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A PROJECT OF RADICAL GIRLSSS AND THE EUROPEAN
NETWORK OF MIGRANT WOMEN

MIGRANT WOMEN LEADERS

WITH THE SUPPORT OF SCIENCES PO, WOMEN FORWARD
INTERNATIONAL AND UNITAR



SciencesPo



TABLE OF CONTENT



03

ABOUT THE PROJECT

04

WHO WE ARE

05

PARTNERS

06

ONLINE SESSION

09

PHYSICAL SESSION

20

CONTACTS

THE PROJECT

Until today, **migrant and refugee women, especially the young amongst them, have been distanced from international frameworks and processes** such as the CEDAW Convention, the Commission on the Status of Women (CSW) and Beijing Platform for Action. Their low participation is determined by many factors, from legal and financial barriers to the lack of awareness about the existing mechanisms.

Migrant women are here and they have things to say. However, the failure to include their voices to the political agenda in a meaningful way leads to the **overlooking of the subjects that concern them the most.** This is why they need to be able to become active political citizens, take part in and really influence international decision-making processes. **Without such participation, especially from the grassroots level, political processes will be more and more detached from the reality of women's lives.** Furthermore, through their experiences of intersecting discriminations, migrant and refugee women could bring to the table a **cross-cutting and holistic view of systemic change that is much needed.**

So, what factors hinder migrant and refugee women's participation in international decision-making processes? What changes are required?

To answer these questions, the European Network of Migrant Women and its young women's group Radical Girlss designed a **feminist participatory action-research project** with Sciences Po research program on gender (PRESAGE).

We brought together academic research and grassroots action in order to build bridges, get a comprehensive view of the subject and therefore truly assess how to have **a positive impact on young migrant women capacity and agency to engage in political participation.**

Through this project, we organised a **series of workshops** with young migrant women. Most of the participants are now actively involved within the European Network of Migrant Women and its young women's group Radical Girlss. **This report presents our methodology.**





THE EUROPEAN NETWORK OF MIGRANT WOMEN (ENOMW)

The European Network of Migrant Women (ENoMW) is a feminist secular **migrant-women led** platform of NGOs and individual women that **advocates for the rights, freedoms and dignity of migrant, refugee and ethnic minority women and girls** in Europe.

Our membership ranges from **grassroots service providers to NGOs focused on advocacy and research.**

In August 2012 the ENOMW was formalised, with a registered office in Brussels. Since then we have been strengthening our **political presence, advocacy and membership** with projects, activities, events, workshops, reports and position papers.

With this work, The European Network of Migrant Women aims at creating a **space for migrant, refugee and ethnic minority girls and women with the feminist vision to find each other, come together** and find ground for collaborative work across our differences.

RADICAL GIRLSSS (RG)

Radical Girlsss is the **young women's movement which emerged organically from the ENOMW**. It gathers women between 19 and 29 years old, from all accross Europe, committed to the fight for migrant women's rights.

Why Radical ? We aim to get to the roots of the problems, **reach out at grassroots level.**

The young leaders of today are tasked with the challenge of taking radical action, and unequivocally assume the responsibility of paving a better tomorrow.

Radical Girlsss stands for that. **A group of young women who shape their own future and empower their sisters to do the same.**

At the same time, women of younger generations face challenges particular to the context we develop in, and all women are duty bound to carry on the torch.



PARTNERS

- **Sciences Po :**

Sciences Po is a **prestigious international research University ranked amongst the best in social sciences.**

For this project, we collaborated with **Sciences Po research program on gender (PRESAGE)** created by Hélène Périer and Françoise Milewski. Developed by the French Observatory of economic conjunctures, PRESAGE has 3 main focuses : **boost and promote research in gender studies, develop the range of courses on gender at Sciences Po, and disseminate knowledge on gender within society.** The PRESAGE Program promotes a multidisciplinary approach to gender studies in research projects as well as in the courses provided.

- **Women Forward International :**

Women Forward International is a global nonprofit which partners with private sector, academic, and nonprofit organizations to **identify research critical to human progress and implement solutions.**

- **UNITAR :**

The **United Nations Institute for Training and Research (UNITAR)** provides **innovative learning solutions** to individuals, organizations and institutions to enhance global decision-making and support country-level action for **shaping a better future.**

- **Tamara Erde :**

Tamara Erde is a French-Israeli filmmaker based in Paris. She creates in various mediums, ranging from documentary and fiction films, to dance performances and video installations. Her work has been shown in many important film festivals (TIFF Toronto, Rotterdam, Clermont Ferrand, Hong Kong int., New Filmmakers NYC and more) as well as theaters and galleries.

- **Gaëlle Vatrican :**

Gaëlle Vatrican is a contemporary dancer and teacher of gyrokinosis, a method created in the 80s by Juliu Horvath, a former professional dancer, who injured during his career, sought to self-repair through practices such as yoga, tai chi and swimming.

ONLINE SESSION

"Thank you for this moment ! It was so moving to listen to all of these powerful women ! I can't wait to continue the project ! I am really shy, so it's a challenge for me to share... But this time I felt safe."

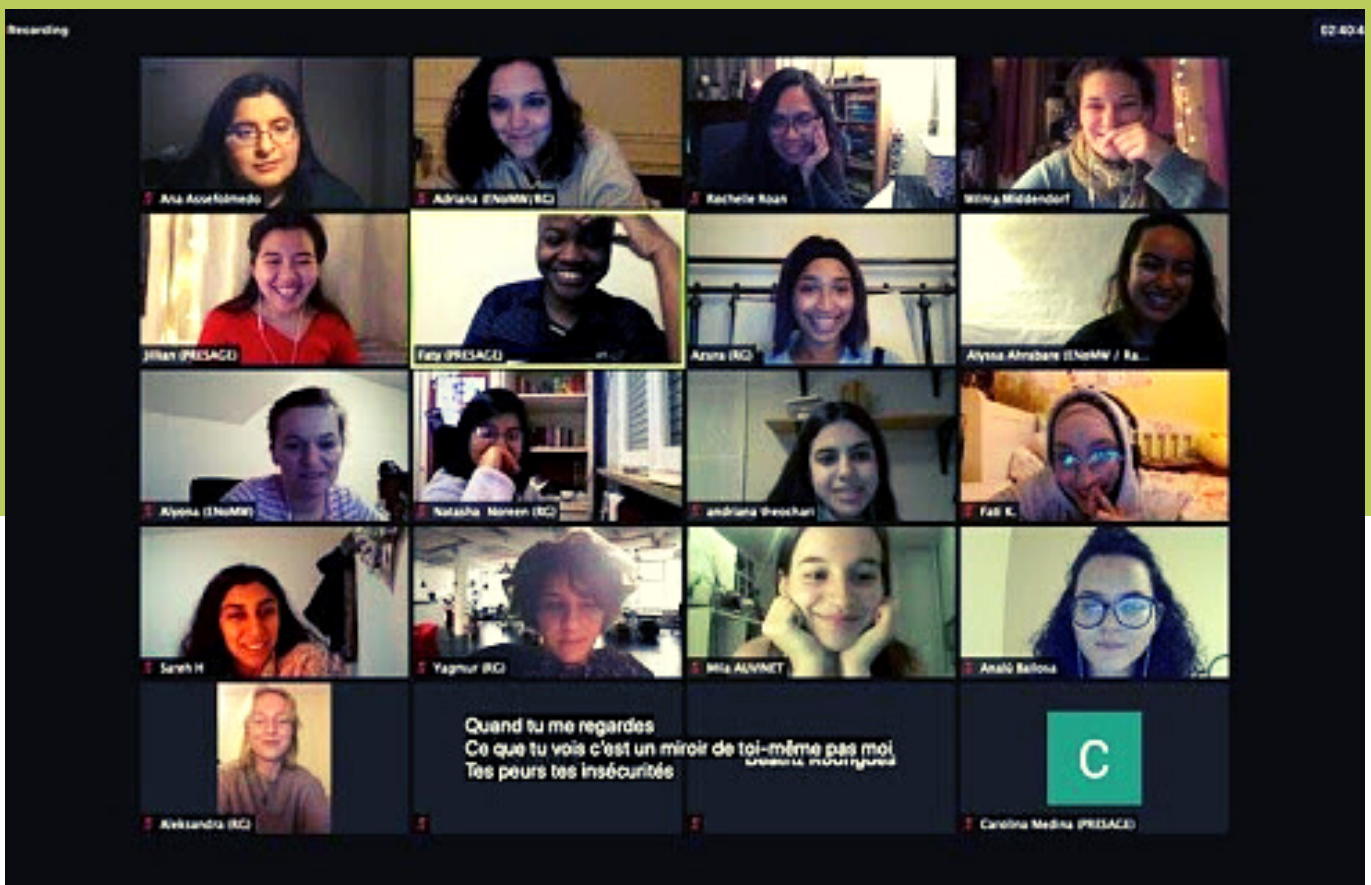
- Leïla Bazzaz, workshop participant

The first session of our series of workshops was held on Zoom. It was focused on the **Convention on the Elimination of all forms of Discrimination against Women #CEDAW**, and how this herstorical bill of rights for women can be used by **young migrant women at grassroots level** to enhance their codified rights.

In the middle of the COVID-19 pandemic, we managed to gather **23 young women from England, Brazil, the Philippines, the Caucaz, Portugal, Italy, Poland, Greece, Ireland, France and Belgium !** We managed to connect, share, debate but above all - be between women.

We selected the participants through an online survey asking for their **age, background and engagement in the field of women rights and migration**. We aimed at selecting young women (aged between 18 and 28), with a migrant background and an active interest in political participation. This survey was disseminated in English, French and Spanish for more inclusivity.

Throughout the project, we made sure to provide **live interpretation and translation to the women who needed it** at every step. During the online session we had Polish, French and Portuguese interpretation.



ONLINE SESSION

"In Radical Girlsss, we consider one of our main missions to create safe spaces for women. Spaces where we can realise that we share a common consciousness, history and goals. Only in such spaces can we take back our voices, tell our own stories and realize how political they really are, how they relate to the experiences of our sisters and how, together, they paint our shared condition : womanhood."

- Alyssa Ahrabare, member of Radical Girlsss

The online session lasted 3 hours.

The first stage focused on the participants. We gave them space to share their **experiences, struggles and fights as young migrant women**. This gave the participants an **intense feeling of safety and sisterhood**.

Afterwards, the Radical Girlsss team gave a lecture on **CEDAW convention**, highlighting its comprehensiveness, innovative life cycle approach and the monitoring processes which can create opportunities for political participation.

Then, we divided the group into **3 breakout sessions to deepen the engagement** : one on **online campaigning**, another on **public speaking** and the last one on **the use of arts for activism**. Each of these session aimed at reflecting further on **Article 5 of CEDAW on sex roles and stereotyping**.

Finally, we reunited in the main room to share what we experienced. The group that worked on Arts and Activism shared **a collective poem they wrote on their experiences as migrant women**.

We ended with 2 exercises. The first one was a cloud of words from the platform **#Woodclap** which enabled us to collectively answer the question *"How would we define the experience we just shared?"*. The second one was a **chair yoga exercise meant to allow everyone to relax and process the emotions and informations before departure**.

We each said a few words before leaving. The ideas of **strength, sisterhood and safety** came back, as well as the notion that this experience had superseded expectations and had left the participants **eager to learn more**. Through a feeling of belonging, **these young women felt empowered which is the starting point of political participation**. Many participants expressed the will to continue engaging, so we created a whatsapp group called **"Radical Sisterhood"**.

The **connection** that was experienced by the participants was made possible through the **creation of a safe space** that allowed them to be **open, truthful and trust** each other. These spaces where young migrant women can **meet and speak freely** are rare and very important.

EMPOWERING
INSPIRATION INTENSE EMOTIONS INSPIRING
UNCONDITIONAL LOVE BEING A WOMAN CREATION EMBRACING BLISS
BELONGING STRONG WOMAN CONNECTION STRONG STRENGTH
SOLIDARITY LOVE YOU SELF SISTERHOOD EMPOWERED GYNERGY
COMMUNITY HOPE PAIN UNDERSTANDING
CONFIDENCE UNITED HOME LOVE FEMINISM HOPEFUL LIFTING
COMPLETE POWERFUL WOMANHOOD SHARED BARRIER
PASSIONATE COMPREHENSION GRATITUDE HEALING
SELF-CONFIDENT POWER GROWTH RELATED
REASSURING

MIRROR, MIRROR SPOKEN WORD POEM

Written by the participants of the online session

Jill: When you look at me, what you see is a mirror
of you, not me
fantasies created, smokescreens obscuring reality
what you see is a mirror of you, not me
your fears, dreams, insecurities

Everyone: When you look at me, what you see is a
mirror of you, not me

Faty: Hi my name is "Faty"
You may know me by my other name,
"Ms. Where-are-you-really-from?"
"Ms. Yes-I'm-from-here"
Say my name
Learn my name
Name given from my mother
Forged from flesh and soul, strength and creation.
Hi, my name is "Faty"

Everyone : When you look at me, what you see is a
mirror of you, not me

Alyssa : When you look at me, what you see is a
mirror of you, not me. You see this stereotyped
idea of what you want me to be. You see the
exotism, you see the sexual object, you see
something that you want to crush because
otherwise you might fear it. You actively erase
everything about me that feels foreign. You shape
me to your image. To what you want me to be.

Everyone : When you look at me, what you see is a
mirror of you, not me

Beatriz : I was born with a flame in my chest and a
voice too loud and a passion too intense, too
scary. I was born with a vagina and was carved
into a woman. They tried to mold me as they
thought I should be, but I scream I'm proud to wear
my skin as I untie the knots on my throat and my
guts. To become a mirror of me.

Everyone : When you look at me, what you see
is a mirror of you, not me

Azura : Being a black woman – if you're strongly
opinionated and you have certain views you're
aggressive. They see me when I do things wrong
but if I do things right, it doesn't exist. They
don't see us. They don't see us, they just see our
colours. That's how I feel.

Everyone : When you look at me, what you see
is a mirror of you, not me

Wilma : What does reclamation look like in a
body like mine ? What does it sound like in a
head like mine ? How do we find neutrality when
my body is political ? Why don't you hear me ?
Why don't you see me ?
I search within and the problem itself, is that I'm
afraid to express myself. Fears learned,
paralysis perpetuated
Hatred observed
Freedom found.

Everyone : When you look at me, what you see
is a mirror of you, not me

Jill : You are not my savior, I am not your victim
I am not your fantasy, you are not my dream

Everyone : When you look at me, what you see
is a mirror of you, not me

I AM WOMAN AWAKENING

I AM WOMAN FREE

I AM WOMAN EXISTING

I AM WOMAN HEARD

I AM WOMAN BECOMING

I AM WOMAN.



PHYSICAL SESSIONS

10 days after the online session of the workshop, we continued the experience in person in Brussels with selected participants.

We organised a **2 days capacity building session around political participation with a focus on the CEDAW framework.**

Through this weekend, **we used techniques that aimed at building self-esteem, enhancing public speaking capacities, stimulating critical thinking, and challenging internalised stereotypes.**

We organised this event at the **Amazon**, a building in Brussels gathering the offices of several women's rights organisations, including the **European Network of Migrant Women**. In this building can also be found **one of the largest resource centers on feminism in Europe.**

The selected participants were from South America (Beatriz, Analú) and from European countries with African descent (Malak, Leila). **This mixity between first and second generation migrants allowed us to address the diversity of our experiences as migrant women as well as the common obstacles we all face.** French and Portuguese interpretations were provided throughout the weekend.

Throughout the weekend, we facilitated **activities** that created a sense of **safety and belonging** for the participants. This approach is particularly important when it comes to **young migrant women**. This target group, particularly excluded, suffers from prejudices and internalised stereotypes that prevent them from feeling free to express themselves openly. Therefore, **no extra effort to encourage them to open up is wasted !**

SPEED SPEAKING

This activity consists of **enabling the participants to speak 1-1 to each other** about a predetermined topic that is picked to enable them to find common points.

At the beginning of the workshop, such activity can help break barriers so everyone can speak to each other.

In a big group, it can prevent the formation of “clans” in an early stage and therefore **create the ground for more fruitful cooperation and reflection.**

BREATHE AND BOUND

Breaks are important to give the participants time to breathe and process. It is possible to **use these breathing times as an opportunity to create more bounds** within the group. To do so, we asked every participant to bring a picture or small object representing them. We pinned all of these objects to a cork board. Then, we invited the participants to talk to each other through the day. Every time two of them found a connection or common point, they were asked to **put a piece of coloured yarn between the objects or pictures representing them.**

This activity was ongoing through the weekend which was a beautiful way to **visually materialise the building of a safe space.**

IDENTITY MAP

The participants are invited to reflect on 2 to 5 key aspects of their identity that have an important impact on their lives.

The participants are encouraged to represent these aspects of their identity visually, using colors, space and music in order to materialise how intertwined, hierarchised, or conflicted and divided these different aspects of their personality are.

In order to facilitate such introspection, **one of the facilitators led a meditation session meant to help the participants relax and focus on themselves, losing inhibition.**

The point of such reflection is for the participants to get a sense of **who they are, how the world perceives them and how all of these aspects of their identity shape their perception of the world.**

In order to be able to engage in debates and discussions about political participation, inclusion, women's rights, migration and other heavy topics, it is essential to be able to get a notion of our own perspectives and limitations, **our own internalised stereotypes.**

What is limiting us ? What gives us strength ? What are we proud of ? What do we wish to show the world ? How do we think we are being perceived ?

During the group restitution, all of these questions and more can be addressed with the aim of going in-depth within ourselves and, from this knowledge, **gain self-confidence** as well as trust in the rest of the group. Sharing such profound reflection from an early stage in the workshop also creates **safe space and easiness for future debates.**



SIMULATION AND DEBATE CEDAW CONVENTION

It was important for us, during this workshop, to provide the young women with the content reflective of political participation. For this we chose the framework of the **CEDAW Convention**. After a lecture to give them context, we proposed to the participants a **simulation of a negotiation**.

After a time of preparation, the young women were supposed to **enter a debate in the 70's** (before the writing of the CEDAW Convention) **amongst a group of diplomats** and convince them of the need for a specific Convention for the protection of women and girls.

The facilitators played the role of the “established order”, challenging them in order to see how they would react.

Some participants had trouble speaking at the beginning. Seeing them struggling, we decided to switch the activity around and make **two groups with very clear positions to defend** : one was arguing that sex equality already exists, the other that there is still a long way to go for the **de facto equality** to actually be achieved.

Encouraged by the facilitators, the participants were able to speak up and have fun with it. The initial objective of the activity was to enable them to **identify clear, concrete and achievable goals to make a change** (creating alliances, compromising...). However, we saw that this specific group was not yet ready to get to this stage at that point.

Adaptability is key when it comes to the facilitation of such workshops. Pushing participants to achieve goals we set ourselves without acknowledging what they are going through is counterproductive. As mentioned before, **young migrant women can be particularly inclined to self limitation due to the discrimination they face**. To guide them towards political participation, **the key focus should always be liberating them from these limitations** : the freer they feel about speaking up, the more they want to do it, the more **agency** they get. Practicing in a safe environment is one of the best ways to start breaking barriers.

IN THE END, THE PARTICIPANTS WERE ABLE TO ARTICULATE CLEARLY WHAT THEIR FOCUS WOULD BE IF THEY HAD A ROLE WITHIN EUROPEAN DECISION MAKING PROCESSES REGARDING WOMEN'S RIGHTS

"Sometimes it's so subtle, women sometimes don't see or understand how discrimination works. Our Declaration should be undertaken in little steps. We should discuss two important things: feminist education - it will give humanity our points of view regarding the world - and family planning, how women deal with their health and their bodies. In that way, we can work to make women the owners of their own story and not be submissive to men's choices and what they think is best for us to do."

- Analú, workshop participant

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"The core of oppression of women lies on the fact that we give birth. The whole education system should be remodeled to acknowledge reproductive rights : free and broad access to contraception but also family planning so women can study and work. Equal access to studies between women and men should be guaranteed".

- Beatriz, workshop participant



MOVEMENT SESSIONS

We organised a 30 minutes movement session, every day after lunch.

While conceiving a program for young migrant women, it is very important to keep in mind that the participants will need breathing time and to **put their body in motion**. This allows them to stay **awake, sharp and focused**. Furthermore, body and mind are directly intertwined so **focusing on the body can help us challenge limitations and facilitate our journey through self-discovery**.

We called these activities “movement sessions” instead of “dancing” in order not to bring forward inhibition some women can feel regarding their capacities and skills in this particular area.

Relationships between women and their bodies within patriarchal society are often tricky : beauty standards, pressures to dress or move a certain way... The aim here is **breaking these walls** and enabling young women to connect with their body in a peaceful and joyful way.

No mirrors, no specific requirements in terms of objective to achieve... Physical exercises around ideas of listening, leading and following.

For example, it is possible to bring the young women in pairs. One is supposed to guide the other's motion. They don't have to touch (**some women can have difficulties being touched due to past trauma**). The participants follow the hand of their partner like if strings were attached to them.

The one who is following will get a sense of trust and relaxation while the one who is leading will experience **deep consciousness** of her surrounding. Of course, afterwards, the roles are switched.

Participants testified that, through this exercise, they realised that following is not a passive role and that there are many ways to lead and follow.

During this kind of session, it is also interesting to play with the music – uplifting rhythms, sweeter tones... – **collective exploration of what helps us let go and feel free brings up interesting discussion**.

As for each activity, a time of **collective debriefing while sitting in a circle** is recommended.

During these debriefing sessions, everyone is able to explore their feelings without being interrupted, share their experiences and see whether they relate to others.



FORUM THEATRE

Forum theatre is a type of theatre created by the innovative practitioner Augusto Boal. It is one of the techniques under the umbrella term of **Theatre of the Oppressed**. This relates to the **engagement of spectators influencing and engaging with the performance as both spectators and actors**, termed "spect-actors", with the **power to stop and change the performance**. As part of theatre of the oppressed, the issues dealt with in forum theatre are often related to **areas of social justice with aims to explore solutions to oppression featured in the performance**.

The objective of this activity is mainly to **materialise concrete ways to be an actress of change in our everyday life**.

Forum theatre begins with a short performance, either rehearsed or improvised, which contains **demonstrations of social or political problems**. At the conclusion, the scene begins again with the audience being able to replace or add to the characters on stage to present their interventions; **alternate solutions to the problems faced**.

We came up with 4 scenarios from which the participants had to choose. Each of them related to **different struggles faced by migrant women in their everyday lives** :

- **Scenario 1** : Being a young woman in spaces that are not designed to accommodate you, you have to negotiate with people from the majority group and deal with microaggressions. How to navigate?
- **Scenario 2** : How to have a discussion with your family that is attached to the culture, religious beliefs and tradition of the home country, how to find a balance between your own beliefs and your origins ?
- **Scenario 3** : Administrative violence ; you are going to a social service and you are discriminated against because you don't have the right knowledge or you don't speak the language.
- **Scenario 4** : You started volunteering in an NGO or local association, a woman is coming for help, she doesn't speak the language, how can you help her ?

"I feel like most of the prejudice and struggles I've gone through are because of that... The accent has been a huge struggle for me and I really didn't think it would be an issue for me. It's something as simple as the accent that can be so powerful in a way that they judge you because you speak like this."

Analú, workshop participant

In pairs, the participants picked scenario 2 and 3. They were given 20 minutes to prepare and could ask the facilitators to perform a part in their prepared scene.

The pair who picked scenario 2, came out with the story of **an aunt discovering her niece smokes cigarettes and giving this information to her niece's mother**. The aunt and the mother were shocked and **afraid about what other people would think**. They believed it was the fault of the **host country's decadent culture** and that the niece would **never find a husband** if she kept going in that direction. They came up with the solution of **sending her back to the home country** so she could learn the "true values of womanhood". This story spoke a lot to every participant.

After the first presentation, the scene was played again and this time everyone was able to stop it and intervene. **Some women decided to replace the aunt and directly go talk to the niece in a very compassionate and caring way**, same for the mother. Other women decided to replace the niece and have her **defend herself** and explain her point of view. Others played different family members who could act as a support for the niece.

The second pair chose scenario 3. In their scene, two friends were talking to each other. One of them was feeling particularly bad as **she was discriminated against at an administrative office** where she was getting some paper because of her **accent**. The person working at the office told her that, if she decided to live here, she had to "**learn how to speak the language properly**". In their story, the friend she was confiding to was not supportive and, on the contrary, agreed with the administrative employee.

In this scene, the participants who intervened to change the outcome showed very practical examples of what can be done in such situations. They replaced the "bad friend" and made the victim of discrimination sit down, talk about her feelings. They were supportive and they tried to find a way to effectively help her : **going to an organisation ? Filing a complaint ? Joining a support group ? Just venting ?** All of these possible solutions were discussed during the debriefing.

Finally, the facilitators asked the participants to **evaluate** what happened. This led to a very long and heartfelt conversation where the participants were able to share their **own experiences of facing discriminations**, the pressures that come with being a woman and the weight of two different cultures.

A LETTER TO MYSELF

Every participant was invited to **write a letter to herself** ; either to her past self to give herself advice or to her future self to celebrate her achievements. After 20 minutes, the women who wanted to share with the whole group were able to.

The participants testified that this exercise helped them a lot to **reconcile with some aspects of their past** and realise that **they are in a path to build their own future.**

CIRCLE OF SPEECH

We ended each of the 4 days of our workshop with a **group discussion, in a circle**, in order process together the emotions and thoughts we had through the day. The participants said they appreciated this as it helped create a **sense of group** and leave the workshop at ease, having expressed every question, doubt or anxiety that might have risen during the day.

It also felt really good to acknowledge that the activities were having a very positive impact on the participants.

STORY-TELLING

This activity starts with a presentation of the different possible visual approaches and techniques to story-telling. Together with the participants, with the support of trailers from very different documentaries, we explain the process that a film-maker needs to go through in order to make the right artistic and technical choices.

With this new knowledge, the participants (in collaboration with the facilitators) had to come up with a concept to create **a short movie about the migrant woman leader of their choice**. Their first task was to write a **pitch** to present the idea.

In filmmaking, a pitch is a concise verbal (and sometimes visual) presentation of an idea for a film made by a screenwriter or film director to a film producer or studio executive in the hope of attracting development finance to pay for the writing of a screenplay. Therefore, **the participants had 2h to come up with a concrete and interesting idea and organise it in a short speech** (4 to 5 minutes) in order for all the main ideas to be highlighted in the best way possible.

Then, the participants gave their pitch in front of an audience, standing on a **podium** and speaking on a microphone. This exercise, after almost **3 days of self-esteem and trust building** was meant to **assess how far they had come since the very beginning of this process**. Most of them felt very **energised and proud** after it. One of them testified having a positive but **overwhelming** experience and we made sure she took some time alone with herself to gather her thoughts.

The objectives behind this pitch were multiple : it enabled the participants to get **inspired**, be able to understand their own **motivations** behind a project, **express** them, come up with **concrete** ideas and **organise** them, develop **writing and public speaking skills**. In addition, we asked the spectators to challenge every participant with questions after they presented their concept. This also enabled them to **react to criticism** and pushed them to go further into their ideas.



5 THINKING HATS

The objective of this activity is to make each participant understand her own way of addressing a problem, how to **compose with a variety of point of views**, how to **address a problem holistically** and how to **see things from another perspective** in order to achieve a better result.

The premise of the method is that **the human brain thinks in a number of distinct ways** which can be deliberately challenged, and hence planned for use in a structured way allowing one to develop tactics for thinking about particular issues.

Through this method, **5 main tendencies for the way we think can be identified**. (e.g. gut instinct, pessimistic judgement, neutral facts). This is the first step. The facilitator draws five hats on the board and, collectively, the participants try to come up with what they represent.

Schematically, the white hat represents a **concrete** way of addressing a problem (based on facts, data, information), the red hat symbolises an **emotional** way of addressing the issue (empathy, gut feelings), the yellow hat is **optimistic**, the black one is **pragmatic** or negative and the green is innovative and **creative**.

Together, we spent some time figuring out clearly what all of these ways of thinking entailed : is the black hat just for pessimists people or does it allow us to **see the flaws in a plan in order to avoid them** ? Acknowledging that an idea have downsides and risks is as relevant as any other way of solving a problem. Solutions do exist but we should be aware of downfalls.

After this talk, a concrete subject of reflection was given to the participants : **how to better include young migrant women specificities into the CEDAW framework ?**

Individually, the young women had to think about how to resolve this issue from the perspective of each hat. They had 45 minutes to write their thoughts (with guidance from the facilitators who provided them with concrete information and data they needed). Afterwards, they **shared their ideas with the group**.

"Awareness raising in early stages of school regarding racism, immigration and other cultures could change society at a deep level. Also, promoting women's history in school programs would highlight a good image that could have positive impacts. when migrant women arrive and are waiting for their papers, if they don't have an accommodation, there should be a state-funded women's center with integrated schools; while they are waiting for their papers they could still enjoy class and vocational training."

- Malak, workshop participant

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"International cooperation should be used so multiple countries could provide support, with qualified teachers and counselors, to refugee camps. In addition, sensitization campaigns should be conducted amongst migrant populations for migrant families to keep girls in school. States should provide the same rights for migrant women as for locals : work permits, financial support, programs for school absenteeism and dropout, kindergartens in universities".

- Beatriz, workshop participant

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"Due to the lack of healthcare and the degree of sexual violence in refugee settings, expert workshops on sex education and medical support should be provided. We also need to create a pathway to access education afor undocumented migrant women. bBdy-related activities from a young age could be a first step for true equality as it would encourage women to be healthy and be conscious of their bodies and therefore empowered."

- Analú, workshop participant

After the presentation, facilitators led a new **collective discussion** : now that we went through all the hats, is there anything you'd like to say regarding the exercise ? Did you gather information on what each hat is about and what it brings to the table? If we take the red hat off, let's say, what would be lacking from our collective thinking ? Through this discussion, **the participants were able to realise that every aspect is essential to solving a problem**. None of these directions is a completely natural way of thinking, but they are all needed to achieve a good result.

Having to use certain hats can feel unnatural, uncomfortable or even counterproductive and against their better judgement. However, **going outside of our comfort zone and our usual way of addressing an issue can amount to better solutions !**

In the end, the facilitators introduced a new hat... **The sixth hat ! The blue one**. The blue hat is the hat for seeing the big picture. Once we've understood the benefits that each hat can bring to the table, we can **organise them and use them all** to resolve any concrete issue, thanks to the blue hat.



Overall, this workshop has reached all of its objectives since the participants testified :

- Gaining in **self-esteem**, being able to **express themselves** more freely in public ;
- Being more **tooled** and **informed** about their rights and on how to be **politically active** at their level ;
- Wanting to **continue working with Radical Girlsss** and the European Network of Migrant Women on women's rights and migration.

"When I think about what I want to do for the rest of my life... After this workshop, it's not that far away anymore"

- Analú, workshop participant



MIGRANT WOMEN LEADERS



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