



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

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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, racë, 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 racizmin, 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.

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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

Sınırları yıkıyor, beraber mücadele ediyoruz

Göçmen karşıtı politikalara, ırkçılığa, faşizme, ataerkiye ve kapitalizme karşı

Bizler bir grup yerli ve göçmen aktivistiz. Halklar arasında renge, ırka, kökene ve dile dayalı herhangi bir türden ayırım olmaksızın dayanışma çağrısında bulunuyoruz. Kadınlara yönelik ayrımcılığa karşıyız, eşcinsel ve trans bireylerle dayanışma içerisindeyiz. Öz-örgütlü ve nefretten arınmış bir topluma inanıyoruz. Halkların herhangi bir otorite olmaksızın kendi kaderlerini ve yaşam biçimlerini tayin hakkına inanıyoruz. Liderlere ya da kişilere bağlılığa inanmıyoruz. Milliyetçiliğe ve milli ya da vatansever önyargılara inanmıyoruz. Halkları birbirlerine karşı düşüren bu düşüncelere karşı mücadele ediyoruz. Bütün insanların ırk, cinsiyet, renk düzleminde ya da her ne iseler o düzlemde eşit olduklarına inanıyoruz. Bu türden şeyler temelinde kimseye düşman-

lık beslemediğimizi vurgulamak istiyoruz. Düşmanlığımız erki elinde tutanlar, haksızca yönetenler ve toplumları para yoluyla kontrol eden kapitalistlere karşıdır. Düşmanlığımız ırkçılığı, faşizmi, dini aşırıcılığı alaşağı etmeye adanmıştır. Sınırlara karşı mücadele ediyoruz ve her nerede olursa olsun, ideolojisi ne olursa olsun faşist ve diktatoryal güçlere tâbi olmayı reddediyoruz. Bir kez daha siyasi zeminde yer alan bir grup aktivist olduğumuzun altını çizmek istiyoruz. Herhangi bir siyasi partiye üye değiliz ya da birer gönüllü değiliz. Girişimimiz, iletişim bariyerlerini kırma, şehirdeki ve göçmen kamplarındaki mücadelelerimizi birleştirmeye yardımcı olma niyetindedir.

Grubumuz, yukarıda bahsi geçenlere katılan ve girişimimizin bir parçası olmak isteyen herkese açıktır.

Bizlerle şu adresten iletişime geçebilirsiniz: bulletin@espiv.net

233 protesting refugees & migrants convicted to one year's imprisonment with a three-year suspension

They were arrested because on **October 16, 2018**, they protested and closed the road junction of Kavyli (to the north of Orestia - Evros). The trial took place on October 17, in Orestia's court. As they were too many to fit in the court house, police separated them in groups of 20 people, all of which received the same sentence with "fast-track procedures". Apart from the prison sentence, refugees were also obliged to cover the legal fees. The immigrants and the refugees are using this sedentary protests, near the borders, in order to become visible and resist against the pushbacks by Greek authorities, as the only way to defend themselves against this illegal practice. This is the first time for immigrants to be convicted about a sedentary protest of this type. Most of the refugees were reported to be from Iraq and Kurdistan.

Iraqi migrant in Turkey blames Greek officers for daughter's death

An Iraqi migrant who was rescued by the Turkish Coast Guard along with 45 others in the Aegean Sea on **January 15, 2019** said Greek naval officers "tried to kill" them. Coast Guard teams saved the migrants off Kuşadası district of Aydın province after a semi-submerged boat carrying the migrants including children started taking in water. Iraqi migrant Mohammed Fadil, whose 4-year-old daughter's body was recovered, claimed that Greek naval officers were responsible for the incident.

Court of Appeal final decision for Ahmed H. ("Röszke 11")

In September 2015, Ahmed H. was arrested as a "gang leader" during clashes with the police near the little town of **Röszke** after the sudden closing down of the Hungarian border. In the first instance, Ahmed H. **was sentenced to 10 years imprisonment for "terrorism"** in a summary trial. On September 20, 2018 the judges **reduced the sentence to 5 years**. Ahmed H. has already been in detention for three long years. Additionally, Ahmed has been banned from the country for 10 years and has to stand up for most of the costs of the proceedings. The Court of Appeal considered it as proven that Ahmed H. had initially mediated in the protests against the closing of the border and helped injured persons. After the police had massively used tear gas and water cannons against the migrants, old people and children, Ahmed and other migrants threw stones against the police. In the Court of Appeal interpretation, this equalled terrorism!

Migrants arrested at protests outside Diavata camp

January 7, 2019. Dozens of refugees housed in tents in a camp in northern Greece protested living conditions as temperatures had plunged well below freezing and snow had blanketed the area. Police said about 40 refugees in the overcrowded Diavata camp protested outside the facility, burning tires and blocking a road outside the camp. A passing truck driver and one refugee were injured in a fight that broke out after the driver attempted to break through the barricade. Four people were detained (three migrants and the driver). The Diavata camp has a capacity of 700 people but currently houses 1,410. Of those, 700 live in containers turned into small houses, a further 300 are staying in large communal buildings in the camp and about 400 live in tents.



Cameroonian migrant dies in Moria

John-Paul Abuateck, from Cameroon, 24 years old, was discovered dead on Monday January 7 at the Lesbos island in Greece. He is the 14th person who dies in the camps of the island in 3.5 years. He probably died of a heart attack, while trying to get warm during one the coldest nights of the winter. Heavy winter also caused hours-long electric power cuts in the concentration camp for refugees in Moria.



Bulletin's members actions

22/12/2018: Together with comrades from other collectives, we wrote graffiti on the highway entering Thessaloniki with slogans against the killings of migrants during police car chasing:

MIGRANTS' DEATHS ON THE HIGHWAYS
ARE STATE MURDERS.

10/12/2018: Poster sticking on central Thessaloniki bus stops against OASTH's drivers' union racist announcement:

AGAINST OASTH'S RACISM,
SOLIDARITY MUST DEFEAT FEAR.

1/12/2018: Presentation of Bulleting Mag in Athens.

30/11/2018: Presentation of Fiasko magazine in Yfanet squat, Thessaloniki.

24/11/2018: Presentation of Bulleting Mag in Thessaloniki.

11/11/2018: Intervention during Thessaloniki Film Festival closing ceremony.

25/10/2018: Intervention in the area of the train station regarding the car killings of migrants after police car chase on the highway:

WE WILL NOT GET USED TO DEATH
STOP THE WAR ON MIGRANTS.

26/9/2018: First open distribution of Bulletin Mag in Aristotelous square.

11/9/2018: Solidarity action with Harmanli 21 in front of the Bulgarian embassy.



Freedom for the PAZHernals6!

On the 14th of September 2018 the deportation prison (PAZ) at Hernalser Gürtel in Vienna was burning. A cell was set on fire in resistance of imprisonment and the upcoming deportations. Instead of being deported, 6 people were transferred to the prison Justizanstalt Wien Josefstadt. State and media presented them as criminals to reinforce the racist deportation system. Now, four months after the incident, the Hernals6 will face trial in the upcoming weeks in Vienna.

News like that, unfortunately, tend to sound “ordinary”. Deportations, imprisonments and police brutality are part of the anti-migration policies throughout all Europe in order to keep migrants invisible and without voice. But with our words and actions, locals and migrants fighting together, we can build an answer to all this: let's speak about all that, let's fight it and make it public, let's find this common ground and be a part of the struggles that refuse to see migrants deaths and opression as an "ordinary" thing.

*From the city of Thessaloniki,
we send our solidarity to the Hernals6!*

More info: <https://freepazhernals6.noblogs.org/>

Last of the “Harmanli 21” released!

On January 25, 2019, the last 4 afghani migrants of the Harmanli 21 were convicted conditionally and are finally out! The camp in Harmanli, Bulgaria, was built in 2014 as an open reception centre, with basic living conditions. By 2016, hot water, basic sanitary facilities and medical help were absent. On 02.10.2016 nationalists, among whom MEP Angel Dzambazki, the current minister of defence – Krasimir Karakachanov and MP Magdalena Tasheva, marched through the small town demanding the open camp to be turned into a prison and the migrants not to be let out. One of the reasons quoted were “diseases” that allegedly were spread by the migrants. A month later, the state put the camp in full quarantine, completely imprisoning all of its inhabitants. The migrants, now imprisoned without any right to leave the camp, **rebelled on 22.11.2016** bulding barricades and fighting the police with stones. Against them was mobilized the gendarmerie, which got to try its new water canon. However, later on the police raided the camp and brutally and indiscriminately beat hundreds of migrants in their rooms and beds. Only in the Afghan wing the injured, among whom several very seriously, were 125. **21 were sent to court** despite the clear evidence of the police brutality and the random mass beatings after the riot. No policeman was investigated.

Members of Anarchist Union of Iran and Afghanistan in Athens report rape in Petrou Ralli

This report is from a recent conversation with a woman migrant who was detained in Petrou Ralli prison for 3 months. She talks about the terrible situation in Petrou Ralli prison. In fact she did not want to use the word 'prison' for Petrou Ralli, rather she calls it 'hell'.

I am a woman migrant who was in Petrou Ralli prison for 3 months. The information I am sharing here was conveyed to me, while I was also a prisoner, by the wife of a migrant man prisoner who was raped by the cops.

In mid November 2018, a group of prisoners, migrants, started a hunger strike to protest about the situation in Petrou Ralli. For almost 4 days they didn't eat anything, but when they realized that the cops did not pay any attention, they stopped the hunger strike. After a few days the same prisoner protesters started another hunger strike, against the terrible and very little food that they get in this prison.

Around 20th of November, in the Alpha 3 segment of Petrou Ralli prison, which is where the men prisoners are, a cop was beaten up in protest against the brutal situation in this prison. After this event, the cops took all the prisoners, one by one, out of the building, where they severely beat them. For the two prisoners who were accused of having beaten the cop, the cops forced both prisoners to take off all their clothes, and then raped them with their batons.

Now I am no longer in the Petrou Ralli hell, yes it really is a hell. While I was in Petrou Ralli, I thought there is a nice life out of prison, waiting for me. But now I see the reality, which I was wrong about; I am homeless and alone in another hell.

27th December 2018
Source: <https://asranarshism.com/1397/10/07/report-of-a-repe-by-cops-in-pettro-raly/>

Revolt of migrant minors at Fylakio detention center (Evros)

50 Minor migrants protested and revolted against the living conditions at the reception center for refugees and "illegal immigrants" in Orestiada, demanding to be transferred to housing shelters mainland greece.

On Monday, February 5 (2019), the minors set their beds on fire, broke windows and light fixtures at their detention ward in the reception center of Orestiada (Fylakio). Although their identification process has been completed –within 25 days of their arrival according to the regulation– they still remain imprisoned in Fylakio, Northern Evros for more than three months.

14 minor migrants were charged of disturbing public peace and state property destruction.

We will not remain silent, we will not forget



ο Petrit Zifile δολοφονήθηκε

από έλληνα εθνικιστή

ως αλβανός

που δεν θα γίνει έλληνας ποτέ

ως μετανάστης

που πρέπει να τιμά την φιλοξενία

ως εργάτης

που πρέπει να σκύβει το κεφάλι

επειδή τόλμησε να μιλήσει

να μιλήσει για όλους εμάς

που το μίσος μας για τον ελληνικό εθνικισμό

μετράει σχεδόν 30 χρόνια

Δεν ξεχνάμε - Δεν σιωπούμε

Θάνατο στο φασισμό

rrugaçë të pabindur

On November 25, 2018, Dimitris Kouris, a greek nationalist, ambushed Petrit Zifile, an albanian worker, and killed him with a hunting rifle. A few hours earlier, in a cafe in the village of Dragotina, Lefkimi, in the island of Corfu, Petrit Zifile had opposed the nationalist ideas, that Kouris was touting loudly.

There is no need to know the exact “dialogue” that preceded the killing in order to figure out what happened, it is enough to recall our own experiences. We have been living in Greece for many years and we ourselves have experienced, and continue to experience, racism and contempt, in the classrooms, in the workplaces, etc. We know very well what it means to have to protect your own existence through your words, to protect it from those who wish that we remain silent and obedient, always suited to their demands and the plans they have for us.

So, it is more than obvious to us that Petrit Zifile’s murder is not just the result of the mindset of a fascist who has identified himself with the ideas of the Golden Dawn Nazi or-

ganization – way more, the murder was a “commandment to be fulfilled”, a commandment forged by a nationalist strategy that goes way back, according to which the lives of the “others”, of “those who are different”, “aliens”, the lives of migrants, are always lives that have no value beyond exploitation and charity. These are lives that have been underestimated to such an extent that they can be locked in detention centers, piled in “humanitarian” refugee camps, be criminalized and deported, as if all the above were their predetermined destiny.

Against this hostile towards us normality, we, together with other comrades, carried out a series of actions in various neighborhoods of Athens and in the island of Corfu, believing that the murder of Petrit, of every Petrit, is not something that concerns only migrants from Albania, but it is related to every migrant, to every local anti-fascist, either threatened by or opposing the ideas of nationalism and its everyday practices.

rrugaçë të pabindur

Nuk harrojmë, nuk heshtim



Në datën 25 Nëntor, nacionalisti grek **Dimitris Kuris** vret me karabinë punëtorin shqiptar **Petrit Zifle**. Disa orë përpara, në një kafene në fshatin Dragota e Lefkimit të Korfuzit, Petrit Zifle kishte reaguar ndaj ideve nacionaliste që i pari ishte duke «deklaruar» në kafene.

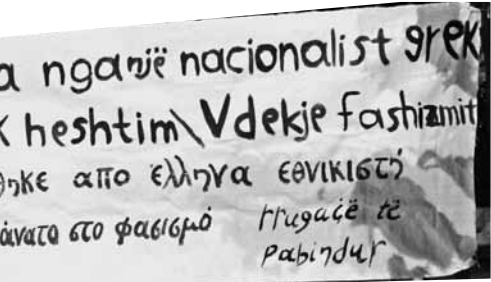
Nuk kemi nevojë fare të dimë saktësisht «dialogun» që i parapriu vrasjes, mjafton të kthehemi sërish në përjetimet tona dhe mund të përshkruajmë se çfarë ndodhi saktësisht. Kemi vite të tëra që jetojmë në greqi dhe e kemi përjetuar vetë dhe vazhdojmë ta përjetojmë racizmin dhe përbuzjen, që shprehet nga shkollat deri në vendet tona të punës. E dimë shumë mirë se çfarë do të thotë të mbrosh veten tënde kundra atyre që na duan të heshtur dhe të bindur, të përshtatur gjithmonë me qëllimet dhe kërkesat që ata kanë për ne.

Kështu, për ne është më shumë se e qartë se vrasja e Petrit Zifle nuk është thjesht një rezultat i zgjedhjes së një fashisti, i cili ka shprehur vetëm idetë e organizatës naziste Agimit i Artë, por është

një «urdhërim» që rrjedh nga një strategji nacionaliste që mban vite, sipas të cilës jeta e «të tjerëve», e «atyre që janë ndryshe», e «të huajve», e emigrantëve është gjithmonë jetë që nuk ka asnjë vlerë përtej shfrytëzimit dhe lëmoshës. Është jetë e nënvlerësuar deri në atë masë sa që të mbyllet në qendrat e paraburgimit, të stivohet në kampet e «humanitarizmit», të kriminalizohet dhe të deportohet, sikur ky të jetë fati i saj i paracaktuar.

Kundra këtij normaliteti armiqësore për ne, bëmë, së bashku me mbështetjen e shoqëve dhe shokëve, një seri ndërhyrjesh në lagje të ndryshme të Athinës dhe të Korfuzit në lidhje me vrasjen e Petrit Zifle. Duke pasur parasysh se vrasja e Petritit, dhe e çdo Petriti, nuk është diçka që ka të bëjë vetëm me emigrantët nga shqipëria. Por lidhet me çdo emigrante dhe emigrant, çdo antifashiste dhe antifashist vëndase, të cilët ose kërcënohen, ose janë kundra ideve të nacionalizmit dhe praktikave të tij të përditshme.

rrugaçë të pabindur



Petrit Zifle u vra nga një nacionalist grek

- si një «alvanos»
- i cili nuk mund të bëhet kurrë grek
- si një emigrant
- që duhet të respektoj «filoksenin»
- si një punëtor
- që duhet gjithmonë të ulë kokën
- se kishte guximin të flasi
- të flasi për të gjithë neve
- që urrejtja për nacionalizmin grek
- ka arritur gati 30 vjet

Nuk harrojmë – Nuk heshtim

vdekje fashizmit

rrugaçë të pabindur

Interview with “M”, LGBTIQ+ person from Iraqi Kurdistan, living in Thessaloniki

Bulletin: Could you tell us about the situation of the LGBTIQ+ community in your home country?

“M”: It is very bad, there is no acceptance or tolerance, especially from the person’s families. People don’t like it and sometimes they kill people who belong to this community. But the first problem is the family that kills the family member who insulted the family and generally people don’t like it. You are not safe if you belong to this community.

Bulletin: Do the people organize in order to defend themselves?

“M”: No, they hide. They try to do everything in the darkness, so that they are not found out. And this is why many people from the LGBTIQ+ community want to come to Europe. For example, my friend, A, has a bad brother who is a very strict one and he says that A has to get married. He didn’t leave Iraq and his family made him marry a woman to be a man, and now he is not happy at all.

Bulletin: How did you decide to leave Kurdistan?

“M”: I will speak to you about my problem. I have one brother, who is older than me. He hates me and some days he was beating me. My mother, she does not like me. But the problem is not because of my mother; she never went to study, she never read a book, all day inside she stays inside. And at some point I saw that I could not live with them; they were not happy and they could not give happiness to anyone. And day by day the problem got bigger because I was also speaking about me, trying to defend my ideas and my identity. But my brother is a salafist, he thinks that we must be strong muslims, with beards, strong!

So one day I went to another city and I saw one friend of mine and we were talking about all that. He brought me to another friend who had another friend in Istanbul. They were speaking about going to Europe. And then I thought that this is what I want.

My sister gave me a passport, I waited for a visa and then went to Turkey. I stayed there in Istanbul for one month and 15 days and then I came to Greece.

Bulletin: Can you tell us more about your journey?

“M”: Well, we walked, we took a car for a while and then we took a boat to cross the river of Evros. We were a group of 12 people. You know, in general if you want to go to another country, you take a train or a flight. But, you know, Evros is a totally different way to do that, much more difficult.

After we entered, we were detained by police inside the Orestiada city. We went to the police station and stayed for

7 hours. They gave us a paper and then we took bus to Thessaloniki.

Bulletin: In Thessaloniki did you have anyone familiar?

“M”: No. I met only two people that they were also Kurdish and they helped us on how to go to a camp.

Bulletin: And was it easy to go there?

“M”: No, and about this I am very angry. For me it was something very difficult. When I went to the camp, a woman helped me for food the first time. But it was not easy to register there. No matter how much I go to speak with the organizations, they were sending me from one organization to another inside the camp and then to other organizations in the city. But nobody took responsibility. Only they said that they wait for an answer from another organization. I am human! Why would they treat me like this. I was very angry with this. They were treating me the same as my brother.

In the camp it was really really difficult. I used to be a person, I had a house, a family. But suddenly there was a new life, without my room, my staff, my familiar places. And if you leave and you know that you will never come back, it is sure difficult.

Bulletin: Were there any supportive networks in the community of the camp?

“M”: No, there was no support from the community. I did not socialize with them a lot. I preferred to come to Thessaloniki. To visit the volunteer groups for activities and English classes. There I felt accepted me, they hugged me, I was not a person alone.

Bulletin: In the camp did you ever feel threatened?

“M”: Maybe some days yes. One day one person came to hit me, although I did not have anything against him. He came for a joke pretending to punch me but I did not want to play along. He continued so I shouted and more people came so he stopped. Generally, in the refugee community, LGBTIQ+ community hides a lot. You cannot say if they are gay or lesbian or bisexual. But even if they found out, they would not hit them. They would just swear them and speak to them badly and insult them. Because in the refugee community there are people from different cities and different countries, so their community is not so strong and their belief systems can be more different.

Bulletin: Do you think that the organizations respect the rights of the LGBTIQ+ community?



“M”: They might take you faster to a house. But only this. When you go to speak with them, they don’t help you to speak about it. For example, some people are shy to speak about sensitive personal issues and if you don’t give them space and make them feel comfortable so that they do. But people from organizations usually don’t give then this opportunity.

Have you experienced any racist attacks against you?

“M”: Sometimes yes, people give me bad and threatening looks. I don’t talk to them and try to avoid them. But one day fascist people had a concentration in Thessaloniki city center and they were screaming and they were carrying sticks. And an old man was speaking to some refugees that were passing from there “get out of here, of my country”.

Bulletin: What about solidarity? Have you experienced solidarity?

“M”: Let me think. Yes, but it’s a small example. One day I was going back to the camp. But I was unregistered and had no financial support. So I could not pay for the ticket of the bus. The first driver did not let me in the bus because I could not pay for the ticket. So I was waiting for the next. In the next bus, I realized that the bus driver would not let me in. But there was a Greek guy who saw that I was afraid and he supported me and offered to pay for my ticket, he was very kind, he understood my difficulty. Also, my relationship with the volunteers is very supportive. They accept me. When I go there, I know that I can be myself. I have seen solidarity also

from people in the various spaces of the city and the collectives, where they like refugees like *Micropolis*, *Steki Metanaston* and the people here in *Bulletin*.

Bulletin: How do you think that we can create the ground so that locals and refugees can meet?

“M”: We need to find ways of mutual support, to offer the things that you can do to others who need them. To do activities and creative things together. And to learn about each other’s culture. It is important to speak English so that we can communicate!

Bulletin: Do you consider yourself integrated in the local society?

“M”: Yes! Imagine that I arrived on 1/1/2018. Now I have friends, I go to parties, I have a house in the city, I speak English, I have plans, maybe I go to the university. For me it is important not to have only refugee friends, but friends from Europe. I also spoke with a psychologist, she helped me. But you know, Greek people are more difficult! Only in social spaces and alternative places like some bars, I can find people who are more open and where refugees feel more comfortable. But now I can say, I am strong again!

Bulletin's intervention during Thessaloniki Film Festival closing ceremony

On Sunday 11/11/2018 another Thessaloniki Film Festival has ended. The city had been dressed up in its finest for a week and was about to return to normality on Monday.

We didn't have much to say about the artistic content of the festival (who are we to speak about it anyway), but we heard that it was a sold-out, so we suppose that it must have been successful. However, we were able to see its clear direction in films about social subjects: gender oppression, migration, work exploitation. Art has always dealt with societal issues, after all (and we hope it stays that way).

This artistic direction isn't something new, too. It complies with the guidelines that every festival that wants to be seen as an important one, follows. This was exactly what aggravated us: the expansion of an industry that buys and sells human pain, sorrow, and guilt. We cannot turn a blind eye to the very obvious contrast between migrants outside the police station in Aristotelous square, and the people who paid to watch human misery on screen inside Olympion cinema. We cannot ignore that the people the movies are about, obviously cannot afford a ticket to see them. In fact what enrages us is the hypocrisy of the creative class and its selective memory; the sensitivity that fades away after the festival's ending; the eyes that can only see screens and not what happens in real life.

That is why on that Sunday we organized an intervention outside Olympion cinema, during the festival's closing ceremony. We distributed the text below, that was written about the statements that the mayor of Thessaloniki Boutaris had made some days prior.

the mayor's statement

The mayor of our city, Yiannis Boutaris, is a very smart and recognized businessman. In the political scene of this place, he is considered a man with progressive views and innovative ideas. During his years of service he has made a series of communicative moves to give Thessaloniki a profile of multiculturalism, tolerance and creativity. The mayor created a museum for the Jews of this city, who were exterminated during the war, with the silent consensus of the local population. At the same time, he put an emphasis in highlighting the Ottoman monuments of the city to commemorate the Muslims who were persecuted in the 1920s, while he also made sure to create tourist holiday packages for the Slavic speaking population, that is another social group that was attacked by the violence of the Greek authorities of that time.

The mayor knows very well how to turn into a postcard for sale all those moments that the Greek state attacked all those who considered to be unnecessary. He knows how to turn yesterday's multiculturalism into a touristic attraction, and the memory of the past into merchandise for the future.

At the same time, because of the incident that migrants have been camping outside the police station of Aristotelous to protest against the slow registration procedures and homelessness, the mayor states: "The problem is huge, not small. Because, if the immigrants learn that other immigrants are having a good time in Thessaloniki, we will have more and more coming ... Also, there are suspicions that among them there are many who are militant Islamists". We must listen carefully to what the mayor has to say because of his position of power, that shapes the political tendencies of the city. When the mayor makes this kind of statement, he authorizes the police to chase further the immigrants. When the 'progressive voice of the city' says "that they must not think that they can have fun here", conservative voices, the misanthropists and the fascists are thinking "hell, let us make their life hell".

We don't go to the elections and we don't vote, so we are not interested in finding out which mayor is better and choose between hypocritical progressive or honest racists ones.

If in the next few years we need to pay 20 euro to see museum exhibitions about how much the immigrants have suffered in 2018, to compare the relocation camps with the concentration



camps and in the exit to buy souvenirs of the gift shop, we are not interested. We prefer to tell the story as we experienced it, as we live it now, together with the immigrants, inside and outside the camps, in the neighborhoods and the streets of the city.

The mayor words fall like fire on immigrants, as cops justify their brutality against immigrants having the words of the mayor as a mindset. At the same time that the mayor wants to make the life of immigrants more difficult, people are gathering with luxury perfumes and glamorous dresses on, to feel the romance of being a fighter by watching a movie that exhibits peoples' struggle in exchange of money and fake pity, just behind Olympion building there are immigrants who can't afford the ticket for entering this place. It seems that it's not enough only to commercialize the struggles, but also to exclude those who struggle.

Revolts and protests at Metagagon police station (Thessaloniki) - and the strange silence that hides them

On August 2017 there was an uprising at Metagagon police station (Thessaloniki).

The detained migrants set up fire at the minors' cells. Three adults and three minors were arrested. The three adults were sent to prison, waiting for their trial. Two of the minors were kept in Metagagon (where they were held under "protective custody", exactly because they were minors) but the third one was sent to the Volos city minors' prison. The trials of the adults and the minors took place on September 2018. **The three adults were convicted of 6 years of prison** and now they are in different prisons. The three minors were convicted of being under supervision (to be checked by supervisor, carry out social work etc). Probably this never happened, because, they were registered as minors, but cops didn't believe they were minors, so when they were released from protected custody, they didn't get a place in a minors' shelter.

On August 2018 there was another, minor revolt at Metagagon. Both adults and minors that were put on trial were not convicted of going to prison, but to administrative penalties and supervision (for the minors).

There are often small protests at Metagagon and usually they end up by policemen verbally attacking or hitting the migrants. It is not surprising that **there is absolutely nothing announced by the cops about these revolts and protests. The same goes for the numerous NGOs involved.** Although most of the NGOs are hiring individuals with "progressive thinking", incidents like the above mentioned, continue to remain hidden. This is telling for the real role of the NGOs in the "refugee charity industry". Besides, employees in NGOs sign contracts where "secrecy" is a key-word. If NGOs' employees violate "rules of confidentiality", they risk to be fired.



Solidarity protest in front of Metagagon, May 31, 2018

احتجاجات في مركز شرطة ميتاغوغون في سالونيك - والصمت الغريب الذي يخفي هذه الانتفاضات

في أغسطس 2017 ، حدثت انتفاضة في مركز شرطة ميتاغوغون سالونيك. أضرم المهاجرون المحتجزون النار في زنازين القُصّر. تم القبض على ثلاثة أشخاص بالغين وثلاثة قاصرين. تم إرسال الثلاثة الكبار إلى السجن، الى أن يحين موعد محاكمتهم. تم احتجاز اثنين من القاصرين في ميتاغوغون (حيث تم احتجازهم تحت ما يسمى بـ "الاحتجاز الوقائي"، لأنهم كانوا قاصرين) ولكن تم إرسال الثالث إلى سجن مدينة فولوس للقُصّر. جرت محاكمات الكبار والقاصرين في سبتمبر 2018. وقد أدين الثلاثة البالغين بالسجن لمدة 6 سنوات، وهم الآن في سجون مختلفة. أدين القُصّر الثلاثة بالخضوع للإشراف (ليتم فحصهم من قبل المشرف، و للقيام بالعمل الاجتماعي التطوعي..إلخ). ربما لن يحدث هذا أبداً، لأنهم كانوا مسجلين كقاصرين، لكن رجال الشرطة لم يصدقوا أنهم قاصرين، لذلك عندما تم إطلاق سراحهم من الحجز الوقائي، لم يحصلوا على مكان في ملجأ القصر

في أغسطس 2018 كان هناك انتفاضة أخرى صغيرة في ميتاغوغون. كل من البالغين والقاصرين الذين قدموا للمحاكمة لم يُدانوا بالذهاب إلى السجن، بل بالغرامات والإشراف (للقاصرين).

غالباً ما تكون هناك احتجاجات صغيرة في ميتاغوغون وعادة ما ينتهي بها الأمر بـ رجال الشرطة وهم يهاجمون المهاجرين لفظياً أو جسدياً. ليس بالأمر الغريب أن الشرطة لم تعلن عن أي من هذه الاحتجاجات. وينطبق نفس الشيء على المنظمات غير الحكومية العديدة المشاركة. على الرغم من أن معظم المنظمات غير الحكومية تقوم بتوظيف أفراد ذوي "فكر تقدمي"، فإن حوادث مثل المذكورة أعلاه لا تزال مخفية. هذا الأمر يدل على الدور الحقيقي للمنظمات غير الحكومية في "صناعة الأعمال الخيرية للاجئين". إلى جانب ذلك، يوقع الموظفون في المنظمات غير الحكومية عقوداً تعتبر "السرية" كلمة رئيسية فيها. إذا انتهك موظفو المنظمات غير الحكومية "قواعد السرية"، فإنهم يخاطرون بأن يُطردوا من عملهم

WE WILL NOT GET USED TO DEATH STOP THE WAR ON MIGRANTS

It is not “fresh news” that anti-migration policies promote death and despair, the very devaluation of human life and dignity. However, the war against migrants is becoming deadlier and deadlier, trying new methods to terrify, discipline and subordinate the migrants. Because what awaits those who a. do not drown from crossing the sea or the land border, b. are not detained in detention centers or police stations, c. do not die from car accidents when the police chases them down, is to be homeless or to be packed in the already overloaded “open camps”, where they have to be totally obedient and invisible.

More than **36 dead bodies** have been found at the **river of Evros during 2018**,

at the border of Greece with Turkey. The number of actual deaths cannot be calculated since most of the dead bodies disappear at the bottom of the river and are never found. 6 deaths have been also reported of people walking by the train railways. And let's not forget the shipwrecks in the **Mediterranean killing 2300 people just in 2018**, nor the EU-Turkey deal that has sent to Turkey hundreds of people without even examining their asylum case.

Besides deaths at border crossing, more and more migrants are dying in car crashes the highway of Greece that connects Evros with Thessaloniki. **During the last 12 months at least 9 fatal car “accidents” have happened, killing more than 30 migrants.** In all the cases the police was chasing down the cars carrying the migrants and even in some cases the police was shooting against the car with the migrants, ending up in horrible car accidents.

At the same time, hundreds of migrants arrive in the city of Thessaloniki and remain homeless, with the government's only concern not to irritate the city with their presence. So they try to send as many as possible to overloaded open camps, under dehumanizing conditions. And those who rebel against those conditions are dealt as dangerous for the social order, penalized and persecuted. Almost monthly there are protests outside the camps about the living conditions, while on the 7th of January 2019 the protest outside Diavata camp ended up in the arrest of 6 migrants. On the same day, **John-Paul Abuateck**, from Cameroon, 24 years old, died at Moria detention and concentration migrants camp at Lesbos, while trying to get warm.

The example of **Moria**, Lesbos, needs to be mentioned here as one of the most emblematic practices of anti-migration policies. Moria has been named as the worst camp internationally, consisting of a danger to human integrity itself. 9 migrants died in the winter of 2017 from the extreme weather conditions, while daily

and up until now torture and ill-treatment of all kinds take place there. In July 2017 the migrants revolted against these degrading conditions, claiming their freedom and dignity. After heavy police intervention, **35 migrants were detained**, charged with serious criminal offenses and dispersed to the prisons all over Greece.

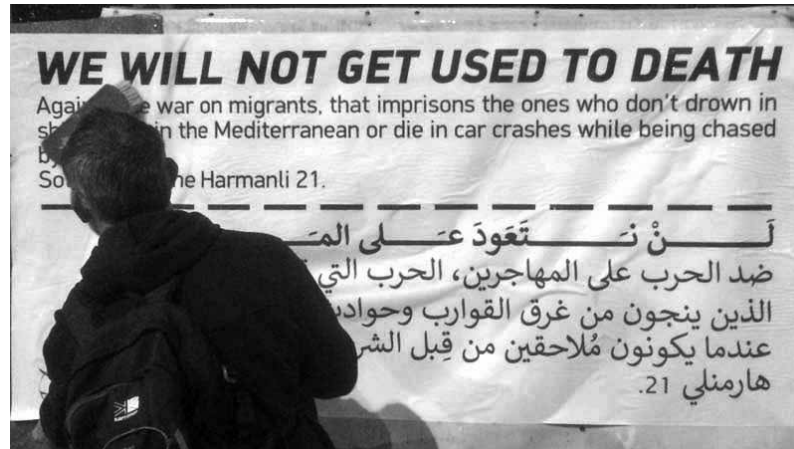
At the day of the trial, their rights were not defended and they were rendered guilty, facing deportation and years of prison. After all, on the 18th of October 2018 all 35 detainees were released from detention.

And this oppressive practice does not only happen in greek territory, but is applied by all states; in 2016 in Bulgaria 21 migrants were arrested and accused

of participating in a violent riot in the so-called “open camp” of **Harmanli**. The riot broke out when the camp was put under quarantine after pressure from the far right's anti-immigrant propaganda. The migrants were sent to court despite clear evidence of police brutality and of random mass beatings after the riot. The whole case was totally absent in most of the media and society in general. In September 2015, Ahmed H. was arrested as a “gang leader” during clashes with the police near the little town of **Röszke** after the sudden closing down of the Hungarian border. In the first instance, Ahmed H. was sentenced to 10 years imprisonment for “terrorism” in a summary trial. On September 20, 2018 the judges reduced the sentence to 5 years. On September 14, 2018, the deportation prison (PAZ) at **Hernalser Gürtel in Vienna** was burning. A cell was set on fire in resistance of imprisonment and the upcoming deportations. Instead of being deported, 6 people were transferred to the prison Justizanstalt Wien Josefstadt, where they are facing charges.

Applying all types of anti-migration policies in order not to “make Greece a fun place for migrants” is the way that the state chooses to attack and subordinate this population; murdering migrants daily inside and outside the borders. Naming the incidents as “car accidents” does not give any responsibility for the deaths to the state. Naming the deceased as “illegal migrants” does not give them the identity of the person and therefore their right to live, putting emphasis on their irregular presence in greek territory rather than on the irrationality of their death.

On our side, we choose to demonstrate and protest against those murders and the way that they tend to be normalized. We choose to find comrades among the migrants to fight together against all types of repression and brutality that tries to impose on us.



Report on the women section of the Aliens Police Detention Center of Petrou Ralli by “The House of Women for Empowerment and Emancipation”



On January 24, we did our monthly visit to the women section of Allodapon, Petrou Ralli, also known as the ‘Hell-hole’, where migrant women and men are locked up under dehumanising conditions for lacking of papers and are kept there for an uncertain amount of time. Again we found multiple terrible cases and again we repeat that this outrageous centre should be closed and destroyed brick by brick.

Among the women, we met with a newly arrested North-African woman in total shock. With a fresh blue eye, blood coming out of her ear and other physical injuries, a horrific story of rape and torture became clear. She lived by herself and a man wearing a full face entered into her room through the window, Friday 18th January, at 05.00 a.m., threatened her for her life with a knife, urged her to give him money, hit her head against the wall, tied her hands tight together, injured and raped her for an entire day. When he left, late Friday afternoon, she was devastated and despite all panic found the courage and called the Police for help, to go to her place; examine the facts, carry her to a hospital, and catch the rapist. The cops, after examining the case, carried her to hospitals, on Friday, Saturday and Sunday, for examinations, where the evidence of the abuse and rape would be medically confirmed. When all this was finished, instead of bringing her to an appropriate place for traumatised women who suffer from gender violence, the police took her with them and imprisoned her in a cell of their police station, only to transfer her on Monday into one of the cold and disgusting cells of the Detention Center of Petrou Ralli. She was imprisoned, because she has no valid papers. Her documents have been expired and she had no chance of renewing them, since it costs 450 euro, which she does not have. Migration is a prosperous business, if you can’t pay you can’t stay! When we met her, she was already there for 4 days. The cops of Petrou Ralli who were informed of what happened to her, took pictures of her injuries, scabbled down some words and led her to the prison’s doctor to check up with her needs, on Monday. It is strange enough, that although she met and spoke with the doctor, on Monday and Tuesday, only for ten minutes, each time, with the help of a translator who explained everything, he doctor did not prescribe any medication or any other kind of support for her, i.e. from the psychologist or the

social worker of the Detention Center. She had to be exposed and “raped” again, before the eyes of two professionals of Health, without getting any help.

We expressed our serious concern about this case to the officer who was in charge during our visit and we questioned the legality of imprisoning a raped woman and keeping her far from proper treatment. We know there is a psychiatrist, a social worker and a psychologist in Petrou Ralli. If they’re not mobilised in vulnerable traumatic cases like this, in which cases they are? Most probably, none among the policewomen working in the women’s section were informed about her story, so none of them responded to her calls to get her to the doctor to ease her pain, somehow. This is something that happens all the time and the imprisoned women keep complaining about. They ask the policewomen who are in charge to take them to the doctors and they rarely do it.

And the story goes on. On Friday afternoon, instead of transferring her to an appropriate place, she was given ten minutes, to pick up the clothes, we gave her, and leave. She was released, or better said, they got rid of her as she was an annoying problem. Where must she go without money, with the fear of ever returning to the flat where she lived, with her documents ever still expired.. We live in a society where daily incidents of gender violence once again stress the necessity of feminist struggles. From the sovereign and violating male gaze in the public domain to sexualised violence and feminicide*. The female identity is either underestimated and exploited or takes value only through a male subject. The white cis heterosexual man is the virile dominant identity of patriarchy, which intersects with other dominant power systems (capitalism, specism, racism) to oppress and downgrade identities (black lesbians, homosexual parents, migrants/immigrants, transsexual people, bisexual persons, the LGBTQI+ community, sex-workers, HIV-positive persons, disabled people, Roma, homeless), that do not fit within the strictly defined frameworks of heterogeneity. The patriarchal mechanism of this society produces and

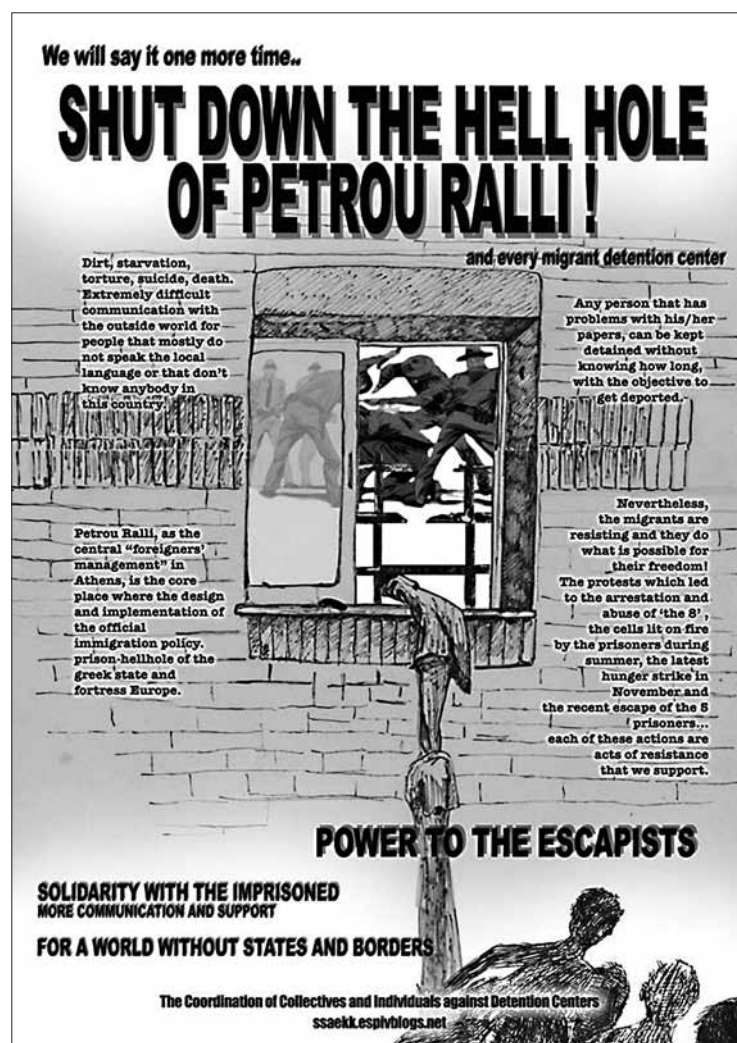
* Feminicide is a political term. It encompasses more than homicide because it holds responsible not only the male perpetrators but also the state and judicial structures that normalize misogyny.

Report on the women section of the Aliens Police Detention Center of Petrou Ralli

reproduces gender inequality and sexual violence, with domination as its inner structure. And so it can only turn a blind eye or sexist atrocities. The female experience gets underestimated, by family members, in police stations and in court benches. There are countless times when the roles of perpetrator and assaulted are reversed and women's attempts for self-justice or self defence are strictly punished. We are made to believe that the only possibility of dealing with the suffering after a rape is making it the subject of law. But denouncing rapists to cops is like denouncing rapists to rapists. Sexual perpetrators are protected by laws that deny our existence and are incapable of defending us. Female dignity and consciousness cannot be decided by legal degree. To trust the institutions that are conceived by men and that, as a result, are not able to represent women, let alone non-binary subjects, can only result in a guaranteed loss, an additional symbolical rape. The law only punishes rape when it acts out of male inferiority over other males, especially over the marginalised or/and from other cultures. While gender violence though is committed by any man, regardless of his social status, or his cultural and religious background.

To continue with further information about our visit:

We also met a 60 year old woman from Asia, that nevertheless of her brightness and intelligence, is clearly not in a good mental state. She can't remember dates or has a sense for time periods, and so she does not know how long she's been in Greece. From the other imprisoned women we understood that there are days that she doesn't know in which country she is, that she doesn't know what Greece is. She said she left her country because of problems but she didn't share them in detail. If we can count on her story of detainment, the police caught her near the airport, where she circled because she considered it as a safe area, since she doesn't know the big city nor the language.. They've withheld her passport from her and asked her if she wanted to be deported, at this moment she says she answered yes, and they made her sign an immigration or deportation paper she says. But the fact is that she doesn't know what she signed exactly (because as a standard procedure, migrants are forced to sign papers written all in Greek), and during our conversation she changed her opinion on whether she wants to stay here or not. Now she is in Aladapon without her ID, she has no friends or relatives and she has no steady mental condition to deal with legal choices for her future. Instead of involving psychological help, the border police made abuse of her confused mental health to have her sign for what probably will result in her deportation. She will be deported back to a place where she was trying to get away from and where she might have been severely mentally injured for reasons that we don't know. The second option is that she will stay for a very long time in Petrou Ralli because she can't deal with paperwork in her condition. The police has not brought her to the psychiatric doctor in the time that she's been detained, which according to the other women is about two weeks already from the day we met.



Another tragic case is an elderly woman from East-Africa, who escaped from the camp where she was first registered. She tried to get out of the country with fake papers and now she has to go back where the procedure started to get her asylum. She suffers from diabetes and also every month we've met her again, her mental state is getting worse and worse. We are very worried about her health. She knows no other language than her own. She is under the horror that the cops will kill her and she is alone and has no friends among the detainees, as nobody can stand her crying and complaining all the time in terror. Once she tried to commit suicide in her cell, after which they locked her in another cell with no blankets on the cement bed and it was very cold, from what they have told us... She should have been transferred to the island's camp she had escaped from, where two ex-detained women, from the same country are and wait for her. According to common sense, though, she should never be obliged to go back, but she should be housed in a safe space in Athens, with proper treatment and give her asylum, before she is driven completely mad. She endures continuous torture. We have made our remark clear to the police. This is "legal terrorism".

Those three cases, and hundreds of others, prove that the Greek police abuse the conditions of psychological distress, the traumatic cases or mental and medical diseases. The policemen

by “*The House of Women for Empowerment and Emancipation*”

and policewomen do not care about the serious health problems of the detainees and keep detaining more people to fill their detention centres. The Greek State pays individuals which are called Police to execute these dirty jobs of management and control over human bodies and lives.

We would like to make clear that we are also very aware of the conditions endured by the detained men in Allodapon. They show a more accurate reality of this prison than the women's section shows us. Their treatment and their cells can't be compared to the state and torture that is happening on a daily basis on the men's floor. During our visits the police takes good care of not letting us approach or talk with the men, especially the cells filled with sick men with different diseases, engaged together without proper medicines or doctors, left to rot away till death. Currently there is a man of 60 years old from the Middle-East, who is severely sick, close to dying. He suffers from hepatitis, his kidneys seem to have shut down.

The male prisoners repeatedly tell the cops to bring this man to a hospital but they just sit in their chairs and smoke. We observe a very shameful reality of dehumanising and outrageous conditions. There are about 200 men imprisoned, most of them have no way to communicate with the outside world, either because they have no money or because they don't know anyone in Greece, nor speak the language. People have reported cases of unbearable tortures and harsh repression for those who resist and claim the minimum of rights. Some time ago many men went on a hunger strike for eight days, because the food is very little and uneatable. A head officer promised them

that the situation would change if they stopped the strike. They stopped the strike and then the cops, often drunk, exercised their most macho racist qualities and beat them out in the yard or in the basement, one after the other, breaking bones and causing other severe physical injuries.

Nobody should be surprised why some of the imprisoned men found the courage to risk escaping from this hellhole of Petrou Ralli in daytime. Couple of weeks ago, 8 men attempted to escape from their cages, of which 6 succeeded. The other two were of course beaten till their leg and arm bones were broken. *We're in solidarity with those who fight to get their freedom back!*

UNTIL EVERY CELL
OF THE ALIENS POLICE DETENTION CENTER
OF PETROU RALLI IS EMPTY & UNTIL THE RACIST
PATRIARCHIC POLICIES OF GREECE AND EU
AGAINST MIGRANTS END,
HANDS OFF THE DETAINED
MIGRANT WOMEN & MEN!!!
SOLIDARITY AND SELF ORGANISATION
ARE OUR WEAPONS
THE PASSION FOR FREEDOM
IS STRONGER THAN ALL KINDS OF PRISONS

The House of Women for Empowerment and Emancipation

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Update from the intervention outside the Petrou Ralli hellhole on 30/1/2019

After the events of the escape of 5 detainees, the Coordination of collectives and Individuals against Detention Centres (aka SSAEKK) called for a public intervention outside Petrou Ralli detention centre and on Wednesday 30/1/2019 almost 60 comrades stood in front of the hellhole of P.Ralli holding banners in Arabic and Greek, shouting chants for freedom and the opening of every prison cell.

Once again, the authorities of Petrou Ralli showed clearly their stance against the solidarians as well as their efforts to isolate and render invisible the migrant women and men who remain detained there.

Unfortunately, once again we were found ourselves in front of dark cells and shut windows because the cops had made sure to take the migrant people away from the cells that can 'see' the road. These windows are the sole communication channel available for the detainees to speak with those who try to support them from the outside. We communicate through megaphones, handwritten notes, and their voices.

These kinds of obstructions in combination with almost restrictive policies on visitation and the banning of mobile phones,

aim to keep migrant detainees even more isolated. To make them invisible to the outside world, and further intensify their agony and alienation from the society. They aim to keep them away from having any contact with the solidarity movement, to halt every attempt to strengthen the struggles from the inside, to stop any updates and news from coming out so that it won't become known how these people are tortured, made to live under despicable conditions and are detained simply because they do not possess any papers.

As long as Petrou Ralli and all the concentration camps and prisons remain open we will stand in solidarity with the prisoners and against the(ir) tormentors using any means possible.

We will invent ways to bring their voices out, to support their struggles, to fight for freedom, until every prison has been destroyed...

TEN, HUNDREDS, THOUSANDS ESCAPES
AGAINST PRISON CELLS & DEPORTATIONS

*Coordination of collectives and Individuals
against Detention Centres*

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What is self-organization? And how can it liberate the society?

Any kind of liberation struggle among the exploited and the oppressed must have a self-organized social base. As refugees and immigrants, we have every right to struggle against those who devalue us as human beings and isolate us from the societies of which we are a part of, after coming from a country where we could not live for the same oppressive reasons. After leaving our country, we realized that authority is merely a weapon in the hands of the oppressors, to control our lives and divide us and to plant sectarian strife and racism among us. Because of this we found ourselves facing a single solution: self-organization. We came to this solution because we lost our belief in authority that exploits people and does nothing but heighten division between us as humans.

Self-organization in society goes completely contrary to authority and its principles. Self-organization does not follow a hierarchical system, and rejects the existence of leaders and followers. Self-organization works on the basis that all members of society are equal in rights and duties to their society, regardless of their color, race, sex, or the country they were born in.

Self-organization is a social practice. However it does not force society to comply with a coercive regime. On the contrary it promotes individual trust, and helps develop relationships between people so that they discover commonalities in their struggle, which in turn helps individuals build a better life for themselves and their community.

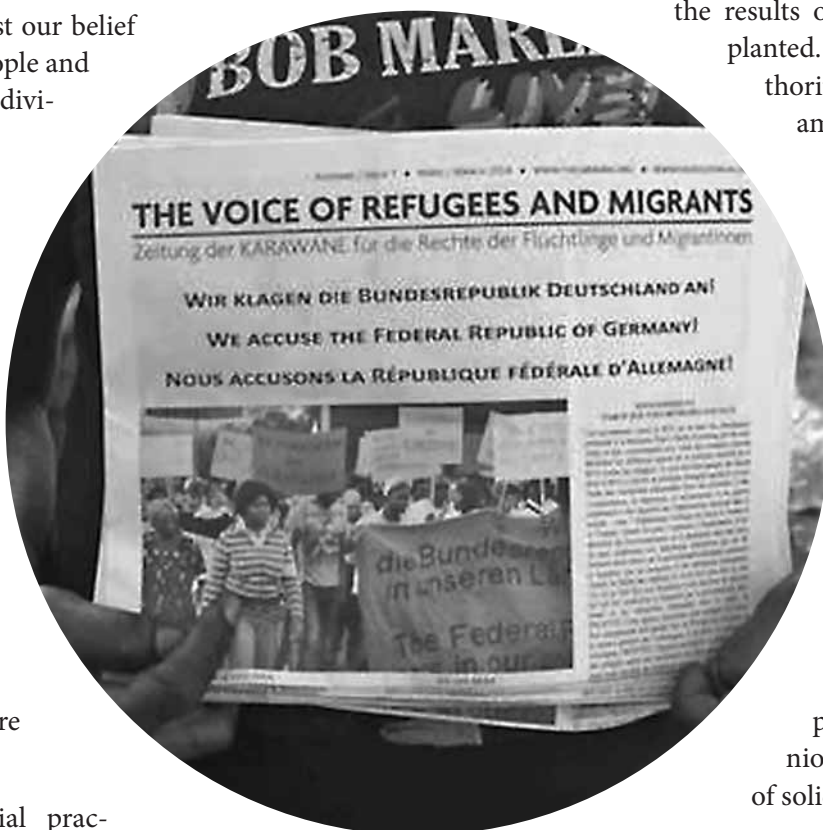
Self-organization is a tool in the hands of people and societies, used to resist the repression imposed on them. Independent self-organization is a natural development of struggles against repressive practices that are common in society as a whole. Inside refugee and immigrant camps the state runs people as they want. There are people that are being deported for no reason, others are imprisoned for no apparent reason; there are many other examples of practices carried out by the authority without any deterrent. In the camps the authority finds itself in a fertile place to easily divide people. For example, they tell

refugees that they have a privilege over immigrants, and so they divide them, despite the fact that immigrants and refugees share the same suffering and struggle — building a life of dignity and freedom for themselves and their families and friends. Some of us have realized the machinations of authority and their arrogance, and have risen in our own way. In some camps, we have witnessed solidarity movements among people striving to achieve their common goals. In these camps people put their differences aside and organized themselves.

Self-organization will make the authority reap the results of the racial divisions that it planted. But instead of what the authority expects — more conflict among the members of society — the result will be a shock to those in power. They will find themselves in a position where they cannot repress the society anymore. A society of solidarity, in which the values of altruism and common struggle prevail; an organized society without a leader or followers, draws its strength from its struggle for co-existence and for freedom that will subjugate power, and make us a harmonious society free of hatred, full of solidarity.

It is time for us to employ the concept of self-regulation among ourselves and not leave open opportunities for the power to divide us anymore. We will not be a chess piece to be moved around wherever the authoritarian state wants it. It is easy for us, because in the end our struggle is common and our suffering is one. The desire for a better life will drive us to stand up to power and strengthen the values of solidarity among us in order to achieve our common goals.

This text was written in Arabic by an anarchist comrade from the Middle East, in order to describe to migrants from the region living in Greece the experience and potential of self-organization.



ما هو التنظيم الذاتي؟ وكيف يمكنه أن يحرر المجتمع؟

وتجد السلطة نفسها في مكان خصب لزراع التفرقة بسهولة بين البشر في المخيمات، والأمثلة على ذلك كثيرة فتقول للاجئ بأن له امتياز عن المهاجر، وبهذا تفرق بينهم، رغم أن المهاجرين واللاجئين يعانون نفس المعاناة ويشتركون في نفس النضال، ألا وهو تأمين حياة ذات كرامة وحرية لأنفسهم ولعائلاتهم ولأصدقائهم. بعضنا أدرك مكر السلطة وقذارتها، وانتفض في وجهها، وقد شهدنا في بعض المخيمات حركات تضامن بين الناس لتحقيق أهدافهم المشتركة، في هذه المخيمات وضع الناس خلافاتهم جانبا ونظموا أنفسهم ذاتيا، وسعوا سويا بالنضال المشترك.

التنظيم الذاتي سيجعل السلطة تحصد نتائج ما زرعه من تفرقة وعنصرية بين الشعوب، وبدلا من النتيجة التي تتوقعها السلطة ألا وهي المزيد من الصراع والنزاع بين أفراد المجتمع، ستكون النتيجة جُل صدمة للسلطة، ستجد السلطة نفسها في مكان لا يمكنها قمع مجتمعه بعد اليوم، مجتمع متضامن تسود فيه قيم الإيثار والنضال المشترك، مجتمع منظم بدون قائد أو تابعين، يستمد قوته من كفاحه من أجل العيش المشترك الكريم ومن أجل الحرية التي سوف تقهر السلطة وتجعل منا مجتمع متناغم خال من الكراهية ومليء بالتضامن.

حان الوقت لأن نوظف مفهوم التنظيم الذاتي فيما بيننا وأن لا نترك فرصة للسلطة لتفريقنا بعد الآن، لن نكون حجر شطرنج يُرمى به أينما أرادت الدولة السلطوية، وإنه لأمر سهل بالنسبة لنا، لأنه وفي النهاية نضالنا مشترك ومعاناتنا واحدة، وانطلاقا من الرغبة بحياة أفضل، سننتفض بوجه السلطة ونعزز قيم التضامن فيما بيننا لنحقق أهدافنا المشتركة.

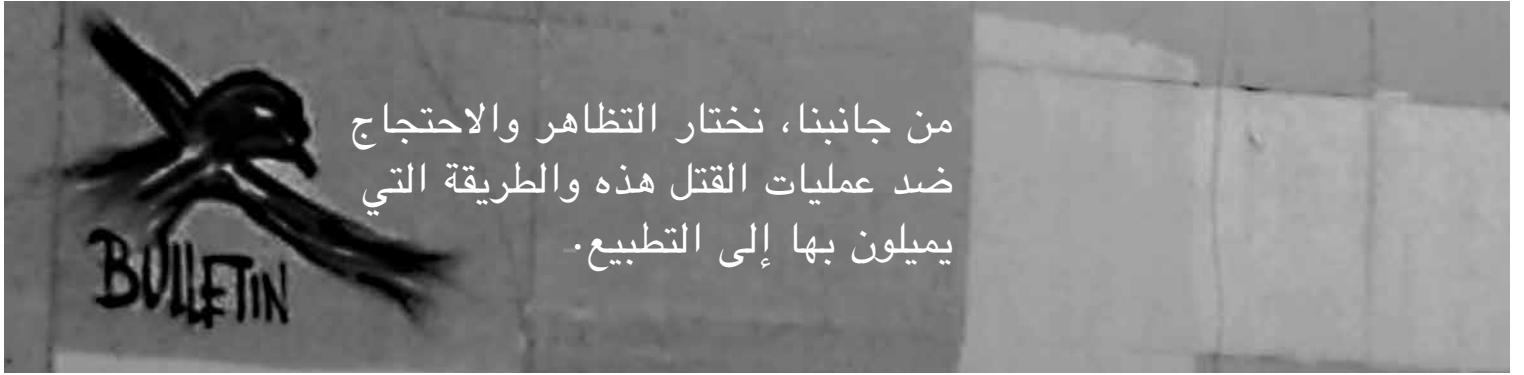
أي نوع من النضال التحرري بين المستغلين والمقهورين، يجب أن يكون له قاعدة اجتماعية منظمة ذاتيا، كماجرين ولاجئين لنا كل الحق في النضال ضد هؤلاء الذين يقللون من قيمتنا كبشر، ويعزلوننا عن المجتمعات التي نحن جزء منها، بعد مجيئنا من بلاد لم نستطع العيش فيها لنفس الأسباب القمعية والقمعية. ولأننا، بعد مغادرة بلادنا أيقنا بأن السلطة هي مجرد سلاح بيد القامعين، ليسطروا على حياتنا ويفرقوننا ويزرعوا الفتنة الطائفية والعنصرية بيننا، وجدنا أنفسنا أمام حل وحيد، وهو التنظيم الذاتي، بحيث أننا أصبحنا غير مؤمنين بالسلطة الاستغلالية.

التنظيم الذاتي في المجتمع هو تماما عكس السلطة ومبادئها. التنظيم الذاتي لا يتبع نظام هرمي، ويرفض وجود القادة والتابعين، فالتنظيم الذاتي ينص على أن جميع أفراد المجتمع متساوون بالحقوق والواجبات تجاه مجتمعهم، بغض النظر عن لونهم أو عرقهم أو جنسهم أو بلدهم.

التنظيم الذاتي بحد ذاته هو ممارسة اجتماعية، ولكن هذه الممارسة لا تفرض على أفراد المجتمع الامتثال لنظام مفروض عليهم قسرا، بل تعمل على تعزيز ثقة الأفراد فيما بينهم وتنمية العلاقات بينهم، بحيث يكتشفون القواسم المشتركة في نضالاتهم لبناء حياة أفضل لأنفسهم ولمجتمعهم.

التنظيم الذاتي هو أداة بيد الشعوب والمجتمعات لمقاومة القمع المفروض عليهم، يمكن القول أن التنظيم الذاتي المستقل هو تطور طبيعي للنضالات ضد الممارسات القمعية التي يشترك بها المجتمع ككل، ففي المخيمات الخاصة باللاجئين والمهاجرين، تقوم الدولة بتسيير الناس كما تريد، هناك أناس يُرحلون دون سبب، وهناك البعض الآخر الذين يُزج بهم في السجن أيضا بلا سبب يُذكر، وغيرها الكثير من الممارسات التي تقوم بها السلطة بدون أي رادع،





من جانبنا، نختر التظاهر والاحتجاج
ضد عمليات القتل هذه والطريقة التي
يميلون بها إلى التطبيع.

2018، أُضرمت النيران في سجن الترحيل باز
في هيرنالسر جورتييل في فيينا. تم إحراق زنانة
كمقاومة للسجن والترحيل القادم. وبدلاً من أن تقوم
الدولة بترحيلهم، تم نقل 6 أشخاص إلى السجن
Justizanstalt Wien Josefstadt، حيث يواجهون تهماً
متعددة.

إن تطبيق جميع أنواع سياسات مكافحة الهجرة من
أجل "عدم جعل اليونان مكاناً ممتعاً للمهاجرين" هو
الطريقة التي تختار بها
الدولة مهاجمة وإخضاع
هؤلاء السكان؛ و قتل
المهاجرين يومياً داخل
وخارج الحدود. إن
تسمية الحوادث باسم
"حوادث السيارات"
لا تعطي أي مسؤولية
لحالات الوفاة إلى الدولة.
إن تسمية المتوفين على
أنهم "مهاجرون غير
شرعيين" لا يمنحهم صفة

الإنسان وبالتالي حقهم في العيش، مع التركيز على
تواجدهم غير المنتظم في أراضي اليونان بدلاً من
عدم عقلانية وفاتهم.

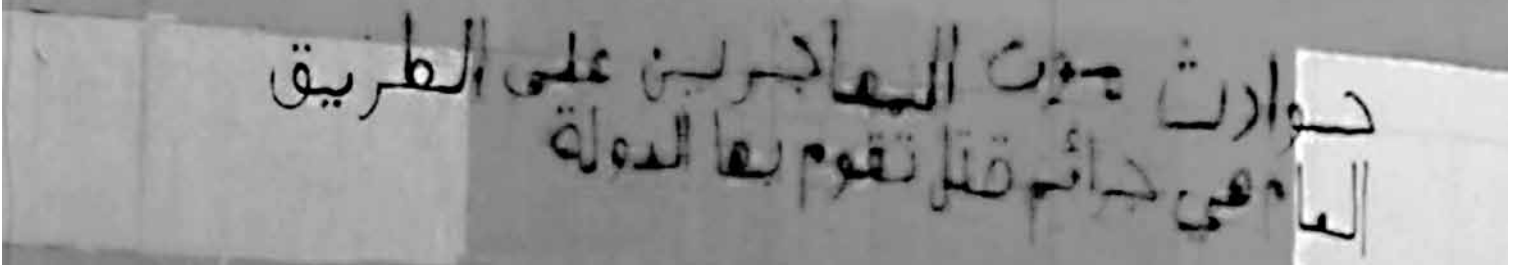
من جانبنا، نختر التظاهر والاحتجاج ضد عمليات
القتل هذه والطريقة التي يميلون بها إلى التطبيع.
اخترنا أن نجد الرفاق بين المهاجرين للقتال معا ضد
كل أنواع القمع والوحشية التي تفرض علينا.



تفريقهم في السجون في جميع أنحاء اليونان. في
يوم المحاكمة، لم يتم الدفاع عن حقوقهم وتمت
إدانتهم، ويواجهون الترحيل وسنوات من السجن.
بعد كل شيء، في 18 أكتوبر 2018 تم إطلاق
سراح جميع المعتقلين الـ 35 من الاحتجاز.
وهذه الممارسة الظالمة لا تحدث فقط في الأراضي
اليونانية، بل تطبقها جميع الدول. في عام 2016
في بلغاريا تم القبض على 21 مهاجراً واتهموا
بالمشاركة في أعمال شغب عنيفة في ما يسمى
بـ "المخيم المفتوح" في هارمنلي. اندلعت أعمال
الشغب عندما
وُضع المخيم تحت
الحجر الصحي
بعد ضغط من
الدعاية اليمينية
المتطرفة ضد
المهاجرين. تم
إرسال المهاجرين
إلى المحكمة على
الرغم من الأدلة
الواضحة على
وحشية الشرطة

والضرب الجماعي العشوائي بعد أحداث الشغب.
كانت المحاكمة بأكملها غائبة تماماً في معظم
وسائل الإعلام والمجتمع بشكل عام. في سبتمبر /
أيلول 2015، أُلقي القبض على أحمد. هـ "كزعيم
عصابة" خلال اشتباكات مع الشرطة بالقرب من
بلدة روسزكي الصغيرة بعد إغلاق الحدود المجرية
(الهنغارية) المفاجئ. في البداية، حُكم على أحمد
هـ بالسجن لمدة 10 سنوات بتهمة "الإرهاب" في
محاكمة موجزة. في 20 سبتمبر 2018، خفض
القضاة الحكم إلى 5 سنوات. في 14 سبتمبر

لن نتعود على الموت



مقتل أكثر من 30 مهاجراً. وفي جميع الحالات، كانت الشرطة تطارد السيارات التي تحمل المهاجرين، وحتى في بعض الحالات كانت الشرطة تصيب السيارة بالمهاجرين، وينتهي بها المطاف في حوادث مروعة.

في الوقت نفسه، يصل المئات من المهاجرين إلى مدينة سالونيك و يظلون بلا مأوى، و اهتمام الحكومة الوحيد هو عدم إزعاج المدينة بوجود هؤلاء المهاجرين. لذا يحاولون إرسال أكبر عدد ممكن من المهاجرين إلى المخيمات المفتوحة المكتظة في ظروف غير إنسانية. ويتم التعامل مع أولئك الذين يتمرّدون ضد هذه الشروط على أنهم خطرون على النظام الاجتماعي، و يُعاقبون و يُضطهدون. هناك احتجاجات خارج المخيمات بشكل شهري ضد الظروف المعيشية. في 7

يناير 2019 انتهى الاحتجاج خارج مخيم ديافاتا بالقبض على 6 مهاجرين. وفي نفس اليوم، توفي جون بول أباتيكي، من الكامبيرون، البالغ من العمر 24 عاماً، في مركز احتجاز و معتقل المهاجرين في موريا في ليسفوس، أثناء محاولته للحصول على الدفء.

يجب ذكر مثال موريا في ليسفوس، كواحد من أكثر الممارسات رمزية في سياسات مكافحة الهجرة. تم تسمية موريا على أنه أسوأ مخيم دولياً، مُشكلاً خطراً على نزاهة الإنسان نفسها.

توفي 9 مهاجرين في شتاء عام 2017 بسبب الظروف المناخية القاسية، في حين أن علاج ضحايا التعذيب والمرضى يتم هناك بشكل يومي. في يوليو / تموز 2017، انتفض المهاجرون ضد هذه الظروف المهينة، مطالبين بحريتهم وكرامتهم. و بعد تدخل مكثف من الشرطة، تم احتجاز 35 مهاجراً واتهموا بارتكاب جرائم خطيرة وتم

ليست بالأخبار الجديدة" أن السياسات المعادية للهجرة تروّج الموت واليأس، وتقلل من قيمة حياة الإنسان وكرامته. ومع ذلك، فإن الحرب ضد المهاجرين أصبحت أكثر فتكاً ومهلكة، مجرباً طرقاً جديدة لترويع المهاجرين ولضبطهم و إخضاعهم. لأن ما ينتظر أولئك الذين لا يفرقون في البحر خلال عبوره أو يموتون خلال عبور الحدود البرية أو أولئك الذين لا يتم احتجازهم في مراكز الاعتقال أو مراكز الشرطة، أو أولئك الذين لا يموتون في حوادث السيارات عندما تطاردهم الشرطة، فإن ما لهم يكون الشارع، بلا مأوى أو المخيمات التي هي مكتظة أساساً، حيث يجب أن يكون المهاجرين خاضعين وغير مرئيين بالمرة.

تم العثور على أكثر من 36 جثة في نهر إفروس خلال عام 2018 على حدود اليونان مع تركيا. لا يمكن حساب عدد الوفيات الفعلية لأن معظم الجثث تختفي في قاع النهر ولا يتم العثور عليها أبداً. تم الإبلاغ عن 6 وفيات أيضاً من الناس الذين يسيرون على السكك الحديدية للقطارات. ما عدا حطام السفن في البحر المتوسط التي قتلت 2300 شخص في عام 2018، ولا الصفقة بين الاتحاد الأوروبي وتركيا التي تسببت بإرسال مئات الأشخاص إلى تركيا دون حتى دراسة قضية اللجوء الخاصة بهم.

إلى جانب الوفيات عند المعبر الحدودي، يموت عدد متزايد من المهاجرين في حوادث السيارات على الطريق السريع في اليونان الذي يربط بين إفروس وسالونيك. خلال الاثني عشر شهراً الماضية، وقعت على الأقل 9 حوادث مميتة، مما أسفر عن

Racist public transport workers' union announcement

On November 18 (2018) the workers union *DROMEAS* of OASTH (Organization for the Urban Transports in Thessaloniki) addressed to the administration of the organization a letter of information and protest regarding the boarding of migrants in some of the bus lines. This letter is about cases of not paying the bus ticket for the routes going from and to the camps where migrants are expelled and is warning “about the transmitting diseases to the bus drivers and the rest of the passengers that are packed between the migrants. This danger of transmitting diseases is because of the inappropriate hygiene conditions in the camps but as well as because of their culture regarding their personal hygiene”. Furthermore, the text also states that “there is an increase in the phenomena of verbal abuse and delinquency on behalf of the refugees and migrants against the bus drivers and the passengers”. Their text does not stop there, but goes on to further recommendations and suggestions; hiring buses only for the transport of the migrants, making the control for bus tickets more rigid by hiring a security company, providing blood tests and vaccines to the drivers for their protection against diseases, creating closed cabins for the drivers as well as a “panic button” to call for the immediate intervention of the police.

However, the anti-migration politics are not applied exclusively by the institutions of the state (police, army, court), but also by parts of greek society. State and society meet in a continuous supplementation, with the form of (anti)migration politics being the result of this dynamic process. Conflicts and different opinions within society are reflected in the state and the state politics, but at the same time it is the state’s institutions (school, church, police, media, legal state, etc.) that shape the social perceptions and the context of the public discourse. This public discourse ap-

pears either in a progressive manner, trying to integrate migrants as victims, or in a conservative manner, transforming migrants into a threat. And this is the case that we are talking about.

In other words, the announcement of *DROMEAS* combines at the same time the most racist and anti-migratory discourse within greek society. Linked to the most phobic instincts and hateful rhetoric. This rhetoric aims to establishing a status of invisibility for the migrants. It wants them out of Greece, away from the city centers (packed inside the camps), invisible regarding their legal status, away from greek schools and is now asking their exclusion from public transport. This is an attempt to cut them off even further from the social network, shrinking the perceptions on what “life” consists of and slowly slowly removing the social dimension of life, restricting life to a purely biological survival. In the same way, it is transforming the existence of the migrants to a mathematical problem, to simple statistics with financial indicators.

On our side, unluckily we are living daily the experience of OASTH, trying to unite our shattered selves, to transfer ourselves from the place where we live to the place where we work and after that to the places of amusement of this city. Therefore, we can say that even our shortest routes with the buses is lost time – although organized transport aimed to the better circulation of people and merchandise within the city. We choose to stand by the side of the migrants and against any racist attack, because we focus on what we share in common with them, beyond all that divide us. And maybe it is through this way that we might be able to give another pace to time, to fight inactivity, to interrupt the daily routine, to make our routes unpredictable and to break the unbearable nationalized normality that is imposing on us.



ΟΡΓΑΝΙΣΜΟΣ ΑΣΤΙΚΩΝ ΣΥΓΚΟΙΝΩΝΙΩΝ ΘΕΣΣΑΛΟΝΙΚΗΣ

ΑΝΑΚΟΙΝΩΣΗ

προς το ΕΠΙΒΑΤΙΚΟ ΚΟΙΝΟ

Ο Οργανισμός Αστικών Συγκοινωνιών Θεσσαλονίκης ενημερώνει το επιβατικό κοινό ότι το τελευταίο διάστημα παρατηρούνται **κρούσματα ρατσιστικών συμπεριφορών**, ιδιαίτερα στις γραμμές 9-40-51-52-54-55-86 προς τις δομές εγκατάστασης μεταναστών.

Τα κρούσματα αυτά πιθανώς οφείλονται σε **επιδημία μισανθρωπίας** μεταξύ των οδηγών. Παρακαλούνται οι χρήστες των λεωφορείων του ΟΑΣΘ να διατηρούν μια απόσταση ασφαλείας από τους οδηγούς, καθώς και να λαμβάνουν τα απαραίτητα μέτρα πρόληψης, όπως υπομονή, εγρήγορση, ευφυΐα, αλληλεγγύη προς τους μετανάστες συνεπιβάτες και στήριξη τους.

Κατά τη διάρκεια αντιμετώπισης της επιδημίας, τα δρομολόγια θα συνεχίσουν να εκτελούνται κανονικά.

Σας ευχαριστούμε για την κατανόησή σας.

Υ.Γ.: Εάν διαπιστώσετε μια δυσάρεστη οσμή, πρέπει να ανησυχήσετε και να αντιδράσετε αναλόγως: είναι η μπόχα του εθνικισμού και του φασισμού.

The Bulletin crew glued on central Thessaloniki bus stops the following, as an official OASTH announcement:

ANNOUNCEMENT to our ESTIMATED PASSENGERS:

The Urban Transport Organization of Thessaloniki informs the public that lately there have been noticed racist behaviors, particularly on lines 9-40-51-52-54-55-86, towards refugee camps. These cases are probably caused by a *misanthropy epidemic* among drivers. Bus users are kindly requested to maintain a safety distance from the drivers, as well as to take the necessary preventive measures, such as patience, alertness, intelligence, solidarity with migrant passengers. Itineraries will continue to run normally. Thank you for your patience. PS: If you notice an unpleasant odor, you must worry and react accordingly: its the filth of nationalism and fascism.

المهاجرون يناضلون كل يوم بمواجهات العنصريين في الحافلة



في 18 نوفمبر / تشرين الثاني ، وجه اتحاد العمال لمنظمة OASTH (شركة النقل الداخلي في ثيسالونيكي) إلى إدارة الشركة رسالة احتجاج على صعود المهاجرين في بعض خطوط الحافلات. تتعلق هذه الرسالة بحالات عدم دفع تذكرة الحافلة للمسارات المتجهة من وإلى المخيمات التي يتم فيها إبعاد المهاجرين وقد حذر سائقوا الحافلات في رسالتهم "من خطر نقل الأمراض من المهاجرين إلى سائقي الحافلات وبقية الركاب المعبئين بين المهاجرين". هذا الخطر هو بسبب الظروف الصحية غير الملائمة في المخيمات، وكذلك بسبب ثقافتهم فيما يتعلق بنظافتهم الشخصية. علاوة على ذلك، ينص النص أيضاً على أن "هناك زيادة في ظاهرة الإساءة اللفظية من قبل اللاجئين والمهاجرين ضد سائقي الحافلات والركاب". لا يتوقف نصهم عند هذا الحد، ولكنه يواصل تقديم المزيد من التوصيات والاقتراحات: كتوظيف حافلات خاصة فقط لنقل المهاجرين، و السيطرة على دفع ثمن تذاكر الحافلة عن طريق تعيين شركة أمنية خاصة، وتوفير فحوصات الدم واللقاحات للسائقين لحمايتهم من الأمراض، وإنشاء كبائن مغلقة للسائقين وكذلك "زر رعب" للاتصال والتدخل الفوري للشرطة.

من وجهة نظر المهاجرين، القصة تنقلب، المهاجرون يناضلون كل يوم بمواجهات العنصريين في الحافلات، ويدرك الركاب كل يوم ذلك، وعلى الرغم من قسوة العديد من الحوادث العنصرية في الحافلات، يبدو أن عدد قليل من الركاب الآخرين يتفاعلون، معظمنا شهد الحوادث التي يقوم فيها عنصري بإرهاب المهاجرين وغير المهاجرين على متن الحافلة، وهم يصرخون بكلمات بذيئة وأحياناً ينفذون حركات جنسية غير لائقة بوجه المهاجرين، مع وجود أطفال صغار. لا يبدو أن السائقين يشكون من هذه الحوادث. نحن لا نتسامح مع التعصب. نحن جميعاً جزء من المجتمع ، نحن مرئيون.

نحن كمهاجرين ولاجئين ندين هذه الرسالة العنصرية، ولا نقبل باقتراحات التفرقة المقترحة من قبل بعض سائقي الباصات، نحن لسنا قذرين، بل القذر هو من يريد فصلنا عن المجتمع، نحن جزء لا يتجزأ من المجتمع وكما هناك السوء منا، هناك الأشخاص الجيدون أيضاً، ندعو أخوتنا وأخواتنا المهاجرين واللاجئين، إلى الوقوف جنباً لجنب ضد الممارسات العنصرية، و ندعوا أيضاً للتضامن مع أصدقائنا اليونانيين المتسامحين، ضد النهج العنصري الذي يفرض علينا من قبل الدولة و المجتمع.

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 مثلي ومتحولي الجنس، نحن نؤمن بمجتمع مُنظم 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 بالقيادة 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 وجنسهم و ألوانهم مهما كانت و نريد أن نشدد على أننا لا نعادي أي أحد بتاتا 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 والفاشية و القومية و التطرف الديني، نحن نحارب الحدود و نرفض أن نكون خاضعين للقوى الفاشية و الديكتاتورية أينما وجدت ومهما كانت اديولوجيتها، نريد أن نوضح مجدداً بأننا مجموعة من النشطاء في المجال السياسي، لا نتبع لأي حزب سياسي ولسنا بمتطوعين. مبادرتنا 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 مبادرتنا.

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این شورش به دلیل قرنطینه شدن کمپ از طریق پروپاگاندا اشخاص ضدمهاجر سربرآورد. این افراد پس از احضار شدن به دادگاه بدون هیچگونه شواهد یا مدرکی مجرم شناخته شدند. این محاکمه بازتاب رسانهای بالایی نداشته و خبرش در جامعه به صورت گسترده پخش نشده است. سپتامبر 2018، احمد ح...، پس از تعقیب و گریز پلیس به عنوان سردسته یک گروه گنگ در نزدیکی شهر کوچک رزسکه دستگیر شد. در درجه اول، احمد ح تحت عنوان تروریست به 10 سال زندان محکوم شد. در 20 سپتامبر 2018 دادگاه حکم او را به 5 سال کاهش داد. در 14 سپتامبر 2018 زندان دیپورتیها (پاز) در هرنالد گورتل شهر وین به آتش کشیده شد. یک سلول برای مقاومت کردن در برابر حکم دیپورت آتش به پا کرد. این اقدام دیپورت نشدن ایشان و انتقالشان به زندان جاستیزانسالت و سپری کردن دوره زندان را به همراه داشت

رفتار و سیاستهای ضد مهاجر با هدف مطیع کردن مهاجرین به هرگونه بیعدالتی و پایمال کردن حقوق ایشان اجرا میشود. به قتل رساندن مهاجرین درون و بیرون مرزها، نشان دادن قتل ایشان به عنوان حوادث رانندگی چیزی از مسئولیت این سیاست و افرادی که آن را اجرا میکنند، کم نمیکند. نشان دادن مهاجرین به عنوان مهاجرین غیر قانونی و متهم کردن ایشان به هر بهانههای از ابهامات مرگ ایشان کم نمیکند و باید بازتاب بیشتری پیدا کند

ما تصمیم به اعتراض و برگزاری تجمعات اعتراضی بر علیه قاتلان و سیاست طبیعی جلوه نشان دادن این شرایط غیر انسانی داشته و دنبال هم‌رزمهایی از خود مهاجرین هستیم تا در کنار یکدیگر در برابر سرکوب و وحشیگری ایشان بایستیم

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

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به مرگ عادت نخواهیم کرد

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جنگ با مهاجران را تمام کنید

شهر به وسیله حضورشان است. دولت تلاش میکند که تا حد امکان ایشان را به کمپهای لبریز از مهاجر در شرایط زندگی غیر انسانی بفرستد. اگر مقاومتی از سوی کسی در برابر این ناعدالتی صورت گیرد، او را خطرناک برای جامعه نشان داده و طردش میکنند. به طور ماهانه اعتراضات متعددی برای شرایط اسفناک زندگی بیرون از کمپها برگزار میشوند که آخرین بار با دستگیری 6 معترض در کمپ دیاواتا همراه بود. در همان روز، "جان پائول ابواتک" از کامرون، 24 ساله در کمپ زندانوار موری در تلاش برای فرار از سرما و گرم شدن، جان خود را از دست داد

مثال موری، لُسُوس باید به صورت بخصوصی به عنوان نماد رفتار ضد مهاجرتی پلیس ذکر شود. کمپ موری از نظر شرایط غیر انسانی و اسفناک بودن زندگی مهاجرین، شهرت بینالمللی پیدا کرده است. 9 مهاجر در زمستان سال 2017 به دلیل شرایط آب و هوایی و نبود امکانات جان داده‌اند. روزانه شاهد بدرفتاری و شکنجه روحی و جسمی مهاجرین در این مکان می‌باشیم. ماه جولای 2017 شورش برای بدست آوردن آزادی و کرامت انسانی در این کمپ صورت گرفت که با سرکوب شدید پلیس همراه بود. در آخر، 35 مهاجر دستگیر و با انواع و اشیاء جرایم به زندانهای مختلف کشور فرستاده شدند. در روز محاکمه، حقوق اساسی ایشان رعایت نشده و مجرم شناخته شدند که همراه با چند سال زندان و قرار بر دیپورت همراه بود. در آخر، در روز 18 اکتبر 2018، همهی 35 نفر محکوم شده به حبس بیگناه اعلام شده و آزاد شدند

این روش از سرکوب فقط در خاک یونان صورت نمیگیرد بلکه مثالهای دیگری مانند مجارستان، 21 مهاجر بازداشت و متهم به شرکت در یک شورش خشونتبار در کمپ هارمالی شدند.

خبر تازه‌ای نیست که پلیس ضد مهاجر مرگ و ناامیدی را ترویج و حمایت کرده و هیچگونه ارزشی برای زندگی و کرامت این مردم قائل نمیشد. این رفتار ضد مهاجرتی روز به روز کشنده‌تر و مرگبارتر با روشهای نوین به وحشت مهاجرین تبدیل شده است. مهاجرین بعد از خطرات متعدد مانند: غرق شدن در دریا، بازداشت و زندانی شدن در مراکز پلیس، کشته شدن در تعقیب و گریز با پلیس، باید برای بیخانمانی و یا فشارهای مختلف در کمپهای باز آماده شده و یک زندگی نامرئی و مطیع شرایط غیر انسانی را شروع کنند

در سال 2018 بیش از 36 نفر در رودخانه اوروس مرز بین یونان و ترکیه غرق شده‌اند. تعداد کشته‌شدگان را نمیتوان به طور دقیق حساب کرد زیرا در رودخانه ناپدید میشوند. 6 کشته دیگر در ریل قطار گزارش شده است. البته نباید غرق شدن کشتیهای مهاجران در دریای مدیترانه را فراموش کنیم که در سال 2018 بیش از 2300 کشته به جای گذاشته است. تمامی این اتفاقات هیچ تأثیری در روند بازگرداندن مهاجران، بدون بررسی درخواست پناهندگی ایشان، از سوی اتحادیه اروپا به ترکیه نداشته است

در کنار مرگهای متعدد در مرزها، کشته‌شدگان تصادفهای رانندگی در اتوبان شهر مرزی اوروس به سمت تسالونیک در حال افزایش می‌باشند. در 12 ماه گذشته حداقل 9 تصادف مرگبار اتفاق افتاده که به کشته‌شدن 30 مهاجر منجر شده است. در تمامی موارد پلیس در حال تعقیب ماشینهای حامل مهاجرین بوده و حتی در مواردی شاهد شلیک به سوی ایشان بوده‌ایم که به تصادفهای وحشتناک منجر شده است

در همین زمان، صدها مهاجر به شهر تسالونیک رسیده و در خیابان زندگی میکنند و تنها نگرانی دولت برهم زدن آرامش

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



النشرة

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

عليه پليس، نژاد پرستی، فاشيسم، وطن پرستی و سرمايه داری ضد مهاجر

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فعاليات مفتوحة
مطبخ تضامني

ما هو التنظيم الذاتي؟ وكيف يمكنه أن يحرر المجتمع؟
به مرگ عادت نخواهيم کرد

حوادث موت المهاجرين على الطريق
العام هي جرائم قتل تقوم بها الدولة

