


# People at the heart of protection

INNOVATIVE APPROACHES OF CISP IN AFRICA







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People at the Heart of Protection -  
CISP's innovative approaches in Africa

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# A C K N O W L E D G E M E N T S

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# I N T R O D U C T I O N

CISP is an Italian non-governmental organization that has been working for 40 years for the respect of human rights in Italy and in over 30 countries around the world. In Africa, CISP is particularly active in combating violence against children, women and gender minorities through prevention and response to violence, promoting sustainable change at the individual, community and institutional levels. Our actions are part of the broader framework of protection in conflict and non-conflict situations.

At CISP, protection involves implementing concrete actions to ensure that the fundamental rights of every person are respected, particularly those of women, children, vulnerable and marginalized populations, without discrimination. This includes interventions aimed at preventing and responding to violence, abuse, exploitation, and human rights violations in emergency and development contexts.

In our projects, we work closely with communities to strengthen their capacities to identify risks and take preventive measures, while promoting access to essential services, such as psychosocial support, care for survivors of gender-based violence, and the promotion of women's and children's rights. In parallel, we collaborate with authorities and civil society organizations to strengthen existing protection systems and advocate for better implementation of the State's legal obligations in terms of protection.

We ensure rigorous monitoring of protection cases through monitoring and reporting mechanisms, and we facilitate access to justice and referral mechanisms for affected people.

It is a priority for the CISP to ensure that all our interventions do not harm beneficiaries, and to ensure that protection is integrated into all sectors of intervention.

This document presents the diverse approaches and methodologies CISP has implemented in Africa to tackle protection challenges, with a particular focus on preventing and addressing violence against women, children, and youth.

# Approaches

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THE  
APPROACHES





CISP works on prevention and management of violence against women, children and young people.

CISP's intervention in terms of protection is structured around **six (6) main axes, spread over three distinct levels of action:**

#### A. At the individual level:

- **Care:** Provide psychosocial support to people affected by trauma, violence and abuse.
- **Empowerment:** Help individuals develop the skills and resources needed to overcome situations of violence and vulnerability and become agents of change.

#### B. At the community level:

- **Changing social norms:** Support communities in their efforts to challenge and transform harmful social norms, including those that justify gender-based and child violence.
- **Awareness:** Disseminate information on human rights, protection, and available support mechanisms to targeted communities.

#### C. At the institutional level:

- **Coordinated management of violence cases:** Strengthen local institutions and service providers to ensure an effective and coordinated response to cases of violence and abuse.
- **Advocacy:** Carry out advocacy actions with decision-makers to improve protection policies and ensure the application of laws in favour of victims.



## CARE

Individual-level work focuses on responding to violence through psychosocial support. In the countries where CISP operates, government responses primarily address health, legal, and social aspects to help victims reintegrate into their families and society. However, the impact of violence on victims' mental health is often overlooked. Care [1] is a central element of this psychosocial approach. It involves taking care of oneself, others, and the environment. This concept aligns with Joan Tronto's [2] definition of Care: "An activity that includes everything we do to maintain, continue, and repair our world, so we can live as well as possible." This world encompasses our bodies, our identity, and our environment—all elements we connect to sustain life.



Within this framework, CISP facilitates opportunities for the target groups (women and young people) to get together to take care of themselves and each other. CISP organizes therapeutic talk-group sessions where victims become aware of their suffering, regain confidence in themselves, and gain the strength to face family, society, and life's challenges. These sessions can be repeated regularly through weekly meetings or intensive week-long sessions where various artistic methodologies are used, such as singing, drawing, exercise, dancing, video, and painting, allowing for free and intimate self-expression.

Care is a pillar of this type of workshop. In a secure environment, participants feel encouraged to express themselves: "the presence of others helps one to think for themselves." This highlights the importance of the power participants can develop together in the process of defining and defending their rights. Creative and physical activities are experienced as different steps in the process, gradually coming together to produce an artistic work that strengthens this narration. The realization of the importance of having time for oneself is common in women's groups. Women victims of GBV often feel that they are not in control of their lives but rather in service to others, or even simply in survival mode, without the right to exist. Awareness is the first step. The approach involves finding safety from danger and moving beyond survival mode while developing long-term alternatives.

[1] Here meaning "concern"

[2] Political scientist, professor of political science and American feminist. She supports her own version of the care ethic.



## EMPOWERMENT

A key focus for CISP in its protection activities is empowerment, which involves analysing the socio-cultural construction of the roles played by individuals in society and their consequences from an economic, socio-cultural, and political perspective—this is referred to as “gender analysis”. Empowerment goes beyond the concept of gender by recognizing that individuals, both women and men, are agents of change. It refers both to the individual, the power they can have over their own life, the development of their identity, and to the collective, meaning the power of individuals within the group in managing society and politics. The process of acquiring social and political empowerment is thus seen as a dynamic one. Women’s participation is considered essential for development, and there is a connection between women’s empowerment and their participation in sustainable development.

Men’s empowerment is thus seen as the way they develop their identity and find their place in an egalitarian society. Here, CISP views this as a new perspective for rethinking participatory democracy and rebalancing roles within communities. If empowerment is the ability to make choices in one’s life and to shift power dynamics, then the means to do so are essential. This means that empowerment is, above all, linked to acquiring the resources that enable change, such as skills, knowledge, resources (natural, productive, financial, human...), well-being, identity, as well as the strength of the collective and the knowledge shared by the group. It fosters the development of inner strength and a strong sense of identity (self-esteem) for individuals and/or groups. Ultimately, it is an awareness of the social and cultural dimensions of the roles of women and men, as well as their individual and collective capacities to influence change, towards an egalitarian society.

CISP offers group programs of dialogue and exchange for children, women, adolescents, gender-based violence (GBV) survivors, youth, and community members, lasting several days, weeks, or months, with the aim of providing them with an opportunity to strengthen their capacities, knowledge, resources, and self-esteem, while creating a collective dynamic to change the attitudes and beliefs of their peers.



## CHANGING SOCIAL NORMS

CISP has been working on changing attitudes, beliefs and behaviours that justify violence against children and women. Based on the theoretical foundations of numerous studies on the behavioural drivers of individuals[3], CISP intervention focuses on promoting a bottom-up change in the "social norms" that, in a specific community, justify certain types of violence and abuse.

Social norms are the perceived, informal, and mostly unwritten rules that define acceptable and appropriate actions within a given group or community, thereby guiding human behaviour.[4] They consist of what we do, what we believe others do, and what we believe others approve of and expect of us.



In order to bring about a change in harmful attitudes and behaviours in target communities, CISP adopts two approaches. On the one hand, it trains members of civil society, governments and international organisations such as UNICEF to develop programmes aimed at changing social norms, following a training curriculum developed by UNICEF[5]. On the other hand, it adopts a UNICEF methodology called “community-led dialogue”, in which the process of changing a community’s attitudes, beliefs and behaviours is managed by the community itself.

The methodology involves training community representatives who then facilitate a lengthy process of dialogues, public events, presentations and discussions with community members and leaders. To generate empathy for victims, simplify concepts and attract the attention of community members, CISP also promotes the use of Art for Social Change methodologies (e.g. Body Mapping, Photovoice, Theatre of the Oppressed). It is important to emphasize the importance of working with the most vulnerable groups, but also with potential perpetrators of violence. It is therefore essential to work with men on masculinity as a justification for gender-based violence. The positive impact of these methodologies has been evaluated several times internally, but also by external research institutes such as John Hopkins University.

[3] Petit, V. (2019). The Behavioural Drivers Model: A Conceptual Framework for Social and Behaviour Change Programming. UNICEF.

[4] Sood, Suruchi et al., The Act Framework Package: Measuring social norms around female genital mutilation – Social norms desk review, UNDP, Drexel University and UNICEF 2020

[5] “Norms for Change”, UNICEF 2023



## COMMUNITY LED AWARENESS AND SENSITIZATION

Based on the premise that social change emerges from the community, CISP encourages and supports the use of artistic creations made by affected individuals or community groups as tools for awareness and consciousness-raising. The impact of these products goes beyond their creation: their dissemination through community-led performances, exhibitions, conversations and social media extends their reach and catalyses dialogue to prevent gender-based violence (GBV) and violence against children (VAC), highlighting the transformative potential of personal stories to promote community-wide change.

The stories of marginalized people, such as survivors of GBV or VAC, offer insight into lived experiences, shedding light on issues often ignored by dominant narratives.



## COORDINATED CASE MANAGEMENT

The quality, accessibility, and coordination of intervention services are key elements in managing violence, but unfortunately, this is a significant weakness in the African countries where CISP operates, due to various issues such as a lack of capacity, funding, coordination, adequate legislation, and corruption. CISP is primarily committed to training and developing coordination systems between public and private service providers, such as health centers, the police, the judicial system, and shelters for young girls who are victims of domestic violence.

To achieve this, CISP supports service providers on two levels: first, by facilitating access to accurate information about available violence response services through an online platform; and second, by training them in the use of a simple graphic method to help victims of violence find the services and solutions best suited to their situation. The proposed methodologies aim to simplify case navigation and enhance the effectiveness of the response, especially in emergency situations. In countries facing prolonged crises, logistical and financial support is provided to health centers for the initial response to violence.

## ADVOCACY

In CISP's work, there is a strong emphasis on advocating with international organizations, funding organizations, civil society and governments to develop and implement policies, programs and action plans that improve the prevention and management of violence against children, women and gender minorities. The artistic products developed by marginalized groups during CARE and Empowerment workshops serve also as powerful advocacy tools to influence policy and drive change. By amplifying personal stories and lived experiences, these creations provide evidence of the urgency of policy reform and investment in prevention efforts. Community campaigns and advocacy events leverage the collective voices of marginalized communities to demand accountability from policymakers and institutions responsible for addressing gender-based violence and violence against children.

## THE IMPLEMENTATION STRATEGY



Child marriages, female genital mutilation, sexual violence, and domestic violence are some examples of the types of violence against women, girls, and youth that CISP addresses in Africa. The African countries where CISP works on these issues include Mali, Kenya, Somalia, Mozambique, and Algeria. Given that these countries have very distinct histories and characteristics, and within a single country, ethnic groups, clans, or communities have very different religions, cultures, and beliefs, the intervention strategy is always contextualized and adapted to ensure coherent implementation within specific contexts.

The strategy outlined is only applied to a limited extent through direct interventions. CISP firmly believes in sustainable development and therefore invests heavily in training local civil society, public and private service providers, and government representatives, who, in turn, act as the direct interface in implementing the gender-based violence prevention and response strategy. The training includes not only classroom courses but also long-term support and follow-up for local actors in the field.

CISP's work on protecting the rights of women, children, and gender minorities has been primarily funded by UNICEF, the European Union (EU), the Italian Agency for Development Cooperation (AICS), the UK Foreign, Commonwealth & Development Office (FCDO), and the Swiss Agency for Development and Cooperation.

# methno dologies

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THE  
METHODOLOGIES





# CARE, ARTISTIC EXPRESSION AND EMPOWERMENT



**Sub-sectors:** Care and Empowerment

## Objective -What is the goal?

Establish a supportive framework for survivors of violence or trauma, enabling them to share their experiences, rebuild self-esteem, regain the will to live, and initiate advocacy efforts to improve their living conditions.

## Justification - Why is it effective?

Survivors of violence and trauma often cannot rebuild their lives without support to help them overcome their experiences. Psychosocial support in situations of extreme instability or poverty faces multiple challenges: it is undervalued by target groups who prioritize other needs, often delivered by staff lacking adequate training, and too costly when provided individually. Traditional talk therapy has also shown its limits in these contexts, as many people struggle to express themselves through words under the pressure of 'you need to talk, it will help'.

Group-based psychosocial support, which allows for both physical and creative forms of expression, can address many of these challenges more effectively.

## Process - How does it work?

This 5-6 day workshop guides 10-12 women through an introspective journey using feminist pedagogy. Sessions blend writing, drawing, dance, theatre, and body care, allowing participants to discover their unique tastes and foster self-expression through creative risk-taking. The emphasis on voice and movement connects deeply with participants' cultures, supporting emotional expression.

A core element of the workshop is bodily pedagogy, fostering autonomy through shared, inter-generational learning. Facilitators and participants learn from each other's skills and insights in an equal, non-hierarchical setting. Respect for individual limits is essential, allowing participants to listen to their bodies, avoid pain, and regain autonomy, especially for those affected by violence, aging, or illness.

Through exercises in proxemics, participants explore personal space and relationships, gaining awareness of body boundaries and finding their place within the group. Rather than coaching, this is a collaborative learning experience where both participants and the facilitator grow from shared reflections, free of competition and judgment.

Guided by an expert, potentially joined by artists, the workshops encourage women to share stories and challenges. Creative outcomes—such as videos, letters, or dance pieces—capture their experiences and insights, creating powerful tools for advocacy.

### Experience - How was it developed?

CISP introduced the “Care – Empowerment – Artistic Expression” workshops in Mali for women victims of various forms of gender-based violence, particularly those involved in migration. In 2022, a book titled “*SIRA: The Inner Journey in the Female Migration Experience. Words of Migrant Women*” was created, chronicling the journey of these women during one of the workshops[6]. A video titled *The Inner Journey* also captures the dynamics of the workshop.

According to the final evaluation of the Kafamuya project (2024)[7] in Mali, the CARE workshops had a significant impact on participants. The women reported regaining hope for a better life, finding the courage to say 'no' or ask for help when needed. Some even sought individual psychological support, which they would never have dared to ask for before. They developed self-esteem and confidence. The key features that made the support during these workshops so effective were: the use of art and practical activities that gave everyone the opportunity to express themselves; evening sessions for confidential conversations and individual psychotherapy sessions; and the financial assistance provided after the workshop to help them escape difficult situation.



[6] SIRA - Le voyage intérieur dans le parcours migratoire au féminin - Paroles de migrantes, CISP 2022

[7] Final evaluation of the project Kafamuya, CISP 2024



# BODY MAPPING

## Sub-sectors:

Care, Empowerment, Awareness and Advocacy

## Objective -What is the goal?

To provide vulnerable people with the opportunity to express themselves, tell personal stories that touch others, and find healing through body mapping, while becoming agents of change within their communities.

## Justification - Why is it effective?

Very often, vulnerable groups and individuals do not have the opportunity within their communities to express their voice, to be heard and to share their experience. They lack the confidence to talk about sensitive topics due to barriers related to cultural and social norms, knowledge, connections and a sense of agency at the individual and community level. The Body Mapping approach aims to create a safe space for expression and sharing, using non-verbal communication, promoting dialogue and conversations on sensitive topics. As a result, people feel empowered and willing to use their artwork to trigger conversation and reflection with other community members on sensitive issues they have experienced. Using Body Mapping as a tool to raise awareness among others can promote the change of harmful practices through the creation of connections and empathy between community members.

## Process - How does it work?

Inspired by the Memory Tools method, this is a highly experiential approach for individuals and groups. It involves painting a life-size representation of one's body on a large canvas, using colours, images, symbols, and words to depict experiences that illustrate the journey one has taken in life. During a workshop, the facilitator poses a series of questions, and responses are provided through drawings to complete the Body Mapping process. Each Q&A session is followed by a group discussion focused on sharing personal experiences, facilitating a healing process.

A key pillar of this workshop is bodily pedagogy, which promotes autonomy. The facilitator stands on equal footing with the participants. Learning is based on the skills and experiences of the participants. The group shares its questions, discoveries, and resources to build knowledge together. This process is also inter-generational, allowing for a two-way exchange without hierarchy or dependency. In this bodily pedagogy, respecting each person's limits is essential: no one is obliged to participate. Using Body Mapping encourages dialogue and expression, enhancing constructive exchanges and self-communication.



A Body Mapping workshop lasts between 5 to 7 days and accommodates a maximum of 15 participants. Attendees can include survivors of violence, community change agents, and service providers. Health professionals, particularly psychologists, will benefit from Body Mapping both personally and professionally. Personally, this approach helps them explore their own emotions and strengthen their resilience. Professionally, through trainer training, they gain additional tools to support their patients by facilitating emotional expression and improving their therapeutic practices.

The final artworks created during the workshop are then used by participants to share their stories with the community and spark discussions on harmful practices. This occurs through community meetings with a limited number of attendees (maximum 30), allowing everyone to contribute to the conversation. Addressing difficult topics through artwork and personal narratives has the power to encourage the expression of thoughts and feelings, leading to meaningful conversations that promote change.



### Experience -How was it developed?

CISP introduced the use of Body Mapping in 2016 in Somalia[8] as part of a project on Culture and Arts for Peacebuilding and Inclusion and has expanded the use of this approach in the protection sector in Kenya since 2017. Since then, CISP has utilised Body Mapping in several interventions aimed at combating gender-based violence and strengthening child protection in Somalia, Kenya, Mali and Burundi.

This approach was assessed in several CISP programs, notably in a 2020 impact evaluation on the use of artistic methodologies for social inclusion in Somalia[9], and again in 2023 as part of a project focused on shifting social norms[10]. According to participants, it is an intimate and therapeutic experience, as it encourages people to get in touch with their deepest feelings and express what they have experienced. Body Mapping also increases self-confidence and a sense of agency among most participants. At the end of the workshop, all participants reported that they were willing to discuss the topic covered in the workshops with their peers, family and the community at large.

[8] [Windows into our lives: an art project in Mogadishu” CISP, 2016](#)

[9] [The impact of arts and culture activities for increasing inclusion in Somalia, CISP 2020](#)

[10] [Integrating art for social change methodologies in social norms change programming, CISP 2024](#)



## PHOTO VOICE



### Sub-sectors:

Empowerment, Awareness and Advocacy

### Objective -What is the goal?

Offer an opportunity for empowerment of vulnerable communities by enabling them to share and reflect on the strengths and challenges of their environment, and to exchange these insights with others.

### Justification - Why is it effective?

Photovoice can be a particularly powerful tool for approaching empowerment and advocacy. It is a process through which participants can identify, represent, and improve their community. It works especially well with young people who may not have the ability to express themselves verbally on personal issues. Photovoice also encourages critical dialogue and the sharing of knowledge on key issues through group discussions, which can lead to tangible changes and influence policymakers.

The photographs capture participants' lived experiences, providing deeper insight and understanding of their world. Visual images can be a powerful communication tool, challenging stereotypes and offering a platform for more intense and emotionally engaging reflection. They communicate and amplify the voices and needs of participants to policymakers and the general public, encouraging people to take part in the changes they want to see in their communities by taking ownership and playing an active role.

### Process - How does it work?

Photovoice is a process through which individuals—often those whose power is limited due to poverty, language barriers, age, social class, ethnicity, gender, culture, or other circumstances—use photographic images to capture aspects of their environment and experiences and share them with others. It is an empowerment process that combines photography with social action. During a workshop, participants receive a camera or smartphone and information on how to use it. Guided by a series of questions, they then take photos that express their viewpoints and opinions on a specific topic. A selection of images is printed and presented by the participants during a group discussion. Narratives are developed to explain how the photos highlight a particular theme.

A Photovoice workshop lasts between 5 and 7 days, with each session bringing together groups of up to 15 participants. These can include survivors of violence, vulnerable youth, and community change agents. The narratives and images are then used to promote dialogue and understanding of specific issues and to trigger change within the community. Photovoice participants become change agents by facilitating discussions with other community members about the harmful practices depicted in their stories and photos. Photovoice can also serve as a qualitative method for evaluating impact and collecting data during follow-up activities, thereby contributing to significant changes in their communities.



### Experience -How was it developed?

CISP introduced the use of Photovoice in its programs in Somalia in 2017 as part of a project focused on culture and the arts for peace-building and inclusion. CISP expanded the use of this approach in the protection sector in Kenya since 2019, and in Mali and Mozambique since 2022.

The use of Photovoice has been evaluated in several CISP programs, particularly in 2020 through an impact assessment of the use of artistic methodologies for social inclusion in Somalia and as part of the evaluation of the project “Safe Communities for Children and Adolescents in Kenya”. [11]

Photovoice has proven to be a valuable tool for enabling participants to document their experiences on various topics through photographs and short messages, sharing their experiences of discrimination and violence in their community while collectively discussing possible solutions. The community appreciated the methodology and found the messages and photos easily understandable and relatable by all community members, regardless of their education level.

[11] Impact assessment of social norms change intervention fighting violence against children in Kenya, 2023 CISP



# THERAPEUTIC DISCUSSION GROUPS

**Sub-sectors:** Care and Empowerment

**Objective -What is the goal?**

Provide psychological support through group therapeutic work for people who have suffered traumatic or difficult experiences.



**Justification - Why is it effective?**

A support group is a place of care because it has a therapeutic purpose: to contain oneself, respect the words of others, and draw on internal resources to face reality. The goal is to provide a space for listening and expression, where words can be heard. It is made up of a group of people, all concerned with at least one common issue at a given point in their lives. Its purpose is to promote thought over action, encourage the exchange of ideas while respecting others in their differences, and foster learning through the practice of active listening.

No object, writing, or narrative comes out of the group; however, something significant takes place regarding the organization of thought, conceptualization, and a strategy of discourse without the need for manipulation. In this space, it is not necessary to convince others at all costs to engage in discussion; rather, it is about sharing ideas to develop and enrich one's own thinking. The support group generates a dynamic favorable to changes in beliefs and/or attitudes, both for individuals and the group. It also aims to foster solidarity among participants and to mobilize the necessary psychological resources to face reality.

This space fosters authentic self-expression without fear of judgment, welcoming the open sharing of feelings, anxieties, desires, and more. It provides a powerful complement to individual therapy within a healing environment.

methodologies

### Process - How does it work?

A discussion group must be composed of at least 5 members and should not exceed 10 people. It generally meets 8 to 12 times and each meeting lasts 1 to 2 hours. The participants of the discussion groups are selected by a facilitator (social worker, mediator, psychologist, etc.) who has been trained in this methodology. He/she has met the participants individually and has understood the difficulties, distress and trauma of each one. He/she therefore forms discussion groups by bringing together people on the basis of their common experiences and problems. The sessions are always managed by the same facilitator who can propose different activities and themes each time to initiate dialogue, reflection and exchange. The speaking space is open to all people. This communication channel allows each subject to support each other in a group. The exchanges are carried out in a caring, free and non-intrusive environment. The meetings are structured by rules, the main ones being non-violence, physical or verbal, and the commitment to stay in the group. It often happens that the theme at the end of the session moves away from the original one. This theme, thrown out quickly during the round table, is transformed without being distorted, enriched without being denigrated; it is a kind of personalization of the idea.

### Experience -How was it developed?

CISP began using this methodology in Algeria in 2004 to address the psychological support needs of women and young people who survived the 2003 earthquake. The methodology was adopted in Mali in 2021 to support migrants, internally displaced persons, women victims of prostitution trafficking, and gender minorities to find spaces of relief and solidarity. According to participants interviewed during the final evaluation of the project Kafamuya[12], the discussion group remedies problems of isolation, providing a place of refuge where people can talk about realities, dreams, fantasies, pain and difficult or pleasant situations. There's freedom of speech for everyone. Knowing that others are facing similar challenges helps individuals move beyond their frustrations and find a space to rebuild their self-confidence.



[12] Final evaluation of the project Kafamuya, CISP 2024

# TEENAGE MOTHER SUPPORT GROUPS

## Sub-sectors:

Care, Empowerment and Awareness

## Objective -What is the goal?

Provide psychological support, empower adolescents by acquiring knowledge on gender equality, child rights, sexual and reproductive health and life skills and support them to positively influence the behavior of other adolescents.

## Justification - Why is it effective?

The lack of comprehensive sex education and limited access to contraceptives contribute significantly to the high rates of teenage pregnancies. Teenage mothers face a wide range of challenges, including restricted access to education, healthcare, and economic opportunities, which increases their risk of poverty and marginalization. Social norms and the stigma surrounding teenage pregnancy often lead to social isolation and discrimination. Early motherhood can also disrupt the personal development and aspirations of teenagers, limiting their potential for a brighter future.

Engaging teenagers in discussions that challenge negative social norms and promote their rights to services and social life, while reinforcing protective beliefs, helps empower young mothers. This approach boosts their confidence, enabling them to access health and education services more easily and reach their full potential. Support groups provide a safe space for pregnant adolescents and teenage mothers to share their experiences and offer each other emotional peer support.

## Process -How does it work?

The groups include mothers of adolescent girls and pregnant adolescents aged 13 to 17, who are willing to participate in empowerment activities and share what they learn with peers in their community. Each group features young mother ambassadors selected by the members. Groups consist of a maximum of 25 girls from the same village or region. Membership is voluntary and may change after 1-2 years.

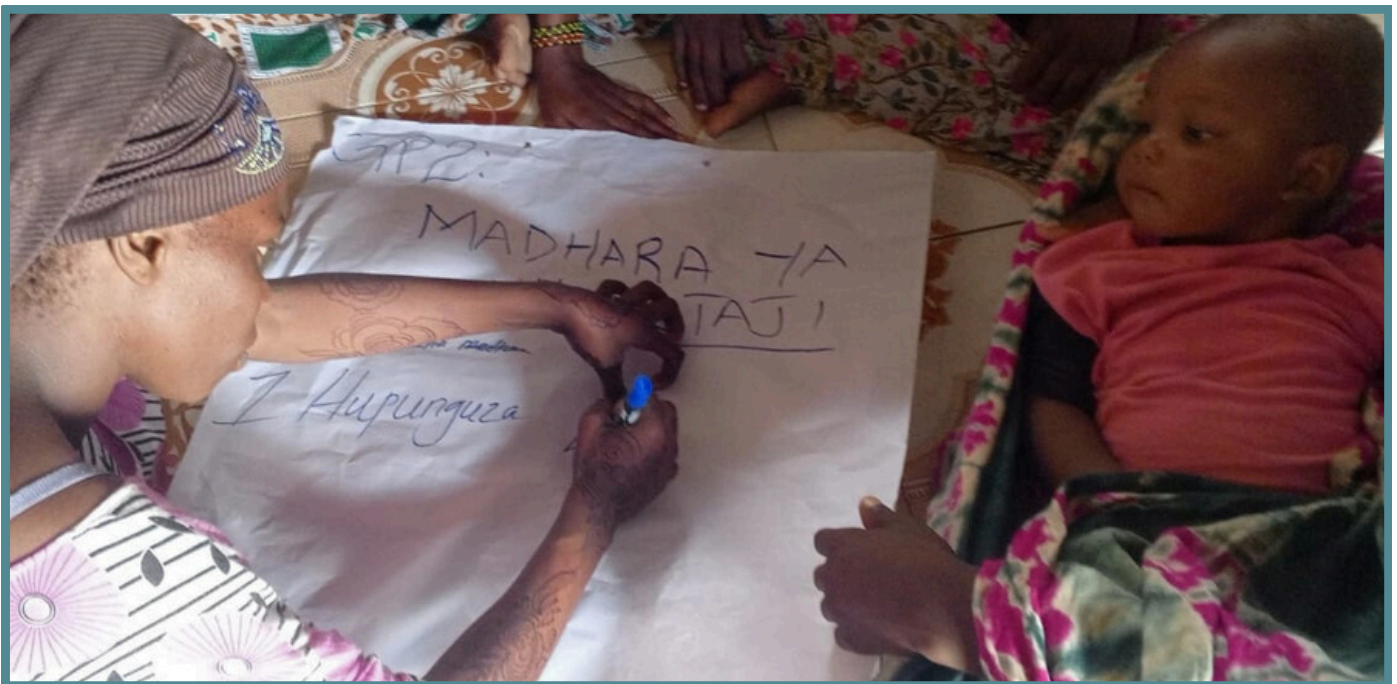




Additionally, each group is guided by an adult mentor, such as a community health promoter, who volunteers in child protection. Mentors receive training based on a contextualized guide comprising 16 modules covering gender equality, children's rights, sexual and reproductive health, and life skills for girls[13]. After the training, the mentor holds bi-monthly meetings with group members and, through participatory activities, facilitates discussions on module topics, one per meeting. Upon completing their care and empowerment journey, the girls also organize peer sessions in other youth forums on topics like reproductive health, non-violent behaviors and attitudes, protective practices, and gender equality.

### Experience -How was it developed?

In 2019, CISP introduced support groups for adolescent mothers in Kenya, along with a comprehensive methodological guide. A final evaluation of a CISP project conducted in 2022 [14] assessed the effectiveness of this approach by analyzing its positive (or negative) impact on the lives of the targeted groups. The study's findings reveal that adolescent mothers strengthened their self-esteem, expressing a more positive outlook on their lives after the intervention. Through group exchanges, they were able to find solutions to their challenges. Furthermore, their access to psychosocial, health, and education services improved, with the majority returning to school or pursuing vocational training. Finally, these young mothers had a positive influence on their peers by sharing their experiences and advocating against early pregnancies and marriages.



[13] [Guide for Teenage Mother's Support Group, CISP 2023.](#)

[14] *Community action to end exploitation, abuse and violence against children and adolescents in Nakuru and Kakamega Counties, Kenya.* Final evaluation report of "Safe Communities for Safe Children and Adolescents in Kenya" project led by CISP. Patrick Wanambisi and Antony Evelia (2022).

# CHILD RIGHTS CLUBS

## Sub-sectors:

Empowerment and Awareness

## Objective -What is the goal?

To equip children with life skills and self-confidence, enabling them to protect themselves and their peers from abuse, violence, and exploitation.



## Justification - Why is it effective?

Children may not always be aware that they are being subjected to abuse or violence, as they are often unfamiliar with their rights and responsibilities. Additionally, many children lack self-esteem and self-determination, making it difficult for them to resist or report abuse, even if they recognize it. Through a series of child-friendly activities and discussions facilitated by teachers, children are organized into small groups to learn about their rights and responsibilities. They are taught how to recognize abuse, violence, and exploitation while developing self-confidence and independent opinions about their role in society. Once equipped with this knowledge, the children plan, organize, and lead peer-to-peer education sessions for others in their school. By sharing their personal insights and beliefs with their peers, they reinforce their own convictions and strengthen their resolve to stand against any form of abuse or exploitation. As role models within their school, they positively influence their peers, who are more likely to adopt similar protective behaviours.

## Process -How does it work?

Child Rights Clubs (CRC) are child-friendly spaces that bring together children aged 10-15 who are eager to participate in empowerment activities and share what they've learned with their peers at school and within the community. Each club consists of up to 30 students and can be established in primary or junior secondary schools. Each club is led by two child leaders, one boy and one girl, chosen by the members. Participation is voluntary, and club membership may change every two years. Each club has two teacher patrons (one male, one female) who volunteer their time and are committed to child protection.

These patrons receive training on various topics, including child rights, child protection, child participation, communication skills, and psychological first aid.

Club members are trained using participatory methodologies, including the arts, based on 16 modules that cover topics such as child rights and responsibilities, gender equality, leadership skills, gender-based violence (GBV), and life skills, including child development and managing peer pressure.[15] After the training, the club meets once a week to engage in discussions led by a teacher mentor through talks, debates, role-plays, and games. With the support of their teacher patrons, CRC members organize and facilitate child-centered awareness activities at the school level, aimed at empowering all students

# methodologies

## Experience -How was it developed?

CISP introduced the Child Rights Club in Kenya in 2017. The change in knowledge, beliefs of young people and practices of teachers and the community was assessed in 2023 with very positive results.[16] Using a random sample of schoolchildren, the assessment shows that almost all children have improved their knowledge of their rights and responsibilities, a small group around them observed a decrease in the level of adherence to harmful beliefs and social norms contributing to violence against children, as well as a decrease in the level of occurrence of physical violence and/or psychological abuse against boys and girls in the target schools. In 2023 the CRC guide was improved with artistic activities, was enriched with other topics and was contextualized for Somalia.



[15] [Guides for Child right clubs, CISP 2023](#)

[16] [Impact Evaluation of a Social Norms Change Intervention addressing Violence against Children in Kenya, CISP 2023](#)



## YOUTH GROUPS



### Sub-sectors:

Empowerment and Changing Social Norms

### Objective -What is the goal?

To empower youth by equipping them with knowledge on life skills, positive and toxic masculinity, gender equality, gender-based violence (GBV) including sexual and domestic violence, as well as GBV prevention and response strategies, among other critical topics.

### Justification - Why is it effective?

Young people can be potential perpetrators of violence against girls due to deeply rooted cultural beliefs and social norms that justify gender-based violence. Young people facing the realities of poverty and subsistence are exposed to many risks such as drugs, prostitution, crime and precarious employment. Young people can also be role models for gender equality and the protection of women. Lack of awareness and education on respectful relationships can contribute to harmful behaviours among young people. Addressing this issue requires a comprehensive approach that focuses on promoting gender equality, combating toxic masculinity, building positive values and educating on the importance of respect and consent in sexual and reproductive life.

The approach aims to debunk harmful beliefs and challenge commonly endorsed negative behaviours among young people, by triggering discussions among them through participatory methods such as art, games and sports activities, as well as discussions.

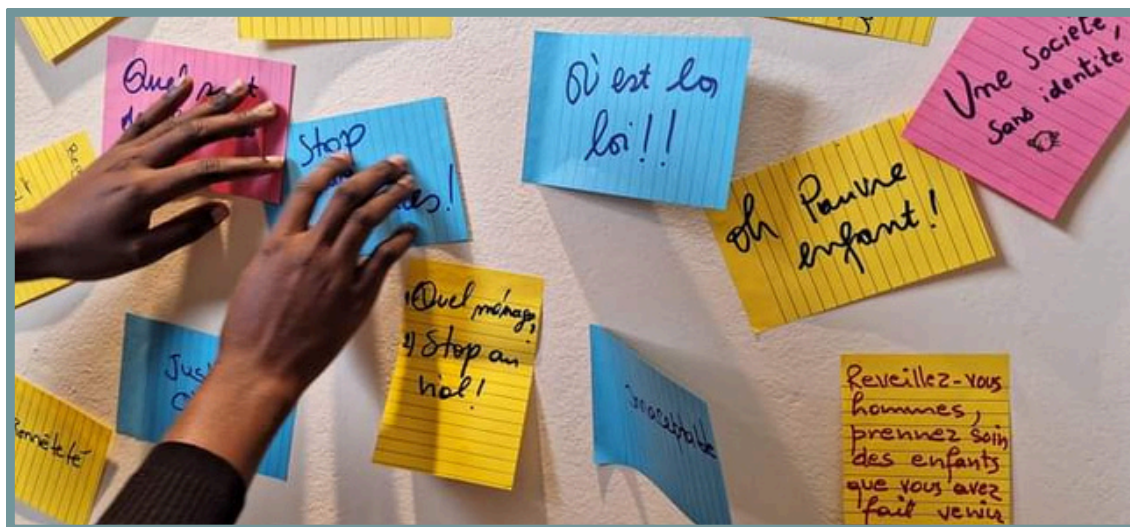
**Process - How does it work?**

The groups include boys and girls aged 15 to 24, willing to participate in empowerment activities and pass on the learning to their peers in the community. Each group is made up of up to 25 young people from the target areas. Participation in the project activities is voluntary. The groups are assigned a mentor (a community member) who is a volunteer and committed to protecting girls and women.

Mentors and 2 youth ambassadors per group are trained on the guide which includes 16-18 modules covering gender and youth rights, sexual and reproductive health and life skills.[17] The trained youth ambassadors then facilitate, with the support of community volunteers, bi-monthly dialogue sessions with their peers on the different topics presented in this guide. Finally, group members conduct peer education outside their groups using participatory methods such as games and sports activities.

**Experience -How was it developed?**

CISP introduced the youth group guide in Kenya in 2023, and three local organizations are currently testing this approach in targeted areas. The methodology evaluation is underway.



methodologies

[17] Guide for Peer to Peer education in youth groups, CISP 2023.

## COMMUNITY DIALOGUE



### **Sub-sectors:**

Changing Social Norms

### **Objective -What is the goal?**

Preventing violence against women and children by working with target communities to change harmful social norms and promote those that support dignity, equality, and non-violence.

### **Justification - Why is it effective?**

Violence against women and children is rooted in unequal power relations between women and men, adults and children. In addition to pervasive gender inequality, violence against women and children occurs because of shared beliefs and expectations within a community about gender and violence. These beliefs and expectations are unspoken rules of behaviour that are deeply embedded in a community and therefore very difficult to change.

This approach proposes the use of a long cycle of community dialogues between key community groups as a strategy to catalyse change in harmful norms. The dialogue stimulates reflection on human rights principles as well as shared community values and beliefs. It stimulates debate on beliefs and norms that are harmful to women and girls, as well as deliberations on possible alternatives. Community-led dialogues ensure that human rights concepts are framed in a culturally appropriate manner and that the identification of problems and solutions is owned by the community. The ongoing process of dialogue among the same members gives them the time needed to recognize problems and develop internal solutions. Once community members agree on the benefits of change and decide on alternative norms, they take collective action to disseminate the proposed changes.



## Process -How does it work?

The approach involves engaging target communities in a 4-step process:

- Step 1. Reflect on harmful norms that foster GBV;
- Step 2. Explore and choose alternative positive practices;
- Step 3. Develop an action plan to promote positive values;
- Step 4. Communicate change.

This change process involves the following activities:

- A** Identifying and training group facilitators, who are recognized community role models in protection.
- B** Establishing community-led dialogue groups, 4 to 8 in each community, each comprising approximately 20 members. Groups should include all community representatives (men, women, youth, elders, religious leaders, leaders, service providers).
- C** Organizing 30 guided bi-weekly dialogues among group members to discuss the root causes of gender inequality and gender-based violence in their communities, protective measures that could replace harmful beliefs and practices in the community, and action plans to promote change.
- D** Anti-violence statement events, organized by community groups.
- E** Implementing a group-led action plan to promote change in their community.

## Experience -How was it developed?

In 2014, UNICEF developed the program “Communities Care (CC): Transforming Lives and Preventing Violence”[18] based on evidence and experiences[19] which show that changing collective beliefs and unspoken rules within communities can lead to change in collective practices and behaviours. Under the Communities Care (CC) programme, the community-led dialogue approach was pioneered by UNICEF to prevent gender-based violence in conflict-affected areas of Somalia and South Sudan. With funding from UNICEF, the CC programme was piloted by CISP in Somalia in 2014 and proven effective by JHU.[20] Since then, CISP has also adapted the community-led dialogue guide from Kenya and Mozambique and implemented it directly and trained other CSOs in Kenya, Somalia and Mozambique. The success of the approach has been continuously evaluated by JHU[21] in Somalia and CISP in Kenya.[22] Evaluations have demonstrated the effectiveness of this approach in changing harmful beliefs and social norms among program participants and the target communities. In Somalia, discussing gender-based violence is no longer taboo and the greatest positive change was seen for personal beliefs and social norms about response to sexual violence, protecting family honor and child marriage. Significant, but smaller improvements were seen for husbands’ right to use violence and FGM. In Kenya, positive belief and social norms among teachers and parents has been seen on physical violence against children and an increasing number of community members were engaged in fighting for children's rights.

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[18] [Community Care Toolkit, UNICEF 2014](#)

[19] “The dynamics of social change: towards the abandonment of female genital mutilation/cutting in five African countries”, Innocenti Insight Paper, UNICEF Innocenti Research Centre, (Florence, 2010)

[20] Verre et al. *Conflict and Health* (2018) 12:5, Community care programme evaluation: best practices for rigorous research to evaluate gender-based violence prevention and response programmes in humanitarian settings.

[21] Nancy P. et al Effectiveness of Communities Care Scale-up to Change Gender-based Violence Social Norms in Somalia, Under publication 2023

[22] Impact Evaluation of a Social Norms Change Intervention Addressing Violence Against Children in Kenya, CISP 2023

## THEATRE OF THE OPPRESSED



### Sub-sectors:

Empowerment, Awareness and Advocacy

### Objective -What is the goal?

To promote social and political change, conflict resolution, and community building.

### Justification - Why is it effective?

The Theatre of the Oppressed[23], created by Brazilian practitioner Augusto Boal, is an interactive form of theatre that stimulates critical observation and representation of reality, aiming to raise awareness and encourage concrete actions. It not only encourages active participation but also fosters empathy toward the oppressed and injustices.

Theatre of the Oppressed games, exercises and techniques are powerful empowerment tools that inspire individual and collective transformation. It shows how people are not alone in their situation and can work as an empowered collective to bring about change. By taking a stand through the reenactment of situations of injustice, Theatre of the Oppressed analyses and discusses oppression and power and explores group solutions to these problems that could be applicable in real life.

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[23] A set of theatrical forms developed by theatre practitioner Augusto Boal starting in the 1970s.

### Process -How does it work?

The methodology of the Theatre of the Oppressed consists of a series of games, exercises and techniques (image theatre, forum theatre, legislative theatre among others) that involve the body, the senses and engage the personal experience of the participants to create opportunities for critical reflection on society.

Actors and audiences are engaged in the performance and propose solutions to societal issues that can then be used in real life. In the Theatre of the Oppressed, the audience becomes active, exploring, showing, analyzing and transforming the reality in which they live. The theatre becomes a space for participants to practice and stage the process of actively fighting injustices and imagining different solutions for their communities.

An expert trains and coaches a group of community members with knowledge or experience of the issues to be staged. Together, they create one or more performances aimed at challenging the harmful practices they wish to address within their community. The duration of the workshop varies between 8 to 10 days and involves groups of 15 to 25 people.

The performances are then carried out in the community, with an audience limited to 50 people maximum. This approach allows a greater number of individuals to express themselves and suggest solutions to harmful practices.

### Experience -How was it developed?

CISP introduced the use of Theatre of the Oppressed in its programmes in 2016 in Somalia as part of a project on culture and arts for peace-building and inclusion. It has expanded the use of this approach in the protection sector in Kenya and Somalia since 2017. Feedback from participants in Theatre of the Oppressed workshops and performances reveals that theatre is an excellent platform for people to express their opinions on their community's beliefs. The results clearly demonstrate that theatre workshops and performances aimed at a wide audience successfully generated discussions on sensitive topics while encouraging the development of concrete solutions to address identified issues. This dynamic, implemented in Algeria from 2016 to 2019, also served as a foundation for dialogue.





# NETWORK THERAPEUTIC WORK

## Sub-sectors:

Response to cases of violence

## Objective -What is the goal?

Facilitate referencing and monitoring of cases of multiple and severe distress.



## Justification - Why is it effective?

Often the mapping of protection actors is associated with the practice of each field institution and does not allow for a global vision of the care of the person in multiple and severe distress. We often find ourselves in the logic that each of the NGOs or local authorities has its beneficiaries which is against the principle of cooperation and collaboration for the best interest of the survivor of violence and distress.

The Network Therapeutic Work through the “Sociogenogram” facilitates referral and monitoring in cases of severe multiple distress. It keeps track of the evolution of complex and challenging situations, made possible through collaborative efforts. This approach practically addresses the strengths and difficulties encountered during support. It helps those being assisted, families, and professionals to progress together and co-create solutions.

The "Sociogenogram" is a drawing that combines a graphic representation of a family and their social connections. The trust relationships between professionals and families, as well as between family members and professionals themselves, are represented in this way. This representation allows front-line professionals to be integrated into a broader network of stakeholders. By progressively illustrating the journeys of the individuals they serve, front-line professionals can maintain their focus on activation (what drives their work) and thus move beyond the legitimate shock or astonishment provoked by the experiences of individuals in severe distress who have faced significant trauma. The emphasis on identifying the facts, seeking trust connections, and recognizing residual resources broadens the possibilities for intervention and enables the careful construction of appropriate, feasible, and mobilize responses in collaboration with the individuals directly affected.

**Process -How does it work?**

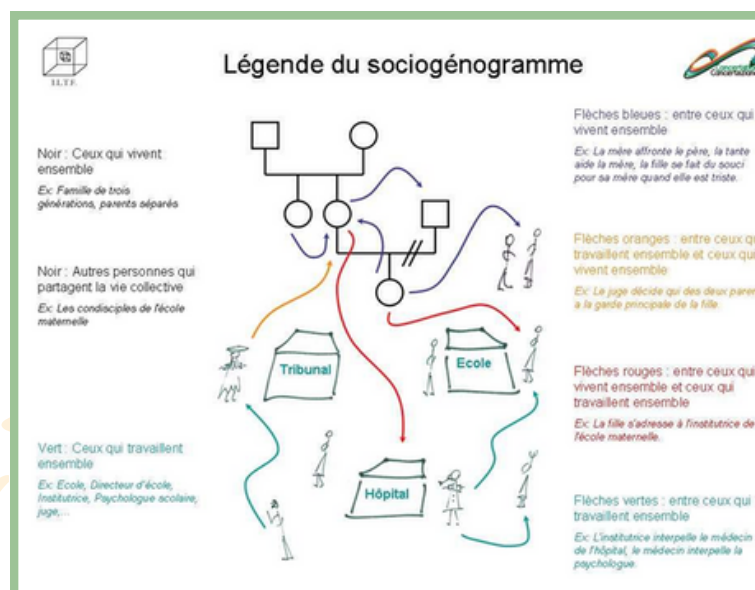
Initially, a 1- to 2-module training, each lasting 4 days, is necessary for protection focal points and actors involved in care provision. This training covers the use and representation of the Sociogenogram, as well as referrals within the support network for individuals who have experienced trauma or rights violations.

The training allows participants to identify all actors present in a territory, assigning each a practical or functional identity. From this representation, front-line professionals can integrate into a broader network, including their NGO, partners, and funders. By tracking the paths of those they assist, they can focus on activation (those that engage them in action). By concentrating on facts, building trust, and identifying available resources, they will be able to expand intervention options and construct tailored responses with the individuals involved.

The training pedagogy is participatory, drawing from the experiences of professionals while alternating theoretical input and practical exercises, working in large groups and small groups. Regarding referrals, the training helps identify what is not working and emphasize what does. It opens a space for reflection on practice, as it engages professionals in identifying problems, resources, modes of orientation, and their efficiency. After the training, the stakeholders meet monthly to discuss more serious or challenging cases with the aid of the Sociogenogram.

**Experience -How was it developed?**

The Network Therapeutic Work (TTR) was developed by Dr. Jean Marie Lemaire[24], who summarized the approach in 2016 in his book Step by Step: Proximity and Network Therapeutic Work. Training Tested in the Field[25]. The Network Therapeutic Work was evaluated by Antoinette Chauvenet and Vinciane Despret, resulting in the publication of the book Clinical Reconstruction: An Experience with Refugees from Former Yugoslavia. A second evaluation was conducted, leading to another publication, Promoting Human Rights in Algeria, by Antoinette Chauvenet and Marie Claire Michaud. CISP successfully adopted and adapted this methodology in Algeria and Mali.



[24] Psychiatrist, family therapist, and consultation clinician, who initiated it.

[25] From "Close to Close: Proximity and Network Therapeutic Work, a Field-Tested Training" by Selma Hellal and Jean Marie Lemaire, Ed. Barzakh, Algiers, 2016.

# SERVICE PROVIDER MANAGEMENT SYSTEM

## Sub-sectors:

Coordinated management of cases of violence

## Objective -What is the goal?

Facilitate coordination between service providers in the management of GBV and Child protection cases

## Justification - Why is it effective?

Accessing suitable service providers for people in need can be a challenging task for practitioners working in vast territories where many actors intervene. Relevant data, such as updated contact information or scope of services of service providers is not either available to all practitioners or not well organized. Critical details regarding specific case categories, limitations, operating hours, and geographical locations of services are not centrally stored, making the search for service providers hard and prone to errors.

The Service Providers Management System (SPMS) is an easily updatable and searchable spatial database of service providers (<https://serviceproviders.trimweb.it/>). It is a platform which supports protection practitioners by assisting them in locating the nearest and more suitable service providers tailored to the needs of referred individuals.

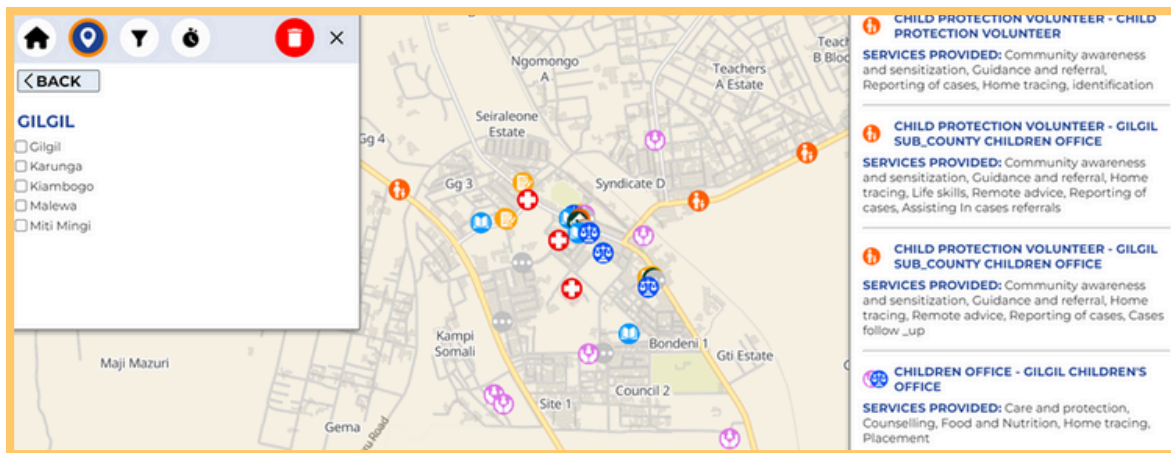
## Process -How does it work?

It is critical to establish a system with an institutional partner that is willing to take the ownership of the system and is engaged in the development and management of it once put in place.

Once the owning institution is identified, the structure of the platform is developed jointly with technical experts to respond to the needs and sector/context specific terminology. A tool is therefore developed to collect data from existing service providers in the territory. The data are now uploaded on the system and the system managers of the owning institutions are trained on the use and updating the platform. A mobile application, a web application and USSD code accessing system are developed to facilitate access of users. Disseminating workshops for all service providers are continuously organized to promote the platform for easy referral of protection cases.







The SPMS was developed in Kenya in partnership with the Directorate of Children's Services and TriM Company in 2020. The advantages of a CLOUD digital database are the ease of access provided 24 hours a day, 7 days a week via an internet network, the flexibility and ease of data management (modification, updating), as well as the security of the data provided by a secure connection and authentication. Interviewed service providers were enthusiastic of the platform as it makes their job easier.



## DISSEMINATION OF ARTISTIC PRODUCTS FOR SENSITIZATION AND ADVOCACY



With CISP's support, the works created during the artistic workshops, which focus on the care and empowerment of the participants, become powerful tools for communication, awareness-raising and advocacy[26]. These artistic creations, whether performances, visuals or other forms of expression, serve to engage people in dialogue on crucial social issues, raise awareness and promote changes in attitudes, beliefs and behaviours. Disseminated at different levels, the artistic works contribute to making the voices of women and marginalized groups heard, while strengthening their role in advocacy for human rights and social justice. In this way, art becomes a vector for social transformation, allowing issues of gender, violence and discrimination to be addressed from a new and accessible angle, while actively involving communities in the process of change.

**Community Conversations:** Community conversations provide intimate settings for marginalized individuals to share their stories and experiences. Facilitated discussions following performances or exhibitions encourage reflection, empathy, and collective problem-solving, fostering a deeper understanding of the root causes of violence and possible strategies for prevention. Through personal narratives, participants create connections, and challenge stereotypes perpetuated by gender-based violence and child abuse. Community conversations empower individuals to speak out against injustice, fostering solidarity and collective action.

**Public Performances, Events and Exhibitions**[27]: theatre performances, art exhibitions and storytelling events provide a unique opportunity to reach a diverse range of individuals and engage them in conversations about gender-based violence and violence against children.

These events create opportunities for individuals to connect emotionally with the stories being shared, fostering empathy and understanding across diverse communities, sparking conversations and prompting action for prevention.

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[26] [Art for social Change, An approach to build resilient, inclusive and peaceful communities in Somalia, CISP 2019](#)

[27] [Video "Mogadishu, On Site/Insights, vision from Hodan", CISP 2018](#) - [Video "Mogadishu, where we belong" CISP 2019](#)



**Social Media:** social media platforms are powerful channels for amplifying marginalized voices and mobilizing collective action. Through storytelling campaigns, digital exhibitions, and live-streamed events, artistic products reach global audiences, transcending geographical boundaries. Digital storytelling projects harness the power of multimedia to convey personal narratives through audio, video, and interactive content. By leveraging social media as a tool for advocacy and empowerment, marginalized groups can demand accountability from policymakers and institutions. These platforms also provide avenues for sharing resources, support networks, and advocacy efforts.

**Educational Settings:** Schools are hubs for knowledge dissemination and social transformation. Artistic products can be integrated into curricula, workshops, and extracurricular activities, as a tool to raise awareness on sensitive issues. Students are exposed to diverse perspectives, critical thinking and civic engagement. Artistic products become catalysts for learning, encouraging students to explore complex issues, challenge dominant narratives, and become agents of change within their schools and communities.

**Advocacy and Community Mobilization:** Artistic products developed by marginalized groups can also serve as powerful advocacy tools for influencing policy and driving change. By amplifying personal stories and lived experiences, these creations provide evidence of the urgent need for policy reform and investment in prevention efforts. Community campaigns and advocacy events leverage the collective voice of marginalized communities to demand accountability from policymakers and institutions responsible for addressing gender-based violence and violence against children.





# Imp act

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THE IMPACT OF ARTS  
METHODOLOGIES



The impact of each methodology presented in this document has been evaluated through various studies[28], as indicated in the "Experiences" sections of the methodology descriptions (Chapter 2). However, in this publication, CISP seeks to place particular emphasis on the impact of artistic methodologies and their shared characteristics that make them particularly effective.



CISP's experiences in several countries demonstrate that artistic works created by marginalized groups can profoundly challenge dominant attitudes, especially regarding gender-based violence (GBV) and violence against children. These artistic methods, grounded in the experiences of violence survivors, give a voice to those who are often silenced. Through art, they share their stories, break taboos, and encourage dialogues on often overlooked topics, strongly impacting their communities. Drawing from CISP's qualitative and quantitative evaluations, the following are the main impacts of identified

**Challenging Dominant Narratives:** Artistic productions challenge dominant narratives by highlighting issues that may have been overlooked or misrepresented. Through painting, photography, storytelling, and theatre, the audience is encouraged to question prevailing norms, stereotypes, and biases, prompting them to reconsider their beliefs and assumptions.

**Connecting through Emotions and Empathy:** Through personal narratives and storytelling, marginalized groups cultivate empathy and understanding among viewers. By portraying the common humanity shared by all individuals, regardless of background or identity, they challenge stereotypes and fosters a sense of interconnection and solidarity.

**Fostering Dialogue and Critical Reflection:** Dissemination of artistic products creates opportunities for dialogue and critical reflection within communities. Through exhibitions, public events, and community dialogues, individuals engage with complex social issues, confront biases, and explore diverse perspectives. As conversations unfold, participants are encouraged to question norms and assumptions, leading to deeper insights and shifts in attitudes and behaviors.

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[28] Evaluation finale du projet Kafamuya, CISP 2024.

The impact of arts and culture activities for increasing inclusion in Somalia, CISP 2020.

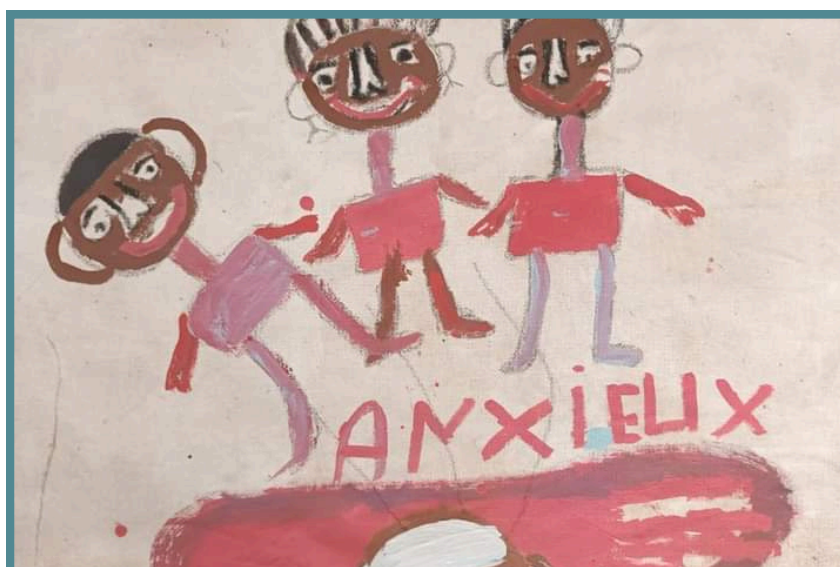
Integrating art for social change methodologies in social norms change programming, CISP 2024.

**Empowerment and Participation:** Involving communities in the creation and dissemination of artistic products can empower individuals and give them a voice. This participatory approach fosters a sense of ownership and responsibility. Artistic products can inspire individuals and communities to take action, advocating for social change and influencing policy decisions.

**Engagement and Accessibility:** Artistic products, such as visual arts, theatre and storytelling, can reach diverse audiences. This makes them effective tools for disseminating important messages. Art often evokes empathy and emotions, which can lead to deeper engagement with the subject. Artistic products present complex issues in a simpler and more direct way, making them more understandable and relatable, transcending language barriers, and reaching people who may not be literate or who speak different languages.

**Cultural Relevance and Inclusivity:** Artistic products reflect the cultural contexts of each community, ensuring that messages are relevant and respectful. This increases the likelihood of acceptance and understanding.

**Inspiring Collective Action for social and political change:** by highlighting injustices and inequalities, artistic products inspire individuals to become agents of change within their own communities. Through public demonstrations, advocacy campaigns, and grassroots initiatives, viewers are empowered to take action, advocating for policy reforms, leading to the establishment of support systems for vulnerable groups. Public exhibitions, performances, and publications can also encourage policymakers to prioritize and address issues of violence more effectively.







# QUOTES



I FEEL LIGHTER NOW THAT I'VE BEEN ABLE TO TALK ABOUT MY STORY. IT'S LIKE I'VE UNLOADED A BURDEN THAT I'VE BEEN CARRYING AROUND FOR YEARS. KNOWING THAT I'M NOT ALONE AND THAT EACH OF US HAS BEEN A VICTIM IN ONE WAY OR ANOTHER IS ALREADY A RELIEF.

I CHANGED A LOT AFTER THE CARE WORKSHOP. BEFORE, I DIDN'T TALK OR INTERACT WITH OTHERS, WHICH LEFT ME FRUSTRATED. BEING WITH MY FAMILY IN THE EVENING HELPED ME OPEN UP A LOT. I HAD EXPERIENCES THAT I HAD NEVER HAD BEFORE THROUGH DRAWING AND SPEAKING. THE STOP EXERCISE HELPED ME A LOT. I NOW FEEL MORE COMFORTABLE SAYING NO WHEN I DON'T WANT SOMETHING. I HAVE ACQUIRED THE RESOURCES NEEDED TO MOVE FORWARD.

THIS TRIP GAVE ME THE KEYS TO CONFRONT MY TRAUMAS AND DEAL WITH CULTURAL AND SOCIAL CONSTRAINTS. FOR THE FIRST TIME, I FELT LISTENED TO, SUPPORTED AND ABOVE ALL UNDERSTOOD, BECAUSE WE ALMOST ALL SHARE THE SAME EXPERIENCES. I'M ENHANCING MY STRESS MANAGEMENT SKILLS THROUGH THE PRACTICE OF EUTONY TECHNIQUES I LEARNED IN THE MODULES. I LISTEN TO MY BODY BETTER AND DO NOT HESITATE TO PUT THE BRAKES ON ANYTHING THAT DISTURBS MY PEACE.

C  
A  
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E

ARTISTIC  
EXPRESSION

EMPOWERMENT

# BO DY MAPPING



“

THERE ARE SO MANY THINGS WE HAVE IN COMMON, THINGS I NEVER THOUGHT I COULD SHARE. IT'S LIKE I'M WITH SOMEONE I CAN TELL EVERYTHING TO. THIS BODY MAPPING, THIS IMAGE OF MYSELF, HELPS ME THINK, TALK. I'VE BEEN ABLE TO SHARE WITH OTHERS AT MY OWN PACE, WITHOUT FEELING FORCED.

BODY MAPPING IS A HEALING PROCESS: YOU KNOW THAT OTHERS HAVE GONE THROUGH THE SAME ORDEAL, AND IT MAKES YOU MORE EMPATHETIC. WHEN YOU SEE ANOTHER GIRL WHO IS AT RISK OF GOING THROUGH THIS, YOU FEEL A RESPONSIBILITY TO HELP HER AVOID THIS SUFFERING.



I HAD NEVER DRAWN IN MY LIFE, BUT BODY MAPPING WAS A REAL REVELATION. FROM THE BEGINNING, I FELT CONFIDENT, WITHOUT FEAR OF BEING CRITICIZED. IT ALLOWS YOU TO OPEN UP AND RELEASE BURDENS THAT YOU WERE NOT READY TO SHARE BEFORE.

I HAVE ALWAYS BEEN HAUNTED BY DESTRUCTION AND BLOOD. HERE, I LEARNED THAT I CAN CREATE AND BRING BEAUTIFUL THINGS, FOR MYSELF AND FOR MY COMMUNITY. I AM REBUILDING MYSELF, JUST LIKE MY CITY. I AM NO LONGER THIS BROKEN MIRROR.





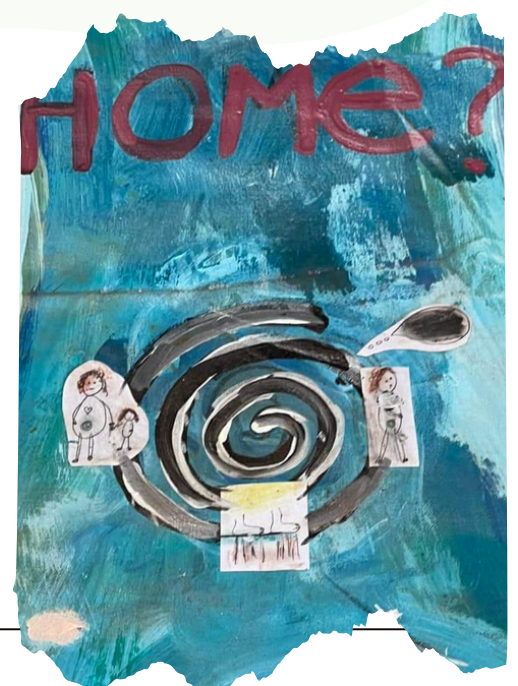
I DISCOVERED THAT I CAN EXPRESS MYSELF AND REACH OTHERS. I HAVE THE STRENGTH TO BECOME WHAT I WANT TO BE AND NOT WHAT OTHERS WANT ME TO BE. BY OPENING UP TO MY FEARS AND LEARNING TO FACE THEM, I SEE THAT THE BODY MAPPING EXPERIENCE HAS TRANSFORMED ME.

THE ACTIVITY TO DISCOVER OUR STRENGTH WAS A FANTASTIC MOMENT. THIS JOURNEY INSIDE OUR BODY. WHEN I FEEL DISTURBED OR STRESSED, I CLOSE MY EYES AND RETURN TO THAT PLACE.



I WAS ASKED TO THINK AND DRAW A PROBLEM. IT WAS NOT EASY, BUT I EXPRESSED IT AND YOU LISTENED TO ME. I FELT LIBERATED, AS IF, HERE, THE WOMAN FINALLY HAD THE POSSIBILITY TO EXPRESS HERSELF.

THIS ACTIVITY LIGHTENED MY HEART, TOOK ME OUT OF SADNESS. BEFORE STARTING, I WAS VERY ANGRY, THEN WE TALKED, WE GATHERED, WE PAINTED AND SHARED OUR EMOTIONS. I HAD THE OPPORTUNITY TO EXPRESS BURIED THINGS, WHICH HAD NEVER HAPPENED TO ME BEFORE. IT DID ME A LOT OF GOOD. THE ACTIVITY ON DIFFICULTIES AND HAPPINESS REALLY HELPED ME.







# PHOTO VOICE



I AM HAPPY BECAUSE I LEARNED HOW TO TAKE BEAUTIFUL AND MEANINGFUL PHOTOS. THE TRAINING WAS VERY THERAPEUTIC. I AM RELIEVED.

THE FIRST DAY I WAS VERY WORRIED, NOT KNOWING WHAT TO EXPECT. BUT BY THE LAST DAY I WAS DELIGHTED WITH MY PHOTOS AND HOW THEY TELL MY STORY. I MANAGED TO RELEASE MY STRESS, AND NOW I FEEL REALLY HAPPY.



IT WAS HARD TO SHARE MY STRUGGLES WITH A MAN. I'M NOT USED TO IT, BUT THANKS TO PHOTOVOICE, I'M REALLY HAPPY THAT I WAS ABLE TO DO IT AND THAT HE LISTENED TO ME.

I WANTED TO SHARE ALL MY IDEAS HERE, NO MATTER WHO WAS IN FRONT OF ME, AND PHOTOVOICE HELPED ME EXPRESS STRONG AND IMPORTANT VIEWS I HAVE ON INEQUALITY.

I FELT SUCH A SENSE OF FREEDOM AND OWNERSHIP THAT ALLOWED ME TO EXPRESS SOMETHING IMPORTANT THROUGH THE PHOTOS.






# THEATRE OF THE OPPRESSED



THE THEATRE OF THE OPPRESSED GAVE US A PLATFORM TO AMPLIFY OUR VOICES. IT WAS INCREDIBLE TO SEE THE AUDIENCE ENGAGE WITH OUR STORIES AND ACTIVELY PARTICIPATE IN FINDING SOLUTIONS. IT REMINDED ME THAT CHANGE IS POSSIBLE



THIS METHODOLOGY IS VERY EFFECTIVE BECAUSE IT SHOWS THE AUDIENCE THE HARMFUL NORMS THAT EXIST IN OUR COMMUNITY, AND ONCE THE AUDIENCE UNDERSTANDS THEM, THEY ARE INVITED TO COME ON STAGE WITH SOLUTIONS AND WAYS TO CHANGE THEM.

PARTICIPATING IN THE THEATRE OF THE OPPRESSED FORUM OPENED MY EYES TO THE POWER OF COLLECTIVE ACTION. IT ALLOWED US TO INTERACT WITH EACH OTHER THROUGH THEATRE, TO QUESTION PROBLEMS AND IMAGINE ALTERNATIVE SOLUTIONS. I FELT EMPOWERED AND CAPABLE

# CISP

Comitato Internazionale per lo Sviluppo dei Popoli – CISP (International Committee for the Development of Peoples) is a non-governmental organization founded in Rome in 1983 and currently active in over 30 countries around the world. CISP's intentions are summarized in the publication "Rights, Change, Sustainability", that is, to strengthen sustainable development at all levels (environment, society, economy, institutions) and to fight poverty and social exclusion. CISP currently operates in 9 African countries: Mali, Niger, Mauritania, Sudan, Malawi, Ethiopia, Somalia, Kenya and Mozambique. The main sectors of intervention in Africa are: humanitarian aid, protection (child protection, gender, protection of displaced persons and refugees), health and nutrition, resilience and economic empowerment, education and culture.

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