



Briser les frontières, communiquer et lutter ensemble
Thyejmë kufijtë, komunikojmë dhe luftojmë së bashku
Breaking the borders, communicating and struggling together

Bulletin

against anti-migration policies, racism, fascism, patriarchy & capitalism

kundër politikave anti-emigranteve, racizmit, fashizmit, patriarkizmit dhe kapitalizmit
contre les politiques anti-migrants, le racisme, le fascisme, le patriarcat et le capitalisme

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Cilat/ët jemi ?

Jemi një grup aktivistesh/ësh emigrante/ë dhe vendas/e. Ne bëjmë thirrje për solidaritet mes njerzve pa asnjë dallim të bazuar në ngjyrën e lëkurës, rracë, origjinë apo gjuhë. Ne luftojmë diskriminimin ndaj grave dhe jemi në solidaritet me individët homoseksualë dhe trans. Ne besojmë në një shoqëri të vetë-organizuar dhe pa-urrejtje. Ne besojmë në aftësinë e njerzve për të vendosur për fatin e tyre dhe mënyrën e të jetuarit pa asnjë lloj pushteti mbi ta. Ne nuk besojmë në udhëheqës apo në varësinë nga dikush. Ne nuk besojmë në nacionalizëm dhe në paragjykimin etnik apo patriotik. Ne gjithashtu luftojmë ato ide të cilat ndikojnë njerzit të urrejnë të tjerët. Ne besojmë në idenë se të gjithë njerzit janë të barabartë pa dallim rrace, gjinie dhe ngjyre të lëkurës. Ne duam të vëmë në dukje faktin se nuk jemi mikpritës ndaj atyre që bazohen në këto dallime. Mikpritja jonë u drejtohet atyre të cilat/ët i kundërvihen pushtetit dhe qeverisjes së padrejtë të cilët mbështetin kapitalistët që kontrollojnë shoqërinë nëpërmjet forcës ekonomike. Gjithashtu u drejtohem atyre që duan të luftojnë rracizmin, fashizmin ekstremizmin fetar, ne luftojmë kundër kufijve dhe refuzojmë të bëhemi subjekt i fashizmit dhe forcave diktatoriale kudo që funksionojnë dhe cilado qoftë ideologjia e tyre, ne duam të bëjmë sërish të qartë se jemi një grup aktivistesh/ësh në fushën politike. Ne nuk bëjmë pjesë në parti politike dhe nuk jem vullnetarë. Iniciativa jonë ka si qëllim të thyejë pengesat e komunikimit dhe të sjellë së bashku përpjekjet tona për të luftuar si në qytete ashtu edhe në kampet e emigranteve/ëve.

Grupi ynë është i hapur për këdo që bie dakord me sa thamë më sipër dhe për këdo që do të bëhet pjesë e iniciativës tonë.

e-mail: bulletin@espiv.net

Who we are

We are a group of local and migrant activists. We call for solidarity among peoples without any form of racial discrimination based on color, race, origin or language. We are combating discrimination against women and we are in solidarity with homosexual people and trans people. We believe in a self-organized, hate-free society. We believe in the ability of peoples to determine their destiny and their way of life without any kind of authority. We do not believe in leaders or in dependency on anyone. We do not believe in nationalism and national or patriotic prejudice. We even fight those ideas that incite people to hate others. We believe that all human beings are equal in their race, gender and color whatever they are. We want to stress that we are not hostile to anyone based on these things. Our hostility is directed at those who seize power and govern unjustly and with the capitalists who control societies through money. Our hostility is dedicated to overthrowing racism, fascism and religious extremism, we fight the borders and refuse to be subject to the fascist and dictatorial forces wherever they are and whatever their ideology is, we want to make it clear again that we are a group of activists in the political field. We do not belong to any political party and we are not volunteers. Our initiative aims to help break the barriers of communication and unite our struggles in both the cities and the migrants' camps.

Our group is open to anyone who agrees with the above and would like to be a part of our initiative.

You can contact us by e-mail: bulletin@espiv.net

Qui sommes nous ?

Nous sommes un groupe de militants locaux et migrants. Nous appelons à la solidarité entre les peuples sans aucune forme de discrimination raciale fondée sur la couleur, la race, l'origine ou la langue. Nous sommes anti-discrimination à l'égard des femmes et solidaires avec les homosexuels et les personnes trans. Nous croyons en une société auto-organisée et sans haine. Nous croyons en la capacité des peuples à déterminer leur destin et leur mode de vie sans aucune autorité. Nous ne croyons pas aux dirigeants ni à la dépendance à quiconque. Nous ne croyons pas au nationalisme ni au préjugé national ou patriotique. Nous combattons même ces idées qui incitent les gens à détester les autres. Nous croyons que tous les êtres humains sont égaux en ce qui concerne leur race, leur sexe et leur couleur. Nous voulons souligner que nous ne sommes pas hostiles à quiconque sur la base de ces choses. Notre hostilité s'adresse à ceux qui prennent le pouvoir et

gouvernent injustement et aux capitalistes qui contrôlent les sociétés par l'argent. Notre hostilité est vouée à renverser le racisme, le fascisme et l'extrémisme religieux, nous combattons les frontières et refusons d'être soumis aux forces fascistes et dictatoriales quel que soit l'endroit où celles-ci se trouvent et quelle que soit leur idéologie, nous voulons réaffirmer que nous sommes un groupe de activistes dans le domaine politique. Nous n'appartenons à aucun parti politique et nous ne sommes pas des volontaires. Notre initiative vise à aider à briser les barrières de la communication et à unir nos luttes dans la ville avec celles dans les camps de migrants.

Notre groupe est ouvert à toute personne qui est d'accord avec ce qui précède et souhaite faire partie de notre initiative.

Vous pouvez nous contacter par e-mail : bulletin@espiv.net

June 1, 2019

Protest in the detention center of Lete (Thessaloniki)

Imprisoned *sans-papiers* migrants set their bed mattresses on fire, to protest against the awful conditions in the detention center.

May 9, 2019

Sentences of Shehzad Luqman killers reduced at appeal court!



Shehzad Luqman, a 27 year old immigrant from Pakistan, was cycling to work on the 17th of January 2013. In the central Athenian neighborhood of Petralona, two men riding on a motorbike stabbed him 7 times with butterfly knives before leaving him to bleed to death in the street. Following the arrest of Luqman's attackers, searches were conducted of their homes where leaflets for neo-fascist party Golden Dawn were found, as well as knives, and batons. Christos Stergiopoulos and Dionysis Liakopoulos, the two fascists who stabbed and killed Luqman, said they had got into an argument with Shahzad after he blocked their path with his bicycle! On April 15, 2014, the court of instance had given lifetime prison terms to the two fascists. However, the convicts appealed to reduce their sentences and on May 6, 2019, their appeal was accepted and their sentences were reduced, as the court took under consideration mitigating factors (like their "good behaviour" in prison!). The new sentence means that after few years the 2 fascists will walk free.

April 29, 2019

ALARM PHONE announcement: 51 people pushed back north-west of Samos

In the early hours of April 29, 2019, the Alarm Phone received an emergency call about a boat in distress in the territorial waters of Greece. The boat carrying 51 passengers, including approx. 16 children and 5 pregnant women, all refugees from Syria, was pushed back to Turkey.

It was at 3:01 am on April 29 when the Alarm Phone received a GPS position in the north-west of Samos Island (37.850735, 26.3777679) followed by the information that the boat had been 'sabotaged' by unidentified perpetrators and left adrift.

A few minutes later, at 3:15 am, a second GPS position showed them near Doganbey at the Turkish coast in the south-west of Izmir (38.041706, 26.853655). At 3:21, the Alarm Phone

received the information that the refugees had been arrested by the Turkish Coastguard and five minutes later they were not anymore answering their phones.

The Alarm Phone contacted the passengers on May 3 in order to collect their testimonies and was told that they had been stopped in Greek waters by two masked individuals in a speed boat, their petrol was taken away and they were left adrift and at risk of drowning at sea.

Testimony from one survivor: "We were stopped around 3 am by a small speed-boat which had been heading from Greece towards us. Samos was just 15 minutes away from our position. The boat that was getting closer to us, looked like a black dinghy. I didn't see any flag. It was dark and we were scared. The speed boat first had its floodlights on but getting closer they turned it off. There were two masked persons on board. I think they were wearing black clothes. They shouted to us stop. My wife is eight months pregnant. She was crying. There was another woman 9 months pregnant. The masked persons had a long stick with a knife on top. With that they destroyed our petrol bin and the engine. Our boat couldn't move anymore. The waves were carrying us back to Turkey. After maybe 30 minutes the Turkish Coastguard arrived and arrested us. I think the two masked persons had called them. We were transferred to a police station and held for two days."

April 19, 2019

'FOR THE RIGHT TO A SAFE HOME': Four refugee squats evicted in Athens - Infomobile



Within just one week Greek police forces in April 2019 have evicted four refugee squats in Athens all located in Exarchia area leaving around 200-300 refugees homeless. While authorities are politically framing the operation as 'a step forward in an anti-drug campaign' in the area, their efforts have hit the ones in need of protection instead and criminalize the refugee squats. Refugee families, many with kids, are left ever since on the streets. They are now not only again unprotected and with empty hands but also (re-)traumatized. Around 60 refugees protested at Syndagma Square.

On 18 April 2019 two refugee squats in Exarchia (Athens) got raided in the early morning hours around 5am. People residing respectively in Clandestina and Cyclopi squats got evicted with a massive police presence. In total 68 refugees (among them

25 kids) were arrested and after more than 4 hours released to the streets of Athens. Among the homeless are refugees from Afghanistan, Iran and Eritrea amongst others. There are many families, single mothers and small children. A pregnant lady had to be transferred to the hospital after the terror of the eviction. She is in danger to suffer a miscarriage. Sick refugees lost track of their medicines, prescriptions and attestations.

Everything I had is in that locked building now: My tax number, by social insurance documents, medical papers... I am at zero again. They didn't let us take anything. – a young refugee former resident of Clandestina squat

In the early afternoon of the same day mothers, fathers and children from different countries started together a protest in Syndagma Square in the centre of Athens demanding dignified housing and safety from the Greek state. Despite the strong cold, they remained over night in a dozen tents set up in opposite side to the Greek parliament. The only 'offer' by the police until now was to find 'shelter' in the pre-removal detention centre in Amygdaleza, which refugees denied to accept.

I suffer from psychological problems. My doctor instructed me to not stress myself. Yesterday in the morning we woke up by the sound of shouting and suddenly a lot of police entered the place we were sleeping in. Some of us got pushed. I had two panic attacks the last two days. Half of my body got paralysed from the fear. I am still under shock. Where should we go now? – A refugee lady former resident of Clandestina squat

I was sleeping with my children, when I suddenly woke up with guns being held in front of my eyes. There was police everywhere. I tried to collect our most important belongings. The police was shouting: 'Fast, fast!' Two of my kids have heart problems. One of them has Asthma. ... It is six months I am trying to call the asylum service from Skype without success. Without the asylum seeker card, I can not apply for housing. – A refugee mother of three minors former resident of Clandestina squat

Only a few days earlier, on 11 April 2019 Azadi squat and neighboring Babylon had also been raided by the police. Around 200 cops were reported on site that day. Refugees stated, that the police forces evaded the place suddenly at dawn. Approx. 90 persons got arrested and transferred to Amygdaleza pre-removal detention centre. The buildings were locked while their personal belongings were thrown on the street.

On 19 April the evicted families camped in Syndagma square. The protesting refugee stated, there were 20 kids among them and they would stay until there was a real solution found for them all.

We just demand a safe place for us and our kids! – a refugee mother of twotoddlers with severe health problems and former resident of Clandestina squat.

Finally the police moved them too to the infamous Amygdaleza camp...

Meanwhile, more than 70,000 refugees are estimated to live in Greece currently. Approx. 23,000 are sheltered in flats by UNHCRs' ESTIA program (March 2019), another 28,000 are being provisory placed under deplorable conditions in temporary accommodation sites in mainland Greece (15,000) or the six infamous 'hotspots' on the Aegean Islands and in Fylakio (in Evros

region) (13,000) and 6,000 stay in short-term housing provided by the International Organisation of Migration (IOM) in 54 hotels all over Greece.

At the same time, an unknown number of protection seekers remains without an official shelter sleeping rough in public spaces or staying unofficially in the states' refugee camps. They remain without access to the monthly allowances provided for by the Cash-Card system of ESTIA housing scheme or the Social Solidarity Fund (KEA), which people with refugee status can apply for along with Greek citizens. Without a roof over their head, without money to buy food or medicines, they would be exposed to life-threatening conditions, if not their self-organisation in around 12 refugee squats in Athens and other solidarity spaces would create the 'welcoming and protective spaces' that the state fails to secure.

April 16, 2019

NGO WORKERS STRIKE

On 16/04/2019 the workers in NGOs call for a strike all over Greece to demonstrate against the evictions of refugees from their houses. One month ago, the Ministry of Migration Policy decided to stop "hosting" those with recognized refugee status, starting from those who were recognized as refugees before 31st of July 2017. The ministry and its partners seem decided to condemn hundreds of refugees to homelessness and to strip them off their dignity for one more time. The NGOs themselves have accepted this decision and are already implementing it.

However, the union of the workers in NGOs is declaring a strong opposition to these anti-migration politics. It is the same neo-liberal regime that imposes precariousness on their lives, just as this regime imposes precariousness and uncertainty in the lives of the migrants. With their call on 16/4/2019 the union wants to state the worker's opposition to the victimization as a tool of managing the refugee and migrant population and to deny to work in order to discipline and control the migrants.

Their call is against the eviction decision decided by the ministry and implemented by the NGOs and in solidarity with the refugees and their struggles for life, freedom, self-organization and dignity. On Tuesday 16/4/2019 there will be a concentration at 12:00 in front of the archaeological museum

This call is by the Ground Union for Workers in Non-Governmental Organizations (Londou 6 street, Athens, E-mail: info@svemko.net, <http://svemko.espivblogs.net/>)

<p>STRIKE NGO WORKERS 16/4 AGAINST REFUGEE EVICTIONS</p> <p>• we demand the annulment of the Ministry's decision that pushes refugees to homelessness</p> <p>• dignity in life and labour for all</p> <p>STRIKE MARCH 12:00 ΕΡΜΟΥΣΤΕΙΟΝ ΜΟΥΣΕΙΟΝ ΕΡΜΟΥΣΤΕΙΟΝ ΜΟΥΣΕΙΟΝ</p>	<p>إضراب و مظاهرة عمال المنظمات الانسانية</p> <p>16/4 ضد اخلاء الاجنين</p> <p>نحن نطالب بإلغاء قرار الوزارة الذي سيؤدي باللاجئين إلى التشرد</p> <p>الكرامة في الحياة و فرص عمل للجميع</p> <p>بداية مظاهرة 16 ابريل 2019 ساحة فيكتوريا</p>
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April 8, 2019

Immigrant who was in Diavata protest commenting:

We did everything that we could. But there is no end of the uprising, it's just the beginning of it.

Our aim of departure was for that, that we wanted prove it in a practical way the situation of our life, and to show that how's the behavior of Greece government opposite Refugees. It was seen by all of that they need to see the situation of Refugees. The Greece Government didn't care of human rights

We are not animals or robots so as to be use for business by them. First of all we are human, all things we need is living as human
WHY DON'T WANT TO UNDERSTAND????!!

The most important point it was that we could show our situation to advertisements and organizations. We told them how's Greece Governments behavior opposite us. But we can not accept it never.

And buesure that we will start the uprising again in the center of the cities so as not to hurt us by BOMBS , TEAR GASS , HOT PEPPER AND SINK GASS

please understand that we are not Terrorist but you are!!!!

All of you sow the behavior of the Greece Government who bombed many bombes on the children and women as a bomber
SALUT FOR ALL REFUGEES IN GREECE

ئەوێ تۆوانیمان ، کردمان و لێشاو کۆتای نەهاتو، بەلکو جاری
سەرەتایە ،

دەسپێک ئەوێمان مەبەست بوو کە بەکردار بیسەلمێنین
ئەوێە حال و گۆزەرانیمان لێرانە و حکومەتی یۆنان چەن خراپە
، بەرامبەر بە پەنابەرانی

هەمووان کردانەوێ درندانە پۆلیس و کۆماندۆی یۆنانیان بینی
، بەرامبەر بە پەنابەرانی و ئەو ژن و منالە پەش و پروتە

ئێمە نە پۆبۆتین نە ئازەل تاوێکو یۆنان بازارگانیمان پێوێ بەکات
،،،

ئێمە پێش هەموو شتێ مروۆقین ، داواي ئەوێ ئەکەین وەکو مروۆف
بژین بۆ ناتانەوێ تێ بگەن بۆ ؟؟؟؟

ئەوێ لێردا گرنگ بوو تۆوانیمان عاتیفە پێخراو و
پراگەیاندنەکان بۆ لای خۆمان پرا بکێشین و پێیان بەلێین کە
، یۆنان بازارگانی بە ئێمەوێ دەکات و ئێمەوێش ئەوێ قبۆل ناکەین

وێ دلنیاش بن لەوێ لێشاو دەست پێ دەکاتەوێ ، ئەم جار
لەناوچەرگە شارهکانا دەبێت تا کۆماندۆی یۆنان نەتوانێ
بەنارزوی خۆی بۆمب و گازی فرمێسک پێژ و بیبەر و گازی
..... خنکێنەرمان بەسەردا بیارینێت

وێ دلنیاش بن ئێمە تیرۆرست نین ئێوێ تیرۆرستن ... هەمووش
بینیان کێ تیرۆرستە و کێ ئەو هەموو قۆمبەلەوێ هێی تەقاند
... بەرووی ئەوێ ژن و منالانەدا

سڵاو بۆ هەموو پەنابەرانی یۆنان

- بیلال

March 15, 2019

Manolada shootings trial – SHORT INFO

The courthouse of Patras attempted to acquit the two thugs of Manolada strawberry fields owners, who back in 2013 shot dozens of Bangladeshi farm workers who were demanding their unpaid salaries. The two thugs were arrested on April 2013 and were released one year after, at their trial in first degree. Now the courthouse has postponed indefinitely the trial for one of them, while changing the charges for the second, who is now charged for a much lighter crime, for which he will not even get punished (if convicted) because of the time passed since the events are after, at their trial in first degree.

About Manolada case: At 2013, when 200 immigrant workers were protesting because they had not been paid for six months. After the protest twenty nine strawberry pickers, mostly Bangladeshi immigrants, were injured in an attack carried out by three of the strawberry plantation's thugs.



#bloodstrawberries

Before you buy again strawberries from Manolada, Greece, just think that they are covered with the blood of immigrant workers.

On 17th April 2013, more than 20 immigrants who were demanding to be paid for their work, were attacked and shot by their Greek employers.

The Greek government is covering up the murderers who act with the support of Golden Dawn.

BOYCOTT strawberries from Manolada, Greece

February 16, 2019

United African Women Organization Greece message for Ebuka, migrant who died in the hands of greek police

A few days ago, a Nigerian man from our community was killed in Athens in Omonia by the greek police. He was beaten to death.

We need to go out and shout.

We have to do something now, or else it will be worse after.

It is not the first time this has happened. We already know two others in our community killed in a similar way recently by police violence. And many more before them have been murdered, some of whom we will never know. On an every day basis, we hear of police violence towards people of African decent, where the police beats people and leaves them on the street to die. We cannot remain silent anymore about these murders.

Ebuka was the father of two children, one of which was a newborn baby. He is mourned by his wife, his children, his community. We are in solidarity with his family and his loved ones. The police is not protecting us. As African Community in Greece we are constantly feeling that our lives are at risk.

We demand **#JusticeforEbuka!**



Bulletin's members actions

9/6/2019: Presentation on “migrants’ experiences and ways of (common) organizing of migrants and locals” at Yfanet squat “Anti-nation festival/conference”.

31/5/2019: Presentation of Bulletin magazine at the social space “Steki Paratod@s” (city of at Larissa).

24/5/2019: Poster sticking around Kapani Market against the racist speech of the “President of the Professionals of the Historical Center of Thessaloniki”, who claimed that “would bury all Pakistanis in Aristotelous square”.

13/5/2019: Intervention (with a banner) at the forum on the so-called “integration” of migrants, held at Thessaloniki town hall.

2/4/2019: Open distribution of Bulletin Mag in Aristotelous square.

7/3/2019: Demonstration called by Bulletin και Ubuntu-Wahhada against Ebuka’s death in the hands of Greek police.

1/3/2019: Intervention at Thessaloniki Documentary Festival Opening, outside of Olympion at Aristotelous for Ebuka’s death.

26/2/2019: Protest with loudspeakers close to Aristotelous police station, for the death of Ebuka.



UNGRATEFUL

Migration as crime, Crime as resistance

Criminalisation as experienced by albanian migrants, greek state's needs for labor and some considerations for creating common grounds of struggle

This brochure was printed in English in Athens in September 2018 and in Albanian and in Greek in May 2019.

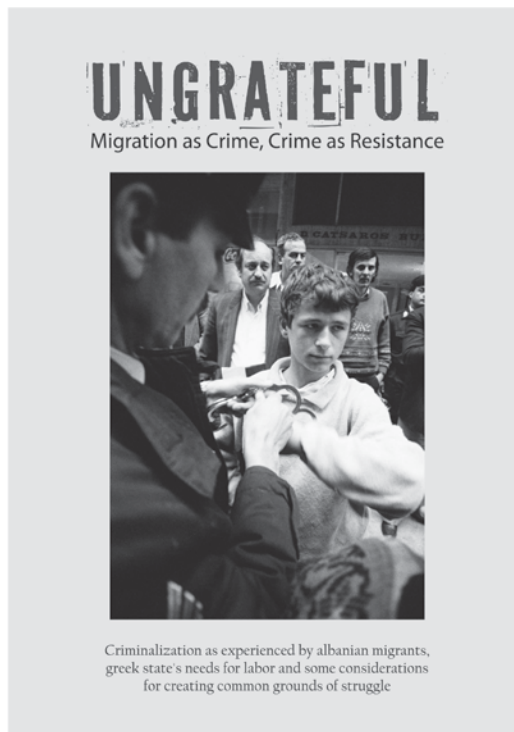
This text does not pertain to crime itself. It is about migrants, how they experienced the criminalisation, how this was used by the ruling class but also how this use was subverted by active subjects, whenever they were capable, as they returned a little violence from what they daily received/experienced.

Crime, like any other type social practice and resistance, does not have clear forms. It can in parallel be an act of resistance against a type of oppression and reproduce another type of oppression. What we are interested in is to highlight the first.

It should be understood that under difficult circumstances of living different types of resistance are created. When these types, which migrants, as autonomous and active individuals themselves choose, become visible, then maybe a space will be created where boy actions could meet and we could participate in common struggles equally, with respect to each other.

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MOSMIRËNJOHËS

Emigrimi si krim, krimi si rezistencë

Në këtë pikë duhet të theksojmë se nuk po shkruajmë një broshurë për krimin. Po shkruajmë një broshurë për emigrantët dhe emigrantet, si e përjetuan kriminalizimin, si u përdor nga pushteti autoritar por edhe se si anasjelltas disa subjekte veprues kthyen mbrapsht një pjesë nga dhuna që përjetonin ç'do ditë. Qëllimi ynë nuk është që të gjejmë nëse emigrantët shqiptarë janë ose jo kriminelë, apo nëse kjo është e "mirë" apo e "keqe". Mendojmë se krimi ashtu sikurse

çdo formë praktike shoqërore pra edhe rezistence nuk ka forma të qarta dhe nuk ka dhe kuptim të kerkosh për to. Nuk na intereson as të nxisim dhe as të demonizojmë krimin. Besojmë se krimi mund të jetë akt rezistence kundër një forme shtypjeje dhe në të njëjtin moment të riprodhojë një tjetër formë shtypjeje. Ajo që na intereson është të paraqesim të parën.

Por ajo çka na intereson kryesisht dhe që është në bazë të këtij botimi është që të ndërtojmë marrëdhënie respekti dhe barazie ndërmjet vendasve dhe të huajve brënda dhe jashtë lëvizjes antagonistike politike. Një përpjekje që ka si kusht paraprak të theksohen veçoritë dhe kushtet e secilit dhe secilës duke filluar nga ato të më të shtypurve.

Gjithashtu të bëhet e ditur se nga kushte të ndryshme jetese lindin rezistenca të ndryshme. Dhe kur bëhen të dukshme rezistencat që zgjedhin vetë emigrantët dhe emigrantet, si subjektë veprues dhe autonomë, atëherë ndoshta krijohet terreni mbi të cilin mund të puqen praktikatat tona dhe të bashkohemi në beteja të përbashkëta të barabartë me respekt reciprok dhe jo nga vendi superior që na siguron pasaporta greke me gjithcka që ajo përmbledh.

Kjo broshurë u printua për herë të parë në anglisht, në Shtator 2018, dhe u prezantua në 12th Balkan Anarchist Bookfair në Novi Sad të Serbisë. Në vazhdim, u printuan në Athinë, në Maj 2019, 1,000 kopje në greqisht dhe shqip. Shpërndarja e broshurës bëhet me kontribut ekonomik mbështetës.

Kopjimi dhe përdorimi i kësaj broshure është i lirë për qëllimet e lëvizjes antagonistike – antiautoritare dhe kundër cdo lloj komercializimi.

Falënderojmë shumë të gjithë ato dhe ata që ndihmuan për përkthimin dhe faqosjen e saj.

kontakt:

ungrateful@espiv.net dhe takim@espiv.net

RENOVATIO antifa hip-hop

Bulletin

How it feels like to be an immigrant worker and to express through hip-hop?

Renovatio

It's not easy at all to be a migrant worker and at the same time to be creative on text and music in the hip-hop scene, because, in one way or another, we have to be interested every day about the job, documentation and our families.

Bulletin

Do you talk about your experiences in your songs?

Renovatio

Yes, of course, some of our texts speaks about our daily life and the problems that we face in it. For example, the texts of the songs 'Douleia na min sou lepei' (in greek) and 'Fëmija i lumtur' (in albanian) speak about our life here as migrants, in work or in family. We also speak about the issues of borders and migration in one of our last song called 'Illegal'.

Bulletin

Is there any connection between the hip-hop scene and the people who are immigrant or antifa?

Renovatio

Yes, there exist a kind of scene, also all these last years we sing only in scenes of festivals and events that has to do with antiracism and antifascism. We are also part of *Antiracist Initiative of Larisa*.

Bulletin

Are there musical networks connected in tese terms?

Renovatio

Of course. We have contacts with different networks based on the antiracism or even migrants networks, not only in Greece but in many other european countries. for example in *No Border network* during the years, and lately in the *We'll Come United* which is organised in Germany, there we participated in moving parade and at the main concert in Berlin.

Bulletin

Do you think that through hip-hop ,young people with migrant background can understand their position in the society? Do these people follow your concerts and your music in general?

Renovatio

For sure there is a kind of interest by young people of migrant background in our music and texts, but usually by those who are involved or in contact with antiracist/antifascist ideas. As for our friends and relatives that are not active in these issues, they are mostly indifferent about our text.

Bulletin

Si ndjeheni duke qënë punëtorë emigrantë dhe të shprehni përmes hip-hop?

Renovatio

Nuk është aspak e lehtë të jesh punëtor emigrant dhe njëkohësisht të krijosh tekste dhe muzikë në skenën e hip-hop, sepse nga ana tjetër duhet të intersohemi çdo ditë për punën, dokumentacionin dhe familjet tona.

Bulletin

A flisni në këngët tuaja për eksperiencat tuaja si emigrantë?

Renovatio

Po sigurisht, në disa prej teksteve tona flasim për jetën e përditshme dhe për problemet që hasim. Për shëmbull teksti këngës 'Dhoulia na mi sou lipi' (tekst greqisht) dhe 'Fëmija i lumtur' pasqyrojnë jetën tonë si emigrantë në punë dhe në familje. Gjithashtu dhe në një nga këngët tona të fundit "Illegal" flasim për temat e kufijve dhe emigracionit.

Bulletin

A ekziston ndonjë lidhje midis skenës së hip-hop dhe njerëzve të cilët janë emigrantë ose antifa?

Renovatio

Po ekziston një skenë e tillë, dhe madje vitet e fundit nuk këndojmë nëpër skena të tjera përveç festivaleve ose evenimenteve politike antiraciste/antifashiste. Gjithashtu jemi dhe pjesarë të *Iniciativës Antiraciste të Larisës*.

Bulletin

Ekzistojnë rrjete muzikore që funksionojnë mbi këtë bazë?

Renovatio

Sigurisht. Kemi kontakte me rrjete të ndryshme me bazë antiraciste ose emigrantësh, jo vetëm në Greqi por edhe në vende të tjera të Europës. Si për shëmbull rrjetet *No Border* ose së fundmi *We'll Come United* në Gjermani, ku morëm pjesë në paradën e lëvizshme dhe në koncertin qëndror në Berlin.

Bulletin

Mendoni se, nëpërmjet hip-hop të rinj me prejardhje emigrante mund të kuptojnë më mirë pozitën e tyre sociale? A i ndjekin ata/ato koncertet dhe muzikën tuaj në përgjithsi?

Renovatio

Vërtet ka një ndikim tek më të rinjtë, por në përgjithsi tek ata/ato të cilët janë të politizuar ose që janë në kontakt me idetë antiraciste/antifashiste, ndërsa përsa i përket miqve dhe të afërme tanë të cilët nuk janë në kontakt me këto ide, shumë herë janë indiferentë ndaj teksteve tona.

ALL OUR FRIENDS ARE ILLEGAL

Illegal

You took a long journey,
there is no turning back.
A suit-case in your hand a child
up in your back.
The hand that holds you tight
maybe will give you cour-
age.
-"Together we started, together
we'll finish it".
Don't turn your eyes to the sky,
don't seek for a God.
Give courage to your heart and
fight for your life.
The Europe closed "the seance",
they closed the borders too.
The sea opened its arms and
"hugged" the children in it.

Refren

Illegal, illegal,
No one here is illegal,
Illegal, illegal,
All my friends are illegal

Refugees, you are surrounded,
there's no place to go,
they closed the borders with
fences
from Germany to Idomeni.
Illegal are those who put the
fences,
those who don't let people pass
and sunk them at sea.
No matter how many years
passed
their decisions never change,
they are lying and frauding
the "poor" people still don't un-
derstand.
They make war for profits,
selling weapons and making
crimes.
We are refugees too,
so, we can understand the pain.

Illegal

Një rrugë të gjatë more
mbrapa nuk ka kthim
një valixhe në krah
dhe një fëmi lart në shpinë
një dorë që fort të shtrëngon
ndoshta të jep dhe guxim
bashkë e vazhduam këtë
rrugë
bashkë do ti japim mbarim
mos i ngri sytë nga qielli
Zotin mos e kërko
jepi guxim zemrës tënde për
të jetuar lufto.
Evropa mbylli seancen
gjithashtu dhe kufinj të
deti i hapi krahët dhe
perqafoi fort femijët.

Refreni

Illegal, illegal,
No one here is illegal,
Illegal, illegal,
All my friends are illegal

Refugjatë jeni rrethuar
ku të vini nuk keni
mbyllën kufinj të me tela
nga Gjermania në Idhomeni
të pa ligjshëm janë ata
që krijojnë telat me gjemba
që s'lenë njerzit të kalojnë
dhe në det i mbysin brënda.
Sado vite të kalojnë
trutë e tyre nuk dryshojnë
ata genjejnë edhe
mashtrojnë
"njerzit e varfër" nuk
kuptojnë,
krijojnë luftë se kanë fitime
shesin armë dhe bëjnë
krime
refugjatë jemi dhe ne dhe e
kuptojmë këtë dhimbje.



Migrants tortured by Greek police, illegally pushed back to Turkey

Three migrants allegedly tortured by Greek security forces and illegally pushed back to neighboring Turkey were found by Turkish border units and are being provided medical treatment in northwestern Edirne province.

Iraqi national Ibrahim Khidir (35) and Egyptian nationals Hassan Mahmoud (18) and Ahmed Samir (26) were found in a rural area, half-naked and exhausted with deep marks from plastic bullets and battering on their bodies. They were taken under protection by soldiers, who gave first aid to the migrants before handing them over to the provincial migration management directorate.

The migrants told reporters that they crossed into Greece with a group of seven other migrants after making arrangements with human smugglers in Istanbul's Esenyurt district. They were held by the Greek police at the coach station in the border district of Didymoteicho while trying to travel to Thessaloniki. They were then taken to a local police station, where they spent two days along with 35 other migrants and were denied any food.

The migrants said they were divided into groups of 10 and boarded boats with two Greek police officers accompanying each and six officers watching guard. They were pushed back to Turkey through the Maritsa River (Meriç in Turkish, or Evros in Greek) forming the border with Greece.

The violence that began at the police station, which included battering with truncheons, shooting with plastic bullets and electroshocks, continued at the riverside and on the boats.

Khidir told reporters that Greek security forces captured him in Didymoteicho and tortured him with electroshocks, rear-handcuffing and plastic bullets fired at his body. His clothes and money were taken when he was detained.

Mahmoud and Samir also said that they were pushed back to Turkey after being stripped of their clothes and beaten up.



Alarm Phone documents attacks on migrant boats by masked men in Aegean

Over the 2 weeks from May 13 to May 26, the Alarm Phone was alerted to 9 boats in distress in the Aegean Sea, involving over 300 people. 2 boats were chased and attacked at sea by men in masks, and returned to Turkey. Of the other 7 boats, 6 were rescued to Greece while one was rescued to Turkey.

On May 17, at 4.25 am, the Alarm Phone was informed about a boat carrying 62 people (among them 15 women, 12 children and infants, one pregnant woman and a family with four kids with special needs). According to the migrant travellers, **they were detected and attacked by three masked men who spoke Greek and English.** These men wore black military clothes and arrived on a black highspeed dinghy, coming from the Greek coast. They hunted them down, stole their fuel with a long metal stick, turned off their engine and then left them adrift in Turkish waters in the middle between Kusadasi and Samos Island in Greece. Later, the people informed us that the Turkish coastguard arrived after sunrise, shortly after the masked men had left, with a larger boat, intercepted them and pulled them back to Turkey. The survivors were brought to Aydin (Turkey) in detention. Reportedly the pregnant lady miscarried after the terrifying attack at sea. https://www.youtube.com/watch?v=_482cfm2JBU&feature=youtu.be

On May 20, around 7:00 am, a boat carrying about 23 people (among them 2 children and 10 women) was in distress near Samos and the people were reportedly pushed back to Turkey. At 7:40am, a position about 3km in the North East of Samos was sent to the Alarm Phone via a third person. People on the boat stated: **“There were masked men**, then a big ship came that took us to Turkish waters. It was a military ship with four different flags”. The people **referred to the NATO** in a related social media post, and described the flags of the boat as Greek, American and possibly Turkish, though we cannot confirm this information. After half an hour of waiting at the place they were left by this boat, the group was brought back to Turkey by the Turkish coastguard. According to testimonies by the people, the large boat had remained nearby and was waiting at a distance and watching them being pulled back.



Lesvos: 110 refugee protestors acquitted of criminal charges, but criminalization of protest continues

Mytilene, Lesvos, Greece – May 9th, 2019 – The Three-Member Misdemeanours Court of Mytilene has acquitted the 110 protestors who were charged with illegal occupation of public property, revolt with the use of physical force, and resistance following the racist attack in Mytilene's Sappho Square on April 22, 2018.

In April 2018, after an Afghan refugee from Moria refugee camp died due to insufficient provision of health services, a group of approximately 200 refugees from Moria gathered in Sappho Square, to protest the insufficient medical services and poor living conditions in the camp, the largest in Greece. On April 22, during an attack by a far-right group against the protesting refugees, police tried to disband the refugees and eventually detained 120 refugees and two Greek citizens. There were 12 children among the detained refugees. On April 23, criminal charges were pressed against the detainees including illegal occupation of public property, revolt with the use of physical force and resistance.

HIAS Greece, which represented 33 defendants in the criminal proceedings, considers the decision of the Three-Member Misdemeanours Court of Mytilene to be the only reasonable outcome for the case. "This decision warrants no celebrations," warned HIAS Greece Country Director Vassilis Kerasiotis. "The mere fact that 110 participants of a peaceful protest were tried in a court of justice, after suffering a racist attack and disproportionate use of violence by the police, is deeply concerning." From the use of violence for disbandment of a peaceful protest to the criminal prosecution of the participants, all the decisions of the authorities pertaining to the case point towards criminalization of protest – a phenomenon wider than this particular case and therefore all the more worrisome. The Greek Constitution guarantees the right to protest to everyone present inside the jurisdiction of the Greek state and the competent authorities have the obligation to defend it for everyone, regardless of their citizenship or migration status.

The night of a pogrom in Lesvos

(published in 4th issue of *Fiasko Mag* that is based in Basel)

On the night of April 22nd (2018), a group of 200–300 fascists attacked a group of residents of Moria camp on the Greek island of Lesvos. The pogrom lasted all night, leaving dozens of those occupying the square injured. Ultimately police evacuated the square

At the beginning of last week a group of Moria's residents moved out of the crowded state camp in the olive groves of Moria to Sappho Square, Mytilini's main square. The group settled down there, occupying a part of the square day and night. There are many reasons for their protest, including the oversight and inadequacy of local organisations in providing medical care for a friend of theirs dying in hospital. And they protest more generally against the oppressive camp structures propped up by a number of NGOs. The protesters accused Eurorelief and MMS in particular, both of whom work in the prison-like structures of the camp. There were

slogans against the UN, as well as fundamental demands for freedom of movement.

Change of scene: Every Sunday a military parade and flag ceremony takes place in Mytilini. The Greek flag on the town hall is raised by the military and nationalists. This Sunday fascists came from all over Greece. After the ceremony they make their way to Sappho Square. The police are already present at this time and form a line between the people on the square and the surrounding fascists. Around 9 p.m. the first attacks occur: from the ranks of the fascists, two torches and a barrage of stones are hurled at the protestors. The protestors stand their ground, having already started to prepare for the attacks during the parade. They form a circle, with women, children and the elderly protected in the middle. All the others, including a few dozen Greek and international supporters, are standing around the edges. People start to form a tent of blankets to protect themselves from the objects to throw. Until just before 11 p.m. there is some peace and quiet. The group of fascists seems to calm down and decrease in size, and the police make negotiations with both groups. The occupiers want to stay, and the fascists make it clear that they want to drive them out. Reports from Moria camp, about an hour's walk away, suggest that many people set out to provide support, but were stopped by police and driven back to camp. The camp was then locked down. Shortly thereafter there are new waves of attacks: Again, objects fly towards the people in the square. This time also firecrackers, and bins set alight, to break through the police rows. The attacks are shifting to the promenade. Occasionally there are small fights when fascists succeed in breaking through next to the police line. Throughout the night there are many injuries, mainly from stones, bottles and firecrackers. Many unconscious people are carried away after being hit in the head by rocks. There are open wounds as well as eye and ear injuries. In nearby premises, people of solidarity are setting up an infirmary in which injuries are treated in a makeshift manner. Due to the riots, it takes a long time for the first ambulances to arrive. Thanks to the strong solidarity structures on the island, fortunately some doctors are quickly on the spot. Small groups of fascists sometimes make it very close to the temporary infirmary, so that the injured have to be evacuated from there in an emergency and distributed to other places. Meanwhile the fascist mob has grown to several hundred people. Between the promenade and the square are two police buses that block the view. Behind it, the fascists continue throwing objects at the people who are still on the square. Although many have been injured and would like to retaliate, the people in the square are not provoked, and take great care that nothing is thrown back. In view of the great danger and the hopeless situation, the people on the square remain admirably calm. Stoically they accept the attacks and try to sit out the night. Don't go back to Moria! But where else? In the centre of the circle, the situation is particularly awful. Under the tent the remaining women, children and old people endure. They can't see what's happening around them. Children scream while the fascists try to hit right in the middle of the circle. Again and again firecrackers fall

down between the ceilings, which offer good protection against the stones, and explode between people. Tear gas wafts repeatedly pass by and get stuck under the ceilings. Individual groups of fascists try to get closer to the protesting people from all sides. Stones are thrown from the side at head level. There are constant attacks in which several dozens of projectiles fly over the bus at the same time. Among them massive stones, Molotov cocktails and big firecrackers. The fascists accept the dead.

The police maintain a spatial separation of the two groups for most of the night. But often there is only a row of policemen in between. The people in the square remain within throwing distance. At times the police use tear gas, pepper spray and truncheons to drive back the fascists. This gives some space for a short time, but no sustained attempt is made to keep the fascists at a distance. For a long time there have been far too few police officers present. Many are probably still busy stopping the people from Moria who have run off in support. Only at the end, with the evacuation of the square, do new buses with policemen arrive.

This night revealed the racist face of the Greek police. At

4 o'clock the police drive the fascists far away again and keep them at a distance. At the same time, they begin to crowd people together on the square. Supporters are attacked with pepper spray. The remaining 130 people are closely surrounded by the police. When it becomes clear that they will not voluntarily board the buses provided, the police use pepper spray and physical violence. This leads to last bad scenes. The police beat the people, kick them, and drag them by their hair across the square. After more than 8 hours of attacks by the fascists, the people are arrested and taken to prison by bus. It is still unclear whether and which charges will be brought. In addition, four Greek activists are also being taken away by the police. Most of the fascists, many of whom were not disguised, remain at large.

This text was written by some antifascists who were on the square at night and tried to support the migrants*. They have become aware of the importance of an every-day anti-racist and anti-fascist practice, because such a level of violence makes political activity and the lives of so many people even more difficult.*

<https://www.fiasko-magazin.ch/en/>



Lesbos: 110 réfugiés protestateurs acquis des droits pénaux, mais la criminalisation des protestes continue

Mylène, Lesbos, Grèce - 9 mai 2019 - Le tribunal des délits à trois membres de Mytilène a acquitté les 110 manifestants accusés d'occupation illégale de biens publics, de révolte avec le recours à la force physique et de résistance à la suite de l'agression raciste perpétrée à Mytilène, place Sappho le 22 avril 2018.

En avril 2018, après la mort d'un réfugié afghan du camp de réfugiés de Moria en raison de l'insuffisance des services de santé, un groupe d'environ 200 réfugiés de Moria s'est réuni place Sappho pour protester contre le manque de services médicaux et les mauvaises conditions de vie dans le plus grand camp en Grèce. Le 22 avril, lors d'une attaque d'un groupe d'extrême droite contre les manifestants, la police a tenté de dissoudre les réfugiés et a finalement arrêté 120 réfugiés et deux citoyens grecs. Il y avait 12 enfants parmi les réfugiés détenus. Le 23 avril, des poursuites pénales ont été engagées contre les détenus, notamment l'occupation illégale de biens publics, la révolte avec le recours à la force physique et à la résistance.

HIAS Grèce, qui a représenté 33 accusés au cours de la procédure pénale, considère que la décision de la Cour des délits à trois membres de Mytilène est le seul résultat raisonnable pour l'affaire. « Cette décision ne justifie aucune célébration », a averti le directeur national de HIAS Grèce, Vassilis Kerasiotis. « Le simple fait que 110 participants à une manifestation pacifique aient été jugés devant un tribunal, après avoir été victimes d'une attaque raciste et d'un recours disproportionné à la violence par la police, est profondément préoccupant. » Du recours à la violence pour la dissolution d'une manifestation pacifique les poursuites pénales engagées contre les participants, toutes les décisions des autorités relatives à l'affaire vont dans le sens d'une criminalisation de la protestation - un phénomène plus vaste que celui-ci et donc d'autant plus inquiétant. La Constitution grecque garantit le droit de manifester à toute personne présente dans la juridiction de l'État grec et les autorités compétentes ont l'obligation de la défendre pour tout le monde, indépendamment de leur nationalité ou de leur statut migratoire.

La nuit d'un pogrom à Lesbos (publié dans la 4ème publication de Fiasko Mag basé à Bâle)

Dans la nuit du 22 avril (2018), un groupe de 200 à 300 fascistes a attaqué un groupe d'habitants du camp de Moria sur l'île grecque de Lesbos. Le pogrom a duré toute la nuit, laissant des dizaines de personnes blessées sur la place. Finalement, la police a évacué la place.

Au début de la semaine dernière, un groupe d'habitants de la Moria a quitté le camp surpeuplé situé dans les oliveraies de la Moria pour se rendre à Sappho Square, la place principale de Mytilini. Le groupe s'installa là-bas, occupant une partie de la place jour et nuit. Leurs protestations sont motivées par de nombreuses raisons, notamment la supervision et l'insuffisance d'organisations locales qui dispensent des soins médicaux à un de leurs amis qui décède à l'hôpital. Et ils protestent plus généralement contre les structures oppressives du camp soutenues par un certain nombre d'ONG. Les manifestants ont notamment accusé Eurorelief et MMS, qui travaillent tous les deux dans des structures similaires à une prison du camp. Il y avait des slogans contre l'ONU, ainsi que des revendications fondamentales pour la liberté de circulation.

Changement de scène : Chaque dimanche, un défilé militaire et une cérémonie du drapeau ont lieu à Mytilini. Le drapeau grec sur la mairie est levé par l'armée et les nationalistes. Ce dimanche les fascistes sont venus de toute la Grèce. Après la cérémonie, ils se rendent sur la place Sappho. La police est déjà présente à ce moment-là et forme une ligne de démarcation entre les habitants de la place et les fascistes environnants. Vers 21h00 les premières attaques se produisent : des rangs des fascistes, deux flambeaux et un barrage de pierres sont lancés sur les manifestants. Les manifestants restent sur leurs positions, ayant déjà commencé à se préparer pour les attaquants lors du défilé. Ils forment un cercle, les femmes, les enfants et les personnes âgées étant protégés au centre. Tous les autres, y compris quelques dizaines de supporters grecs et internationaux, se tiennent debout autour du bord. Les gens commencent à former une tente de couvertures pour se protéger des objets qui sont jetés. Jusqu'à peu près 23h, il y a un peu de paix et de calme. Le groupe de fascistes semble s'apaiser et diminuer, et la police négocie avec les deux groupes. Les colporteurs veulent rester et les fascistes disent clairement qu'ils veulent les chasser. Des informations provenant du camp de Moria, situé à environ une heure de marche, suggèrent que de nombreuses personnes ont entrepris de fournir un soutien, mais ont été arrêtées par la police et renvoyées au camp. Le camp a ensuite été verrouillé. Peu de temps après, il y a de nouvelles vagues d'attaques: De nouveau, des objets volent vers les gens sur la place. Cette fois-ci, des pétards et des poubelles ont été incendiés pour percer les rangs de la police. Les attaquants se déplacent vers la promenade. De temps en temps, il y a de petites bagarres lorsque les fascistes réussissent à percer à côté de la ligne de police. Pendant la nuit, il y a beaucoup de blessés, principalement des pierres, des bouteilles et des pétards. Beaucoup de personnes inconscientes sont emportées après avoir été frappées à la tête par des roches. Il y a des plaies ouvertes ainsi que des jurés pour les yeux et les oreilles. Dans des locaux proches, des personnes solidaires s'installent dans une entreprise informelle dans laquelle les blessures sont traitées de manière improvisée. En raison des émeutes, l'arrivée des premières ambulances prend beaucoup de temps. Grâce aux fortes structures de solidarité sur l'île, heureusement, certains médecins sont rapidement sur place. De petits groupes de fascistes se rendent parfois très près de l'infir-

merie temporaire, de sorte que les blessés doivent être évacués de là en cas d'urgence et répartis dans d'autres lieux. Entre temps, la foule fasciste a atteint plusieurs centaines de personnes. Entre la promenade et la place se trouvent deux bus qui bloquent la vue. Derrière elle, les fascistes continuent de lancer des objets sur les personnes qui se trouvent toujours sur la place. Bien que beaucoup aient été blessés et aimeraient se faire revaloriser, les personnes présentes sur la place ne sont pas provoquées et veillent à ce que rien ne soit rejeté. Face au grand danger et à la situation désespérée, la population sur la place reste admirablement calme. Stoïquement, ils acceptent les attaques et essaient de passer la nuit dehors. Ne retournez pas en Moria! Mais où ailleurs ? Au centre du cercle, la situation est particulièrement terrible. Sous la tente, les femmes, les enfants et les personnes âgées endurent. Ils ne peuvent pas voir ce qui se passe autour d'eux. Les enfants hurlent pendant que les fascistes tentent de frapper en plein milieu du cercle. Les pétards tombent encore et encore entre les plafonds, qui offrent une bonne protection contre les pierres, et explosent entre les personnes. Des gaz lacrymogènes passent à plusieurs reprises et restent coincés sous les plafonds. Des groupes individuels de fascistes tentent de se rapprocher des protestants de tous les côtés. Des pierres sont lancées du côté au niveau de la tête. Il y a des attaques constantes dans lesquelles plusieurs dizaines de projectiles survolent le bus en même temps. Parmi eux, des pierres massives, des cocktails Molotov et de grands firecrackers. Les fascistes acceptent les morts.

La police maintient une séparation spatiale des deux groupes pendant la majeure partie de la nuit. Mais souvent, il n'y a qu'une rangée de policiers entre les deux. Les gens sur la place restent à portée de main. Parfois, la police utilise des gaz lacrymogènes, du gaz poivré et des matraques pour repousser les fascistes. Cela laisse un peu de temps pour un court moment, mais aucune tentative soutenue n'est faite pour tenir les fascistes à distance. Pendant trop longtemps, trop peu de policiers ont été présents. Beaucoup sont probablement encore occupés à arrêter les gens de la Moria qui ont pris la fuite. C'est seulement à la fin, avec l'évacuation de la place, que de nouveaux bus avec des policiers arrivent.

Cette nuit a révélé le visage raciste de la police grecque. À 4 heures, la police chasse à nouveau les fascistes et les maintient à distance. En même temps, ils commencent à rassembler les gens sur la place. Les supporters sont attaqués avec du spray au poivre. Les 130 personnes restantes sont entourées par la police. Lorsqu'il est clair qu'ils ne monteront pas volontairement dans les bus fournis, la police aura recours à un spray au poivre et à la violence physique. Cela conduit aux dernières mauvaises scènes. La police a frappé les gens, leur a donné des coups de pied et les a traînés par les cheveux sur la place. Après plus de 8 heures d'attaques perpétrées par les fascistes, les personnes sont arrêtées et emmenées en prison par bus. On ne sait toujours pas si et quelles accusations seront portées. En outre, quatre activistes grecs ont également été emmenés par la police. La plupart des fascistes, dont beaucoup n'étaient pas déguisés, sont en fuite.

*Ce texte a été écrit par des antifascistes * qui étaient sur la place la nuit et qui essayaient de soutenir les migrants *. Ils ont pris conscience de l'importance d'une pratique quotidienne antiraciste et antifasciste, car un tel niveau de violence rend encore plus difficile l'activité politique et la vie de tant de personnes.*

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Chypre : meurtres de travailleuses de maison migrantes

En avril 2019, une série de meurtres de travailleuses de maison migrantes à Chypre a été révélée. Un grand nombre de ces meurtres remontent à trois ans à peine et, bien que les proches de ceux-ci aient signalé la disparition de travailleurs migrants à la police, aucune enquête appropriée n'a été ouverte. Comment la disparition d'une employée de maison à Chypre pourrait-elle préoccuper les employeurs de ces femmes ou les autorités de police? Après la révélation des meurtres, une réalité d'esclavage moderne, de racisme et de brutalités quotidiennes à l'encontre des travailleuses migrantes a été découverte. Voici quelques histoires de travailleuses domestiques immigrées sur leur vie quotidienne et leurs expériences à Chypre.

« Nous sacrifions notre vie »

Santie est arrivée à Chypre des Philippines en 2011. « Nous venons ici et nous sacrifions notre vie. Nous avons des familles à nourrir, des enfants à qui il faut envoyer notre salaire. Nous faisons cela pour soutenir nos enfants », a-t-elle déclaré. « Mais ils nous traitent comme des esclaves. »

Les femmes trouvent du travail à Chypre par l'intermédiaire d'agents dans leurs pays d'origine, principalement aux Philippines, au Vietnam, au Sri Lanka, en Inde et au Népal. Ils paient des frais initiaux de 2 000 \$ à 7 000 \$.

Bien que le gouvernement déclare que ces frais sont illégaux, Santie a contracté un emprunt bancaire pour payer le sien et a passé sa première année à Chypre, ne faisant que payer les intérêts. Ses premiers employeurs lui ont versé le minimum de 400 € par mois.

Au bout de trois mois, Santie affirme qu'elle était harcelée sexuellement. Elle s'est plainte à son agent, qui lui a dit qu'elle devrait passer six mois avec le couple avant que l'agent puisse la « libérer » et la laisser travailler pour quelqu'un d'autre.

L'agent a tenté de la convaincre que le harcèlement sexuel « n'était qu'un geste amical », mais elle s'est finalement enfuie parce qu'elle avait très peur.

Le harcèlement sexuel est une histoire familière. Une autre femme, Liza, travaillait pour un couple de personnes âgées. Elle a dit que le mari lui demanderait à plusieurs reprises de le rejoindre dans son lit, de le toucher et de le serrer dans ses bras. Elle affirme avoir également été agressée par un homme pour qui elle travaillait à temps partiel.

Lorsqu'on lui a demandé si elle avait signalé l'un des incidents à la police, elle a ri. « Ils ne feront rien. »

La police chypriote a déclaré qu'elle enquêtait pleinement sur les plaintes de harcèlement sexuel et si un cas est établi, il est soumis à des poursuites pénales.

Le gouvernement déclare que toutes les travailleuses qui se sentent victimes de harcèlement sexuel bénéficient d'une protection totale en vertu de la loi chypriote et que les cas sont examinés par une unité spécialisée.

« J'avais peur de rentrer »

Les agents de Santie et de Liza ont finalement accepté de les libérer, mais cela posait un autre ensemble de difficultés. Les travailleuses qui sont « libérées » doivent trouver un nouvel employeur dans un délai d'un mois, sinon leur permis de travail deviendra invalide et ils risquent d'être expulsés.

« J'avais peur de retourner aux Philippines parce que je n'avais pas payé mes frais », a déclaré Santie.

« On nous traite comme des esclaves »

Santie a trouvé de nouveaux employeurs, mais elle a été contrainte de travailler 14 heures par jour, six jours par semaine, en violation des lois de l'Union européenne. Elle n'était pas payée pour les congés annuels.

« Ils m'ont demandé de travailler au restaurant, dans la maison, à l'extérieur de la maison », a-t-elle dit.

Quatre mois plus tard, son salaire a été réduit de moitié, les employeurs ayant déclaré ne pas avoir les moyens de payer le reste. On lui a dit d'aller chercher du travail à temps partiel pour compenser, même si Chypre limite les travailleuses domestiques à un seul employeur.

Cristina Fontanos Casas a eu une expérience similaire. Elle était une aide domestique pour une famille et leur grand-mère, mais a également été forcée d'aider au restaurant de la famille.

« Le restaurant comptait de très nombreux clients et je travaillais de sept heures du matin à six ou sept heures du soir », a-t-elle déclaré.

Ester Beatty dit qu'il est courant que les travailleurs de maison soient partagés entre trois familles afin de pouvoir partager les coûts, même si cela est contraire à la loi.

« Souvent, elles ne reçoivent pas un bon jour de congé », a-t-elle déclaré. « En plus de faire le ménage, ils sont obligés de rentrer avant la nuit pour s'occuper de leur grand-mère. »



Cyprus: murders of migrant women domestic workers

In April 2019 a series of murders of migrant women domestic workers in Cyprus was revealed. Many of the murders date back to even 3 years ago and although the disappearances of the migrant workers had been reported to the police by their relatives, no proper investigation had taken place. How could the disappearance of a domestic worker in Cyprus be a matter of concern to the employers of those women or to the police authorities? After the murders were brought to light, a reality of modern slavery, racism and daily brutality against the migrant women workers has been uncovered. These are some stories from women immigrant domestic workers about their daily life and experiences in Cyprus.

'We sacrifice our lives'

Santie arrived in Cyprus from the Philippines in 2011. "We come here and sacrifice our lives. We have families to give food, children to send our salary to. We do this to support our children," she said. "But they are treating us like slaves."

Women find work in Cyprus through agents in their home countries, most commonly the Philippines, Vietnam, Sri Lanka, India and Nepal. They pay an initial fee of \$2,000-\$7,000.

Although the government says such fees are illegal, Santie took a bank loan to pay hers and spent her first year in Cyprus just paying off the interest. Her first employers paid her the minimum €400 a month.

Within three months, Santie alleges, she was being sexually harassed. She complained to her agent, who told her she would need to spend six months with the couple before the agent could "release" her and let her work for someone else.

The agent tried to convince her that the sexual harassment "was only a friendly touch", but eventually she ran away because she was so afraid.

Sexual harassment is a familiar story. Another woman, Liza, worked for an elderly couple. She said the husband would repeatedly ask her to join him in bed, to touch him and hug him. She alleges she was also assaulted by a man for whom she was working part-time.

Asked if she had reported any of the incidents to the police, she laughed. "They won't do anything."

Police in Cyprus say they fully investigate complaints of sexual harassment, and if a case is established it is forwarded for criminal prosecution.

The government says any worker who feels they are a victim of sexual harassment is given full protection under Cyprus law and cases are examined by a specialised unit.

'I was afraid to go back'

Both Santie and Liza's agents eventually agreed to release them, but this presented another set of difficulties. Workers who are "released" need to find new employers within a month, otherwise their work permit becomes invalid and they risk being deported.

"I was afraid to go back to the Philippines because I hadn't paid my fee," Santie said.

'Treating us like slaves'

Santie found new employers, but says she was made to work 14 hours a day, six days a week, contravening the European Union laws. She was not paid for annual leave.

"They asked me to work in the restaurant, the house, outside the house," she said.

Four months in, her salary was slashed by half as the employers said they couldn't afford to pay the rest. She was told to go and look for part-time work to compensate, even though Cyprus limits domestic workers to one employer.

Cristina Fontanos Casas had a similar experience. She was a domestic help for a family and their grandmother, but was also forced to help at the family's restaurant.

"The restaurant had very many customers and I worked from seven in the morning until six or seven at night," she said.

Ester Beatty says it is common for domestic workers to be shared between three families so they can share the cost, even though it is against the law.

"They often don't get a proper day off," she said. "As well as working as cleaners, they are obliged to go back before dark to look after the grandmother."



Désespoir, espoir et se réunir

Il y a quelques mois, un groupe d'immigrants et de réfugiés a annoncé la création d'une «Caravane de l'Espoir» sur les réseaux sociaux. Le groupe qui a organisé la caravane était constitué de demandeurs d'asile et d'immigrés qui souhaitaient rassembler un grand nombre de personnes près des frontières septentrionales de la Grèce pour entamer ensemble leur voyage vers une vie meilleure en Europe occidentale.

Début avril, la caravane avait réussi à rassembler des milliers de personnes qui avaient accepté d'atteindre les frontières septentrionales de la Grèce. Ces personnes sont restées dans des camps, des centres d'accueil et même des rues dans toutes les villes et îles grecques, et certaines personnes se sont rassemblées près des frontières turco-grecques pour tenter de traverser et de rejoindre les autres en Grèce.

Comme toute l'organisation se déroulait sur les réseaux sociaux et sur les applications mobiles de communication telles que WhatsApp, les autorités n'ont pas mis longtemps à se renseigner sur la caravane et à prendre leurs mesures. À Athènes, la police anti-émeute a empêché les immigrants et les demandeurs d'asile de prendre le train pour Thessaloniki afin de pouvoir rejoindre les autres. Et les autorités grecques ont arrêté le train et rendu l'argent à ceux qui avaient acheté des billets. À Diavata, près des frontières nord de la Grèce, la police anti-émeute a commencé à arrêter des personnes alors que leur nombre grandissait à un point tel que 3000 personnes se sont rassemblées, beaucoup d'entre elles se sont révoltées contre la police car celle-ci leur a bloqué le passage.

Pour comprendre comment tant de personnes pourraient s'organiser et réussir à devenir si nombreuses, il faut se poser la question suivante: qu'est-ce qui motive les immigrants et les réfugiés à faire une telle action massive? La réponse peut paraître assez simple: leur lutte commune. Au cours de l'organisation, de nombreuses vidéos ont été téléchargées sur les réseaux sociaux par les participants à la caravane. Ces clips vidéo montraient des organisateurs (eux-mêmes immigrants ou demandeurs d'asile) prononçant des discours devant des groupes d'autres immigrants et demandeurs d'asile. Le thème commun de ces discours était d'inciter les gens à mettre de côté leurs différences et leurs conflits sectaires et raciaux, en expliquant que leur lutte commune était plus importante que les conflits entre eux, étant donné que ces personnes provenaient de nombreux pays différents.

Il est important de mentionner que l'une des motivations les plus inspirantes des immigrants et des demandeurs d'asile à s'organiser à une si grande échelle est la mémoire collective de ce qui s'est passé en 2015-2016, lorsqu'ils ont réussi à franchir les frontières grecques via Idomeni vers le nord de l'Europe. Les gens pensaient que si nous pouvions le faire une fois, nous pourrions le faire plusieurs fois. Cependant, les différences dans les politiques mises

en œuvre par l'État grec d'ici là sont énormes. La forteresse européenne est plus inflexible que jamais.

Il est plutôt absurde que la rhétorique raciste ait toujours été basée sur des expressions telles que «Immigrants hors de notre pays», «La Grèce est pour le peuple hellénique» tout en bloquant et en émeute avec les immigrants et les demandeurs d'asile les empêchant de quitter le pays. pays après eux n'ayant trouvé aucun espoir ici. Comme mentionné ci-dessus, l'État a également empêché ceux qui avaient acheté des billets de rejoindre leurs camarades aux frontières.

À chaque lutte de quelque nature que ce soit, l'État cherche des méthodes et propage de fausses déclarations pour diaboliser la lutte sous-jacente. Dans le cas de «Caravane de l'Espoir», l'État a propagé - par l'intermédiaire de ses médias officiels - de fausses

informations selon lesquelles ce sont les passeurs qui organisent la caravane. Afin de comprendre pourquoi

l'État réagit de la sorte, nous devons comprendre que l'État a besoin d'une sorte de justification

de sa violence à l'égard des personnes qui ne veulent rien quitter le pays et qui n'ont

aucune arme sur elles à part leur sac à dos. Si nous devons même envisager la

possibilité pour les passeurs d'organiser la caravane, nous créerions une plaisanterie attrayante. Parce que les

passeurs seraient les plus grands perdants si la caravane devait réussir, l'une des raisons

essentielles de sa création est que les immigrants ne veulent pas payer les passeurs

des milliers d'euros pour atteindre le nord de l'Europe. Les immigrants ont compris que la solidarité

entre eux pouvait leur permettre d'atteindre leur objectif commun et les soulager de la folie de traiter avec des

passeurs.

Si nous comparions les méthodes entre la manière dont les populations locales luttent et la manière dont les immigrants choisissent de lutter, nous pourrions trouver des similitudes, mais aussi des différences non sous-estimées. Les immigrants choisissent d'utiliser des technologies modernes pour s'organiser, tels que des groupes sur les médias sociaux, des groupes WhatsApp et de nombreux autres moyens et méthodes. Les immigrants ont choisi de recruter au lieu de dépendre de petits groupes, comme mentionné ci-dessus, les immigrants s'incitant mutuellement à mettre de côté toutes leurs différences idéologiques, au nom de la lutte commune. Cependant, les habitants choisissent de s'en tenir aux anciennes méthodes d'organisation. Ils utilisent des blogs qui ne sont pas bien connus de la société. Ils accrochent des affiches à peine visibles dans la ville et se limitent aux personnes qui partagent avec eux - la plupart de fois - la même idéologie exacte plutôt que d'inciter les membres généraux de la société à se joindre à eux dans les luttes communes de leur société. Le but de ce paragraphe n'est pas de montrer quelle manière de lutter est la meilleure. Mais plutôt une comparaison critique entre les différentes façons dont les peuples choisissent de lutter.



Desperation, hope and coming together

A couple of months ago, a group of immigrants and refugees announced a “Caravan of Hope” on social media. The group which organized the caravan consisted of asylum seekers and immigrants, wanted large numbers of people to be gathered near the Greek northern borders, to start their journey together towards a better life in west Europe.

By the beginning of April the caravan managed to gather thousands of people who agreed to reach the Greek northern borders. Those people were residents of camps, hosting centers and even streets in all over the Greek cities and islands, and also some people gathered near the Turkish-Greek borders in an attempt to cross and join the others in Greece.

Because all the organization was taking place on social media and on communication mobile apps like whatsApp, it didn't take the authorities long to find out about the caravan and take its measures. In Athens, riot police prevented the immigrants and the asylum seekers from taking the train to Thessaloniki so they could join the others. The Greek authorities stopped the train and gave the ones who bought tickets their money back. In Diavata, near the Greek northern borders, riot police started arresting people as the numbers grew larger to a point where there were 3000 people gathered, many of them rioted with the police because the latter blocked their way.

To understand how people could organize and manage to get so big in numbers, one has to ask the question: what motivates immigrants and refugees to do such a massive move? The answer might sound rather simple: their common struggle. During the organization, many videos were uploaded on social media by participants in the caravan, these video clips showed organizers (who themselves were either immigrants or asylum seekers) giving speeches to groups of other immigrants and asylum seekers. The common theme of these speeches was inciting people to throw aside their sectarian and race differences and conflicts, explaining that their common struggle is a greater matter than the conflicts between them, giving the fact that those people were from many different countries.

It is important to mention that one of the most inspiring motives of immigrants and asylum seekers to organize on such a large scale is the collective memory of what happened during 2015 – 2016 when they managed to cross the Greek borders through Idomeni towards northern Europe. People thought, if we could do it once, we could do it many times. However, the differences in the policies implemented by the Greek state between now and then are tremendous. Europe's fortress is now unyielding more than ever.

It is rather absurd that the racist rhetoric has always been based on phrases like “Immigrants out of our country”, “Greece is for the Hellenic people” while at the same time, we have the police blocking and rioting with the immigrants and the asylum seekers preventing them from leaving the country after they found no hope here. As mentioned before, the state also prevented those who bought tickets to join their comrades on the borders.

Upon every struggle of any kind, the state searches for methods and propagate false claims to demonize the underlying struggle. In the “Caravan of Hope” case, the state propagated– through its official media– false news that it is the smugglers who are organizing the caravan. In order to understand why the state would do this, we need to realize that the state needs some sort of justification for its violence towards the people who wanted nothing but to leave the country, and had no weapons on them apart from their backpacks. If we were to even consider the possibility of smugglers organizing the caravan, we

would find ourselves creating an attractive joke. Because the smugglers would be the biggest losers if the caravan was to succeed. One of the most essential reasons that the caravan started is because immigrants do not want to pay the smugglers thousands of euros to reach northern Europe. Immigrants realized that solidarity between them can achieve their common goal and relieve them from the insanity of dealing with smugglers.

If we were to compare the methods between how local people struggle and how immigrants choose to struggle, we could find similarities, but also non-underestimated differences. Immigrants choose to employ modern technologies to organize, such as groups on social media, whatsApp groups, and many other ways and methods. Immigrants choose to recruit instead of depending on small groups, as mentioned above, immigrants were inciting each other to put aside all of their ideological differences, for the sake of the common struggle. However, locals choose to stick to the old-fashioned ways of organizing, they use blogs that are not well known to everyone in the society, they hang barely visible posters in the city and they restrict themselves to people who share with them– most of the times– the exact same ideology rather than inciting general members of the society to join them in the common struggles of their society. The purpose of this paragraph is not to show which way of struggling is better than the other. But rather a critical comparison between the peoples' different ways of choosing how to struggle.



ندرك أن الدولة تحتاج إلى نوع من التبرير للعنف الذي تمارسه ضد الأشخاص الذين لا يريدون سوى مغادرة البلاد ، وليس لديهم أسلحة باستثناء حقائبهم. إذا كان علينا التفكير في إمكانية قيام المهربين بتنظيم القافلة ، فسنجد أنفسنا نبتكر نكتة جذابة. لأن المهربين سيكونون أكبر الخاسرين إذا نجحت القافلة. أحد أهم الأسباب التي أدت إلى بدء القافلة هو أن المهاجرين لا يرغبون في الدفع للمهربين الآلاف من اليوروهات للوصول إلى شمال أوروبا. أدرك المهاجرون أن التضامن فيما بينهم يمكن أن يحقق هدفهم المشترك ويخفف عنهم الجنون في التعامل مع المهربين

إذا أردنا مقارنة الأساليب بين كيفية نضال السكان المحليين وكيف يختار المهاجرون النضال ، فيمكننا أن نجد أوجه تشابه ، ولكن أيضا قد نجد لا يمكن الاستهانة بها. يختار المهاجرون استخدام التقنيات الحديثة للتنظيم ، مثل المجموعات على وسائل التواصل الاجتماعي ومجموعات WhatsApp والعديد من الطرق والأساليب الأخرى. يختار المهاجرون التوظيف بدلا من الاعتماد على مجموعات صغيرة ، كما ذكر أعلاه ، كان المهاجرون يحتون بعضهم البعض على وضع جميع اختلافاتهم الأيديولوجية جانبا ، من أجل النضال المشترك. لكن السكان المحليون يختارون الالتزام بطرق التنظيم القديمة ، ويستخدمون المدونات التي لا يعرفها الجميع في المجتمع ، ويعلقون بالكاد ملصقات مرئية في المدينة ويقتصرون على الأشخاص الذين يشاركونهم بالضبط نفس الفكر الأيديولوجي بدلا من حث أعضاء المجتمع عامة على الانضمام إليهم في النضال المشترك في مجتمعهم. الغرض من هذه الفقرة هو ليس إظهار طريقة النضال الأفضل من الأخرى. بل إنها لمقارنة ناقدة بين الطرق المختلفة للشعوب في اختيار طريقتها في النضال

إما مهاجرين أو طالبي لجوء) إلقاء الخطب لمجموعات من المهاجرين وطالبي اللجوء الآخرين. كان الموضوع المشترك لهذه الخطب هو حث الناس على التخلي عن خلافاتهم وصراعاتهم الطائفية والعرقية ، موضحين أن نضالهم المشترك هو مسألة أكبر من الصراعات فيما بينهم ، مع العلم بأن هؤلاء الناس كانوا من العديد من البلدان المختلفة

من المهم أن نذكر أن أحد الدوافع الأكثر إلهاً للمهاجرين وطالبي اللجوء للتنظيم على هذا النطاق الواسع هي الذاكرة الجماعية لما حدث خلال 2015 - 2016 عندما تمكنوا من عبور الحدود اليونانية عبر إدوميني باتجاه شمال أوروبا. فكر الناس ، إذا استطعنا القيام بذلك مرة واحدة ، يمكننا أن القيام بذلك عدة مرات. لكن الاختلافات في السياسات التي تنفذها الدولة اليونانية بين الحين والآخر هائلة. أصبحت قلعة أوروبا الآن أكثر تحصيناً من أي وقت مضى

من الغريب أن الخطاب العنصري كان دائماً يعتمد على عبارات مثل "أخرجوا المهاجرين من بلادنا" ، "اليونان ملك الشعب اليوناني" ، بينما في الوقت نفسه ، الشرطة تقوم بقمع المهاجرين و طالبي اللجوء من مغادرة البلاد بعد أن لم يجدوا أي أمل هنا. كما ذكرنا سابقاً ، منعت الدولة أيضا أولئك الذين اشتروا تذاكر من الانضمام إلى رفاقهم على الحدود

في كل صراع من أي نوع ، تبحث الدولة عن الأساليب وتنتشر ادعاءات كاذبة لتخريب النضال. في قضية "قافلة الأمل" ، نشرت الدولة - من خلال وسائل الإعلام الرسمية - أنباء كاذبة بأن المهربين هم الذين ينظمون القافلة. من أجل فهم سبب قيام الدولة بهذا ، نحتاج أن



اليأس والأمل والالتقاء



بشأن القافلة واتخاذ تدابيرها. في أثينا ، منعت شرطة مكافحة الشغب المهاجرين وطالبي اللجوء من ركوب القطار إلى سالونيك حتى يتمكنوا من الانضمام إلى الآخرين. أوقفت السلطات اليونانية القطار وأعادت الذين اشتروا تذاكر أموالهم. في ديفاتا ، بالقرب من الحدود الشمالية اليونانية ، بدأت شرطة مكافحة الشغب في إلقاء القبض على الأشخاص حيث زادت أعدادهم إلى حد بلغ عدد الأشخاص الذين تجمعوا 3000 شخص ، كثير منهم قاموا بأعمال شغب مع الشرطة لأن الأخيرة أغلقت طريقهم

لفهم كيف تمكن المهاجرون من تنظيم وإدارة عدد كبير للغاية ، يجب على المرء أن يطرح السؤال التالي: ما الذي يحفز المهاجرين واللاجئين على القيام بهذه الخطوة الواسعة؟ قد تبدو الإجابة بسيطة: نضالهم المشترك. أثناء التنظيم ، تم تحميل العديد من مقاطع الفيديو على وسائل التواصل الاجتماعي من قبل المشاركين في القافلة ، وأظهرت مقاطع الفيديو هذه المنظمين (الذين هم

منذ حوالي الشهرين ، أعلنت مجموعة من المهاجرين واللاجئين عن "قافلة الأمل" على وسائل التواصل الاجتماعي. أرادت المجموعة التي نظمت القافلة من طالبي اللجوء والمهاجرين ، أن تجمع أعداد كبيرة من الناس بالقرب من الحدود الشمالية اليونانية ، لبدء رحلتهم معاً نحو حياة أفضل في غرب أوروبا

بحلول بداية أبريل ، تمكنت القافلة من جمع آلاف الأشخاص الذين اتفقوا على الوصول إلى الحدود الشمالية اليونانية. كان هؤلاء الأشخاص من سكان المخيمات ومراكز الاستضافة وحتى الشوارع في جميع أنحاء المدن والجزر اليونانية ، كما تجمع بعض الأشخاص بالقرب من الحدود التركية اليونانية في محاولة للعبور والانضمام إلى الآخرين في اليونان

نظرًا لأن كل التنظيم كانت يجري على وسائل التواصل الاجتماعي وعلى تطبيقات الاتصالات المحمولة مثل WhatsApp ، لم يستغرق الأمر وقتًا طويلاً لمعرفة السلطات

Solidarity or charity?

While distributing copies of Bulletin magazine in front of NGOs' premises or at public squares where migrants hang around, we have often come across a straight-to-the-point question: *how exactly can this magazine practically help migrants?* What does it have to do with their everyday needs and their lives? Why have we chosen this way (publishing and distributing a multilingual magazine) rather than doing something more "practical", e.g. providing food and medicines or covering other direct needs, e.g. searching for houses for homeless migrants etc?

It is not easy to answer these questions, but perhaps trying to explain our choice we too might understand better the function and purpose of Bulletin magazine, and this way, help others understand why we do what we do and why we consider it important.

It is true that the pain and misery that the system is producing make the practical & material aspects of solidarity appear as the most important ones. The system of exploitation and racism, the main and actual reason for the migrants' pain and suffering, has itself undertaken the task of lightening the migrants' suffering through charities, NGOs. etc, but we are not speaking about the "institutional charity". There are many people who are not taking advantage of the situation to gain profit, but on the contrary (being motivated by unselfish, humanitarian, activist or even political feelings and beliefs), give priority to the "here and now", practical solidarity, and consider anything that can not respond directly to migrants' needs as useless and irrelevant. Their question is why don't we also choose their way of action.

So let's make it clear: the purpose of this magazine, the purpose of our group of locals and immigrants (at least for the time being) is not to provide food or medicines. As far as material aid is concerned, Bulletin's effectiveness is zero; its effectiveness (if any) is of a different kind: its aim is to oppose the system itself that produces all this misery instead of trying to heal some of the "problems" the system is creating; Bulletin magazine intends to communicate with the people we come into contact with, get to know them and relate in person with them, instead of seeing solidarity as an action that begins and ends with a give-and-take relation; Bulletin magazine intends to specifically target the persons and institutions guilty for the situation of migrants (i.e. those who plan and carry out the anti-immigration policy: the Greek state, the police and all racists) instead of focusing on healing some of the wounds.

We know that our actions may not immediately solve some of our problems, but in the long run they will help to create the conditions (in a political and social level) that will help neighborhoods become a little more friendly to us all (regardless of the color of our skin, or the language we speak), the conditions that will make fascists think again when they plan to go out hunting migrants, that will make the Greek state take under consideration that there are people who do not forget the situation in the camps, no matter if they live away from them. We can not, nor do we want to, try to empty the ocean with a spoon; we can not follow logic according to which we have to take responsibility for a small number of the thousands of needs that have to be covered. It is perhaps better and more effective to try to attack the political and social conditions that produce and sustain suffering and exploitation.

By saying the above, we do not mean that "practical" solidarity is the opposite of "political" solidarity. On the contrary, we are still inspired by structures like "Orfanotrofeo" (the migrants' squat in Thessaloniki that was evicted by the police and demolished in July 2016), structures that have managed to cover migrants' urgent needs and in the same time develop a sharp political critique and organize demonstrations and protests. We believe that in a way we should always try to unite "political" and "practical" solidarity, and we never forget that there are moments when "practical" solidarity is top priority, i.e. when people's lives are at risk (the winter of 2015/2016 in Idomeni or in the Aegean sea and the Mediterranean in general) and we can indeed do something about it.

We want to conclude this text, pointing out one more problematic situation concerning "charity" actions: it keeps the people (locals and migrants) who offer charity separated from the recipients of charity, and it keeps separated in unequal positions. Charity means that the person who is (or feels that is) in a higher position does not want to come in the same position as the one who receives the aid, but (s)he offers help from the safety of distance, hierarchy and superiority. On the contrary we, as a group of locals and migrants, are fighting to break down these separations, so that we all get closer to each another. We do not want to show our solidarity as "superiors" but as equals, and we do not want to accept solidarity as a form of donation to the needy but as an unselfish act of mutual respect and sharing.

نحن مجموعة من النشطاء المحليين والمهاجرين، ندعو للتضامن ما بين الشعوب بدون أي شكل من أشكال التمييز العنصري المبني على اللون أو العرق أو الأصول أو اللغة، نحن معادين للتمييز ضد النساء و متضامنين مع مثليي ومتحولي الجنس، نحن نؤمن بمجتمع منظم ذاتياً خالي من الكراهية و الحقد الطائفي و العنصري، نحن نؤمن بقدرة الشعوب على تقرير مصيرها وطريقة عيشها بدون أي نوع من أنواع السلطة لا نؤمن بالقادة و لا بالتبعية لأحد، نحن لا نؤمن بالقوميات و التعصب القومي أو الوطني بل ونحارب تلك الأفكار التي تحض الانسان على كراهية الآخرين، نحن نؤمن بأن جميع البشر متساوون بأعراقهم و جنسهم و ألوانهم مهما كانت و نريد أن نشدد على أننا لا نعادي أي أحد بتاتاً بناءً على الأشياء المذكورة، عداًنا موجه لأولئك الذين يستحوذون على السلطة و يحكمون بغير عدل و على الرأسماليين الذين يتحكمون بالمجتمعات عن طريق الأموال، عداًنا مكرس لإسقاط العنصرية و الفاشية و القومية و التطرف الديني، نحن نحارب الحدود و نرفض أن نكون خاضعين للقوى الفاشية و الديكتاتورية أينما وجدت و مهما كانت اديولوجيتها، نريد أن نوضح مجدداً بأننا مجموعة من النشطاء في المجال السياسي، لا نتبع لأي حزب سياسي ولسنا بمتطوعين. مبادراتنا تهدف لتحطيم حواجز التواصل، وتوحيد نضالاتنا في كل من مخيمات المهاجرين والمدينة.

مجموعتنا مفتوحة لأي شخص يوافق على ما ورد أعلاه، ويريد أن يكون جزء من مبادراتنا.

تستطيع أن تتواصل معنا على الايميل: bulletin@espiv.net

تضامن أم إحسان؟

أثناء توزيع نسخ من مجلة النشرة أمام مباني المنظمات غير الحكومية أو في الساحات العامة حيث يتجول المهاجرون ، غالباً ما صادفنا سؤالاً مباشراً: كيف يمكن لهذه المجلة أن تساعد المهاجرين عملياً؟ ما علاقة ذلك باحتياجاتهم اليومية وحياتهم؟ لماذا اخترنا هذه الطريقة (نشر وتوزيع مجلة متعددة اللغات) بدلا من القيام بشيء أكثر "عملية" ، على سبيل المثال تقديم الطعام والأدوية أو تلبية الاحتياجات المباشرة الأخرى ، على سبيل المثال البحث عن منازل للمشردين وما إلى ذلك؟

ليس من السهل الإجابة على هذه الأسئلة ، ولكن ربما بمحاولتنا لشرح خيارنا ، قد نفهم نحن أيضاً وظيفة مجلة النشرة والغرض منها بشكل أفضل ، وبهذه الطريقة ، نساعد الآخرين على فهم سبب قيامنا بما نفعله ولماذا نعتبره مهما

صحيح أن الألم والبؤس الذي ينتجه نظام الدولة يجعل الجوانب العملية والمادية للتضامن تبدو من أهم الجوانب. إن نظام الاستغلال والعنصرية هو السبب الرئيسي والفعلي لآلام المهاجرين ومعاناتهم ، اضطلع هو نفسه بمهمة تخفيف معاناة المهاجرين من خلال الجمعيات الخيرية والمنظمات غير الحكومية. إلخ ، لكننا لا نتحدث عن "الصدقة المؤسسية". هناك الكثير من الأشخاص الذين لا يستغلون هذا الوضع لجني الأرباح ، ولكن على العكس (يتم تحفيزهم بمشاعر ومعتقدات غير أنانية أو إنسانية أو ناشطة أو حتى سياسية) ، يعطون الأولوية للتضامن العملي "هنا والآن" ، معتبرين أي شيء لا يمكن أن يستجيب بشكل مباشر لاحتياجات المهاجرين عديم الفائدة وغير ذي صلة. سؤالهم هو لماذا لا نختار طريقة عملهم أيضاً

لذلك دعونا نوضح: الغرض من هذه المجلة ، والغرض من مجموعتنا من السكان المحليين والمهاجرين (على الأقل في الوقت الحاضر) هو عدم توفير الغذاء أو الأدوية. بقدر ما يتعلق الأمر بالمساعدات المادية ، تكون فعالية النشرة صفرًا ؛ فعاليتها (إن وجدت) من نوع مختلف: الهدف من ذلك هو معارضة النظام نفسه الذي ينتج كل هذا البؤس بدلا من محاولة معالجة بعض "المشاكل" التي يخلقها النظام ؛ تنوي مجلة النشرة التواصل مع الأشخاص الذين نصل لهم و يصلون لنا ، والتعرف عليهم والتواصل معهم شخصياً ، بدلا من رؤية التضامن كعمل يبدأ وينتهي بعلاقة بين العطاء والأخذ ؛ تعترز مجلة النشرة أن تستهدف على وجه التحديد الأشخاص والمؤسسات المذنبين بوضع المهاجرين (أي أولئك الذين يخططون وينفذون سياسة مكافحة الهجرة: الدولة اليونانية والشرطة وجميع العنصريين) بدلا من التركيز على شفاء بعض الجروح

نحن نعلم أن أفعالنا قد لا تحل على الفور بعض مشكلاتنا ، ولكن على المدى الطويل ستساعد على تهيئة الظروف (على المستويين السياسي والاجتماعي) التي ستساعد الأحياء السكنية على أن تصبح أكثر ودية معنا جميعاً (بغض النظر عن لون بشرتنا ، أو اللغة التي نتحدث بها) ، والظروف التي ستجعل الفاشيين يفكرون مرة أخرى عندما يخططون للخروج لصيد المهاجرين ، مما سيجعل الدولة اليونانية تأخذ بعين الاعتبار أن هناك أناساً لا يتناسون الوضع في المخيمات ، بغض النظر عما إذا كانوا يعيشون بعيداً عنهم. لا يمكننا ، ولا نريد ، محاولة تفريغ المحيط بملءه ؛ لا يمكننا اتباع المنطق الذي يجب أن نتحمل المسؤولية عن عدد صغير من الآلاف من الاحتياجات التي يتعين تغطيتها. ربما يكون من الأفضل والأكثر فاعلية محاولة مهاجمة الظروف السياسية والاجتماعية التي تنتج وتحافظ على المعاناة والاستغلال

بقول ما سبق ، لا نعني أن التضامن "العملي" هو عكس التضامن "السياسي". على العكس من ذلك ، ما زلنا مستوحى من هيكل مثل "Orfanotrofeo" (احتلال المهاجرين في تسالونيكى التي تم اخلاؤها من قبل الشرطة وهدمها في يوليو 2016) ، وهي الهياكل التي تمكنت من تغطية الاحتياجات العاجلة للمهاجرين وفي نفس الوقت تطور نقد سياسي حاد و تعتبر مكان لتنظيم المظاهرات والاحتجاجات. نعتقد أنه بطريقة ما يجب أن نحاول دائماً توحيد التضامن "السياسي" و "العملي" ، ولا ننسى أبداً أن هناك لحظات يكون فيها التضامن "العملي" على رأس أولوياتنا ، أي عندما تكون حياة الناس في خطر (شتاء 2015-2016) في إدوميني أو في بحر إيجه والبحر الأبيض المتوسط بشكل عام) ويمكننا فعل شيء حيال ذلك

نريد إغلاق هذا النص ، مع الإشارة إلى موقف أكثر إشكالية فيما يتعلق بالأعمال "الخيرية": فهو يبقي الأشخاص (السكان المحليين والمهاجرين) الذين يقدمون الأعمال الخيرية منفصلين عن متلقي الأعمال الخيرية ، ويظلون منفصلين في أوضاع غير متكافئة. الإحسان يعني أن الشخص (أو الذي يشعر أنه) في منصب أعلى لا يريد أن يأتي في نفس وضع الشخص الذي يتلقى المساعدة ، لكن يقدم أو تقدم المساعدة من مسافة أمان و من خلال جزء عالي في هرم الطبقيّة . على العكس من ذلك ، فنحن لا نريد أن نظهر تضامننا على أننا "رؤساء" ولكن كمتساوين ، ولا نريد أن نقبل التضامن كشكل من أشكال التبرع للمحتاجين ولكن كعمل غير أناني من الاحترام والمشاركة المتبادلين

ما یک گروه از فعالان محلی و مهاجر هستیم. شعار ما همبستگی میان مردمی ایست که عاری از هر گونه تبعیض نژادی بر اساس رنگ، نژاد، اصل و نسب و زبان است. ما مخالف تبعیض علیه زنان و در کنار همجنسگرایان و ترنسها ایستاده ایم. ما به خودمختاری و جامعه عاری از تنفر اعتقاد داریم. ما معتقدیم که مردم توانایی تعیین سرنوشت خویش را دارند. ما به هیچگونه نوع رهبری یا وابستگی به شخص خاصی اعتقاد نداریم. ما به ناسیونالیسم و هرگونه تعصب به وطن اعتقاد نداریم. ما حتی با این قبیل از اعتقادات که مردم را تحریک به تنفر از یکدیگر میکند، مبارزه میکنیم. ما معتقدیم که تمامی انسانها با یکدیگر با هر شکل و نژاد، جنسیت و رنگ برابرند. باید این نکته ذکر شود که ما هیچگونه خصومتی با مردم نداریم ولی با هرگونه نوع بی عدالتی، قدرت و ستم که با استفاده از سرمایه جوامع را کنترل میکنند، مبارزه میکنیم. مبارزه ما برای جلوگیری از تشدید نژادپرستی، فاشیسم و افراطگرایی ایست. ما با مرز بندی مبارزه میکنیم و اصل فعالیت ما علیه قدرتهای فاشیسم و دیکتاتوری با هر شکل، رنگ و ایدئولوژی است. مبارزه ما در زمینهی سیاست است. ما هیچگونه رابطه با حزبهای سیاسی نداشته و سرباز های داوطلب نیستیم. هدف ما کمک به شکستن مرز بین شهر و کمپهای مهاجرین بوده و همچنین، کمک به مکاتبه و متحد شدن در مبارزه علیه ستم گروه ما به روی هر کسی که با بیانیه بالا موافق بوده و دوست دارد ما را در این مبارزه همراهی کند، باز است تماس با ما: bulletin@espiv.net

این متن، همبستگی را مقابل مبارزه سیاسی قرار نمیدهد. برعکس، برای مثال آن خانه مصادره‌ای که خرابش کردند در سال 2016 را سرمقش میگیریم که در کنار پناه دادن به نیازمندان متعلق سیاسی و اجتماعی خود را از دست نداد و در حیطه مبارزات اجتماعی و سیاسی کاملاً فعال بود. اعتقاد داریم که به هر روشی که شده باید این دو را متحد کرد تا نتیجه خوب وجود داشته باشد. شرایط زندگی در ایدومنی و جزایر یونان را فراموش نمیکنیم. در آن شرایط جان انسانها در میان بود و کاری جزء کمک امکان پذیر نبود

در آخر دوست داریم به یک موضوع دیگر در مورد انساندوستی بپردازیم. منطق انسان دوستی برای تعریفی متفاوت دارد. کار های انساندوستانه و افرادی که به این اسم از خود ترحم نشان میدهند همیشه با یک فاصله طبقاتی، و نگاه از بالا به پایین میباشد. همیشه کسانی که کارهای انساندوستانه انجام میدهند افراد بی نیاز بوده و از روی ترحم دست به عمل میزنند. ما در در گروه در تلاشیم که این دیوارها را شکسته و به یکدیگر نزدیکتر شویم. دوست نداریم که از بالا به کسی نگاه کنیم. بلکه باید دست هم نوع خود را گرفته و حق و حقوق یکسانی برای او در نظر بگیریم. و در آخر دوست نداریم کارهای انسان دوستانه به این شکل انجام شود بلکه نیازهای اولیه هر فرد را حق او بدانیم و سر او منت نزاریم

Solidarité ou de la charité?

En distribuant des exemplaires du magazine Bulletin devant les locaux des ONG ou sur les places publiques où les migrants traînent, nous sommes souvent confrontés à une question directe: **comment exactement ce magazine peut-il réellement aider les migrants?** Qu'est-ce que cela a à voir avec leurs besoins quotidiens et leur vie? Pourquoi avons-nous choisi cette méthode (publier et distribuer un magazine multilingue) plutôt que de faire quelque chose de plus «pratique», par exemple fournir de la nourriture et des médicaments ou couvrir d'autres besoins directs, par ex. rechercher de maisons pour migrants sans abri, etc.?

Il n'est pas facile de répondre à ces questions, mais peut-être qu'en essayant d'expliquer notre choix, nous pourrions aussi mieux comprendre la fonction et le but du magazine Bulletin et aider ainsi les autres à comprendre pourquoi nous faisons ce que nous faisons et pourquoi nous le considé-

rons important. Il est vrai que la souffrance et la misère engendrées par le système font que les aspects pratiques et matériels de la solidarité apparaissent comme les plus importants. Le système d'exploitation et de racisme, principale cause réelle de la douleur et de la souffrance des migrants, a lui-même entrepris d'alléger la souffrance des migrants par le biais d'organisations non gouvernementales. etc., mais nous ne parlons pas de «la charité institutionnelle». Il y a beaucoup de gens qui ne profitent pas de la situation pour gagner de l'argent, mais au contraire (étant motivés par des sentiments et des croyances altruistes, humanitaires, activistes ou même politiques), accordent la priorité à «la ici et maintenant», la solidarité pratique, et considèrent tout ce qui ne peut répondre directement aux besoins des migrants comme inutile et non pertinent. Leur question est pourquoi nous ne choisissons pas également leur mode d'action.

Soyons clairs: le but de ce magazine, le but de notre groupe de locaux et d'immigrants (du moins pour le moment) n'est pas de fournir de la nourriture ou des médicaments. En ce qui concerne l'aide matérielle, l'efficacité de Bulletin est de zéro; son efficacité (le cas échéant) est d'un autre type: son objectif est de s'opposer au système lui-même qui produit toute cette misère au lieu d'essayer de résoudre certains des «problèmes» qu'il crée; le magazine Bulletin a pour objectif de communiquer avec les personnes avec lesquelles nous sommes en contact, de les connaître et d'être en contact direct avec elles, au lieu de voir la solidarité comme une action qui commence et se termine par une relation de concessions mutuelles; le magazine Bulletin a pour objectif de cibler spécifiquement les personnes et les institutions coupables de la situation des migrants (à savoir ceux qui planifient et appliquent la politique anti-immigration: l'État grec, la police et tous les racistes) au

همبستگی یا انسان دوستانه؟

این موضوع را باید روشن کنیم. هدف این مجله، این افراد بومی و مهاجر، (حداقل در حال حاضر) تامین نیازهای مختلف مانند غذا، وسایل مورد نیاز یا دارو نیست. خدمات اولیه برای کمک در توان بولتین نیست. بازدهی و اهداف این مجله مشکلات روزمره زندگی نیست بلکه همراه شدن با دردمندها برای ریشه‌کن کردن بوجود آورنده‌ی مشکلات است. تلاش می‌کنیم با افرادی که دیدار می‌کنیم، آشنا شویم. هدف پیدا کردن مقصران اصلی این شرایط مهاجرین است (یعنی کسانی که دستور این قوانین زد مهاجرتی را داده، کسانی که اجرا می‌کنند، دولت یونان، پلیس و هر شخص نژادپرست دیگر)، نه فقط ترمیم زخم‌های سطحی

شاید اهداف و نتایج کار ما مشکلات را مستقیم و به سرعت حل نکند ولی در آینده به شرایط جامعه کمک خواهد کرد که محله‌های دوستانه تری با مهاجران داشته باشیم (بدون در نظر گرفتن رنگ پوست و زبانی که صحبت می‌کنیم). شرایط را باید برای فاشیست‌ها به حدی سخت کنیم که جرعت بیرون آمدن از سوراخ‌هایشان برای حمله به مهاجرین نداشته باشند. دولت یونان بداند که کسانی وجود دارند که حتی یک لحظه بیخیال شرایط اسفناک کمپ‌ها نمی‌شوند. ما توان خالی کردن دریا با یک قاشق کوچک را نداریم. نمیتوانیم قسمتی از مشکلات را تقبل کرده و حل کنیم. هدف ما حمله به زیرساخت‌های بوجود آورنده این شرایط است

زمانی که برای پخش نسخه‌های بولتین به بیرون از سازمان‌های غیر دولتی و یا به محله‌های تجمع مهاجران می‌رویم، بارها این سوال برایمان پیش آمده این مجله چه کمکی به زندگی ایشان می‌کند؟ برای نیازهای روزانه ایشان چه چیزی فراهم می‌کند؟ دلیل انتخاب این راه (چاپ و پخش یک مجله چند زبانه) چیست؟ به جای کارهای عملی دیگر مانند پخش غذا، دارو و یا هر چیز مورد نیاز اولیه و حتی پیدا کردن مسکن برای افراد بی‌خانمان

جواب دادن به این سوال‌ها آسان نیست ولی جستجو برای جواب میتواند حتی به خود ما نیز کمک کند تا این مجله را بیشتر درک کنیم و شاید از این راه به دیگران نیز نشان دهیم که چرا این کار را انجام می‌دهیم و چرا مهم می‌باشد

می‌دانیم که درد و بدبختی‌ای را که این سیستم بوجود می‌آورد، شرایط را بیشتر به کمک عملی نیازمند می‌کند. این سیستم با زایش درد و در نظر گرفتن راحل‌های سودآور مانند کمیته امداد، سازمان‌های انسان دوستانه، سازمان‌های غیر دولتی و غیره، چهره‌ای بشر دوست به خود می‌گیرد. موضوعی که به ما مربوط می‌شود این است که افرادی وجود دارند که از روی حس انسان دوستانه در تلاشند که از راه‌های اکتیویستی، مبارزات اجتماعی و حتی سیاسی ابراز همبستگی با تمامی مهاجران مرد و زن کنند. سوال هنوز به جای خود باقی است که چرا ما این راه را انتخاب کردیم

lieu de se concentrer sur la guérison de certaines blessures.

Nous savons que nos actions ne résoudre peut-être pas immédiatement certains de nos problèmes, mais à long terme, elles contribueront à créer les conditions (au niveau politique et social) qui contribueront à ce que les quartiers deviennent un peu plus amicaux avec nous tous (indépendamment du la couleur de notre peau, ou la langue que nous parlons), les conditions qui inciteront les fascistes à réfléchir à nouveau lorsqu'ils projettent de partir à la chasse des migrants, qui inciteront l'État grec à prendre en compte le fait que des personnes n'oublient pas la situation dans les camps, peu importe s'ils vivent loin d'eux. Nous ne pouvons ni ne voulons essayer de vider l'océan avec une cuillère; nous ne pouvons pas suivre la logique selon laquelle nous devons assumer la responsabilité d'un petit nombre des milliers de besoins à couvrir. Il est peut-être préférable et plus efficace de s'attaquer aux condi-

tions politiques et sociales qui produisent et entretiennent la souffrance et l'exploitation.

En disant ce qui précède, nous ne voulons pas dire que la solidarité «pratique» est le contraire de la solidarité «politique». Au contraire, nous sommes toujours inspirés par des structures telles que «Orfanotrofeo» (le squat des migrants à Thessalonique qui a été expulsé par la police et démolie en juillet 2016), des structures qui ont réussi à couvrir les besoins urgents des migrants tout en se développant une critique politique acerbe et à organiser des manifestations. Nous pensons que, d'une certaine manière, nous devrions toujours essayer de concilier solidarité «politique» et «pratique», et nous n'oublions jamais qu'il y a des moments où la solidarité «pratique» est la priorité absolue, c'est-à-dire lorsque la vie des personnes est en danger (l'hiver 2015 / 2016 à Idomeni ou dans la mer Égée et la Méditerranée en général) et nous pouvons en effet faire quelque chose à ce sujet.

Nous voulons résumer ce texte en soulignant une autre situation problématique concernant les actions de «charité»: il garde les personnes (locaux et migrants) qui offrent la charité, séparées des destinataires de la charité et les maintient dans des positions inégales. La charité signifie que la personne qui est (ou estime être) dans une position plus élevée ne veut pas se trouver dans la même position que celle qui reçoit l'aide, mais qu'elle offre son aide en veillant à la sécurité de la distance, de la hiérarchie et de la supériorité. Au contraire, nous, en tant que groupe d'habitants et de migrants, luttons pour éliminer ces séparations afin de nous rapprocher tous les uns des autres. Nous ne voulons pas manifester notre solidarité en tant que «supérieurs», mais en tant qu'égaux, et nous ne voulons pas accepter la solidarité comme une forme de donation aux nécessiteux, mais comme un acte désintéressé de respect mutuel et de partage.

مرزها را نابود میکنیم، در کنار یکدیگر مکاتبه و مبارزه میکنیم
نکسر الحدود، نتواصل و نناضل معاً

النشرة



ضد سياسات الهجرة و ضد الفاشية و التمييز ضد النساء و العنصرية والرأسم

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