-commoning.

9 Available at www.democraciarealya.es/manifiesto-comun/manifiesto-english/

10 Available at <http://aganaktismenoihrakleio.blogspot.com/> (Heraklion Assembly blog). Patras city Aganaktismenoi have uploaded their Assembly decisions and discussions <http://patras-democracy.blogspot.com/> (for the referred fragment see patras-democracy.blogspot.com/search/label/%CE%A3%CF%85%CE%BD%CE%AD%CE%BB%CE%B5%CF%85%CF%83%CE%B7). Syntagma square occupation assembly resolutions, including the one mentioned, are available at <http://real-democracy.gr/content/poioi-eimaste-1>

11 Clearly distinguished from the 'people' and the 'masses', the multitude is an 'active social subject' which 'although it remains multiple and internally different is able to act in common and thus rule itself' (Hardt and Negri 2004: 100).

12 Agamben's theorizations gesture towards a 'community without subjects' in which humans are to succeed 'in making of the proper being-thus not an identity and an individual property but a singularity without identity, a common and absolutely exposed singularity' (Agamben 1993: 65).

13 Hardt and Negri prefer the term 'singularity' instead of the term 'identity'. For them, singularity is defined by and oriented towards multiplicity and is 'always engaged in a process of becoming different' (2009: 338–9). They also share with Agamben an understanding of 'co-belonging' which departs from the dominant understanding of community as identity (see also Stavrides 2010b: 125).

14 From the Navarinou Park web page <http://parkingparko.espivblogs.net/englishfrench/about-the-park/>