

# FINAL MEETING

## *Working with Ethno-Cultural Agents*

*Marsala, 13/11/2018*



*Floriana Vita*

# Working with Ethno-Cultural Agents

## The 5 ethno-cultural Agent

- 1. F.-**She is the youngest and she was born on 16/12/1996 in Gadouan - Ivory Coast. She's arrived in Italy more than 1 year and half ago, after crossing many countries, including Libya.
- 2. G. and H.-**They arrived many years ago from Eritrea. G. with her husband, H. by a long and painful journey by trafficking of human being –They helped operators working in Reception Centers to organize and conduct awareness-raising meetings on human Rights and S/GBV Crimes.
- 3. J. –**She is arrived in Italy with her husband- She left India to marry him. A long love rich of hopes and expectations: love, freedom happiness... Today she assist the Police as interpreter in investigations for S/GBV.
- 4. R. –**She comes from Tunisia. A happy life in France, followed by very dark periods. Today she tries to regain her life.



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# *Working with Ethno-Cultural Agents*

## *The Target*

The various interventions were carried out taking into account the type of audience and the different objectives, using the instruments learned during the course and, in particular, the storytelling techniques.

We worked with migrants women and men, mainly coming from different parts of Africa. Many experienced beatings, kidnappings and rape on their journeys to Italy, others are leaving in precarious conditions. Some of them were still leaving in reception center (mostly asylum seekers), others are in Italy after long time and they have their own family.



# *Working with Ethno-Cultural Agents*

## *Cultural Mediation*

Culture is part of communication process so if we don't have intercultural competences, then work will lack focus.

Migrant peoples often can find difficult to share their stories with outsiders who do not share the same symbolic cultural universe.



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# ***Working with Ethno-Cultural Agents***

## ***From Trauma To Transformation***

Storytelling is a natural way for people to share complex information about their experiences and a way that we make sense of the world around us. Stories are powerful organizing forces that helps to connect people despite their cultural difference but storytelling can be also an important part of healing from trauma.



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# *Working with Ethno-Cultural Agents*

## *Autobiographical Narration*

Most of the time we preferred the direct testimony of the ethno-cultural agents who re-proposed their history through an autobiographical narration.



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## Autobiographical Narration and Women

The “trauma story” works not only to heal the survivor, “but also to teach and guide the listener – and by extension, society – in healing and survival”



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# *Working with Ethno-Cultural Agents*

## *Poems And Denial*

Also Poetry was a Tool used for Violence Prevention & Healing.

Bad relationships keep people trapped in cycles of futility, and they operate on the fuel of shame and blame. By connecting through non-traditional mediums such as poetry, participants were able to have a real discussion about victim's choices and the beginning of recovery.



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# Working with Ethno-Cultural Agents

## Poems And Denial

Through this activity, we encouraged people to reflect on their position and the actions they are taking to address sexual or gender-based violence in their lives, giving them the chance to share their stories.

### Autobiography in Five Short Chapters

#### Chapter I

I walk down the street. There is a deep hole in the sidewalk. I fall in. I am lost. I am helpless. It isn't my fault. It takes forever to find a way out.

#### Chapter II

I walk down the same street. There is a deep hole in the sidewalk. I pretend I don't see it. I fall in again. I can't believe I am in the same place. But it isn't my fault. It still takes a long time to get out.

#### Chapter III

I walk down the same street. There is a deep hole in the sidewalk. I see it is still there. I still fall in – it's a habit. My eyes are open. I know where I am. It is my fault. I get out immediately.

#### Chapter IV

I walk down the same street. There is a deep hole in the sidewalk. I walk around it.

#### Chapter V

I walk down another street.

By Portia Nelson



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# *Working with Ethno-Cultural Agents Fairy Tales*

In other cases the Agents were encouraged to use some fairy tales purposefully selected from a list of popular ones so as to draw the attention to the gender stereotypes and gender-based violence issues.

After careful examination of the peculiar elements, the findings revealed the gender stereotypes existing in most of the traditional fairy tales.



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# *Working with Ethno-Cultural Agents*

## **RECEPTION CENTERS**

The audience was represented by men belonging to different age groups, ethnicities and religions. Initially most of them showed some resistance talking about gender issues. Younger users tended to cope with the sessions with goliardic attitude. Adults were more ready to listen and be involved.



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## RECEPTION CENTERS

Our approach used a combination of form and content.ù

**Screening of selected clips**, followed by group discussion on the social construction of masculinities in relation to issues including:

- men's violence against women,
- gender equality,
- freedom and discrimination.

Link : <https://www.youtube.com/watch?v=5davRVQB0Lk&t=2s>

- <https://www.youtube.com/watch?v=4MN-rxTONfQ&t=1s>
- <https://vimeo.com/209049755>



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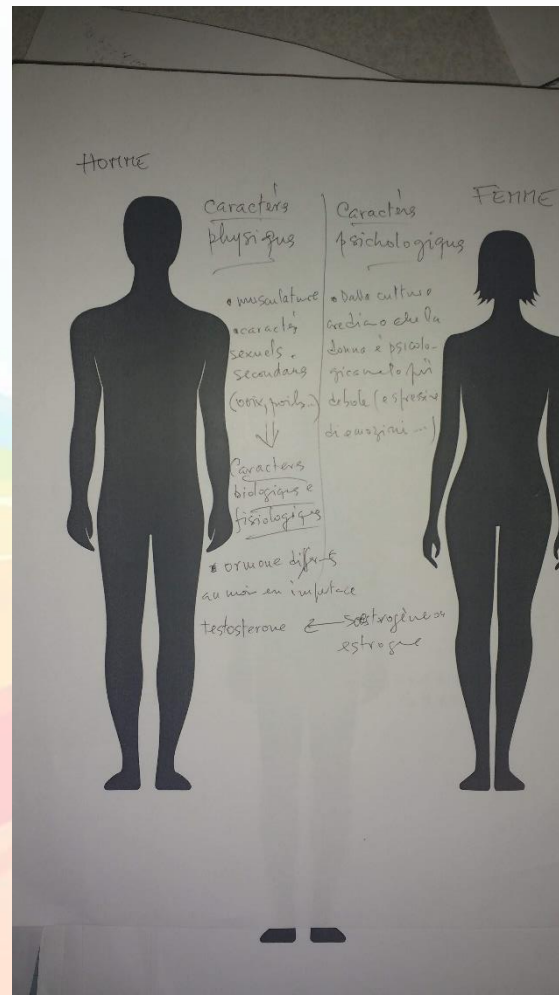
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## RECEPTION CENTERS



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The path with only immigrant women represented an area of encounter and exchange between women of different cultures, who have in common the experience of the migratory process; this space proved not only a preventive intervention but also a change. The experience of migration, often suffered, changes, creating different narratives that leave room for positive emotions; There is another present that offers new horizons, so day by day I saw them change, becoming aware of their status and I really hope this experience was useful in terms of personal and professional well-being .

