



Pilgrim Team Visit to Italy from 20-25 May 2022

Report and personal reflections

Context

In my current role as coordinator for the Churches' Refugee Network (CRN), which encourages British and Irish churches to be more engaged in the work to address issues linked to asylum, refugee and immigration matters, I am acutely aware that many of those who seek to make a new life for themselves on these shores have passed through the countries on the southern borders of Europe. Since the upsurge in the movement of people in the second decade of this millennium, Italy and Greece, which are seen as gateways to Europe, have been places that have become hubs for movement. Indeed, between 2015 and 2017, the CRN organised three visits to these countries, which gave British and Irish church leaders a firsthand opportunity to observe the conditions in which these refugees were living, and the level of assistance they were receiving from state and Church actors.

The Russian invasion of Ukraine in February 2022, and the resulting refugee crisis, has served to not only exacerbate the movement of people, but also brought sharply into focus the importance of welcome and sanctuary for refugees. Those who have always taken a keen interest in asylum/refugee matters have noted the Ukrainian scenario with some irony, as they know that since 2015 there have been similar crises in Syria, Afghanistan and several African countries that should have merited similar collective responses.

It was in this context that I agreed to take part in the Pilgrim Team Visit to Italy, which took place from 20-25 May 2022, and focused on migration and refugee matters in that country. The trip was facilitated by the Churches' Commission for Migrants in Europe (CCME), and hosted by the Federation of Protestant Churches in Italy (FCEI), and was part of the wider World Council of Churches (WCC) Pilgrimage of Justice and Peace (PJP) programme that revolved around the WCC Assembly theme: "Christ's love moves the world to reconciliation and unity". The Pilgrim Team Visit, which was led by the WCC's, Dr Agnes Abuom, and CCME's, Dr Torsten Moritz, had the following objectives:

- To express solidarity and accompaniment with the refugees and migrants arrived in Italy.
- To affirm ecumenical family's solidarity and commitment to the marginalised and mostly vulnerable to human trafficking.

- To solidify ecumenical bonds among churches, WCC member churches in Italy, Federation of Protestant Churches in Italy (FCEI), and related organisations and networks for their efforts to humanitarian and social projects that welcome and help refugees integrate into society.
- To strengthen support to those who work in seeking peace and creating conditions to overcome injustice and violence.

Its outcomes included:

- Affirmation of our commitment to address the concerns of the human rights and dignity of the migrants and refugees arrived in Italy.
- Collaboration of global churches to affirm our ecumenical mission to do prophetic witness and healing ministries for and with the migrants and refugees.
- Proposed concrete actions to strengthen humanitarian and social projects that welcome and help refugees integrate into society.

1. Background

The visit began on the beautiful Italian island of Sicily, which has experienced waves of migration down the centuries. Palermo, the capital, is a cosmopolitan city, which like many major metropolises, sees wealth and poverty living cheek by jowl. The city also has the unfortunate reputation of being the epicentre of the 'mafia', an entity which we were told, still remains a potent force in Palermo and elsewhere on the island. It was noted that one of the projects we visited, *Pellegrino della Terra*, was based in a building that the Government had seized from the mafia and had given to the project.

The island also has a growing number of refugees who arrive from Africa and elsewhere, usually these days, via Libya. Many are fleeing persecution, climate-related crises and poverty, and akin to most traumatised arrivals, are vulnerable to exploitation. This is particularly the situation for women and minors, especially unaccompanied ones. Human trafficking, which is often characterised by the coerced movement of vulnerable people, was a reality in Palermo that only added to the woes of those who were struggling to make a new life for themselves in the city.

Day 1

Our day began with worship, reflections, introductions and orientation. Our programme over the coming days would be a full one that would enable us to get a better idea of the issues, and what was being done to address them.

Our first visit was to *Centro Diaconale La Noce*, a project based in one of Palermo's poorer districts that worked with some of the most vulnerable communities in the city. The centre's *Casa di Batja* project worked with women who were domestic violence and/or trafficking survivors, offering them shelter, medical and emotional help, and legal assistance, at a secret location. The onus was on creating pathways that would lead to autonomy - getting

these women back on their feet and in a position to become active citizens. As many of these women are from West Africa, particularly Nigeria, they are offered language classes that will help them to better integrate into Italian society.

A further project, *The Martin Luther King 'day and night' centre*, works with those with housing issues such as the homeless, many of whom are migrants, but it also includes native Sicilians. The centre offers accommodation for men and women (maximum of 20), for a year, and is designed, once again, to encourage self-sufficiency and agency via legal advice, education, medical health and emotional assistance.

The centre's *Casa dei Mirti* project works with unaccompanied minors up to the age of 18, providing services such as education, language classes, regularisation assistance and treatment for health and trauma issues. Many of these young people are Africans who have arrived via Libya, where they were subjected to violence and other traumatic experiences.

The centre's social housing reception aims to provide young people with training and social integration into Italian society. We were told that, according to official statistics, unemployment in Sicily is around 50% for those aged between 16-24. For many of these young Africans, racism is a real issue when seeking to find work and secure affordable accommodation in the city.

The *Casa Vale La Pena* project works with ex-offenders and those who have experienced the Italian penal system. The project aims to get these individuals back on their feet and into the world of work, something which can be a challenge with a criminal record. Again, creating autonomy is a key rationale, as well as seeking to change the narrative on 'migrants'. The project also provides opportunities of voluntary work that prepare these folks for paid employment.

Finally, we were told about the centre's school which has Waldensian origins, and takes young people from all across Palermo. These children, who are referred to the school, often have complex needs, which means that each student is provided with a tailored curriculum. Much like a lot of what takes place in the centre, these students are often from African backgrounds.

Our group then travelled across the city to *Pellegrino della Terra*, a not for profit programme for women. The programme, which is based in the aforementioned ex-mafia property, pursues social solidarity goals and is funded by the Waldensian Church. Many of these women are now survivors of trafficking, and the project seeks to empower them to take control of their lives. Once again, autonomy is a central facet of the programme's *modus operandi*. The centre accompanies women to legal services and provides them with an understanding of how things work in Italy. We heard from two West African women, one of whom spoke powerfully about how she had been trafficked from her homeland and had been forced into sex work in Palermo. It was clear that insidious methods were being used to beguile these vulnerable African women. Many were told in Africa that they would be able to find work in Italy. Most had spent time in Libya and did not think they would end up in Sicily - they thought they would be living on the mainland. Equally, they were never told what 'work' they would be doing on arrival, and would be coerced into sex work via violence

(or the threat of violence) to them and/or their loved ones back home in Africa. It was noted that trafficking took various forms; sometimes it involved individuals who these women thought were 'friends'. At others, it was inextricably linked to organised crime.

We were also told that the centre helped these women to know their rights in Palermo. We heard that many newly arrived women were duped into believing that they had to pay 'an intermediary' to obtain items and services that were essentially free in Sicily.

One of the women we spoke to became very emotional when she told of how the project had turned around her life. Prior to working at the centre, she had been forced to beg for money outside the train station. With the centre's help, she now had a job which paid relatively well.

The centre's engagement with these women can last anywhere from one to four years, with the aim of making them active, integrated citizens. Some, such as those we met at the centre, would return to the centre as volunteers or paid workers. The centre also offers internships, training opportunities and signposting to paid employment. The centre's chair, is a serving police officer, who spoke about what the police and the forces of the law are doing to protect these women, and to tackle organised crime.

That evening we attended an ecumenical celebration in the architecturally stunning Catholic Cathedral in Palermo. Archbishop Lorefice welcomed our group, and we were given pride of place at the front of the church, having first processed with the priests and clerics. The celebration was a bilingual one involving contributions from all the Christian traditions, and included testimonies from asylum seekers who had previously engaged with the projects we had visited earlier that day.

Day 2

The group attended a Sunday service at a Waldensian Church, which was presided over by Revd Gabrielli, who we had met at the previous night's celebration. The Waldensian Church also had a small, but visible Ghanian congregation who sang several songs during the service. Once again, the group's presence was acknowledged and our two leaders, Agnes and Torsten, provided greetings and spoke about the group's work. Themes such as movement, migration and freedom loomed large during the service, and it was noted that 'the love of Christ knows no boundaries'.

We subsequently headed to Palermo airport, from where we travelled to the tiny Mediterranean island of Lampedusa. Although the island lies less than 100 miles from the North African coast, it belongs to Italy. The island is a tourist destination, much like nearby Malta, and has a fantastic climate, amazing architecture and wonderful golden beaches. However, it is also considered the 'gateway to Europe' and over the last two decades, it has witnessed the arrival of tens of thousands of travellers from North Africa. These men, women and children (some of whom are unaccompanied), who are often trafficked, make the treacherous Mediterranean passage to the tiny island on barely seaworthy vessels.

We met with colleagues from Mediterranean Hope, a Federation of Protestant Churches in Italy (FCEI) programme that offered a warm welcome to newly arrived travellers from Africa, and advocated for their rights after they are detained in detention centres. The project, which is very ecumenical in nature, also operates an observatory on the island that provides more detailed information about those who are arriving, so as to provide a better understanding of these travellers. Our new colleagues mentioned how the island had seen many sea-related tragedies with more than 23,000 people dead and missing since the upsurge in Mediterranean crossings in 2014.

We were subsequently taken to the main cemetery on the island where Mediterranean Hope, working with other groups, have ensured that those who lose their lives at sea are remembered. Sometimes, this involves burying an actual corpse, in others, it means having some form of 'memorial' to those lost at sea. In one section of the cemetery, we saw a number of crosses that were there to remember those who had died at sea. These efforts sought to humanise these men, women and children, giving them a dignity in death that was denied them at the end of their lives. (This can involve putting names on graves to ensure that they are named; it also involves seeking to tell their stories and finding out more about their lives - where they were from and why they had travelled to Europe.) The Centre also liaises with family members who often travel to Lampedusa from other parts of Europe in search of loved ones who had told them about their travel plans.

We were provided with a detailed explanation of how these women, children and men arrive on the island. It was noted that Libya, which is often the departure point, is now run by various 'militias', since the ousting of Colonel Gadhafi. These militias are intimately linked to the trafficking and transportation of these vulnerable people. We heard that people who travel from West and the Horn of Africa, as well as Bangladesh and other parts of South Asia, can be trapped in Libya for months, where sometimes they are brutalised in camps and what can only be described as detention-like centres. By the time they embark on their Mediterranean journey, many are not in the best physical or mental condition to travel. We were told that there were optimum months for sea travel, when the waters were less rough, and it is at those times when the journeys are made. At times, the first portion of the journey is made on a larger, sea-worthy vessel piloted by a captain. At some point into the journey, the passengers are transferred onto smaller, less seaworthy vessels that are 'captained' by the most capable-looking crew member, usually one of the younger passengers. Due to such an *ad hoc* process, these boats, which are crammed with passengers who often do not have life jackets, can be steered off course, resulting in the loss of life.

As a result of the colossal loss of life, in 2015 the churches in Italy called for humanitarian corridors, which grant a certain number of refugees safe passages and integration into Italy as a methodology. 'The refugees are safely transferred into Europe, well accompanied and supported, and then will be part of the economic and social system within Italy. The humanitarian corridors are an entering point for the refugees to the Italian society'.

After our sobering visit to the cemetery, we travelled to the 'Door of Europe' a coastal spot where there is a 'gate' or 'archway' that looks out to North Africa. Here, we had a bilingual, ecumenical meditation which included a powerful reflection from one of our team, Revd

Joram Calimutan, a Filipino based in Hong Kong. As Joram was speaking, an airplane that had just taken off from the nearby airport flew past, temporarily blocking out his homily. For me, this was ironically powerful because it indicated the 'legal' way one arrives and leaves Europe. For instance, we arrived in Lampedusa by plane with all the correct documentation and could enjoy all that the island has to offer. Conversely, those who arrive by boat, via the sea, tend not to have the correct documentation and end up in a detention centre like common criminals. It was hard not to think that this is where 'fortress Europe' begins, and that Lampedusa is an island of 'beauty' for some, and 'brutality' for others.

Day 3

The day began with an early morning visit to the *Sanctuary of Madonna di Porto Salvo*, which was originally a grotto established by a hermit-priest in the 19th century. Here we had a moment of prayer led by a member of our group, Father Guido Dotti. Guido provided a thought-provoking reflection from the Book of Ruth in which he pointed out that everyone in that Old Testament account was 'named', something which was very important in our context. Often, 'migrants' are never named, they are 'statistics' rather than human beings with a unique story. Guido also pointed out that in the Book of Ruth, Naomi, her husband and two sons were 'economic migrants' who had left their homeland in search of a better life elsewhere. Often, socio-economic and political issues 'hide in plain sight' in the Bible, and given that God's word is timeless, we need to interrogate and reflect carefully on what we read, to hear what God is saying on those key issues of our time.

We then travelled to the port, to see where the boats from Libya dock. Often, these boats are intercepted at sea by the authorities and then taken to this particular pier. We were told that three boats had arrived the previous night carrying just short of 40 passengers. When we arrived at the jetty, we could see the 'boats' tied up. In all truth, one was no more than a rubber dinghy, while the other two were small fishermen's boats. We were told that the passengers had been taken away, while the boats would be destroyed. Mediterranean Hope usually meet such men, women and children at the pier, offering these often malnourished, dehydrated passengers, food, water and a warm welcome to Europe, especially after such a perilous journey. With the advent of COVID-19, there are now two 'quarantine ships' – huge vessels that carry out the 'processing', which in theory should last for a few days. However, it often lasts longer.

We were also told that Tunisia is now becoming a flashpoint for migration. It was noted that COVID-19 had decimated Tunisia's much-relied upon tourism industry, and many of those travelling from this North African country have been impacted by this economic crisis.

From the hotspot we travelled to the island's main detention centre via a road that was rough. I sensed that this was deliberately the case, to deter 'sightseers'. On arrival it was easy to see the brutality of a detention centre that could hold over 500 people. The centre was flanked by various sentry points which had armed, uniformed officials. Indeed, no sooner had we arrived, than we were confronted by these men who wanted to know what we were doing. Our Lampedusa colleagues pointed out that as we were on 'public land' they could not legally remove us. However, we were told in no uncertain terms not to take photographs.

What became apparent was the invisibility of the 'detainees'. They were kept out of sight from prying eyes, and this 'invisibility' has become the island's *modus operandi* for dealing with 'migrants'. We were told that previously, refugees were often seen around the island, which meant they had opportunities to interact with locals. This gave them a better sense of where they were, and provided occasions for engagement. Local people also had chances to hear about their lives and their reasons for leaving their homelands. Currently, there is no such interaction; it is possible to visit the island and not engage with any of this cohort. In fact, the island appears to be doing its best to keep these men, women and children out of sight. For instance, if you did not know about the 'migrant' situation, you would not get any sense that it was an issue. Unlike some islands and countries, in which there may be groups of people congregating in a square or public space, Lampedusa keeps these folks locked away – out of sight and 'out of mind'.

It is notable that this system of separating people only serves to create distrust between locals and the 'migrants'. There was an unhelpful notion among locals that migrants were receiving the lion's share of resources, and that long-neglected communities were only now being resourced because of the influx of newly arrived groups. The Mediterranean Project has been doing its best to dispel these misconceptions. However, such theories and sentiments can be very persuasive, and politicians seeking to make capital out of perceived grievances, are only too willing to take advantage of such matters.

Day 4

The last leg of the visit involved a journey to Rome, to call in on the offices of FCEI, who gave us an overview of their work as well as a detailed account of the Mediterranean Project. The FCEI are based at the headquarters of the Methodist Church in Rome, and the Methodists are one of nine member churches that established the FCEI in 1967. What came over clearly was the ecumenical nature of this endeavour. We heard more about the humanitarian corridors and safe passage programme, via Caritas colleagues who mentioned that churches had ecumenically pioneered this approach in Italy. Humanitarian visas are made available to 1,000 people every two years, who are 'screened' in camps outside of Europe, and those accepted onto the programme are provided with orientation and support prior to arrival, and then once they arrive. This assistance can last for 18 months. For minors, it can mean enrolling in school and then creating pathways into work afterwards. In all cases, the idea is to integrate them into Italian society and leave them in a position where they do not require the assistance of the programme. While the programme is making a real difference, the numbers it assists are small in relation to the problem. Also, one of the challenges working with those who are on the programme involves managing expectations. Italy, much like most of Europe, is not immune to racism and xenophobia, which expectant migrants meet head-on when seeking to make new lives for themselves in that country.

It was pointed out that if other EU countries adopted such schemes, this would help to ameliorate the situation. We also heard about other FCEI-related programmes in Bosnia, as well as the community sponsorship scheme that was based on the Canadian model.

After this session, we attended the nearby 'Hear my voice' exhibition that was a FCEI and Clewer Initiative project. 'Hear my voice' featured the artwork and creations of newly

arrived Africans; its two British coordinators sought to use art as a cathartic means of helping these (mainly) men to come to terms with their previous experiences (of trauma and loss) and orientate themselves into life in Italy.

We subsequently travelled across the city to visit the Pontifical Council for Promoting Christian Unity to hear about its work. One of our fellow pilgrims, Father Andrzej, who works at the Council, spoke about its work. This was an opportunity to hear about the Catholic Church's ecumenical engagement in Rome and further afield. While Italy is still an overwhelmingly Catholic country, travel and immigration are making it become more diverse from a Christian perspective, as well as an interfaith dimension.

This notion of change came to the fore when we visited the Ministry of the Interior to speak to Italy's Undersecretary to hear what the Italian Government was doing to address those issues we had just experienced. The Minister noted that Italy was once a monocultural country that 'exported' her people to various parts of Europe and the world. Now, it is receiving people from abroad – there are 2-3 million Muslims in Italy, changing the ethnic and religious demographics. He noted that this has created challenges such as having the commensurate places of worship, burial arrangements and chaplains in hospitals and prisons for those of other faiths. For him, it was more about 'integrating' and less about 'receiving'.

Like several others with whom we had spoken, the Minister pointed out that Italy felt 'abandoned' by its EU colleagues on the refugee crisis, and had been left to do all the 'heavy lifting' when it came to bearing the 'migrant burden'. It was felt that other European countries had not been sharing the load. It was also noted that this had created resentment in Italy and a questioning of the EU project on immigration. The minister mentioned that although Italy has laws that prohibit racism, it still exists in the country and that newly arrived people from Africa would experience this. He also mentioned some of the historical quirks of Italian citizenship, which mean that a Brazilian or Argentinian of Italian ancestry can apply (and receive) an Italian passport (and vote), even if they have never visited the country or can speak the language. Conversely, someone born in Italy, but whose parents were not, could not vote in local or national elections, even though they are required to pay taxes.

Our final visit of the journey was to the community of Sant'Egidio, which worked out of a former hospital and was offering marginalised groups health and social care. Many of these individuals are outside of the Italian healthcare system for one reason or another, which means they would not receive the necessary health provision.

While there, we saw people, many of whom are refugees or from migrant backgrounds, receiving the COVID-19 vaccine from volunteer doctors and nurses. The centre works closely with the Italian Red Cross and the community also offers food stuffs to these groups. Our time ended with a service at the beautiful Church of Sant'Egidio, which is linked to the aforementioned community. The nightly evening service, which was in both Italian and English, was packed with an ethnically diverse congregation. Again, our team was given the opportunity to send greetings from the WCC and CCME, as well as commending the community/church on their outstanding community-based work.

Personal reflections

'People who travel' – gaining a sense perspective

Coming from Britain, I am conscious that there is a sense (encouraged by the media and certain politicians) that all migrants entering Europe are desirous of reaching Britain. So, if Italy is the gateway, Britain is the destination. Having been in Lampedusa, Sicily and mainland Italy, there is no sense that that is the case. We are often told that Britain's 'generous' welfare system, and noted 'tolerance' are 'pull' factors for 'economic' migrants. This was some of the rationale for the British Government's recent Nationalities and Borders Act of Parliament. However, one only has to speak to the refugees and travelling people themselves, and those who work with them, as well as interrogate the figures for successful asylum applications, to see that Britain is not regarded as the panacea country for asylum seekers. Indeed, our European neighbours far exceed Britain in the numbers of asylum seekers who gain the right to reside in a country. Much more, even when one looks at the numbers of Ukrainians who have entered Britain since the Russian invasion, something which was much vaunted by press, media and politicians, we see that Britain is lagging badly behind its European neighbours.

This clearly tells us that Britain can (and must) do more. It is noteworthy that detractors of Britain doing more, will always point to the fact that 'Britain is a small country that can only take in so many people'. I would argue that there is a certain irony to this argument. When Britain was seeking (and then obtained) an empire, she never saw herself as a 'small country' with 'small ambitions'. To the contrary, Britain was a 'large' country with imperial ambitions that included exporting its culture, products and ideas around the world – hence Rule Britannia! It can be argued that Britain only sees herself as 'small' when it comes to receiving non-White 'foreigners'. This notion of being 'small' was first heard during the 'Windrush Era', which would usher in several immigration acts in the 1960s – the last of which was to limit the number of Asian refugees fleeing from parts of East Africa. However, the 'small' argument has been the narrative ever since.

Although the dominant narrative in each of the two jurisdictions on the island of Ireland will have its own unique features, similar concerns have been expressed about 'pull' factors in relation to asylum policy. These need to be put in perspective through examination in the wider European reality. The Irish Government currently sits alongside the UK on the UN Security Council and benefits from global spheres of influence established by the Irish diaspora. It can not only afford to provide refugees with a generous welcome, but has a responsibility to show leadership by doing so.

'Migrants'

Akin to many, I find the term 'migrant' particularly unhelpful. It has become a loaded phrase that has been hijacked by those who want to 'other' men, women and children at best, and dehumanise them at worst. Often, the term is used in conjunction with statistics/figures, which only serve to de-personalise a situation. As we saw in Lampedusa, 'migrants' do not have names or stories, they are regarded as a monolithic entity that is homogeneous. In reality, those who travel, for whatever reason, have names, identities, faiths and back stories that we need to hear about. Much like 'asylum seeker' which is often preceded by

the word 'bogus', I think it is time we changed not only the narrative around those who travel, but also the word.

The Transatlantic Slave Trade and Mediterranean People Trafficking

I am not the first to make the comparison between the historic Transatlantic Slave Trade and contemporary People Trafficking. I would also argue that sometimes these parallels are not apposite or helpful, for a variety of reasons. However, I think the analogies are apt when it comes to what is taking place in the Mediterranean Sea now (and what took place on the Atlantic Ocean between the 15th – 19th centuries).

In both instances, those impacted were/are invariably Black Africans. Moreover, a system of violence and terror is/was the technique used to make the system work. Prior to newly enslaved Africans being forced onto ships bound for the Americas, they were brutalised for months in west African dungeons. We see a similar thing in Libya, where trafficked people can suffer months of physical and mental abuse by their Libyan captors, prior to travelling. In both instances, the journey involved a sea passage, which could see a massive number of fatalities. As many as two in five Africans died during the Atlantic voyage. Figures also reveal an appalling number of deaths in the Mediterranean Sea due to drowning and sickness. Also, akin to a slave ship, all manner of activities (many unsavoury) take place on these vessels.

And similar to the slave trade, there is an optimum age-range for trafficking – young people and younger adults. Also, both systems prove profitable to the parties who are involved in this activity. The slave trade was 'lawful' at the time, while people trafficking is 'illegal' under international law and UN Conventions. However, many governments around the world know what is taking place in Libya but appear unable or unwilling to address the situation.

Moreover, when both groups arrive at their destination point, their 'torture' continues. Trafficked African women are forced into sex work and other debased activities. Enslaved African women were also forced into unwanted sexual liaisons with masters, unwanted 'acts' that sat alongside their other 'duties'. In both instances, life was/is cheap and dispensable. Women, men and children, made in the image of God, were/are reduced to chattel – moveable objects. Often, they are only statistics; people whose names are not known and whose stories are ignored. They are only 'valuable' in the sense that they can be exploited.

At Lampedusa's 'Door of Europe', which overlooks a Mediterranean Sea that connects Europe to Africa, our Pilgrim Traveller Group belted out a spirited, spontaneous *a cappella* version of John Newton's *Amazing Grace*, having just taken part in a reflection and prayers that explored people trafficking, among other issues. While I personally struggle with that hymn (and did not join in), due to Newton's indelible connection to the Transatlantic Slave Trade, one could argue that it was totally appropriate to sing such an anthem at that moment. Moreover, the singing of that hymn only solidified the connection between the Transatlantic Slave Trade and Mediterranean People Trafficking.

Richard Reddie, Churches Together in Britain and Ireland – May 2022

Images from Sicily and Lampedusa

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Downtown Palermo – outside the offices of *Centro Diaconale La Noce*



Central Palermo



Central Palermo



Palermo Cathedral – floral tribute to the mafia-slain judges, Giovanni Falcone and Paolo Borsellino



Lampedusa Cemetery – the ‘graves’ of a few men, women and children lost at sea during the Mediterranean journey from Libya to Lampedusa.



Lampedusa Cemetery - plaque to Yusuf Ali Kanneh who died at sea while making the crossing to Lampedusa



Lampedusa Cemetery: tribute to 'Yassin' who also died during the sea crossing.



Lampedusa: 'Door to Europe' construction which looks out to North Africa



Lampedusa: Refugee holding centre



Lampedusa docks: impounded boats on which nearly 40 refugees had travelled