



SIETARITALIA

Society for Intercultural Education
Training and Research



SIETARFRANCE

Education, condition and social (inter)action of migrant women in Italy and France

**Virtual dialogue with Maria Mihaela Barbieru, Grazia Ghellini and
Hamid Zanaz**

December 6th, from 5h30 pm till 7h00 pm

Plan de discussion

1. **Présentation générale de SIETAR et son réseau (Mihaela Barbieru)**
2. **Présentation du webinar et quelques considérations sur son déroulement.**
3. **Présentation des intervenants – Grazia Ghellini and Hamid Zanaz**
4. **Présentation des femmes migrantes en Italie – Mihaela Barbieru (20 min presentation + 10 min discussion)**
5. **Présentation des femmes migrantes en France – Grazia Ghellini 20 min presentation + 10 min discussion)**
6. **Hamid Zanaz et sa pensée vis-à-vis de la figure féminine décrite dans son livre. Son expérience de journaliste et libre penseur vis-à-vis de la condition féminine dans la société occidentale. - 20 min presentation + 10 min discussion)**



SIETAR (Society for Intercultural Education, Training and Research) Italia & SIETAR Global

SIETAR was founded in the United States in 1974 by a few dedicated individuals to draw together professionals engaged in various forms of intercultural learning and engagement research and training. (SIETAR a été instituée dans les États Unis en 1974 par un groupe de professionnels dans l'interculturel)

The Society rapidly grew beyond the borders of the United States attracting people from around the world who had similar concerns and interests and was named SIETAR International in 1982.

SIETAR France was founded in 1994.



SIETAR Italia was founded in 2008.



SIETAR (Society for Intercultural Education, Training and Research) Italia & SIETAR Global



SIETAR (Society for Intercultural Education, Training and Research) Italia & SIETAR Global

❑ **Why this webinar? Les raisons déterminants pour ce webinar**

Particular focus on women migrants (Un certain regard sur les femmes migrantes)

Quantitative Research: data to be collected from public bodies till February 2020 (month when all data for 2019 will be published): UN High Commissioner for Refugees, UNESCO, European Community, Home Office (Recherche quantitative: des données statistiques à saisir jusqu'à février 2020 : Haut Commissariat pour les réfugiés, UNESCO, Communauté Européenne, Ministère de l'Intérieur)

Qualitative Research : in progress on Italy and France: authoritative associations acting on Italian and French territories (ISTAT migrazioni, NAGA, IDOS, ELAN INTERCULTUREL, CENTRE MINKOWSKA) (Recherche qualitative: en piste en Italie et France auprès les associations les plus autoritaires)

Results will be presented next year during the 2nd semester. (Les résultats seront annoncés lors d'un événement à tenir durant le second semestre 2020)

Education, condition and social (inter)action of migrant women in Italy and France

A few essential premises (quelques premises essentielles)

- ❑ Migrant women, whoever they are, have a tremendous weight to carry. (Les femmes migrantes, quelles qu'elles soient, ont un poids énorme à porter.)**
- ❑ They are women, sharing an ontological feminine character and destiny with other women. They are intellectuals, professionals, mothers, singles, unmarried, divorced, and they embody the culture of their country of origin, mysterious and radically “other”. (Ce sont des femmes partageant un caractère et une destinée ontologiques féminins avec d’autres femmes. Ce sont des intellectuels, des professionnels, des mères, des célibataires, divorcées et elles incarnent la culture de leur pays d'origine, mystérieuse et radicalement «autre».)**
- ❑ Migrant women are supposed to live in Western countries (Italy and France), where they can learn about autonomy, self-esteem and emancipation, about the hosting culture(s). (Les femmes migrantes vivent dans les pays occidentaux (Italie et France), où elles peuvent s’initier à l'autonomie, à l'estime de soi et à l'émancipation, à la culture d'accueil.)**

Education, condition and social (inter)action of migrant women in Italy and France



Education, condition and social (inter)action of migrant women in Italy and France

- ❑ Thus, migrant women are often portrayed as possible mediators between supposedly radically different cultures. (Ainsi, les femmes migrantes sont souvent caractérisées comme des médiateurs possibles entre des cultures supposées radicalement différentes.)**
- ❑ Their tasks are not always easy to achieve. (Leurs tâches ne sont pas toujours faciles à accomplir.)**
- ❑ Migrant women, often, have family and child care responsibilities. (Les femmes migrantes ont souvent des responsabilités familiales)**
- ❑ This affects their employment outcomes in comparison to migrant men and to majority population women. (Cet aspect affecte leurs résultats en matière d'emploi par rapport aux hommes migrants et aux femmes de la population majoritaire)**

Education, condition and social (inter)action of migrant women in Italy and France



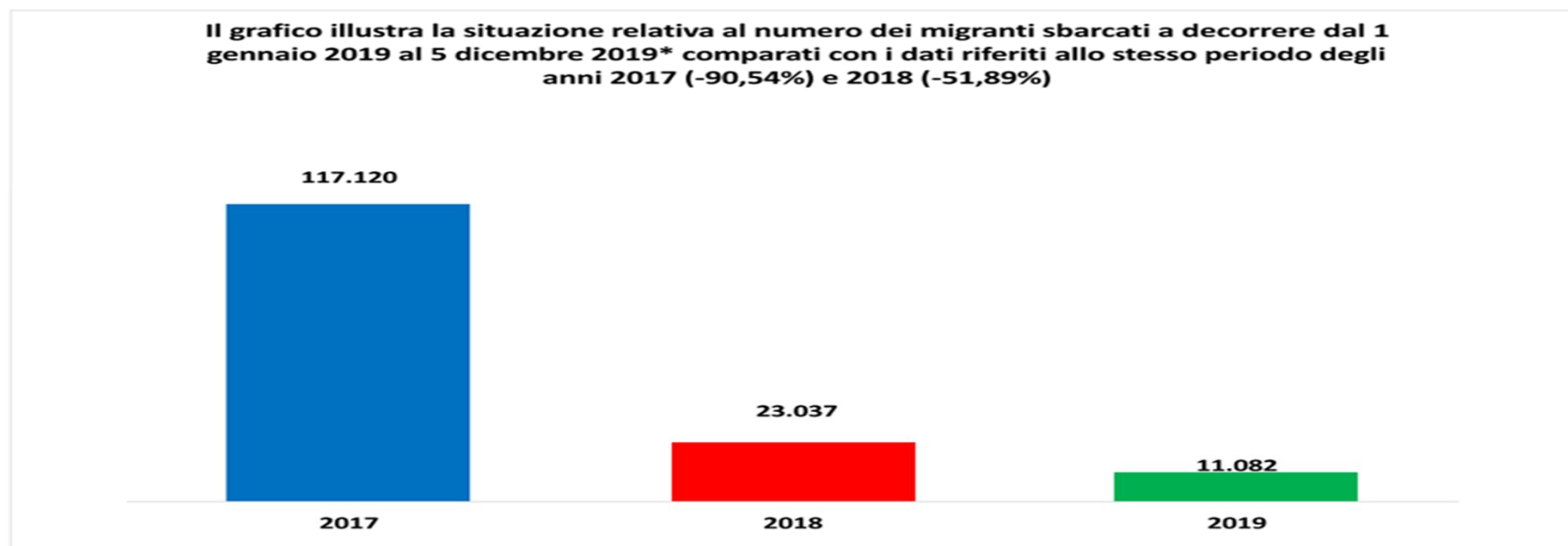
Education, condition and social (inter)action of migrant women in Italy

1. Education, condition and social (inter)action of migrant women in Italy – dialogue with Maria Mihaela Barbieru

- ☐ Framework of the official numbers for migrant women. Short comparison of 2018 and partially 2019.
- ☐ Category and reason of women migration
- ☐ Country of origin, condition of migrant women and main cities acting as pole
- ☐ Education of migrant women
- ☐ Employment or non employment status
- ☐ Social (inter)action

Education, condition and social (inter)action of migrant women in Italy – Data of Italian Public Security Department

- Framework of official data for landed migrants. Short comparison for the same period of 2017, 2018 and partially 2019- updated as of december 5° 2019



*I dati si riferiscono agli eventi di sbarco rilevati entro le ore 8:00 del giorno di riferimento.
Fonte: Dipartimento della Pubblica sicurezza. I dati sono suscettibili di successivo consolidamento.

Education, condition and social (inter)action of migrant women in Italy

According to the latest report of UNCHR www.unhcr.org, in October 2019, 2,016 refugees and migrants arrived in Italy by sea, most of whom departed from Libya, followed by 20% from Tunisia, 17% from Turkey, 10% from Greece, and 8% from Algeria, %), Iraq (8%), Sudan (4%), Bangladesh (4%), Islamic Republic of Iran (4%), Guinea (2%), and Morocco (2%)

Between 1 January and 31 October, 9,649 persons arrived in Italy by sea, a 56% decrease compared to the numbers of persons reaching Italian shores in the same period last year (22,031).

Education, condition and social (inter)action of migrant women in Italy – compared Data issued by Italian Public Security Department

Nazionalità dichiarate al momento dello sbarco anno 2019 (aggiornato al 5 dicembre 2019)	
Tunisia	2.652
Pakistan	1.180
Costa d'Avorio	1.120
Algeria	992
Iraq	871
Bangladesh	558
Sudan	441
Iran	434
Guinea	279
Nigeria	253
altre*	2.302
Totale**	11.082

*il dato potrebbe ricomprendere immigrati per i quali sono ancora in corso le attività di identificazione.

**I dati si riferiscono agli eventi di sbarco rilevati entro le ore 8:00 del giorno di riferimento.

Fonte: Dipartimento della Pubblica sicurezza. I dati sono suscettibili di successivo consolidamento.

Education, condition and social (inter)action of migrant women in Italy

□ Category and reason of women migration – work

- **Group I – Women in pairs with level of inclusion in the labor market_ Bangladesh, Tunisia, Egitto, India, Pakistan, Ghana, Marocco and Albania. In the opposite side, women from Ucraina, Perù, Filippine, Equador and Republic of China.**
- **Group II - Single women with a high level of inclusion in the labor market: women from 15 to 64 Ukrainian, Philippine and Peruvian, while a high quota of women from the Chinese Republic and Ecuador approach Group III**
- **Gruppo III - represents 39% of women between the ages of 15 and 64. Qualifications: employed, working class, 7.6% managers and middle managers, 28% high level of education.**
- **Group IV- women daughters or single-parent with little inclusion in the labor market. 22.8%, young women under 30 years. Ghana, Ecuador and Pakistan.**
- **Prato (Tuscany) – 44% of total recruitments in 2018 - non-EU workers - Chinese Rep. women.**

Education, condition and social (inter)action of migrant women in Italy

- Country of origin, condition of migrant women and main cities acting as pole
- Court sentence issued by Court of Appeal of Venice, sentence n. 4094 of 2 October 2019 «The social status of women in Nigeria, together with the loss of any family ties in the country of origin and the achievement of a good integration in Italy, justifies the recognition of humanitarian protection”
- Source: <https://www.meltingpot.org/La-condizione-sociale-della-donna-in-Nigeria-insieme-alla.html#.XenoQOhKjIV>

Tabella 2.3. Cittadini Extra UE regolarmente soggiornanti, primi 40 Paesi di cittadinanza al 1° gennaio 2018 (v.a. e %)

POS.	PAESE DI CITTADINANZA	Soggiornanti regolari	% sul totale stranieri	% donne	POS.	PAESE DI CITTADINANZA	Soggiornanti regolari	% sul totale stranieri	% donne
1	Marocco	443.147	11,9	45,8	22	Stati Uniti	37.285	1,0	61,0
2	Albania	430.340	11,6	48,8	23	Serbia	34.318	0,9	50,5
3	Cina, Rep. Popolare	309.110	8,3	49,8	24	Costa d'Avorio	31.369	0,8	34,0
4	Ucraina	235.245	6,3	78,8	25	Dominicana, Rep.	28.355	0,8	63,5
5	Filippine	161.609	4,4	57,3	26	Bosnia-Erzegovina	25.082	0,7	45,2
6	India	157.320	4,2	40,3	27	Algeria	23.931	0,6	37,2
7	Egitto	140.651	3,8	31,7	28	Cuba	23.573	0,6	74,2
8	Bangladesh	139.409	3,8	27,3	29	Turchia	21.962	0,6	43,2
9	Moldova	127.632	3,4	66,8	30	Mali	20.467	0,6	4,1
10	Pakistan	125.218	3,4	28,3	31	Gambia	19.326	0,5	2,9
11	Tunisia	108.225	2,9	38,0	32	Colombia	18.544	0,5	62,4
12	Senegal	105.240	2,8	25,6	33	Afghanistan	16.487	0,4	5,5
13	Sri Lanka	104.937	2,8	46,8	34	Camerun	15.161	0,4	47,1
14	Nigeria	103.985	2,8	41,7	35	Burkina Faso	14.753	0,4	33,5
15	Perù	91.969	2,5	58,8	36	Georgia	14.065	0,4	82,1
16	Ecuador	77.059	2,1	57,5	37	Serbia e Montenegro	13.853	0,4	48,2
17	Macedonia, Repubblica di	69.742	1,9	47,4	38	El Salvador	13.375	0,4	60,6
18	Ghana	51.523	1,4	35,4	39	Bolivia	12.465	0,3	62,3
19	Kosovo	50.128	1,3	44,0	40	Iran	12.179	0,3	48,4
20	Brasile	43.229	1,2	73,6		Altri stati	202.636	5,5	51,3
21	Russia, Federazione	40.030	1,1	81,6		Totale	3.714.934	100,0	48,3

Fonte: elaborazioni Direzione SAS di Anpal Servizi su dati ISTAT (Cittadini non comunitari regolarmente soggiornanti)

Inoltre (Tabella 2.4), l'immigrazione complessivamente più giovane è quella africana, con una quota di *under 35enni* del 55,5%; nelle comunità asiatiche tale quota si attesta sul 52,6%; tra gli Europei è del 46,9% e tra gli Americani del 41,3%. Tra le aree geografiche più rappresentate, la maggiore incidenza della popolazione anziana si registra nel caso degli Europei (12,4%).

Education, condition and social (inter)action of migrant women in Italy

□ Education of migrant women

- The last report issued by European Union Agency For Fundamental Rights shows that “Women who have an immigrant background face multiple challenges: as women, as migrants and as members of an ethnic minority, among others.
- About a third, on average, are highly educated, while some have qualifications that are not recognized in the EU.
- In addition, some women born in non-EU countries arrived on their own, or with their husbands and/or children, seeking international protection. These women, according to the OECD – Organization for Economic Co-operation and Development (2018), “constitute a sizeable group in the EU, which could grow further through family reunification”

Education, condition and social (inter)action of migrant women in Italy

□ Education of migrant women

- According to the United Nations, the Dept. of Socio Economic and Social Affairs (www.unpopulation.org) the distribution of the non-EU inactive appears to be polarized between low educational qualifications (65.4% just the average middle school diploma well beyond the estimated value in the case of other citizenships) and 10.3% high educational qualifications compared to 8.4% of Italian women.
- 74.4% of non-active non-EU citizens aged between 15 and 64 live in family or in couples with children.
- 52.1% of non-EU women who do not work and do not seek employment, compared to 28.4% of Italian women and 42.5% of the EU, only 16.4 study or attend training courses

Education, condition and social (inter)action of migrant women in Italy

□ Education of migrant women

- The last report issued by European Union Agency For Fundamental Rights shows that in Italy, more men of Asian origin have good national language skills than women (Italy: 49 %)
- Attending a language course is especially important for those who are not fluent or have particular difficulties with speaking the national language. Italy is the only EU country where a third of the women (32 %) selected “lack of childcare” as a reason for not attending a language course.

Education, condition and social (inter)action of migrant women in Italy

□ Employment or non employment status

According to the Minister of Labour and Social Policy, General Directorate of Immigration and Integration Policies (<https://www.interno.gov.it/it/temi/immigrazione-e-asilo/argomenti>)

- the non – EU women who do not work and do not seek employment are much younger than the Italian average age in the first case is 35 years and in the second case 40.7
- just under 7 out of 10 inactive/unemployed are married cohabiting with their spouse against about 5 natives out of 10
- the percentage of inactive non-EU women is 25.7% of the total compared to the Italian women 39.8%

Education, condition and social (inter)action of migrant women in Italy and France

□ Social (inter)action

- Contradictory actions:
- a) Women very active in cultural and social activities : creation of cultural associations events organizing, volunteering activities involvement, permanent contact with local churches and/or other organizations; attendance of language courses; in search of professional networking.
- b) Women active: attendance of cultural centers activities, irregular attendance of language courses;
- C) Women inactive: or auto-segregation: this category of women does not want to have any particular connection with anybody of their own country /culture and tend to auto-segregation. Normally, long time needed in order that they overcome this particular phase.

Education, condition and social (inter)action of migrant women in Italy

- Personal experience sharing from my working with migrant women: as teacher, mediator and volunteer**
 - As teacher: - 2 former students of mine (from Peru and Ucraina) have completed Italian languages level C1 and now they became facilitators for other national women.**
 - A group of Egyptian women who decided to disrupt the evening language school courses because of their husbands, have at the end decided to continue the school, on Saturday afternoon together with their children. The process of negotiation was not easy at all.**
 - Prison volunteering: an imprisoned woman from Balkans who had to serve her sentence for a certain number of years, decided to enroll in the university to redeem herself and to show society that she is able to remediate her life after having committed a crime.**

Education, condition and social (inter)action of migrant women in France

2. Education, condition and social (inter)action of migrant women in France – dialogue with Grazia Ghellini

- ☐ **Category and reason of women migration**
- ☐ **Country of origin, condition of migrant women and main cities acting as pole**
- ☐ **Education of migrant women**
- ☐ **Employment or non employment status**
- ☐ **Social (inter)action**
- ☐ **Personal experience sharing from her working with migrant women: as teacher, trainer etc etc**

Percentage of Female Newcomers' Average Age

In France more female than male newcomers (about 52%)

- **32 for refugees**
- **31-32 non-refugees**

Source: Info Migrations, n° 80-81, 2015 December

<http://www.immigration.interieur.gouv.fr>

Reasons for migrating: new migrants

In 2015:

Family reasons 72%

Economic (Employment/Better Life): 9%

Protection: 13%

Medical reasons (statistics not included in this report)

Less women (42%)than men refugees, 4 out of 10 are men

Source: Info Migrations,n° 80-81, 2015 December

<http://www.immigration.interieur.gouv.fr>

Countries of origin of immigrants in France

According to the 2018 French Ministry of Interior Report:

Among new migrants the refugees' origins differ widely from those of the non-refugees.

Non-refugee migrants:

- 1. Asia (44 %, half of which from Sri Lanka)**
- 2. Maghreb (36%) No refugees**
- 3. Sub Saharian Africa 25 %**
- 4. Other Areas in Africa 8 %**
- 5. Europe and CIS 7%**
- 6. America and Oceania 5%**

Source: Info Migrations, n° 80-81, 2015 December

<http://www.immigration.interieur.gouv.fr>

Main Countries of Origin of Refugees Migrants

- Afghanistan
- Albania
- Guinea
- Ivory Coast
- Bangladesh
- Sudan
- DRC
- Mali
- China,
- Syria
- Iraq
- Eritrea

Source: *ibid.*

Applications and granting of protection status at first instance: 2018

	Applicants in 2018	Pending at end 2018	Refugee status	Subsidiary protection	Rejection	Refugee rate	Subs. Prot. rate	Rejection rate
Total	119,190	52,925	20,940	12,260	82,175	18.1%	10.6%	71.3%
Breakdown by countries of origin of the total numbers								
Afghanistan	10,270	5,470	615	5,050	2,760	7.5%	59.9%	32.6%
Albania	9,690	3,280	175	945	8,285	1.9%	10%	88.1%
Georgia	6,960	2,895	125	150	4,985	2.4%	2.9%	94.7%
Guinea	6,880	3,850	1,235	250	4,055	22.3%	4.5%	73.2%
Côte d'Ivoire	5,375	2,575	820	165	4,150	16%	3.2%	80.8%
Bangladesh	4,820	2,170	275	165	3,555	6.9%	4.1%	88%
Sudan	4,360	2,010	2,435	520	1,745	51.8%	11.1%	37.1%
DRC	4,230	1,845	1,560	175	3,475	29.9%	3.4%	66.7%
Mali	3,170	1,590	410	30	1,950	17.2%	1.3%	81.5%
China	2,710	560	1,530	0	1,415	52%	0%	48%
Syria	2,930	1,985	1,265	1,570	480	38.2%	47.4%	14.4%
Iraq	2,100	1,085	1,225	205	525	62.6%	10.5%	26.9%
Eritrea	1,720	680	1,285	0	285	81.8%	0%	18.2%

Source: Eurostat.

Language Skills

- **New migrants coming from Asian countries => language difficulties => most didn't learn French before arriving**
- **Newcomers from French-speaking countries => best language skills.**
- **A large proportion of refugees are of Asian origin (44%),**
- **Refugees' level of French: lower on non-existent upon arrival but increases most of all.**

Source: ibid.

Language Skills

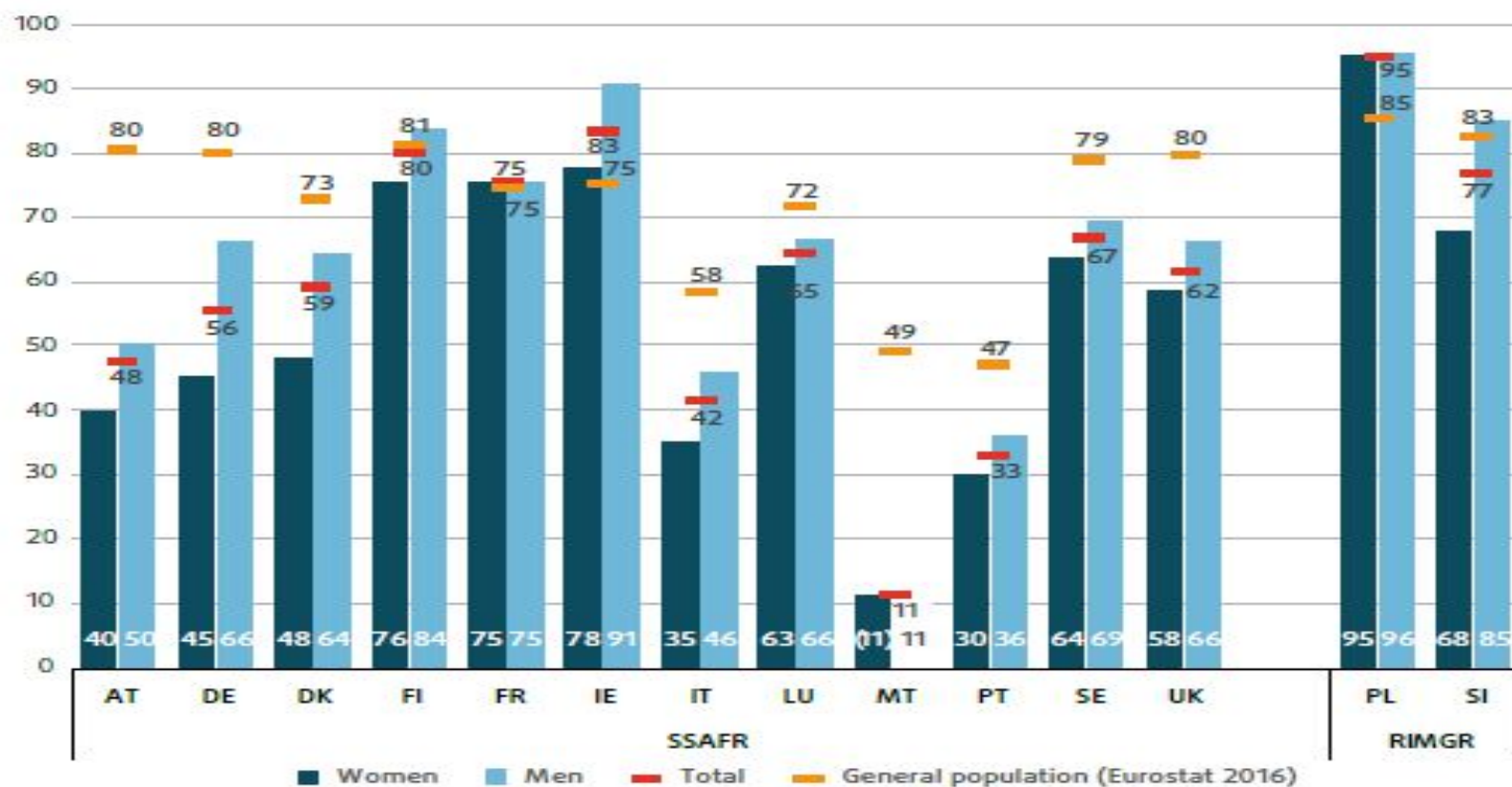
- **Non-refugees have a better level of French.**
- **Lower proportion of non-refugees with a low level of French => 17 % in 2010 and 11 % in 2013 (both sexes)**
- **Women refugees: Lower-level language skills (oral and written) than male refugees.**

Source: ibid.

Education

- In the EU: more women (30%) than men (25,9%) have completed tertiary education => case of immigrant women too(OECD)
- 63% of female immigrants, vs 61% of men aged 16-64 have completed at least upper secondary education or tertiary education (below average EU population standards)
- =>female new migrants are generally more often qualified and better qualified than men, but not refugee women are not. Male refugees are better qualified than female
- refugees.

Figure 2: Respondents aged 16-64 years who have attained upper secondary, post-secondary non-tertiary or tertiary education (ISCED 2011 levels 3-8) in any country, compared with the general population (Eurostat 2016), by target group and EU Member State (%)^{a,b,c,d,e,f}



Source: <https://www.asylumineurope.org/reports/country/france/statistics>

Education

- For both men and women, more students amongst new migrants who are refugees than for those who are not refugees => temporary “catch up” phase
- Delay in integrating into job market, often due to lack of diploma recognition

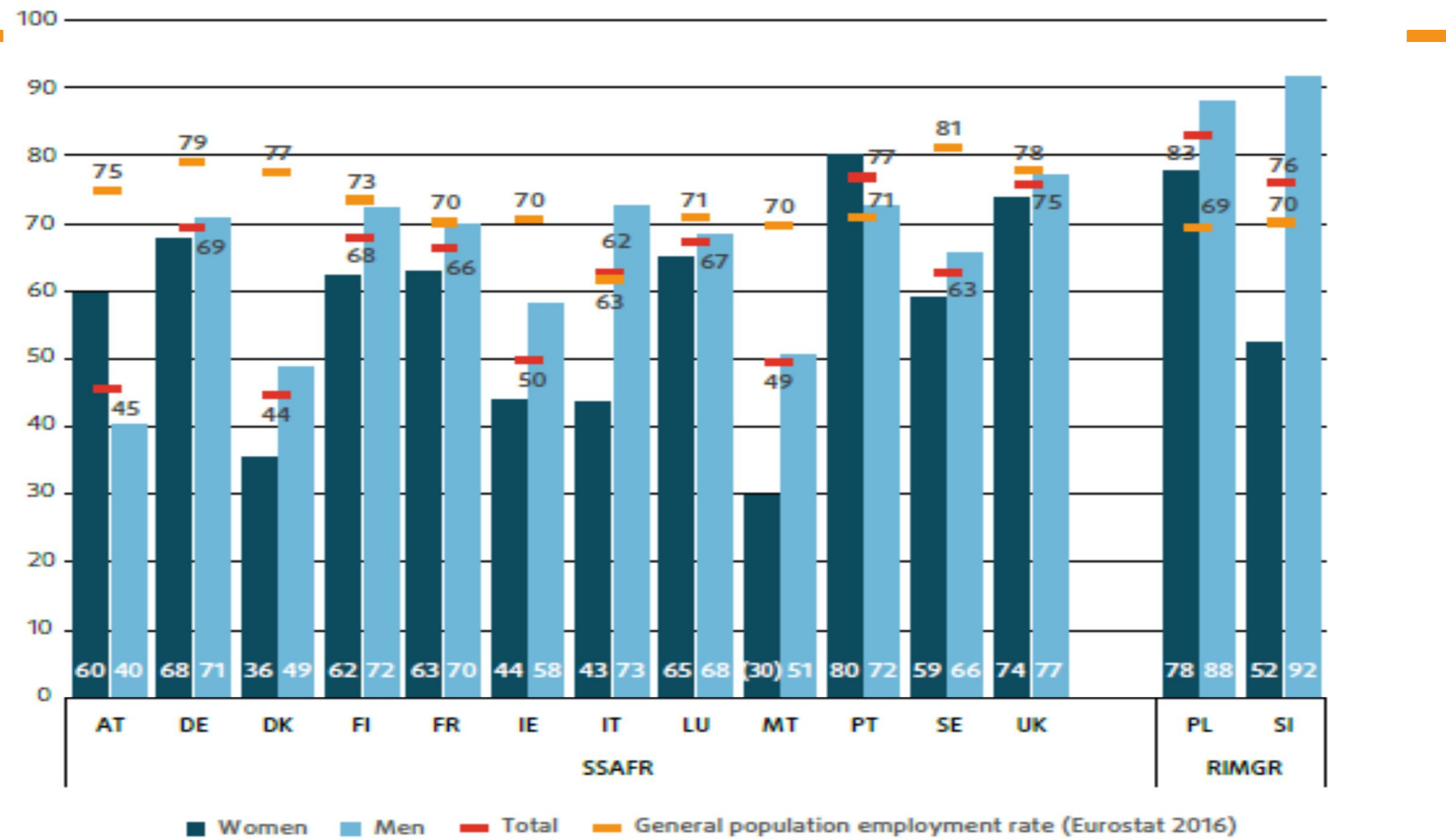
Gender-related differences in Employment

- **Less women than men are economically active=>social conventions / pressure 53% unemployment rate => higher amongst women**

But:

- **33% of women aged 16-64 hold highly skilled positions vs 31% of men => alignement with EU average**

Figure 5: Paid work rate for household members aged 20–64 years, including self-employment and occasional work or work in the past 4 weeks, compared with the Europe 2020 employment rate 2015 (Eurostat), by target group and EU Member State (%)^{a,b,c,d,e}



NEET- Not in Employment, Education or Training

Figure 6: Share of young persons, 16-24 years old, with current main activity neither in employment, education or training, household members, by target group and EU Member State (%)^{a,b,c,d}

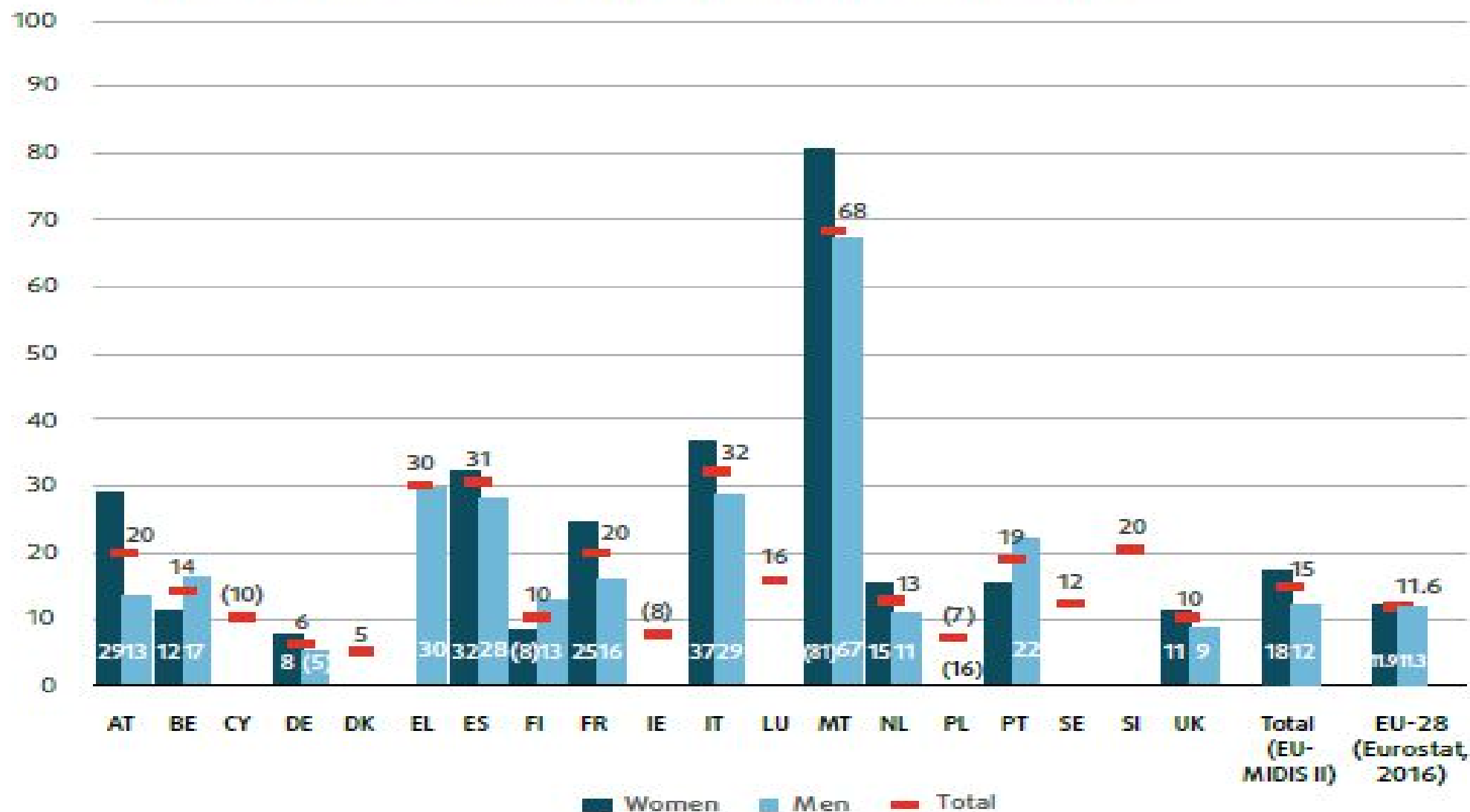
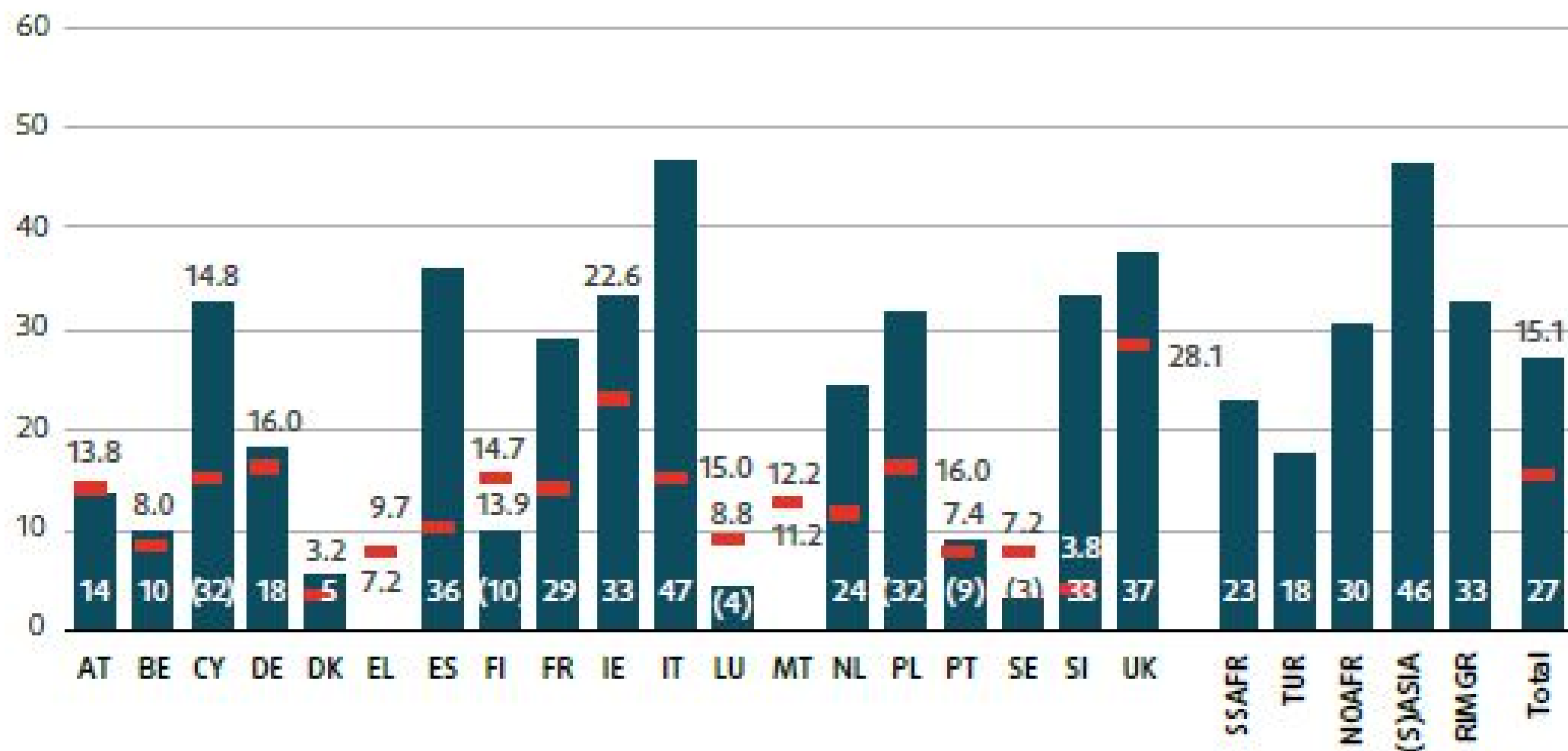


Figure 7: Women respondents, aged 16 to 64 years, currently not active in labour market, not looking for work because taking care of small children/elderly/sick relatives, by EU Member State (%)^{a,b,c}



Types of Jobs

- **Often engaged in menial jobs, in health care, household care jobs, and often working in underqualified jobs not matching their educational level/diplomas**
- **Women of West African origin have lower paid jobs than men (19% less)**
- **Obstacles: lack of language skills and of recognition of diplomas, discriminatory practices in recruitment or lack of childcare**

Syrian Newcomer's Challenges and Interactions Case Study

- 1. Syrian Woman, doctor, who came to France on her own in early 2018; Paperwork challenges: Still asylum seeker now even though applied for asylum 18 months ago as no answer from the authorities yet.**
⇒ Average time before obtaining residency in France: up to 3 years
- 2. Was not allocated an accommodation when applied for asylum; the authorities offered her temporary accommodation in a caravan => scared of potential violence and therefore actively sought and found a host family (women housed in hotels / campsites are reportedly more vulnerable to abuse)**
- 3. Diploma recognition issues: her degree not recognised at all in France**
- 4. Registered at the University for a Master Degree Programme. Highly motivated, but could not understand classes well due to language barrier**
- 5. Outraged as a professor suggested she did a « white marriage » as language level too low to become a doctor in this country**

Actions/Interactions

- **Registered for intensive French classes (applied for and obtained a scholarship), which enabled her to improve language level considerably and has registered this year in Year One at Medical School**
- **Currently taking French Language courses and attending Medical School simultaneously**
- **Has a Syrian boyfriend back home but does not wish to make him come over and marry him until/unless she obtains asylum and succeeds in validating her diploma and finding a stable job.**
- **Feels if she was married she would have to behave like a more traditional Syrian woman, spend most of her time at home after work, take care of her future husband, and have children=> she would have pressure from her husband to stick with the Syrian community and behave according to their « values » and customs (which she has partly lost)**
- **Coming on her own facilitated her adaptation to the local culture: enjoys her higher freedom of movement in relation to her married peers or those who came with her families, wear western-style clothes, greet people in the French way (la bise) – her family and fiancée would find it inappropriate, can make friends with local students if she wishes.**

Perceptions of Cultural Differences

- Feels there a a sort of « generation gap » between herself and her French peers, who seem childish to her => had many responsibilities back home, even as a child, had to work, study and help at home
- Conversation topics an obstacle with French and European women of her generation=> i.e. Does not what to answer when asked what her hobbies are she does not know what to answer, as she did not have any in Syria, most women don't have the time nor the mentality to have any in her country
- Feeling of isolation : not many French friends yet, but has some (mostly) female friends from Asia (China) and few Arabic -speaking ones
- Troubled by French individualism in personal relationships as well as professional ones/relationships with fellow students. i.e. shocked by French medical staff who shows little empathy with patients

Partial Resolution of Migration Obstacles via Interactions

- **Slow bureaucracy in asylum seeking procedures can slow down the integration » process, but didn't in her case due to her « high degree of motivation (being able to practice her job one day and possibly being able to specialise)**
- **Living with a French family enabled her to: practice French, learn/adapt to social codes, taught her the importance of networking and has developed the capacity to network (which she didn't have, as in Syria it is usually men who do that) and be proactive ; Helped her deal with cultural differences and rejection/ discrimination incidents.**
- **France has assimilationist politics.**

Partial Resolution of Migration Obstacles via Interactions

- Sometimes identity issues: feels torn between her « Syrian self » and her attraction for the higher degree of freedom as a woman.
- Highly appreciates French Secularism and laws concerning wearing religious gear; feels she could only marry a Syrian man as it would be easier to have children and raise them according to common values
- Sometimes victim of societal polarisation, especially Muslim vs non-Muslim population => feels pressure to associate with other newcomers or people from the same ethnic and religious communities
- Feels looked down upon and sometimes « despised » by some first and second generation migrant women and men who live within their communities

Partial resolution of Migration Obstacles

- Was « told off » and threatened by some second generation migrants for not being a serious woman and even threatened her (she has travelled to France and lives here on her own, does not wear proper clothes, etc.. Female newcomers who want to « fit in » extant local communities sometimes undergo more pressure than in the past to wear a head-scarf/hijab and show their respect of religious practices such as Ramadan so as to show allegiance/belonging to their communities
- sometimes feels rejected by French/local people (fear of Muslim people since the terror attacks, racism ...)
- Identity issues => sometimes suffers from negative discrimination from French and Syrian peers. Has decided to speak French even with Arab speaking people living in France and avoids revealing she is Syrian whenever she can

-
- **Advantage of her « interactions »: not falling into the « communitarian trap » , learning social codes, making local friends, feeling she belongs here more**
 - **Danger: Putting her language and cultural roots aside and assimilate rather than « adapting » to the local culture might lead her to**

Education, condition and social (inter)action of migrant women in France and arab cultures

3. Dialogue avec l'essayiste Hamid Zanaz

- ❑ Ms. Hamid, vous venez de l'Algérie, pays riche de culture, du soleil et de la poésie. Pays qui a donné au monde Albert Camus avec son très beau roman "L'étranger" (parmi autres); pays qui vante au monde Constantine, la ville des poètes et des ponts suspendus.
- ❑ Dans votre livre « *Non!, nos voix ne sont pas une honte* », vous avez mis au centre la figure féminine des pays arabes. La femme intellectuelle qui a décidé de quitter son pays d'origine et qui a choisi l'Occident.

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- ❑ Qu'est-ce que vous pouvez partager avec nous vis-à-vis de sa personnalité, de sa condition femme migrante, de ses problèmes et de ses aspirations? (What can you share with us about her personality, her condition of migrant woman, her problems, her aspirations?)
- ❑ Selon vous, y a t-il un fil conducteur qui permet de faire converger les destins des femmes migrantes en Europe? (In your opinion, is there a common thread that converges the destinies of migrant women in Europe?)
- ❑ Qu'est-ce qu'on peut faire pour sensibiliser les citoyens vis-à-vis le phénomène de l'accueil et la migration et donc, contraster, toute forme de discrimination envers les femmes migrantes? (What can be done to make citizens aware of the phenomenon of migration and therefore, contrast, any form of discrimination against migrant women?)

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- ☐ Je n'interviens pas comme expert de la question des femmes migrantes, mais comme observateur. Je m'intéresse surtout à la condition des femmes qui viennent des pays musulmans. Les femmes musulmanes en Occident, en particulier en France.
- ☐ Je ne suis pas expert en la question, mais je comprends très bien le déchirement de ces femmes exilées, car moi-même je vis loin de mon pays. Je suis réfugié comme elles.
- ☐ Je suis invité par rapport au livre que j'ai publié sous le titre: « Non, nos voix ne sont pas une honte » traduit en italien, pas publié en arabe, faute d'un éditeur courageux. .
- ☐ Donc je dois dire un mot sur ce livre...

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- ❑ **C'est un livre d'entretiens avec des femmes de culture arabo-islamique, des intellectuelles, académiciennes, romancières etc. de haut niveau. Certaines SONT DES MIGRANTES en quelques sortes, elles vivent en Occident et militent pour une meilleure condition des femmes en Occident et dans leur pays d'origine.**
- ❑ **L'une de ces femmes interviewées en 2015 a obtenu le prestigieux prix Goncourt de littérature une année après, en 2016 ! et devenue même représentante personnelle du chef de l'Etat français pour la francophonie.**

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❑ Pourquoi j'évoque cet exemple, c'est pour dire que même si on vient d'ailleurs, on peut réussir en Occident. Et rien ne peut être un obstacle devant une femme qui veut s'émanciper quelque soit son niveau intellectuel.

❑ Voici quelques titres de ces interviews pour vous donner une idée sur la question, j'ai choisi les titres concernant les femmes installées ici en Europe :

1. Questionner le Coran / Entretien avec Elham Al Manea. Elle est d'origine Yéménite, professeur à l'Institut des Sciences Politiques à l'Université de ZURICH. Relire le texte sacré islamique pour qu'il s'adapte avec la modernité .

2. Détruire les préjugés est une nécessité démocratique / Entretien avec Randa Kassis, anthropologue et journaliste Syrienne en exil à paris.

Elle milite pour les droits de la femme arabe broyée par la culture arabo-islamique. Elle milite pour une émancipation sexuelle de la femme, loin de l'archaïsme religieux et ethnique.

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3. Vous ne pouvez pas être libre lorsque vous refusez la liberté à votre femme, à votre fille, à votre mère/ Entretien avec Abnousse Shalmani, cinéaste et écrivaine franco-iranienne, connue par ses interventions courageuses sur les plateaux de télévision, grande défenseuse de la laïcité et de l'égalité homme/ femmes.

Pour elle, le voile valide l'infériorité de la femme, infériorité politique sociale et culturelle.

❑ Mais j'ai envie de partager avec vous ces paroles de notre amie Abnousse :

« J'ai choisi d'écrire ». Quotidiennement, il faut se battre pour imposer une vision égalitaire, je me bats en tant que femme, en tant qu'exilée et aujourd'hui en tant qu'écrivain. Rien n'est jamais acquis, il faut être vigilant. Voilà comment nous pouvons sortir de la victimisation, survivre à la guerre et à l'exil : en se battant. »

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Abnousse fait la couverture du Point cette semaine

4. La soumission, la mort, la prison ou l'exil /Entretien avec Ola Abbas, présentatrice vedette de la télévision syrienne pendant 12 ans. Elle démissionne et s'exile à Paris en 2012.

Pour elle, Une vie sans liberté est une vie sans valeur

□ En gros et en détail, je veux dire par cette rapide présentation que nous ne pouvons pas parler d'une femme migrante standard, mais au moins de deux catégories :

La première catégorie : ce sont des femmes instruites d'un très bon niveau social et culturel, qui ont fuit une culture misogyne principalement islamique. Des femmes qui refusent de subir la violence physique et morale, l'inégalité, la soumission aux hommes etc. Ces femmes devraient être des modèles pour toutes les femmes migrantes qui composent la deuxième catégorie.

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La deuxième catégorie : Les femmes qui ont fuit la guerre et la misère et c'est la majorité, en fin il me semble que c'est la majorité, peut être pas. Ces femmes sont d'un niveau culturel modeste, parmi elles on trouve beaucoup d'analphabètes.

- ❑ Ce sont ces femmes-là qui sont majoritaires et ont besoin que la société d'accueil les aide. Et effectivement, elles sont prises en charge plus ou moins bien par les associations et les services publics en Europe en général.**
- ❑ Bien sur vous connaissez mieux que quiconque les efforts de ces associations dans l'accompagnement de ces femmes sur le sol européen. C'est un travail remarquable, fait par des femmes et des hommes de qualité.**

Sur la formation, l'alphabétisation, les choses se font plus ou moins correctement.

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Mais, car il y a toujours un Mais. A mon avis, il y a un manque concernant l'accompagnement culturel de ces femmes. L'accompagnement vers les fondamentaux de la culture du pays d'accueil, et n'ayant pas peur des mots, les accompagner vers les Lumières, la culture des droits de l'Homme, la culture démocratique. En peu de mots : la modernité.

Je m'explique ...

□ Je remarque une certaine gêne chez les européens en général.. Ils sont très prudents face aux traditions et coutumes des non européens.

Par respect exagéré de l'autre, le migrant, on le laisse dans ses préjugés, on ne l'aide pas à sortir de l'archaïsme ethnique et religieux de son pays d'origine...

Pourquoi je dis cela ?

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Parce que je remarque que même les gens qui sont installés ici en Europe depuis longtemps trouvent beaucoup de difficultés à s'y intégrer. Tout simplement parce que les européens eux-mêmes et surtout les gens de gauche ne cessent de dénigrer la culture européenne et encenser la culture de ces migrants par peur de les blesser.

On fait parfois détester la modernité à ces arrivants en les confortant dans leur culture pré-moderne. Pour bien s'intégrer et vivre heureux, il faut d'abord aimer le pays d'accueil et sa culture. C'est une évidence.

❑ On ne peut pas aimer une culture qu'on considère comme ennemie de sa religion ou de sa culture d'origine

UNE photo DE NOTRE AMIE Zineb Rhazoui, interviewée, elle aussi dans mon livre , publiée sur Twitter le 25 novembre passé avec la philosophe Elisabeth Badinter en jupe courte ou apparaissait ses belles jambes , cette photo a déclenché la colère de certains et certaines communautaristes.

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Une femme franco algérienne communautariste, membre du parti des Indigènes de la République a réagit en estimant qu'avec cette jupe, Zineb la journaliste entendait afficher son appartenance au monde blanc. « Blanc » elle dit.

Bocou haram, ça veut dire en langue autochtone : la civilisation occidentale est maléfique.

Exemple : le voile islamique est une prison, c'est une atteinte à la dignité de la femme en la réduisant à un simple corps. En dépit de tout cela, on n'ose pas le critiquer et expliquer aux femmes voilées qu'elles sont libres en Europe et elles ont le droit de ne plus respecter les traditions et les coutumes de leur pays d'origine si elles sont contraires à leur liberté personnelle.

- ❑ Le plus grand problème, c'est l'encouragement du communautarisme, ce qui permet de créer des sociétés parallèles comme ce qu'on observe dans certaines banlieues en France et ailleurs.

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- ❑ **L'Isolationnisme ethnique**

- ❑ **Et les victimes de cet isolationnisme ethnique ou religieux sont, bien sûr, les femmes.**

Sans bien poser ce problème, on ne peut pas seulement aider ces femmes, mais on crée des problèmes à la société d'accueil.

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Thank you!

Maria Mihaela Barbieru

Grazia Ghellini

Hamid Zanaz