The background is a topographic map with brown contour lines and a white grid. A yellow tent is depicted at the bottom of the page. The text is centered in the upper half.

TRANS BORDER SUMMER CAMP III

**ZAD
NANTES
2025**

EN

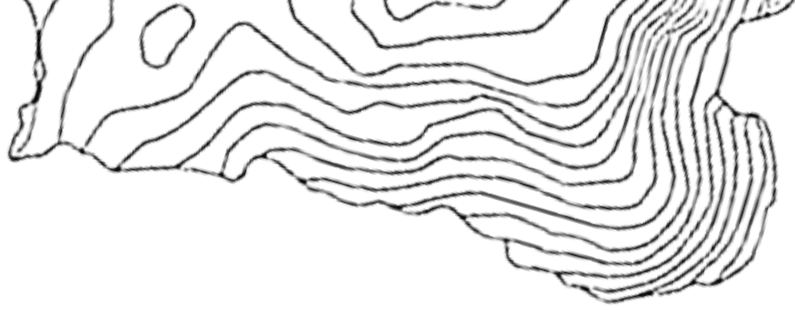


**TRANSBORDER
SUMMER
CAMP III**

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Dear reader,

Transborder summer camp 2025: - 6 days of coming together, exchange, learning, discussing, meeting new and old friends and co-fighters.

680 participants from around 100 groups and networks, 8 days of construction, 28 shifts every day, 24 working groups for the organization of the camp, 20 announced workshops with 33 sub-workshops, uncountable informal meetings and spontaneous workshops, 8 languages translated, 67 visa-applications, 32 visas denied, 12.310 meals, 525 kg flour for breads (from a bakery on the camp, fresh every day), 150 hours dish-washing (minimum), 68 kg coffee, 250 sleeping-tents, 24 toilets, 8 pee-places, 34 vans for sleeping, 1 crowing rooster every early morning (almost ended in the kitchen), 4 big circus-tents, 16 big tents for infrastructure and gathering, 1 aggressive goose, 1 Soli-Bus collecting participants from Germany and abroad, 69 flight-tickets, 21 showers, 4 days of deconstruction.

The transborder summer camp (TSC) 2025 took place between 5th and 10th of August 2025 in the ZAD near Nantes. It was the third time - after 2019 and 2022 - that several hundred activists came together for transnational exchange and mutual inspiration on struggles and practices for freedom of movement.

We are happy to present this brochure with reports and reflections on the 3rd transborder summer camp. With a "call for papers" to all participants and a direct request to the organizing groups for various workshops we finally received a number of texts and contributions. The booklet includes several summaries and interesting conclusions, subjective impressions and critical comments, and even a touching poem. We tried to cover main contents of the program and our aim was also - last not least by some pictures - to catch a bit of the amazing spirit of this coming together.

But we certainly cannot claim to be in any way exhaustive. It is already impossible to depict the diversity of starting points and opinions. And the camp communication happened on multiple levels. Beside or beyond the official program a lot of sub- or extra-groups have been built partly spontaneously. From the experiences of the first two camps it was clear that informal exchange during mealtimes, breaks or in the evenings needs time and has its own value. All this cannot be reproduced in a brochure.

Nevertheless, we hope that our fragmentary booklet documents some key-discussions, thoughts and commitments from the summer camp. It should support the ongoing transnational networking processes and help to re-inspire us in our struggles. It should be a reminder that we built up strong and reliable infrastructures for freedom of movement with and for people on the move in the last years, which will help to face the coming challenges. We also hope this booklet will inspire people that were not present to join the struggle for freedom of movement and to engage in transnational and intersectional alliances.

The booklet is printed in both English and French. We will also try to get translated at least parts in more languages. And all available texts are published also on our transborder-website. There we also offer the space for more comments and reflections. You can still contact us there. The brochure could be one element to ensure continuities

Website: <https://trans-border.net/index.php/transborder-summer-camps/>



EVERY LIFE IS WORTH MORE THAN THEIR LAWS, THEIR WEAPONS, AND THEIR WALLS!

On the 6th of February, decentralized CommemorActions took place in over 60 cities across the Mediterranean Sea. The gatherings collectively remembered the massacre which took place 12 years ago in Tarajal near Ceuta. Alongside relatives of the dead and missing at the borders, families and friends of victims of state and police violence within Europe joined this growing network of solidarity.

Already on the 6th of February 2025 the network of families of victims of racist police and state violence “Réseau d’Entraide Vérité et Justice” had joined the commemorations for the dead and missing along the borders. As described in the article of Fatou Dieng & Orian they felt the need to refuse isolation.

In the Transborder Summercamp this exchange was deepened in different workshops. Families and activists shared experiences from transnational organising of a journey to Cameroon to bring together families from different areas and from their long experience of organising in networks of missing at the borders and for justice and truth for the victims of racist state violence. Latifa Oualhazi describes in her text the transformation of grief and pain into shared strength.

Already from the beginning the photos of the missing were in the center of the camp, in the heart of our movement. The Friday evening became a strong expression of collective ways to commemorate. A Video-clip shows the CommemorAction during the Transborder Summer Camp.

In the final assembly of the camp Awa, whose brother Babacar was killed by the police 2015 in Rennes and Mohamed, whose son Aymen went missing in the Mediterranean sea in 2012 explained together that the families had decided to join hands and to organise the next 6 February commemoration day together and to remember together the dead and missing at the borders and the victims of state and police violence within Europe.

The date recalls the events of 6 February 2014, when more than 200 people attempted to reach Tarajal beach in Ceuta from the Moroccan coast. Spanish Guardia Civil officers used anti-riot equipment to stop them from reaching shore while Moroccan forces looked on. Fifteen bodies were recovered on the Spanish side, dozens more disappeared, and survivors were returned, with additional deaths reported on the Moroccan side. CommemorActions combine remembrance and protest, supporting families seeking truth, justice, and recognition for their loved ones. Each year, events are held worldwide to denounce deaths, disappearances, and trauma linked to migration policies and state violence.

In the months after there was a series of online meetings where this network grew and became stronger. On the 6th of February 2026 in many places commemorations took place. More families joined in the different places. A growing network that tries to expand the circles of solidarity between families across the world and created a living archive of memory that resists silence and oblivion.

Website – <https://commemoraction.net/>

Video-Clip – CommemorAction during the Transborder Sumer Camp in August 2025
<https://www.youtube.com/watch?v=jWxy4XVGHg>



THE CRY OF BURNING HEARTS

Latifa Oualhazi

A Tunisia that is dying

The harga has burned us from within...

Along with it, it is the images of Tunisia that are being consumed.

A Tunisia that is dying every day...

It dies of humiliation, injustice and oppression.

It dies under the traits of a little girl or boy lost at sea...

It dies in a boat...

*It dies under a roof eaten away by moisture,
where an old man died from sheer patience.*

Why risk your life?

Who would risk their life, if not someone who has no future in their own country?

Someone who has no support and no shoulder to lean on, choked to the point of losing all hope.

The reality is terrible... but the image is even worse.

A country that abandons its children

Look how pitiful we are...

Pitiful because of our officials, our airports, our Ministry of Foreign Affairs, and our embassies.

Pitiful with these patrols that raid,

and this police force that has brought death and misery.

The Harga – A Mirror That Never Lies

The Harga is a mirror that never lies... a story that never changes.

*It is a poor man running without ever catching up to his dream,
a child doomed to die before even being born.*

They are eyes that dream and hands too short to reach anything.

And if he'd had even a little hope, he would never have burned!

Where is the hope?

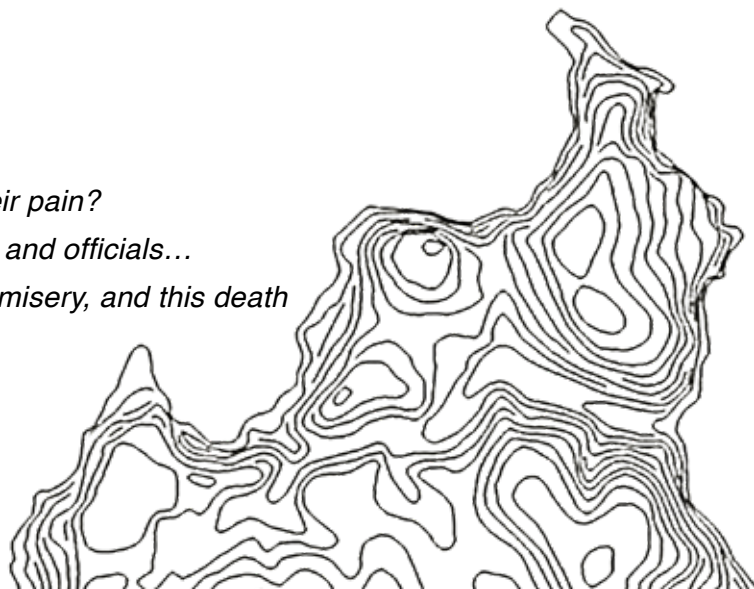
« Hope? What hope? Where do you see it?

In the coffins filled with our children?

In the mothers who cry, sing, and scream their pain?

Barefoot, we have wandered among lawyers and officials...

Where do you see hope, in all this grief, this misery, and this death



WHEN LOSS BECOMES A SHARED RESPONSIBILITY: TESTIMONY FROM THE HEART OF THE CAMP

Latifa Oualhazi

My presence at the camp was not simply participation in a summer program. It was a continuation of a long path that began when I lost my brother. From that moment on, loss was no longer only a personal experience. It became a window through which I could see a whole world of families carrying the same pain, the same questions, and the same silence imposed by the absence of loved ones without a trace.

The loss of my brother was not a passing event in my life. It was an earthquake that changed everything inside me. There is a kind of pain that cannot be explained in words, a pain that lives between the soul and memory, reshaping the way I understand the world and myself. My brother did not disappear only as a person; many things disappeared with him: certainty, reassurance, and the sense of safety we once believed was permanent. And yet, in the midst of this unending pain, I realized something essential: our love for the missing is stronger than any absence, and the voices of families cannot disappear. At the camp, I found a space where I could carry my brother's pain not only as a wound, but as a force that pushes me to continue, to defend, and to tell the world that a human being does not disappear from memory; even if they are no longer seen.

I came to the camp as the sister of a missing person and as a representative of families who resist forgetting. I also shared my testimony about visiting the families of missing persons in Cameroon, an experience that left a deep impact on me. In their faces, I saw the same pain we carry. I saw how suffering can become a shared language that we understand even without a translator. They spoke about their loved ones, about the heavy waiting, about fear and hope. In them, I saw a mirror of my story and of the stories of thousands of families who refuse to close the door on truth.

What touched me at the camp was how our testimonies became collective knowledge; not simply stories told, but a responsibility. The discussions about memory, loss, and solidarity were a genuine attempt to understand what it means to live with the absence of someone you love, and how this pain can be transformed into a force for change. In every workshop and every informal meeting, I felt that our voices, the voices of sisters, mothers, fathers, and friends were no longer marginalized. They were heard, understood, and taken seriously.

I left the camp with many questions:

How do we ensure that affected families are not merely witnesses but partners in building paths toward truth and justice?

How do we convey this pain in a way that preserves our humanity?

And how do we build international solidarity that connects our experiences from Tunisia to Cameroon, from the Mediterranean to every border that hides stories whose endings we still do not know? If we imagine Transborder Summer Camp IV in 2028, my hope is that we will arrive there having expanded the circles of solidarity among families around the world, and that we will have created a living archive of memory that resists silence and forgetting.

I dream of a space where the pain of families is treated as essential knowledge, and where Europe, Africa, and the wider world listen to our voices, not because our stories are painful, but because they are necessary to understand the truth.

What I carried with me from this camp is one certainty:

Loss is painful. But turning it into shared strength is the beginning of the path toward a future where no missing person, and no family, is left alone.





CRYING TOGETHER TO REFUSE ISOLATION

Fatou Dieng & Orian

The racism that tarnishes our lives

Often, the families of victims of police violence and those of people killed or disappeared at borders evolve in separate activist circles. Even within these movements, some families remain isolated. Some of the dead are forgotten. Our cries are fragmented.

Worse still, the racial system takes pleasure in elevating some of our dead to symbols in order to better devalue others. It pretends to mourn some of our children in order to better sort our dead, selecting between the “good” and “bad” victims of racism and organising a deadly competition to gain its approval.

When “good” victims die, the whole nation must mourn. Think of the terrorist attacks: their memory is honoured in memorials, and beware anyone who does not express their grief publicly. For others, mourning is not an option.

In cases of deadly police violence, Rachida Brahim’s analysis confirms what many of us already know: race kills twice. In other words, racism criminalises non-white people during their lifetime, but also after their death. Not only are Black and Arab victims, but also Asian and wandering people (whether they be Gypsies, Roma, Manouches,...) not recognised as lives, and are therefore not the subject of public mourning, but their memory is tarnished. Here, their criminal records are dug up. There, medical conditions are invented. Yet again, they are accused of rebellion against the police. In one way or another, they are always made responsible for their own deaths. The value of their lives is diminished, as if to say that deep down, this lost life is not such a big deal; it wasn’t really a life.

And those who migrate are victims of the same criminalisation on account of their social race, but the dehumanisation inherent to migration policies is added on top. They are “flows” that need to be controlled. If victims of migration policies die, we blame natural causes or the smugglers. Often, they remain nothing more than numbers whose identities are unknown. When loved ones are not informed of a disappearance or when a body is not found, as it often is the case, how can one imagine that the grieving process could even start?

Every life is a life

In light of this situation, conceiving a policy on commemorations that rejects the need for innocence or personification and instead enables us to collectively claim the equal value of our lives, is not only necessary and urgent: it is the only way to ‘transform grief into a force for change’.

Initiatives such as the *Réseau d’Entraide Vérité et Justice (Truth and Justice Mutual Aid Network)* prove that, if we conceive them collectively, commemorations can be a tool to destabilise oppressive structures. The *Network* brings together families of victims of police so that they never again are in a competition against one another. Importantly, it works to de-segregate our commemorative policies. Since its creation in 2007, the *Network* has brought together families of victims of deadly violence with those who have been mutilated, for example the Yellow Vests (gilets jaunes). Even more recently, its involvement in organising *commemorActions* demonstrates the determination of its activists to open up commemorations to lives lost from all backgrounds: migrants, prisoners, trans people, etc.

As the Manden Charter teaches us:

« Every life is a life;

It is true that some have come into existence before others,

But no soul is older than another,

And no life is better than another. »

It therefore seems to us that a desirable policy on commemoration – one that is egalitarian and liberating – must be fully rooted in this heritage; otherwise, we risk perpetuating the very hierarchies

that we, as anti-racist activists, denounce. Every life is a life, we say. No life is more worthy than another. Whether a person is presumed innocent or not (in the eyes of racist and classist laws), has colonial, their gender and mental and psychological state, should not be grounds for discrimination when it comes to our commemorations.

February 2025: first joint Commemorations

In February 2025, the Network responded to the call from Global CommemorAction, an activist network fighting against borders and which has been commemorating people that have gone missing in the Mediterranean, the desert and the mountains, as well as those who have died at borders, since 2014. In Rennes and Paris, the faces of Lamine Dieng and Babacar Gueye were placed alongside those of people who have died on migration routes. Representatives from collectives of undocumented migrants, from CSP 75 to the young people of the Belleville Park, took the floor following artistic performances: there, a woman wove leaflets distributed to migrants in Calais; later in the evening, two dancers, themselves exiled, expressed the violence of their journeys through their art. Then it was the *Network's* turn. Here is their statement:

« The Network is the result of various meetings held across France and beyond and the links built between victims' committees since 2007 and until today. It brings together committees / collectives of families of victims, a support group for the families of victims of enforced disappearances and survivors of crime, police, prison and psychiatric violence, as well as feminist, anti-repression, anti-fascist, anti-carceral and anti-imperialist collectives...

On this 6th of February, in response to the call from Global CommemorAction, we are also calling for this movement of solidarity and resistance to be strengthened – against deaths at borders and in support of dignity and rights for all.

Never forget, never forgive, freedom of movement for all!

Tribute to the victims of migration policies

Migration is a right, not a crime

Migrate to live, not to die

Borders kill

Detention kills

Nations kill

Truth, Justice and Reparations for all victims of borders, detention, police...

Support to displaced people, migrants, people with or without colonial papers, survivors, mourning families, families of people forcibly disappeared and reported missing,

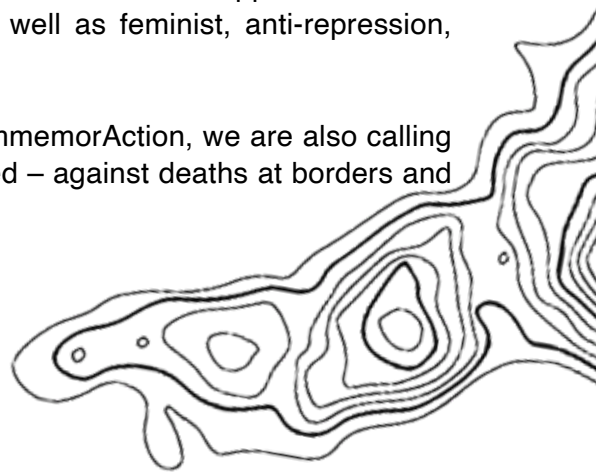
Support to the oppressed, unaccompanied foreign minors, and to the collective of the youth of Belleville Park.»

« The victims of Tarajal are victims of police violence »

In August 2025, the Transborder Summer Camp in the ZAD (Zone to Defend) of Notre-Dame-des-Landes provided an opportunity to put these inclusive and empowering principles into practice. During a workshop dedicated to those killed by racism, families and loved ones of the deceased, Fatou Dieng and Awa Gueye, whose brothers were killed by the police in 2007 in Paris and in 2015 in Rennes respectively were present.

That evening, united, we commemorated our deceased. We wept together. We prayed together. We shouted together. Not to suggest that these stories are interchangeable or to draw up an exhaustive list – which is, unfortunately, impossible – but rather to affirm the equal value of all lives, the shared experience of common oppressions – those perpetrated by racist states – and, above all, a common struggle for the emancipation and liberation of all.

Mohamed, whose son died in 2012 while Italian coastguards stood by and let him drown, has been





taking part in the commemorations since 2014 through the Alarm Phone association. After an initial trip to Cameroon to meet the families of victims of the Tarajal massacre, he came to NDDL to meet Awa and Fatou. He immediately recognised « a similarity between deadly borders and racist violence ».

He explains: « Police violence is a form of racism, and closing borders and encouraging young people to migrate illegally is another one. The victims of Tarajal are victims of police violence. Similarly, the boat carrying illegal migrants on which my son was and which was about to sink, called for help. The Italian coast guard arrived but did not rescue them. They let them drown. »

Thus, the meeting between the families of victims of police violence and victims of deadly borders « was not merely a meeting, but a mutual acknowledgement of the pain and the injustice ». Latifa, whose brother went missing in the Mediterranean, shares:

« From the very first moments, it was clear that we were not merely mourning a personal loss, but a wound inflicted by the same violence. We are sisters in loss, sisters because the State, in its various forms, has decided that our brothers' lives could be sacrificed. The contexts differ, but the murder is the same, the impunity is the same, and the absence we carry with us every day is the same. »

Joining our tears to refuse isolation

Latifa affirms: « Sharing a commemoration with Awa and Fatou was a political act in itself. Being together was a clear rejection of the isolation of our struggles and a refusal to let each family face its pain alone, in silence. This shared commemoration broke down the artificial barriers between our struggles and confirmed that our true strength lies in the convergence of our voices, not in their separation.

Together, we commemorate the victims of police violence and the victims of borders because they were killed by the same system: a security-driven and racist system that views certain bodies as a constant threat and certain lives as disposable. Those who die at borders, like those killed on the streets or in detention centres, are the victims of policies of structural violence, not of individual mistakes. Bringing them together in a single commemoration means rejecting any justification for murder as well as any ranking of victims based on geography, nationality or skin colour. We commemorate them together because only an undivided justice can honour their memory. »

SOLIDARITY ON THE ROUTES

INFRASTRUCTURES FOR FREEDOM OF MOVEMENT

„Despite and against the dominant racist and repressive policy and the brutalization of the EU border regime we insist on the building and extending of infrastructures for freedom of movement also as a key motivation for TSC...“ With this main aim the workshops on „Solidarity on the Routes“ were presented in the TSC-Reader. Accordingly a general introduction was given by members of the network „Welcome to Europe“ (w2eu) in the opening session.

In fact, the original idea for the first Transborder Summer Camp in 2019 came up by the proposal inside the w2eu-network to create a face to face-space for practical and transnational exchange on solidarity structures along all routes and in the destination cities of people on the move. Through the summer of migration in 2015 much more initiatives and projects in transit and for welcoming were born, but since 2016 the backlash went stronger and stronger again. Inspired by the tenacity of migrants movements and by the continuity of many solidarity structures the TSC I in 2019 was well visited by more than 500 activists in a great transnational composition and the program worked as it was hoped for: an amazing gathering and exchange on practical experiences from many realities and ongoing daily struggles.

In this tradition the TSC II in 2022 took place and also now the TSC III in August 2025: to evaluate and to acknowledge the level of continuous self-organisation and support structures, to re-discuss best practices but also limits and updated challenges. Through the consolidation and increase of transnational networks (see the text on transnational networking) the structural background for TSC III appeared even stronger than in the years before, and - in the appointed rhythm of three years - another summer-camp-space for mutual learning, stabilization and inspiration was shared as an useful effort again.

After this introduction four sub-workshops were briefly presented to split up in smaller groups and to come into more concrete discussions:

- (1.) Hotlines & Alarm Phones;**
- (2.) Solidarity Cities/Info Guides/radical info-material;**
- (3.) Transit islands / Welcome islands;**
- (4.) Tools and methods used with/by non-cis men migrants and LGBTQIA+ communities**

Here we summarize in fragments some questions and conclusions mainly from the subgroups 1., 2. and 3. (And No. 4 is a topic in an extra text).

(1.) Hotlines & Alarm Phones

Members from various projects like Alarme Phone Sahara (APS), the Hotline for Refugees in Libya (RiL), WatchTheMed Alarm Phone (WTMAP), Solidarity Line Balkans (SLB), Telefon Alarmowy Grupy Granica and the hotline „Link“ met already online a few times in the months before the TSC III. On one hand to get to know each other better, to understand the respective interests and problems and to define the topics to be discussed face to face during the summercamp. The following text was shared in the TSC Reader:

„As conditions for people on the move worsen, how can we better coordinate among hotlines and monitoring groups across regions? This workshop invites hotline members and those in solidarity to reflect on the role of hotlines in resisting the externalization of European borders.

We will explore how to use collected data and testimonies more effectively — for political advocacy, public outreach, and the expansion of safe, legal entry routes. Participants will share internal and external challenges, including burnout, limitations, and the emotional toll of frontline work. One focus will be enhancing connections among networks documenting pushbacks and strengthening collaboration with migrant communities. Together, we aim to understand how our networks function, share political perspectives, and deepen our collective struggle. “

Finally activists from even ten different hotlines joined this workshop and a list with brief self-descriptions on each of them can be found attached at the end of this article.

In the short presentations of the various hotlines it became clear, that the hotlines differ a lot from each other: concerning the geographical and political situations, concerning the concepts and technical tools, concerning the target groups and the involvement of migrant communities. There are regional overlaps and already existing cooperations for example between APS, RiL hotline and WTMAP. Direct exchange also exists between SLB and WTMAP not only about technical questions, but also about experiences from the Aegean sea and the Turkish-Greek land border as the beginning of migration routes through the Balkan. But in general the regional conditions and specificities require particular handling and suitable approaches.

A few examples: the number of WTMAP is well known after more than 10 years of operations by many people on the move and the hotline is regularly contacted by people from the boats. In the Sahara for APS it was crucial to develop the system of „whistle-blowers“, of contact persons in desert cities to collect information about people in distress. Or: RiL’s Hotline is destined to refugees in Libya who usually use WhatsApp thus it uses so a WhatsApp system to communicate with them. WTMAP is using a self-organised call center for their shift system with a regular phone line, which can be reached by satellite phones. For supporters in the forest between Poland and Belarus, who are called by people stuck near the border, the risk of criminalization is getting higher and higher, while for APS - after the military coup in Niger in 2023 and the repeal of the Anti-migration-law - the previous harsh criminalization was suspended and made it easier again for people in transit.

Another topic was the effectiveness of the interventions. While WTMAP has a strong impact since many years and can - in the central Mediterranean area - even coordinate autonomously rescue-operations with a civil fleet composed by many civil rescue ships and even civil airplanes, the options to support people on the move in Libya are very limited. Often the activists of the RiL-hotline is limited to listening to the suffering of people and to documenting the endless human rights’ violations and amplifying them in campaigns and in the media, without any option to directly offer support. It creates an ongoing feeling of helplessness, similar to the psychological challenges provoked by the limits, or failures, of interventions with experiences of push backs or even death on the routes, for all hotline projects.

The questions of community outreach and contacts have been a topic already in the online-meetings before the summer camp. During the workshops the respective involvement was explained again better: APS is supported by members from several countries, but the operational office is based in Agadez and well rooted in local conditions and context and hence benefits from a strong connection to transit migration realities.

RiL was founded 2021 in the middle of the historical struggle in Tripoli and those, who are living now in Europe, are still very much connected with their respective communities on the move. This enables the European supporters of the hotline to have a direct access to the people on the move, and the hotline number circulates, passing from mouth to ear.

WTMAP is active with members in many cities all over Europe and in North- and West-Africa, mainly in Tunisia, Morocco and Senegal. Many members in Morocco have their own background in West-Africa and thus have strong contacts to the transit-communities. They are regularly in touch for sensibilisation (distributing safety at sea information), against criminalization (of boat drivers) or to help in identification of dead people and to inform and support the affected families in the countries of origin.

SLB is still in its very beginning, but experiences from last years on regional levels have shown, that contacts to transit communities could be well established.

The project Link in southern France is also just starting to build the infrastructure for their new hotline, but they also expect interest and demand from people on the move, who are looking for their destination cities.

Based on this useful exchange about the different experiences, contacts, approaches and techniques for all the projects in one subgroup another topic was the question of advocacy and political pressure. How to come from our micro-level to wider political influence? How to frame and how to get more political impact with the own small hotline projects? Is it useful to lobby with human rights friendly politicians?

For Poland it was clearly negated as the racist atmosphere is so dominant in all parties, while in Senegal it looks different and there are chances to be able to influence a still relatively new government by direct contacts to the ruling party. In other countries like Italy or Germany or France the picture is more ambivalent and levels of lobbying engagement and positive expectations vary.

For WTMAP it was emphasized that real time media work - last years mainly through twitter - had sometimes direct impacts. Distress situations with GPS positions and subsequent responsibilities of coast guards are regularly published in order to make pressure, again and again its possible to alarm (oppositional) politicians in Italy or journalists or the church with finally successful rescue interventions.

Within the discussions, the question whether to build a more efficient strategy to counter the right wing narrative, also came up, and whether we would need a kind of alternative think tank... in reference to our transnational networkings...

(2.) Solidarity Cities/Info Guides/radical info-material

The discussion in this subgroup focused on several issues considered as priorities by the participants.

One of the starting points for the debate was the need to consider the specific needs and situations of people on the move to whom support and practical information should be provided. The context and location of people on the move are extremely important in understanding what and how much information to provide and what tools to use to do so. For example it was highlighted the difference between arrival areas, large cities and border areas as well as how the type of information and support and the way in which it is provided can vary greatly. One focus was on the need - but also sometimes the difficulty - of finding a compromise between the exhaustiveness and accuracy of information and the need to update it frequently (especially in arrival and border areas where conditions change frequently). Linked to this issue was that of multilingual translation: how can the need to constantly update information and disseminate it quickly be best reconciled with the need to translate it into multiple languages? In particularly critical/difficult situations and places what choices should be made? Another issue addressed was the “coexistence” and complementarity between information and updates provided in written form (paper and online) and in oral form.



This depends both on the characteristics/needs of the people on the move and on the place/context in which they find themselves. In addition, each group/collective/network makes choices in this regard, deciding, for example, whether and how to disseminate their direct contacts, what information to provide and whether to prefer written or oral communication.

A topic considered crucial was the creation and dissemination of useful materials and information in digital format. While paper guides and leaflets (such as those produced by the w2eu network) were and still remain useful, it has become clear that in various situations and in light of increasingly widespread phenomena - like push-backs at the internal and external borders of Fortress Europe, growing criminalisation of people on the move and those who offer them support, etc. - it is increasingly important to share information also (and mainly) in digital format through websites, apps audio files as well as through messaging apps. Having information available on one's mobile phone allows for easier and more immediate access and offers the possibility of sharing information with other people on the move. Furthermore, tools such as audio files are extremely important for those who are illiterate or semi-illiterate or for those who find themselves in situations that make it more difficult to read printed materials.

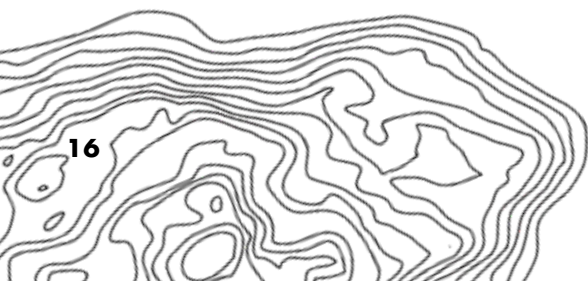
The importance of providing up-to-date and reliable contacts for local groups/associations/collectives was also emphasized, as was the need to continue and increase networking and collaboration between entities located along the various 'stages' of the journeys undertaken by people on the move.

(3.) Transit islands / Welcome islands

Islands on the margins of Europe are the places where people disembark, often exhausted, traumatised and hurt by the experience of the sea crossing and the forms of violences they may have suffered before. Each island has its own specificities, dynamics and characteristics, but despite this, certain aspects emerge, dictated by a border control security system, which are common to various islands of arrival and transit. For these reasons, we felt it was essential to organise a workshop during TSC III where different people, comrades and activists, who live or have lived daily in these contexts could meet and exchange knowledge, struggles and strategies of solidarity.

The meeting was attended by activists from various organisations from Lanzarote, Lampedusa, Lesbos, Samos and Cyprus. There was not enough time to explore specific issues in depth, as the presentations on the context, although extremely interesting, took up most of the time. The macro-themes that emerged and on which we focused were repression and the role of institutional infrastructures, and the forms of solidarity developed on the islands and their continuity (or lack thereof) through networks. We considered some cross-cutting issues on each island, such as the criminalisation of boat drivers, push-backs, the presence of institutional camps often marginalising and marginalised, as well as attempts at monitoring over repression and control, legal support and denouncing deaths and disappearances at sea as a direct consequence of the European Union's discriminatory and dehumanising policies. Each reality has therefore shown how these cross-cutting aspects decline in each specific context, taking on different forms and nuances, such as the dynamics with the various institutional actors present, the length of stay of people on the move, the level of militarisation implemented by the European Union, the relationship (or non) with locals and summer tourism. And consequently, the various forms of intervention in support and solidarity with people on the move.

Although there have been no subsequent in-person or online meetings, bilateral contacts have been established for discussion or support in specific situations, as well as other forms of networking.





Self descriptions of Hotlines & Alarm Phones in TSC III (in an alphabetical order):

Alarme Phone Sahara (APS)

Alarme Phone Sahara is a cooperation project between associations and individuals in the Sahel-Saharan region and Europe. The members of the Alarme Phone Sahara network are based in Niger, Mali, Togo, Morocco, Mauritania, Germany and Austria. The office of APS is located in Agadez, Niger. There is also a network of route observers in the region of North Niger that support people on the move in case of distress and mainly when being deported from Algeria or Libya. Specifically, APS pursues 4 objectives: a) Sensitise migrants and migration candidates not only to the conditions and dangers in the desert but to their rights as well. This sensitisation takes place in the places of origin, at bus stations and on the routes. B) Document what is happening on migration routes in the Sahel-Saharan zone, including crimes, human rights violations and road harassment. C) Rescue migrants in distress in the desert – either on their way further North or after being violently deported mainly coming from North African countries. D) Denounce regional, sub-regional, national and international anti migration policies. www.alarmephonesahara.info

Border Reach Out Collective

As Border Reach Out Collective we act as a grassroot organised alarm phone structure at the polish/German border. Our aim is to support people on the move who are crossing this border in their fight for freedom of movement through providing material or medical support. We also provide contacts to other organisations and lawyers or share informations that are accessible to us regarding asylum procedures or violence and repression done by both states.

People crossing this border can reach us on WhatsApp under this number: +420721251155
For other purposes we also have an email: border-reach-out-collective@systemli.org

Deportation Emergency Phone

DEP (Deportation Emergency Phone) is an activist-run hotline that people can call or text for support in situations of imminent deportation. The hotline is focused on the Berlin-Brandenburg region and aims to support last-minute emergency interventions. Among others, strategies include establishing contacts to lawyers for last minute legal interventions, sharing tactics of people who have prevented their deportation and pressuring Airlines Not to cooperate with the deportation. In The long-term, DEP aims to strengthen the movement against deportations by sharing tactics, and to establish a global network of activist groups to connect people who have been deported with support structures. The hotline was launched in August 2025. Right now, it is reachable Monday-Friday 4am-8pm with the aim to run 24/7

In case of deportations, we can be contacted under this number: +49 36413163311

For other contact requests we also have an E-Mail: berlin.de_ep@proton.me

Link

Our mission is to provide a safe, secure telephone information service that connects people on the move to vital resources, wherever possible. Collaboration with the migrant community is fundamental to our work. We also benefit from legal support to ensure our operations are sound. By fostering a network of protection and inclusivity, and collaborating with solidarity groups, we empower people on the move. The line is now live.

Our Focus: A virtual communication platform for calls, texts, and voice messages, integrating translation, transcription, and file transfer tools.

Comprehensive resource mapping across France, creating and re-establishing relationships within a network.

Collected information will be securely stored in a purpose-built database.

Long-term volunteer teams with comprehensive training and ongoing psychological support.

Connect with Us:

Mail: gestion@thelink.ngo

Tel: 0033 7 45 02 19 14

Website: <https://thelink.ngo/>

Facebook: The link.

Instagram: Link_infoline

Refugees in Libya Hotline (RiL)

The Hotline of Refugees in Libya, operating with the collaboration of Alliance with Refugees in Libya, was born in Bologna in March 2023. Since then, after months of daily listening, we discovered a reality previously unknown to us, in which whole families, single mothers and children, are trapped in Libya for months, often years -- unable to go back or move forward -- prey to a systemic criminal regime, supported by the EU and its externalization politics, which does not recognize them as refugees. The operators document their testimonies, their denunciations and their efforts of resilience and share with them RiL's aim to use their voices to advocate freedom of movement and demand to protect the communities whose rights are daily violated by the Libyan state. A first documented report, in an effort to break the wall of silence imposed on refugees in Libya, based on hundreds of cases of protests and denunciations of the UNHCR negligence of their rights, is included in The Book of Shame. (<https://www.refugeesinlibya.org/book-of-shame>), <https://www.refugeesinlibya.org/>



Safeline Bulgaria

The Safeline is a free, 24/7, independent hotline supporting people on the move in Bulgaria. We are in contact with teams on the ground who provide humanitarian assistance to those requiring it after crossing Bulgarian borders. We also monitor conditions at the EU's external borders in Bulgaria and document pushbacks, detention, and other instances of border violence.

Instagram: <https://www.instagram.com/bulgariasafeline/>

Email: info@safelinebg.org

Solidarity Line Balkans (SLB)

Solidarity Line Balkans (SLB) is grassroots, transnational network of activists, collectives, and community actors working across Southeastern Europe to support people on the move. Its primary aim is to prevent deaths and disappearances at and within the borders of the region. SLB operates as a decentralized structure made up of both formal and informal groups, including local collectives, emergency responders, legal aid providers, and solidarity networks. These actors collaborate to offer critical support to people in distress as well as mutual support to each other to build resilient structures of resistance and solidarity against border violence.

Mail: solidarityline@gmail.com

Facebook profile: <https://www.facebook.com/profle.php?id=61555700222354>

Telefon Alarmowy Grupy Granica

We are a group coordinating the work of 24/7 helpline for people on the move crossing the Polish-Belarusian border. We have been operating since September 2021 as part of Grupa Granica coalition. Our aim is to facilitate the provision of humanitarian aid to people on the move who are in Poland. We work with other organisations and collectives in order to equip people in the Polish forest with basic material needs (food, water, clothes, medicine) as well as legal help. We also assist in recording and investigating cases of deaths as well as missing people. Sometimes we help in camps.

<https://www.instagram.com/grupagranica/>

<https://wearemonitoring.org.pl/en/home/>

<https://egala.org.pl/>

<https://fundacjabezczes.org/>

Watch The Med Alarm Phone (WTMAP)

Since October 2014 we are running a 24/7 hotline for people in distress at sea.

We are working in a shift system using a self-organised call center and developing common alarm plans. After ten years we have been engaged in more than 10.000 emergency cases in the whole Mediterranean, the Atlantic route and the Channel. We are a very decentralized network of about 300 activists, who are situated in many cities throughout Europe and North- and West-Africa. We connect our interventions in real-time with sensibilisation campaigns, with critical forms of documentation and public engagements to struggle against push backs and death at sea with freedom of movement as our central demand.

Websites:

www.alarmphone.org

www.watchthemed.net





VISA-WORKING-GROUP

The visa-working group started 9 months before the Transborder Summer Camp (TSC). 14 people were trying hard to get the necessary visa for activists from the South to travel to the TSC. The visa-group accompanied 67 visa-procedures. 32 results were positive and the people could travel. 26 visa were denied. And in 9 cases the result was not there when the camp started, so the people missed the chance to participate. With the experience of two TSCs before and also experiences from many other gatherings of the various transnational networks we had a balance that was better than in the former TSCs. Still less than half of the people could finally travel. This shows how hard it is to overcome the obstacles of the visa-regime.

The following text of Boza Fii from Dakar in Senegal, a group that could not participate because they were denied their visa, was read in the final assembly of the Transborder Summer Camp. The consequences of the visa-regime are visible in all our daily struggles: the visa-regime forces people to find dangerous ways to overcome borders. It kills.

It is more than necessary to continue to insist on the right on friendship across borders, to insist on transnational networking and to insist on the right of freedom of movement.

So we will continue to insist on getting visas for every single person to be able to travel to our gatherings - and at the same moment we will refuse this logic of separation and denial of equal rights for all.

Down with the visa system!

Chroniques àMer produced an episode on racist visa policies.

To listen to this episode, go here:

<https://www.jetfm.fr/vendredi-11-novembre-episode-16-imaginaires-sans-frontieres/>

To download it, go here:

<https://www.canalsud.net/spip.php?article6624>

DOWN WITH THE VISA SYSTEM!

Alarm Phone Dakar / Boza Fii

Today, we are turning to you to denounce the tightening of visa restrictions in Africa, particularly in Senegal. Restrictive visa policies and increasingly complex and costly visa application procedures are a major obstacle and an endless struggle for Africans who wish to travel, study, work or join their families abroad.

These policies have devastating consequences for individuals, families and communities, who do not hesitate to find other means (the sea or the desert) to reach Europe. They limit economic opportunities, restrict access to education and training, and hinder social mobility. They also create inequalities and injustices, as those who can afford to pay visa fees and meet complex requirements can travel, while others are left behind.

The tightening of visa requirements in Africa is also a symbol of mistrust and suspicion towards Africans. It's time to recognise that Africans have the right to move freely and choose their place of residence, as stated in the Senegalese constitution. It is time to implement visa policies that are fair, equitable and respectful of human rights.

We demand that governments and international institutions take measures to relax visa policies and facilitate the mobility of Africans. We demand that visa fees be reduced or refunded in case of a visa refusal, that visa application procedures be simplified, and that processing times be accelerated.

We stand in solidarity with Africans who are affected by these policies and who are fighting for their rights. We stand in solidarity with organisations working to defend the rights of migrants and refugees.

Freedom of movement is a fundamental right that should be accessible to everyone, regardless of gender, sexual orientation or gender identity. Yet LGBTQ+ people often face obstacles and dangers when travelling, whether within their own country or abroad.

Discriminatory laws and policies, homophobic and transphobic persecution and violence, travel restrictions and residence bans all contribute to creating a hostile environment for LGBTQ+ people. This often forces them to live in fear, hide their identity or give up their fundamental rights.

It is time to recognise that freedom of movement is a fundamental right for LGBTQ+ people, just as it is for everyone else. It is time to implement policies that protect and facilitate the movement of LGBTQ+ people, rather than restricting it.

Together, we can create a fairer and more inclusive world. A world where Africans can move freely and live with dignity. A world where human rights are respected and compassion and solidarity are the values that guide our actions.

So I ask you to join the fight for more flexible visa policies in Africa. To defend the rights of Africans to move freely. To create a more just and united world. Together, we can make a difference.





WOMEN IN DISPLACEMENT: STRENGTH IN THE FACE OF DOUBLE STRUGGLE


Fatima Idris / Cairo, Egypt

For more than 25 years, I have worked in the field of migration, standing alongside women from different nationalities who carry complex and layered struggles. Their challenges are not only those faced by women everywhere — inequality, care giving burdens, and social constraints — but are compounded by the realities of displacement, uncertain legal status, and economic exclusion. Many of the women I work with are female heads of household. They arrive having survived conflict, displacement, and often gender-based violence. Some are caring for children with disabilities. Others are rebuilding their lives after profound trauma. Their daily reality is what I often describe as a “double struggle”: surviving as women in difficult social conditions, and surviving as refugees or migrants within restrictive legal and economic systems.

In the current economic climate, opportunities are limited. Many refugee and migrant women face barriers to formal employment, education, innovation programs, and skills development. Poverty and legal vulnerability further restrict access to opportunities that could enable stability and dignity. The environments they navigate are rarely supportive of full development — whether in education, entrepreneurship, or creative expression.



Yet despite these structural challenges, I consistently witness extraordinary resilience. These women continue to move forward. They care for their families, support one another, and seek ways to rebuild their lives. Their strength is not abstract — it is visible in their persistence, solidarity, and determination to create better futures for their children. What I have learned through decades of work is that economic opportunity alone is not enough. What truly transforms lives is a combination of access, protection, solidarity, and recognition. When women are given space to learn, create, connect, and support one another, they begin to reclaim power over their lives. Solidarity among women opens doors that systems often keep closed.



In establishing community centers where refugee and migrant women are not only beneficiaries but active leaders transforms the entire narrative of displacement. When women organize themselves, engage in volunteerism, and take on roles as community health workers, social workers, caregivers, and educators, something powerful happens: vulnerability shifts into agency. These spaces become more than service hubs — they become platforms for dignity, learning, and collective strength. Through education programs for children and for the women themselves, communities begin to rebuild from within. Women gain confidence, skills, and a renewed sense of purpose. They support one another, share knowledge, and create informal protection networks that strengthen the entire community. What may begin as volunteerism often grows into leadership, entrepreneurship, and long-term social contribution.

I have witnessed how capable these women are when given even a small opportunity. Their patience, resilience, and beautiful smiles — even in the face of hardship — continue to inspire me deeply. They remind me why I have dedicated more than 25 years to working in the field of migration and refugee support. These women are not waiting to be saved; they are ready to build, to lead, and to transform their communities when given the space to do so. Displacement creates vulnerability, but it does not erase potential. Refugee and migrant women are not defined only by hardship; they are defined by resilience, creativity, and leadership when given the chance.

The situation may be squeezing women, but within that pressure, strength continues to rise. Our responsibility is to ensure that opportunity rises with it.

BIPOC TEXT READ IN THE FINAL PLENARY

1. Today, we organized ourselves in a BIPOC-only space, about twenty people. Apologies to those who would have liked to be there but couldn't make it at the last minute. We are sharing the collective conclusions from this meeting.

2. We gathered to talk about power dynamics within activist spaces ▶ discussion on specific cases, which also raised broader issues.

Power dynamics include sexual-affective relationships, whether consensual or not, in which power imbalances between white volunteers and people going through migration processes are made invisible and denied ▶ exotification, material and administrative dependency, gender and racial inequalities.

3. The TSC talks about state violence, but it's not possible to address the violence within our own activist spaces ▶ hypocrisy.

For example, during the "White Saviour" workshop ▶ BIPOCs were the ones who spoke and once again had to put in the work of educating others. This is unrecognised and exhausting labor, and it is now up to white people to take it on. Remember: Not taking up space does not mean staying silent.

4. BIPOC-only spaces allowed us to identify these dynamics and to see that they exist everywhere. This non-mixed meeting showed us that these spaces are necessary within the TSC.

5. Today, we are not asking for solutions, but for concrete commitments + for our intervention to be taken into account in the next TSC planning. We are not asking for your help; we want you to acknowledge the issues we raised and take ownership of them. Specifically, we encourage you to think about and develop solutions or possible approaches, which you can present to us at the next TSC.

REFUGEE LGBTI+S: INTERSECTING STRUGGLES

BEYOND BORDERS

At TSC III, the HEVI LGBTI+ Association brought a refugee-led, field-based perspective to four interconnected workshops under the themes of solidarity routes, regional struggles beyond the EU, feminist and LGBTIQ+ resistance, and decolonial anti-racist practices. In these workshops, we did not merely share our experiences and what we have lived through; we also confronted the limits, tensions, and possibilities of our solidarities.

The workshops brought together LGBTI+ and feminist organisations, refugee-led groups, and both refugee and European-born queer activists. What quickly became clear during the sessions was this: **Migration is never independent of gender, gender identity, or sexual orientation.** While displacement is already a profound personal rupture in itself, women and LGBTQIA+ individuals experience this process differently from cisgender men; this difference manifests through deepening economic precarity, sexual violence, state negligence, medical exclusion, and patriarchal control over their bodies.

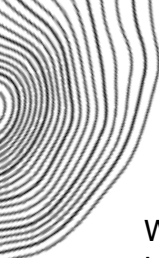
One of the central tensions that emerged was the persistence of patriarchy across borders. Participants from different European contexts shared experiences that strongly resonated with the realities we encounter in our daily fieldwork: anti-LGBTI+ political rhetoric, debates around criminalisation, violence in detention centres, “credibility tests” surrounding queer identity, and the weaponisation of “family values”. Even in contexts described as progressive, queer refugees often remain conditional, deportable, and structurally disposable. The discussions unsettled the assumption that geography guarantees safety: borders shift, and patriarchal control adapts accordingly.

The issue of “**white saviourism**” was also addressed head-on. This was done not as an accusation, but as a necessary self-reflection. Together, we examined how solidarity spaces can inadvertently reproduce hierarchies by positioning refugee LGBTI+ individuals as “beneficiaries” rather than political actors shaping collective strategy. From our field experience, we know that organisations working directly with people on the move possess a kind of knowledge that policy frameworks often fail to capture. Refugee-led structures do not simply respond to crises; they navigate them in real time and anticipate their consequences.

In discussions concerning trans healthcare, access to HIV medication, and deportation regimes, we highlighted how state control over bodies intensifies at the intersection of migration and gender identity. Restricted access to hormones, interruptions to HIV treatment in detention centres, and coerced “voluntary return” procedures are not isolated cases; they are the structural outcomes of heterosexist and nationalist governance. When access to healthcare or safety becomes contingent upon legal status, **bodily autonomy itself transforms into a border issue.**

Perhaps the most powerful realisation reached throughout the sessions was this: anti-LGBTI+ hostility does not stop at national borders. Participants spoke of surveillance, conditional protection policies, and prioritisation systems that continue to exclude queer refugees across Europe. Changing countries does not automatically dismantle patriarchy. This shared acknowledgement created a more honest foundation for solidarity—a foundation that evolves from “rescue narratives” toward shared responsibility.

At the same time, the informal conversations that followed the workshops—activists exchanging contact details, discussing long-term collaborations, and expressing concrete support for refugee-led initiatives—reminded us that solidarity is not theoretical. Solidarity is relational, continuous, and built on trust. These workshops marked the very beginning of this process. The solidarity routes we are striving to build, the mutual support, and the discussions we held demonstrated that the struggle is not a theoretical debate, but a reality that touches life itself.



What we, as HEVI LGBTI+, strive to make visible is the continuum of violence faced by refugee LGBTI+ individuals: the violence encountered upon arrival, during prolonged periods of legal uncertainty, and while navigating increasingly militarised border regimes. Many perceive Europe as the only viable horizon of safety; yet, protection systems across the continent also operate through mechanisms of prioritisation, suspicion, and exclusion. Therefore, the question before us is not where safety lies, but how safety is collectively constructed and who holds the right to define it.

Looking ahead to TSC IV in 2028, we view the camp not merely as a space for reflection, but as a potential ground for coordination.

- How can refugee-led organisations transition from being participants to becoming leaders within transnational networks?
- How do we address resource inequalities without reproducing dynamics of dependency?
- Can we establish rapid cross-border response mechanisms for trans women, sex workers, and individuals living with HIV who are facing detention or deportation?

Interconnecting struggles requires more than a thematic overlap. It requires shared responsibility. It means acknowledging that feminism without migrants and refugees is incomplete; that queer politics without anti-racism is fragile; and that no-borders movements must centre bodily autonomy. For many queer refugees, survival is not a right guaranteed by states, but a process negotiated daily between them. Survival should not depend on geography; it should depend on solidarity. Our task ahead is not only to reflect but to coordinate; to transform refugee-led knowledge into transnationally accountable resistance.



BETWEEN AVOIDING CONTROL AND REINVENTING ONESELF: REFLECTION BEYOND BORDERS BASED ON WOMEN'S EXPERIENCE AT THE TSC

Imane Echchikhi

The Transborder Summer Camp brought together people from various origins – contexts, territories and struggles as diverse as they are lively. Among these people, many women took part in this space of reflection beyond borders for the first time. For some of them, the simple fact of attending already represented a radical action. A step towards emancipation, towards freedom from all forms of control imposed by masculine figures – familial, social, institutional, or even rooted in certain activist environments. Deciding to attend often came with caution. A legitimate caution, forged by experiences of being watched, silenced and having one's autonomy questioned. For some, it was necessary to hide one's attendance to the camp from their relatives, by fear of being prevented from coming. As one person expressed:

"I came without even telling my family or my community. If I had told them, I couldn't have come. Here I can breathe, think of myself differently, and try to define who I am."

In this space, many saw hope: hope of evolving in a different space, where borders – in a geographical, but also symbolic sense – could be challenged. Where women's bodies and voices could exist freely, with no justification needed. For some, it was not only an act of solidarity for the freedom of movement of others, but also a personal turning point: seeing oneself differently, redefining one's own identity, living a form of freedom, and dream of transforming – even to the slightest degree – one's own community.



But while we spoke, a tension came up. Having fled one form of control, some felt the presence of another type of regulation, of a more pervasive kind, sometimes justified by the need for organization and security. This realization underlined a deeply rooted contradiction: even in these environments that aim to be alternative and emancipatory, the balance of power can show up again with a new face.

Sharing circles among women played a fundamental role. They made it possible to put these discomforts into words, to realise that they were shared and to understand that this discomfort was not individual, but structural. These discussions transformed distrust into a collective political reading: the TSC doesn't domination - it can also expose it.

This finding was one of the key takeaways of the camp. It forces some difficult questions:

- How can we create spaces that are actually safe, without reproducing dynamics of exclusion and control?
- How do we conjugate care, safety and autonomy, without falling for infantilization or surveillance?
- How can we think beyond borders, not only about physical movement, but also about transforming our actions and activism?

These questions remain unanswered. They are both a limitation and a compass. the TSC showed us that struggle against the visible borders must go hand in hand with awareness of the invisible ones that we might perpetuate.

Despite this tension, the camp was also a place of hope. Solidarities were born. Words were spread. Silences were respected. Conflicts were identified. All those gestures made it possible to imagine other ways of being together – not perfect ways, but sincere ways.

Imagining a Transborder Summer Camp IV in 2028 is hoping for a space that is more mindful of power dynamics, more attentive to people's lived experiences, and more demanding towards itself. But most of all, it means taking the bet that these thoughts can spread beyond the camp, in our texts, collectives, and daily decisions.

Because the TSC isn't in a frozen state. It is a process – a fragile one, a demanding one, but a necessary one. If not, our spaces of activism will themselves become borders to cross.

ONGOING FORMS OF RESISTANCE IN DEPORTATION REGIMES

In the workshop, we examined the functioning of the global deportation regime and discussed diverse ways of resisting deportations. Our principal aim was to connect different political collectives and activists working against state violence and racism. This was based on our belief that, as collaboration between governments, companies, and other border profiteers in the organization of deportations increases, so does the need for an internationalist counterpoint. Following a general introduction focusing on the history of past and ongoing struggles against deportations, we split into three working groups:

1. Resisting structures that enable deportation
2. Resisting deportations in progress
3. Supporting migrants after deportation

The different working groups raised and discussed several key questions: How can we center the experiences and perspectives of the people most affected in the ongoing struggles against deportations? What are different strategies and tactics for resisting deportation? What has worked in the past, and how do these strategies and tactics need to be rethought in light of changing political conditions? How can we collect knowledge about the evolving deportation regime and identify sites for practical intervention (immigration offices, detention facilities, airports, etc.)? How can we ensure a dignified return process, if that is possible, and what are the current challenges to ensuring it? How can we better organize among groups in deportation-receiving countries, and between those groups and groups in departing countries?

One point that emerged as central in all our discussions was the continuous need to produce critical narratives and documentation of deportations that can politicize the process again. This involves breaking with the logic of so-called “voluntary return” programs, which effectively amount to hidden deportations. It also means disrupting an increasingly racist discourse that celebrates the rise in deportation numbers.



Probably the most important outcome of our workshop was that we were able to bring together political groups from many different countries and regions. Present at the workshop were activists from the Coordination 75 des Sans Papiers (CSP 75), the Association Malienne des Expulsés (AME), the Réseau des Actions et Alertes Transnationales (RAAT), the Deportation Watch Network, MiGreat, Getting the Voice Out, the Deportation Emergency Phone, Afrique Europe Interact, as well as many other activists and groups who shared their experiences during the discussion.

If there is one thing that we learned throughout the workshop, it is that wherever there are deportations, there is resistance. Yet we found that this resistance is often scattered and fragmented. A central challenge for the future is to find better ways of connecting our various political groups and struggles, particularly across deportation and post-deportation contexts. This requires the construction of lasting and effective infrastructures that enable mutual learning, the exchange of knowledge, and joint political organizing. We are still in the early stages of figuring out what such an infrastructure might look like (beyond creating ever more Signal groups). For this, we need more spaces for focused discussion and collective planning. Coming together at the TSC last summer was an important step in this direction.

<https://de.deportationwatch.net/en>

ANTI-DETENTION

HOW TO SABOTAGE THE DEPORTATION REGIME?

We are living in a conjuncture marked by the normalization of war, authoritarian turns, and the radicalization of migration policies. Across continents, deportations, pushbacks, and administrative detention are routine. From U.S. ICE enforcement to the Italy–Albania pact, detention is no longer marginal but a central technology for governing mobility through confinement and expulsion.

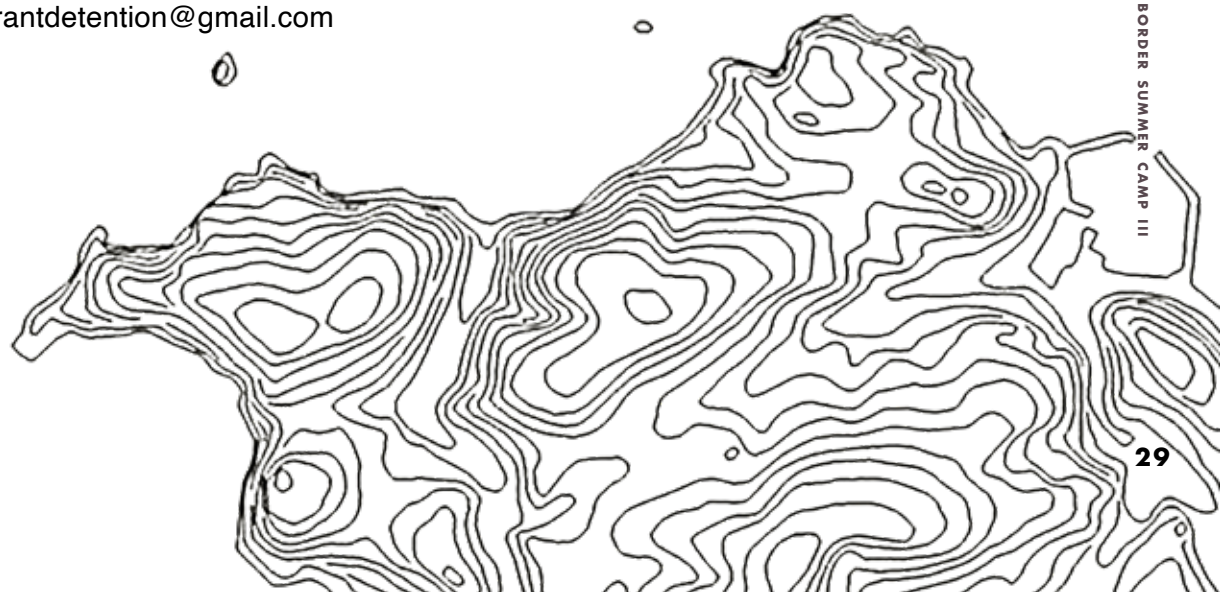
In Europe, the new Pact on Migration and Asylum and the reform of the Return Directive expand detention, accelerate border procedures, and facilitate removals, paving the way for normalized mass deportations and outsourced containment. At the same time, detention centers are not only spaces of confinement. They are also sites of resistance. Across different countries, detained people continue to organize hunger strikes, collective protests, legal challenges, and acts of refusal against deportation. On the outside, radical networks of solidarity, anti-detention collectives, legal support groups, and grassroots organizations work to amplify these voices, disrupt deportations, document abuses, and challenge the legitimacy of detention regimes.

The workshop connected experiences from Tunisia, Turkey, Italy, Albania, Germany, Switzerland, the UK, and France, identifying converging logics of criminalization and externalization. The central challenge emerged clearly: how to transform fragmented local struggles into a transnational force capable of confronting a system that operates across borders.

Network Against Migrant Detention

IG: <https://www.instagram.com/networkagainstmigrantdetention/>

Mail: againstmigrantdetention@gmail.com



CRIMINALISATION OF FACILITATION OF FREEDOM OF MOVEMENT WORKSHOP

We witness increasing criminalisation of migration along different routes and in different forms: New and ever closer and more militarised camps detain people on the move, the new pact to be implemented this year in the European Union aims to strengthen different forms of control and surveillance on people on the move and, of course, we see ever escalating imprisonment of people on the move, with the legal landscape being turned into a weapon against migrants.

The phenomenon of criminalisation and imprisonment has been harshening through the last 3 years. We witness harsher sentences (up to life-time in Morocco or de jure in Greece) and the systematisation of pre-trial detention and of criminal charges. However, there has been numerous resistances occurring in different countries and regions. In order to better connect, interact and support each other in their respective struggles, the Captain Support Network was created, with a starting point at the first Transborder Summer Camp in 2019. It was built on years-long struggles and practical interventions in different regions and by different actors. This step was an attempt to better connect and by that strengthen resistance against criminalisation, which may have different shapes and forms, but is built on the same logic of punitive and racialized migration-control.

In 2019, there were big, successful and important campaigns for predominantly white solidarians – and their criminalisation. However, the much bigger phenomenon of criminalization of people on the move themselves and their mass-imprisonment got invisibilised. We are today more than ever convinced: They are part of the same strategy, and should be brought and thought together. Since then, numerous campaigns have been launched and transregional perspectives were importantly strengthened around them. There are more and more examples of strong compaigns: Free Hodayoun, Free Ibrahima Ba, 50 out of many, Free El Hiblu 3, Pylos 9, the Patrones Project and so many others. It was and is inspiring to see, how tireless individuals and organisations fight against the ever escalating criminalisation of people on the move. And how this influenced the public debate remarkably and shed light on the topic.

The daily fight in support of and between those being criminalised by States' repressive regimes is strong, and is amplifying. This was also an important part of our exchange at the TSC: The strength of the resistance, as well as of state violence have been presented and illustrated. Several comrades described their resistances in their own context:

A comrade from Senegal reported about the situation in Senegal and Morocco, where an increasing number of people are getting imprisoned for their attempt to leave the country. For similar reasons as elsewhere: for being accused of being the boat driver, for having helped during the journey, or even families who are getting criminalised for having contributed financially to the journey of their loved ones. De:criminalize updated on their efforts in Greece and on the Canaries, 50 out of Many explained their tireless efforts to fight against criminalisation of young Sudanese migrants in Greece, Captain Support UK and France gave an update on their respective context and challenges. A comrade from Niger told us about the situation in Mauritania, Mali and Niger, recalling the wave of expulsions, sometimes after a period of detention, that many people experience, ultimately abandoning them in the Sahelian desert. While, efforts were made to open the space to as many as possible interventions, we missed the opportunity to hear about Southern contexts and struggles that are often not present or represented, such as the Gambia. And many voices from the South sadly were absent due to the racist and exclusionary visa-regime.



Against this background we also realised the still existing limitations that our networks and groups need to address. Coming from perspectives from Morocco, Senegal, France, Switzerland, Greece, Italy, Spain, Mauritania, Tunisia and numerous others, we named two obstacles we often encounter in daily activities and networking against criminalisation of migration – and where we see the need for collective efforts in tackling them.

The first one is the still too little inclusion of comrades and friends from the South in the campaigns and the invisibilisation of the phenomenon of criminalisation in the South, as well as of their perspectives and knowledge. Often, campaigns target European regimes and its externalisations (rightly so), but lack to acknowledge or undermine the will of Southern States to maintain under their yoke their own population, as well as people on the move living or passing by their country.

The second one is the accessibility of funds, both in Europe and in Africa, and their unequal realities and distribution. Globally, we chose to axe this edition of the TSC workshop around the need to reinforce and create new solidarities across continents and decolonial sororities/adelphies.

In this perspective, an important demand was the need to collectively fundraise more money in Europe to support those of us based in the South. Money, unfortunately, still is one of the symbols of the inequalities and hierarchies present in various struggles – including the fight against criminalisation (amongst others). The difficulties to both raise and to receive money in more and more oppressive contexts were mentioned (e.g. Tunisia, Senegal, Morocco, Algeria...) as well as the need to find other paths for the money. It is a fight against the bureaucracy in European fund structures and European States. This opened important reflection on how to raise funds and create our own paths of redistribution outside States scrutiny – discussions that were practically followed up in the months after the TSC and which we try to tackle by different means.

We are convinced: The workshop and the exchange beyond it were fruitful and encouraging. While there are often new decolonial bridges to create through all our resistances, also this encounter enlarged our perspectives, let emerge our own contradictions and the need to inhabit them.

MIGRATION AND LABOR STRUGGLES

Migration presents itself as an unstoppable force. Inflamed rhetoric around the need to slow down migration flows has taken center stage in political discourse over recent years. At the same time, the sheer amount of border violence that states are willing to inflict upon migrants seems to be at an all time high. The numbers of detentions, deportations, immigration raids, pushbacks and more, all seem to have exploded, and this phenomenon does not seem to be attributable to any one particular region of the world. And yet, people move. Migration flows all across the world do not seem to be deterred by the facts of increasing racism and violence. In fact, that is not the mandate of the contemporary border.

Rather than act as barriers to the passage of people, borders determine the conditions of that passage. Borders allocate rights. Perhaps most importantly, they allocate the right to work legally and thus facilitate the exploitation of those forced to do it illegally. Take the example of deportations. There is no country in the world that conducts a number of deportations that is even comparable to the number of irregular migrants within its territory. Despite being presented as the solution to the supposed excessive immigration, deportations are simply not scalable. But that does not mean that they are useless. Deportations affect many more people than those that actually get deported. They are not so much about who gets deported, but about who remains deportable. People who live in fear of being detained and deported unionize less, claim their rights less, resort to public services less. Deportability thus acts as a disciplinary mechanism that makes migrant labor more easily exploitable. In fact, restrictions to the freedom of movement do not restrict movement. They restrict freedom.

For these reasons, there is an untieable knot that connects migration and labor struggles. It is not possible to fully understand one without also addressing the other. The question of migration has never been about who gets to enter national territory, but about how they get to do it. People migrate. The political struggle is about the way in which they do so: as readily exploitable criminals, or as equals.

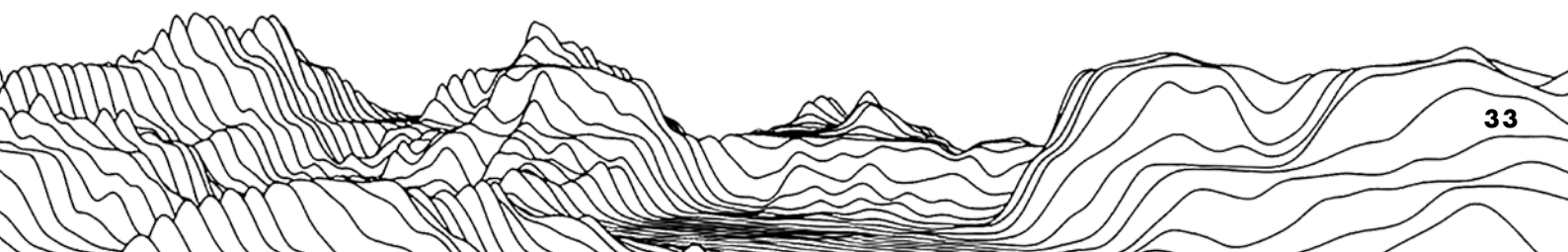
People with uncertain residence status are particularly overrepresented in the low-wage sector. It is exactly these precarious and poorly paid jobs that migrants are forced into by the systematic denial of rights under European border policy. Most Amazon locations consist predominantly of colleagues with a recent history of migration. Construction, nursing, food production, logistics, and delivery services are all sectors in which a disproportionate number of people with uncertain residence status work, where deportability and systematic denial of rights enable low wages and overexploitation.

At the same time, these are the professions that keep everyday life in Europe running. And from this perspective, the untieable knot that connects migration and labor struggles also holds enormous power. If the DHL hub in Leipzig is paralyzed for a day, hundreds of thousands of shipments will not reach their destination; if the Amazon fulfillment centers go on strike, Amazon will lose millions. Well-organized and confrontational strikes, such as those at CFM Berlin and DHL Leipzig, demonstrate how solidarity in collective labor disputes can overcome racial divisions. During a strike and a 36-month occupation by undocumented workers at Chronopost in Alfortville, who fought against exploitation, hidden employment, and for their regularization, the La Poste group was convicted of violating its duty of care. About thirty out of more than 200 strikers were eventually granted residence permits, while many others received deportation orders.



Migrant labor struggles are a showdown over exploitability, on which the European border regime is based. This, as well as the occupation of construction sites by hundreds of sans papiers during the 2023 Olympic Games in Paris to demand papers and better working conditions, shows that it is possible to build counter-power through strikes to challenge the extreme exploitation of the European border regime.

And that the mass and organization of workers makes the decisive difference here. Engaging with structure-based organizing can help us better understand how to build majorities in order to win such labor struggles and fight for basic rights. As activists for freedom of movement, we should educate ourselves more about identifying winnable labor struggles. In the midst of this challenge, how can we - participant organizations of the TSC - contribute to make these struggles win, despite being scattered all over the European territory and beyond? How can we support each other at a distance? How can we turn this geographic fragmentation into an opportunity rather than a barrier to our action? These are some of the questions that we tried to tackle during the migrant labour struggle workshop at the TSC.



Different approaches were developed in the three subgroups of the workshop. Guided by those involved in the above-mentioned struggles (Chronopost, Olympic Games and Lieferando), we imagined how our transnational network could be an ally in future labour struggles. While brainstorming in the subgroups many questions and original ideas emerged: Why don't we focus more on mobilizing comrades that work for the same company but in different countries (turning against them what usually makes multinationals difficult to attack: their international character)? What can we do to ruin the reputation of an exploitative multinational in another country? Other ideas were relaying the struggles held in neighboring countries through all channels of communication/social networks; providing financial and material support for comrades' strikes by relaunching for instance international support funds; flooding the switchboard of exploitative companies with calls or emails (all tactics of this kind that can be done remotely); and many other.

And beyond these particular tactics, one common desire: to develop and maintain this transnational network on migrant labour struggles, in order to think strategically together how to win our fights against capitalist (over)exploitation and for basic and equal rights for all.

At the end of the workshop, we decided on a first step in this direction: to train ourselves in structure-based organizing in the last months of 2025. 10 participants of the workshop signed up for the multilingual online training "Organizing For Power". Organizing for Power is a skills-based training based on the idea that to win the changes we need, we have to build majorities and therefore get a lot better at talking to and organizing with people who don't already agree with us. In our participant group, we tried to apply the given scenarios to the struggles of migrant workers. We practiced better understanding which individuals are capable of persuading others and how to identify them.

We thought about the language we use, where it creates barriers, and that the active participation of each individual worker, including in terms of language, is key to success. We practiced 6-step structured organizing conversations, in particular to learn how to win people for the common struggle that are not already convinced by our ideas. For us participants, this was a first step toward thinking about labor struggles and struggles for the right to stay or equal rights for all together and engaging in an initial practical exchange. However, we also realize that there are still many steps ahead of us and that we need to think more about the interconnection of these struggles in the future and also at the next TSC in order to really build countervailing power in the European border regime. Building majorities through structure-based organizing must be an essential part of this.

One of the contact addresses for Migrant Labour Networking during TSC III:

info@humansbeforeborders.org

Instagram: @humansbeforeborders

<https://www.humansbeforeborders.org>



Can strategical collective mobilisation be an answer to overcome legal impossibility to regularise undocumented people in Europe?

Regularization processes are generally becoming more difficult throughout European countries. The conditions for individuals to “get papers” are more and more restrictive. For most “undocumented people” or better said “people for whom Europe considers not having the right papers”, it still remains the only chance to legally obtain an official status in Europe and access rights that undocumented people do not have (right to travel, to work, to get social support, to get a house etc.). From the 1990s until today, everywhere, regularisations have been restrictive in criteria and chaotic in implementation. This has generated parallel markets of fake contracts, false residences, and exploitative intermediaries. This is not a dysfunction; it is a predictable outcome of a regime that ties legal existence to employer sponsorship and discretionary state recognition.

Collective mobilisation

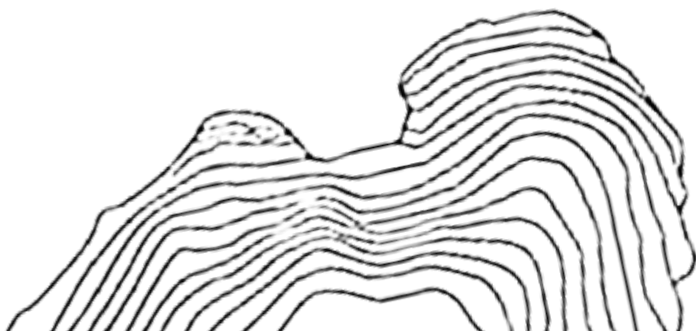
To counter this legal individual exclusion from possible regularisation processes, some answers have been found in collective mobilisation. Locally, regionally or nationally, people struggled with actions, campaigns, strikes, petitions, to increase power and force or encourage the state to accept collective regularisations. In France, during the 2024 Olympic preparations, strikes of local collectives (collectif de sans-papiers) on construction sites led to collective regularisations. In Spain, a regularisation reform is following a popular initiative supported by some 900 associations, employers’ organizations, and major religious groups, which demanded the exceptional regularization of all undocumented immigrants, based on economical arguments. By the end of 2022, more than 700,000 signatures had been collected. And after years of collective mobilisation and political advocacy, this nation-wide initiative (Regularización Ya!) is leading to the regularisation of 500 000 people.

All this happened with one common frame, the need for strategic organisation.

Strategical organisation

At the Transborder Summer Camp, these examples were presented and their strategies discussed. First, it was acknowledged that in order to win, there is a variety of actors with whom you will have to deal. Some are enemies, some are allies. We reflected, based on our own contexts, the spectrum of allies with whom discussions and organisation is or was needed. For instance, political parties and politicians, journalists, trade unions, local inhabitants, employers, lawyers, need to be considered and can be associated in one way or the other. If the objective is to rise in power and have sufficient leverage to force state to answer concrete demands, it is needed to work with those “allies”. Even if some of those can be seen as opponents sometimes, actors that have reached collective regularisation showed how important it is to get support. Then, a variety of actions need to be considered and of course vary according to the context you operate.

To make the movement powerful and legitimate towards the authorities, it is needed to strategically think and plan for actions that build power - strikes, advocacy, blockades, occupations, demonstrations, petitions etc. There is not good or bad actions, there is just a good plan to win. Plan for negotiations was seen as another crucial step to prepare for successful campaigns and actions. What would be the initial objective? Is there something acceptable to loose in order to win? How to include safeguarding measures in order to ensure that you will actually win something? When is it a win?



Structural limits to struggle for regularisation

The discussion on collective regularisation strategies risks starting from a hidden premise: that access to a residence permit is, in itself, a sufficient political objective. The experience of Rete di Solidarietà Vesuviana / Small Axe, active for over a decade in the Naples area (Italy), suggests a more uncomfortable conclusion. Regularisation is often necessary, sometimes urgent, but structurally insufficient. Its limits are not accidental; they are built into the legal and political architecture of the European migration regime. Even when obtained, they do not equalize political voice, mobility across borders, or security of stay. The result is a stratified legality: documented, but deportable; included, but precarious. Some wins are concrete gains. They reduce immediate harm and open space for people to live with greater stability. However, they function by forcing the system to recognize exceptions (vulnerability), not by transforming the rule that makes people deportable in the first place. When movements win regularisation measures, there is a danger of political neutralisation. If the horizon stops at “more permits”, the underlying citizen / non-citizen divide remains intact. The struggle becomes a negotiation over how many exceptions are allowed, not whether the exception-based system itself is just. This does not mean abandoning regularisation demands. It means situating them inside a broader political horizon. Regularisation should be framed as a step toward equal rights, not as a final goal. Campaigns should link status demands to labour rights, housing, healthcare, and freedom from employer dependency. Transnational coordination is essential: mobility regimes are European; struggles confined to the national scale are structurally disadvantaged.

From this angle, the role of the free movement perspective is not only to win individual and collective regularisations but to politicise what those wins reveal: that rights are treated as privileges attached to nationality, rather than as guarantees linked to personhood and social participation. Each successful case should be used to show both, the necessity of immediate protection and the arbitrariness of the barriers that made it necessary.

During the last TSC, a signal chat was created where people continue dreaming of european wide regularisation processes and exchange on collective strategies.

FINANCING OUR MOVEMENT

STRATEGIES AND POLITICAL CHALLENGES

Although we are an anti-capitalist movement, nearly all our activist work needs money. Some groups more, some less. But often we avoid speaking about it.

Besides, the transborder summer camp would not be possible without (a lot of) money, for infrastructure, travel costs, food, etc. Having access to financial resources makes it possible for everybody to join – even those who don't have any money. This is and was always important for us. And it is obvious that we are not all equal in our capacity to raise money. It depends on the countries we are living in, on the available knowledge and skills we have, on the form of our organizations, among other determinants.

At the first two TSC, the finances had been organized and managed by two people from Germany and Switzerland. We put some effort in getting more people involved, but also to become more diverse and not have only white people involved in the finances of an anti-racist event. But so far, we failed with that. In 2025, we were four people involved in the finances working group, now also from France and the United Kingdom – but still only white. To share our knowledge and with the hope to include more people, we offered a workshop about finances at the TSC25. In particular, we had the hope to include more self-organizations from the South. More people than expected joined the workshop but still not representative of the diversity of our organizations and backgrounds.

A SPACE FOR SOLIDARITY AND RESISTANCE ON MIGRATION ROUTES

Sanae Salmi

My participation in Transborder Summer Camp III, organized at the ZAD in Nantes in August, was a particularly enriching collective experience, both human and political. For several days, this camp brought together people committed to defending migrants' rights—activists, researchers, lawyers, citizen collectives, and people directly affected by migration. This meeting space provided an opportunity to discuss the realities of migration routes and to strengthen the dynamics of solidarity between actors involved in different contexts.

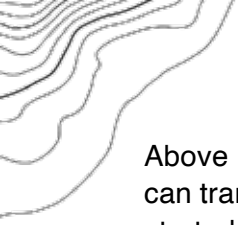
In this context, I had the opportunity to share my experience in the field in Morocco, particularly through the support and protection work carried out by civil society organizations. My presentation focused on several key areas, including legal support for migrants, documentation of disappearances on migration routes, and support for the families of missing persons. I also presented the asylum procedures in Morocco and international protection mechanisms, highlighting the role played by non-governmental organizations in guiding and supporting persons under the UNHCR's mandate. The discussions also highlighted the importance of NGO interventions in preventing pushbacks and ensuring the respect of fundamental rights of migrants and asylum seekers. This presentation thus shed light on the daily work of associations which, despite often limited resources, strive to provide concrete responses to the human consequences of restrictive migration policies.

Beyond this contribution, my participation in the camp proved particularly enriching on several levels. It allowed me to discover other experiences in the field, to exchange with actors involved in different countries, and to compare different approaches to the protection of migrants and asylum seekers. The workshops and discussions provided an opportunity to compare the realities experienced on different migration routes, particularly in North Africa, West Africa, and Europe. These exchanges highlighted that violations of migrants' rights take various forms but are often based on common dynamics, such as the externalization of borders, the increasing criminalization of migration, and the gradual reduction of spaces of solidarity.

One of the particularly striking aspects of the discussions was the issue of the criminalization of migrants and solidarity actors. In several contexts, assistance provided to migrants can now be perceived as suspicious or even equated with a crime. This situation threatens not only migrants themselves, but also the organisations and groups working to defend their rights. The discussions highlighted that this criminalization is a major challenge for the coming years and requires a collective response based on law, citizen mobilization, and international cooperation.

Another key topic of discussion was freedom of movement and the right to migrate with dignity. Participants emphasized that current migration policies, based on closing borders and the strengthening of border controls, often produce effects that are contrary to their stated objectives. By making migration routes more dangerous, these policies expose people on the move to increased risks of violence, exploitation, arbitrary detention, and even disappearance. In this context, defending mobility as a fundamental right appears to be a key advocacy issue for the years to come.

The camp also provided an opportunity to reflect on concrete forms of cross-border cooperation. Discussions highlighted the need to strengthen networks between associations, lawyers, citizen groups and researchers in order to better document human rights violations, support victims and coordinate advocacy actions. Solidarity can only be fully effective if it is organized across borders, just like migration routes themselves. For me, this meeting was a particularly stimulating experience, reminding me that defending migrants' rights is not limited to a strictly legal or institutional approach.



Above all, it is based on human connections, activist commitments and international solidarity that can transcend geographical and cultural boundaries. The Transborder Summer Camp thus demonstrated the existence of a community of committed actors who share the same concerns, but also the same hopes for building alternatives that are more just and more respectful of human rights.

Looking ahead, one of the major challenges will be to transform these exchanges into concrete and sustainable actions. This will involve strengthening solidarity networks, developing mechanisms for documenting human rights violations on migration routes, and supporting the families of missing persons. With this in mind, planning a Transborder Summer Camp IV in the coming years could be an important step in consolidating these dynamics of cooperation and continuing the collective work in favour of the dignity and fundamental rights of migrants.

A GROWING PROCESS OF TRANSNATIONAL NETWORKING FOR FREEDOM OF MOVEMENT

During the TSC III two workshops were dedicated to transnational cooperations. The first one (I.) brought together activists from about 15 networks, which are transnational in composition and which follow a transnational approach and agenda. The second one (II.) focused on a practical common mobilisation: the transnational chain of actions, which was under preparation for September and October 2025 in several cities with a common reference to 10 years summer of migration.

In workshop I. we started with a round of the various members, who all had a few minutes time to present their main topics and challenges within their networks. A mapping and a list of short self presentations from most networks are attached to this text and it was impressive and inspiring to see the continuity and strength of the transnational networking processes. In comparison with TSC I in 2019 and TSC II in 2022 we could realize that several networks now exist since more than ten years like Welcome to Europe, Afrique Europe Interact or WatchTheMed Alarm Phone. Others like Alarm Phone Sahara, CommemorAction or Captain Support are active since at least five years. And still we see in the last years the emergence of new transnational initiatives like Deportation Watch, Refugees in Libya, the CivilMRCC or the Network Against Migrant Detention (NAMD).

Additionally we can assess an increase of self organisation in a sense, that people on the move joined or even created own networks, not only during their struggles in transit but also after they made it through the borders. Refugees in Libya is an amazing example, in which refugee activists bring a particular knowledge and closer contacts to migrant communities into the networking processes.

Finally the trans-mediterranean or transcontinental relationships and projects between Europe and Africa stand out. Tunisian, Moroccan, and Senegalese activists from WatchTheMed Alarm Phone, Alarm Phone Sahara with its base in Agadez in Niger, members of Afrique Europe Interact from Mali, Refugees in Libya, and the CommemorAction platform of relatives of those who have disappeared at sea and at the borders: all these networks have established binding structures and look back on many years of practice and experience in self organisation and solidarity. In the future resistance against the racist border regime, in the coming cycles of struggles for equal rights for all, these transnational connections should play an increasingly important role.

In workshop II. the chain of actions, which were under preparation since several months, was presented. Its transnational character was reflected already in the cities of mobilisations: from Lampedusa to Geneva, from Berlin to Rabat, from Madrid to Rome, or from Vienna to Tirana.

All actions referred to a multilingual appeal titled „Freedom of movement! Open borders. End deaths“, that had been circulating since February 2015. It stated: „... The Summer of Migration in 2015 was unexpected. It created a temporary reality that only months before seemed nearly unimaginable. Today, in a context of mounting racism and fascist movements and as the EU deploys its war on migration across Europe’s borders, these memories appear as something from another time and world. It is our imagination itself that seems bordered by the violence of our dystopian present. But 2015 is still with us! The composition and fabric of our societies has been deeply transformed, and made more diverse and beautiful for that. Self organised movements, solidarity networks and support projects that emerged 10 years ago still exist and persist despite criminalisation. Freedom of movement is seized and practiced by migrants every day as they cross borders at the risk of their lives. We want to raise our voices together, as loud as possible, to break the normalization of migrants’ deaths. We mourn our brothers and sisters, and we refuse to accept that these deaths continue! We want to make visible the continuous struggles for the right to move and stay, to come and to go! We may be a minority in increasingly racist societies, but we exist, and together we can fight back against racism and fascism!...“ Specific invitations and calls were published together on the website: <https://trans-border.net/>. Here additional appeals and a common calendar were presented, several videos on the 10 years of the summer of migration were published and also reports, clips and pictures or photo-galleries after the actions were presented in this common frame.

„Let's Act Transnationally“ - under this title the publication „Echoes“ was distributed during the TSC III in printed form, in both English and French versions. It was exactly three years ago, in July 2022 during TSC II, when the first edition was published. Now it was No. 18 and from the Intro: „The beginning of September the transnational chain of actions will start in remembrance of the 2015 Summer of Migration and to connect this anniversary not only with our fundamental critique of the deadly European border regime but also with our continued struggle for freedom of movement. Today, we live together in a society of the many. That is a legacy of 2015 on which we want to build. Freedom of movement is a possibility. We saw it ten years ago and we see it every day in the cracks of Europe’s borders. Solidarity still exists and can be the basis for a beautiful society in which all can live, freely and equally! Join the transnational chain of action for Free movement!“ (See here: <https://civilmrcc.eu/echoes/echoes-18-lets-act-transnationally/>)

The TSC III a few weeks before the chain of actions provided the perfect space for mutual exchange and interconnection between the different activities and the final plenary offered the stage for a series of practical announcements and options to participate.



Photo from the action of Refugees in Libya against the Memorandum of Understanding in Rome; part of the transnational chain-of-actions, which was discussed during the TSC25. **Photo by Clara Marnette**

LIST OF TRANSNATIONAL NETWORKS (IN ALPHABETICAL ORDER)

Abolish Frontex

#AbolishFrontex is a decentralised and autonomous network of groups, organisations and individuals. The aim of #AbolishFrontex is not to reform or improve Frontex, or to replace it with more of the same. But rather to target the policies and system that keeps Frontex in place.

#AbolishFrontex is working towards ending the EU border regime; dismantling the border-industrial complex, and building a society where people are free to move and live.

Website: <https://abolishfrontex.org/>

Afrique-Europe-Interact (AEI)

Afrique-Europe-Interact is a transnationally organised network founded at the end of 2009. It involves grassroots activists in Mali, Mauretania, Niger, Togo, Guinea, Tunisia, Morocco, Germany, Austria and the Netherlands - among them numerous self-organised refugees, migrants and deportees. Afrique-Europe-Interact is active against the repressive EU migration policy - not only on the streets, but also through practical support on the routes, such as the Alarme Phone Sahara or a shelter for women and their children in Rabat. At the same time, we are taking part in social struggles in various African countries. For example, we support the democracy movement in Togo politically and logistically. Or Mali: There we support small farmers in their fight against landgrabbing, and a small farmers' grassroots trade union has also been founded within our network.

Web: www.afrique-europe-interact.net

Alarme Phone Sahara (APS)

Alarme Phone Sahara (APS) is a cooperation project between associations and individuals in the Sahel-Saharan region and Europe. The members of the Alarme Phone Sahara network are based in Niger, Mali, Togo, Morocco, Mauretania, Germany and Austria. The office of APS is located in Agadez, Niger. There is also a network of route observers in the region of North Niger that support people on the move in case of distress and mainly when being deported from Algeria or Libya. Specifically, APS pursues 4 objectives: a) Sensitise migrants and migration candidates not only to the conditions and dangers in the desert but to their rights as well. This sensitisation takes place in the places of origin, at bus stations and on the routes. B) Document what is actually happening on migration routes in the Sahel-Saharan zone, including crimes, human rights violations and road harassment. C) Rescue migrants in distress in the desert – either on their way further North or after being violently deported mainly coming from North African countries. D) Denounce regional, sub-regional, national and international anti migration policies. www.alarmephonesahara.info

Borderline-europe

We have been engaged in civil resistance against European migration and border politics since 2007. Borderline-europe - Menschenrechte ohne Grenzen e.V. is an association based in Berlin and Palermo. Some of us work full-time, others on a voluntary basis. We all have different experiences and expertise and combine them in our work for researches, networking and protests. Our goal is to expose the increasingly restrictive European migration policies and their brutal effects to a broad public. We want to create an active, political and critical awareness of the universality of Human Rights, which will counteract the racist structures and the deadly consequences of these walls-up politics. With our work we set a sign of solidarity, because humane solutions can only be found if we also have the courage to take a stand and become active.

Website: <https://www.borderline-europe.de/?l=en>

Border Violence Monitoring Network (BVMN)

Working to end violence against people on the move BVMN is an independent, horizontal, self-organised network of NGOs, associations, and collectives. Our members (some of which are anonymous) participate in our Open Assembly to decide upon key strategic actions affecting our work. These decisions are carried out by a team of coordinators that manage daily operations. Each member organisation provides its own specific types of aid in addition to its involvement in BVMN. <https://borderviolence.eu/>

Captain Support Network

People on the move are often arrested and imprisoned for driving boats carrying passengers at Europe's borders. This process of criminalisation of facilitating and exercising freedom of movement is the systematic result of racist laws and border practices, and it often affects the lives of criminalised people all along their lifetime. Facing extremely long prison sentences based on arbitrary trials, people on the move accused of 'smuggling' or of 'facilitating illegal immigration' are a central target of the carceral violence of the border regime. They are often without access to adequate legal assistance, information about their basic rights, or any form of support. The criminalisation of people on the move is too often invisible, and their voices are silenced through detention and imprisonment. This allows to further violate their rights and to exercise the worst violence on them, even after their release.

The 'Captain Support' Network is a platform in solidarity with those accused of driving boats at Europe's borders, which also aims to connect them to local support networks and lawyers.

Website: <https://captainsupport.net/>

Mail: captainsupport@proton.me

Instagram: <https://www.instagram.com/captain.support/>

X: https://x.com/CaptainSupport_?s=09

Facebook: <https://www.facebook.com/CaptainSupportLegalAid>

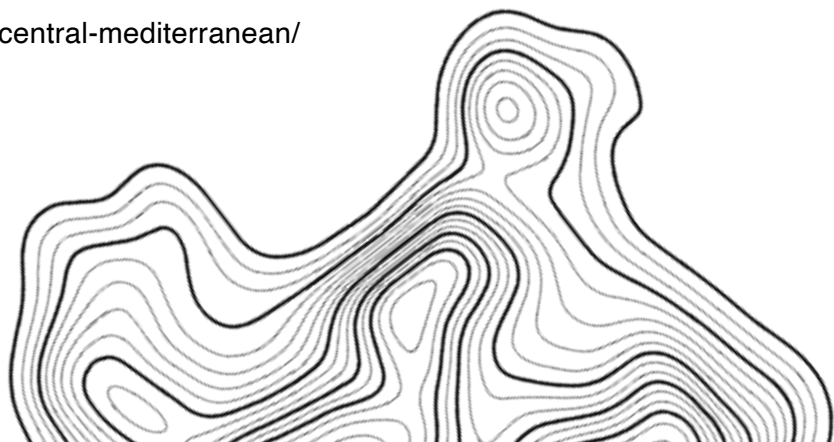
CivilMRCC and Echoes

The Civil Maritime Rescue Coordination Centre (CMRCC) is a coordination and documentation platform for people in distress in the Central Mediterranean Sea. It supports the fleet of NGOs that have assisted and brought to safety tens of thousands of people since 2014. This was done by NGO ships, aerial monitoring flights with civil aircrafts, as well as through the WatchTheMed Alarm Phone hotline. The CMRCC facilitates and improves an effective cooperation and communication between the different non-state actors engaged in SAR operations at sea. It also gathers data and information on cases of distress in order to raise public awareness and to support advocacy efforts and research.

Website: <https://civilmrcc.eu/>

Echoes is a CMRCC publication, appearing every two to three months and addressing actors of solidarity at sea as well as any person interested in border struggles. The main goal is to make visible the impressive cooperation that already exists between civil society organizations and networks present in the Mediterranean. In Echoes, significant aspects are reflected upon, actual topics discussed, analysis and research presented, and the self-organized struggles of refugees and migrants highlighted.

Website: <https://civilmrcc.eu/echoes-from-the-central-mediterranean/>



CommemorAction

A self-organised initiative by those most affected by the consequences of the border regime. At the last TSC, we met members of the Entraide Vérité et Justice network. Whether it is for those who have disappeared at the borders, in prison or in detention centres, or under police violence, we are fighting against the same movement of state racism and the continuation of colonial history. The history of all struggles for truth teaches us that the deaths at the borders, on migration routes, and under police violence remain invisible in their consequences. Families and friends are often left alone with their grief and rage. And there are also those who bear the burden of the legal struggle. For several years now, we have been trying to organise and come together to commemorate and take action. We come with the promise not to end this struggle until deadly state violence has disappeared and equality for all has been achieved.

Website: <https://commemoraction.net/>

<https://www.facebook.com/hashtag/commemoraction>

Deportation Watch Network

A newly founded network to critically monitor the European deportation complex. As cooperation between state actors, companies and other border profiteers increases, so does the need for an internationalist counterpoint. To this end, the Deportation Watch Network connects political collectives and activist researchers across different European countries. By monitoring the evolving deportation regime, it hopes to provide people resisting state-violence and racism with concrete, actionable knowledge.

Website: <https://de.deportationwatch.net/en>

From the Sea to the City (FS2C)

From the Sea to the City is a consortium of civil society actors working for a welcoming Europe. With the aim to advocate for an active role of local governments and administrations in European migration and asylum policy, FS2C work to increase the visibility of welcoming municipalities at EU level, encourage them to take action, while continuing to find synergies and collaborate with further civil society organizations and other networks. The joint advocacy work between the consortium and the International Alliance of Safe Harbours (IASH) has the added value of a transnational network of civil society and local institutions facing challenges created by national states and their border regime.

Contact: fromseacity.consortium@gmail.com

Website: <https://fromseacity.eu/>

migration-control.info project

A transnational research and documentation network of activists, journalists, translators, academics and organisations who collectively work on documenting the outsourcing of European migration control measures to non-EU member states. We publish this counter-documentation on our website migration-control.info. What started in 2016 as a journalistic investigative project is now continued by a collective working in a decentral, horizontally and self-organised way, analysing the effects of European policies from a critical perspective that promotes human rights, self-determination, global social justice and freedom of movement. Further, we highlight resistance against the externalisation of Europe's border control. Our work is driven by a shared commitment to a world where everyone can move freely, a world without borders. If you want to join the network, reach out via contact@migration-control.info and check out our website: <https://migration-control.info>

Migreurop

A Euro-African network composed of more than a 100 members (human rights associations, activists and researchers) based in 18 different countries. Its aim is to document, analyze and denounce the consequences of European migration policies that materialize all along migration journeys: militarization of borders, formal and informal detention, deportations, Frontex, and the externalization of migration control outside Europe. The network uses different tools (political analysis, legal expertise, investigation, cartography) to support the fight against migrant detention, for the closure of all camps and to promote freedom of movement and settlement for all.

Website: <https://migreurop.org/> (+ Facebook, Instagram, LinkedIn, Bluesky)

Missing at Borders

Every year, thousands of lives are lost in the Mediterranean, the deadliest migration route in the world. Between 2014 and 2025, over 74,000 people have died or gone missing globally, with more than 35,000 of these deaths occurring in the Mediterranean alone. These are not just numbers—behind them are families left in anguish, often silenced and ignored. Missing at the Borders is a platform that gives a voice to these families, supporting their search for truth, justice, and dignity. New sections have recently opened in Mali and Senegal to tell the stories of local families, where income-generating activities have also been launched to support women—often those most affected by the departure of migrants—who must now carry the responsibility of sustaining their families. These initiatives help transform grief into collective action and memory.

Website: <https://missingattheborders.org/en/>

Network Against Migrant Detention (NAMD)

The Network Against Migrant Detention is a transnational activist network fighting for the abolition of administrative detention for migrants in Italy, Albania, Europe, and beyond. We believe it is essential to build a broad collective movement to oppose this system of detention, repression, and discrimination.

Our network was born in Italy in October 2024 in response to the securitarian policies of the Meloni government, which has strengthened detention facilities for migrants and signed the Rama–Meloni Protocol with Albania. This agreement has led to the construction of a hotspot and a detention center under Italian jurisdiction on Albanian territory, a project that risks becoming a model for Europe.

We therefore bring together collectives and associations from Italy and Albania, as well as from across Europe, to oppose the expansion of detention, challenge the Italy–Albania Protocol and the model it represents, and fight against the European Pact on Asylum and Migration.

NAMD IG: <https://www.instagram.com/networkagainstmigrantdetention/>

Contact: againstmigrantdetention@gmail.com

Refugees in Libya (RiL)

We are a selforganisation that includes refugees, asylum seekers and migrants, regardless of their ‘official’ status. We were born out of a need to voice the grave concerns of a large heterogeneous group of people residing in Libya who are being subjected to extreme violence and permanent human rights violations. We started in October 2021 in Tripoli with up to 5.000 people in a 100 days long sit-in protest in front of UNHCR. After some of us could reach Europe, we have build a transnational network, which is also supported by the Alliance with Refugees in Libya (ARiL). Since 2022 we started together the UNFAIR Campaign towards UNHCR in Geneva, two more campaigns are dedicated to the evacuation of Human Rights Defenders and to stop the Memorandum of Understanding between Italy and Libya.

A collective hotline is managed by European based citizens and non, aiming at bringing to the European public the voices and the stories of some 900.000 refugees who are invisible, stuck in Libya. Thus, we join individual “hotlines” that comrades, who were lucky enough to get to Europe, are conducting. The hotline is a tool to advocate for the freedom of movement through the amplification of the voices of whole communities whose rights are daily violated by the Libyan state, which is supported by the EU and its externalization politics.

Mail: info@refugeesinlibya.org

Website: <https://www.refugeesinlibya.org/>

Solidarity Line Balkans (SLB)

Solidarity Line Balkans (SLB) is a grassroots, transnational network of activists, collectives, and community actors working across Southeastern Europe to support people on the move. It's primary aim is to prevent deaths and disappearances at and within the borders of the region. SLB operates as a decentralized structure made up of both formal and informal groups, including local collectives, emergency responders, legal aid providers, and solidarity networks. These actors collaborate to offer critical support to people in distress as well as mutual support to each other to build resilient structures of resistance and solidarity against border violence.

Contact: hello@solidaritylinebalkans.com

Transnational Social Strike (TSS)

Migrants strikes, feminist strike and coordinated strikes in logistical warehouses are the experiences we take inspiration from and we aim at triggering and enlarging. The strike is for us the name of a power that aims at damaging the pillars on which this unequal and unjust society is grounded. Building the conditions to exercise this power is what we need in order to overthrow the current state of subordination to employers and politicians.

The TSS Platform is a political infrastructure to confront these challenges and push forward the movement of strike on a transnational scale. It is a space of organization, communication and encounter where different figures of labour can think together about how to develop a common vision, how to support common claims capable of being instruments of emancipation and how to build the conditions of possibility of the transnational social strike.

Website: <https://www.transnational-strike.info/>

WatchTheMed Alarm Phone (WTMAP)

Since October 2014 we are running a 24/7 hotline for people in distress at sea. After ten years we have worked on more than 10.000 emergency cases in the whole Mediterranean, the Atlantic route and the Channel. We are a network of about 300 activists, who are situated in many cities throughout Europe and North- and West-Africa. We connect our interventions in real-time with critical forms of documentation and public engagements in order to struggle against migration control. We engage in collaborations with local grassroots projects and migrant communities on both sides of the Mediterranean. We therefore understand our project as a concrete enactment of solidarity with people on the move, as part of what has come to be called the migratory ‘underground railroad’ of flight and migration. We see ourselves as a transnational and multilingual node with varied connections to a growing network amongst those struggling for the freedom of movement and for a common and open Mediterranean space.

Websites:

www.alarmphone.org

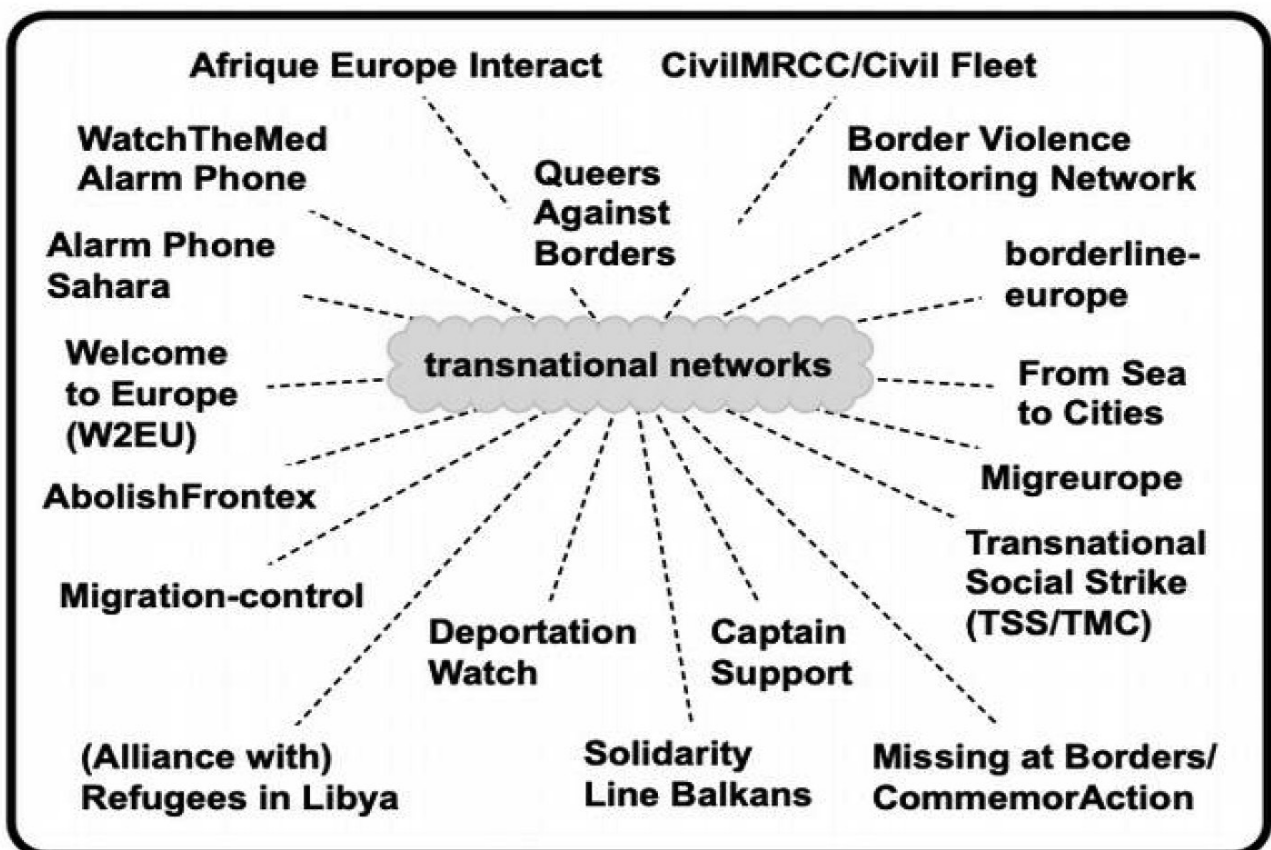
www.watchthemed.net



Welcome to Europe (W2EU)

Founded after the Nobordercamp in Lesvos in 2009 - when 400 activists from all over Europe came to Lesvos to protest against the EU-border-regime - the network was born in a circus tent in the harbour of Mytilene that was used as an info point by many newcomers at that time. Since then, Welcome to Europe tries to provide contacts and other useful information to people on the move and activists in countries all around Europe - using printed guides as well as the web guide w2eu.info. The web guide exists in four languages: Arabic, Farsi, English and French. It is frequently updated, but will always remain work in progress. As the situations often change quickly we are always thankful for comments, additional information and contacts of networks we might not know. Let's improve the sharing of grassroots independent information against the border regimes and for freedom of movement together!

<https://w2eu.info/>



NOTHING BIG HAPPENS WITHOUT A SOLID ORGANIZATION

This input was written by two cis white women born and living in Europe who have both taken part in organizing the camp. This text is therefore written from our perspective, based on our experience and our personal feelings. It does not aim to represent all points of view of all the people who participated in this camp.

In this text we will briefly look back on some organizational aspects of the TSC, beyond the themes discussed in the workshops. It seems important to us to shine light on these perspectives, since they too are deeply political. Organizing the TSC in itself being such a challenge makes it even more relevant to discuss them.

The TSC 2025 represented a little under 700 people, gathered from the 5th of August until the 10th of August around the struggle for freedom of movement and equal rights for all. It is the third time such a gathering takes place, which means the orga is rather well-oiled, but it still represents a huge amount of work. The TSC is not limited to the dates of the camp itself, especially for this event. There were of course 5 days of setting up and dismantling, but the groundwork already started in August 2024, with the creation of the first working groups – internal communication, finances, visas, logistics, program – and many others that were later created. This time there was a willingness to co-construct the program (compared to the previous TSCs), to discuss the content amongst the participants. For every theme, it meant contacting the groups that were active on these themes, propose preparatory meetings, and come up with diverse intervention formats. The months preceding the camp were filled with discussions, reflections and preparatory debates. Some workshops came together quickly, whilst others had a harder time and were eventually taken on, sometimes last minute, by individuals or groups in the days leading up to the TSC.

The participants of the TSC were coming from struggles for freedom of movement / settling, like in the two previous camps, and in addition this time groups coming from antiracist and antifascist struggles in a broader sense (State racism, police violence, anticolonialism, etc.) with the aim of bringing together our movements. During the planning and invitation process, there was a willingness to leave more space for people directly affected by racism. We came from three continents (Europe, Africa, Asia), from many countries of origin, transit and destination, with a wide variety of languages spoken. Translation and interpretation groups set up tools allowing everyone to share and take part in the workshops in the language they felt most comfortable with: German, English, Arabic, Spanish, Farsi, French, Italian, Turkish – everyone had access to translation in a language they understood (the first day, each person had to pass by the translation table to clarify which language they spoke and understood).

A major concern of the organization was visas. Every person present at the TSC stands for the abolition of borders, which are deadly imaginary lines. However, on an administrative level, these borders exist and getting a visa is mandatory for our international travels. 53 000 euros were therefore spent on visas and travel costs, 40 000 of which for participants coming from countries where visas are necessary to travel to Europe. About half of the visa requests made it through, leaving behind many people who had wished to attend.

For an event like this to take place, complex logistics are needed. The electrical infrastructure was set up by a group with no cis men (in some contexts it might be commonly established that the people who do this work are not necessarily cis men, but in many others it is still rare). The entire camp infrastructure was coordinated by another team with no cis men, and the equipment was lent by friend equipment-sharing groups.

Some sleeping spaces (camping fields and dorms) were reserved to certain groups: racialized people, FLINTA (female, lesbian, intersex, non-binary, trans, a-gender), queer people. Translation and interpretation was at the center of all of this organisation, with multilingual remote meetings at first, multilingual briefings during setup and dismantling and all written indications on site translated in 8 languages.

Something that worked well was the self-organization of the camp. The people who participated in and facilitated the workshops were also the ones who helped to make the camp run smoothly. Daily tasks were written up on a board, and people signed up by themselves. There were always volunteers for the necessary tasks that made this temporary mini-society possible. Without these organic functions, all of this wouldn't have worked. For everyone to be able to eat to their liking, there were three different kitchen crews: halal-omnivorous, vegetarian and vegan, as well an activist bakery collective that made bread and biscuits, and a special tea/coffee crew. There were showers with shower heads or bucket showers, depending on preferences. There were of course toilets for people with limited mobility, as well as a space dedicated to children (with rotating shifts). A care and mediation team was present and accessible 24h a day, with a variety of languages spoken. This care team is certainly not an internal police; it plays an active role in the life of the camp and provides spaces where people can talk about things that cause them discomfort or about situations involving aggression or violence. It offers support and mediation if necessary.

Self-organization, by allowing everyone to contribute to this little temporary community by taking even the most unrewarding tasks (cleaning, compost and pee/poo logistics, etc.), also has the advantage of making everyone take care of the space around them. As opposed to a festival where people attend to consume something (music, arts, alcohol, etc.) and leave a polluted environment behind them, at the TSC a constant care was given to shared spaces.



If the core of our struggle is antiracism (which is often expressed through antifascism, struggle against police violence, solidarity with people on the move / refugees, struggle for freedom of movement, for equal rights for all), this whole structure depends on basic necessary services. In our intersectional struggles, being an activist isn't reduced to aiming for a political goal, but it also means participating in the underlying material infrastructure. Because all of these functions are necessary, in addition to thematic workshops we had three separate workshops on the topics of "finances", "interpretation and translation" as well as "visa procedures", to share knowledge and learnings on these topics.

Even though nobody here defends a nationalist reading of the world and everyone wishes for all borders to be abolished, we do come from different cultures, and yet living together and sharing a space together came naturally. In these societies where fascism is ever-growing, where we find ourselves divided and cultural minorities are forced to adapt to the dominant culture, the TSC is proof that we do not need to erase our cultural differences in order to form a society. To us (no-border activists), it seemed logical and self-evident, but it also seems important to underline it, as a kind of proof that multiculturalism is possible. Does that mean there was no frustration and no kind of structural racism between us? No, that would be naive. Racism exists and its presence runs throughout all our societies, through every one of us and therefore also in our meetings. Even if we try to deconstruct this and to be actively anti-racist every day, there is a long road ahead of us.

Living together, sharing, speaking different languages whilst being of different cultures and struggles, is no utopia, it is a reality, and it is refreshing and motivating to witness it first-hand. We want to work every day to build such a society, a better one even, everywhere, on a large scale. With rage, motivation and joy, we want an actively anti-racist world, and equality for all. Even if the workshops at the TSC hadn't produced anything concrete, organizing and living these days together in such an atmosphere was already a huge breath of fresh air that brought energy to our struggles.



COMMENTS FROM PARTICIPANTS

Imane Echchikhi, Morocco

Rights of Migrants

Second time at TSC

This is my second time participating in the TSC, and what strikes me most is the creative energy that turns ideas into concrete action. In-person meetings let you feel the spirit of solidarity and help build collective projects. Every gathering reminds me that freedom of movement must be defended together, across borders.

Hadis

First time at TSC

My name is Hadis and currently living in Germany. I really enjoyed taking part in TSC and took a lot of different experiences from groups and people who held workshops but the thing I really liked it was being in an environment that I felt safe to express my opinion and I saw this feeling from others.

It is important to meet in person because you see that you are not the only one who thinks different and the exchange between groups I don't think could happen like in online seminars or workshops at least not in this level.

Meral, Frankfurt

Cafe United

Third time at TSC

Ten years after the summer of migration, we find ourselves in the midst of struggles that I thought were a thing of the past. Maintaining structures of solidarity in these times is exhausting. Exchanging ideas with activists motivates, encourages, and shows that despite the political climate, there are creative ways to stand up for freedom of movement and solidarity.

That's why these meetings are so important to me. They show me that there are many of us and that a new wall is always followed by a new bridge.

Abraham, Bologna

It is important meeting in person because I could know more activists, have their contacts and start collaborate with confidence and it what is happened from last meeting I got many contacts and started to work with them.

Samee Ullah, Berlin

Lieferando Workers Collective

The TSC 2025 was really helpful for our struggle. I presented the struggle of migrant workers and asked for support for the Direktanstellungsgebot in food delivery companies..

We were invited to participate in the caravan in Berlin on 27 September. We joined with migrant workers truck. This action was like a spark that drew the attention of politicians to our campaign. On 29 January 2026, Die Linke presented the Direktanstellungsgebot in the Bundestag. I believe that without the support I received at TSC, this would not have been possible.

Aria, Frankfurt am Main

First time at TSC

Warm comrades from so different combats, connected by the wonderful translators' collective. In in-person meetings, alongside political coordination, mutual trust grows, and bonds and relationships emerge.

I work in a neighbourhood center on networking communities and on opening up and safeguarding third spaces.

Henning, Demosanis Frankfurt am Main

First time at TSC

This was my first time at the camp, and I mainly helped out in the kitchen. The camp organizers did a fantastic job. I was especially impressed by the many language translators who made communication so easy.

The camp was a wonderful, motivating experience. I'd love to come back



Olivia, Uganda
First time at TSC

The camp showed me the power of transnational solidarity in action. We shared struggles, strategies, and laughter, reminding me I'm not alone in this fight.

For me, in-person meetings humanize the struggle and spark real connections. We build trust, share resources, and amplify our impact.

About me

Olivia Patience, Founder of Nowwhitesaviours Uganda/East Africa. It was my first time joining transnational networks, but TSC was a game-changer. I just used to see such events on social media

Hassan Nugud, Berlin
Active in migrant self-organization and anti-deportation work

One key take-away for me is that EU's border regime is coordinated, and our resistance must be coordinated too. In-person meetings are important because they allow us to build real trust, political clarity, and joint transborder strategies beyond the symbolic solidarity. This was not my first transnational space, but each time it becomes clearer that freedom of movement will not come from itself... it has to be organized from below in such transnational gatherings.

Moctar
APS

For me, the main insight from the Transborder summer camp is that collective learning strengthens our struggles by sharing diverse experiences and build common strategies.

In-person activist meetings matter, especially in these time of constant oppression because they spark our commitments by letting us realise that we're not alone in the struggle and it also nurtures solidarity.

The camp always fills me with the joy of meeting, listening, sharing and caring with only comrades, like being out of this crazy world.

Leonie
Afrique-Europe-Interact & Alarme Phone Sahara

Over time, the Transborder Summer Camps feel like huge family reunions to me, where new people are always joining in while others are missing. Even though the debates tend to repeat themselves and I sometimes feel like we're stuck in a rut with our political work, these in-person encounters with fellow activists are so important to me for keeping up the fight and encouraging one another.

Raya, Roma
Alliance with Refugees in Libya

I participated for the first time in a TSC camp and was happy to discover so many groups that share similar struggles and that should all be connected, despite geographical distances – as is the process of migration itself -- and by coming together and become more efficient network of solidarity. Meeting in-person activists allowed me to connect names, with persons whom I vaguely knew and to get a feeling of confidence (occasionally of friendship) despite the distances and the different modalities of engagements. Indeed, communication was reinforced since, and new contacts, signal groups, and collaboration with groups whose interests crosses ours, have started and are very fruitful.

Hagen, Hanau
No one is illegal and WTM Alarm Phone

For me it was the 3rd TSC and I was once more excited by the mixed composition of this coming together. The spirit of tenacity and continuity in our networks even in times of ongoing racist rollback remains fundamental and I can feel it incomparably stronger in physical meetings than in any online session. Finally the transnational chain of action gave us - for the first time during a TSC - the inspiring opportunity to promote a decentralized mobilization in a common frame.



Jeanne, Paris
Welcome2Europe.

It was the second time I joined the transborder summer camp (2022 and 2025), this time as part of the organization team (the finances working group and some parts of the program)

Once we agree that borders are just imaginary lines that allow powerful people to appropriate territories and control population movements, it becomes surprisingly easy to talk to each other, work together, and organize ourselves. This was evident this summer at the TSC25 in the way exchanges took place on an equal footing and in the fluidity with which we managed to live together. It is striking to me, especially when compared to other activist spaces even though they are generally more socially homogeneous.

Andrea, Madrid
First time at TSC

There are two main reasons to me that in-person activist meetings are important. The first is that each face-to-face meeting allows us to take a step further in our political and human affinity and thus to grow as a political force and organize together in the future (it is easier for me to organize with friends and comrades than with people I barely know). The second is that face-to-face meetings are the moments when I grow the most politically, when we take the time to pursue certain discussions to their conclusion. I come out of these events each time a little more solid in what I want to defend and how.

Apart from learning about the specific struggles and issues that many people are fighting for in the no-border movement; above all seeing that so many people in so many places are fighting for something that is very simple: migrating is not a crime. The collective power is big and what is achieved on a solidarity basis along those days is inspiring, exciting and food for thought and creativity.

It is in these spaces where the ice is broken and we have time to learn, discuss and share together and that more lasting and trusting relationships are created. Where we can give a face and a hug to those who may be able to support us in the future.

Fatima, Egypt
First time at TSC

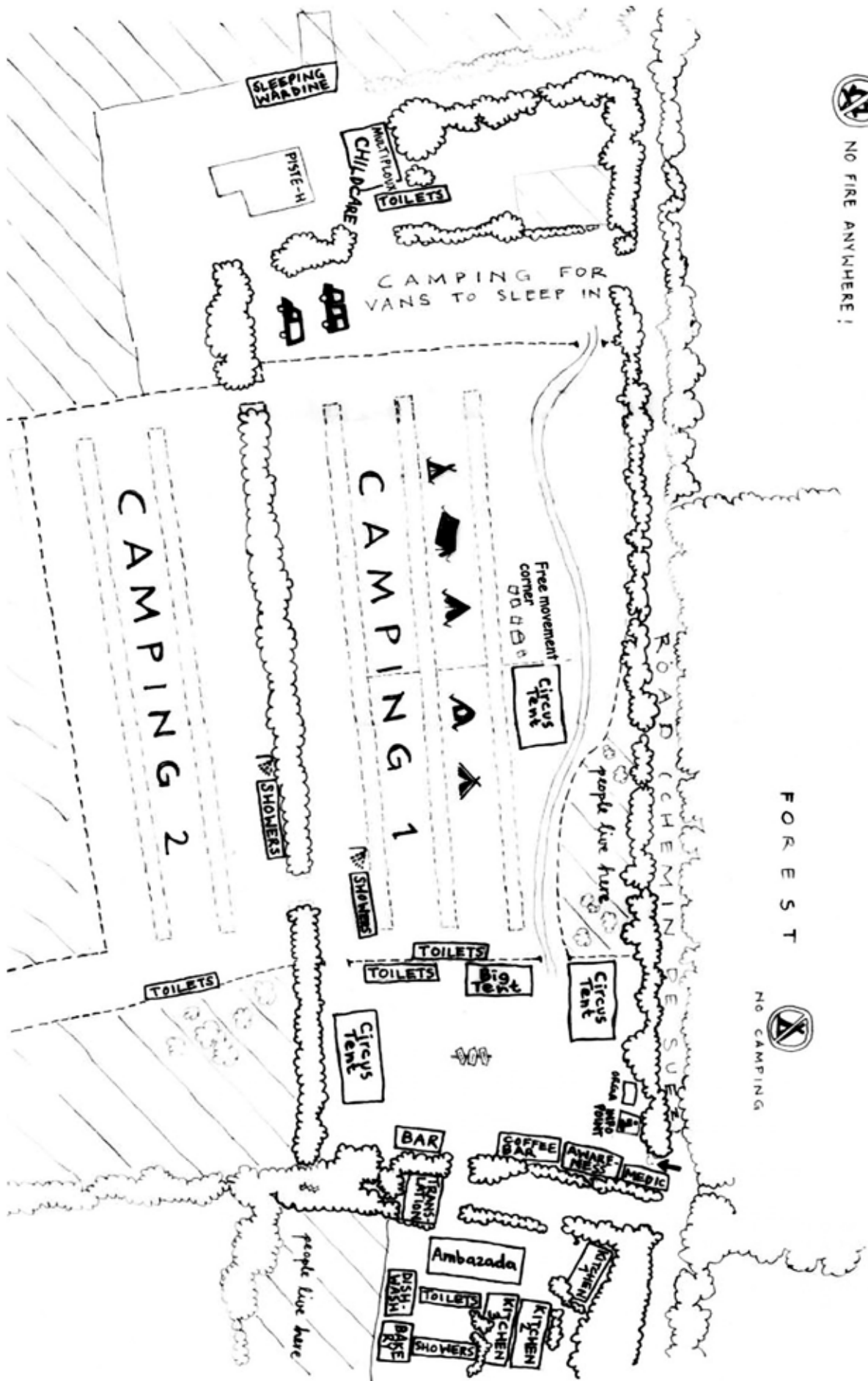
What I take with me from the camp is a deep sense of solidarity — a feeling that blossomed into belonging. I felt part of something meaningful, a community built not only on shared struggles but on shared dreams and connections.

The people I met were not just participants; they were caring, hopeful, and deeply committed to one another. They carried their stories with strength, and together they created a space where everyone felt seen and valued. That connection — that collective spirit — is what brought us together in one place.

When I left, it felt as though I was leaving a home behind. Yet at the same time, I realized I was carrying that home within me — the memories in the kitchen where we cooked together, the group discussions, the shared sessions, the laughter and quiet reflections. The solidarity, the resilience, and the warmth of those women travel with me wherever I go

In-person meetings are important to me because they give me deeper insight into what others are doing in different areas of work. Being physically present allows for real conversations, meaningful exchanges, and a stronger understanding of shared challenges and solutions.

These meetings help create connections between different fields and regions. For example, learning about front-line work supporting women refugees and survivors of trafficking in Libya helps us identify ways to collaborate, align efforts, and strengthen protection networks across borders. Sharing experiences face-to-face builds trust and solidarity. It allows us to connect beyond reports and emails — to understand the human dimension of the work. These connections keep partnerships alive and help us continue working together to support vulnerable communities more effectively.



NO FIRE ANYWHERE!

FOREST



NO CAMPING

