QUOTES FROM THE INTERVIEWS

B: When I came here – from all the misery that made me leave – it was of course really miserable here too. But the conditions were different, just different. I knew I had to come to terms with it because there was war and poverty in my homeland, and at least here there was peace.

B: The thing was, minors were allowed to go to school. We, who were already classified as adults, were not allowed to. In my home country, I never went to school; I was illiterate. Here, I really wanted to learn because I knew that now I finally had the chance. But no one made it possible for me—or rather, the system didn't make it possible for me. I thought, okay, if I can't go to school, maybe I can work. But that wasn't possible either. So I just stayed at home, sleeping, eating, sleeping again, eating again – day after day.

B: The woman at the Federal Office who was responsible for my case only ever gave me a residence permit for one month. The whole time, for two years and eight months, always just one month. I thought I was going crazy... I was just told I had two options: either get married or have children to get a residence permit. Otherwise, no chance. Years later, I met a woman, we had children – and only then did I finally get a residence permit.

B: My dream was to learn something, get an education, and work. But when I came here, I quickly realized that this was a completely different world. I thought that once I was here, I would be free and could choose what I wanted to do. I didn't even know that there was such a thing as asylum here. I thought you could just come here, settle down, and start working—just like in Africa. In my mind, there was no other option, no quick money, selling drugs or anything like that. It never crossed my mind. I just wanted to do honest work, like I was used to doing at home.

A: That's how it was back then. If someone was black or was seen with another European, whether it was someone selling drugs or someone taking drugs, people immediately started saying, "Here's a drug dealer," and took both of them away. First they took them to the police station and asked them a thousand questions to separate the people, because they always tried to label someone as a drug dealer, even if they had nothing to do with drugs.

A: I was standing at the bus stop once, I had just come from the Bundesamt (federal office), and they came up to the group I was standing with and said to me, "You've swallowed something," immediately dragged me away, took me

with them and gave me this stuff, this emetic, to drink again. I threw up until I couldn't anymore, but I didn't have anything.

A: I refused.

A: I haven't been well since then. I still have painful traumas. I still feel all this inner pressure today. But the doctors say they can't see anything, they can't find anything. Nevertheless, I still feel this inner pain, and it only gets worse with time. I keep going back to the doctor, but every time they tell me they don't know what it is—or they just can't find anything.

A: The emetic worked for a long time—more than two weeks. I couldn't even cough because every time I did, something came up and my lungs hurt. I still had this feeling of needing to vomit. It went on like this for several months, and I had constant pain in my bronchial tubes. And even months later, when I drank something, that feeling came back. Sometimes, when I had been given the emetic and then felt hungry – that is, when my stomach was empty – days later, when I went to the toilet, something like pus would always come out. And the worst thing is: I still meet some of the police officers who did that back then – on the street or while shopping.

A: I know a lot of people—at least thirty. Many of them were eventually granted residence and now live in other cities, far away from Bremen. But some are still here. I knew one of them personally. I suffered a lot in the days that followed. I went to his Betreuer (social worker) because I wanted them to help me go back to Africa.

B: I think it's very, very good to demand an apology and financial compensation, because this fight is not only for us here, but also for the next generation. So that the city never again gets the idea to use such methods again—so that other people don't become victims again. Otherwise, it would happen again at some point.

A: I would certainly support that—compensation and individual recognition of our suffering—because I know it's a very good thing. I remember how it used to be. Many people were afraid or ashamed to talk about it in front of others. But I also know that when we meet next time and you contact me, I know other people who would also come and tell their stories.