

**The network Lampedusa Göttingen calls for:
manifestation and demonstration
Thursday, 14/10/02, 5:30 pm - GÖ, marketplace**

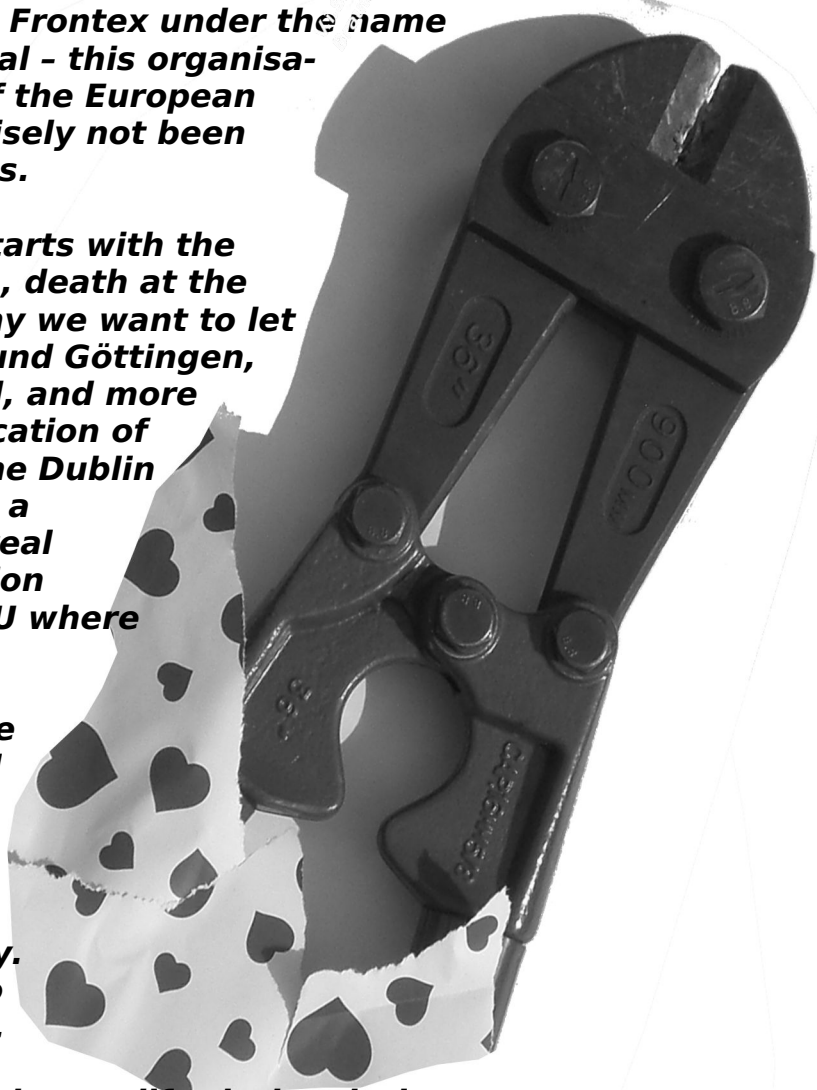
During the last years, we witnessed a European crisis of finances, which developed into a massive crisis of the European border system. It has physically become visible at the outer borders and peripheral countries of Europe. Hundreds were heavily hurt by the 4 metre fences and shots of the Spanish Guardia Civil in Ceuta Melilla.

**Our "Unity" is solidarity.
Lampedusa - stop the killings**

By means of push-backs, thousands are rejected at the borders of Greece and Bulgaria, hundreds of thousands take a chance and try to cross the high seas, where not a few meet their bitter death. The continuation of „Mare Nostrum“ by the agency Frontex under the name „Frontex Plus“ is not just cynical - this organisation is part of the fencing off of the European external borders, and has precisely not been involved in saving peoples' lives.

But the fencing off of Europe starts with the minds. Borders are just an idea, death at the borders is a concept. This is why we want to let this text start here: In and around Göttingen, people are constantly deported, and more and more people receive notification of imminent deportation due to the Dublin regulation. This does not mean a deportation to an assumed or real country of origin, but deportation into the member state of the EU where a refugee has first set foot.

Last April in Göttingen, we have seen what immense effort local bureaucracies muster in order to enforce this concept. At six o'clock in the morning, 50 special police come in order to deport a Somali refugee to Italy. A blockade by 60 activists, who wanted to halt the deportation, was attacked with battons and pepper spray. When the blockade was lifted, the airplane had already left. A deportation was - preliminarily - halted, but the efforts of the state to rid itself of people are continuing - hundred-fold, or even thousand-fold.



**from
Göttingen
with love**

Flight is a process that continues for many years, and is full of struggle, lack and suffering. Many are pushed forward by the hope to arrive in a safe country, where a life in dignity and security is possible. But this arrival is refused in Germany and Europe, by racist laws, racist police and bureaucracy, or racist people on the street. For many, the struggles continues here, and this is also the reason why the refugee protests in Europe have radicalised. Refugees organise protest camps in Bavaria, occupy houses, roofs and squares in Berlin, lead protest marches through Europe and escape from imminent deportations. The institutions of the state react helplessly by criminalising, violent attacks or imprisonment.

More and more churches and church communities provide space for refugees. This „small church asylum“ is often tolerated by the state and refugees are not hassled any further, even though they also don't receive any material social benefits. Even if some are evicted by the police, church communities and supporters have created more than 140 church asylums in Germany.

Efforts by civil society and from below, refugee strikes and protests have proven that the European concept of repression and violent exclusion is vulnerable and can be changed. A law, no matter how militarised and ideologically settled, is after all just a law. It needs people that execute and support it. If we undermine and confront such laws, which contradict reason and make us angry, we will be able to change them.

In July, antiracist activists from Göttingen halted a second deportation to Hungary. As well as in other cities and municipalities – Osnabrück, Hannover, Jena, Freiburg or Neu-Ulm – resistance against these laws is growing.

In Europe, too, the material struggles are intensifying. When people reach Europe, they have to live their life in European prisons and camps, or in poverty and misery in the streets. Racist policies and propaganda divide and play people against each other. The political debates around „lazy Greeks“, „safe countries of origin“, „bans on begging“ or „poverty migration“ show that it is not just about visible borders which stop people from leading a better, and safer life.

And after, the discourse of the (liberal) left revolves around economic criteria of usefulness of people, even though they really should be about criticising and attacking neoliberal and neocolonial power structures.

When on October 2nd we will commemorate the 400 people that lost their lives one year ago in the vicinity of Lampedusa, we will commemorate at the same time all the people that drowned in the Mediterranean and Aegeis: 24.000 deaths that didn't reach the public's consciousness.

When on October 3rd, the „day of German unity“ will be celebrated, and when about „German“ escape across the German-German border will be spoken about, we will not forget that the militarisation of the borders is deadly reality for hundreds of thousands of people today. In order to stop fencing off, death and misery, we not only have to think about a more effective antiracist practice, but also about changing the economic system.

There can be solidarity in economy, examples like free shops, food cooperatives and open source projects have proven that economic activity is not necessarily about accumulation, but can be part of developing a life in solidarity.

Lived neighbourliness, lively municipalities, and our struggle against international exploitation can lead to building a better future together. For our life will be a different one once we learn, in the transnational exchange of social movements, to overcome nation states and their militarised borders.

Flats, jobs, freedom of movement in Europe.

Again the Dublin regulation.

Refugees welcome

stop deportations.

V.i.S.d.P.: W. Schade, Brauweg 76, 37083 Göttingen