



**P**eace **A**ctivism **T**hrough Lessons from **H**istory of Forced Migration (PATH) was a 16 month long international project, whose main topic was to use remembrance and lessons from history as an inspiration for present and future peace activism.

In the project, different activities in all of Europe followed the traces of past stories of forced migration and connected them with the current refugee influx and its impact on Europe.

Not all of the activities and their historical contexts could be presented in detail in this exhibition. We focussed on the Spanish Civil War, WWII and the Yugoslav wars as case studies of violent conflicts leading to refugee surges in the history of Europe. They also bear witness of the engagement of SCI and many other activists and initiatives who demonstrated solidarity with the most vulnerable and persecuted at their times. And lastly, they show how still present generations are dealing with the consequences of flight and persecution in different forms. The refugee influx from 2015 has brought buried memories back to the surface. Now is the time to face these memories of forced migration in Europe. Thus, the exhibition presents stories of refugees, helpers and children of the Spanish Civil War, WWII and the Balkan wars along with a historical background.

In each section, the exhibition also gives more information on the activities of PATH that took place around the corresponding topic, and on the historical engagement of SCI.

The final part states current activities of SCI and gives a space for your impressions and ideas.



Co-funded by the  
Europe for Citizens Programme  
of the European Union

Supported by



# The PATH activities

## **Learn and Get Inspired from the Past seminar**

*10 - 15 March 2017*

*Alt Empordà, Catalonia, Spain*

---

Participants explored the history of the Spanish Civil War and focused on the topic of forced migration. They followed the refugee route and got introduced with great historical spots: Elna Maternity Hospital, the venue of the concentration camp Argeles, Exile Memorial Museum etc. During the project local witnesses, experts and activists were involved.

## **One Step Forward, One Step Back**

*8 - 14 May 2017*

*Novi Sad, Serbia*

---

Participants, representing mainly project organisations in the Balkans, explored the history of the wars in ex-Yugoslavia while drawing parallels between the situation in the region then and the current situation where the Balkan Peninsula is still being affected by forced migration, namely being one of the main routes people are taking fleeing their homes in search of a safer tomorrow. The seminar group worked with local witnesses, experts and associations from Novi Sad (NSHC, CK13) and grassroots activists and organizations in Subotica, the northernmost city in Serbia, on the border with Hungary. We analysed the causes and consequences of the conflicts in the Balkans, people's reactions in form of peace movements (Women in Black, SCI) until the present day. Also, we critically discussed Europe's response to the current humanitarian crisis.

## **No Border Fest, Study camp and raising awareness event**

*12-21 June 2017*

*Rome, Italy*

---

The study camp was organised together with the No Border Fest in Rome. This is a festival SCI Italy organizes since 2009, actively involving refugees and asylum seekers. Partnership will be the same with Radio Ghetto Voci Libere and Laboratorio 53 among the others. The participants organized a visibility event in order to stimulate debate on forced migration then and now, also relating to current labour exploitation and its consequences.

## **REcapturing the History, Study camp and raising awareness event**

*10-20 July 2017*

*Thessaloniki, Greece*

---

Thessaloniki looks back on a long history of different refugee groups going through and staying in the city. The study camp there involved local and international activists and historians. During the camp, participants collected stories of refugees and war victims starting with the first wave of refugees who arrived in Greece in 1922, continuing with victims of the WWII and finally - the asylum seekers who reach Greece nowadays. Participants also created short clips that were used in the creation of the final video of the PATH project.

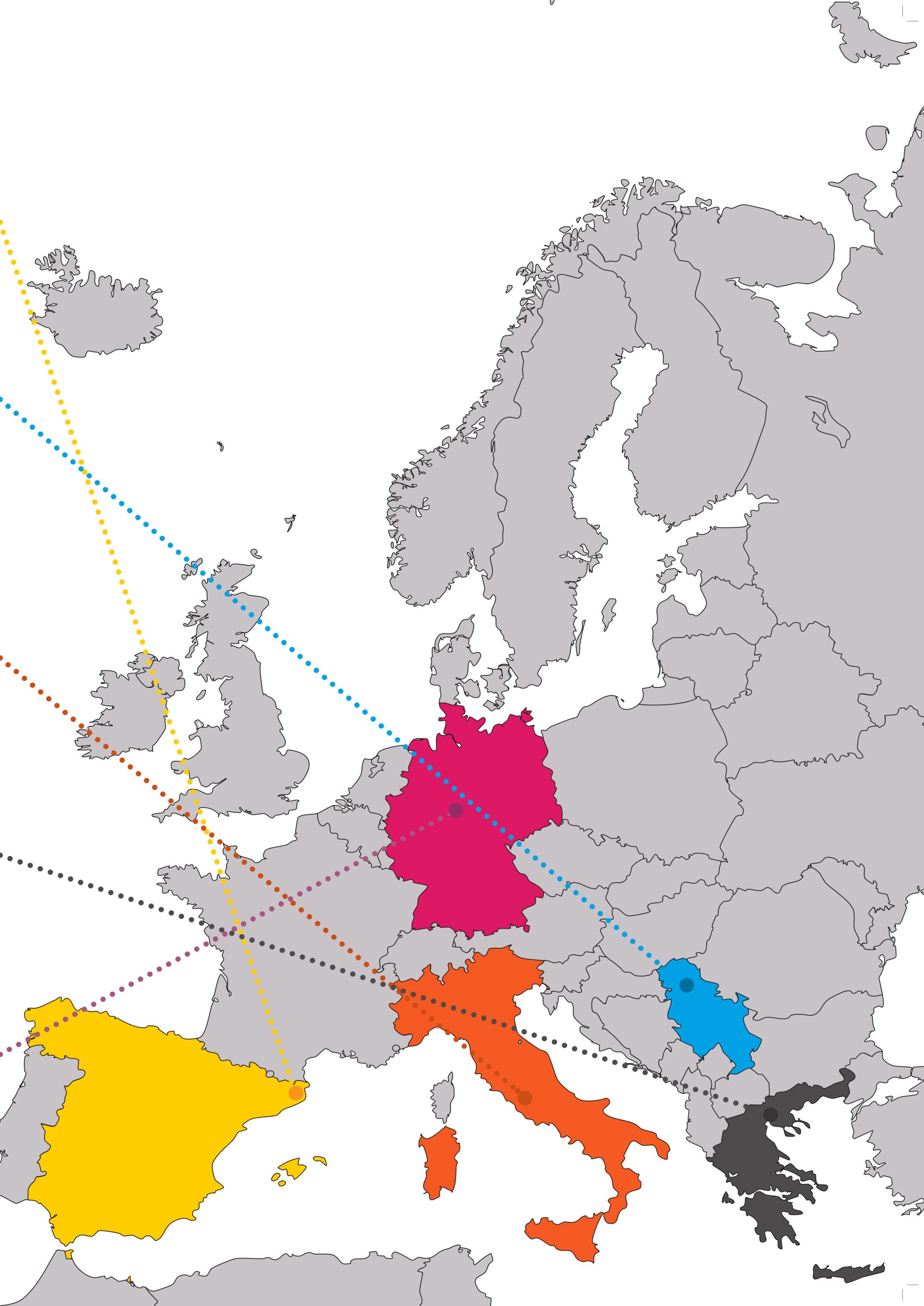
## **Solidarity with Refugees, Study camp and raising awareness event**

*12 - 26 August 2017*

*Friedland, Germany*

---

Friedland became the biggest camp for German refugees after WWII, and founding place of the German SCI branch. Today, the reception centre hosts refugees and so-called "repatriated" migrants with German origins from Russia and other former Soviet countries. The study camp group worked in the intercultural community garden FriedlandGarten with refugees and locals, received study parts on the history of forced migration by the Museum Friedland and performed creative workshops with the migrant theatre Boat People Projekt. Finally, the group organized a summer celebration in the FriedlandGarten. There, it presented a theatre piece as an outcome of the workshops and brought together people from the village, refugees and other inhabitants of the Friedland reception centre.



# SPANISH CIVIL WAR

In the 1930s, fascist governments were on the rise in Europe, starting from Italy and spreading to Germany. Ideological and social conflicts also developed in Spain. Republican "reds" and fascist forces under Franco clashed in the Spanish Civil War. The fascists conducted a coup against the legitimate democratic government while they didn't enjoy the support of the majority in the population.

Pablo Picasso: Guernica, 1937

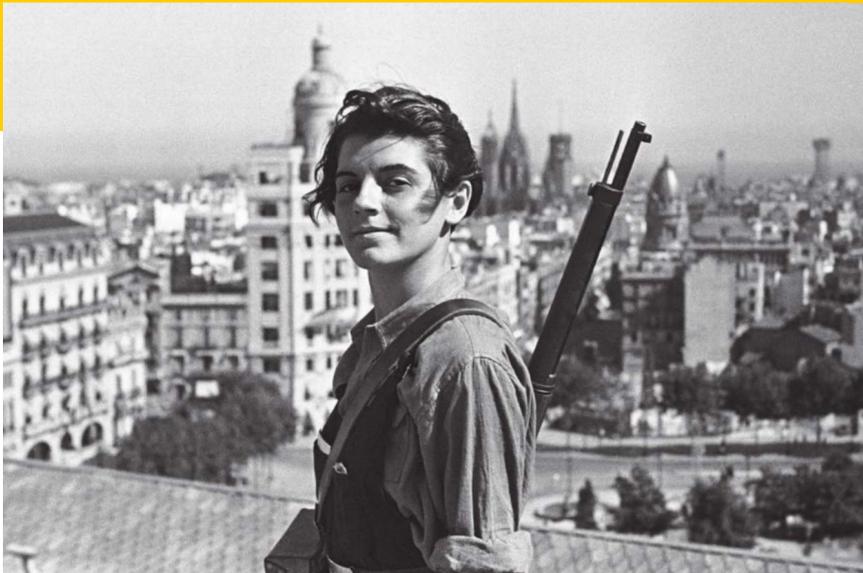


Franco united with other nationalist and conservative groups to fight the leftist movement and Catalan autonomous tendencies. The fascist bloc called itself National Catholic. Thus, Catalan Republicans and Anarchists were excluded.

Many refugees, especially politically persecuted, became stateless when they had to flee to France, as they were recognized neither by the Spanish nor by the French government. Living in constant fear, some of them were sent to concentration camps like Mauthausen. They were forced to wear a triangle with an inscribed "S" meaning "stateless". This shows the cooperation of Franco with the German National Socialist system. At the same time, groups of exiled were created in Mexico, the Dominican Republic and countries of South America.



Even upon coming back to fascist Spain later, refugees wore the stigma of being anti-Spanish and communist, facing discrimination. Under Franco many families denied their histories and suppressed the memories of their exile until the end.



Juan Guzmán © Marina Ginesta, 17 years-old anti-fascist fighter during the Spanish Civil War overlooking Barcelona from top of Hotel Colón



Robert Capa © Farewell ceremony for the International Brigades Les Masies, Spain | 25 October, 1938

## Today

The Spanish political system and great parts of the society officially never distanced themselves from their fascist past. The remembrance of victims, persecuted and refugees was never recognized. However, local civic movements formed to express the feelings and the demands of survivors. They show the collective power of the civil population by cooperating and connecting initiatives.

Refugees from the civil war kept their motivation to fight for a life in peace and dignity. Responsibility for their families and comrades and hopes for a better future enabled them to resist the repression of Franquist fascism. In the later course of their lives, many started to reclaim their biographies. Refugees from the whole world can draw hope from their example, and connect to their stories. By now, a new wave of remembrance includes the young population, and the memory of the Civil War can pass on into general awareness. As the last witnesses of the Spanish Civil War die, their stories shall not fade away with them.



Robert Capa © The falling soldier, 1936



Robert Capa © International Center of Photography During the air raids | Bilbao, Spain | May 1937

# THE ENGAGEMENT OF SCI IN THE SPANISH CIVIL WAR – MATERNITY OF ELNA



In 1937, Elisabeth Eidenbenz travelled to Spain as a volunteer relief worker in the Spanish Civil War. The SCI coordinated her volunteer work among many others. After two years of paramedic work, Elisabeth Eidenbenz was called to found an orphanage in the French border with Catalonia. It would get known as the maternity of Elna. Soon, the Spanish Civil War drove refugees from the surrounding parts of Catalonia into exile camps in France. Elisabeth Eidenbenz went into the refugee camps and brought interned women to her maternity. There, they found a refuge and safe haven to give birth to their children. Thus, almost 600 children were born in the maternity from 1939 to 1944.

Even in the face of the fascist soldiers of Franco's army, Elisabeth Eidenbenz defended the lives of women and children in the maternity: exclaiming 'This is France [and not Spain]!', she blocked the path to the orphanage. Only in 1944, the orphanage was shut down by the German occupied forces in France.

Since 2007, the children who were born in the maternity, and often named Elna or Nael in the honour of Elisabeth Eidenbenz, meet every two years in the place of the orphanage. Assumpta Montellà, researcher of the maternities' history, states that 'Women [like Elisabeth] had been fighting for gender equality, non-violence, education and liberty for decades'.

SCI also keeps its connection with the maternity of Elna: The historical sight was a theme of the campaign Memoric: Memory beyond Rhetoric and of the study camp in Catalonia during the PATH project.

Elisabeth Eidenbenz, born 1911, was a nurse and teacher from Switzerland. After serving in the maternity of Elna as a young woman, she worked as a teacher and later retired in Zurich. Since 2000, she has received numerous honors for her deeds during the Spanish Civil War and WWII.



## Ramón's path in the Spanish Civil War

"I was 8 years old when we had to flee. My mother died when I was 4, so I lived in Figueres with my brothers and sisters and my aunt. My father was with the Republicans. When the Civil War started, my aunt decided we should move to France. We were on the road, walking together with thousands of people. The sides of the roads were full with things left behind. There was a dead horse on the road and people were fighting to get a piece of it. To eat, to survive. We were so hungry.

We arrived in La Portuz and took a train to Montpellier, where our uncle was expecting us. But the train never stopped and we arrived to a very cold place with lots of mountains. They put us in a big house with iron bars on the doors and windows. We were desperate. We tried everything to contact our family. Some of the people managed to slip in and out of the place, and contacted our uncle, who was searching for us. He came to Grenoble and took us to Montpellier. We were finally safe with family in France. We were lucky. Not everyone was though.

After few months, it was safe to come back to Figueres. Our uncle and aunt took us from Montpellier to the border with Spain. We had to walk back towards home, on the same mountain road we took to escape. The smell of war and fire was still in the air. The local Ford shop was still in flames. Our house was robbed many times, but it was still there. But my father was not. He was taken to prison by the Francoists.

Even when he got out he had to travel to a nearby town to check in with the police every week, and often he was beaten because he was one of the Rojos [i.e. 'reds', Republicans]. He could never go to France because he was a Republican."



*Ramón and his wife today*

*Ramón Brugues Serra was born shortly before the outbreak of the Spanish Civil War in 1933. He grew up in Figueres, a small village in Catalonia at the border with France. He and his family had to flee from the Fascist forces as his father was a political opponent. After the Civil War, he came back and continued his life in Figueres.*

## The family escape

written by Mireia Figueras Alsius

*Freedom lives far from here, and this is exile -  
William Shakespeare*

In January 1939, after the fall of Barcelona, about 160,000 people from the Catalan regions fled to France. Dolors Serra Bosch, my grandmother, was one of them. She was born in 1921 in Terrassa, a city close to Barcelona, and she used to tell me a lot of stories about the Spanish Civil War. This is a little part of her story and about how her family escaped.

On 25th January 1939 the fascist troops were camped in a mountain range, near Terrassa, waiting for the order to enter into the city, where people were panicking.

Joan Serra, member of CNT (National Labour Confederation), Carmeta

Bosch and their young daughters, Dolors and Maria went to a church transformed into a garage together with other people, carrying mattresses and other belongings. Carmeta, Dolors and Maria spent that night there, while Joan, deeply involved into politics and afraid to put his family in danger, said goodbye to his family and left. The day later they ran off by trucks to France. The same morning, the fascists took Terrassa. They managed to run away just in time.

The journey to France was long and exhausting, it lasted around 40 days. Winter had arrived. The intense cold added even more difficulties to the journey. In addition to this, it is important also to consider the physical and psychological conditions of people who had lived almost three years of war. During these days, people travelled by trucks, by foot and once they crossed the border with France by train.

Dolors



Once arrived in France, Carmeta met two orphan boys, Jaume and Ramon, and she decided to take care of them. The situation in those days was difficult for everybody. My grandmother used to tell me that people were throwing away their

belongings on their way to lighten the weight for the trip. Unfortunately, as it was happening to a lot of people, also my grandmother's family found itself to ask for help to sleep in different farmhouses hosted by some people from the villages. Finally they arrived at the Sanatorium of the Chartreuse of Neuville in Pas de Calais. Carmeta would have described it as a beautiful, huge place surrounded by convents. They stayed there for 8 months.

Joan



Carmeta was a strong woman, brave and clever. She learned French, and since she was a dressmaker, she managed to work for wealthy French ladies and made good friends who helped her during her time in Chartreuse of Neuville.

Maria



When my grandmother's family arrived back in Terrassa they didn't have anything anymore. Neither a house, nor a place to stay. They were scared. They stayed at Carmeta's cousin place and from there on they tried to rebuild their lives. Carmeta continued to work as a dressmaker and her daughters helped her. The father, Joan, spent most of the time in the concentration camp of Argelès. He returned home in 1942, and he was arrested because somebody reported his implications on political issues. But this is another long story that needs more pages to be told.

Carmeta



# FORCED MIGRATION DURING WWII

Just the 2<sup>nd</sup> World War itself forced over six million people to leave their homes. Hundreds of thousands of Jews and political opponents had to emigrate from Germany, alliance states, and occupied regions to save their lives.

But forced migration was a means to impose nationalistic views so that the biggest migration wave was actually after the war had ended.

In many countries, the political situation was quite delicate after the end of the 1<sup>st</sup> World War. European societies got marginalized as well as increasingly nationalist, in fascist and in communist regimes alike. In Italy and Germany, radical groups were growing quite fast to become a majority.

In the former "Weimarer Republik", the NSDAP gained more votes than all other parties with Adolf Hitler as their leader in 1933. He pursued the ideological aim of a superior race which was supposed to fight against enemies. The Jewish population, communists and social democrats were declared as enemies. Also, homosexuals, disabled people and all those who disagreed with the political opinion of the Nazis were persecuted.



Betti Malek—pictured on May 17, 1945—was one of numerous child refugees brought from Belgium to England after the Germans seized Antwerp in 1940 © AP Photo



Jewish deportees, with the yellow stars sewn on their coats, arrive at Auschwitz concentration camp in 1944 © Hulton Archive/Getty Images

Firstly, power was handed over to Hitler in 1933. In 1935, the Nuremberg laws - "Nürnberger Gesetze" - were published. They discriminated the Jewish population legally. Then, up from 1938, during the night of broken glass - "Novemberpogrome" - the first obvious violent acts towards Jews in Germany took place. Finally, the borders were closed in 1941. At this time about 160.000 Jews still lived in Germany. They were mostly segregated in ghettos and later deported to concentration camps or mass destruction facilities. The same fate overtook the majority of Jews living in Poland. Later on, the situation was similar in the allied states of Germany and in occupied countries.

Only Finland and Bulgaria managed to protect their Jewish inhabitants. From Denmark and Norway, a big part of Jewish inhabitants fled to neutral Sweden. Also in the Netherlands, Belgium and Northern and Western France great refugee waves went towards central France.

Swiss Jew Eva Bass entering refugee camp at Fort Ontario, with her children whom she carried on a 60 km trek to reach an American transport ship | 1944 © Alfred Eisenstaedt—The LIFE Picture Collection



A group of Jews is escorted from the Warsaw Ghetto by German soldiers | April 19, 1943 © Associated Press



Refugees from across Central Europe queue for food at an Allied Forces refugee camp in Germany | March 20, 1945 © Allan Jackson/Keystone—Getty Images



Main Gate concentration camp Dachau wikimedia commons, by Gary Blakeley, 2013

War refugees walking through Berlin with their belongings December 15, 1945 © dpa DANA/picture-alliance/dpa—AP Photo



## During the war

With the start of the war, forced migration reached a new level. There were different reasons for the huge number of migrants.

1. The evacuation of people living in areas which turned into operation zones of war. In between only a few days, thousands of people had to leave their homes. This happened in different zones of Europe, East Asia and Northern Africa.

2. Germans had their own relocation policy in the with occupied areas. There was an action called "Heim ins Reich" which ordered about one million of people with German origin living spread all over Europe to settle in areas which were directly connected with the German empire. Therefore former inhabitants in these regions should get deported or expelled as far as they hadn't already left voluntarily before.

3. Deportation of populations and prisoners of war in occupied areas, often used for forced labour. The German war tactics was based on using resources of occupied countries. Agricultural products and workforce in this sector had been highly needed. Forced labour was as well used in mining and other sectors relevant for the war. In 1944, about 8 Million foreign workers were counted in Germany. Of these, around 600.000 were civilians and about 200.000 prisoners of war. About 2,8 million came from the USSR, 1,7 million from France and hundreds of thousands from the Netherlands, Belgium, Czechoslovakia, Italy, and Yugoslavia.

German civilian refugees prepare to flee war-torn Aachen, Germany as the battle for the doomed city draws to a close October 24, 1944 © Keystone—AP Photo



Prisoners of War near Aachen, Germany 1944  
© The National Archives, picture taken by an member of the US Army



Refugees in La Gleize, Belgium, on January 2, 1945, wait to be transported from the war-torn town after its recapture by American forces during the German thrust into Belgium-Luxembourg salient  
© Peter J. Carroll | AP Photo

In 1945, a handful of survivors remain of the 150 refugees who left Lodz in Poland two months earlier, headed for Berlin. They follow railway lines in the hope of being picked up by a British train  
© Fred Ramage | Getty Images

## After the war

Forced laborers, prisoners of war, inmates of concentration camps and Jewish survivors were called "Displaced Persons" after the war. Many returned to their home countries, even if they were often considered traitors there. Others had to find new homes, often remained stuck longtime in so called "Displaced Persons' Camps".<sup>1</sup>

# THE FOUNDATION OF FRIEDLAND CAMP

## After the war

Many borders were moved. The USSR annexed areas of former Poland, Czechoslovakia, Romania and Germany and the Baltic states. These territorial changes forced people living in these areas to migrate. For example, from Eastern Poland nearly 2 million people were transferred towards former German areas.

German refugees had to leave areas in Eastern, Southern and Middle Europe where they had settled before. Many Germans fled before the invasion because they were afraid of cruelties inflicted against them by the war winners, especially by the USSR.

About 610,000 Germans were killed in the course of the expulsions. The total number of Germans who departed from Eastern Europe between 1944 and 1950 amounted to 12 millions.

Half a million of Ukrainians, Belarussians and others were deported from Poland to the Soviet Union. Hundreds of thousands of Ukrainians, Estonians, Latvians, Lithuanians, Croats, and others, afraid of reprisals for wartime collaboration, fled westwards from all over Eastern Europe, most of them hoping to get to the North.<sup>2</sup>

2 British Broadcasting Corporation

## INTERNATIONAL VOLUNTARY SERVICE FOR PEACE

SERVICE CIVIL  
VOLONTAIRE  
INTERNATIONAL

INTERNATIONALER  
FREIWILLIGER  
ZIVILDienst



NATIONAL HEADQUARTERS :  
1, LYDDON TERRACE,  
LEEDS, 2  
TELEPHONE 23650

Please reply to : -  
D. L. Sainty  
Relief Section 109  
British Red Cross  
BAOR.  
3rd February 1946

Dear John,

### Report 41

.....  
.....

#### Liaison Officer :

My last letter (40) dealt with this and you should have had it by now. Douglas learned at the FRS (Goslar) yesterday that Yvonne (the leader) knows Eric very well and thinks he would be helpful to us if we made use of him.

#### Unit 7 :

Fred and Stan met the new Unit at Vlotho when they went to collect Norman. HQ 5 phoned to let us know they were there and asked if we could send in time to meet the new lot.

#### Students' Service :

Arrangements are progressing hopefully: until this week I wasn't at all sure that we'd be here long enough to carry it out, but I think now we probably shall be unless one of those sudden unpredictable changes takes place.

.....  
.....

#### The job :

Friedland is looking up. Business is better (4.000 - 6.000 a day) and for a fortnight we have had a Refugee Detachment of Mil Gov in charge; two Captains (one Scotch) and about 6 other ranks. Order is beginning to appear in the chaos; Erasmus, the commandant, has been dismissed and his deputy moved up one; more transport has just been obtained; 200 labourers are to come in; and generally we can get on and work well with the new set-up, and reason being that their ideas are similar to ours, and things are being attempted now (quite independently of us) which we suggested several weeks ago.

.....  
.....

All best wishes,

David



Refugees in Friedland camp 1945; source: Friedland Museum, unknown photographer



Friedland camp around 1950; picture taken by Rudolf Lindemann, Tracing Service of the Red Cross Germany Munich

## **The foundation of Friedland Camp**

Four teams of the British branch of SCI were active in the British zone of occupation from July 1945 until 1948. The fourth team was created by people that were absolving their civil instead of a military service. They were positioned in Bremke near Göttingen. The triangle of borders between British, American and Soviet zones of occupation was in this area. Friedland is close to this border, a small village through which passed a great number of refugees trying to get out from the Soviet zone of occupation. A group of volunteer students from the University of Göttingen and one of the Civilians of IVSP met by supporting incoming refugees there. They agreed to collaborate for building a camp of huts as an emergency accommodation.

Civilians of IVSP supplied materials and were responsible for the planning. Two of them and one British female soldier stayed at Friedland every day to help the students by building barracks, tracks and fences. That was the first SCI workcamp in Germany, taking place in March 1946. It is a paradigm for peace work because here students, which mostly had been officers or soldiers in war one year ago, worked now fraternally together with English pacifists to help people in need.

Not much later, in October of the same year, the German branch of SCI, called first IFDF and later IZD was founded.

Today more than 4 million refugees have already passed the Friedland camp, thereof more than 1.5 million already in the first five years until 1950. The camp has a usual capacity of about 700 people, though in 2015 more than 3000 were there at the same time. It is used for so-called ethnic German resettlers and as a first registration place for refugees. From here, they apply for asylum and wait until they get transferred.

## When the war ended...

Erika Gerhardt, née Farchmin

"It was the 2nd of April in 1945. I just started an apprenticeship in the office. For weeks, we frequently had had air raid alarm and we already heard the sound of bombs from the Oder. As well, there were refugees coming from the east and stopping in our town. I remember that the forest ranger where I lived while doing my 'Pflichtjahr' (service by duty for every German girl before further education to help a family with many children for one year) hosted some. We all were afraid of what would happen if the Russians invaded us. Many people had already left and my father was placed at the Eastern Front. But during his holidays, he came for the birth of my little brother, his fifth child. Then, he told us as well not to stay if the Eastern Front collapsed.

Anyway, that day an air raid alarm started once more while I was at work and we all stayed a few hours in the bunker because our boss did not allow us to leave. But then finally I could go. I took my bike and went home as fast as possible. And there my mother and my four siblings had already been standing on the street and waiting for me. They didn't pack anything except themselves and the old small buggy for Eberhardt (my youngest brother).

'We have to leave now,' my mother told us. I remember that I didn't want to leave without my shoes, which I had brought to the shoe-maker one day ago. So I just stayed on my bike and went to the shoe-maker. Luckily, he was there and gave me my shoes.

And then our flight began. It was me, 14 years old, the oldest of us children, my four siblings, with Eberhardt as the youngest who was about 3 months old, my grandma, over 70 years old, and my mother, who was neither physically nor mentally in a very good condition. So basically it was me who had to take care of us. We went to the North-West. First just by foot. The streets were getting more and crowded. A lot of families were trying to get away from the Russians. From time to time there were soldiers with transporters which took the people a few kilometers further until they got ordered to another place. So that way by foot and from time to time on a transporter, we got to Löwenberg. There, we stayed in a church overnight. The church was full of refugees so that the air was sticky, and as well we needed some food for Eberhardt who was too

small to eat regularly, but my mother wasn't able to breastfeed him. That was the reason why I and my brother Erwin (the oldest of my siblings, he was 13) were going outside in the evening again. And while we were going down the street, I was wondering and asked him what was lying next to the street. And it was my little brother, who recognized it first. The 'things' that I saw now as well when he answered, were dead bodies. Later I found out that they had been prisoners of the concentration camp Sachsenhausen. They had walked away until they had no power to walk anymore. They were now unbelievably thin corpses which were just left on the way. That was one of the first really shocking experiences that I had and I don't want anyone to see things like that at such a young age.

I had quite a similar experience a few days later in Neustrelitz (I can't remember how we got there). We were at the train station, again me and Erwin, looking for a train which might bring us further. But there were only military hospital wagons. The first one was full of dead bodies and the second one was filled with injured people. One of them came to us begging for food. He was repeating all the time that he was so hungry and I felt so sorry for him that I came back later to give him some of the bread which we had at that moment. But later I regretted it and felt guilty because I was afraid to harm more than to help. I was acting only on good intentions - but what if he wasn't supposed to eat because of some gunshot wound?

I may have murdered him by just giving him bread.

Finally, after a few days, we got some spot on a train which brought us to Lübeck. It was still a long ride and I was really afraid of Eberhardt who was becoming thinner and thinner and as well calmer. In my despair, I asked the train driver for some water for him and he gave us some of the heating water for the train.

When we reached Lübeck, it was already the 7th of May, the day of the capitulation of Nazi Germany. So when we arrived in Lübeck, which was English territory, there were Tommies (word used for English soldiers) everywhere. And at the harbor they had some constructions to hang the German soldiers who caught on their flight over the water and they

were swinging over the sea against the walls of the harbor so that their bodies were breaking. I never forgot that image. At the beginning, we stayed in a shelter where we were lucky to find footmarks in the trash which allowed us to buy food. We somehow always had a bit of money, I don't know where my mother took it from. Later on, we lived in an empty school, where we shared one classroom with three other families so that each family had its own corner. That was as well the time when we went to the Red Cross. Eberhardt was near to death. His dung and his draft were black, there was nothing left of him apart from skin and bones. They took him to the clinic and later to another one which was in a town a bit further off and only at reach by a milk car which went once a week. If the driver agreed, I would visit him as often as possible. Eberhardt was getting better and survived until today."



*Erika Gerhardt \*February the 22nd, 1930. Her family stayed in Lübeck for about half a year. She went back to Eberswalde (Eastern Germany), where her family had lived. It was quite dangerous to cross the border to look for her father who was as a prisoner of war deported to Stalingrad. At this trip, she found out that the situation at home has been more or less safe. So she finally returned with the whole family in December 1945. She later started an apprenticeship as a tailor, where she got to know her future husband. She has been living with her husband in the same town until today. She refused to leave again when her husband asked her to do so because of trouble with the GDR regime.*

## I have seen it coming

Ms. Dr. Luckner (1900 – 1995)

Ms. Dr. Luckner had a quite strong attitude towards nationalism. She was born on the 26th of September in Liverpool but emigrated with her family during her childhood to Königsberg, now Kaliningrad (former Germany). She is known for her engagement in the Caritas, where she started to work already in 1938 and continued to work after the world war.

“I have seen it coming already in the 20th century. I didn't have any illusion. I knew what we had to expect.”

That's how she described the situation before the war. Already in 1932, she advised Jews to leave the country. She discussed the political situation openly with students. As a result, her post got controlled with the justification of her “pacifist tendencies”.

As the terror towards Jews and political opposers got stronger, she used her international relations more and more to help the victims. She worked together with a network of Catholic, Protestant and Jewish organizations. With financial support from the Catholic Church and help from many other volunteers, she organized food, medication, money, documents, hiding places and transports for the escape through the border to Switzerland.

In the night of the German pogroms, she was riding a bicycle through Freiburg (a town in the south of Germany where she lived in that time) to warn the Jewish population. She herself knew that she got constantly observed by the Gestapo but continued with her dangerous resistance work. “I had to do my duty” she told later. Finally, she got arrested in March 1943 and later on transferred to the women concentration camp Ravensbrück.

She survived and continued with peace work after 1945. She built a department in Caritas for the welfare of persecuted of WWII and fought against antisemitism and neo-fascism.



picture from her passport  
source: German Caritas Archives

# WARS IN YUGOSLAVIA

Yugoslavia was an artificially created state, established after the end of WWI. Six republics and two autonomous regions formed the Yugoslavian state. "As the old joke went, Yugoslavia had eight distinct peoples in six republics, with five languages, three religions (Orthodox, Catholic, and Muslim), and two alphabets (Roman and Cyrillic), but only one Yugoslav - Tito".<sup>1</sup>

When the president of Yugoslavia, Tito, died in 1980, the union of Yugoslavia began to unravel, with each republic claiming more autonomy. Moreover, the dire economic situation, accompanied by strong nationalistic feelings and political differences, led to the break-up of the state.

This development started with Slovenia declaring its independence in 1991, followed by Croatia. During the fight for independence, Serbs and Croats clashed violently. Shortly afterwards, Bosnia and Herzegovina also declared its independence and the conflict worsened. Among other atrocities, Serbian nationalists committed a massacre on the Bosnian Muslim minority in Srebrenica. The wars led to ethnic cleansings and forced migration on different sides. The conflicts lasted for four years.

In 1995, a ceasefire was declared by the signing of the Dayton Agreement (Dayton Peace Accord).

Four years later, the ongoing crisis reached another phase with the rebellion of the Kosovars. Ethnic cleansing, forced migration and the intervention of the international community marked the struggle for independence of Kosovo.

Due to forced migration and the rise of nationalism, the composition of nationalities and ethnicities in the region has changed.

Boy in war-torn Bosnia © Sebastião Salgado



Refugees Bosnian Enclave Bihac  
© Sebastião Salgado/AMAZONAS Images, 1994



A Bosnian Muslim man helps his elderly cousin as they wait to be transported from Potocari to Kladanj  
12 July 1995 © Reuters



Internally displaced people, Bosnia © Sebastião Salgado, 1999

<sup>1</sup> Rick Steves' Eastern Europe, Cameron Hewitt



Thousands of refugees from Srebrenica board buses at a camp outside the UN base at Tuzla Airport 14 July, 1995 © Reuters

A woman from Srebrenica screams at a United Nations soldier in a refugee camp in Tuzla, Bosnia. Over 7,000 men were executed as the United Nations Safe Haven in Srebrenica was overrun by Serb forces, and later thousands of bodies were found in mass graves around. July 17, 1995 © Ron Haviv



Bosnian Muslim refugees from Srebrenica transported by the UN from Potocari to Kladanj 13 July, 1995 © Reuters



Kosovo-Albanian border, March 1999, following the Red Cross, during the Albanians exodus from Kosovo. © Francesco Zizola/Noor Images



Bosnian Muslim women cry as their relative is buried Potocari | 11 July, 2005 © Damir Sagolj/Reuters



Family members, reunited after fleeing Kosovo, pass 2-year-old Agim Shala through the barbed wire fence into the hands of his grandparents at a camp in Albania. 3 March, 1999 © Carol Guzy/The Washington Post/Getty Images

## Today

In the aftermath of the Balkan wars, seven independent states emerged. Even though there is no more violent conflict, a reconciliation process never really took place, leaving room for tensions.

The current refugee influx has brought back the attention to the Balkan region as the countries are part of the Balkan route leading to Western Europe. Instead of serving as a uniting point, the influx has actually revealed the "fresh wounds" from the past (instability). In contrast to the regional refugee surges during the Yugoslav wars, current refugees come from different geographical and cultural backgrounds. This confrontation causes an upheaval in the region. The borders of the so-called Balkan route have been closed most completely in March of 2016.

The dimensions of the forced migration in the 90s and the current one have a lot of similarities, but also differences. Insecurity, dependence on humanitarian and legal aid and the intense uncertainty concerning the family situation are all common features for the victims of forced migration. When it comes to the differences, in the 90s, there was relative stability in the "collective" refugee centres, while currently, the situation is constantly changing with closing and eviction of camps, barracks and even "jungles", along with the closing-up of the borders. Another aspect is the different socio-cultural background of the refugees now, including the different languages.

# SCI ACTIVITIES DURING THE YUGOSLAV CONFLICTS

Personal story of SCI activist Wilbert

Wilbert Helsloot was active for SCI in the Balkans between 1993 and 2006. Deeply impressed by his workcamp experience in a refugee camp in Croatia 1993 during the war in Yugoslavia, he started a long time commitment for conflict resolution in the Balkans.

*"In October 1992, I noticed a small advertisement in a Dutch national newspaper. VIA Netherlands, the Dutch branch of SCI, was looking for volunteers who could be deployed in refugee camps in Croatia. I did not know VIA at that time - I was 24 years old - but a feeling strong inside me told me that I had to react. ...A war was just nearby, and what could I do? The one sentence advertisement meant a break-through. I felt it was the right time to act. Of course I felt a bit ambivalent: could I handle myself in the situation as this would be my first time to be in a war-zone?"*

*"Apart from violence of police during demonstrations, I was not familiar with violent conflicts, let alone wars. My intention to go to Croatia was being questioned many times by my family and by myself as well."*

On the 2<sup>nd</sup> of January 1993 Wilbert took a bus to Zagreb, in order to take part in a workcamp in **Croatia**, where the work mostly consisted of organizing activities for refugee children. The whole experience was a turning point in his life, one completely new world opened up to him, he learned a lot about the situation in the area, he made connections, gained new friendships. Upon his return, he stayed active by supporting the organization Suncokret (meaning "sunflower") and Pakrac, a rehabilitation and reconciliation project in a village divided between Croats and Serbs.



(Scan the code to see a video about the Pakrac Project)



*"I looked to the war now with even more interest, as it took somehow place in my own backyard. The news now had an enormous human dimension. I had refugee friends there. I got surprised how 'cold' the news actually were, in terms of war (shooting, bombing) activities and not much detail of human interest stories, let alone anti-war initiatives."*

Wilbert soon felt it was time to go back to the Balkans, this time to **Serbia**, to experience the "other" side of the war. Media focused on the aggressor role of Serbia and was, in his opinion, quite biased. He got interested in the work of Zdravo da ste (Hi Neighbor), an organization working with Serbian refugees, who had to flee from Croatian and Bosnian aggression. Their work went beyond activities for children, their activities were organized in a framework of psycho-social support.

*"I wondered why such initiatives are apparently not interesting for the media? Why do media always focus on the death toll and developments on the battlefield? I have to admit that there was interest in refugees, but portrayed as poor people, subjects of the war. The way that Hi Neighbour dealt with refugees (a human approach where refugees, including children, were treated as human beings) opened my eyes and my heart."*

The war officially ended in November 1995, though the situation was far away from peace.

In 1998 Wilbert participated in a reconciliation project in **Bosnia**, which was at that time a divided country. One part was the so-called Bosniak-Croat Federation, where Bosnian and Croatian citizens were supposed to live together in harmony. The other part was Republika Srpska, where Bosnian Serbs ruled. The project took place in a small village in the Bosniak-Croat Federation, not far from Foča, a city in Republika Srpska. The project aimed to bring children and youth of the two groups together by way of common activities, and it was quite a challenge.

*"The border was just a pole beside the road, but the psychological barrier to cross the border was enormous, fear mainly. Nevertheless we succeeded partly in our aim to reconcile youth. The children and their parents, who had to give permission, learned that the children 'from the other side' were just children, like themselves and their children."*

His engagement continued on through the Pathfinder mission in **Kosovo, Macedonia** and **Albania**. In the meantime another conflict on a large scale arose and Wilbert felt it was time to react again.

*"We decided to send so-called "pathfinders" to the neighbouring countries of Kosovo, Macedonia and Albania. We travelled at the last moment with a rented car to Ljubljana, just in time to catch our flight to Skopje. This would usually take 1h and 15 min, but our plane could not enter the airspace above Serbia, which was bombed by NATO, so we went all the way round via Romania and Bulgaria to Macedonia. The Pathfinders mission was one of the most intensive periods of my life."*

*"...Looking back to the period, SCI can be proud what they achieved. It was clearly useful work in a conflict and later post-conflict area. I personally learned a lot about war, conflicts, refugees, former Yugoslavia as a region, about volunteering, group work and management, about pioneering for a more peaceful society. Now, writing this in 2015, SCI has developed strongly in the region, with regular branches in Slovenia, Croatia, Serbia, Kosovo and groups in Macedonia and Albania. Due to marriage I moved to Indonesia in 2008. I am still active in SCI, but the region where I was active for such a long time retains a special place in my heart."*

The text and the photos have been taken from the SCI International Archives and adapted for the PATH exhibition.

Read the whole story here: <http://archives.sci.ngo/volunteers/helsloot-wilbert.html>



Children in a refugee camp in Croatia (1994), Photo: Suncokret



Photo taken during the project 'A Route To Connect' in 2017

## Forced to move - forbidden to move

Mimoza from Mitrovica (a divided city in Kosovo)

***"Once we were forced to move, now we are forced to stay..."***

"I was born in 1994 and in 1999 me and my family were forced to move from our house in the north of Mitrovica. At that time I was 4. When we moved, in the first night we were in the south of Mitrovica and then we saw our house being burnt. It was one of the saddest moments of our lives but we were lucky enough not to lose anyone in the war, only the material things. So it's okay..."



After that we were forced to move from our city to the Albanian border. So when we were close, it (was in) a city called Gjakova (Đakovica), we were a whole line of people who were stopped. Then all the men were asked to step forward... the rest were looking at what was happening. So the Serbian military was there, asking men to do some tasks - and if they didn't finish them, they would kill them. My dad was one of these people.

He was asked to turn on one very old tractor... and even though he didn't know how to do it he just tried, and once it started to move they told him it was okay and that he can take his family and leave.

In that moment they took all of our documents, they put them all in one place, so we were practically not existing anymore - because we had no IDs, no passports, nothing.

We moved into the Albanian border, we stayed for one month in a refugee camp. After that I think the Albanian government decided that the families in Albania can take refugees in, if they wanted - so we moved in with an Albanian family, where we stayed for 3 months. It was a good time then, because we felt that we were not alone, like we belong in that community. After the news that Kosovo has been liberated we heard that we can go back, but once we did we actually had no home anymore because we couldn't return to the north. And even today 18 years later we live in a country which is independent, we have a flag, we can wave that flag and say that we are free but in a way we are not. Me as a young girl in Kosovo, I don't feel that we are free because we have to wait in this huge line of people in embassies, just to travel somewhere. If you get refused, you have to accept denial and many times get offended by other people. And I believe this is not okay, on many cases you start asking yourself who you are, what is your identity and why do you deserve to be treated this way only because you want to be free to move."

## Helping people is my life

Tibor from Subotica (Serbia's northernmost town, close to border with Hungary)

***"For me, helping people is not a job, it's a pleasure. This is my life..."***

"I am a priest in a church and co-director of the NGO Istočno-Evropska Misija (Eastern European Outreach) in Subotica. This NGO was founded 13 years ago. It is based on Christian principles, with different objectives: helping people in need in the surroundings (poor people, children, Roma, marginalised people, elderly people, homeless), helping them to maintain their lives, educating the youngests, assisting in case of environmental disaster, etc. Five people are leading the NGO, some of them are from my family. The others are volunteers from all over the world. At the beginning, the organisation was helping the people in need with expired products that could still be consumed. In 2008, the main activity of the NGO became helping refugees.

The crisis of the 90's and the current crisis are both similar and different at the same time. Today, the crisis is bigger, longer and more complicated. A lot of people have no destination and the assimilation is taking longer. What can we offer to the refugees? They have a hard life... What kind of help? Can we give them hope?



In 2015, we have helped refugees living in the old brick factory of Subotica. Food was given once a day as a cooked meal and something small was given for breakfast and dinner. We have distributed and we still distribute a lot of rice to these people in need.

When you see people from the NGOs wearing masks and gloves while helping to distribute food to people - what kind of help is it? I don't want to be a new disappointment for them, after war, after the fairytales that they imagine about our countries...

Europe lost its principles and it seems like no politician knows how to solve the problem. They have no feeling that these are people in need. A lot of money for refugees is wasted. But it is not a problem that we can resolve with money.

Look, I have a wall with some pictures (not so many, as you see): here is an Afghan man. This man was a nurse in a hospital in his country. He told me that he was attacked by a taliban, during his work. This man had to run away from Afghanistan, with his family. One day, I asked him 'How do you feel?'. He answered to me 'You know, you are the first person who asks me how I am doing after 6 months'."

You know, I have felt that it was the right thing to do and I just want to do what is right. Today, at school, you learn how to earn money. Is that life? In Europe, money and gains are more important than people. For me, I don't want to advertise our actions. I don't care about websites, Facebook or existing in the media. I just want to help.

You (the youth) are facing a very hard world today. You have to be brave, 21st century is really rough.

© Eastern European Outreach



## Life near the border

Dubravko from Tavankut (village in Serbia, close to the Hungarian border)

***"The border was open before and during the war. It was easy to cross..."***

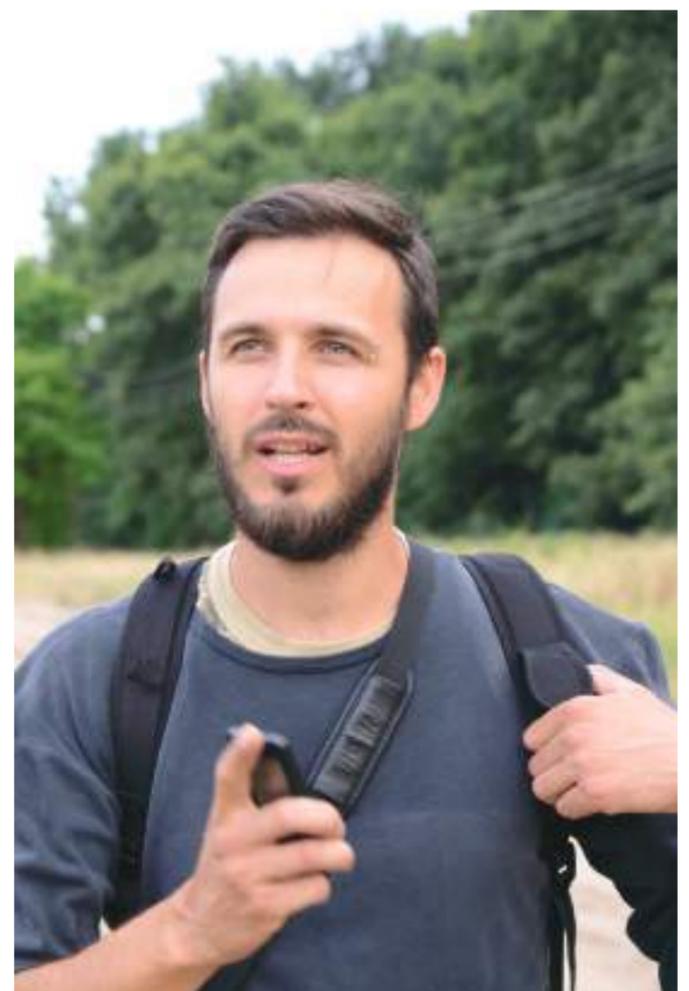
"I was born in Tavankut in 1986. I grow up here, went to the local primary school. 90% of the population of the village is Croatian. I studied in Novi Sad, I returned, as I did not feel happy living in the urban area. My family was living here and there was also the prospect of a job.

Nowadays our Salaš (traditional houses) consist of a folklore group, a traditional music-instruments group. There is rural tourism. We also have youth-exchanges in our cultural centre.

The border was open before and during the war. It was easy to cross. From 1991-1995 there were severe tensions with the Serbs. There were no murders, but there was physical violence, varying from throwing stones through windows, to bombs in houses. The biggest threat was when a group of 100 Serbs, refugees from Croatia, entered Tavankut and prepared a military action with weapons. Fortunately the city authorities intervened and sent a special police unit.

Croatian people were in general quite persistent to stay during the tensions beginning in the 90's despite what they went through. Some families left and some of them returned after the war.

The situation stayed stable around 3200 inhabitants after the war in the sense that people left and a similar amount came back. Economic situation improved rapidly, there is a huge amount of export of apples, mainly to Russia. The refugee-inflow and the closing of the border changed the situation. Refugees from several countries from Middle-East and Africa also came to Tavankut, they stayed for just a while in the village to buy water and food. The local population reacted kind of indifferent, even when people were beaten up by the Hungarian border police and returned through Tavankut and went further to Belgrade."



## Life near the border

Dubravko from Tavankut (village in Serbia, close to the Hungarian border)

# EXAMPLES OF SCI'S WORK TODAY

## Short-term volunteering (workcamps)

Short term voluntary projects aim to break down barriers between people and develop intercultural understanding. In that way they contribute to building a culture of peace among people. The projects place a strong emphasis on intercultural learning and include elements of peace education. There are many different projects to choose from and they are open to everyone.



## Long-term volunteering

Long Term Volunteering is more than just work. It is the experience of living abroad and learning from different cultures and people, while getting deeply involved with a concrete project that is for the benefit of the local community. It is a commitment that enables sustained work for peace, both on a concrete level for SCI branches and partner organisations, but also and especially on a personal level for the volunteer and the members of the community.



One example could be The Refugee Project, which is a joint initiative of CVS-Bulgaria and Caritas Sofia which engages the inhabitants of the three reception centres in Sofia. Since its start in 2010, over 800 volunteers have participated in the project, with each volunteer dedicating at least two hours per week over a minimum period of 4 months, preparing and teaching lessons in Bulgarian and English for both children and adults, organising art workshops, theatre and music activities, sport and IT lessons on a weekly basis. The objective is the social inclusion of asylum seekers and refugees through different indoor and outdoor educational, recreational and sport activities and direct communication with international and Bulgarian volunteers.



Volunteers have the opportunity to hear at first-hand the experiences of refugees coming to Bulgaria and to have an active role in their adaptation to the education system and their social integration in Bulgaria. They gain experience of intercultural communication, knowledge of different cultures, experience of working with people of all ages, and with leading and participating in workshops.



## International projects

### PATH

With this project, supported by the Europe for Citizens program of the European Commission, SCI proposed a concept for defining and understanding current tendencies of forced migration. We looked at lessons from the past and worked with remembrance as an inspiration for present and future peace activism.



### A Route to Connect

A Route To Connect is a project of SCI supported by the European Youth Foundation focussed on spreading awareness about the refugee situation in the Balkan route, giving a voice to the stories of refugees and empowering youngsters to take action. The main activities of the project were an inspirational preparatory seminar in Spain, a field trip to the Balkan route (not the same as refugees take it, but the other way around - starting in Slovenia, reaching out all the way down to Greece) and local follow up events around Europe until the end of 2017.



### Memory beyond Rhetoric - Memoric

Memory beyond Rhetoric was an SCI remembrance project, a project focussed on WWI and the growth of the pacifist movement in Europe. With it, SCI promoted a mature idea of peace, anti-militarism and non-violence. SCI's remembrance project critically analyzed the image of soldiers as heroes and contributed to a real understanding of the history and diversity of the European Union, created at that time as a peace guarantee. Get inspiration for workshops in the Memoric booklet. ([https://issuu.com/sciint/docs/memoric\\_booklet](https://issuu.com/sciint/docs/memoric_booklet))



# EXAMPLES OF SCI'S WORK TODAY

## Campaigns

### Building Bridges

Many SCI organizations have various and long-term experiences in the implementation of projects and activities with refugees and asylum seekers. So the Building Bridges campaign was created with the focus on workcamps on the topic of refugees and asylum seekers, study sessions on the same topic to be implemented in SCI workcamps, materials and methods to be used by branches and partners willing to get active on the topic, microgrants for small projects as well as seminars and trainings.



### Create a Climate for Peace

We, SCI volunteers and activists, strongly believe that peace goes hand-in-hand with climate justice. While focusing on the topic of forced migration we cannot leave out climate refugees and environmental migrants, people forced to move from their homes due to sudden or long-term changes to their local environment which compromise their lives and well-being.

Organizers and volunteers at "Climate for Peace" activities are encouraged to:

- use resources wisely (e.g. be mindful of water and electricity consumption, borrow equipment rather than buy new things if possible, compost food rests and avoid producing trash),
- touch on topics of climate justice and sustainable living in the study part of the workcamp (e.g. by explaining the science behind climate change, or by looking at how the main issue of the workcamp is impacted by climate change),
- connect the work to issues of climate justice and sustainable living (it can be linked directly, e.g. through growing organic food, or indirectly, e.g. by adding an element of tree planting to the workcamp programme).

### Freedom of Movement

We believe in a just world without discrimination where all people can fully enjoy their Human Rights including freedom of movement. We strive for a world in which every citizen has the opportunity to participate actively in the construction of a just global society. We consider that we should work towards a more inclusive society, campaigning widely against laws which restrict movement across the world. We strongly believe that our ability to join forces for the implementation of the Freedom of Movement Campaign will bring more power to our movement so that together we can change the situation regarding freedom of movement and active global citizenship.

Find out more:

<http://www.sci.ngo/what-we-do>





## Hosein's story

Afghanistan

*"I am sure my mother and sister are alive"*



Hosein with his mother Fatme (52) and his sister Shokoufeh (23), when no one could predict what was going to follow. Zeytin Burnu, Istanbul, June 2014, taken by a passer-by.

Hosein is an Afghan Civil Engineer student. He was born in Iran and along with his mother and sister, they sailed off from the Turkish coast heading for Samos Island in Greece. Their boat sunk at high seas on 11 July 2014 and his mother and sister are missing. Hosein and his three other sisters, two in France and one in Germany, have left no stone unturned in trying desperately to find a clue that would lead them to their beloved ones: "The past ten days were the most agonizing days of my life. On 10 July, along with with my mother Fatme and my sister Shokoufeh, we sailed off in a 12 meter boat after having paid 9,000 Euro for the three of us. It was overcrowded as the smugglers had crammed around 40 men, women and children on that little boat. After several hours at sea, the captain informed us that he was no longer in command of the boat which suddenly started taking in water.

Among terrified screams, I tried to elbow myself to reach the small cabin where my mother and sister were, but I was hurled overboard by panicking passengers. I was very desperate. In the sea, the currents were so strong that I could hardly swim. It was only until several hours later, namely on Friday 11<sup>th</sup> July at noon, that I along with another, almost unconscious passenger, were spotted by an Italian sailing boat and were transferred to Chios Island. Other survivors were brought to Samos. Fifteen Syrians and Afghans have been rescued. The shipwreck so far claims the lives of six persons who were found by the Greek and Turkish Coast Guards while the rest are still missing.

Other family members of missing people with whom we were in the same boat, are in Germany and in Denmark while I am currently in France with my two sisters and their families. I traveled legally on a travel document issued by the French Embassy in Athens. All the families of missing people are appealing that the search and rescue operations of the authorities continue unabated. We urge the Greek authorities to bring up the boat as there were women and small children in the cabin who may have been trapped. As for my missing mother and sister, another passenger who left the boat after me told me that they were not trapped in the cabin. Since they had very good life jackets, they must have survived. I am sure they are alive. I will not abandon the search. I expect and hope for good news. But even if the news were bad I still want to know!"

Hosein's testimony has been recorded by: Ketty Kehayioylou UNHCR/2014.

## Najaf's story

### Indonesia

Najaf Ali first became a refugee in 1980, fleeing the Soviet occupation of Afghanistan and seeking refuge in neighbouring Iran. All his five children were born there. Twenty-two years later, they were among the first families to return home after the fall of the Taliban regime. Recalling his decision, Najaf says:

"Many of my friends moved to Europe at the time. With my savings and land I could easily have gone. But I had big hopes for Afghanistan. Life was good in Kabul. I managed a sports club for martial arts, and my boys trained to become karate champions. But in Afghanistan there was a big commander in my area linked to the Taliban. He wanted to take my daughter by force; people said they wanted to kill us." Najaf thought it was better to leave Afghanistan again.

"I heard of someone who went to Indonesia and wanted to do the same. They [smuggling agents] sent a work visa for me and student visas for the children in Malaysia. On 23<sup>rd</sup> January 2013 we planned to take a boat to Indonesia and move onward to Australia. But my son was arrested on the way. My daughter and her husband went ahead but the rest of us stayed for four months to wait for his release. UNHCR helped to release him from detention. Then on 23<sup>rd</sup> May 2013 we arrived in Indonesia. The smuggler gave us tickets to fly to Makassar and said some people would meet us there in a park near the airport [to arrange for onward travel to Australia]. We waited for three hours but no one came. We called the number but no one answered. So we found our way to the Immigration Office. We spent three days in detention and were then taken to the community housing where we remain today." However, other members of his family reached Australia.

"When I called my relatives in Kabul, they told me that my daughter and son-in-law were in Australia. From Indonesia, they had sailed for 15 days and stopped on different islands before they reached Christmas Island.



Najaf sits with his three sons on the only bed in their single-room home in Makassar, Indonesia. Photo by V. Tan/2013.

"They're now living with my younger brother who went to Melbourne in 2002." But in July 2013, the Australian government announced that irregular maritime arrivals aiming to go to Australia would have no chance of being settled in Australia as a refugee. Instead they would be transferred to an offshore processing country such as Papua New Guinea or Nauru for their asylum claims to be assessed and for settlement if they are recognized as refugees. Najaf said: "We are forced to wait here [in Indonesia]. The environment will not allow us to move forward. Australia isn't accepting people, otherwise we would go. We remain here with no destiny. If we go back to Afghanistan, there will be danger, 100 percent. It is better to live here. At least here we have peace, we don't have to worry about our enemies."

The PATH project was coordinated by the The Association of Service Civil International, Belgium, and made possible thanks to the financial support of the Europe for Citizens Programme of the European Union.

*We also want to thank all the partners of the project:*

- SCI - Projets internationaux asbl, Belgium
- Cooperation for Voluntary Service – Bulgaria, Bulgaria
- Service Civil International - Branche française, France
- Service Civil International - Deutscher Zweig e.V, Germany
- Kinisi Ethenonton Service Civil International – Hellas, Greece
- Útilapu Nemzetközi Építőtábor Hálózat, Hungary
- Servizio Civile Internazionale, Italy
- Association Center for Intercultural Dialogue, Macedonia
- Association for Democratic Prosperity – Zid, Montenegro
- Volonterski Centar Vojvodine, Serbia
- Servei Civil Internacional de Catalunya, Spain
- International Voluntary Service, United Kingdom

...and to all participants of the PATH activities, who contributed to the creation of this exhibition.

*The European Commission support for the production of this exhibition does not constitute an endorsement of the contents which reflects the views only of the exhibition's producer, and the Commission cannot be held responsible for any use which may be made of the information contained therein.*

*Editors: Lovis Leonardo Pape, Nevena Sićević, Miriam Gerhardt, Tereza Dychka, Emanuele Bertucco*  
*Design: Balázs Kajor*

