

## Speech AntiRa network

"What do we want?" is much more to us than a slogan that echoes through the streets every Friday.

It is a question that runs through the lives of so many BIPOC's.

"What do we want?" - What do we want?

Do we want to belong, or do we tolerate the mispronunciation of our names?

Do we want a job, or do we cover up our religions?

Do we want to be considered intelligent, or do we shed our slang/Kieddeutsch?

Do we want to not be considered "the others" or do we bow to European beauty ideals?

Do we want to be accepted, or do we laugh along when we are once again confronted with racism packed in so-called "jokes"?

Do we want to live, or do we not enter a shisha bar anymore?

Do we want to stand up for climate justice or for anti-racism?

Throughout our lives, we have been taught that we are between an either-or.

Our options, our responses, and most importantly, our identities have been reduced to an either-or. Today, we stand here to tell you that we are tired of always being caught between two fronts.

We are both-or.

We stand for both a racism-free society and the fight against the climate crisis. We stand for intersectional climate justice.

A climate justice in which (here comes something about colonialism and racism if necessary)

A climate justice in which it is not enough to first put oneself in the foreground and then graciously give the floor to those affected.

A climate justice in which it is not enough to invite us to a panel on climate justice when we are the only ones talking about justice. When we are the only BIPOC.

A climate justice in which it is not enough to talk about future diversity in politics and economics, but then not allow BIPOC into the real decision-making positions.

A climate justice in which it is not enough to do one or ten anti-racism workshops if BIPOC still do not feel addressed by the group's offerings or are still not taken seriously.

A climate justice in which it is not enough to just send an email to BIPOC groups asking them for free educational work because it has been noticed that it is a predominantly white movement.

A climate justice in which it's not enough to talk to a party about anti-racism out of awareness of the problem without actually engaging those affected.

We want solidarity.

Solidarity with MAPA

Solidarity with the refugees at the EU external borders

Solidarity with the millions of climate refugees

Solidarity with people living on the streets

Solidarity with people whose homes no longer exist due to extreme weather conditions and whose livelihoods have been completely destroyed as a result thereof

Solidarity with people affected by racism

Solidarity with people who work under the worst conditions, only to still live below subsistence level.

Solidarity with people who are exploited by corporations in the global north (like HD Cement).

A solidarity of language is no longer enough.

We want a solidarity of action, where we stand side by side as allies.

We want a solidarity of action in which anti-racism is not just a trend.

We want a solidarity of action in which civil courage is lived.

We want a solidarity of action in which people become aware of their privileges.

We want a solidarity of action in which a confrontation with one's own white fragility is a matter of course.

We want a solidarity of action, in which actions speak louder than words.

Colonialism is also Germany and its colonies. Germany and its colonies in German Southwest Africa, today Namibia, in German East Africa, today Tanzania, Rwanda and Burundi, in Togo as well as eastern parts of Ghana and also Cameroon and parts of Gabon, Congo, Nigeria, Chad and the Central African Republic. Colonialism is not only German history - it is our language and perception, it is our thoughts and actions. The traces of colonialism show up in our street and restaurant names, in our foreign policy, in the strategies of many companies. Colonialism shows itself today. In those here today, and the fact that this struggle is still being waged in such a one-sided way.

And if you want to change something in Heidelberg now.

Do not tolerate that a bar in the Untere Straße is called the "M-Word". This comes from the Greek "maurus": stupid, foolish, godless, and has long been used to dehumanize black people.

Educate yourselves about Germany's colonial history. So that when you cross the Bismarckplatz, you know what is behind it. So that you know why people complain.

Why people complain about the Gasthaus, about Tabak Scheuring in the Hauptstraße and about the Bismarckplatz.

Educate yourselves. Stand in solidarity. In solidarity of action. In solidarity in the elections.