

# LOOKA HERE!

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**Views • Commentary • Perspectives**

**Poetry • Reviews • Interviews**

**Practical Information • Political Groups and Action**

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BOYCOTT!

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## **BLACK PEOPLE READ & HEED.**

*I hope this sets more Black people in motion towards making real progress. For those of you who heard it, this is the article Dee Lee was reading this morning on a New York radio station. For those of you who didn't hear it, this is very deep. This is a heavy piece and a Caucasian wrote it.*

THEY ARE STILL OUR SLAVES. We can continue to reap profits from the Blacks without the effort of physical slavery. Look at the current methods of containment that they use on themselves: IGNORANCE, GREED, and SELFISHNESS.

Their IGNORANCE is the primary weapon of containment. A great man once said, "The best way to hide something from Black people is to put it in a book." We now live in the Information Age. They have gained the opportunity to read any book on any subject through the efforts of their fight for freedom, yet they refuse to read. There are numerous books readily available at Borders, Barnes & Noble, and Amazon.com, not to mention their own Black Bookstores that provide solid blueprints to reach economic equality (which should have been their fight all along), but few read consistently, if at all.

GREED is another powerful weapon of containment. Blacks, since the abolition of slavery, have had large amounts of money at their disposal. Last year they spent 10 billion dollars during Christmas, out of their 450 billion dollars in total yearly income (2.22%).

Any of us can use them as our target market, for any business venture we care to dream up, no matter how outlandish, they will buy into it. Being primarily a consumer people, they function totally by greed. They continually want more, with little thought for saving or investing.

They would rather buy some new sneaker than invest in starting a business. Some even neglect their children to have the latest gadget. They still think that having a Mercedes, and a big house gives them "Status" or that they have achieved their Dream.

They are fools! The vast majority of their people are still in poverty because their greed holds them back from collectively making better communities.

With the help of BET, and the rest of their black media that often broadcasts destructive images into their own homes, we will continue to see huge profits like those of Tommy and Nike. (Tommy Hilfiger has even jeered them, saying he doesn't want their money, and look at how the fools spend more with him than ever before!). They'll continue to show off to each other while we build solid communities with the profits from our businesses that we market to them.

SELFISHNESS, ingrained in their minds through slavery, is one of the major ways we can continue to contain them. One of their own, Dubois said that there was an innate division in their culture. A "Talented Tenth" he called it. He was correct in his deduction that there are segments of their culture that has achieved some "form" of success. However, that segment missed the fullness of his work. They didn't read that the "Talented Tenth" was then responsible to aid The Non-Talented Ninety Percent in achieving a better life. Instead, that segment has created another class, a Buppie class that looks down on their people or aids them in a condescending manner. They will never achieve what we have. Their selfishness does not allow them to be able to work together on any project or endeavor of substance. When they do get together, their selfishness lets their egos get in the way of their goal. Their so-called help organizations seem to only want to promote their name without making any real change in their community.

They are content to sit in conferences and conventions in our hotels, and talk about what they will do, while they award plaques to the best speakers, not to the best doers. Is there no end to their selfishness? They steadfastly refuse to see that TOGETHER EACH ACHIEVES MORE (TEAM)

They do not understand that they are no better than each other because of what they own, as a matter of fact, most of those Buppies are but one or two pay checks away from poverty. All of which is under the control of our pens in our offices and our rooms.

Yes, we will continue to contain them as long as they refuse to read, continue to buy anything they want, and keep thinking they are "helping" their communities by paying dues to organizations which do little other than hold lavish conventions in our hotels. By the way, don't worry about any of them reading this letter, remember, 'THEY DON'T READ!!!!

Dee Lee

## What is A Community?

That is a good question. A group of people with a common sense of purpose. Maybe?

—*Nico*, London

A Group of people with a lot of communication.

—*Rosen Lavinia*, Berlin

A community is an area where people understand each other and care for the children, organized and work together and try to be one in actions and values.

—*Shetima Moses*, Berlin

A community are people living in a specific area with common goals, religion. These people come together to enjoy fellowship and exchange insights, care for the under privileged and try to improve their living conditions. Goals can be achieved when all have faith and determination.

—*Maroula Blades* (Mother, poet), Berlin

A Community is helping those in need for the betterment of the community. The world is one community a (global village) and when people starve on the other side of the world it is not good for us living here. Awareness of the plight of others and the resolve to make a positive difference contributes to the sense of community between folks. That all women and men are of equal worth this fundamental in creating a caring community.

—*Alexis Pope* (Musician, poet), England

Since moving to Europe, I really don't know anymore.

—*L.B Badd*, Berlin via New York

A community is a place of love and acceptance

—*Leta Davis*, New York City



A community is a place where people of the same culture, values, customs and language share things in common.

—*Darlington Egwinn* (President ALE Nigeria)

A group of people that hope that there is someone who will take responsibility so they can become a family in the usual way.

—*Karin Liersch*, Berlin

Wikipedia says: A community is a group of interacting organism sharing an environment.

—*Stephan Luderitz* (Father, Husband)

A good place to be.

—*Thomas Peupelmann*, Berlin

## The Lantern of Humiliation

The lantern of humiliation  
Never illuminates  
Its brown light  
Recalled with hindsight  
Multiplies in born memories

Like the steer,  
who, freed from its pen  
charges into the open ring  
The dapper cowboy dismounts  
digs in his heels, grabs horns, uses them  
like a steering wheel until the animal  
exhales hot breath up to the sky and  
its distended belly  
hits the dirt

You left me  
with my pants down  
unclothed and crestfallen  
brown light seeps in through the blinds  
pools in corners until  
the skeleton  
in my room  
collapses

—Cecile Rossant

## Every picture tells a story.



"Refugee Protest March" from Würzburg (Bayern/Germany) to Berlin in September 2012 against German asylum system and unbearable conditions in shelters.

### Teachings I Owe to My Mother

1. My mother taught me to appreciate a job well done  
"If you're going to kill each other, do it outside. I just finished cleaning."
2. My mother taught me RELIGION.  
"You better pray that will come out of the carpet."
3. My mother taught me about TIME TRAVEL.  
"If you don't straighten up, I'm going to knock you into the middle of next week!"
4. My mother taught me LOGIC  
"Because I said so, that's why."
5. My mother taught me FORESIGHT.  
"Make sure you wear clean underwear, in case you're in an accident."
6. My mother taught me IRONY.  
"Keep crying, and I'll give you something to cry about."
7. My mother taught me about CONTORTIONISM .  
"Will you look at that dirt on the back of your neck!"
8. My mother taught me about ANTICIPATION.  
"Just wait until we get home."
9. My mother taught me GENETICS.  
"You're just like your father."
10. And my favorite: My mother taught me about JUSTICE.  
"One day you'll have kids, and I hope they turn out just like you."

## **hook, line and sinker**

no, not a fish, I'm a woman. I'm hooked at the forehead and reeled in. I'm dutiful and I don't resist the line. I'm hooked by the line of duty, reeled in and arrive where I'm expected, early evening. In the morning, I cast my own line, or I throw myself back, knowing I'll be caught, hooked at the forehead and reeled in.

Interlude; rough waters, huge swells, a slack line, long days, a wide wake throughout the night settles in the morning and I cast my own line or I throw myself back into the calmer water, knowing I'll be caught, hooked at the forehead and reeled in. There's a tugging, a tug from above, I tug at the line, resist the reeling, resist the line, still hooked, but resisting duty, inconsistently dutiful – dutiful to the point of resistance, no longer dutiful for the sake of Resistance or  
Something Else:

a slackline, fulllips, willfullhills, movement out of nowhereelse but here: her real self

—Cecile Rossant



## **“Avrupa devrimciliği” hobi devrimciliğidir**

Almanya’daki izolasyon merkezleri olan mülteci kamplarında, önce lokal düzeyde başlattığımız direnişi daha sonra başkent olan Berlin’e yürüyerek merkezi bir noktaya çektik. Çeşitli mücadele yöntemlerini deneyerek sürdürdüğümüz direniş bir yılını doldurmak üzere. Şimdi yeni yöntemler deneyerek direnişi devam ettirmenin uğraşı içindeyiz.

Gerek 600 kilometrelik özgürlük yürüyüşü, otobüs turu ve gerekse Berlin’de kurmuş olduğumuz direniş çadırlarında önemli bir direniş deneyimi kazanıyoruz. Aynı zamanda içinde bulunduğumuz coğrafyadaki toplumsal devrimci hareketleri de gözlemlene ve tanıma şansına sahip oluyoruz.

Şu anda Berlin’deki antikapitalist ve antifaşist kesimlerin toplantılarının ve dergilerinin ana konusunu bizim sürdürdüğümüz direniş oluşturuyor. Yayınlarına bizim direnişimizden görüntüler koyuyorlar. Çok sayıda dernek, cafe gibi kurumlar bizim direnişimizle ilgili konser, parti vb. etkinlikler düzenliyorlar.

Bizim adımıza kampanyalar yapıyorlar. Berlin’de ve diğer şehirlerde, mülteci direnişiyle ilgili olarak düzenlenen etkinliklerde biz de konuşmalar yapıyoruz. Bu toplantılarda direnişimize destek vermek isteyenler ne yapabileceklerini soruyorlar ve mültecilerin içinde buldukları kötü yaşam koşullarına karşı üzüntülerini belirtiyorlar.

Avrupa Birliği’nin tüm „demokrasi“ söylemleri altında, bu birliğin en merkezi ülkesi olan Almanya’da mültecilerin adeta modern bir kölelik sistemi içinde yaşamalarının nedeni nedir? Neden bu izolasyon sistemine karşı güçlü bir direniş örgütlenememiş? Bu gerçeklik sadece mültecilerin yetersiz mücadelesiyle açıklanamaz. Bir coğrafyadaki mücadelenin geri durumda olmasının esas nedeni o coğrafyadaki devrimci mücadelenin yeterli olmamasıdır.

Metropol kapitalist emperyalist ülkeler sömürgelerinden elde ettikleri gelirden bir kısmını işçi ve işsizlere verdiği için buralarda



*Turgay Ulu*

radikal devrimci bir mücadelenin gelişmesinin önünü kesmiş. Ancak bu coğrafyada dinamik bir mücadelenin olmaması yalnızca ekonomik nedenlerle açıklanamaz.

Almanya’da tüm dünyada olduğu gibi 68 dalgasıyla başlayan bir devrimci çıkış yapılmış ancak, bu çıkış hızlı bir şekilde yok edilmiş, ondan sonra da ciddi bir devrimci hareket oluşturulamamış.

Almanya’da devrimci aktivite hobi aktivitesi olarak gerçekleştiriliyor. İnsanlar boş zamanlarında, ya da canları sıkıldığı zaman devrimci aktivitelere katılıyorlar. Boş zamanları ve can sıkıntıları geçtikten sonra başka bir hayat yaşıyorlar. Bir yıllık direniş deneyiminde süreklileşmiş ve ciddi bir devrimci aktiviteye rastlamadık. Almanya’daki aktivistlerin çoğunluğu için bir Latin Amerika ülkesine seyahat etmekle, mülteci direnişine ya da başka bir direnişe destek vermek aynı anlama geliyor.

İkisi de boş zaman işi ve can sıkıntısını giderme aracı olarak görülüyor. İnsanlar mevcut yaşam statülerinin bozulmasından çok korkuyorlar. Giriştikleri hareketler ve eylemler hep çizilmiş bir çerçeve içindedir. Buralarda devletin bu kadar rahat olmasının bir nedeni budur. Devletin oluşturduğu çerçeve var ve devlet vatandaşlarının bu çerçevenin dışına çıkmayacağını biliyor.

Devletle vatandaş arasında oluşmuş karşılıklı bir güven ve hoşgörü var. Kontrollü bir muhalefet hareketinin olmasını devlet adeta teşvik ediyor. Gerçekleştirilen anti ırkçı

kampanyalar rutin bir hal almış buralarda. Bir dernek, cafe ya da başka bir kurum proje ya da kampanya yapar ve bunun karşılığında devletten ya da başka sivil toplum kurumundan finans desteği alır.

Kurulu sistem böylece kendi muhalefeti kontrollü bir döngü içinde devam ettirir. Bu kampanyaların konusu ise hep en alttakiler olur. Kampanyalarla insanlar büyük bir hümanizm örneğini temsil ettiklerine inanırlar. Kapatıldığımız mülteci kamplarından ceketimizi alarak sokağa çıktık ve bu kurulu sistemin kurallarına aykırı bir hareketi başlattık. Çünkü bizim kaybedecek bir şeyimiz yok. Ne bizi zincirleyen bir işimiz, ne de korkmamıza neden olacak bir yaşam statümüz var.

Bu anlamda hem muhalefet ortamını dinamize ettik ve hem de devletin alışkın olduğu kurallı işleyişi bozduk. Sokaklarda başka bir kolektif hayatı örmeye çalışıyoruz. Ancak henüz çok yetersiz bir noktadayız. Bizim gibi kaybedecek şeyleri olmayanlar dünyanın her yerinde isyan ve direniş içinde bulunuyorlar. Yenilerek, dağılarak deneyim kazanıyorlar. Bazen geri düşüyorlar ama bir süre sonra tekrar ortaya çıkıyorlar.

Mücadelenin süreklileşmiş bir hal kazanması ve bir gelecek planlamasının olması kısa zaman içinde çözülebilecek bir sorun değil. Dünyada mücadele eden dinamiklerin önünde çok karmaşık teorik ve pratik sorunlar var.

Ancak bu sorunlar gene hareket içinde çözüm bulacaktır. Dünya çapındaki mücadelenin süreklilik kazanması Avrupa'daki hobi devrimciliğini de rahatsız edecek ve buraların da iklimi yavaş yavaş değişmeye başlayacaktır. Çünkü artık Arap coğrafyasında gerçekleşen eylem ve isyanlar ya da Latin Amerika'daki hareketler yalnızca lokal bir sınırdan kalmıyor.

Çok hızlı bir şekilde genelleşme eğilimi taşıyor. Bir yıldır sokaklarda gerçekleştirdiğimiz direnişle sorunların neler olduğunu anlattık, açığa çıkarttık. Şimdi taleplerimizde somutladığımız bu sorunların çözümü için

gerekli pratik adımların atılması için mücadeleye devam edeceğiz. Mevcut insanlıkdışı yasaları değiştirmek için zorlu bir mücadele vermemiz gerektiğinin bilincindeyiz. İnsan özgürlüğünü kısıtlayan, sınırlar ve yasaklar koyan bu yasalardan sadece mülteciler etkilenmiyor. Buralardaki işçi ve işsizler de bu izolasyon sisteminin içinde yaşıyorlar. Bu anlamıyla mültecilerin sorunlarıyla işçi ve işsizlerin sorunları benzer sorunlardır.

Berlin Kreuzberg'te yaşayan dar gelirli evlilerden atılarak başka yerlere sürülmeleriyle, mültecilerin kamplarda izole bir hayata mahkum edilmeleri aynı şeydir. Yaşam alanlarından uzaklaştırılmak aynı kaderde bizleri birleştiriyor.

Kapitalizmin krizi derinleştikçe yaşam koşulları zorlaşıyor, bunun yanında ırkçılık geliyor. Mülteciler, göçmenler, işçi ve işsizler için gelecek karanlık durumda. Durumu değiştirmek, insanca bir yaşam elde etmek ancak ciddi bir direniş hareketini örmekle mümkün olacaktır.

Hobi faaliyetleriyle mevcut sisteme ve devlete geri adım attırmanın imkanı yoktur. Mülteci sorunu aynı zamanda savaş sorunudur. Dünyadaki büyük devletler kendilerini hep savaşa göre hazırlıyorlar. Tüm „barış ve nükleer silah karşıtı“ söylemler altında savaş ve nükleer silah üretimleri yapılıyor. Bu savaşlarda ölmeyenler de mülteci olarak Avrupa'ya geliyor ve buralarda modern bir kölelik sistemi içinde yaşamaya mahkum ediliyorlar. Hobi aktivitesi ya da boş akşam aktivitesi yaparak savaşlara ve sömürüye, ırkçılığa karşı ciddi bir direnişi örgütleme şansımız bulunmuyor. İnsanı ve doğayı yok eden kapitalizm aşırı kar uğruna tüm bunları yapıyor.

Ya bu kapitalist izolasyon sistemine karşı ciddi bir mücadele geliştireceğiz ya da modern köleler olarak yaşamaya devam edeceğiz. Özgür bir hayatı elde etmek hobi faaliyetiyle olmaz. Tarihteki hiçbir özgürlük hobi faaliyeti yapılarak elde edilmemiştir. Tam tersine en

küçük bir özgürlüğün elde edilmesi bile çok ciddi bedellerle olmuştur.

Avrupa Birliği yasalarında her kesin „serbest dolaşım“ hakkı olduğu yazılıdır. Ancak biz böyle bir hakkın olmadığını bir şehirden başka bir şehre giderken görüyoruz. Polis kontrol yaptığı zaman bize kayıtlı bulunduğumuz şehir dışına çıktığımız için ceza yazıyor.

Cenevre Sözleşmesi'nde „Herkesin can güvenliği nedeniyle başka bir ülkeye sığınma hakkı vardır“ diye yazar. Ama bombalamalardan kaçan insanlar gene bu bombalamaları yapanlar tarafından geri iade edilir. İnsan Hakları Beyannamesi'nde „insanın yaşam hakkı dokunulmazdır“ diye yazar. Ancak mülteci kamplarında insanca bir yaşam olmadığını biz yaşayarak görüyoruz.

Her türlü sosyal ortamdan yoksun bir hapisane hayatı içinde yaşamaya zorlanıyor insanlar. Bu „hakları“ yazanlar yine bu hakları kısıtlayanlardır. Biz biliyoruz ki bu sistemi var edenler kendi istekleri ile bu sistemi değiştirmezler. Dünyanın çoğunluğunu oluşturan işçi, işsiz ve mülteciler olarak tüm bu yalanlara karşı gerçek bir isyanı gerçekleştirmeden özgür olamayacağımızı görüyoruz. Ya özgür bir hayat için mücadele ya da kölece bir yaşam, başka bir seçeneğimiz bulunmuyor.

Yaşasın insanlaşma ve ortaklaşma mücadelemiz.

**13 Şubat 2013 Turgay Ulu - Berlin**

## Calender of upcoming events:

**13-29 November:**

2. Berliner Herbstsalon  
@ Maxim Gorki Theater

**21 November, 10:00-20:00:**

Berlin / Brandenburg Refugee and  
Supporters Meeting @ Friedrich-  
Engels-Strasse 22, Potsdam

**25 November, 16:00:**

Demonstration of IWS:  
International Resistance Against  
Violence Against Women  
@ Hermannplatz  
WomenLesbianTrans\*Inter\* Only!

**Every Saturday, 18:45-21:00:**

One World Basketball @ Böttger-  
straße 8, U Gesundbrunnen

**Every second Monday, 19:00:**

Meal Share @ Kreuzberg Pavillon  
Naunynstraße 53 - next dates:  
30 November; 14, 28 December

**Every Sunday, 15:00:**

General Meeting of Berlin Refugee  
Movement @ Oranienplatz

more Information: [oplatz.net](http://oplatz.net)



Berlin based musician Souliemane Toure

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## **Black History Month**

Written by Jerome (Romeo) Gammon

### **Passing the Yoke**

Over the last few weeks, I have come to realize that I am EXTREMELY upset. I realized we as a group in Berlin are facing a major problem, lack of discipline, courage, too much greed, too many Diva's and I mean of both sexes, one too many arrogant musician, distrust, and the rest such stand by watching the others fail. The things I've seen in Berlin amongst my own people would shame Judas.

Once we turn on each other and start pointing fingers at one another we are side tracked from the purpose TO SUSTAIN AND PROTECT THE SACRIFICES OF OUR ANCESTORS -and- TO SUSTAIN AND PROTECT THE FUTURES OF OUR GENERATIONS TO COME, it's not hard look at us and say, „see after all this time they haven't changed. Why don't they have any dance companies, cafes, jazz clubs, theaters, theater groups. That's why for me, Black History Month is a documented historical event that has done just what it was supposed to do, bring us together to look at what we did right and what went wrong and take responsibility for the future, show us how to work together. Instead some use it as another way to separate us. Black History Month is a demonstration of the resilience of a culture that has played a major role in shaping today's culture. For those of you Fathers who spend some time with your children. What will we leave for our children to build upon?

People, we are living in, working in, paying taxes in, sending our children to school in, going to church in, and still being confronted on a DAY-TO-DAY-BASIS with the fact that this country, like America, doesn't want us to succeed but we assist in our own demise moving from one generations right down the line and it's our blood line history, achievements, aspirations, and God bless the many who give us all inspirations.

Let's try to work amongst ourselves and help one another because Lord knows we need each other. Let's break out of cell block CC where we are Separated, mind manipulated, to under achieve is motivated, unspeakable crimes are perpetrated, as unjust laws are legislated while we fightin' over ten Euros, and some change. We are guilty of yelling, sabotage, screaming, slander, and defamation of character is common practice, cursing, and fightin'. Sayin' I'm sorry is considered a weakness amongst us, in other words we don't make mistakes, so our problems are always blamed on someone else. If we don't take ourselves seriously no one else will. Now I know some of ya'll gonna call me a player hater because I'm tellin' the truth, so if, it's you who's bothered then it could be that the shoes fits.

Come on ya'll, let's put our resources, brain power, artist abilities and organizational skills together and get busy, instead of all this ego trippin'.

## **Spot Light on Mike Russell**

### **Q Why do you play the sort of music you play?**

I perform almost all original music with Mike Russell Band and MfA Kera + Black-Heritage which is the result of my childhood and great support from my mother who played everything from Ray Charles to Mose Allison in the home. The basis is blues and Jazz, R&B Soul! I wanted to be like David Ruffin (The Temptations) but soon realized first that it was better to be like myself after all.

I played guitar and didn't have a suit (at that time). My brother played a Wes Montgomery record for me as a young musician which opened my head to Jazz and encouraged me to improvise and begin to write songs.

### **Q Who are your role models and why?**

Stokley Carmichael - he gave a lecture at my school where I fell asleep (in the front row) and he scolded me in front of the other students. 'Brother haven't we been

asleep long enough?’ I never forgot that and appreciate his activism in the Civil rights movement.

Eddie Harris-great Jazzman-I played with him here in Berlin and he was a mentor and gave me advice and support and appeared on the first Black-Heritage CD Earline - 耳线 (my mother who overcame many things to provide a chance for me). James Russell - my father - who wrote a book at the age of 80 and never stops with his ideas and new plans, never give up!



Mike Russell

Mfa Kera is my local hero because of her hard work and big heart for the human condition I saw her give a voice workshop in Soweto (township in south Africa) and have to lay on

the floor of the taxi on the way back to the hotel because of a gun battle raging in the heart of Johannesburg! She had 1000 Chinese singing along with her alone in China under the watchful eyes of the communist party. She was most recently in Madagascar planting trees to save the land (morning tree) and giving a concert with the Madagascar all-stars group for 10,000 students in Madagascar. This is all under the radar of the press. I have participated in French voice workshops with Kera in the heart of Washington DC. I have seen her transform Berlin sad faces into smiles with her great voice and help many children and give for 20 years and she just gets better that’s why.

**Q What do you consider to be your greatest achievement?**

I always dreamed of going back to Washington DC and performing in Blues Alley Jazzclub, Fort Dupont Park and the Kennedy Center. I performed in two of the venues with Mfa Kera + Mike Russell Black-Heritage and at Fort Dupont park on a package show with the Intruders (Cowboys to Girls) as a Guitarist with Sir Joe and the Free Souls. I then realized that life has so many other important things like family and improving the human condition that sometimes the old saying comes back “Be careful what you wish for; it might come true“

**Q What do you regret?**

Missing time with my family in Washington DC.

**Q How would you achieve world peace?**

Bring fanatics and religion under control and ban violence and educate the masses and eliminate poverty.

**Q Politics, life and love: put these in order of priority and say why.**

Love-humans thrive better with than without. It's a bleak world without love.

Life-priceless and a gift.

Politics-will always be there to create problems and divide people.

**Q What is your vision of yourself in 12 months from now?**

I hope to be performing in the USA and other venues like always. Why? It is my job and my calling.

**Q Give us ten words of wisdom.**

Always respect your fellow humans and try to treat people like you want to be treated.

**Q Do you feel a musician's union is needed in Berlin and why?**

A union can help if the members stay unified. Yes, it can help to stabilize the price range of the fees.

**Q What is your definition of community?**

The ideal is when people work for the good of all and share in the work that it takes to make a good community.

**Local Hero: Lenjes Robinson**

The saying "a good neighbour" was spoken with **Lenjes Robinson** in mind. He is a father, a man who takes pride in his family and friends, a musician and a man active in his community. A man of his word and we all know that any community needs people who are honest and always willing to lend a helping hand. In a world where taking responsibility is rare, a man who holds himself responsible is as rare as a donkey driving a car. **Lenjes Robinson's** word is as good as your Mama's fried chicken and it can't get no better than that. A role model for our children and a positive force. Keep on doing what you doin' Lenjes and we will all be better off for it. We tip our hats to you, **Mr. Lenjes Robinson.**

**Q Do you feel there is a strong African American Diaspora community in Berlin?**

There is a strong Diaspora here not always together but trying very hard and we can get there.

**Q Why do you think there is no Black theater or Dance company in Berlin and do you feel one is needed?**

It can be wonderful to have one but with the mood in Germany now it must be from private funds 13. Black History month will be needed for a long time. I am sorry to say there is still a long way to go.

**Q Who is your favorite female singer and why?**

MfA Kera- she has a great voice and is very creative in her delivery and soulful at the same time.

**Q Do you believe in a higher power than man?**

I do believe in a higher power but I have reservations about some organized religion and really have problems with fanatics.

**Q Do you feel Black people are respected in Germany?**

I want to say yes to be nice but honestly, I can say a little bit respect is given but not that much.

**Thanks, Anthony! I appreciate your support and determination also!**

Music to hear: **Chicago Art Ensemble**

Places to go: **The Library. Home. School. Rehearsals. A friend's place.**



## Brief Reflections on the Berlin Jazz Scene

By Marc Taylor

I wanted to go into intimate detail, but was told to keep this simple and brief.

As a now permanent resident of Berlin for nearly ten long years, my early enthusiasm for the local jazz scene in this city has dissipated. I have even begun turning down offers from close friends of mine—many of them jazz musicians themselves—to check out any local happenings. As of this moment I seriously think it is better for me to simply stay home and listen to my Art Blakey collection or even something slightly tepid and water-weak, like Wynton Marsalis' current doodlings. The obvious lack of integrity in the Berlin jazz scene is such that I'd rather just get a hamburger, or even a kebab, if I ever go out. No use blowing 15 euro on an expensive meal at some seriously un-hip joint on Kantstrasse.

In your average A-Trane jazz presentation, a putridly washed-out, milquetoast white guy (usually a German, of course) or worse yet, his colored counterpart, will plod over the same musical ground that at least three or even four generations of modern jazz musicians have done before him. I don't know what is wrong with these upper-middle-class Berlin audiences. They don't seem to mind going to these shitty shows and listening to some twat shuffle clumsily through the same tired chord changes that Sonny Rollins or Miles or Coltrane or Parker did before he was born, and usually far better. They even play the

same tunes over and over again. "So What" sounds okay if you haven't heard it six or seven-hundred thousand times. There is a so-called "musician" in town that is so lame that he even gets tanked on three or four bottles of wine before practice. He widely claims he played with Joe Lovano, Wynton Marsalis and John Scofield, among others, but after three hours of practice, he still can't play past a beginner's level on his alto sax. I could name a whole lot of offenders, but for once, I would like to point out that the jazz scene is not entirely hopeless in Berlin: The Jay Oliver Project occasionally plays gigs in Berlin and they are willing to be intensely creative and hard-hitting with their music. They never play the same tune the same way at whatever gig. And it is always good to hear the late Jay Oliver's music being played, whenever it is played. Unfortunately, for every group of musicians of this caliber, there are dozens who can't even drain the scum out of their horns properly... And yet, somehow, they are getting gigs here in Berlin...

If you want to hear jazz without a soul, if such a thing exists, go to the A-Trane. Need I say more. Jazz in Berlin for the most part has lost it's meaning. The musicians both black and white are afraid to cross the line. They play it safe, afraid that they might say something they could be held accountable for.

## History or Bickering About The Past by Old Black Joe

The **Cotton Club** was a famous night club in New York City that operated during Prohibition. While the club featured many of the greatest African American entertainers of the era, such as Duke, Count Basie, Bessie Smith, Cab Calloway (was known as Mr. Cotton Club), The Nicholas Brothers, Ella Fitzgerald, Louis Armstrong, Billie Holiday, and Ethel Waters, it generally denied admission to blacks. During its heyday, it served as a chic meeting spot in the heart of Harlem, featuring regular "Celebrity Nights" on Sundays, at which celebrities such as George Gershwin, Al Jolson, Mae West, Irving Berlin, Eddie Cantor, Moss Hart, New York mayor Jimmy Walker and other luminaries would also appear.

African American Heavyweight champion Jack Johnson opened the Club Deluxe at 142nd Street and Lenox Avenue in Harlem in 1920. Owney Madden, a prominent bootlegger and gangster, took over the club in 1923 while imprisoned in Sing Sing and changed its name to the Cotton Club. While the club was closed briefly in 1925 for selling liquor, it reopened without trouble from the police. The dancers and strippers occasionally performed for Madden in Sing Sing after his return there in 1933. The club reproduced and further embellished the racist imagery of the times, often depicting blacks as savages in exotic jungles or as "darkies" in the plantation South. The club imposed a more subtle color bar (only very light skinned black women) on the chorus girls whom the club presented in skimpy outfits: they were expected to be "tall, tan, and terrific", which meant that they had to be at least 5 feet 6 inches tall, light skinned, and under twenty-one years of age. Ellington was expected to write "jungle music" for an audience of whites.

Some say because Dutch Schultz was the head mafia pimp in New York at this time, it is said that the Cotton Club was also used as an agent for an escort agency. The club was known for arranging gangsters and rich white men to have a fun night with some of the light skinned African American, women working there.

Nonetheless, the club also helped launch the careers of Fletcher Henderson, who led the first band that played there in 1923, and Ellington, whose orchestra was the house band there from 1927 to 1931. The club not only gave Ellington national exposure through radio broadcasts originating there, but also enabled him to develop his repertoire while composing not only the dance tunes for the shows, but also the overtures, transitions,

accompaniments, and “jungle” effects that gave him the freedom to experiment with orchestral colours and arrangements that touring bands rarely had.

Cab Calloway and The Cotton Club Orchestra, 1934 photo of His High-de-Highness of Ho-de-Ho and the band Cab Calloway’s orchestra brought its Brown Sugar revue to the club in 1930, replacing Ellington’s group after its departure in 1931; Jimmie Lunceford’s band replaced Calloway’s in 1934, while Ellington, Armstrong, and Calloway returned to perform at the club in later years. The club was also the first show business opportunity for Lena Horne, who began there as a chorus girl at the age of sixteen. Coleman Hawkins and Don Redman played there as part of Henderson’s band. Tap dancers Bill (Bojangles) Robinson , Sammy Davis Jr. (as part of the Will Mastin Trio), and the Nicholas Brothers starred there as well.

The club also drew from white popular culture of the day. Walter Brooks, who had produced the successful Broadway show Shuffle Along, was the nominal owner.

Closed temporarily in 1936 after the race riot in Harlem the previous year, the Cotton Club reopened later that year at Broadway and 48th Street. It closed for good in 1940, under pressure from higher rents, changing tastes and a federal investigation into tax evasion by Manhattan nightclub owners. A new club with the same name opened in 1978 in Harlem. A West Coast branch of the Cotton Club existed in Culver city in the late 1920’s and early 1930’s, featuring performers from the original Cotton Club such as Armstrong, Calloway and Ellington.

Now my question is: Why would anyone play at a club where your parents, children and wife could not come to hear you?. Now here in Berlin we have a Cotton Club where many local African Americans have played and their motto is ‘It pays my rent child’. Does it? The sad truth is that it does not pay their rent. As one African American said some black folks in Berlin would play for the KKK if it paid their rent. If I said ‘cotton’, what is the first word that comes into your head? Think about this the next time you sit at a club that is named after a club that practiced segregation.

## The Fate of the Rhineland Bastards

Most of the light-skinned blacks living in Germany during the Third Reich were of mixed blood, and a good number of them were the children of French-African occupation soldiers and German women in the Rhineland. The existence of these children is and remains common knowledge because they were mentioned in Hitler's book "Mein Kampf" ("My Struggle"). In Nazi Germany, the derogatory term, Rheinlandbastard (Rhineland Bastard), was used to describe them.

Deutsche Welle spoke to leading German historian Prof. Reiner Pommerin to find out what happened to these children. "I published a book in the 70s, which told the reader about the sterilization of mixed blood children. These were children who had been fathered by occupation forces - mostly French occupation forces," he said. His book, "Sterilisierung der Rheinlandbastarde. Das Schicksal einer farbigen deutschen Minderheit 1918-1937" ("Sterilization of the Rhineland Bastards: the fate of a colored German minority 1918 - 1937") publicized the sterilization of the Black minority in Nazi Germany.



Prior to the publication of the book in 1979, this information was unknown to the public. The sterilization of biracial children was carried out secretly because it went against 1938 Nazi laws and procedures. The exact numbers remain unknown, but it is estimated that 400 children of mixed blood were sterilized - most without their knowledge, Pommerin said.

Today, the fate of the "Rhineland Bastards" still remains largely unknown. The lack of public knowledge regarding their fate may have to do with the "lack of public interest in minorities," said Pommerin. Camp attributes it to the secrecy behind the sterilization program and the nature of the Afrika Schau. "It has to do with the status of the Afrika Schau as a spectacle. So that was set up as a visual spectacle that was supposed to get people to notice something as a display. In that way, it was really publicized in order to get people to think about it," she said.

Author: Chiponda Chimbelu; Editor: Rob Mudge

## **On the rise: One World Basketball**

Each and every Friday up to 30 people come together to practice and play basketball. With practice as our common ground, we build upon it and take fun trips, socialize, and network in order to help each other with the access to resources. The main incentive of One World Basketball (OWB) is not to help displaced people from a position of power, but to simply connect people. Nowadays, OWB is a great place for people to meet and interact, but we've come a long way.

The initiation of OWB started more than a year ago. Muhammed, a refugee from Gambia who has made a name for himself as a political activist in Berlin, and I met up to discuss potential benefits of a basketball training program for displaced people. After he explained to me certain sensibilities that we would have to incorporate in the program, we decided to act. Our organization ISS Berlin e.V. and its chairmen Ali Durdu were quite forthcoming and reserved gym time right away when hearing about the idea.

When the program started in November 2014, attendance remained low, even after we spread the word through different means – personally handing out flyers at events and refugee shelters, contacting the administration offices of the shelters, social workers, etc. On some nights it was only Hassan, a friend and co-organizer, and I – we remained by ourselves and shot hoops while waiting for new arrivals. We remained patient throughout the first few months when the program didn't seem to take off.

We carried on and invited friends who liked the idea, and after a while at least our organizational crew grew slowly. It all changed abruptly when Lina and Luise made the effort and established a useful contact to a “shelter” in Lichtenberg. All of a sudden an amazing group of people came all the way from Lichtenberg and we finally got the ball rolling. Every week more people came in, because the newcomers had informed other people of the great experiences they had at basketball practice. In a matter of a few weeks, we had up to 30 people attending practice. The basketball coaches lived up to the task of conducting an inclusive practice for beginners and more advanced players alike.

Our way to teach basketball is a direct reflection of the youth program Kreuzberg Basketball Beats, Anthony Baggette's philosophy of basketball, and the great African-American tradition of “each one teach one.”

A main approach of OWB is to include people from all around the world – newcomers, people with an international background, or experience of displacement, people that have been living in Berlin and/or Germany for all their life – which greatly contributes to our basketball and socio-cultural experience. We want no part in the discourse of

migration that values or devalues people based on their country of origin. We want to blur the lines between “different kinds of migrants” in order to emphasize the multiplicity of identities inherent in each and every individual.

In the space that we use for basketball, so much more is possible. On the foundation that we obviously have a common love for basketball, we witness the establishment of friendships, we witness happiness (just visit our facebook page, or engage with us in person), we witness the formation of networks that are needed to find housing and work, and form a welcoming community.

What we’ve learned is that it is helpful to develop a program or project by consulting people that are supposed to benefit from it. We would also encourage establishing a diverse organizational crew – the multiplicity of angles and views help to strengthen the core, the development, and the vision of the undertaking. It will also enable you to understand the multilayered conditions and its effects in greater detail, which enables the group to identify the problems in order to find solutions. We need to disrupt societal patterns in order to rebuild society for the better, so why not start here by bringing people together that would in their everyday lives not cross paths.

— Gregor Wendler



## **We are born free!**

This is my ideological understanding of the true essence of being human. Unfortunately only a minority of people acknowledges this fact in the capitalistic world today, while another minority hold the power. As a result the majority of people are being dehumanized, because human beings are not seen as equal by all. These facts must be acknowledged by all individuals, within groups and societies for the sake of all humanity. But to achieve that we must deal first with FEAR, because FEAR is a force which governs most human beings.

### **FEAR to share and lose power and resources**

FEAR has produced racism. For me FEAR is the virus and racism is the symptom of the ailing body. Further symptoms are selfishness with regard to personal or social gains, hatred of those who lack them, the fostering of a power gap, subsequent supremacy, and corruption. But FEAR is the force in the centre of the whole equation, and when it collides with the outside conditions



and if there is no one to keep people calm, then all these symptoms burst open and develop a very negative energy. This energy is instrumentalised by the imperial forces. People are born with a good heart, but anxiety and external pressure make them unsure of themselves and their social position and they find themselves becoming racist.

All of these symptoms have produced racial discrimination in the world today - hatred against black and coloured people. But another consequence of fear is gender inequality and the discrimination against women, parents against their own children, brothers against sisters, society against society, rich against the poor. FEAR of sharing and losing power and resources has pushed the world politically, economically, socially and culturally into chaos.

Since the very first encounter between whites and blacks, whites thought that they deserved to be more powerful than blacks or coloured people on this planet. To implement this they create wars, and they incite wars in places they rule. The idea of divide and rule has been institutionalized in every colonised society at all levels, thereby inciting internal and external political, economical, social and cultural wars. Until today the so-called developed world has felt itself superior to the developing world. However, this is not a natural but a constructed development, because it is rooted in the evolution of imperialism

as an ideological concept, which in turn is rooted in the systematic dehumanisation of other humans. The black and coloured people, the refugees, women of colour, poor children, LGBTIQ people, disabled and homeless, marginalized youth, workers, jobless, prisoners and prostitutes - in short all the powerless people suffer most from the results of FEAR: The fear of the people with power but at the same time their own fear to defend and liberate themselves. The majority of the population has to face daily oppression, enslavement, and discrimination but they have big fear to fight back because they feel alone.

### **Now the question is: How to deal with FEAR?**

*“The brave man is not he who does not feel afraid, but he who conquers that fear.” Nelson Mandela*

I believe that we are human beings, who are born free. Therefore we must free ourselves again. It is possible to liberate ourselves from this bondage if each and every one tries to reflect on his or her personality within and in relation to the outside world, no matter what kind of gender, race, nationality, religion, education, and status they have. For me FEAR creates a situation that can only be countered by the analysing and realizing of the facts and secondly by educating oneself. Therefore for the disadvantaged people there is a big need to join hands and work together. That is why I say in my logo: “my right is your right!” My right to walk, my right to act, my right to love are represented by this image of a joined hand and foot: together they form a heart. We are born free!



Therefore it is essential to be conscious firstly of ones own worth and strength and secondly of the effects of global capitalism on individuals and societies today. Groups and communities made up of strong individuals will thrive in the process of humanisation. If we want to change the system we must unite and show solidarity to each other against the capitalistic ideologies at all levels. And in order to achieve this we must strive first for transparency by improving communication, coordination and organisation of the work.

— Bino Byansi Byakuleka



## **Political Action**

*This is a small overview about political groups and movements in Berlin that struggle for refugee rights. Some of them have existed for a very long time; others were formed after the "Oranienplatz protests" (described on the next page). Also, the form and program of these groups differ in various ways. Yet, what they have in common is the deep belief that freedom of movement is the right of everybody living on this planet. Based on this fundamental assumption we derive the following demands.*

### **Our demands**

#### **Abolish *Residenzpflicht* (mandatory residence)!**

Rooted in colonial policies, *Residenzpflicht* obliges refugees to stay in a certain area and clearly violates our basic human rights. We reject any restrictions of our freedom of movement and demand the complete abolition of *Residenzpflicht* law.

#### **Abolish all *Lagers* (refugee camps)!**

Refugees in Germany are forced to stay in *Lagers* (camps) almost completely isolated from society, under inhumane living conditions and constant surveillance by authorities and *Lager*-guards. We refuse to live in these prison-like *Lagers*, we break this isolation and demand the right to choose where and how we want to live!

#### **Stop all deportations (also Dublin III)!**

Deportations are an inhumane practice and have to be stopped immediately. Everyone leaving her/his home country has good reasons to migrate – be it war, political persecution or because of the economic situation – all of these reasons are political at their core.

#### **Right to work and study!**

We don't want your social benefits. We need the right to work and study to provide for ourselves independently. Many joined us on the way or came to our big demonstration in Berlin. For more than two years now, we have organized many demonstrations and activities from the two bases of resistance: Oranienplatz and Ohlauer Straße. Through different kinds of direct action, such as civil disobedience, occupations and blockades we made clear that we will not cease to fight for our rights. We have managed that refugees are part of the political discussion and that we have overcome the life in isolation that was imposed on us. We take our freedom, cross borders and design our lives the way we want. Now, the resistance that started with a small number of people has become a broad movement.

**Source: [www.oplatz.net](http://www.oplatz.net)**

*This was the "House of 28 doors" – an art project installed at Oranienplatz which was burnt down in March 2015*



## **History of Refugee Struggle at Oranienplatz**

After the suicide of the Iranian refugee Muhammed Rahsapar at the refugee camp in Würzburg, refugees from various camps in Germany, united and set off to Berlin in a protest march. When we arrived in Berlin we set up a protest camp at Oranienplatz in Kreuzberg. These tents were a symbol to show the society what the problems are, that we reject the isolation and discriminative laws the German state is trying to impose on us, that we raise our voice against discrimination and are resisting. This protest camp soon became our center of resistance, the place where we made our political demands visible. Starting from Oranienplatz we organized a bus tour to different "Lagers" in other German cities in 2013. Even though we faced a lot of repression and violence by police, we were able to get in contact with a lot of refugees living in isolation and some isolated from society, under inhumane living conditions and constant surveillance by authorities and Lager-guards. We refuse to live in those prison-like lagers, we break this isolation and demand the right to choose where and how we want to live!

## **Political Groups**

### ***Women in Exile***

An initiative of refugee women founded in Brandenburg in 2002 by refugee women to fight for their rights. We decided to organize as a refugee women's group because we know from our experience that refugee women are doubly discriminated against, not only by racist laws and discriminative refugee laws in general, but also as women. The struggle against these laws is usually supported by mixed-sex refugee self-organizations and in our experience, these are often dominated by men who look at other issues as more important. Women in Exile e.V. was founded in Potsdam in 2011 and is recognized as a non-profit association; **Network meeting: every first Saturday of the month, 1 PM in Berlin or Potsdam;**

*Address: Rudolf-Breitscheid-Straße 164 – 14482 Potsdam info@women-in-exile.net*

### **African Refugees Union (ARU)**

We remind the German society and government that their economical wealth and stability bases on the long-term exploitation of our countries. Therefore they have no legitimation to illegalize Africans that are forced to come here for this reason. On the contrary we expect them to accept their responsibility for the colonial crimes.

Our mission is to unite and change these racist power structures.

*aru1884info@gmail.com*

*Facebook: African refugees union*

### ***AfricAvenir***

AfricAvenir International e.V. creates opportunities for the production and dissemination of knowledge from the perspective of Africans and migrants from the African Diaspora. Raising awareness and changing perspectives as suggested by the "critical whiteness approach" form the basis of our work. We offer interdisciplinary activities in the field of cultural and political education.

*Address: Kameruner Str. 1 – 13351 Berlin www.africavenir.org; Phone: 030 – 26934764*

### ***voix des migrants***

Une initiative des (migrants) auto-organiser entre migrants et pour les les migrants.

*www.voixdesmigrants.com vdesmigrants@gmail.com*

### ***Gladt***

GLADT is an independent, self-organized group of lesbians, gay men, bisexuals and trans people (LGBT). They offer counseling and support services in English. All services are available to the general public, regardless of ethnic background, religion, nationality, sexual orientation or gender identity.

*Address: Kluckstraße 11 – 10785 Berlin Phone: 030 – 26 55 66 33 info@gladt.de*

### ***LesMigraS***

(Lesbian/bisexual Migrants, Black Lesbians and Trans\*People)

"LesMigraS" is engaged in anti-discrimination and anti-violence work, offers counselling and a space for self-empowerment. They advocate for a society in which all aspects of the life and identity of lesbian, bisexual women and trans\*people are accepted and appreciated.

*Address: Kulmer Strasse 20a – Berlin Phone: 030 – 21 91 50 90 info@lesmigras.de*

### ***corasol***

Corasol is a group of people with and without a right to stay, with and without the experience of flight or migration, who try to fight against racism and white dominance within the society by structural political work and mutual support. More concretely: we've organized the Antiracist Shopping in Hennigsdorf, do the monthly Friedel Vokü with information on antiracist topics and smaller public actions.

*www.corasol.blogspot.de corasol@web.de*

***CISPM Berlin*** (Network in Germany for the International Coalition of Sans-Papiers, Migrants and Refugees)

Phone: 0152 – 17253443 (DE/ IT/ ES), 0152 – 13033001 (EN/ FR), 0152 – 10257497 (FR/ EN)  
*cispmberlin@riseup.net*

### ***The Caravan and The Voice***

The Caravan-for the Rights of refugees and Migrants is a network of individuals, groups and organizations of refugees, migrants and Germans based on anti-imperialism and antiracism. They are engaged in the struggle for socio-political justice, equality and respect for the fundamental human rights of everyone.

*www.karawane-berlin.org Phone: 0170 – 8788124 the\_voice\_berlin@emdash.org*

### ***Die Plataforma der MigrantInnen und Flüchtlinge Berlin***

The "Plataforma" is a open space for groups and individuals, who come from different parts of the world and who have diverse experiences and visions. Due to that, there is the possibility to exchange and to develop strategies against the dominating Injustice, to act as a political subject and to become visible.

*Phone: 0176–26565198 pataforma.berlin@gmail.com*

### ***Pro Asyl***

PRO ASYL struggles for a democratic and open society in which refugees have the chance to live in dignity. PRO ASYL assists refugees in their asylum procedure and offers various other kinds of help.

*Phone : 069 – 24 23 14 20; (Mo–Fr: 10AM–12AM & 2PM–4PM) proasyl@proasyl.de*

## Juristical Help & Legal Advice

### *Asylum Law in Germany – A small overview*

Usually refugees or non-EU migrants are able to obtain temporary or permanent residence in Germany by applying for asylum or marriage. It's more or less impossible – except for a few highly qualified experts and specialists – to get papers which allow a working permission. Police controls are quite common on trains and in stations and inner cities, nevertheless tens of thousands of undocumented migrants live and work, mainly with the support of their communities, in big cities. Assistance is also given by a lot of medical help projects or other advice centres/ services run by anti-racist groups, NGOs or unions, and by self-organised groups of migrants. Most of these projects are open for documented as well as for undocumented migrants.

Everyone without papers who is apprehended by the police has the right to apply for asylum. And usually she/he should not be arrested or detained for a longer time. Asylum applications have to be directed to reception centers. The first asylum interview is crucial for the whole procedure, and should be prepared very well. There is no guarantee that you can remain in the place/city of the asylum application as the allocation of accommodation is dependent on a Germany-wide distribution system. All asylum seekers have to live in camps at first, often in isolated places, and without the right to work in the first year and on minimum benefits (i.e. benefits in kind such as food packages, or benefit money). A lawyer has to be paid by the asylum seeker him- or herself. The duration of an asylum procedure is incalculable. Sometimes it takes a few months, sometimes 1 or 2 years. For some groups of refugees (coming from war zones or dictatorships) the chance to get full asylum or at least subsidiary protection status is not too bad, but of course it depends on the individual case and the preparation! Refugees and migrants who, for one reason or other, cannot be deported, will get the very precarious status of toleration (“Duldung”). Regularisation processes in Germany have been limited to particular groups with years of toleration. No legalisation of undocumented migrants has ever taken place.

The detention and deportation system is well organised, the German bureaucracy puts a lot of energy into trying to kick refugees and migrants out of the country, not avoiding any costs, for example by utilizing charter deportation flights.

**Never trust the foreigners' office (“Ausländeramt”). It's better to be escorted by friends or supporters, if your status is not secure!**

**Source: [www.w2eu.info](http://www.w2eu.info)**



## **KUB**

If you have questions regarding your asylum process or if you need legal advice for other purposes (translating letters, trouble with the police etc.) we recommend you go to KUB (Kontakt- und Beratungsstelle für Flüchtlinge und Migrant\_innen). KUB is a registered non-profit association, whose purpose it is to provide support and consultation services for refugees and migrants from all over the world in matters concerning not only social and residence law, but also psychosocial and other existential questions. We are committed to the notion that all men and women are entitled to a secure residence status as well as equal political, social, and economic opportunities. Our central aim is to assist refugees and migrants who consult us in their efforts to lead independent and self-determined lives in Germany, and to help them establish essential legal, psychological, and existential foundations.

**Address:** Oranienstraße 159 U Moritzplatz (U8)

**Office hours:** *Mo: 10 AM – 1 PM consultations in EN, FR, DE*

*Tu: 10 AM–1 PM consultations in EN, ES, DE Th: 10 AM–1 PM consultations in EN DE;*

*Fr: 10 AM–1 PM consultations in Arabic, Dari, Farsi, EN, FR, ES, Turkish, DE*

*Phone: 030 – 6149400 kontakt@kub-berlin.org; all services are free of charge!*

## **List of some lawyers for asylum law**

### **Andrea Würdinger**

*Address: Welscherstr. 10-12 – 10777 Berlin Phone: 030 – 200 514 060 ; Fax: 030 – 200 514 020 info@rechtsanwaeltin-wuerdinger.de*

### **Ulrich von Klingengraeff**

*Address: Karl-Marx-Str 71 – 12043 Berlin Phone: 030 – 25293336 ; Fax: 030 – 25293338 kanzlei@anwalt-klinggraeff.de*

### **Christina Clemm**

*Address: Yorckstraße 80 – 10965 Berlin Phone: 030 – 62 20 17 48 ; Fax: 030 – 62 20 17 49 clemm@anwaeltinnen-kreuzberg.de*

### **Barbara Wessel**

*Address: Yorckstraße 80 – 10965 Berlin Phone: 030 – 62 20 17 48 ; Fax: 030 – 62 20 17 49 wessel@anwaeltinnen-kreuzberg.de*

### **Eberhard Schultz**

#### **RechtsanwältInnen Schultz & Förster**

*Address: Greifswalder Str. 4 – 10245 Berlin Phone: 030 – 437 250 26 ; Fax: 030 – 437 250 27 schultz@menschenrechtsanwalt.de*

“Looka Here” is published by CLEAR BLUE WATER e.V.



## **Purpose and Object of the Association**

- 1** The purpose of the association is to support existing intercultural potentials in Berlin.
- 2** For that purpose, the association is working on concepts to combine different art forms.  
The goal is to create a network of and for artists.
- 3** Therefore contacts will be arranged, discussions led and programs organized for presentations of art and culture.
- 4** Therefore it is the job of the association to offer the right locations for general meetings, seminars, readings and other events and to arrange the utilization of public institutions for events, presentations or performances.
- 5** All interested people should have the possibility to impart knowledge and to improve their own knowledge.  
This should happen in cooperation with public institutions and other similarly structured organizations.
- 6** In bringing together experienced artists with the young and still inexperienced, a potential will be released, supported by giving a forum for discussions, performances and meetings with the intention of improving our environment.



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