

21st of January 2014 in Regensburg

8:30 a.m.: Manifestation in front of court at Haidplatz in Regensburg

9:00 a.m.: Examination of asylum applications of Omid Moradian and Mohammad Kalali in the Administrative Court

WE WILL RISE!

European States are not in the position to judge on our forced migration!

In March 2012, the ten of us built up the protest camp on the streets to change our life situation. Thereupon, a new wave of protests against asylum legislations in Germany began. Although our main demands were not achieved, these protests brought out our concerns, passing the far distance from the refugee camps to the cities. This has created a different vision of non-citizens (asylum-seekers) at least in the eyes of a minority of citizens in contrast with what is illustrated by means of government and mass media.

The prevalent image of non-citizens (asylum-seekers) is part of an “other” creating discourse and it functions as legitimacy and justification of limiting laws ruling non-citizens lives. These “others” are pictured as people who must live in refugee camps in sake of citizens’ safety, must have “[Residenzpflicht](#)”, receive food packs, or be deported like damaged goods to the country of origin in consequence of political and economic agreements. Those non-white “others” who are stigmatized as guilty in any circumstances, on the one hand are the first layer of society which is pointed at whenever economic problems come up, on the other hand they cannot be ignored as cheap workers for subordinate’s particular jobs in developed capitalist countries.

After months of resistance and fight in streets as well as ups and downs that refugee protests have experienced some encouragements have been met. First, participation of asylum-seekers in struggle formation showing that today, their belief in possibility of bringing up their demands has overcome their internalized fear, created by subordination. Second, solidarity of some citizens who truly understood that any fundamental change in the society passes through struggles of the lowest layers of the society.

Nevertheless, the majority in the society is affected by the sovereign 'other' creating discourses and reproduces them. It is not far from the truth if we say, this majority conceives the asylum struggles as adventurous act originated from being “thankless” and “demanding” by some who found refuge here. Apart from that, ‘goodwill’ first class citizens have their own task in relation with non-citizens' situation: those who hold membership of NGOs and groups to support asylum-seekers, who function as eyes and hands of government, who effort to make our quasi-lives more tolerable. Finally, there is mainstream media, which engineer the atmosphere according to their masters’ political will and sanctification. Of course there are those, whose benefits get protected and widened by these legislations and the situation: the upper class. That’s why any demand from our side to change the legislations, which surely threatens their benefits, will face a terrific repression machine in sake of “safety”.

But we know what we say and what our demands are containing. Maybe we think in other vision, but what we demand is not excesses or blackmailing. What we demand is clear and bright: “We

want to live"! No obstacle could keep us from moving towards our demands, particularly 'articles of states' constitutions'. Because European states are not in the position to ask for the reasons of our forced migration and judge on it! The courts they hold to determine our destinies are more alike puppet shows.

We are here because we were forced here. We come from the exact same countries which Western states assume as primary resources and a market for cheap human labor; countries in Africa, Southern Asia, Middle East, Central and southern America. Countries of which identities are chained to exploitation, colonization, war, poverty, despotism, sanctions, discrimination, etc. Our history is the bright witness of these crimes. And we ourselves are the living and speaking proof of this exploitation and oppression. Even today, militaries in the name of human rights, armed to the teeth, are present in those geographies with the most advanced slaughtering weapons; there, you are killing us with your weapons and here, with what is written as laws on the papers – which are in the end good enough for the cellar.

We look at our position today: all we were, is gone. We are the defeated ones who "have nothing to lose". Every single moment we analyze our surrounding environment and recognize our position better. We believe in the struggle we have begun and we hold tight to it. We live our destinies and believe "The history of all hitherto existing society is the history of class struggles". We will rise! To change our miserable situation, there is no way but overthrowing the present conditions.

Omid Moradian
Mohammad Kalali