

This paper is published and written by a diverse group of so-called refugees who choose not to accept their disfranchisement by the German state. Together with local supporters we look to inform and invite as many people as possible to break the isolation and to get in contact with us.



DAILY RESISTANCE

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Rita Awour Ojunge

Report by International Women Space on the Murder of Rita Awour Ojunge and our Visit to the Refugee Camp in Hohenleipisch

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by [International Women Space](#)

Rita Awour Ojunge lived in a refugee shelter in Hohenleipisch. Rita had already been missed by her family, her roommates and her friends since April 7, 2019. In mid-June, what were suspected to be the remains of her body were found in woodland near the Hohenleipisch accommodation where she lived with her family. Last week, the body found could be identified as Rita's through DNA analysis. We are deeply saddened and bewildered: how is it that her body was only found after three months—in the immediate vicinity of her place of residence? And this despite the police's statement that they had initiated an extensive search and investigation since 25 April? Why has there been no coverage of her death in the public media, other than on social media and the local press? Where is the public outcry? Why the silence? Our friend Rita Awour Ojunge was only 32 years old and has been living in Germany with her family for 7 years. She was in the asylum process. Due to the racist German asylum laws she was forced to live in isolation in the refugee camp in Hohenleipisch, where she has been waiting for years for a decision on her asylum case. She leaves behind a 2-year-old and a 4-year-old son.

The conditions in Hohenleipisch isolation camp

Hohenleipisch refugee accommodation center is in the middle of nowhere, surrounded by a dense for-

est. The bus to the next town only leaves once every two hours from five o'clock in the afternoon. There are none on weekends.

Rita lived here for seven years. A place with no contact to people on the outside, except the camp's employees. People from all over the world who speak many different languages are interned here as if in a prison, with great uncertainty about their future, and without any social relations in this country to which they have come to build a life for themselves.

Research has shown that such conditions have many adverse effects on people: despair, depression, suicide, self-harm, aggression. Especially now, after Rita's murder, we sense a lot of fear among residents. Women no longer dare to go out in the evening or travel back to the camp alone after dark because they have to walk long distances on the street or through the woods, with no protection. This applies to all the camps in remote areas. The women who live in these places cannot come to Berlin to meet us, and it is incredibly difficult for them to get into contact with us or other structures outside the camp. Similarly, it is made very difficult for activists to get into the camps. They are sealed off like prisons, and we are often refused entry. On the few occasions on which we are allowed to enter, the management or security would come and interrogate us—asking us what we're saying, who we are, what

we want—in order to intimidate us. Under such conditions it is almost impossible for the refugees to say what they really think, what they feel, what happens in these camps. They fear that anything they say will have consequences for their asylum procedure and could be used as grounds for a rejection.

What Rita's friends told us about her

Rita was shy. And she suffered from having to live for seven years in the camp in Hohenleipisch waiting for a decision regarding her asylum claim to be made. Some of us met Rita in the refugee processing center in Ei-senhüttenstadt when she first arrived in Germany. She had no idea what the future would look like for herself and her two small children (aged two and four years old). And she had no way to prepare for it. But she was determined to fight for it.

What we learned about the investigation into Rita's disappearance

The police clearly didn't take Rita's disappearance or missing person report seriously. According to our sources, they didn't start looking for her until after two months. They claim otherwise, but how is it possible to find her remains after such a long time, only 200 meters from the camp?

Our experience speaks to two structural problems: racism and misogyny. Both concern violence and

هذه الصحفية نشرت و كتبت من قبل مجموعة متعددة من ما يدعى «الاجئين» الذين لم يقبلو الحرمان من الحكومة الالمانية، معًا مع داعمين محليين نجحت لخبر و ندعو اكبر عدد ممكن من الاشخاص لنكسر العزلة و يتواصلوا معاً.

Ce dossier est publié et rédigé par un groupe hétérogène de soi-disant "réfugiés" qui n'acceptent pas la privation et l'interdiction des droits civiques par l'État allemand. Avec des sympathisants locaux, nous voulons informer et inviter autant de personnes que possible pour briser l'isolement et créer un contact avec nous.

Novine pred vama pišu i objavljaju različite grupe takozvanih "izbeglica" koje ne prihvataju stanje obespravljenosti koje im nemačka država nameće. Zajedno se podrškom ljudi iz našeg neprednog okruženja, želimo da vas informišemo i pozovemo da u velikom broju uspostavite sa nama kontakt i razbijete izolaciju kojoj smo izloženi.

Kaçak insanlar
savaş, ırkçılık ve
sömürünün bir
sonucudur

fr > 2 en > 8 sp > 9
[Turgay Ulu](#)

Daily Resistance gazetemizin 6. sayısını yayınlamış bulunuyor. Dünyanın her yerinde mültecilerin hayatlarını zorlaştıran yeni yasalar çıkartılıyor. Sürekli yeni sınırlar ve kontrol sistemleri geliştiriliyor. Almanya'nın Halberstadt kentinde ve Atina'da yaptığımız etkinliklerde gördük ki mülteciler yeni sınırlı yasalarından ve zorlaştıran yaşam koşullarından dolayı oldukça endişeler. Bu nedenlerle Daily Resistance gazetesinin değişik dillerde yayınlanmaya devam etmesi önem taşıyor. Yunanistan ile Türkiye sınırının hava araçlarıyla kontrol edilmesi planlanıyor. İtalya'da ölüm riski taşıyan mültecileri kurtaran gemi kapitanına karşı dava açıldı. Sınır sularında sürekli mültecilerin ölüm haberleri geliyor. Yunanistan ile Türkiye sınırında, sınır polisleri mültecileri döverek sınır ötesi tarafına atıyorlar. Savaşlarda neden olan ülkeler mültecilere karşı da savaş yasaları denilebilecek yeni yasalar çaptırıyorlar. Savaş, sömürge ve ırkçılık sonucu ortaya çıkan iltica hareketi, mültecilerin kendi içinde örgütlenmelerini yaratıp mücadelelerini büyütülmeleri gerekliliğini de ortaya çıkarıyor. Daily Resistance bu örgütlenme için bir ağ olmayı hedefliyor. Dünyanın her yerindeki anti kapitalist güçler bu ağ etkin kılmak için elinden geleni yapmalıdır.

Please contact us with your ideas and criticism. Send us your texts!

Contact us through the person who brought you this newspaper or visit us at www.oplitz.net or write an Mail: dailyresistance@systemli.org

traumatised and have experienced and continue to experience violence live side by side, without privacy, without protection. The accommodation management and police simply do not want to acknowledge violence within the camps—which they create for the most part themselves—for as long as it is not directed against them. There have also been cases of violent camp employees, not to mention violent police and security personnel. Camps are simply lawless spaces. Rita had already told the Hohenleipisch's management some time ago that she felt threatened by a man who lived in the room oppo-

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site hers. But they simply shrugged it off. It is so often the case that violence against women is not believed or taken seriously because it is considered irrelevant. This also extends to the violence perpetrated by police officers, security guards who work in the camps, camp management or others who wield power over the camp's inhabitants because of their position. In Germany, the "Council of Europe Convention on the Prevention and Suppression of Violence against Women and Domestic Violence" (Istanbul Convention), came into force on 1 February 2018. The Convention is applicable law, that is, a law that in theory applies to all women in Germany. The state has thus committed itself to combating and preventing violence against women. But, as we see on a daily basis, this right does not apply to refugee women whose living situations—considering that they are essentially locked away in camps—are violent per se. This is what we mean when we say that these isolated camps are lawless spaces and that these rights do not apply to refugees.

Other Aspects of the Case

We must always question the images we see in public media. Media reporting paints a very one-sided picture of refugees. This becomes especially clear in the way that both so-called "anchor centres" (mass refugee accommodation and deportation centers) and violence against women have been reported. Non-white people (especially men) are portrayed as "aggressive" and thus as a threat from which people must be protected. Behind this we see the political interest in our dehumanization (to the extent that others do not show solidarity with us) in order to be able to deport us more easily, to justify attacks on us, to keep us in isolated camps. For such conditions are only further aggravated by tightening of the laws, e.g. the federal government's so-called "Law of Orderly Return" (Geordnetes Rückkehrgesetz).

We must not fall into the trap of seeing violence against women as a "cultural," "imported" problem! As we know from the BKA statistics of 2018, a woman is killed by her (ex-)partner every three days in Germany! The BKA's figures might already seem outrageously high, but it is important to stress that the number of unreported cases of rape and assault in Germany is estimated to be between two to one hundred times more than those reported!

Violence against women is a global problem! Misogyny is a global system that cannot be scapegoated to particular non-white groups. And the oppression and dependence that leads to women being increasingly exposed to this violence is also a global system! Migrant and refugee women are particularly vulnerable to violence because of their situation. We demand statistics and investigations into attacks on these women, be it by security personnel, housing management, social workers, other residents or police. Apparently such data is not worth collecting. How can that be?

To find out more about *International Women Space* go to iwspace.de; To visit *Women in Exile & Friends* go to women-in-exile.net; to get in touch with *Flüchtlingsrat Brandenburg* or with the *Opferperspektive* look on fluechtlingsrat-brandenburg.de and opferperspektive.de

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Le mouvement de réfugiés est le résultat de la guerre, du racisme et de l'exploitation.

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de Turgay Ulu

Nous avons publié la sixième édition du *Daily Resistance* Newspaper. Dans le monde entier, nouvelles lois sont adoptées pour rendre la vie des réfugiés plus difficile. Nouvelles frontières et nouveaux systèmes de contrôle sont en constante évolution.

À Athènes et à Halberstadt en Allemagne, nous avons vues que les réfugiés sont affectés par les nouvelles lois d'expulsion et la lutte contre les conditions de vie difficiles. Pour cette raison, il est important que le journal *Daily Resistance* continue à être publié dans différentes langues.

On dit que la frontière entre la Turquie et la Grèce va être contrôlée par aérodynes. Une capitaine de navire qui a sauvé des réfugiés mortels en Italie a été inculpé. Il y a constamment des nouvelles de la mort des réfugiés dans les eaux frontalières. A la frontière turco-grecque, la police des frontières a battu les réfugiés et les a repoussés de l'autre côté de la frontière. Les pays qui déclenchent des guerres introduisent de nouvelles lois contre les réfugiés, que l'on peut appeler des lois de guerre.

Le mouvement de réfugiés est le résultat de la guerre, du racisme et de l'exploitation. Les réfugiés devraient créer leur propre organisation et développer leur résistance. *Daily Resistance* veut être le réseau d'une telle organisation. Les forces anticapitalistes du monde entier doivent faire de leur mieux pour rendre ce réseau efficace.



Refugee protest and solidarity demonstration in Gotha

Refugee Black Box protest on 10.8.19 in Gotha

Defend the Refugee Black Box – Against Deportation

by [The Voice](#)

Despite a massive police presence, 100 activists*, friends from Jena, Erfurt, Göttingen, Waltershausen, Wuppertal and the Rhine/Main refugees and non-refugees met on Saturday, 10 August, on the station square in Gotha to express their solidarity with the Nigerian community in Gotha and to protest together against the federal government's deportation plans.

From morning until evening, a police force with more than 13 vehicles accompanied the peaceful protest at the Gotha train station. The response and reaction of the state to the Refugee Black Box and the self-organized protest against deportation, deprivation of rights and the untenable conditions of the iso-

lation camps is renewed deterrence and massive police presence.

The week before, activists of The VOICE Refugee Forum were on the road in the camps and homes in Gotha and the surrounding area and had numerous conversations. The policy of deterrence and isolation is working: Out of the fear of repression and the numerous experiences with a corrupt police force in many home countries and the journey to Europe, many people from the camps stayed away from the protest. But the expression of our solidarity remains our most important weapon. With the Refugee Black Box installation, we have laid down our witness of crimes and human rights violations against migrants* and refugees in Gotha and everywhere! The local police themselves thus became an unwanted audience and the addressee of our criticism.

In a conscious decision we renounced a demonstration with "escort protection" of the police forces to the Gotha city centre. The Refugee Black Box-Arena became the projection surface of our empowerment: for contributions, music and dance. Together we break through fear, silence and isolation. Our solidarity with the Nigerian community in Gotha and everywhere remains unbroken and the Gotha station square is only the beginning of our protest!
#RefugeeBlackBox
#DefendSolidarity

For more information: The VOICE Refugee Forum, Schillergässchen 5, 07745 Jena; Telephone / Whatsapp: 0176 245 689 88; E-Mail: thevoiceforum@gmx.de; www.thevoiceforum.org; www.facebook.com/RefugeeBlackBox/

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Offener Brief aus Hohenleipisch

von [International Women Space](#)

Am 23. Juli 2019 veröffentlichten die Gruppe Women in Exile & Friends und der Flüchtlingsrat Brandenburg eine gemeinsame Pressemitteilung: "Vor über vier Wochen wurde die Leiche von Rita O. im Wald bei Hohenleipisch gefunden. Jetzt wenden sich die aktuellen Bewohnerinnen und Bewohner der Flüchtlingsunterkunft in Hohenleipisch in einem Brief an die Öffentlichkeit und fordern die sofortige Schließung der Unterkunft. Dabei haben sie unsere volle Unterstützung." Hier der Brief aus Hohenleipisch:

Hohenleipisch, 17. Juli 2019

Sehr geehrte Damen und Herren,
wir sind BewohnerInnen des Flüchtlingsheims in Hohenleipisch, Brandenburg. Wir schreiben Ihnen, da wir hoffen, dass Sie uns in der entstandenen Situation helfen können. Unser Heim befindet sich direkt im Wald, d.h. wir sind von der Zivilisation abgeschnitten. Die öffentlichen Verkehrsmittel fahren werktags nur bis 17.30, am Wochenende fahren sie gar nicht und wir müssen im Wald bleiben. Haben wir einmal den letzten Bus verpasst, so müssen wir zu Fuß auf der Landstraße laufen, da es keine Bürgersteige gibt. Die Kinder würden gerne in einem Sportverein mitma-

chen oder an Freizeitaktivitäten teilnehmen, aber wegen der schlechten Verkehrsanbindung ist das unmöglich. Befreundete Kinder zu besuchen oder einzuladen ist auch nicht möglich. Da der nächste Supermarkt acht Kilometer entfernt ist, müssen wir jedes Mal einen Großeinkauf machen und die schweren Taschen selbst nach Hause tragen. Wir alle leben in sehr alten Gebäuden, es ist sehr dreckig, es gibt Insekten (u.a. Kakerlaken). Es riecht sehr unangenehm und es ist äußerst eng. Im Heim gibt es keine Freizeitmöglichkeiten, um die Langeweile zu vertreiben. Das Leben in diesem Heim erinnert an ein Gefängnis, das keiner verlassen kann.

Seit dem letzten Vorfall hat sich die Situation im Heim noch einmal sehr verändert. Seit dem 7. April 2019 wurde eine Frau aus unserem Heim vermisst. Sie hatte zwei Kinder. Keiner wusste, wo sie war und was aus ihr geworden ist, bis man ihre sterblichen Überreste 200 Meter von unserem Heim entfernt entdeckt hat. Im Juli diesen Jahres wurde uns allen mitgeteilt, dass sie tot und ihre Todesursache unbekannt sei.

Wir wissen aber, dass sie getötet wurde, da Rita nicht eine Person, eine Mutter war, die Suizid begangen hätte.

Wir alle sind noch nicht zu uns

gekommen, nachdem wir erfahren haben, dass es sie nicht mehr gibt. Wir alle haben sehr viel Angst, hier zuleben, da es auch möglich ist, dass ihr Mörder unter uns im Heim lebt. Abends haben wir Angst, alleine ins Bad oder auf die Toilette zu gehen. **Keiner will uns verstehen, unsere aktuelle Situation nachvollziehen. Die SozialarbeiterInnen im Heim trafen die Entscheidung, einen Zaun um das Heimgelände herum bauen zu lassen.**

Sie denken, damit wären unsere Probleme gelöst. Sie unternehmen alles, damit wir uns wegen unserer Probleme nicht beschweren, damit das Heim nicht geschlossen wird und sie ihre Arbeit nicht verlieren. Wir wollen, dass uns geholfen wird, von diesem schrecklichen Ort wegzu ziehen. Keiner von uns braucht riesige Wohnungen im Zentrum der Stadt. Wir wollen einfach nur weg von hier. Wir brauchen eine menschenwürdige Unterbringung.

Als wir aus unseren Heimatländern hierher gekommen sind, hofften wir auf eine gute Zukunft hier in Deutschland. Es ist doch ein demokratisches Land, in dem für jedes Problem eine Entscheidung gefunden werden kann. Wir wussten nicht, dass wir hier in kleinen Zimmern zu mehreren Menschen mitten im Wald leben werden.

Viele Menschen wundern sich sehr, warum wir uns in Deutschland nicht integrieren. Die Antwort darauf ist einfach: Wie können Menschen sich integrieren, wenn sie 24 Stunden am Tag im Wald sind? Wie kann man Deutsch lernen, wenn wir keine Deutschen zu Gesicht bekommen und nicht hören, wie sie sprechen? Wie kann man so unmenschlich und gefühllos zu Menschen sein? Warum wirst du als Mensch zweiter Klasse behandelt, wenn du aus einem anderen Land kommst?

Warum müssen wir im Wald leben, weil wir Geflüchtete sind? Warum muss jemand überhaupt im Wald leben?

Niemand kann uns die Fragen beantworten. Wir hoffen sehr, dass jemand unsere Probleme beachtet und die aktuelle Situation nicht unverändert bleibt. Wir hoffen, dass uns jemand helfen kann.

Danke für Ihre Aufmerksamkeit.

In der Hoffnung auf eine schnelle Antwort und Hilfe,

BewohnerInnen des Heims in Hohenleipisch, Brandenburg





Protest rally in front of the Senate Department of Finance, Klosterstraße Ecke Rolandufer.

What is going at Ratibor-strasse?

by Savas

We are publishing here a speech by someone who lives in Ratibor Wagnplatz and we share an interview with one of person from Nachbarschaftsinitiative Ratiborstraße. Speech by users and neighbourhood initiative Ratiborstrasse and environment to "living instead of accommodation."

We are here today because the Senate wants to build community shelters for fugitives on the premises of Ratiborstrasse 14 in Kreuzberg. We expressly welcome the arrival of fugitives. We protest against the type of housing that is to be built - communal accommodation. And we protest against the authoritarian way in which the Senate wants to enforce its will, without regard to existing concepts such as the site with fugitives and the current users inside can be played and used. These concepts have been developed over the last few years by users with the help of experts and support from the neighbourhood and discussed in various forums with the district and other Senate administrations. The Senate Department of Finance ignores all this.

To the story:
The Senate demanded 2 years ago from the districts to designate areas on which community accommodation for up to 1,000 fugitives is to be created. No flats with tenancy agreements, no, communal accommodation.

The Senate also demanded that this should happen immediately. For this the special building right after §246 is to be used. That holds the annoying citizen participation of the neck and also possibly co-thinking districts. And it prescribes the use: only community accommodations.

Let me say it again: we who are protesting here today expressly welcome the arrival of refugees in Berlin and Kreuzberg. We are of the opinion that there is enough room here for people who have had to

leave their original homes. They have the right to a safe haven, they have the right to live here, to live here, to build a new life for themselves here.

The authorities actually see it that way: The Landesamt für Flüchtlingsangelegenheiten LAF, for example, writes on its website: "At the latest after six months the obligation to live in a first reception facility expires. From this point on, the fugitives can move into their own home."

So why build new communal shelters that, as temporary solutions, are once again only temporary? So they do NOT make it possible to build a new life here, but to prolong and perpetuate the state of limbo with which refugees have been confronted since they fled.

The LAF continues: Since affordable housing in Berlin is still scarce, the state of Berlin is providing refugees with alternative hostels as communal accommodation. In other words, there are no apartments, so we are building collective accommodation. Much better than initial reception facilities.

Better means: there are no long corridors, but locked three-room apartments. However, rooms can be occupied twice—i.e. it becomes extremely cramped. Especially for adults travelling alone there is no privacy, the social life is subject to a strict visiting order, there is a security guard, possibly a fence. In short, these are emergency shelters with severe social restrictions and discrimination.

It is true, there is a lack of affordable housing in Berlin. The tabloid press prints it in big headlines, and the queues in front of apartment visits are longer than in front of the Berghain on a warm summer night. And the rents are rising and rising and rising—none of the mechanisms to regulate the rents has worked so far.

But: Is the new construction of temporary accommodation a long-term and sustainable solution to offer fugitives a perspective here?

Does it make sense to build community housing when housing is actually needed?

Of course it makes NO sense in terms of quality of housing and for the people affected—people with escape experience and without lobbying. It only makes sense if the long-term perspective for refugees in Berlin is NOT desired. It only makes sense if the political will is: "Now we are building collective shelters. They will be occupied for a few years. Then the fugitives have disappeared into thin air. Then we rebuild a little and rent out the flats as profitably as possible". Gentrification through the back door. The GU3 are indeed better than the gyms and containers of 2015/2016. But they are still communal shelters. Better, but not good.

Privacy, and a kitchen of one's own can also provide social housing. In addition, they offer rental contracts, one is not exposed to the occupancy logic of a state office. There is a lack of political will alone to do something different that is better for the arriving people, better for the neighborhoods in which community accommodation is currently planned. There are alternatives to the GU3 model.

In 2017 and 2018, the Refugee Council worked intensively with other initiatives by and with refugees on integrative models to offer full residential rights to refugees.

For almost 1 year now, the initiative of users* of Ratiborstraße 14 has been working on models and concepts together with the district and some Senate administrations in workshops, meetings, committees, etc., for almost 1 year. It has become clear that the district does not (actually) want large GU3 locations either. Replacement locations were sought in order to accommodate the same number of people decently. These were also found in Kreuzberg Friedrichshain.

But also smaller collective accommodations are collective accommodations. Such temporary solutions are dead ends. They offer conditions that one can perhaps expect of someone for a short time. But if there are no flats to move into from there, these conditions are permanent. We do not accept that!

At the moment there is no pressure that would justify building more and more transitional solutions—housing is in demand!

We demand the construction of social housing with a binding quota for fugitives with full tenant rights.

We request the responsible Senate offices, Senator Breitenbach and State Secretary Tietze to finally take note of the fact that there are enough collective accommodations but no apartments, that social housing must be built.

We also demand the same for Ratiborstraße 14. We demand that flats be built here, that rents be regulated and that the socially weak have access to them. There should be a quota for people with escape experience. In addition, investment must be made in infrastructure that will

make it easier for refugees to arrive in the city and relieve the burden on the neighbourhood. There are already too few places for schools and kindergartens and only a very bad public transport connection.

Two weeks ago an all-day workshop took place, in which integrative projects from other federal states shared their experiences with us, which other living concepts with fugitives there are. Initiatives by and to support fugitives developed ideas about what could happen on the premises of Ratiborstraße.

The Senate has other plans:

- The Senate for Social Affairs and Integration and with it the LAF pretend that shelters will be built instead of flats.

- The Senate for Finances demands the construction of MUFS in special building law, which only permits the use as community accommodation for fugitives.

- It is left to the districts to decide whether they prefer to build social housing of different sizes with a binding quota for fugitives, which can be occupied by the LAF.

- Thus the Senate for Finances and the Senate for Social Affairs and Integration hinder integrative, decentralised, equal housing in the long run.

- They prevent that also smaller building sites can be used for the housing of fugitives - the enterprise of a community accommodation pays for itself for the operator only starting from 250 places - thus large building sites are needed.

- The Senate is sticking to a model that the city is probably more expensive than social housing - experience shows that accommodation with an operating company is always more expensive than social housing.

The Senate argues hastily and therefore wants to apply the special building law, which allows something to be quickly built without citizen participation and by softening standards for housing construction. This special building right was created for emergencies.

But is there one at the moment? No, there are currently more free places in shared accommodation than flats that could be occupied afterwards. There is no reason to build quickly according to special building laws. Unless you want to avoid citizen participation.

The Senate wants to implement its plans without disturbing noises. It tells the users* inside and the neighbourhood something about "transparency" and "genuine participation". And then with arguments that don't convince him to push his line through. We don't accept that. And we have better suggestions:

At round tables in 2018, the Refugee Council and participating initiatives and advice centres developed a catalogue with 24 very concrete proposals on how to make it easier for refugees to rent housing in Berlin and how to avoid their permanent accommodation in collective camps. This list of demands is still up to date.

Now the Senate must act concretely and implement measures such as the WBS for fugitives, the rent acceptance certificate for homeless persons and the district advisory structure for fugitives seeking housing. Constantly new module buildings for fledglings and homeless people are no alternative. They incapacitate residents, deny privacy, prevent integration and promote social exclusion.

We demand:
No Emergency Buildings
No Special Building Rights
No Temporary Solutions
No Incapacitation of the Residents inside and the Districts
Genuine Participatory Development of Intelligent Concepts
Rental Apartments Instead of Collective Accommodation: Integrative Concepts instead of the Construction of Special Facilities
Enable Arrival and Stay

A small interview with one of person from Nachbarschaftsinitiative Ratiborstraße

Interview: Savas

Could you explain us shortly what type of place government is planning to build up here and who will live in this place?

The government wants to build a place for Refugees. The house will have long corridors with lots of rooms and a kitchen for 20 people or more. It will have apartments. The capacity of this place will be for 250 people. 1 room for 2 persons - small kitchen and small bathroom for e.g. 6 persons.

Why are you against this project?

We want to see our new neighbours living the same standard, as we have. Different standards mean a discrimination by the government. Every person should have a room on his or her own, the possibility to close the door or to have visitors—all these things that belong to a normal life. Otherwise they will not feel comfortable and okay because there is no privacy, no chance to really arrive, settle down and start a new life.

Our demand is one room for one person and tenant rights, so that people no longer can be sent from one place to the other.

In short: we demand housing for refugees instead accommodation under conditions of an emergency shelter.

Do you think after 5 years government will kick them out and make a capitalist building?

We do not have any information on what happens after 5 years. But sure we have fear about it. The government says, they might rent the apartments as normal flats—so we ask, why don't you give them to refugees as normal flats? They say, they have to build lots of new accommodation places, because there are so many refugees still living under even worse conditions. But we see many Heims have empty rooms or even get closed.

Under which circumstances you would agree with that project?

If refugee get normal flats like we have, in a normal standard, than we are okay with that project. We don't accept Heims we want to see flats. Refugees have the right to get privacy.

When government gonna make this place?

They make a plan this year and than next year they are gonna build it. They are really fast about it. Because there is a special law from 2015 to build up refugee places wherever they want and they try to catch this law. It ends with the end of 2019. Thats why they are also so fast about it. They dont care about our demands, our suggestions for the people and the environment—for example when they begin to build this, many old and big trees are gonna die and the animals who live in there, like e.g. bats, have no place anymore.

*This interview and information about Ratibor is dedicated to who lives there, Phips and Poma(cats) and other animals and all trees.





<https://twitter.com/hashtag/yarlswood?f=images&vertical=default>

Le Donne Resistono Contro il Centro di Detenzione di Yarl's Wood a Manchester

da Fazila Bhimji

Questo articolo copre una campagna per la chiusura del centro di detenzione di Yarl's Wood Women's Detention Centre. Un articolo dello Statesman descrive Yarl's Wood nel modo seguente:

Centinaia di donne richiedenti asilo sono ospitate a Yarl's Wood. Il Centro è stato aperto nel 2001 ed è gestito dalla compagnia di sicurezza privata Serco, nascosto in una zona industriale tra i campi di Bedfordshire. Le persone rinchiusse qui non hanno fatto nulla di male, a meno che non si consideri moralmente ripugnante venire in un nuovo paese senza nulla e chiedere solo riparo. Racconterò di come le donne hanno fatto una campagna pubblica a Manchester per chiudere Yarl's Wood. Il 1º marzo 2014, dopo l'incontro del Manchester Feminist Network, c'è stata una manifestazione di donne che hanno sperimentato Yarl's Wood. Un gruppo corale, WAST ha cantato come parte della protesta. Lo striscione in nero e rosso, che recitava 'Close Down Yarl's Wood Detention Centre', è stato appeso alla recinzione. Un portavoce di un gruppo chiamato 'Movimento per la giustizia' ha chiesto con urgenza la chiusura di Yarl's Wood: Non si tratta di fornire assistenza sanitaria e cibo a Yarl's Wood. Si tratta semplicemente di chiudere Yarl's Wood. Yarl's Wood è un luogo di tortura mentale. Yarl's Wood è un luogo dove sbarazzarsi rapidamente delle persone provenienti dalla Gran Bretagna. E il governo è un ipocrita con luoghi come Yarl's Wood perché allo stesso tempo si parla della violenza contro le donne che avviene in tutto il mondo. E quando le donne sono qui - cosa fa il governo britannico con loro? Le rinchiude in detenzione.

Julie ha parlato della sua esperienza a Yarl's Wood:

'Le donne sono le madri del mondo. Senza donne non ci sono madri. Non chiediamo niente, ma solo che Yarl's Wood chiuda. Non pago le tasse, ma mi sento così male per tutti coloro che pagano le tasse per Yarl's Wood. Molto è stato fatto a Yarl's Wood. Non abbiamo nemmeno bisogno di raccontarlo perché è così difficile da dire. Vogliamo che Yarl's Wood chiuda. Chiudere Yarl's Wood. Chiudere Yarl's Wood. De-

nunciamo Yarl's Wood. Essere un richiedente asilo non significa che non si può fare nulla. Abbiamo molto da offrire. Abbiamo molto da produrre. Perché non ci lasciate fare quello che vogliamo fare? Dateci una possibilità.'

Un'altra donna, Mary, che era stata arrestata, ha parlato delle ingiustizie di Yarl's Wood nel modo seguente:

'Dovremmo essere trattate come esseri umani. Perché alcune donne sono state portate nei centri di detenzione. Questo causa loro cose ancora peggiori. Le incasina ancora di più. Quando pensano al loro paese. Quando hanno lasciato il loro paese, sono venute qui scappando dal modo in cui i loro paesi le trattavano. Alcune delle donne scappavano dagli abusi. Alcune delle donne stavano scappando dalle MGF. Alcune delle donne scappavano da così tante cose del loro paese. Così sono venute qui per chiedere asilo. Pensano che il Regno Unito le aiuterà. Solo per scoprire che il Regno Unito le metterà nei peggiori scenari come la detenzione a Yarl's Wood, il che non è giusto'.

Mary si riferisce alle molteplici diseguaglianze che le donne incontrano e sperimentano. Ciò che è anche degno di nota è che parla delle donne in un modo collettivo, ricordandoci che non si tratta di casi individuali e quindi bisogna pensare in termini di azione collettiva. Nel contesto della campagna per la chiusura di Yarl's Wood, le donne hanno cercato di invertire l'immagine delle richiedenti asilo nei loro discorsi. Ad esempio, Adrienne nel suo discorso ha cercato di invertire alcuni dei discorsi predominanti sui richiedenti asilo e sui rifugiati.

'Sono stata arrestata nel bosco di Yarl nel 2011. Sono stato mandato in prigione per aver lavorato illegalmente. Stavo lavorando nel mio paese. Ero una lavoratrice autonoma. Quando sono arrivata qui non c'era alcun sostegno. Non potevo fare niente. Non ero pronta a rubare. Non ero pronta a vendere droga. Non ero pronta a fare tutte queste cose. Perché mi hanno insegnato a lavorare e a guadagnare. Così sono andata a lavorare. E mi hanno beccato a lavorare e sono stata mandata in prigione per questo. Quando lavoravo pagavo 1000 sterline al mese. Quando sono arrivata sal gi-

udice gli ho detto di aver contribuito illegalmente e ho chiesto che ora mi diano la possibilità di lasciare che io contribuisca legalmente a questa società. Ha detto che ho commesso un reato, quindi devo andare in prigione'. A quel punto sono stata catturata di nuovo per lavoro e poi sono stata successivamente inviata a Yarl's Wood con l'obiettivo dell'espulsione. Questa donna mi ha poi chiesto: 'Come mai hai un master in questo paese? Le ho detto che prima di venire qui, mi sono laureato in microbiologia e poi, quando lavoravo, mi sono iscritto a un'università e ho ottenuto un master. Ho pagato con i miei stessi guadagni per il MA.... Ha detto: Come hai ottenuto tutti questi lavori? Erano tutti pubblicizzati, e io ci sono andata e ho battuto tutti gli altri candidati. Questo per dirvi che i richiedenti asilo che etichettate come idioti—non siamo idioti. Abbiamo delle competenze. Siamo esseri umani. Non siamo persone che si cancellano. Posso dirvi che ci sono anche medici di base che sono richiedenti asilo. Mentre ero a Yarl's Wood ho visto tante cose. Sono stata lì per un anno intero. Se andate sul sito web di Yarl's Wood, sembra Maiorca. Se lo cerchi su Google - sembra un campo vacanze. Ma non lo è.

La gente vive nel dolore ogni secondo. Ogni parte del sistema non funziona. E non vogliamo che funzioni. Non vogliamo un miglioramento. Vogliamo solo che venga chiuso. Perché devi far parte di quel sistema per lavorare in Yarl's Wood'.

Il discorso inverte la logica dello Stato, che denigra i richiedenti asilo come esseri inutili e abietti. In questo discorso Adrienne non solo esprime esplicitamente la sua resistenza alla denigrazione da parte dello Stato, ma invoca anche tropi di ciò che conta e definisce un cittadino britannico che contribuisce alla società. Il suo discorso sfida direttamente l'ethos di centri di detenzione come Yarl's Wood, che spoglia dei diritti di cittadinanza e della dignità molti di coloro che vivono questo luogo. Yarl's Wood continua ad esistere ancora oggi e le donne detenute al centro continuano a proteggersi e a fare scioperi della fame per dare visibilità all'ingiustizia.

Weapons of Democracy

by GreenWar

Rank	Supplier	Arms Exp
1	United States	86,233
2	Russia	61,308
3	France	15,022
4	Germany	15,021
5	China	13,926
6	United Kingdom	10,922
7	Spain	7,658
8	Israel	6,583
9	Italy	6,462
10	Netherlands	5,211

When a war starts somewhere else in the world, antimilitarist activists make a demo to say 'Stop The War'. The next point always is to research, where these weapons come from. Which countries have an open or already closed deal with this war? The results are no surprise. There are always some of the democratic countries that sell weapons, that become part of the war and help to make people silent about the war at all. This is the basic process of war and capitalism. When some people escape these wars and if they don't die on their way to Europe or other countries, arriving here in Europe they suddenly face that racist idea "Go back to your country". Europe colonizes their country. With its deals with all these dictators Europe destroys their countries, it steals all of their resources (Petrol, Coffee, Golden, Cocoa, etc.) and makes them poor. Europe sells its weapons to these countries—all this to make sure good living conditions here in Europe. European politics make people close their eyes about all this, to not see how they get this beautiful life. And nobody is feeling ashamed about this and tries to support refugees in their right to have a life here. Instead European societies destroy their lives and than expect them to integrate. If Europe has its paradise here in making hell for everyone outside of Europe how can European societies expect something from them?

Europe should stop pretending to be democratic. Democracy is only for European citizens and those who support Europe's dirty policies. Europe's capitalist system is responsible for this ugly world. Europe steals and kills. No one migrates for no reason. One refugee is giving a good answer about this racism: „If You Don't Like Refugee Coming to Your Country. Then Stop Voting for Politicians Who Love to Bomb the Shit out of Other Countries.“ Refugees are here because of your government makes shit their country. That's a really simple political process.

Recently there is a new bad smell coming from Yemen's war that started four years ago, and nobody knows when this war is going to end. Saudi Arabia and United Arab Emirates (UAE), the so-called coalition forces, use German arms in Yemen—but this hasn't caused any scandal! Weapon business is being done in front of our eyes with countries directly involved in an armed conflict. If you don't believe that, you can find evidences even on the internet.

World's largest arms exporters

Units are in Trend Indicator Values expressed as millions of U.S. dollars at 1990s prices. These numbers may not represent real financial flows as prices for the underlying arms can be as low as zero in the case of military aid. The following are estimates from Stockholm International Peace Research Institute. https://en.wikipedia.org/wiki/Arms_industry

Because of the war many civilians have to flee their homes in Yemen. Nobody has enough food and basic human things are urgently needed. But Saudi Arabia blocks humanitarian help. More than 5 million children are at risk of famine in Yemen according to the charity *Save the Children*. According to UNICEF 1.2 Million kids are living in areas of war. Who takes part in this war? Germany, France ...

If You Don't Like Refugee Coming to Your Country, Then Stop Voting for Politicians Who Love to Bomb the Shit out of Other Countries.



Sudan'da Devrim Süreci

Turgay Ulu'nun Adam Bahar ile yaptığı röportaj

T: Sizi Oranienplatz direnişinden zaten tanyoruz ama kendinizi bize biraz tanıtabilir misiniz?

A: İsmim Adam Bahar. Sudanlıyım, Sudan'da doğdum ama 2012'den beri Almanya'da yaşıyorum. 2002'den beri siyaseten aktifim. Üniversite dönemlerinde Sudan halkının hak mücaadesinin ve diktatörlüğe karşı mücadelenin içerisinde yer almış. 2003'ten bu yana savaş bölgesi olan Darfur'dan olmam, yönetime karşı bir şeyler yapmam konusunda temel motivasyonumu oluşturdu. Üniversite dönemlerinde de öz-orgütlü öğrenci gruplarının içerisindeydim. Darfur halkı ve demokrasi için örgütleniyorduk.

Bunun sonucunda Sudan yönetimiyle problemler yaşadık ve Sudan'ı terk etmek zorunda kaldık. 2008'de Avrupa'ya geldim. Avrupa'nın Yunanistan, İtalya, Fransa gibi birçok ülkesinde yaşadım. 2012'de de Almanya'ya geldim.

T: Sudan'daki güncel durum nedir? Özgürlük ve Değişim Güçleri ile ordu arasında bir anlaşma oldu. Sudan Komünist Partisi anlaşmadan çekileceğini bildirdi. Özgürlük ve Değişim Güçleri içerisinde başka gruplar da anlaşmadan çekildi mi?

A: Sudan'daki güncel durum, geçtiğimiz hafta (17 Temmuz, 2019) Sudan anayasası değişim süreci üzerine imzalar atıldı. İlk metne imzalar atıldı ve 17 Ağustos 2019'da tamamlanacak.

Geçiş sürecinde 6'sı muhalif partilerden, 5'i de ordudan olmak üzere 11 kişi hükümeti kuracak. İlk 18 ayında askeri, ikinci 18 ayında ise sivil yönetim iktidar olacak. 3 yıllık geçiş sürecinden sonra ise yeni hükümet seçimlerden sonra belli olacak.

Fakat bu yalnızca anayasanın ilk bölümünü. İkinci bölümde, başkan ve meclis ülkeyi yönetecek. Meclisin %67'lik diliminde devrimin içerisinde yer alan ve devrimi sürükleten halkın partileri; %33'lük bölümünde ise devrime katılmayan ama eski yönetimle karşı olan ve Ömer el-Beşir rejimle birlikte hiçbir zaman çalışmamış partiler olacak.

Anayasanın üçüncü bölümü ise, toplumun her kesiminin, gençliğin ve kadının mecliste olması. Sudan gelecekte parlamentar şeklinde yönetilecek ve bakanlıklar iktidarı olacak. Eskisi gibi sadece başkan bütünlüğü elinde tutmayacak. Bugün Almanya'da olduğu gibi, başkan olacak ama başkanın sınırlı kalacak. Almanya'da şansolye var, Sudan'da ise başbakan olacak. Muhalif partiler de olacak elbet.

Sudan Komünist Partisi ile diğer partiler arasındaki sorun geçiş süreci ile ilgili. 5 üyenin asker, 6 üyenin sivil olduğu geçiş hükümetini kabul etmiyorlar, çünkü bu beş üye asker sokaktaki protestoculara karşı şiddet kullanmakla suçlanıyorlar. Dolayısıyla Komünist Parti geçiş sürecine dahil olmayacağından bahsediyor. Fakat geçiş sürecinden sonra, yani askerin bir etkisinin olmayacağı hükümette yer alacak. Bu arada yerel siyasette aktif rol amayı sürdürecek.

Sudan; 1965'ten, Büyük Britanya'dan bağımsızlık kazanmasından bu yana hep ordu tarafından yönetildi.

Ordu, Sudan'ı 60 yıldır yönetiyor ve onları tamamen iktidar dışı bırakmak zaman alacak.

T: Dünnyadaki devrimciler bu devrim nasıl örgütlediğini merak ediyor. İnsanlar mahallelerde neler konuşuyor ve tartışıyor?

A: Devrim 2018 Aralık'ta ve siyasi bir değişim için değil ekmek fiyatının 3 kat artması nedeniyle başladı. Sudan'ın marjinalize edilen bir bölgesi olan Atbara'da, okul öğrencilerinin sokağa çıkış ekmeğin talep etmesiyle başladı. Polis ve kolluk kuvvetleri şiddetle karşılık verdi ve bunun sonucunda bir çok öğrenci öldürdü. Öğrencilere yönelik saldırıdır sonra diğer insanlar da bu protestolara katılmaya başladı. Öfkeli oldukları için Ömer el-Beşir'in parti binasını (Ulusal Kongre Partisi) yaktılar. Sonraki gün diğer şehirlerde de Atbara ile dayanışma eylemleri düzenlendi. Devrim işte böyle başladı.

Devrimi anlamak için tarihe de bakmamız gereklidir. Bu Sudan'daki ilk devrim değildi. 1946'da ve 1958'de de iki devrim oldu. Bütün bu süreçlerde devrimi sürükleyenler işçi sendikalarıydı. Ömer el-Beşir iktidara gelişinde ilk icraati işçi sendikalarını kapatmak oldu. Sudan Profesyoneller Derneği (SPD) 2012'de otonom bir işçi sendikası olarak kuruldu, ilk önce avukat ve doktorlarla başlandı. 2012'den bu yana yalnızca asgari ücretin artırılması gibi işçi haklarının mücadeleini veriyorlardı. Bu yolla birçok kişiyi örgütlediler.

SPD, Atbara'daki ekmek eyleminin hemen iki gün önce işçilerin sigortalı, kayıtlı çalışması ve asgari ücretin artırılması için bir eylem düzenlemiştir. Atbara'da olanları görünce öncülük etmeye ve eylemlerinin taleplerini değiştirmeye karar verdiler.

Yalnızca asgari ücreti yükseltmek için değil, Ömer el-Beşir rejimini yıkmak için bütün halka çağrı yaptılar.

SPD bu şekilde öncü oldu. Öncesiinde de üyelerinin kim olduğunu bilinmediği, otonom bir yapıya sahipti. Devrim sürecinde Facebook'ta bütün Sudan vatandaşlarına katılmaları ve kendilerini örgütlemeleri için çağrıda bulundu. Aynı zamanda mahallelerde 'Sudan Direniş Komiteleri' adı verilen yerel örgütlenmeler mevcuttu. SPD'nin içerisinde kendini hissetmeyen ama devrime katılma ihtiyacı hisseden insanlar tarafından kuruldu. Birbirini çok iyi tanıyan 4-5 kişiden oluşan gruplar oluşturdu. Bu yolla her mahallede 15-20 grup oluşturuldu. Kimse diğer bir grubun üyelerini tanıtmayıp ve eylemlere beraber gitmeyordu.

Aynı zamanda otomobilin şeklinde yapılan SPD'ye de insanlar katılmaya devam etti. Siyasi olarak da talepler daha güçlü vurgulanıyordu. Devrimin başlangıcından yaklaşık 1 ay sonra 1 Ocak 2019'da SPD, Değişim ve Özgürlük isminde bir bildiri yayınladı. Bu bildiride Sudan'ın gelecekte nasıl yönetilmesi gerektiğine dair tavsiyeler yer aldı. Demokratik bir Sudan'ın gerekliliğinden ve bu yönetimin tartışmasız bir biçimde uzaklaştırılması gerektiğinden bahsediyordu. Ömer el-Beşir'i ve hükümetini istemiyorlardı. Sudan, insanların siyasete katılmak istediği, otonom bir şekilde



Uluslararası Sudan Konferansı Berlin, 12 Temmuz 2019

kendi kararlarını kendilerinin aldığı bir ülke olmalydı.

Bütün partilere bu bildiriye imza atmaları için çağrı yaptılar. Örneğin Sudan Komünist Partisi, Sudan Ümmet Partisi, Sudan Birlik Partisi imzaladı ve koalisyonun bir parçası oldu. Başka siyasi grup ve sivil toplum örgütleri de imzaladılar.

Devrimi örgütleyen 3 grup vardı. Bir grup SPD'yi, ötekisi pratik işleri yapan ve insanları sokağa çağırın yeter komitelerdi. SPD eylemin çağrısını yapan ve örgütleyen.

Bu devrimi başarılı kılan yerel yapıydı. Yapının örgütlenişinde kimse kimseyi tanıtmıyor. Her bölgede yerel olarak örgütleniyordu ve bugün halen de böyle.

3 yıllık geçiş döneminde de onların mobilizasyonunu ve çalışmalarını kimse durduramayacak. Her gün farklı biçimlerde eylemlilikler düzenliyorlar; sokağa çıkyorlar, mahallelerdeki insanları ziyaret ediyorlar, akrabaları ya da arkadaşları öldürülmenin insanları ziyaret ediyor destekliyorlar. Bu yapı bugüne kadar geldi.

Bu yapı gerçekten işe yarıyor çünkü insanlar siyasi partilere değil kendi yerel yapılanmalarına dayandı. Devrimi savunmak ve diktörlüğün yeniden gelmemesi için çalışıyorlardı.

Mesela son iki gün içerisinde bir siyasi parti Sudan'da yeni bir ofis açtı. Yerelden insanlar doğrudan ofise gitip ofisi açmak için parayı nereden bulduklarını sordular. Çünkü açıkları yer nezih ve merkezi bir semttir. Belki yolsuzlukla finanse edilmişti ve biz Sudan'da artık yolsuzluk istemiyoruz.

T: "Kurşunlar değil ama sessizlik bizi öldürüyor" demişti Sudan devriminden bir kadın. Kadınların da bu devrimde önemli bir rol aldığı bilyoruz. İnsanlar kendi hayatlarını feda edecek noktaya nasıl geldiler?

A: Bu durum, kadınların bu rejimin altında nasıl ezildiğiyle ilgili. Çünkü Ömer el-Beşir rejimi 30 yıldır Müslüman Kardeşler rejimi gibi ülkeyi yönetiyor. Sudan'da din ve şeriat adına iktidarı ellerinde tutuyorlar. Ne yazık ki bir yerde şeriat varsa ilk yapılan şey kadını kontrol altına almak oluyor. Kadınlar kamusal alanlara oturamıyor, pantolon ya da başka kıyafetleri giymiyor ya da erkekler orada olduğu için şu işi yapmıyorlar. Sadece kadınlar veya sadece erkek üniversiteleri vardı. Eski yönetim bunları daha iktidara getirdiğinden beri uyguluyordu.

Fakat 2002 yılında Kamu Düzeni Kanunu adında açıkça kadınlara karşı bir yasa çıktı. 2002-2003'ten beri bu yasaya karşı kadınlar mücadele ediyor

ve kendilerini örgütüyor. Bu mücadelede kadınları deneyimli kıldı ve kendi otonom yapılarını kurmalarına sebep oldu. Devrim başladığında kadınlar zaten hazırıldı. Dolayısıyla kadınları sokaklarda görmemiz normal.

Şimdilik imzalanan yeni anayasa taslağında yeni yönetim kadınların haklarını desteklemek zorunda. Örneğin yeni mecliste yüzde 40 kadın kotası olacak.

Yine de yeterli olmadığını düşünüyoruz, çünkü muhalif partilerin yapılarını da değiştirmemiz gereklidir. Çünkü birçok partide kadınların temsil edildiği pek söylenemez. Askerle siviller arasındaki müzakere grubunda yalnızca bir ya da iki kadın var, gerisi erkek. Muhalif partiler 30 yıldır siyasi çalışmalar yürütmemiş için yeralında çalışmaktan zorunda kaldı. Yeni anayasanın yürütmeleri ve siyasi partilerin yapılarının değişmesiyle kadınların eşitçe katılımı mümkün olacak.

T: Devreme katılan halk şiddet içeren yöntemler kullanmadı. Bunun sebebi silaha erişimlerinin olmaması mıydı? Yoksa başlangıcından itibaren verilen bıçaklı bir karar mıydı?

A: Buna cevap vermek için Sudan'ın tarihine bakmamız gereklidir. Sudan'ın kuzeyle güneyi arasında 20 yıldır bir savaş yaşanıyor. Bu savaşın sonucunda 2010 yılında Güney Sudan yeni bir ülke olarak kuruldu. 2003'ten beri Darfur'da bir savaş yaşanıyor, Nuba Dağları'nda ve Mavi Nil bölgesinde ise 2011 yılından beri. Bu savaşların sonucunda 2 milyon insan katıldı ve milyonlarca insan göçmen zorunda kaldı.

Halk bu diktatörün silahla yıklamayaceği fikrine dayanıyor, çünkü Darfur (2003'ten beri) ve Nuba Dağları'nda (2011'den beri) farklı gruplar yönetimine karşı silahlarla mücadele ediyor. Fakat hiçbir kazanım elde edemediler, çünkü yönetim her zaman daha fazla silahı vardı.

Halk barışçıl bir devrimde karar kıydı.

Kimseye karşı hiçbir şekilde şiddet kullanılmayacaktı. Çünkü eğer şiddet söz konususunda yönetimden daha güçlü değil. Üstüne üstlük yönetim Suudi Arabistan, Katar hatta Mısır gibi ülkeler tarafından destekleniyordu. Bütün bu ülkeler Sudan'ın demokratik bir ülke olmasını istemiyordu.

Sivil itaatizlik şiddet yöntemlerine göre daha başarılı. Bu, insanların Sudan tarihinden öğrendiği bir şey. Aynı zamanda ülke dışından da, örneğin Suriye'de olanlardan da. Silaha karşı silah, halkı

iktidara getirmek yerine ülkenin çöküşüne neden oluyor. Bu nedenle devrimin öğrenmekle, enternasyonel olarak birbirimizden öğrenmekle ilgili olduğunu söyleyiz biz Sudan'da.

Mısır devriminde, Rabia el Adaviye meydanında aynı şeyle oldu. Bütün diktatörler birbirinden öğreniyor ama işin ilginç tarafı devrimi yapan halklar, birbirinden diktatörlere göre daha hızlı öğreniyor. Sudan'da ordu, siddetle alanı boşalttı ve insanların korkacagını, sokağa çıkmayacağını, iktidarı elinde tutabileceğini düşündü. Halk bunu Mısır'da zaten gördü ve kabul etmedi.

Katliamdan sonra sokağa daha çok çıktı.

Son eylem çağrısı 30 Temmuz'daydı ve her şehirde en az 2-3 milyon kişi sokağa çıktı.

Sudan'da şiddet yeni bir şey değil, 30 yıldır biz yaşıyoruz. 20 yıldır bu yönetim insanları öldürüyor fakat insanlar bundan bahsetmiyor.

Diger tüm güçler ve özellikle Avrupa mülteci akınına kontrol etmek için, kendi çıkarları için konusunu açmak istemiyor.

Devrimden başlangıcından beri 500-600 civarından insan yaşamını yitirdi ama devrim başarıya ulaştı. Fakat şiddet kullanılsaydı belki milyonlarca insan ölecekti ve yine de hiçbir kazanım elde edilemeyecekti.

T: Eğer sokak eylemleri olmasaydı askerler yine de Ömer el-Beşir rejime karşı darbe yapar mıydı? Darbe yapan askerlerle Beşir rejimi arasında önelim bir fark var mı?

A: Öncelikle halkın kaderini kendisinin belirlemesi. Her gün sokağa çıkyorlar, Sudan'ın her yerinde Sudan'ın muhalif partileri çeşitli etkinlikler-tartışmalar düzenliyor ve düzenlemek için hiç kimseye bir şey soruyorlar. Avrupa'daki durumdan daha iyi aslında, Avrupa'da polisi arayıp eylem izni almanın gerekiyor. Sudan'da insanlar polise söylemeden eylem yapıyorlar.

Sudan'da eylem yapma hakkı meydana gelmiş.

Şimdikinin farkı ise halkın kaderini kendisinin belirlemesi. Her gün sokağa çıkyorlar, Sudan'ın her yerinde Sudan'ın muhalif partileri çeşitli etkinlikler-tartışmalar düzenliyor ve düzenlemek için hiç kimseye bir şey soruyorlar. Avrupa'daki durumdan daha iyi aslında, Avrupa'da polisi arayıp eylem izni almanın gerekiyor. Sudan'da insanlar polise söylemeden eylem yapıyorlar.

Anayasada da eylem yapma hakkı

Yazının devamı sonraki sayfada

kı korunacak. Polis insanları nedensiz bir şekilde durduramayacak. Eskiden Sudan'da istihbarat teşkilatı sınırsız bir yetkiye sahipti. Başkandan aldığı sınırsız yetkiyle tutuklayabilir, öldürebilirdi. Şimdiden sonra yalnızca istihbarat toplayıp yasalar çerçevesinde polise bilgi verecek.

T: Arap Baharıyla birlikte Tunus, Mısır gibi ülkelerde devrimler oldu. Fakat bu devrimler devletlerin içerisindeki ya da uluslararası güçler tarafından calındı. Sudan'da devrimi yapan insanlar devrimin calınmaması için ne yapıyorlar? Ya da Sudan devrimi de calınabilir mi?

A: Öyle düşünmüyorum. Çünkü anayasaya baktığımızda eski rejimin artık var olmayacağıını görüyoruz. Arap ülkelerinde gerçekleşen diğer tüm devrimlerde başkanlar değişiyor ama anayasa aynı kalmıştır. Bu da diktatörler için çalışanların, halen yeni diktatörler yaratma gücünün olduğu anlamına gelir.

Sudan'da halk bütün anayasanın değişmesi gerektiğini öğrendi. Bundan dolayı da yalnızca devrimi yapan insanların olduğu bir meclis olacak.

Ordunun ya da diktatörlerin yeniden gelmesinin tek yolu yeniden darbe yapmaları. Fakat halk bunu kabul etmez ve yeniden sokaklara iner. Mısır'da halk devrim yaptığındı Hüsnü Mübarez'i indirdi ama rejim kaldı. Tam olarak şu an Cezayir'de olanlar, Cezayir'in başkanı düştü ama anayasa da hükümet de aynı kaldı.

T: Değişim ve Özgürlük Güçleri (DÖG) içerisinde Sudan Komünist Partisi, Mahmud Muhammed Taha geleneğinden gelen anti-kapitalist müslümanlar gibi farklı gruplar var. DÖG'in içerisinde hangi gruplar var ve güçlerinin oranları nedir?

A: Komünist Parti ya da Cumhuriyetçi Parti (anti-kapitalist müslümanlar), Hareket Hak gibi gerçekten sol, anti-kapitalist gruplar var. Onlar da koalisyonun parçası. Öteki tarafta ise Birlik Partisi ve Ümmet Partisi gibi genelkese partiler var.

Anayasada hiçbir şekilde ırk, din, cinsiyet ayrımcılığı kabul edilmeyecek.

Herkes bu noktada ortaklaşa. Şu anda Sudan'da sol ideoloji toplumda daha çok karşılık buluyor. Çünkü Omer el-Besir yönetimi 30 yıldır her şeyi İslam ve şeriat adına yaptı. Sudan dolayı insanlar sokağa indiklerinde ilk talepleri dinin, siyasetin bir parçası olmaması olacak. Din cami ve kiliseler içinde kalmalı ve kesin bir ayrim olmalı.

Bu arada Sudan'ın bir Afrika ülkesi olduğunu ve yapıların çok sağlam olmadığını da unutmamamız gereklidir. Ar-At Kapitalizmi istemeyen büyük hareketler olduğu kadar büyük bir grup da kapitalistçe düşünüp ülkeyi kalkındırmamız gerektiğini, güzel binalar inşa etmemiz gerektiğini söylüyor. Bir sonraki adım Sudan'da kapitalizmin güç elde etmesini engellemek. Bu bizim sonraki kavgamız.

Örneğin ben 2002'den bu yana farklı grupların içerisinde siyaset yapıyorum, Almanya'da ise 2012'den beri. Fakat biz bir nevi kapitalist bir grubuz, Sudan'ın Avrupa gibi Almanya gibi olması gerektiği düşündürüyoruz. İçimden birçok kişi ise bu durumu reddediyor.

Kapitalizme karşı mücadele edeceğiz çünkü kapitalizmin insanlara neler yaptığına görürüz.

Sudan'da güclü bir kapitalizm istemiyoruz.

T: Devrimde katılan ve devrimi süren insanların meslekleri neydi? Genelde? İşçi, köylü ya da işsiz miydi? Yaşları ve sınıfları neydi?

A: Devrimin başlangıcında genellikle gençler sokaktaydı. İlk 3-4 ay boyunca özellikle öğrenci ve genç işçi-

lerdi. İşçilerin içerisinde doktorlardan işsizleri dahil ediyorum. İşsizler de kendilerini örgütlediler ve kendi bloklarını oluşturdu. Kadınların da kendi bloğu vardı.

İşin ilginç kısmı tüm toplumun katılımasıydı devrime. Sokağa çıkmayanlar polis ve ordunun saldırdığı insanlara güvenli alanlar oluşturuyorlardı. Yaşlılar, kapılarının önünde duruyor, genç eylemcileri evlerine alıp saklıyorlardı.

Sudan'da artık yaşamayan insanlar ise, örneğin Avrupa'da yaşayanlar; başlangıcından itibaren hazırlanıyor, haber yayıyor, bilgilendirme etkinlikleri yapıyor, para toplayıyor, eylem yapıyor, emperyalist ülkelerin devrimin başarısız olması için yaptıklarını anlatıyor.

Özellikle son 2 ayda herkes katılmağa başladı. Yaşlı insanlar da, siyasetle pek ilgilenmeyen insanlar da ama ilk aylar çoğunlukla kadınlar, gençler, doktorlardan işsizlere kadar bir grup olarak işçiler.

T: Avrupa'daki muhalif ya da sol hareketlerin Sudan devrimine olan ilgisi nasıldı?

A: Ne yazık ki pek bir ilgi yoktu. Mesela Berlin'de devrimin sesini farklı gruplara, hatta sokağa taşımak için çok uğraştı. Neredeyse hiçbir grup tarafından desteklenmedi. 3-4 ay sonra ordu şiddet kullanmaya başlayınca farklı sol partiler konuya işık tutmaya başladılar ama pek umduğumuz kadar olmadı.

Avrupa'nın, Sudan'daki durumun değişimmemesinde çıkarı olduğunu da unutmamamız gereklidir. Besir rejimi 2014'ten beri Avrupa'ya çalışıyor. Hartum Süreci (Hartum, Sudan'ın başkenti) adı verilen Afrika ülkeleriyle Avrupa arasındaki bu anlaşma sonucunda Afrikalı mültecilerin Avrupa'ya geliş engellenmesi amaçlandı. Bu anlaşma nedeniyle Sudan'ın eski yönetimi Avrupa ülkelerinden sınırları kontrol etmek için büyük miktarlarda para ve eğitim aldı.

Her gün basın bülteni yazıyor ve Almanya Sosyal Demokrat Partisi'den Die Linke'ye (Sol Parti) kadar birçok partiye yolluyordum fakat onlardan hiçbir cevap alamadım. 2 ay sonra Rosa Luksemburg Derneği'nden bir cevap aldık ve Sudan'la ilgili bir etkinlik yaptık.

2 ay önce, devrim bitmek üzereyken, bir Sol Parti milletvekili ile konuşduk. Birlikte bir çalışma yürüttük ve Sol Parti milletvekili meclise Sudan devrimi ve Almanya'nın Sudan'ın eski yönetimine verdiği paralarla ilgili bir soru önergesi verdi. Bu kadar, fazlası değil.

Almanya Dışişleri Bakanlığı önünde oturma eylemi yaptı, bakanlığın içerisinde girdik ve taleplerimizi sunduk. AB'nin önünde de Avrupa'da yaşayan tüm Sudanlıları çağırarak bir eylem yaptı. Orada da Hartum Süreci anlaşmasının sona erdirilmesi talebimizi ilettik. AB hükümetine baskımız sonu verdi ve AB Sudan polisinin eğitimi için akitliği parayı dardurdu.

Yeni hükümet ile de anlasma yendinen ele alınacaktır. Almanya'da yaşayan Sudan toplumu olarak bir sonraki adımı bununla ilgili olacak. Çünkü geri gön- dermelerle karşı karşıya kalacağımızdan eminiz. Sudan'da şimdi demokrasi var, ondan dolayı gitmelisiniz gibi bir politika izlenecek. Hartum Süreci'ni de aktive etmeye çalışacaklar.

Ne yazık ki sol grup ya da sol partilerden enternasyonel bir dayanışma yok.

Ben şahsen sol partilere değil de sol gruplara odaklıyorum. Fakat sol gruplar pek ilgilenmiyorlar, şuna kadar Sudan devrimiyle ilgili bir eyleme çağrı yapmadılar. Bu belki Sudan'un uzakta olmasıyla ilgili. Gerçekten söyleşiler düşündüm, bunun ırkçılık-



Uluslararası Sudan Konferansı Berlin, 12 Temmuz 2019

قامت امرأة من أذربيجان بالانتحار. في ما يسمى مركز "AnkER" في دينغيندورف، بفاريا.

fr > 6 tr > 10

International Women Space

السبت، ٢٠١٩ قوز، قامت امرأة مقيمة في معسكر الترحيل في دينغيندورف والمعروف باسم مركز "AnkER" بالانتحار. وبحسب أصدقاء لها فإنها حرم من العلاج النفسي. كانت هذه المرأة خائفة جداً من الترحيل، حيث سترك طفلها، والذي كانت السلطات قد احتجزته (حق الوصاية). قام سكان معسكر الترحيل بتنظيم تظاهرة أمام المعسكر، يوم الإثنين ٢٢ تموز. جاءت قوات الشرطة مع الكلاب لمواجهة التظاهرة واعقلوا بعض المظاهرين. لاحقاً يكن هناك أي تقطيعة إعلامية عن تلك الحادثة أو أي مظاهرات لاحقة. تبدو الظروف المعيشية في معسكر الترحيل "AnkER" منسية.

يقطن/ تقطن معسكر الترحيل في دينغيندورف ٥٤ شخصاً اليوم.

Bavière. Une femme de Azerbaïdjan s'est suicidée dans le "Centre AnkER" à Deggendorf.

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de International Women Space

Samedi 20.07.2019, une résidente du camp de déportation de Deggendorf (un des nouveaux »Anker-Zentren«) s'est suicidée.

Au dire de connaissances, on l'a pas alloué la thérapie nécessaire. La femme avait très peur d'être déportée. La femme laisse derrière elle un petit enfant qui a été emmené en garde par les autorités. Lundi, le 22 juillet 2019, un grand rassemblement/manifestations des résidentEs a eu lieu devant le camp de déportation. La police a dérangé les endeuillés avec une foule immense, y compris des chiens de berger, et a arrêté quelques personnes. Il n'y avait pratiquement pas de presse au sujet de cette affaire et de la manifestation des résidentEs. Le scandale des conditions inhumaines dans les centres »Anker« semble d'être sombré à l'oubli.

Le camp de Deggendorf accueille actuellement 564 personnes.

Le racisme du système d'asile allemand tue

1 فارس > 12

Nous demandons la fin des camps de déportation et du logement inhumain des réfugiéEs, qui mène à la mort !

de International Women Space

Berlin. A Lichtenberg, une femme de l'arménie a perdu son bébé parce que les employés d'un camp de réfugiés ont refusé d'appeler un médecin urgentiste. Dans la nuit du 22 au 23 juin, une femme hébergée dans un camp collectif pour réfugiés à Berlin-Lichtenberg a perdu son bébé. Elle était enceinte de 9 mois. Le personnel du camp a refusé d'appeler une ambulance ou un taxi quand la femme s'est approchée d'eux en peine. Avec son mari, elle a essayé de marcher jusqu'à l'hôpital le plus proche. A l'hôpital, elle a donné naissance à un enfant mort. Le Flüchtlingsrat Berlin a publié un communiqué de presse le 22.07.2019 et demande des élucidations. Au cours des dernières années, il y a eu de plus en plus de cas d'absence d'aide dans l'hébergement des réfugiés en Allemagne. La femme et son mari ont déposé une plainte pénale.

Open Letter from Hohenleipisch

by International Women Space

On the 23th July the group Women in Exile & Friends and the Flüchtlingsrat Brandenburg published a joint press release: Almost four weeks ago, the remains of Rita O. were found in the forest close to Hohenleipisch. Now, the inhabitants of the refugee camp in Hohenleipisch address the public in an open letter, demanding the immediate closure of the camp. They have our full support. Here is the letter from Hohenleipisch:

Hohenleipisch, 17 July 2019

Dear ladies and gentlemen,

We are residents of the refugee camp in Hohenleipisch, Brandenburg. We are writing to you because we hope you can help us in the current situation. Our camp is located in the midst of the forest, i.e. we are cut off from civilization. Public transport only operates until 5.30 pm on weekdays and does not operate at all during the weekend, meaning we have to stay in the forest. If we miss the last bus, we have to walk along the roadway, as there are no sidewalks. If the children would like to join a club or follow a course, the transportation problems make it impossible. It is not possible to visit other children or receive visitors either. As the closest supermarket

is eight kilometers away, we have to buy many groceries at once and carry the heavy bags home by hand. We all live in very old buildings, it is dirty, there are insects (e.g. cockroaches). There is an unpleasant smell and it is a very confined space. In the camp there are no leisure facilities to counter the boredom. The life in this camp is reminiscent of a prison that no one can leave.

Since the recent event the situation in the camp has changed a lot. Since 7 April 2019 a woman from our camp was missing. She had two children. Nobody knew where she was and what happened to her, until her remains were found 200 meters from our camp. In July this year we were all told that she was dead and the cause of her death was unknown. Yet, we know that she was killed, because Rita was a person, a mother, who would not have committed suicide.

We have not yet come back to our senses, since we have learned that she is not with us any longer. We are all very afraid to live here, as it is also possible that her murderer is still living amongst us in the camp. In the evening, we are afraid to go to the bathroom alone. Nobody wants to understand us, comprehend our current situation. The social workers in the camp made the decision to have a fence built around the camp premises. They think this

would solve our problems. They do everything to prevent us from complaining about our problems, so that the camp is not closed and they do not lose their jobs.

We want to be helped, to leave this horrible place. None of us needs huge apartments in the city center. We just want to get out of here. We need humane accommodation.

When we came here from our home countries, we were hoping for a better future in Germany. After all, it is a democratic country, where a solution can be found for every problem. Little did we know that we would live here with several people in small rooms in the middle of the woods. Many people are wondering why we do not integrate in Germany. The answer is simple: How can people integrate if they are in the forest 24 hours per day? How can we learn German, if we never see any Germans and listen to them speak? How can one be so cruel and insensitive to people? Why are you treated as a second-class person if you are from a different country? Why do we have to live in the forest, because we are refugees? Why does anyone have to live in a forest? No one can answer these questions. We hope that someone will give attention to our problems and that the current situation does not remain unchanged. We hope someone can help us.

Thank you for your attention.

Hoping for a quick reply and help,

Residents of the camp in Hohenleipisch, Brandenburg

Women Resist Against Yarl's Wood Detention Centre in Manchester

by Fazila Bhimji

This article covers a campaign to shut down Yarl's Wood Women's Detention Centre. An article in the Statesman described Yarl's Wood in the following manner:

Hundreds of female asylum-seekers are housed in Yarl's Wood. The Centre opened in 2001 and is run by the private security company Serco, tucked away on an industrial estate among the rolling Bedfordshire fields. The people locked up here have done nothing wrong, unless it is now considered morally abhorrent to come to a new country with nothing and ask for but shelter.

I will demonstrate how the women campaigned publicly in Manchester to shut down Yarl's Wood. On 1 March, 2014 after the meeting by Manchester Feminist Network, there was a demonstration by women who had experienced Yarl's Wood. A choir group, WAST sang as part of the protest. The banner in black and red, which read 'Close Down Yarl's Wood Detention Centre' was pinned on to the fence. A spokesperson from a group called 'Movement for Justice' called urgently for the closure of Yarl's Wood:

It's not a matter of providing health care and food in Yarl's Wood. It's simply a matter of shutting down Yarl's Wood. Yarl's Wood is a place of mental torture. Yarl's Wood is a place to quickly get rid of people from Britain. And the government is a hypocrite with places like Yarl's Wood because at the same time they talk about violence against women that take place around the world. And when the women are here - what does the British government do with them? Lock them up in detention.

Julie spoke of her experience at Yarl's Wood:

"Women are the mothers of the world. Without women there are no mothers. We are not requesting anything but only that Yarl's Wood should close down. I don't pay taxes-but I feel so hard for everyone who is paying taxes toward Yarl's Wood. Much has been done in Yarl's Wood. We don't even need to go about it because it's so hard to tell. We want Yarl's Wood to close down. Close down Yarl's Wood. Close down Yarl's Wood. We denounce Yarl's Wood. Being an asylum seeker doesn't mean that you can't do nothing. We have much to offer. We have much to produce. Why don't you let us do what we want to do? Give us a chance."

The speech inverts the logic of the state, which denigrates asylum-seekers as worthless and abject beings. In this speech Adrienne not only explicitly conveys her resistance to being denigrated by the state but she additionally invokes tropes of what counts and defines a British citizen who contributes to society. Her speech directly challenges the ethos of the detention centre such as Yarl's Wood, which strips the citizenship rights and dignity of many who experience this place. Yarl's Wood continues to exist to this day and women detained at the centre continue to protest and to go on hunger strikes to bring visibility to injustice.

so many things from their country. So they came here to seek asylum. They think that the UK is going to help them. Only to find out that the UK will put them in worst scenarios such as detaining them in Yarl's Wood, which is not fair."

Mary refers to the multiple inequalities that women encounter and experience. What is also noteworthy is that she speaks of women as a collective manner reminding us that these are not individual cases and therefore one needs to think about in terms of collective action. In the context of the campaign to shut down Yarl's Wood women aimed to reverse the image of asylum-seekers in their speeches. For example, Adrienne in her speech tried to reverse some of the prevailing discourses of asylum-seekers and refugees.

"I got detained in Yarl's Wood in 2011. I was sent to prison for working illegally. I was working back in my country. I was self-employed. When I got here there was no support. I couldn't do anything. I was not ready to steal. I was not ready to do all those things. Because I have been taught to work and to earn money. So I went working. And I got caught working and I was sent to prison for that. Meanwhile I was working I was paying £1000 every month. When I got to the judge I told the judge that I have contributed illegally and now give me the chance to let me contribute legally to this society. He said, you've committed an offence, so you must go to prison."

At that point I got caught again for working and then was subsequently sent to Yarl's Wood with the aim to deport. This woman then asked me, 'how come you have a masters in this country?' I told her before I came here, I had 1st degree in Microbiology and then when I was working I enrolled in a University and got a masters. I paid from my own earning for the MA. She said how did you get all these jobs? They were all advertised, and I went for it and I beat all other candidates. That's to tell you that asylum-seekers whom you label us as idiots - we are not idiots. We have skills. We are human beings. We are not write-off people. I can tell you there are even GPs who

are asylum-seekers. Whilst I was in Yarl's Wood I saw so many things. I was there for one solid year. If you go to Yarl's Wood website it looks like Majorca. If you google it - it looks like a holiday camp. But it's not.

People live in pain every second. Every part of the system is not working. And we don't want it to work. We don't want an improvement. We just want it to shut down. Because you must be part of that system to work in Yarl's Wood."

Geanina

by Cecile Rossant

Geanina came over for dinner tonight. She was in a good mood while she told me about the school she is attending. It is for delinquents. I know this word: delinquents. She is attending this school because she travelled on the city's trains without a ticket. She had been caught many times and had incurred a large fine. She had no money to pay for tickets nor for the fines. She has two young children and she spent all she managed to receive (from generous people) or from collecting plastic bottles on food and clothing for them. She lived with a friend, who allowed her to stay in exchange for caring for the woman's son while she worked in the evenings.

She received a summons to appear in court in the mail. She returned to her village in Rumania and decided it was imperative to return to Germany to appear before the judge. She feared arrest and jail. **Geanina is well-aware that the work-debt arrangement at the women's prison is also a means of obtaining cheap labor, but she is thankful that she has escaped imprisonment.**

Other women who have committed the same 'crime' she explains haven't been so lucky. She has heard stories about what happens in the prison at night, that frighten her enough to resist complaining or even asking about what sort of reductions she might be eligible for—such as a reduced fare on public transportation. She fears that if she reveals to the authorities that she has no money to pay the fare to and from her job, she risks imprisonment. In other words, she starts to believe in the idea that poverty is a punishable crime. A friend of hers, she reports to me, has been impris-

oned for being unable to pay her debts—she, like Geanina had used public transport without purchasing a ticket. Geanina describes other women she has met who have been in prison several years for this sort of crime. She also repeatedly tells me of the friend's warnings that she should do everything to avoid incarceration.

Essentially these women have been incarcerated simply for being born into poverty.

In my mind they are the victims of an unjust society in which grotesque income inequality makes it nearly impossible for individuals who are born poor to lead meaningful lives and to flourish.

This is a society which convinces itself it is doing everything it can to treat others humanely ... The system has a built-in self-justification and self-affirming rituals.

This system is especially heinous considering the genocide of Roma people during the Third Reich under Nazi Rule. In my view, at a very minimum, Germany owes all Roma people financial security and support, especially to single mothers!!!

The Roma returning to Germany should be celebrated as one way to heal the deep scars of that horrific historical period.

Geanina is thankful, despite her difficult situation. Her positive disposition is a reflection of her strength, but I can only imagine how wonderful a mother to her two children she could be if she were only to receive the support she deserves.

Her story reveals the dark underside of a society which thinks of itself as a humane and advanced social democracy—it's time to end such indentured servitude and the criminalization of poverty!



Border Barriers Rising Around the World

by Cihan Numa

1- Syria – Turkey Border Barrier (2018, 800 km)

The Syria-Turkey barrier is a wall and fence under construction along the Syria-Turkey border aimed at preventing crossings from Syria into Turkey. The 828 km wall is being built by TOKI, Turkey's state-owned construction enterprise, and will comprise Turkey's entire border with Syria. It will include 120 border towers in critical locations and a security road with regular military patrols. The construction of armored Cobra II military vehicles, which are now being used to patrol the border to Syria, has been funded by the European Union.

EU money helped fortify Turkey's border. As a European Union member, the German government is also implicated in the arming of the Turkish border against refugees. The EU states have provided the government in Ankara with security and surveillance technology valued at more than 80 million Euros in exchange for the protection of its borders. This included the transfer of 35.6 million Euros by Brussels to the Turkish company Otokar as part of its IPA regional development program for the construction of armored Cobra II military vehicles, which are now being used to patrol the border to Syria.

2- Iran – Turkey Border Barrier (2019, 150 km) (mainly against Afghani, Pakistani and Irani refugees)

The wall will cover 144 km of the 499 km Turkey-Iran border. The national housing commission TOKI is building the wall in the provinces İğdır and Ağrı. Iran has welcomed the construction of the border barrier.

3- Greece – Turkey Border Barrier (2012, 12.5 km) (mainly against Syrian, Iraqi and Afghani refugees)

After having made an agreement with Frontex on the guard of the maritime borders of Greece with Turkey the Greek government decided to build a wall at the land border with Turkey, the Evros River. These actions were made as a reaction to the immigration to Greece through the Greek-Turkish borders. Greece has constructed a barrier on the section of its land border with Turkey that is not separated by the Evros river, between October 2011 and December 2012.

4- Bulgaria – Turkey Border Barrier (2016, 150 km) (mainly against Syrian, Iraqi and Afghani refugees)

Final section of the fence completely seals off Bulgarian border with Turkey. As of June 2016, 146 kilometers of the barrier were constructed.

5- Macedonia – Greece Border Barrier (2016, 30 km) (mainly against Syrian, Iraqi and Afghani refugees)

The Macedonian border barrier is a border barrier built by Republic of Macedonia on its border with Greece as a response to the European migrant crisis. The construc-

tion of the barrier began in November 2015, modeled similarly to the Hungarian border barrier, and it is 30 km long as of early 2016.

6- Hungary – Serbia and Croatia Border Barrier (2015, 520 km) (mainly against Syrian, Iraqi and Afghani refugees)

In 2015, Hungary built a border barrier on its border with Serbia and Croatia. The fence was constructed during the European "migrant crisis", with the aim to ensure border security by preventing asylum-seekers and immigrants from entering, and enabling the option to enter through official checkpoints and claim asylum in Hungary in accordance with International and European law.

7- Slovenia – Croatia Border Barrier (2016) (mainly against Syrian, Iraqi and Afghani refugees)

The Slovenian border barrier is a border barrier constructed by Slovenia in 2015–2016 on its border with Croatia as a response to the European migrant crisis. Both Slovenia and Croatia are European Union members, therefore the barrier is located on an internal EU border; but currently only Slovenia is a member of the free travel Schengen Area, which Croatia is legally obliged to join in the future. In March 2016, Slovenia announced that only migrants who apply for asylum in Slovenia and those with clear humanitarian needs will be allowed to enter Slovenian territory.

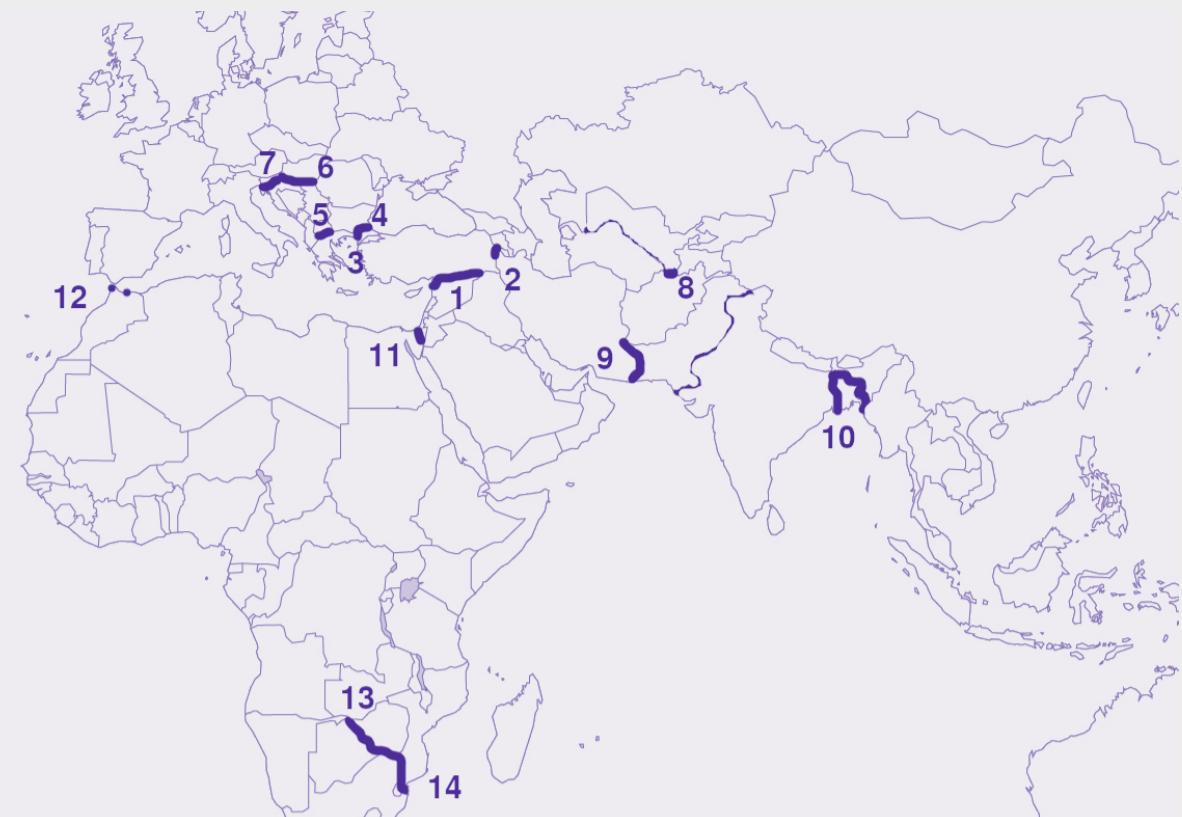
8- Afghanistan – Uzbekistan Border Barrier (140 km) (mainly against Afghani refugees)

The Uzbekistan-Afghanistan barrier is a border barrier, built by Uzbekistan along its 137-kilometers border with Afghanistan along the Amu Darya River. It is among the most heavily guarded borders in the world, second only to the border barrier between North and South Korea. It consists of a barbed wire fence and a second, taller, 380-volt electrified barbed-wire fence, land mines and a patrol of heavily armed Uzbek soldiers. It stretches along the entire Uzbek-Afghan frontier from Turkmenistan to Tajikistan.

9- Iran – Pakistan Border Barrier (700 km, not finished) (mainly against Pakistani and Afghani refugees)

The 90 cm thick and 3 m high concrete wall, fortified with steel rods, will span the 700 km frontier stretching from Taftan to Mand. The project will include large earth and stone embankments and deep ditches to deter crossings into Iran. The border region is already dotted with police observation towers and fortress-style garrisons for troops.

**Stop Deportations!
Right to Work
and Study!
Abolish 'Lagers'!
'Residenzpflicht'!**



Border Barriers Map

10- India – Bangladesh Border Barrier (2012, 2700 km) (mainly against refugees from Bangladesh and Burma)

India is constructing the India-Bangladesh barrier, a fence of barbed wire and concrete just under 3 metres high. By October 2009, about 2649 kilometres of fencing along with about 3326 kilometres of border roads were completed. By March 2011, 2735 kilometres of fencing were completed.

11- Egypt – Israel Border Barrier (2013, 250 km)

The Egypt-Israel barrier or Egypt-Israel border fence; project name: Hourglass, refers to a border barrier built by Israel along sections of its border with Egypt. It was originally an attempt to curb the influx of migrants from African countries. However, following increased insurgent movement across the southern border in 2011, Israel upgraded the steel barrier project to include cameras, radar, and motion detectors. In January 2013, the construction of the barrier was completed in its main section. The final section of the fence was completed in December 2013.

12- Morocco – Spain Border Barriers (2005) (mainly against refugees from Sub-Saharan Africa)

Ceuta (2005, 8 km)
In 1993 an 8.4 km fence was built around the enclave. As the first fence was too easy to cross the construction of a new system started in 1995. In 2005 an increase of height was made, from 3 to 6 m.

Melilla (2005, 11 km)

The Melilla border fence forms part of the Morocco-Spain border in the city of Melilla, one of two Spanish cities in North Africa. Constructed by Spain, its stated purpose is to stop immigration. Morocco has objected to the construction of the barrier, since it does not recognise Spanish sovereignty in Melilla. Melilla's border and its equivalent in Ceuta, also bordering Morocco, are the only two land borders between the European Union and an African country.

13- Botswana – Zimbabwe Border Barrier (2003, 500 km)

Botswana erects 300-mile electrified fence to keep cattle (and Zimbabweans) out. Botswana has started erecting a 300-mile electric fence on part of its border with Zimbabwe to stop an influx of humans and live-

The Refugee Movement is the Outcome of War, Racism, and Exploitation

tr > 1 fr > 2 sp > 9

by Turgay Ulu

We have published the 6th issue of *Daily Resistance* Newspaper. All over the world, new laws are being passed which makes refugees' life harder. New borders and control systems are constantly being developed.

In Athens and in Halberstadt in Germany, we have seen that refugees are concerned of new deportation laws and struggling of hard living standards. For this reason, it is important that the *Daily Resistance* newspaper continues to be published in different languages.

The border between Turkey and Greece is planned to be controlled by air vehicles. A lawsuit was filed against a ship's captain, who saved refugees at risk of death in Italy. There are constant news of the deaths of refugees in the border waters. In Turkish-Greek border, the border police beats the refugees and pushes them to the other side of the border. The countries causing wars are introducing new laws against refugees, which can be called war laws.

The Refugee movement is the outcome of war, racism and exploitation. Refugees should create their own organizations and expand their resistance. *Daily Resistance* newspaper aims to be the network for such an organizations. Anti-capitalist forces all over the world must do their best to make this network effective.

Send us your texts (all languages)
Write to us with your questions
Give us feedback, get in contact
Mail: dailyresistance@systemli.org
Website: dailyresistance.opatz.net



Mexico – US Border Barrier (2009, 930 km)



International Sudan Conference Berlin on 12 July 2019

Bericht von International Women Space über den Mord an Rita Awour Ojunge und unseren Besuch im Heim in Hohenleipisch en > 1

von [International Women Space](#)

Rita Awour Ojunge lebte in einer Geflüchtetenunterkunft in Hohenleipisch. Rita wurde bereits seit dem 7. April 2019 von ihrer Familie, ihren Mitbewohner*innen und uns, ihren Freunden, vermisst. Mitte Juni wurden die Überreste ihres Körpers in einem Waldstück, das sich nahe der Unterkunft in Hohenleipisch befindet, in der sie mit ihrer Familie wohnte, gefunden. Letzte Woche konnte der gefundene Körper mittels DNA-Test identifiziert und ihr zugeordnet werden.

Wir sind tief betroffen und fassungslos: Wie kann es sein, dass ihr Körper erst jetzt, nach drei Monaten, gefunden wurde – in unmittelbarer Nähe ihres Wohnortes? Und das, obwohl die Polizei angab, seit dem 25. April umfangreiche Ermittlungen und Suchaktionen eingeleitet zu haben? Warum ist über ihren Tod nur in den sozialen Medien und in der Lokalpresse zu erfahren? Warum gibt es über ihren Tod keine Berichterstattung in den öffentlichen Medien? Warum das Schweigen? Unsere Freundin Rita Awour Ojunge wurde nur 32 Jahre alt, sie lebt seit sieben Jahren mit ihrer Familie in Deutschland. Sie befand sich im Asylverfahren. Aufgrund der rassistischen deutschen Asylgesetze war sie gezwungen isoliert in der Geflüchtetenunterkunft Hohenleipisch zu leben, wo sie seit Jahren auf eine Entscheidung in ihrem Asylverfahren wartet. Sie hinterlässt einen zweijährigen und einen vierjährigen Sohn.

Die Zustände im Isolationslager Hohenleipisch

Es ist ein Ort im Niemandsland. Mitten im Wald, ein Bus zum nächsten Ort kommt nur alle zwei Stunden tagsüber, ab 5 Uhr nachmittags und am Wochenende gar keiner. Rita hat dort sieben Jahre lang gelebt. Es gibt keinen Kontakt zu Deutschen, außer den Angestellten. Geflüchtete aus aller Welt, die viele verschiedene Sprachen sprechen, leben dort wie in einem Gefängnis, ohne soziale Beziehungen in die-

sem Land, in dem sie sind. In großer Unsicherheit über ihre Zukunft. Man weiß aus wissenschaftlichen Studien, dass solche Bedingungen viele schlimme Auswirkungen auf die dort lebenden Menschen haben: Verzweiflung, Depressionen, Selbstmorde, Aggressivität gegen sich selbst und andere. Jetzt, nach dem Mord an Rita, haben wir dort vor allem große Angst gespürt.

Frauen trauen sich nicht mehr abends weg zu gehen bzw. abends allein zurück ins Heim zu gehen, weil sie zu Fuß lange Strecken auf der Straße oder durch den Wald laufen müssen, auf denen sie keinen Schutz haben.

Das gilt für alle so weit abgelegenen Lager. Die Frauen können nur unter sehr großen Schwierigkeiten mit uns oder anderen Strukturen außerhalb des Lagers in Kontakt treten, umgekehrt wird es aber uns sehr schwer gemacht, in die Lager zu kommen. Sie werden abriegelt wie Gefängnisse, oft wird uns nicht erlaubt, sie zu betreten. Und wenn wir es schaffen, kommen die Leitung oder die Sicherheitsleute und kontrollieren, was wir sagen, wer wir sind, was wir wollen, um uns einzuschüchtern. Für die Geflüchteten ist es fast unmöglich, unter solchen Bedingungen wirklich zu sagen, was sie denken, was sie fühlen, was in diesen Lagern passiert. Sie befürchten, dass alles, was sie sagen, Konsequenzen für ihr Asylverfahren hat und sie deshalb abgelehnt werden können.

Was Freund*innen über Rita gesagt haben

Sie war schüchtern. Und sie litt darunter, dass sie schon sieben Jahre lang auf ihren Asylbescheid wartete, den sie immer noch nicht hatte. Einige von uns kannten Rita schon aus der Erstaufnahmestelle in Eisenhüttenstadt, als sie nach Deutschland kam. Sie lebten dort zusammen. Sie wußte nicht, wie die Zukunft für sie und ihre beiden kleinen Kinder aussehen würde. Und

sie hatte keinerlei Möglichkeit, sich darauf vorzubereiten. Aber sie war entschlossen, dafür zu kämpfen.

Was wir über die Ermittlungen gelernt haben

Die Polizei hat anscheinend erst nach zwei Monaten angefangen, wirklich nach ihr zu suchen. Sie behauptet zwar etwas anderes, aber wie ist es möglich, erst so viel später ihre Überreste 200 Meter vom Lager entfernt zu finden? Unsere Erfahrungen sprechen für vor allem zwei strukturelle Probleme: Rassismus und Misogynie. Bei beiden geht es um Gewalt und Machtverhältnisse. Wenn eine weiße deutsche Frau und Mutter zwei kleiner Kinder verschwunden wäre, hätte die Polizei viel schneller angefangen zu suchen, zumindest nicht erst nach zwei Monaten, die Medien hätten davon berichtet, es hätte ein öffentliches Interesse und Mitleid gegeben. Es gibt zwei kleine Kinder, die auf ihre Mutter warteten. Was gibt es dringlicheres, als diese schreckliche Situation aufzuklären? Nachdem Rita verschwunden war, mussten die Kinder im selben Raum warten und bis heute da leben. Niemand fühlte sich für sie verantwortlich außer andere Flüchtlingsfrauen.

Wir machen die Erfahrung, dass Polizei und Justiz es oft mit der Wahrheit nicht so genau nehmen, wenn es um Geflüchtete geht.

Das erinnert uns natürlich auch an Oury Jalloh, der in Dessau in seiner Zelle verbrannte. Das andere zentrale Problem ist, dass die Heime rechtsfreie Räume sind, in denen schützende Rechte für Menschen nicht gelten. Das betrifft besonders die, die durch diese Strukturen am schwächsten gemacht werden, nämlich die Frauen und Kinder. In Deutschland hat die Frauenbewegung dafür gekämpft, dass Frauen besonderen Schutz bekommen gegen männliche Gewalt, z.B. die räumliche Trennung von gewalttätigen Männern, Frauenhäuser, Be-

Los refugiados son el resultado de la guerra, el racismo y la explotación.

tr > 1 fr > 2 en > 8

by [Turgay Ulu](#)

Hemos publicado la sexta edición del *Daily Resistance*. Se están aprobando nuevas leyes en todo el mundo para dificultar la vida de los refugiados. Las nuevas fronteras y los nuevos sistemas de control evolucionan constantemente.

En Atenas y en Halberstadt (Alemania) hemos visto que los refugiados son afectados por las nuevas leyes de deportación y luchan contra el duro nivel de vida.

Por esta razón, es importante que el periódico *Daily Resistance* siga

publicándose en diferentes idiomas. La frontera entre Turquía y Grecia será controlada por vehículos aéreo. En Italia, una capitana de barco ha sido acusado por rescatar refugiados que se encontraban en peligro mortal. Hay noticias constantes de la muerte de refugiados en aguas fronterizas. En la frontera greco-turca, la policía fronteriza no solo golpea a los refugiados, si no también los empuja al otro lado de la frontera. Los países que inician las guerras introducen nuevas leyes contra los refugiados, las que se puede llamar leyes de guerra.

Los refugiados son el resultado de la guerra, el racismo y la explotación. Los refugiados deben crear su propia organización y desarrollar su resistencia. *Daily Resistance* quiere ser la red para tal organización. Las fuerzas anticapitalistas de todo el mundo deben hacer todo lo posible para que esta red sea efectiva.

او قفو الترحيل!
حق العمل و الدراسة!
الغاء الكامبات!
الغاء حواجز البقاء في
منطقة واحدة!

Envoyez-nous vos textes!
(toutes les langues)
Écrivez-nous vos questions!
Donnez-nous un feedback!
Mail: dailyresistance@systemli.org
Web: dailyresistance.opatz.net

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die AnkER-Zentren berichtet wurde und über Gewalt gegen Frauen. So wird ein Bild vor allem von nicht-weißen Männern gezeichnet, dass sie als „aggressiv“ darstellen, und man sich deshalb vor ihnen schützen müsse. Dahinter sehen wir das politische Interesse, uns zu entmenschlichen, damit andere sich nicht mit uns solidarisieren, um uns leichter abschieben zu können, um Angriffe auf uns zu rechtfertigen, um uns in isolierten Lagern zu halten. Denn solche Bedingungen werden durch weitere Gesetzesverschärfungen wie z.B. das sogenannte „Geordnete-Rückkehr-Gesetz“ der Bundesregierung weiter verschärft.

Wir dürfen nicht darauf reinfallen, Gewalt gegen Frauen als ein „kulturelles“, „importiertes“ Problem zu sehen! Wie wir durch die BKA-Statistik von 2018 wissen, wird alle drei Tage in Deutschland eine Frau umgebracht! Die Zahlen zu häuslicher Gewalt in Deutschland sind enorm! Die Dunkelziffern für Vergewaltigung und Nötigung werden in Deutschland auf das zwei- bis hundertfache der polizeilich gemeldeten Verbrechen geschätzt.

Gewalt gegen Frauen ist ein globales Problem!
Frauenhass ist ein globales System, das nicht auf bestimmte nicht-weiße Gruppen abgeschoben werden kann. Und die Unterdrückung und Abhängigkeit von Frauen, die dazu führt, dass Frauen dieser Gewalt immer vermehrt ausgesetzt sind, ist genauso ein globales System!

Geflüchtete Frauen sind durch ihre Situation der Gewalt besonders ausgesetzt. Wir fordern Statistiken und Untersuchungen über Übergriffe auf geflüchtete Frauen, sei es durch Sicherheitspersonal, Heimleiter, Sozialarbeiter, Mitbewohner oder auch Polizei. Anscheinend werden solche Daten nicht erhoben. Wie kann das sein?

But I am not going to advice anybody to cross the water for here to come.

A refugee of a lager in Germany

I don't know, what I am going to face now. I faced many problems before. I faced many problems, before I came to Europe. I left my country. I am a fisherman. I had an accident in the water and people died. They were accusing me. They wanted to kill me, pressure me, my family. I ran from the country, by Mali, Algeria and Morocco, Morocco crossed to Spain. But I am not going to advice anybody to cross the water for here to come. Because I have seen many death. I have seen many death. Because I stayed almost two years in Morocco, sleeping in the forest—having the pictures evidence in my mobile: The Morocco authorities are threatening us.

It's no good at all. They are beating us, they are hurting us. I have seen many die. Many dead body. So, I am not going to advice any black person like my friends, or anybody, who have problems. I am not going to advice them to come and cross like the way I crossed to come to Europe. I am not going to tell the person. Because, maybe you lose your life. Because even though I am here—by the praise of God—I saw many people die, many of my friends lost their life in this Europe matter. 50 people died, 60 people died on my eye. If you got happy, you enter, if not, you die in the water. I have many experiences, I have many things on my eyes, and I am tired and weak, and I see, I have the evidence.



Illustration: Frensis

Building Bridges Festival

von Women in Exile

Unser Ziel ist es, geflüchtete Frauen* zusammenzubringen, die schon Teil unserer anderen bundesweiten Aktionen seit 2014 waren: Die Flüchtlingsfrauen* aus Berlin-Brandenburg, Stimme der Frauen (Magdeburg), FLIT Solidarity Africa (München), Flüchtlingsfrauengruppe (Göttingen), NINA (Hamburg), Aktivist*innen aus Nürnberg, Kiel, Mecklenburg-Vorpommern und all die anderen Flüchtlingsfrauen*, die wir über die Jahre kennenlernten. In Workshops und Diskussionen haben wir auf dem „Building Bridges Festival“ die Themen unserer „Breaking Borders Conference“ (2017) vertieft: Asylrechtsverschärfungen, solidarischer Feminismus, Selbstorganisierung und Gesundheit.

Feministische Solidarität: Wie offen sind meine politischen Strukturen für geflüchtete Frauen*?

„Ist es möglich, aus der Vergangenheit für aktuelle feministische Kämpfe zu lernen?“ Diese Frage taucht immer wieder in solidarisch-feministischen Debatten auf. Über Jahrhunderte und Jahrzehnte organisierten sich Frauen*, Rassismus und Sexismus zu bekämpfen. Heute organisieren wir uns mit dem gleichen Ziel. Unterschiedliche Gruppen, die unterschiedlich gesellschaftlich diskriminiert und marginiert werden, streiten für die Anliegen, die sie betreffen. Daher ist es wichtig, ein Netzwerk zwischen uns zu weben und „deinen Kampf, zu meinem Kampf“ zu machen.

Asylrecht

Das Asylrecht verändert sich täglich und das zum Schlechteren: Vom Rückschlag der Residenzpflicht, rassistischen Kontrollen, Gutscheinen hin zu Massenunterbringungen in ANKER-Zentren, neuen Polizeigesetzen und der Kriminalisierung von Unterstützer*innen und einer kritischen Zivilgesellschaft. Was kann unsere Rolle sein, dem entgegenzutreten?

Gesundheit und das Tribunal zur Gesundheit (2020)

Viele von uns geflüchteten Frauen* leiden unter Traumata, Depressionen und Krankheiten, die durch die Schwierigkeiten der Asylsuche hervorgerufen wurden. Wir haben Zugang nur zu einer „dritten Klasse“ Krankenversicherung. Dazu schreckt das „Asylbewerberleistungsgesetz“ aus 1993 ab, ist rassistisch und diskriminierend!

Anfang 2020 wird ein Tribunal zur Gesundheit stattfinden. Das Tribunal wird organisiert in der Tradition des Permanenten Völkertribunals (PVT) und ist eine Plattform der Anerkennung, der Sichtbarkeit und kann eine Stimme den Menschen geben, die Menschenrechts-

مهرجان بناء الجسور

en
10

Women in Exile

لجميع النساء*, تضع حداً للهيكل العنصري والجنسية والتمييزية. من خلال تجربتنا، نحن ندرك أن خوض المعارك مع النساء أمر صعب لأن المجتمع والنساء* أنفسهن يعتقدن أن على النساء* ان يكن سعيدات بالقليل الذي لديهن.

لهذا السبب، تتوثق من النساء غير اللاجئات* المشاركة والتضامن بشكل مفتوح في إدانة التمييز والعنصرية والتضليل الجنسي والعنف.

لقد حان الوقت للنظر إلى معاركتنا بشكل متواحد على الرغم من اختلافها. نحن اللاجئات*, على استعداد للانضمام إلى المجتمع المدني وأن تكون جزءاً من الكفاح من أجل تغيير مجرب التاريخ.

نطلب من النساء غير اللاجئات* التفكير في كيف تكون هيكلنكن السياسية مفتوحة أمام اللاجئات* وكيف يمكن أن تدعمن أو تضمنن إلى مهرجان بناء الجسور. على حد تعبير أحد الناشطين: إن قصة نضال المرأة من أجل المساواة لا تخص تسوية واحدة أو منظمة واحدة، ولكن الجهود الجماعية لجميع من يهتمون بحقوق الإنسان*.

نحن نساء* نعيش في هذا المجتمع وجزء من الكفاح من أجل مجتمع عادل وشامل.

لا يمكننا أن ننجح إذا تم كبح جماحنا للاجئات*. سوف نستمر في إدانة قوانين العنصرية وجود المخيمات وسياسات الترحيل.

سنواصل كسر الحدود من خلال نشر الوعي حول الاستعمار والرأسمالية وغيرها من أسباب الهروب والهجرة. لا يمكن تجاهل هذه المشكلات لدينا الحق في السلام والاندماج الاجتماعي والازدهار المشترك.

بعد المخيم، سنواصل مع مجموعات أخرى في اجتماع يتألف من 5 أيام بعنوان: التواصل النسوي الصيفي. سيكون من ٣٠,٧-٣٠,٨.

والتنبيط العنصري إلى القسائم.... إلى أماكن الإقامة الجماعية الجديدة في مراكز انكر، ومقررات قوانين الشرطة الجديدة ومسودة سيهوف المسماة بـ بشأن عمليات الترحيل السريعة وتجريم المؤيدن والممجتمع المدني الناقد.

ما هي أدوارنا في تغيير هذه اللعبة؟

الصحة والمحكمة الصحية في عام ٢٠٢٠

معظمنا من النساء اللاجئات وغیرهن من نعرفهن يعني من الخدمات والاكتتاب والأمراض غير المبررة المرتبطة بقضايا طلب اللجوء. يمكننا فقط الحصول على التأمين الصحي من "الدرجة الثالثة" و

"Asylbewerberleistungsgesetz" الذي صدر في عام ١٩٩٣ لتنبيه طالبي اللجوء عن القدوم إلى ألمانيا أوبقاء فيها، وهذا فيه عنصرية وقيبي!!

كيف يمكننا كنساء لاجئات* أن تكون جزءاً من المحكمة الصحية التي ستجري في بداية عام ٢٠٢٠ لإدانة هذا الوضع الراهن.

PPT: سيتم تنظيم المحكمة وفقاً لتقدير

(المحكمة الشعبية الدائمة) التي تمثل منبراً لآدراك

الأشخاص الذين يعانون من اتهامات حقوقهم الأساسية وإبرازاتهم، في هذه الحالة نتكلم عن

الصحة.

النشاط الابداعي والإجراءات التقائية:

ستتاح للأطفال الذين يشكلون جزءاً من حركاتنا وبصفتهم الجيل التالي من المقاتلين المستقبليين، فرصة للاستماع بعطبلتهم من خلال الخروج من المساحات المغلقة، الهرج واللعب سواءً في الهواء الطلق، والرسم. سيكون لهم الرعاية الكاملة والمحبة، وهذا سيكون بثانية أساس لبناء مجتمع مستقبلي حر من العنصرية والتمييز الجنسي.

سيكون هناك مساحة للأعمال الإبداعية والعفووية مثل مظاهرات في المنشآت النسوية التضامنية. لقرون عقود من الزمان، تنظم النساء* أنفسهن لممارسة العنصرية والتمييز الجنسي. اليوم تقوم بتنظيم أنفسنا لنفس الآباء. تأتي هذه المعارك

الفنية / الثقافية / الإبداعية، وستعمل على تجسيم أفكارنا السياسية.

نرى كل أشكال التعبير كأداة للشفاء الذاتي والجماعي ولبرازنا في الأماكن العامة.

رويتك؟

لقد حان الوقت لبناء حركة نسائية شاملة ومتعددة الأطراف، حركة نسائية تستمع

قواني الاجئين

تتغير قواني الاجئين يومياً من بيء إلى أسوأ

- من الحركة الارتجاعية من زيدنبرغفلشت،

Bavyera,
Deggendorf.
'AnkER' sınırı
kampında
Azerbaycanlı bir
kadın intihar etti

6 فارس > fr > 6
International Women Space

20 Temmuz 2019 Cumartesi günü Deggendorf'taki sınırı kampında (AnkEr olarak adlandırılan yeni kamplardan biri) yaşayan bir kadın intihar etti. Arkadaşlarının bildirdiği ne göre ihtiyaç duyduğu psikoterapi si reddedilmiş. Kadının sınırı edilmele ilgili kaygıları da çokmuş. İntiharının ardından geride bıraktığı çocuğunun velayeti yetkililer tarafından alındı. Olayın ardından kamp sahinerleri 22 Temmuz Cumartesi günü sınırı kampının önünde eylem yaptılar. Köpekler eşliğinde kampa gelen polisler yaş tutan insanları rahatsız etmekle kalmadı, eylemcilerin bazlarını da gözaltına aldı. Konuya ve devam eden eylemlerde ilgili neredeyse hiç haber yapılmadı. AnkER'ler daki yaşam koşullarının yarattığı skandallar unutulmuşa benziyor.

Deggendorf sınırı kampında su anda 564 sığınmacı yaşıyor.

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City Plaza

Athens

**39 μήνες City Plaza:
Ολοκλήρωση ενός κύκλου,
αρχή ενός νέου.**

από [City Plaza](#)

Σήμερα, 10 Ιούλι 2019 τα κλειδά του κατειλημμένου ξενοδοχείου City Plaza παραδόθηκαν στους πρόνων εργαζόμενους του ξενοδοχείου στους οποίους ανήκει ο κινητός εξοπλισμός. Όλοι οι πρόσφυγες που κατοικούσαν στο City Plaza έχουν μεταφεθεί σε ασφαλή καταλύματα στον αστικό ιστό.

Στις 22 Απρίλη 2016 η Πρωτοβουλία Αλληλεγγύης στους Οικονομικούς και Πολιτικούς Πρόσφυγες κατέλαβε το άδειο κτίριο του ξενοδοχείου City Plaza με έναν διπλό στόχο: αφενός να δημιουργήσει έναν χώρο ασφαλούς και αξιοπρεπούς στέγασης προσφύγων στο κέντρο της πόλης και αφετέρου ένα κέντρο αγώνα ενάντια στο ρατσισμό, τα σύνορα και τον αποκλεισμό. Για την ελευθερία της μετακίνησης και το δικαίωμα στην παραμονή.

Η απόφαση της κατάληψης πάρθηκε σε μια πολύ συγκεκριμένη πολιτική συγκυρία. Στις 18 Μάρτη του 2016, ένα μήνα πριν την κατάληψη, υπογράφηκε η Ευρωτουρκική Συμφωνία για τον περιορισμό των προσφυγικών μετακινήσεων προς την Ευρώπη. Ήταν η συμφωνία που σφράγισε το τέλος του "καλοκαιριού της μετανάστευσης", της περιόδου που ξεκίνησε στις αρχές του καλοκαιριού του 2015, όταν υπό την πίεση περίπου ενός εκατομμυρίου ανθρώπων "άνοιξαν" τα σύνορα της Ευρώπης. Ήταν η συμφωνία που μετέτρεψε τα νησιά του Αιγαίου σε ιδιότυπες φυλακές για τους μετανάστες/οριες ενώ μετέτρεψε την Ηπειρωτική Ελλάδα σε τόπο εγκλωβισμού για παραπάνω από 60.000 ανθρώπους. Η κυβέρνηση Συρίζα Ανέλ, μετά την υποταγή της στη νεοφιλελέυθερη διαχείριση της οικονομικής κρίσης, αναλάμβανε την υλοποίηση μιας πολιτικής ελέγχου, αποτροπής και αποθάρρυνσης της μετανάστευσης. Με τη Frontex και το NATO να περιπολούν το Αιγαίο, με κέντρα κράτησης όπως αυτό της Μόριας στα νησιά, με τα camps σε άθλιες συνθήκες να αποτελούν την μόνη πολιτική στέγασης προσφύγων στην ενδοχώρα, με ποινικοποίηση της αλληλεγγύης και του αγώνα των προσφύγων. Την περίοδο εκείνη το πρόβλημα της στέγασης ήταν επιτακτικό. Οι πρόσφυγες που είχαν φτάσει στην Αθήνα είτε ήταν άστεγοι/ες είτε είχαν βρει κατάλυμα σε άθλιες συνθήκες στα camp του Ελληνικού, της Μαλακάσας ή στον καταυλισμό του λιμανιού του Πειραιά ενώ στους δρόμους και τις πλατείες της πόλης εκατοντάδες άνθρωποι κοιμόντουσαν σε σκηνές ή σε χαρτόκουντα.

Στη συνθήκη αυτή ξεκίνησε μια συζήτηση στις συνέλευσεις της Πρωτοβουλίας Αλληλεγγύης στους Οικονομικούς και Πολιτικούς Πρόσφυγες η οποία οδήγησε στην απόφαση για την κα-

τάληψη του City Plaza, ενός επί επτά χρόνια κλειστού ξενοδοχείου στην Αχαρνών. Η απόφαση αυτή διέθετε αρκετά στοιχεία βολονταρισμού και δεν μπορούσε να δικαιολογηθεί με τις δυνάμεις που διαθέτει και την συνθήκη του αναταγωνιστικού κινήματος την περίοδο εκείνη.

Ήταν όμως μια κίνηση που αντιστοιχούσε στην πολιτική συγκυρία αλλά και στον μεγαλεώδη αγώνα των προσφύγων, που είχαν τους προηγούμενους μήνες ανοίξει τα σύνορα της Ευρώπης-Φρούριο και κατακτήσει το δικαίωμα στη μετακίνηση.

Αντιστοιχούσε επίσης στο μαζικό και αυθόρυμπο κίνημα κοινωνικής αλληλεγγύης που αναπτύχθηκε κατά μήκος της μεταναστευτικής διαδομής.

Το City Plaza παράδειγμα αξιοπρεπούς στέγασης, κοινωνικός χώρος αλληλεγγύης και συνεργασίας μεταξύ ντόπιων και μεταναστών/τριών.

Το City Plaza από την αρχή οργάνωσε γύρω από δύο βασικούς στόχους:

- να δημιουργήσει έναν χώρο ασφαλούς και αξιοπρεπούς στέγασης μεταναστών/τριών στο κέντρο της πόλης, έναν χώρο αλληλεγγύης και συνεργασίας μεταξύ ντόπιων και μεταναστών/στριών.

- να λειτουργήσει ως ένα κέντρο αγώνα στο οποίο οι πολιτικές και κοινωνικές διεκδικήσεις μεταναστών/στριών και ντόπιων θα διαπλέκονται και θα συμπληρώνονται.

Το CP απέδειξε στην πράξη ότι η κρατική πολιτική "φίλοξενίας" των προσφύγων είναι ένα μείγμα σκληρότητας, ανικανότητας και σκοπιμότητας. Εκεί που το κίνημα αλληλεγγύης, χωρίς μηχανισμούς, χωρίς καμία χρηματοδότηση από επίσημους φορείς, χωρίς "ειδικούς" και υπαλλήλους, καπόρωσε να συγκροτηθεί έναν από τους καλύτερους χώρους στέγασης στο κέντρο της πόλης, το κράτος συνέχιζε να πορεύεται με τον εγκλωβισμό των προσφύγων σε πρόχειρους καταυλισμούς και σκηνές στην ηπειρωτική χώρα και με την επιβολή ενός συστήματος εξαίρεσης δικαιωμάτων, εγκλωβισμού κράτησης των προσφύγων, σε hot spots στηνησιά υπό τη σκιά της απέλασης.

Αυτή η αντίθεση ήταν το κρίσιμο στοιχείο που ενέπνευσε και οδήγησε στη μαζική υποστήριξη του CP στην αρχή της λειτουργίας του, από αγωνιστ(ρ)ους, οργανώσεις/συλλογικότητες της αριστεράς και της κοινωνίας καθώς και από ένα ανθρώπινο δυναμικό που δραστηριοποιήθηκε κινηματικά για πρώτη φορά μέσω αυτού. Φυσικά, λόγω και του ιδιοκτησιακού καθεστώτος του ξενοδοχείου, δεν έλειψαν οι δήθεν "εξ αριστερών" επιθέσεις, οι οποίες συντασσόμενες πλήρως με την αφήγηση της ιδιοκτήτριας



Το παλύτερο ξενοδοχείο στην Ευρώπη

και προσδεμένες στην μικροαστική ορητορική περί του "υπέροχαντουνού δικαιωμάτων στην ιδιοκτησία", έφτασαν να λοιδορούν το εγχείρημα, διαδίδοντας θεωρίες συνωμοσίας (από το ότι "τα παίρνουμε" από τον Σόρος, το Σύριζα, το Γερμανικό Κράτος μέχρι το ότι διακινούμε ναρκωτικά, όπλα, κάνοντας εμπόριο παιδιών και πορνεία), συκοφαντώντας τη συλλογικότητα και συναγωνιστές/οριες που συμμετέχουν σε αυτό.

Το City Plaza απέδειξε στην πράξη ότι πρόσφυγες και ντόπιοι μπορούμε να ζήσουμε μαζί όταν αντί για την απομόνωση, την τιμωρία και το μίσος, κυριαρχεί η αλληλεγγύη, ο αγώνας και η κοινότητα.

Έτοις στον αντίποδα των camp που βρίσκονταν εκτός των αστικών κέντρων και με άθλιες συνθήκες, το CP σε μια δύσκολη για το κίνημα γειτονιά, άλλοτε προπύργιο των νεοναζί, κατάφερε να συγκροτήσει παραδειγματικές σχέσεις με μεγάλο κομμάτι των ανθρώπων της γειτονιάς και να δώσει στην πάλαι ποτέ σκοτεινή γωνιά της Αχαρνών και Κατριβάνου, τα χαρακτηριστικά της ασφάλειας που έχουν πραγματικά ανάγκη οι από κάτω: την ασφάλεια της αξιοπρεπούς επιβίωσης, της κοινότητας, της αλληλγύης και της ζωντανίας των ανθρώπων που αγωνίζονται ανιδιοτελώς για τις ζωές τους.

Ταυτόχρονα δεκάδες αλληλέγγυοι από όλο τον κόσμο στήριξαν το εγχείρημα. Με καθημερινή παρουσία, με συμμετοχή στις βάσεις, με θετική διάθεση αλλά και οργανώνοντας μια μεγάλη διεθνή καμπάνια για την πράξη της αξιοπρεπούς επιβίωσης, της κοινότητας, της αλληλγύης και της ζωντανίας των ανθρώπων που αγωνίζονται ανιδιοτελώς για τις ζωές τους.

Ταυτόχρονα το City Plaza λειτούργησε ως ένα κέντρο αγώνα στην ηπειρωτική χώρα και μετανάστες/οριες από όλη την Ευρώπη έφτασαν να πορεύονται με τον πρόσφορο προσπάθεια καταπολέμησης της ανασφάλειας και του φόβου, η ενδυνάμωση και η δημιουργία αυτοπεποίθησης και εμπιστοσύνης στη συλλογικότητα. Η βιόθεια προς τους πρόσφυγες επαναπολιτικοποιήθηκε – έγινε αλληλεγγύη και κοινός αγώνας. Ως προτεραιότητα τέθηκαν στοιχεία αυτο-οργάνωσης, κοινής ευθύνης και απόφασης, αλλά και μια διαφορής έγνωσης αναστοχασμού σε σχέση με τις πολλαπλές ανισότητες που διαπρούντων τις σχέσεις εντός του εγχειρήματος το οποίο βασιζόταν αποκλειστικά σε αυτές τις δωρεές για την επιβίωσή του.

Ταυτόχρονα το City Plaza λειτούργησε ως ένα κέντρο αγώνα στην ηπειρωτική χώρα και μετανάστες/οριες από όλη την Ευρώπη έφτασαν να πορεύονται με τον πρόσφορο προσπάθεια καταπολέμησης της ανασφάλειας και του φόβου, η ενδυνάμωση και η δημιουργία αυτοπεποίθησης και εμπιστοσύνης στη συλλογικότητα. Η βιόθεια προς τους πρόσφυγες επαναπολιτικοποιήθηκε – έγινε αλληλεγγύη και κοινός αγώνας. Ως προτεραιότητα τέθηκαν στοιχεία αυτο-οργάνωσης, κοινής ευθύνης και απόφασης, αλλά και μια διαφορής έγνωσης αναστοχασμού σε σχέση με τις πολλαπλές ανισότητες που διαπρούντων τις σχέσεις εντός του εγχειρήματος: εντοπιότητα, τάξη, φύλο, γλώσσα, εκπαίδευση κλπ.

Παρόλοι περιπτώσεις αντιφάσεις

που να μιλούν, όμως, για χώρους

καθημερινότητας, ηλικίες ή «ευάλωτες» περιπτώσεις. Αντίθετα, θα παραθέσουμε «στατιστικά» στοιχεία για τους τεράστιους πόρους

Ταυτόχρονα, μέσα σε αυτό το πλαίσιο και σε αντίθεση με κυρίαρχες θυματοποιητικές αναπαραστάσεις, οι πρόσφυγες/μετανάστες/στριες αναδείχθηκαν ως δυναμικά υποκείμενα που έχουν ενεργό ρόλο στην κοινωνική και πολιτική ζωή.

Η καθημερινότητα του CP βασίστηκε στην αρχή της συμμετοχικής οργάνωσης και των συλλογικών διαδικασιών λήψης αποφάσεων και λειτουργίας, διαδικασίες εξαιρε

