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Struggling for recognition and affordable housing in Amsterdam and Hamburg: *resignation, resistance, relocation*

Tino Buchholz

Propositions

1. Honneth's philosophy is a major contribution to contemporary critical social and urban theory, since he has not only conceptualised "the moral grammar of social conflict" but has convincingly explained what we want from life. Adding spatial thinking, I argue, with Honneth we can better explain why we settle, where we settle and when to resign, resist or relocate.
2. Without space, place and property Honneth's struggle for recognition would be not much more than an intellectual exercise in history. Possibilities of relocation are crucial to the intensity of local conflicts.
3. Rejecting historical blood and soil claims to be socially regressive, I do not see a superior argument about who has a right to settle where but would emphasise chances and choices for social and spatial mobility; where social freedom requires the freedom of movement.
4. Honneth's connection of social philosophy and social psychology is fruitful for social movement studies as the relation-to-self is crucial to communities of shared values – to see yourself in others – and can explain the self-confidence or self-limitations of social movements.
5. For historical social movements, I argue that the formerly known *just city* Amsterdam fades away (i.e. resignation) over time, while contemporary resistance movements in Hamburg aim to get there.
6. Acknowledging the rise of private home-ownership in Europe tenants are especially under pressure to enable the unfolding primacy of property rights. The development of Anti-Squat property guardianship complements such a picture and bears the power to change future rental agreements significantly.
7. Refusing to be recognised as neither rental agreement nor hotel use, Anti-Squat property guardianship is a cynical model of property-led housing distribution, where it is not clear what this model is about but the state and property market make it possible.
8. Squatting might be outdated in Western Europe, while recognition of the dual character of property seems timely. Regardless of legal misrecognition, however, local recognition of squatters still provides exceptions to the norm.
9. Co-operative solutions of collective ownership not only have a long history but also a future perspective for the struggle with property-led urbanisation.
10. Bringing back the good life to critical theory with Honneth's contribution to justice, recognition and freedom we may tackle the increasing alienation and cynical disengagement from goods – such as homes – that we reasonably value.