



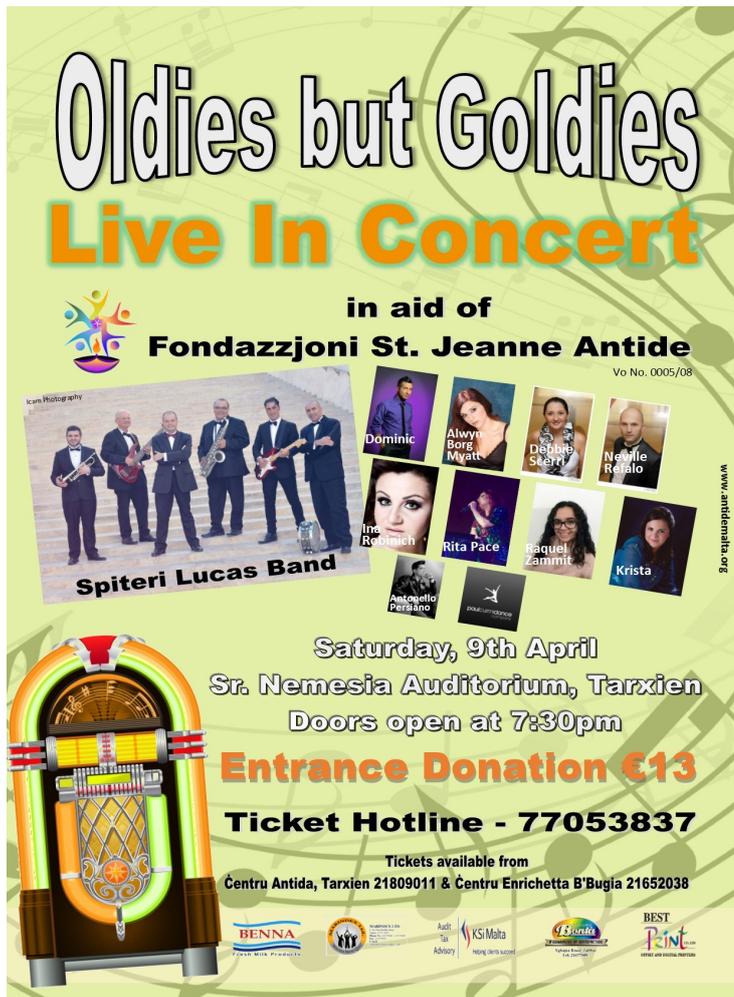
SJAF e-magazine



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a monthly e-magazine – Issue No.97, February 2016



Oldies but Goldies Live In Concert

in aid of
Fondazzjoni St. Jeanne Antide

Vo No. 0005/08

Spiteri Lucas Band

Singers: Dominic, Alwyn Borg, Myatt, Debra St. John, Nemile Retafo, Ina Raimich, Rita Pace, Raquel Zammit, Krista, Antonello Peralano.

Saturday, 9th April
Sr. Nemesia Auditorium, Tarxien
Doors open at 7:30pm

Entrance Donation €13
Ticket Hotline - 77053837

Tickets available from
Centru Antida, Tarxien 21809011 & Centru Enrichetta B'Bugia 21652038

Logos: BENNA, KSI Malta, BEST PRINT.

Thanks to Spiteri Lucas Entertainment we are organising a fundraising concert in aid of SJAF. A 5-piece band made up of piano, drums, bass, lead guitar and saxophone, will be performing live with the participation of various well known singers. The Paul Curmi Dancers will also be participating. A vast selection of 50's, 60's & 70's songs will be performed.

Since seating is numbered you are invited to reserve your tickets early to avoid disappointment.

We are also offering a free park & ride service. <https://www.facebook.com/SjafAntideCentre/photos>

Your support is greatly appreciated.

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St Jeanne Antide Foundation held a Conference on 4th December 2015 on the collective experiences of domestic violence survivors. We are featuring the transcription of the speeches of this conference in the current issues of this e-zine, one speech per issue. Each speech will address a specific area that survivors feel strongly about: Crisis and Protection, Homelessness, The Search for Justice, The Separation Contract, Prevention and the Way Forward.

In these speeches, survivors challenge stakeholders to take affirmative action, in line with the Istanbul Convention, that already recommends solutions to the problems faced by victims and survivors of domestic violence. These speeches are a showcase of the obstacles and difficulties that many survivors face.

These papers analyse and document the research that was carried out by SOAR during last summer among 22 survivors of domestic violence. These are their stories of anguish and pain. These are their voices of courage and hope, and we thank these mighty women for sharing their experiences with us.

The speeches were written and then performed by a team of survivors, in front of an audience of over 150 persons. SOAR thanks Artistic Director Mr Christopher Gatt who coached and mentored the 5 speakers for the Conference over a five month period.

HOMELESSNESS & ECONOMIC ABUSE

What does the word 'home' mean to a lot of us? Well, I guess to many of us that word conveys many meanings: peace, security and warmth. Home is where the heart is. But what if home is where the danger is? What if home is where you get hurt? What if home is where you die at the hands of your perpetrator, at the hands of that one person you once trusted the most?

MARVIC *"Why don't you leave?"*

A lot of you would say.

YVONNE *"You must be liking it if you stay!"*

When she finally does take that one step to leave her home, it is the one step into an abyss of darkness and uncertainty. Even though she might go to family or friends, or to a shelter, the fact that she has left her home, her belongings, her good memories, her clothes – EVERYTHING – even in some cases leaving her own children – her security, and that which makes her whole has been left behind her. She has to uproot herself into a different world where she has to start all over again, many a time with no resources and psychologically shattered. The victim and her children become displaced, refugees in their own country. Women who are unable to go back to the home they shared with their abuser may end up facing the additional costs of setting up a new home. This leaves victims more vulnerable

ELAINE *"The abuser should be the one to leave."*

YVONNE *"It angers me. Once I had to leave even after I was the sole owner of my property! My sanity was more important!"*

MARVIC *"I am very hurt. Why should I be made homeless? The fact that the courts have not assisted me to get back into my home makes me feel like I am not being believed!"*



CHARMAINE *"I wanted to leave the house and all the memories in it. I did not feel safe."*

ELAINE *"Laws are stupid! What is this? I am threatened and beaten, and then I am made homeless?"*

Women experiencing domestic violence are at risk of becoming homeless and may need to stay with family and friends, or enter into emergency accommodation such as shelters. The economic impact on the victim is massive if she has no money or any savings in her name. She will need assistance to set up a home for herself and her children, which might include furniture such as beds and mattresses, basic kitchen items such as plates, cutlery, pots and pans, basic white goods such as a fridge and a cooker, even having to replace items left behind such as children's uniforms and school books. Many women have to start with nothing, many a time, with just their clothes on their backs, even with just their night attire having escaped from their perpetrator in the middle of the night. Economic abuse means no financial means from their partner.

No financial means often equates to non-permanent residence. Many have to move residence a number of times as they can't pay the rent

CHARMAINE *"In less than one year, I have already moved 4 times."*

ELAINE *"I have moved 3 times in 7 years. I will move again in a year's time, perhaps to a place that is more permanent."*

MARVIC *"I have moved in and out of my home 12 times throughout my marriage until I finally bought his share and made him leave."*

ELAINE *"For the last five years I have lived in shelters on and off. I have moved out of our home 12 times, packing at least 24 times. On three occasions I had to spend the night in the car with the children because I was too afraid to go home."*

YVONNE *"Yes I have packed and moved 11 times."*

CHARMAINE *"My mind would be at rest had I a place to stay, not worried about defaulting on the rent."*

Despite often being in desperate financial need, some women choose not to pursue child maintenance in cases of default because of legal fees. Also victims may be unwilling to do so for fear of retaliation. Is the victim being assured of security by the police if she does report?

We need to provide the right instruments to give victims the economic empowerment they need.

The impact of economic abuse often has other impacts. A woman's physical and psychological health may suffer as they endure the 'stress associated with chronic economic deprivation'. In addition to coping with the trauma they experience, all women speak about 'the enormous amount of energy and effort it takes to budget every cent, to try and pay off previous debts and to cope with extra expenses incurred through leaving'.

Since economic abuse represents a distinct form of coercive control, it is concluded that 'additional research is warranted to examine the ways in which women experience economic abuse and the consequences that this form of abuse has on women's lives'.

CHARMAINE *"I left so many things behind. I had to get used to a new area. I had to make longer trips to take the children to their school. No one reimburses you for the extra fuel. I had to pay to have furniture moved and stored. My belongings that remained at home were vandalised or stolen."*

YVONNE *"I moved 12 times. Imagine the difficulty in changing the children's schools – I tried to avoid it but inevitably they had to change school about 4 times."*

ELAINE *"I moved into a barren and run-down flat. All I had was a mattress and a leaking bathroom. I spent all my savings on making it habitable."*

The impact of economic abuse on women's emotional, physical and financial well-being combined with ongoing economic abuse, makes entering into paid employment a particular challenge. Some women, especially those with dependent children, may struggle to move into the role of main wage earner, and achieving financial independence is not as easy as simply obtaining the necessary training. They may need a means tested grant system to allow a period of 'breathing space' to recover before being required to enter into employment.

CHARMAINE *"I lost my job. I could not cope with the changes in my routine. They tell us to work but then there is no child care support for shift workers!"*

YVONNE *I gave birth while in a shelter. My children are practically raised in shelters with me. This is my life!"*

MARVIC *"Tiredness, weak, changing of environment each time....I had to leave my children at home. They were being bullied at school for living in a shelter. I couldn't stand that to happen to them."*

Strategies to improve the future life of a victim must include specific reference to their financial and economic situation. "It is important that victims are able to access financial support quickly and easily to prevent them from being trapped in a cycle of abuse." However much more needs to be done, not only to address the negative financial impact of domestic violence generally, but also the specific outcomes for women experiencing economic abuse. Amongst the potential solutions which can be considered, we suggest instruments such as interest free loans to assist in the victim's resettlement.

The economic impact of DV is hard to measure both on the individual and society as there is currently not enough research being done in this field. This is why it is important that the recently vacated post of research officer within the commission for domestic violence be filled as urgently as possible. We need to know the proper statistics to address these problems.

How big is the homelessness problems? What are the structures to get you on your feet again? We know that Social Services is inundated with work. What measure can be taken to assist Social Services in giving the maximum they can give? Lack of social workers. Why? because wages are not good enough. More psychologists for women and children are needed. Women need more empowering in these situations.

We need more shelters. We need to create a system to help women to get out of that unsafe place asap knowing full well that shelters are available. We cannot allow women of DV to sleep in cars or even on the street. They need to know that help is out there in full reach.

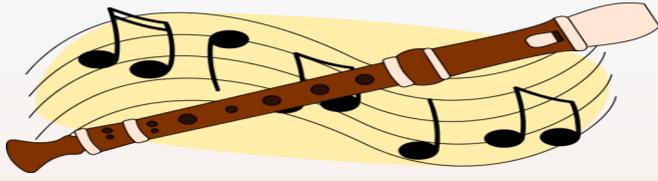
MARVIC *"I lost my daily routine. Although the shelter provides me with safety and support, I feel that I have been torn away from my roots. Not doing much makes me feel sad."*

Finally a word about education and prevention. Educating children and teenagers about violence against women and economic abuse and making it a mandatory part of the school curriculum is an essential preventive tool.

Government also needs to develop an integrated strategy for women and children experiencing violence which puts women's economic empowerment and well-being at its centre. This should also be aimed at society in general such that a greater awareness is developed. Such a strategy needs to be based on a gendered perspective of violence which addresses women's economic disadvantage and which straddles the adult and child policy agendas.

I would now like to pass the word over to Marvic who will be speaking about Justice. Her speech will be in Maltese. Could those who are English speaking kindly raise your hands so that the ushers may hand over an English translation of the salient points of the Maltese speech. Thank you.

Rokna Poeżija



Meta Tbattal il-Flawt

"Nar ġejt inqiegħed fuq l-art,"
qal, b'xabla u lsien tan-nar,
"u kemm nixtieq li diġà qabad!

*ma kienx vojt għal kollox
meta waqa w safa waħdu, l-bambù*

...forom ġodda, għad li jitbiddlu,
ma jafux jaslu pass pass sal-vojt battal

*jitqaxxar, jitbattal
l-iskart jinħaraq fin-nar*

...mil-likeni mal-blat u l-ħażiż, l-ekosistemi
jċedu posthom għaċ-ċedri tal-Libanu
li sas-sema joghlew

*il-bambù bir-Riħ u xita mbattal -
lil-flawt, ir-Riħ idoqqu kif irid*

...xkiel, jinħbew wara s-shab ta' bla tifikira:
l-inċertezzi tal-imġhoddi -
u ċ-ċertezzi, wkoll

*il-milja tal-flawt
hi l-meraviġja tar-Riħ*

tony macelli 2016

-Noti:

Matthew 3:1 [Ġwanni l-Battista qal,] "Hu jgħammidkom bl-
Ispiritu s-Santu u n-nar."

Luke 12:49 [Ġesù qal,] "Nar ġejt inqiegħed fuq l-art, u kemm
nixtieq li diġà qabad."

Sant' Injazju, Origen, u Didymus jgħidu li Ġesù qal, "Min huwa
qrib tiegħi huwa qrib in-nar": "He who is near me is near the
fire."

DEAR YOUNG
PEOPLE,
DO NOT BURY YOUR
TALENTS,
THE GIFTS THAT
GOD
HAS GIVEN YOU!
DO NOT BE AFRAID
TO DREAM OF
GREAT
THINGS!

POPE FRANCIS

The Emotional Freedom Service in 2015

Calmness, happiness, freedom. The best things in life are free. Persons who need calmness, happiness, or freedom may access the Emotional Freedom Service of the Foundation, which has been functioning for a few years. It is a healing and self-education and self-empowerment process that normally removes emotional distress and teaches service users to relax and how to avoid accumulation of distress in the future, to live in inner peace.

In 2015, the service was delivered to 57 cases of individuals. An average of 2.15 hours contact time per session was involved; each person was given a total of 3.88 hours on average. On average, each person attended 1.98 individual sessions. The Service helps willing persons who wish to melt away emotional distress and blockages, even those that have been a thorn in the flesh for years, such as deep anger; fear; hurt; anxiety; bad memories; self-sabotage such as feelings that one is worthless; remorse; unusually long grieving; unrealistic fears (phobias); stress and lack of relaxation practices; non-forgiveness; and others.

Sessions for residential institutions are held at appropriate locations as requested. Individual sessions for the public are held one of the premises of the Foundation, most often the

Ċentru Antida Family Resource Centre at 51 Tarxien Road, Tarxien, tel 2180 8981. Most people need two to three sessions of 2 hours each, some need four. Home-based and overseas meetings are conducted through Skype. Appointments may be made through the social workers or counsellors of the Foundation.

The service is delivered by a registered, certified Advanced Practitioner of Emotional Freedom Techniques. The service is holistic, gentle, and good-humoured. Sometimes it includes a spiritual dimension where appropriate, depending on the needs and the religious affiliation of the service user. All religions and none are of course welcome. The methods used do not require any belief of any kind; willing sceptics are also welcome. If you are interested in the religious or scientific implications of the methods used, please study our new website at www.antidemalta.org. You will find the Emotional Freedom Service in the menu under Services.

Many emotional distress problems start in childhood as a result of parental mistakes or absences together with all small children's inability to overcome emotional problems by themselves. In other cases, the emotional distress has been caused by difficult adult experiences, including abuse, traumas and special life transitions, stressful lifestyles, and lack of knowledge about

relaxation methods. Many people don't know how to release emotional distress except by distracting themselves from it ("switch on the TV"); in such cases the distress often accumulates out of reach. Repressed or suppressed or long-standing emotional distress causes unhappiness, lack of peacefulness, and stress. It creates cortisol, and destroys DHEA. Cortisol promotes wrinkles, belly fat, and decay of mental powers (cognitive decline). DHEA is the body's rejuvenation hormone, keeping skin supple, renewing cells, and so on.

Past beneficiaries of the service have included individuals of all ages and employment status, single-cause therapeutic or social support groups, as well as residents or staff at residential institutions.



Here are the words of a few of the service users from the past year. Names have been changed.

Anrita came out of the room very satisfied with the first session, and looking very well, according to a psychiatric professional who happened to meet her at just that time in the lobby. Anrita said that she has realised that she has a lot of work to do on herself. After the work on her own inner child she said *"It is calming; I feel better."*

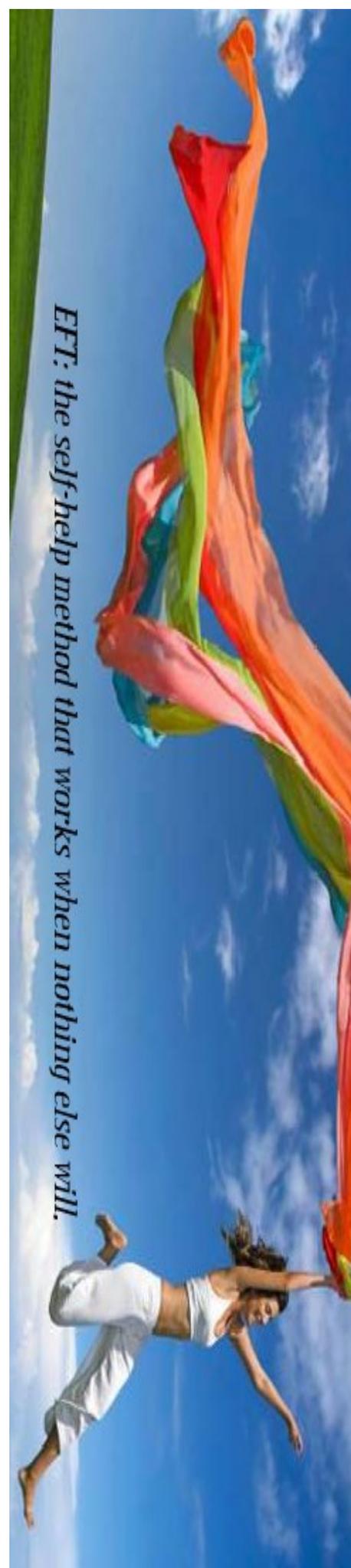
Bertha wrote, months after her 4 sessions, *"I wanted to thank you for all the help you gave me this year. It allowed me to stay sane and survive in rather difficult times. I feel very good emotionally right now and I hope all will be ok moving forward."*

Carla, a senior and weakened victim of severe workplace stress, said after a single session, *"After our meeting I got the courage to not simply resign, but to do something positive about my employment conditions."*

Pamela had emotional hurts, anger, and serious issues with a close relative who died years ago. She was fighting herself and her own emotional remorse and guilt at not having been able to resolve her issues while her relative was alive. She has been unable to visit the relative's grave.. During the 4th and final session she said, *"My anger at her is gone. I don't have any uncomfortable remorse. I have stopped having bad dreams about her. I am now ready to go to the cemetery; in fact I did go, but did not enter because it was*

raining." During this session, she managed to forgive the relative, and felt great relief.

Mandy wrote after her first EFT session, *"I can't believe how different I feel after our session. It is late now, and I am getting ready to go to bed - but I wanted to let you know how grateful I am for the time that you spent working with me today. On many levels, I feel stronger and more at peace. What an amazing technique!"* One week later she wrote, *"I had never felt peaceful – ever! But I have been walking around in a state of peace since our session one week ago. I have been feeling centred. Also, I am amazed at my own reaction to an incident which would normally have stressed me out – I easily coped with it. I was giggling away with my son when we went out together; I have been in a state of overall happiness."*



EFT: the self-help method that works when nothing else will.

JIENA VOLUNTIER – niltaqgħu mal-Voluntiera Carmen Cassar

Carmen, għaliex għażilt li ssir Voluntiera?

Kont wasalt f'punt f'ħajti fejn ħassejtni ma jistax ikun nibqa' sejra kif kont, dejjem innaddaf id-dar u naqdi l-ħtiġijiet tal-membri tal-familja li nħobb immens imma li huma adulti u m'għadx għandhom bżonni daqs meta kienu iżgħar. Ħassejt xi ħaġa fija tgħidli li l-ħajja tfisser ħafn'aktar minn hekk. Ridt inħsib tifsira u ferħ f'ħajti. U ridt nuża l-ħiliet biex ngħin fis-soċjetà. Kienet deċiżjoni ferm tajba li nsir Voluntiera għax illum inħossni qed ngħix. Naf x'inhu jiġri madwari. Nagħmilha ma' nies sbieħ u ferħanin li dejjem jistinkaw biex jgħinu lill-ħaddieħor fid-diffikultà. Nitgħallem minn sħabi li jagħmlu ħafna ġid lil min qiegħed ibati. Inħossni qed nikkontribwixxi. Bil-volontarjat, inħossni trankwilla u ferħana. Inbdilt. Inħossni persuna aħjar.

X'Volontarjat qed tagħmel?

Jiena sirt membru ta' grupp ta' voluntieri li nagħmlu xogħol b'idejna li imbagħad jinbiegħ. Il-grupp jismu **Grupp tal-Handicrafts**. Niltaqgħu tlett darbiet fil-ġimgħa. Jiena sodisfatta ħafna b'li qed nagħmel għax qed nuża ħiliet biex nivvinta u nagħmel oġġetti sbieħ. Bħala grupp, veru mmorru tajjeb, ningiebu u nieħdu gost nipproduċu affarijiet sbieħ ta' kwalità flimkien. F'nofsinhar nieklu flimkien ukoll. Il-Fondazzjoni tagħtina l-ispezju u l-facilitajiet u l-materjali li jkollna bżonn.

Il-Fondazzjoni Santa Giovanna Antida hija ta' għajjnuna kbira għal mijiet ta' nies. Nara b'għajnejja kif il-ħaddiema jgħinu lil tant u tant familji. Fil-Fondazzjoni, kollha kemm aħna, nagħmlu x'nagħmlu, nafu li qed nigbdu ħabel wieħed u b'hekk inhossuna magħqudin. Hawn il-paċi hawn.



L-intimità ma' Alla fi kwalunkwe aspekk tal-ħolqien għandha implikazzjonijiet soċjali. Il-kontemplazzjoni u l-azzjoni soċjali mhumiex kuntradittorji, u lanqas mhuma semplicement żewġ toroq paralleli. Nistgħu aħjar nitkellmu dwar kontemplazzjoni fl-azzjoni. L-istat tagħna ta' kontemplazzjoni, fil-forma l-aktar qawwija tiegħu, isir il-pedament sod ta' dik il-ħidma li nkunu msejħin nagħmlu - tkun kemm tkun żgħira jew kbira - ħidma li tagħti s-sehem tagħha għall-ġid tad-dinja. *(Maqlub għall-Malti minn t.m.)*

Intimacy with God in every dimension of creation has social consequences. Contemplation and social action are not contradictory or even just parallel orientations. We can best speak of contemplation *in* action. Our contemplative stance at its most empowered becomes the deep, steady ground of our called-for actions, however small or great, that contribute to the world's well-being.

(Source: Embracing the Call to Spiritual Depth by Tilden Edwards)



for sale



Clothes Peg Apron Holder



Apron



Variety of Bags



Baby Blanket



Cushions



Pencil Holder

Items are on display and for sale on Wednesday and Friday mornings.



Find us on:
facebook®

<https://www.facebook.com/SjafAntideCentre?fref=ts>



DONATIONS

Your donation is truly appreciated. It enables us to sustain our services to vulnerable and poor individuals and families.

Donation to the St Jeanne Antide Foundation can be made as follows:

Cheque issued to The St Jeanne Antide Foundation and posted to the Foundation: 51 Tarxien Road, Tarxien TXN 1092

For **local bank transfers**: **APS** 2000 0681 886 **HSBC** 013175021001
BOV 4002003379-0 **BANIF** 00210404101

If you are a Go/Vodafone/Redtouch subscriber you can donate by sending a **blank SMS** (SMS tariffs applicable):

€2.33 – 50617371 €4.66 – 50618095
€6.99 – 50618909 €11.65 – 50619217

You will receive a text message of thanks and acknowledgement

For **bank transfers from overseas**: APS Bank, 146/147, Antoine De Paul Square, Paola PLA1260

Bank Code (Swift) APSBMTMT IBAN No: MT03 APSB 7708 0005 5047 2000 0681 886 (last 11 digits are the account number).

HOW YOU CAN HELP US - OTHER OPTIONS

- If you are getting married: make a donation instead of buying wedding souvenirs.
- If you are having a birthday party: ask friends to make a donation instead of buying a gift.
- If you are having a wedding anniversary celebration: convince your guests to make a donation instead of buying a gift.
- For funerals: you may wish to make a donation instead of buying flowers.
- Get Together: organise a spontaneous collection.
- You may wish to send us a monthly or annual donation, whatever the amount.
- You can encourage others to consider donating to the Foundation.
- Ask your employer for a matching scheme which will make your contribution go even further!

Become a HELP-SJAF Champion and ask friends and family to make a donation.

CONTACT US: sjafngo@gmail.com

Foundation SERVICES

1. Family Resource Centres:

- **Centru Antida** in the heart of Tarxien. Open from 7.30am to 5 pm daily in winter time (sometimes later as well).; up to 1pm in summer Serves localities of Tarxien, Paola, Fgura and Santa Lucia. Social Work, community outreach, advocacy, referral, information, emotional support, support groups.

Volunteering opportunities, included inclusive volunteering for service users.

Volunteer Handymen in support of vulnerable and poor families.

Learning Support for vulnerable persons supported by Foundation Social Workers. Includes: *For Children*: weekly learning support for primary level students; *For adults*: non-formal learning opportunities such as self-esteem groups & literacy.

Volunteer Befriending for lonely, home-bound elderly persons

Counselling;

Bazaar in Tarxien (recycling and fundraising)

- **Centru Enrichetta in Birzebbuga**. Open Mondays, Tuesdays and Wednesdays from 8am to 2pm. Social Work service; Family Literacy Support Programme; MCCF service on Tuesdays from 8am to 11am (Project financed for 12 months by the EEA NGO Malta Fund managed by SOS Malta).

2. LWIEN Service – support for family carer-givers of persons with mental health problems. Includes family consultations, counselling, support groups, home-visits, social work.

3. IRENE Service in support of very vulnerable women involved in street prostitution. (Project financed for 18 months by the EEA NGO Malta Fund managed by SOS Malta).

4. SOAR Service: advocacy and support for victims and survivors of domestic violence. Includes workshops on dating violence for young persons (soarmalta@gmail.com)

5. Emotional Freedom Service for persons wanting to be free from their anger, fear or other emotional distress;

6. Overseas Development Projects: SJAF works with partners in developing countries to formulate anti-poverty projects. It has also arranged for public funding of such projects in Pakistan, Central African Republic, South Sudan and Malawi.

7. Centering Prayer Group for contemplative prayer practice.

PUBLICATIONS: ask us for list.

See "Services" & "Reports" on www.antidemalta.org