



# INTEGRATING ART FOR SOCIAL CHANGE METHODOLOGIES IN SOCIAL NORMS CHANGE PROGRAMMING

## The case of Kenya and Somalia

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A publication by



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## ACKNOWLEDGEMENT

This document has been developed by the International Committee for the Development of Peoples (CISP) as part of the project 'Capacity Building of CSOs and Government in Selected ESAR Countries on Social Norms Change Programming and Measurement on Violence Against Children and Women, with a Focus on Sexual Abuse and Harmful Practices (Child Marriage and FGM).' The project is generously funded by UNICEF and has been implemented by CISP in collaboration with the University of Nairobi and six local CSOs. UNICEF ESARO has mobilized resources for this project from three key programs focusing on Child Marriage (CM) and Female Genital Mutilation (FGM) in the Eastern and Southern Africa (ESA) region. Firstly, the United Nations Global Programme to End Child Marriage (GP-ECM) has been operational since 2015, spanning across 12 countries globally, with 4 specifically within the ESA region (Ethiopia, Mozambique, Uganda, and Zambia). Secondly, the United Nations Joint Programme on Female Genital Mutilation (UNJP-FGM) has been actively addressing this issue since 2008, operating in 17 countries worldwide, including 5 within the ESA region (Eritrea, Ethiopia, Kenya, Somalia, and Uganda). Additionally, the Spotlight Initiative, funded by the European Union from 2019 to 2023, was collaborating with UNICEF and other UN agencies to expedite efforts aimed at reducing violence against women and girls.

The one-year initiative in 2023 aimed to enhance the capacities of UNICEF Country Office partners in Kenya, Somalia, South Sudan, and Uganda. The targeted partners, which include CSOs and government officials, were selected to be trained on social norms change programming and measurement to enhance their ability to design, implement, and measure effective social norms programs.



We extend our heartfelt gratitude to the UNICEF ESARO team for their support in shaping the direction of this publication and for their technical input. We are also grateful to our partners who played a pivotal role in implementing the Art for Social Change small grants, namely Men End FGM Foundation (MEF) and Pastoralist Child Foundation (PCF) in Samburu County, Kenya; Network for Adolescent and Youth of Africa (NAYA) and Tunaweza Empowerment Organisation (TEO) in Migori County, Kenya; Northern Frontier Youth League (NoFYL) and Somali Women Development Centre (SWDC) in Banadir region, Somalia. Special thanks also go to our colleagues at UNICEF Kenya Country Office, particularly from the Child Protection and Social and Behavioural Change departments, for their valuable support in the implementation of Art for Social Change Pilot projects. We express our appreciation to UNICEF Country offices in Ethiopia and Mozambique for sharing case studies of art interventions and providing recommendations on how to scale Art for Social Change in the border SNC programming.

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# 1. INTRODUCTION



This document is a result of a collaborative initiative under the Regional Programme Cooperation Agreement (PCA) between ESARO and the International Committee for the Development of Peoples (CISP), which concluded in December 2023. The primary objective of the project titled 'Capacity Building of CSOs and Government in Selected ESAR Countries on Social Norms Change Programming and Measurement on Violence Against Children and Women, with a Focus on Sexual Abuse and Harmful Practices (Child Marriage and FGM)', was to enhance the capacities of national civil society organizations, local community-based organizations, faith-based groups, and government institutions in effectively implementing quality social norms programming and measurement. The goal was to combat harmful practices such as child marriage (CM), female genital mutilation (FGM), and sexual and gender-based violence (SGBV). This regional PCA was executed in Kenya, Somalia, South Sudan, and Uganda.

This publication focuses on the insights gained from the implementation of six pilot projects that integrated the use of Art for Social Change (ASC) within the framework of Social Norms Change Programming in Kenya and Somalia. It is intended to serve as a valuable guide for Civil Society Organizations (CSOs), UNICEF Country Offices, and Government bodies engaged in Social Behaviour Change across diverse sectors.

The report is specifically tailored to be accessible to those embarking on new projects or seeking to expand the use of ASC in community engagement and social norms change programming.

The key lessons outlined not only cater to organizations new to ASC, but also offer valuable insights for experienced practitioners looking to refine their interventions. The objective is to inspire and guide CSO staff in integrating ASC effectively, fostering meaningful community engagement, and driving positive change through the transformative power of art.

Within the collaborative framework of the PCA, CISP actively supported four selected CSOs in Kenya and two CSOs in Somalia in implementing their ASC pilot projects. The process involved the following main steps:

1

**Selection of CSOs and Target Locations:** CISP conducted interventions in Samburu County and Migori County in Kenya and Banadir Region in Somalia. CSOs were selected based on the criteria of having already an ongoing grant with UNICEF on preventing VAW, in order to give them additional tools and skills to integrate their programs.

2

**Training on Art Methodologies:** each CSOs underwent a comprehensive training in one art methodologies, among Body Mapping, Storytelling, and Theatre of the Oppressed. These methodologies served as foundational tools for their ASC pilot projects.



**Providing Small Grants:** through a collaborative co-creation process, CISP facilitated the development of proposals by the six targeted CSOs for their pilot projects. Subsequently, financial support was provided to bring these projects to fruition.

**Implementing Pilot Projects:** CSOs, while implementing their projects, were supported in the practical application of learned artistic methodologies and the development of artistic products for use during community sessions.

**Mentoring and Monitoring:** ongoing mentorship and monitoring were integral components of the support provided to the CSOs. This ensured the effective implementation of the pilot projects, with continuous guidance and oversight to address challenges and optimize outcomes.

3

4

5



## 2. LOCAL TRENDS IN FGM AND CHILD MARRIAGE



The ASC pilot projects were initiated following a comprehensive social norms assessment carried out in Migori and Samburu counties, Kenya, conducted collaboratively by John Hopkins University and CISP. In Somalia, a detailed review of secondary resources was complemented by CISP's 10 years of operational experience in addressing VAW, providing invaluable contextual knowledge. This comprehensive approach guided the selection of Art for Social Change methodologies that resonate with the prevailing norms and cultural nuances within these communities.

The assessment findings were shared with the Art for Social Change training facilitators, enabling them to customize their training sessions to meet the specific needs and cultural sensitivities of the target communities. Below is a summary of the key insights collected from the assessment and literature review.

## KENYA

### Samburu

According to 2022 KDHS data, nearly half of women (48.6%) in Samburu County have experienced physical violence since age 15. According to UNFPA there has been a spike in FGM caused by the drought. Girls are married to help the family survive the drought, but they must undergo FGM first. Samburu County is considered one of the FGM hotspots. UNFPA reports an 86% FGM prevalence rate in Samburu. The 2018 UNICEF report found a 72% prevalence of FGM among girls and women 10-49 years old in Samburu. The prevalence among 10–17-year-old girls was lower at 57% with most (90%) having FGM

performed between the ages of 10 and 14 years. The rate of marriage before 18 was found to be 17% in the UNICEF 2018 study. A recent report by AMREF estimated the rate of CM to be 38% in Samburu County.

## Kuria

Kuria East is a sub-county located in Migori County in the Nyanza region of Kenya. According to 2022 KDHS data, 51.1% of women in Migori County have experienced physical violence since age 15. Kuria East and West are considered the hotspot sub-counties with one of the highest FGM prevalence rates in Kenya at 84%. Migori County also has the lowest median age at first marriage of any county in Kenya, with girls and women marrying on average at 17 years. In Kurian tradition, FGM is a rite of passage preceding marriage, typically occurring when a girl is 13 to 14 years old, but more recently when they are as young as eight.

As FGM is seen as a precursor to CM, most girls who undergo the cut get married shortly after healing. Kenya national newspaper highlighted the plight of young girls in Migori County, especially among the Kuria community, particularly those who want to further their education. Most seek refuge in the rescue centres because of their parents and relatives planning to marry them off for monetary gain. These incidents increased during the COVID-19 pandemic.

Comitato Internazionale per lo Sviluppo dei Popoli (CISP) and John Hopkins University (JHU) conducted a survey with a target sample size of 380 respondents stratified by age (15-17, 18-24, 25-40, 41+) and gender both in the 3 locations. The pattern of results was similar for Kuria East and West regions. Samburu East has less positive gender norms and are more supportive of FGM and CM than Kuria. Kuria East has made more progress towards rejecting



## Gender Equality

FGM and CM than Kuria West. Main findings are summarized below.

While people support women in leadership and decision-making roles, there is still support for men's dominance over women. Most people are neutral, neither endorsing nor rejecting gender equality. This makes these contexts ready for programs that aim to change beliefs and norms about gender equality. Programs focused on younger people are needed as they have the least gender equitable view. Improving norms towards gender equality may be needed before improvement in personal beliefs and social norms around FGM and CM can be made.

## Female Genital Mutilation

Poor knowledge about FGM is aligned with negative personal beliefs and social norms for FGM. Knowledge about the consequences of FGM is poor in Samburu East and fair in Kuria East and West. Programming to reduce the prevalence of FGM should start with increasing people's awareness of the physical and mental complications that FGM causes women and girls. This makes the context ready for programs focused on increasing people's FGM knowledge, changing personal beliefs and social norms about FGM. Programs that use approaches like Community Conversations that include community and religious leaders may be helpful. It is important to have men and women meet together and discuss gender equality as this will help women's voices be heard.

## Child Marriage

Many think it should be the parents' decision about who a girl marries, and that decision is sometimes driven by economic reasons and family pressures rather than personal beliefs about CM. Given the difficult situation in these regions and the associated increase in CM in order to help families survive the ongoing drought crisis and poverty, changing practices is

difficult. Nevertheless, improving knowledge about the consequences of CM, helping people understand that having girls complete their education is important to improving the future of the community, and working to change personal beliefs should not be put on hold. Media campaigns that showcase positive stories from role model families as well as voices of traditional elders will help change the social norms for CM. Youth groups would allow adolescents to learn about the consequences of CM while increasing the youths' ability to advocate for their personal sexual health.

Particularly those who want to further their education. Most seek refuge in the rescue centres because of their parents and relatives planning to marry them off for monetary gain. These incidents increased during the COVID-19 pandemic.

## SOMALIA

### Mogadishu

Female genital mutilation (FGM) and child marriage are two deeply rooted and interconnected issues in Somalia, reflecting a complex interplay of cultural, social, and economic factors. Both practices have severe consequences for the well-being and rights of women and girls

According to the Global Database on Violence Against Women, the prevalence of child marriage in Somalia is 35.5, while that of Female Genital Mutilation/Cutting (FGM/C) is 99.2. The majority of girls and women are cut between the ages of five and nine, according



to the 2020 Somali Health and Demographic Survey. Despite United Nations resolutions calling for the elimination of FGM, recent estimates indicate that more than 2.1 million girls in Somalia are at risk of FGM between 2015 – 2030. FGM is often rooted in cultural and social beliefs, with communities viewing it as a rite of passage, a way to preserve purity, or a means of ensuring marriageability. Misconceptions about religious obligations, limited access to education and economic opportunities for girls and women also contribute to the perpetuation of the practice. The practice has persisted as a result of the beliefs that uncut women and girls are promiscuous, unclean and physically undesirable.

FGM is still performed in the community and cannot be stopped since it is ingrained in the culture and religion, according to half of the CISP assessment participants. Some community members noted that most of the community today engages in Sunah type FGM.

Child marriage is prevalent in Somalia, with a significant percentage of girls marrying before the age of 18. Poverty, conflict, and displacement exacerbate the issue. Child marriage is often driven by poverty, traditional norms, and insecurity. Families may marry off their daughters at a young age due to economic hardships or as a way to secure social status. Child marriage disrupts girls' education, limiting their opportunities for personal and economic development. Early marriage often leads to early pregnancies, which can have detrimental health consequences for both mothers and infants.

Majority of community members stated that girls are now marrying at a later age, however according to some of them, early marriage is still common in some areas, and the girls are married at fifteen or even younger.

They also emphasized the fact that although girls are allowed to choose who they marry, parents nevertheless discuss with them about marriage decisions.



# 3. SCOPE AND APPROACH

“Art can support communities to promote change and build resilience.

Guiding a community to jointly create an art for change project compels all members to be engaged through active listening and collaboration. This allows them to develop empathy and to experience views beyond their own comfort zone, to have honest and deep dialogues and to imagine and create positive change together.”

In collaboration with UNICEF ESARO, CISP implemented the project titled “Capacity Building of Civil Society Organizations (CSOs) and Government in selected ESARO countries, focusing on social norms change programming and measurement related to child marriage and Female Genital Mutilation (FGM).” The project's scope extended beyond conventional boundaries, acknowledging that the dynamism of social norms requires a nuanced approach, understanding key drivers such as personal attitudes, biases, social context, and the structural/institutional environment. The project consisted of 4 outputs and relevant to this publication is output 4.

## **Output 4 of the proposal:**

Enhance the capacity of CSOs working (or with the potential to work) on SBC of HP, GBV or VAC at community level to design, implement and measure Arts for Social Change interventions in Kenya and Somalia. To achieve this output, the following activities were proposed.

### **A 4.1 Identify and assess the capacity of selected CSOs**

- >> Develop the selection criteria and prioritization (including areas of intervention) for CSOs to participate in the training in agreement with UNICEF country offices (Kenya, and Somalia).
- >> Develop a capacity assessment tool to assess CSOs' interests and suitability as per selection criteria.
- >> Launch an online survey for CSOs interested in participating in the ASC training; assess the characteristics, interests and capacity of CSOs and draft a capacity assessment report.

## **A 4.2 Plan and implement 3 trainings on Arts for Social Change (ASC) methodologies for CSOs members in Kenya, and Somalia**

- >> Develop and deliver a specific 3-day online training module to introduce social norms change programming and Arts for Social Change methodologies.
- >> Call for expression of interest for CSOs on selected ASC methodologies, review of applications and guidance of interested CSOs in the selection of the most suitable methodology based on their priorities.
- >> Launch of procurement process to select expert consultants for each of the methodologies proposed (1 per country).
- >> Conduct 6 days training for each methodology in each country for 15 CSOs members per country. The training will be both experiential and theoretical.

## **A 4.3 Support local CSOs to implement pilot ASC interventions**

- >> Launch a proposal invitation to all CSOs that participated in the trainings and select the winners through a competitive process.
- >> Mini administrative assessment of CSOs.
- >> Sign an agreement with 6 CSOs to implement an ASC pilot intervention.

## **A 4.4 Mentor and monitor ASC interventions in the 3 countries**

- >> Mentorship and follow up of ASC pilot interventions by trained CISP staff

- » Planning and organization of dissemination events of Arts for Social Change products developed during the pilot projects at community level in the 3 countries, in order to facilitate conversations on changing Harmful practices.
- » Support and mentor CSOs in the development of M&E tools, data collection and analysis.
- » Production of 3 videos (1 per location) documenting the process and achievements of the pilot projects.

Recognizing the multifaceted nature of behaviour change, the initiative leveraged the power of tools of Art for Social Change (ASC) methodologies. CISP conceptualized and implemented training sessions on specific ASC methodologies in collaboration with specialized consultants, tailored for four Civil Society Organizations (CSOs) in Kenya and two in Somalia. CISP provided essential financial and technical support, empowering these six CSOs to initiate pilot ASC interventions in both countries, complete with monitoring and mentorship.



**CISP has successfully conducted training sessions on:**

**Body Mapping** for 13 members of two CSOs, Men End FGM (MEF) and Pastoralist Child Foundation (PCF), all actively engaged in Samburu County.



**Storytelling** for 14 members of two CSOs, Network for Adolescent and Youth of Africa (NAYA) and Tunaweza Empowerment Organisation, all operational in Migori County.



**Theatre of the Oppressed** for 12 members of two CSOs: Northern Frontier Youth League (NoFYL), and Somali Women Development Centre (SWDC), working in Mogadishu, Somalia.





Following the conclusion of these training sessions, a co-creation process was undertaken, resulting in the development of six proposals for pilot projects integrating the artistic methodologies in the CSOs' ongoing activities on social norms change. These proposals were refined and subsequently secured funding and CISP supported with mentorship and regular monitoring visits. The activities by the CSOs were concluded by end of November.

A regional event was then held in December 2023, whose objective was to share the outcomes and lessons learnt of some of the most successful components of the pilot projects, as well as interventions implemented through different UNICEF COs, in order to reflect on how these components can be scaled up and included in future SNC programs.

The objective of this publication is to share the outcomes and lessons learned from the ASC pilot projects. This extends also to interventions implemented through various UNICEF Country Offices, fostering a collective reflection on how these successful components can be strategically scaled up and integrated into future Social Norms Change (SNC) programs. The project's impact lies not only in its immediate outcomes but also in paving the way for sustainable, scalable initiatives that transcend geographical and cultural boundaries.



# 4. ARTS FOR SOCIAL CHANGE METHODOLOGIES



## BODY MAPPING

Body Mapping involves painting a life-size representation of one's body onto canvas and using colours, pictures, symbols, and words to represent experiences that show the path that one has taken through life. It creates a safe and non-judgmental space where participants can express themselves. The process is a combination of personal storytelling, group discussions, guided visualization and body work.

Each question-and-answer session is followed by a group discussion centred around the sharing of personal experiences allowing a healing process as well. The main purpose of the use of Body Mapping is to empower vulnerable groups and in this case women in particular, to express themselves, have a voice, share personal stories that can resonate with others, and become agents of change in their communities.

Very often vulnerable groups and individuals don't have the opportunity to express their voice, be heard and share their experience. They lack confidence to speak about sensitive topics because of barrier related to cultural and social norms, knowledge, connection and sense of agency at



individual and community level. The approach intends to create safe space for expression and sharing, using non-verbal communication, promoting dialogue and conversations about FGM and Child marriage.

Therefore, people feel empowered and willing to use their art works to trigger conversation and reflection with other community members on personal issues they have experienced. The use of Body Mapping as a tool to sensitize others can promote change of harmful practices through creation of connection and empathy among community members.

The Body Mapping training of the two CSOs in Samburu County in Kenya, empowered the participants to develop knowledge and confidence in addressing sensitive topics and offered them a new tool to sensitize their community on the effects of FGM and Child Marriage. The final artworks have been used by CSOs during conversations and dialogues in the community with the potential to create a better understanding among people and break down some of the existing barriers related to social norms, creating a conducive environment for change.

## **STORYTELLING**

Storytelling is a powerful and effective tool for social norm change. It has been used throughout history to convey values, share experiences, and shape cultural attitudes. When applied strategically, storytelling can challenge existing norms, inspire empathy, and motivate individuals and communities to reconsider and reshape their beliefs.

It is particularly effective when working with rural communities because it is a familiar tradition and therefore there is a natural connection to this art form. Throughout history, stories have been used to communicate and discuss sensitive issues.

Sharing personal narratives and experiences helps individuals connect emotionally with the subjects of the story, fostering empathy and understanding. Stories, in this context, become a vehicle for presenting diverse perspectives that challenge stereotypes and biases and illustrate the real-life consequences of adhering to certain norms, exposing the negative impacts on individuals and communities. This can prompt reflection on the need for change.

Featuring positive role models who challenge existing norms becomes a source of inspiration, illustrating alternative behaviours and choices that serve as a blueprint for change. Cultural nuances are respected by storytellers, ensuring that narratives resonate with the target audience and enhance the likelihood of message acceptance.

Engaging communities in the storytelling process can empower individuals to share their own stories, fostering a sense of ownership and agency in the social norm change process.

When addressing sensitive issues like FGM and Child Marriage, where resistance from some community members is prevalent, storytelling workshops and sessions are meticulously tailored to each audience.

In the pilot project implemented by the 2 CSOs in Migori County, Kenya, storytelling has been employed in various ways:



- » Giving voice to survivors and victims as part of a healing process.
- » Sharing crucial messages with communities.
- » Stimulating dialogue among community members.
- » Providing youth advocates with a new tool to incorporate into their community discussions.

The trained CSOs created different types of events with storytelling at its centre.

- » **Trainings of field staff and influencers** on storytelling.
- » **Storytelling cafés** to share stories with communities and open-up spaces for discussion.
- » **Roaming Performances:** creating a performance that is taken to different communities, including schools.



## THEATRE OF THE OPPRESSED

The Theatre of the Oppressed, developed by Brazilian theatre practitioner Augusto Boal, is a form of participatory theatre that seeks to empower individuals and communities to explore, analyse, and transform oppressive social structures. It can be a powerful tool for challenging and changing harmful social norms, providing a platform for individuals to identify and explore harmful social norms. It brings to light how people are not alone in their situation and can work as an empowered collective to spark change. By taking their stance through reenacting situations of injustice, the Theatre of the Oppressed analyses and discusses oppression and power and explores group solutions to these issues that could be applicable in the reality.

Through interactive exercises, games and techniques (image theatre, forum theatre, legislative theatre among others), participants can embody and examine different perspectives related to the norms they want to address and engage the personal experience of participants to create opportunities for critical reflection of social reality, build dialogue and jointly search for bottom-up solutions to social issues. Through the process of rehearsing and performing alternative scenarios in a safe space, participants can develop the skills and confidence to address these issues in real-life situations.

Both actors and public are involved in the performance and offer solutions to societal issues. In the Theatre of the Oppressed, the audience becomes



active, they explore, show, analyse and transform the reality in which they are living. The theatre becomes a space for participants to practice and act out the process of actively fighting injustices and imagining different possibilities for their communities.

The training aimed at providing gradual and easy to use games and theatrical exercises that allow to work with the communities on complex and sensitive issues, to tackle gender-based violence (GBV), Child Marriage (CM) and Female Genital Mutilation (FGM) in particular. Simple theatrical scenes based on some of these social norms were created and used during dialogues and sessions in the community. Following the Theatre performances, participants engaged in critical discussions about the issues presented. This dialogue helped to deepen understanding, share personal experiences, and collectively analyse the roots and impacts of harmful social norms. It was also an opportunity for the participants to practice facilitation and prepare them for the most common challenges they will face in their communities.



5.

# MONITORING AND EVALUATION



## Tools development and training of CSOs

The project's monitoring and evaluation plan was collaboratively designed and executed by CISP and its partners with the primary objective of assessing the efficacy of proposed arts for social change methodologies in positively influencing harmful social norms within the community. Comprehensive discussions with implementing partners preceded the rollout, establishing consensus on the methodologies, timelines, and locations. This involved planning, including the development of tools and schedules for data collection, encompassing key informant interviews, focus group discussions, and observational techniques. Various monitoring tools were crafted to capture implementing partners' insights into activity implementation, highlighting successes, challenges, and encountered difficulties. Additional tools were designed to gauge community members' opinions on the methodologies, drawing comparisons within preparation for tool utilization, each partner nominated at least two staff members to spearhead the data collection process. These selected teams underwent a specific training, equipping them with a comprehensive understanding of the tools, data collection protocols, and process requirements. Tailoring the training to each location ensured alignment with the specific arts for social change activities proposed by the partner.

## Data Collection and Analysis

- Data Collection:**
- ✓ All data from project activities was collected by partners using a Kobo-tool kit.
  - ✓ Data was submitted for analysis to a central account hosted by CISP

### **Assessment of ASC Methodologies trainings:**

*For Art for Social Change methodologies trainings:*

- ✓ Pre- and post-questionnaires were used to establish baseline values and measure changes in knowledge and confidence.

*For other activities such as community conversations, awareness sessions, and workshops:*

- ✓ Facilitators and trained data collection staff used a tool focused on feedback and documentation of observed occurrences during sessions.

### **Validation Process:**

- ✓ Data validation conducted through Focus Group Discussions by CISP with partners, community influencers, survivors, and community members.
- ✓ Key Informers engaged to provide additional insights on the process and impact.

### **Data Processing and Analysis:**

- ✓ Data processed and analysed using Excel.
- ✓ Cleaning, coding, and analysis conducted.
- ✓ Sub-activity-based analysis performed on specific methodologies used in different areas.



### Sharing of Findings:

- ✓ Findings shared with partners and compared with those of Key Informers and Focus Group Discussions jointly conducted by CISP and partners.

### Collaborative Approach Benefits:

- ✓ Facilitates comprehensive understanding of project impact.
- ✓ Enables informed decision-making.
- ✓ Promotes continuous improvement in the use of methodologies for sustainable community development.



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# 6. FINDINGS



# BODY MAPPING

*“Body Mapping can address challenges like language barrier, illiteracy and shyness so that participants open up to share their stories and get their potential to work on positive change.”*

Participants in the workshop felt that the utilization of Body Mapping helps in fostering unity, as it established a secure and non-judgmental space for expression and sharing. Within this environment, individuals seemed to transcend their roles and social status, engaging freely in sharing personal stories. This not only encouraged open dialogue but also facilitated genuine connections and mutual understanding among participants. The consensus was that Body Mapping provided an intimate and therapeutic experience, prompting individuals to delve into their innermost feelings and articulate their past and current experiences. The process improved self-confidence and a sense of agency for the majority of participants. As the workshop concluded, all participants expressed their willingness to engage in discussions about sensitive topics with their peers, families, and the broader community.

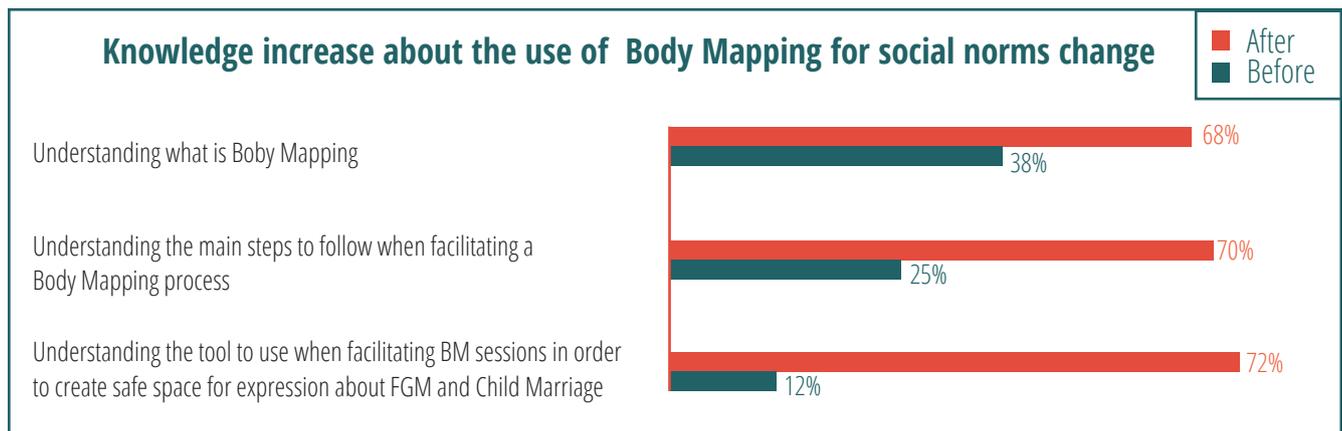
## Activity 1

Training of local CSO members on the use of Body Mapping as a tool to facilitate conversation on FGM and Child Marriage in the community and to promote change.

**Target reached: 16 CSOs members** (9 women and 7 men) from Pastoralist Child Foundation and Men End FGM, in Samburu County (Kenya).

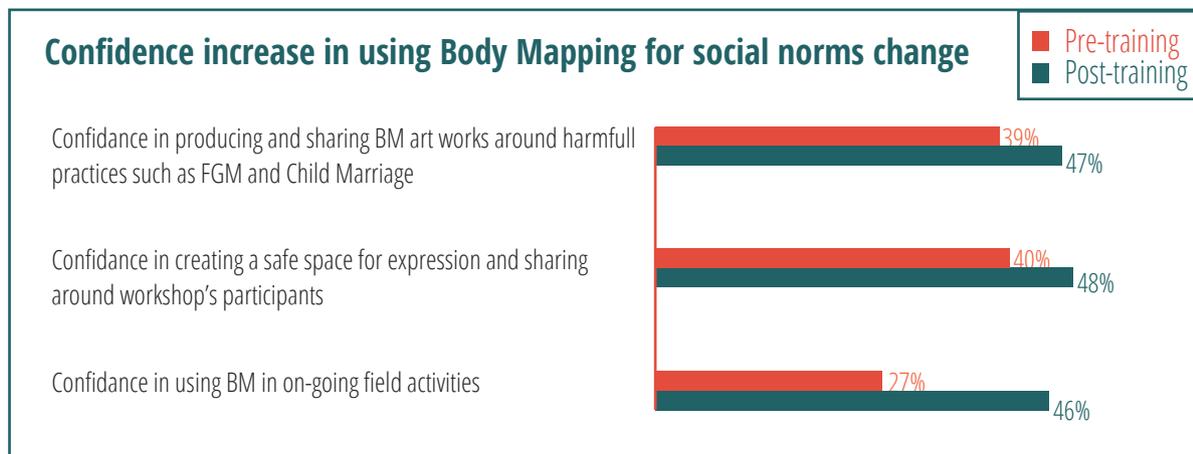
### Achievements

**45%** was the average **increase in knowledge** about the use of Body Mapping for social change among CSOs members trained on the methodology.





24% was the average **increase in confidence** of trained CSOs members in the use of Body Mapping to sensitize the community on FGM and Child Marriage.



## Feedback from Focus Group Discussion (FGD) with CSOs members

Addressing sensitive topics and catalysing positive change in preventing harmful practices such as FGM and Child Marriage, encounters several challenges with traditional approaches:

- **Initial Rejection and Criticism:** meeting resistance and criticism from elders initially poses a significant hurdle.
- **Cultural Impact:** the influence of culture can impede efforts to address and change entrenched practices.

- » **Language Barriers:** communication challenges due to language and literacy differences hinder effective outreach.
- » **Negative Attitudes towards changing harmful norms on FGM and Child Marriage:** Overcoming negative attitudes and perceptions towards changing harmful practices is a persistent challenge.

After the workshop, participants expressed their opinions regarding the use of Body Mapping to overcome challenges and create a safe space for expression and sharing during community conversations for positive change, as follows:

- » **Empowering Non-Literate Communities:** Body Mapping emerges as an exceptionally effective tool, particularly for individuals who haven't had formal education and face literacy challenges, a common scenario among Samburu women in the communities we engaged with.
- » **Ease of Understanding and Application:** Participants appreciate the simplicity and ease of understanding and using visual art as a means of expression and communication.
- » **Facilitating Emotional Expression and Healing:** this tool encourage individuals, both women and men, to open up and discuss emotions and experiences they may have never shared before. It serves as a medium for breaking the silence surrounding personal feelings, fostering emotional and psychological well-being and transformation.



- **Promoting Open Dialogue:** Beyond gender boundaries, the act of sharing personal experiences becomes a catalyst for fostering open conversations. This holds true not only for women but also for men who may traditionally be reserved about discussing their emotions.
- **Fostering Empathy and Resistance:** By sharing personal experiences, individuals contribute to empowering others, creating a ripple effect that enables more people to reject harmful practices.



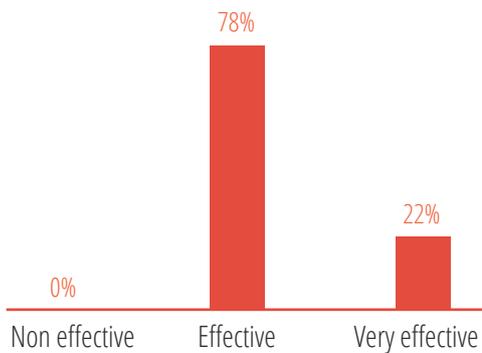
## Activity 2

Facilitate Body Mapping sessions for survivors and community influencers to increase their confidence in advocating for harmful social norms change in the community.

**Target reached: 52 survivors and community influencers** (37 women and 15 men)

### Achievements

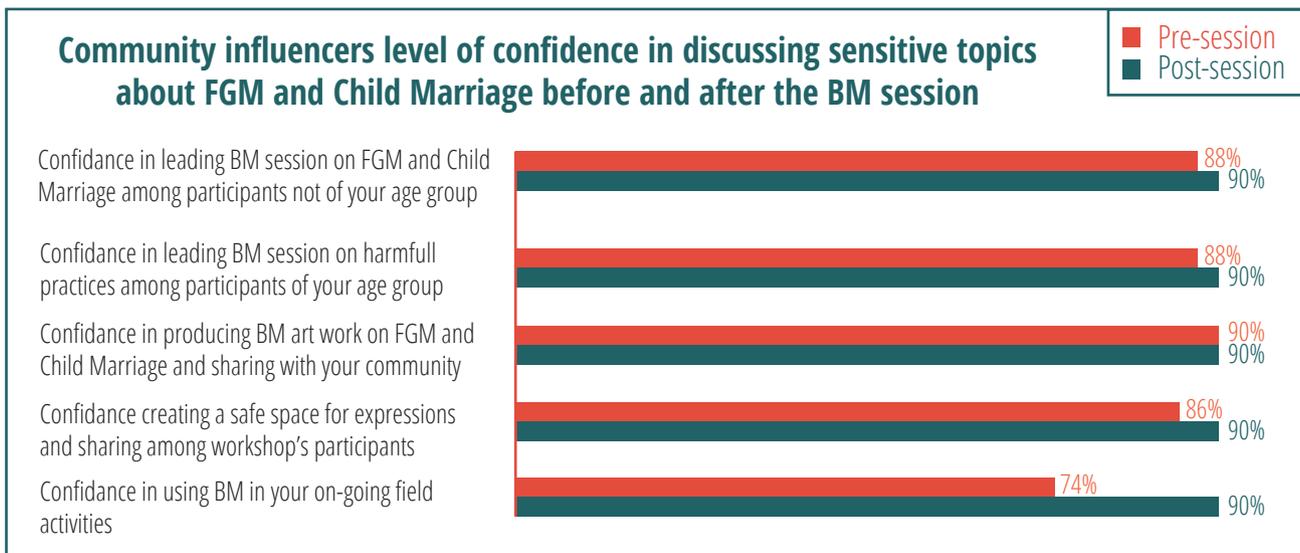
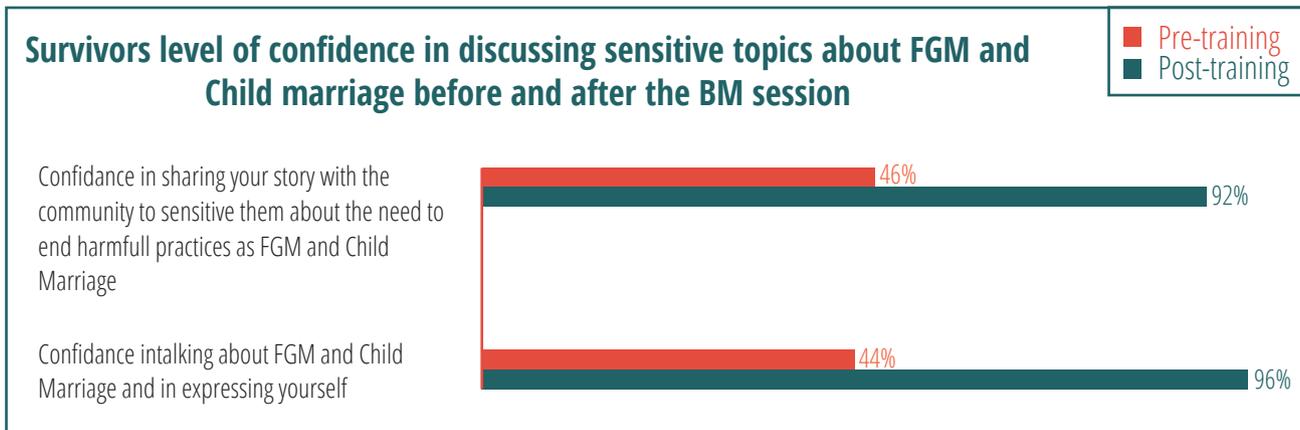
**78%** of participants considers the **use of Body Mapping effective in community discussions for social norms change**. Majority of the trained survivors and influencers have started using the methodology within their small groups and among their peers and family.



**Effectiveness of integrating Body Mapping in Community discussions for Social Norms Change**



**Level of confidence of survivors and influencers in discussing about FGM and Child marriage in the community improved as shown below:**



## Feedback from Focus Group Discussion (FGD) with survival and influencers

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- » **Facilitating Open Dialogue:** Body Mapping enabled participants to address sensitive fostering connections among individuals, creating an environment where others are more receptive and willing to engage. This inclusivity extends not only to women but also to men, encouraging dialogue around emotions that are often unspoken. Notably, even young female participants found their voice in front of elders.
- » **Empowerment and Confidence Enhancement:** Body Mapping serves as an empowering tool, boosting participants' confidence in speaking out on sensitive issues. They are now equipped to share their Body Maps within their communities, becoming advocates for change.
- » **Inclusive Outreach:** Body Mapping allows to reach all segments of the community, including women with limited formal education, hard-to-reach groups like the Morans, as well as men and elders.
- » **Expressive Use of Colours:** leveraging colours to express emotions proves instrumental in opening up avenues for self-expression. This visual aspect aids participants in telling their stories and making commitments to become ambassadors for change using this new approach.
- » **Attractive and Participatory:** Body Mapping is an attractive and participatory method of sensitization and awareness, engaging participants more effectively.



» **Creating Safe Spaces for Healing:** Body Mapping creates a safe space for individuals to express stories of pain that they may never have shared before. This therapeutic aspect fosters healing, connection, and empathy among participants.



## Activity 3

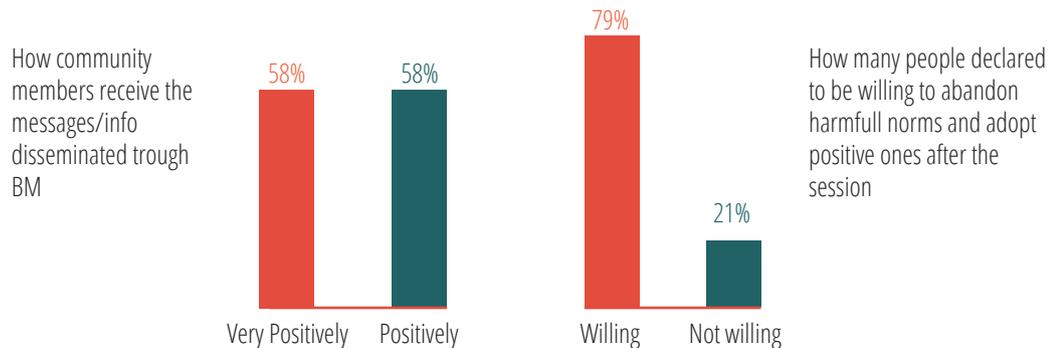
Conduct community discussions using Body Maps as a tool to trigger conversation about specific FGM and Child Marriage.

**Target reached: 284 community members** (174 women and 110 men) reached through the sessions conducted by PCF and MEF in Samburu.

### Achievements

There was a positive change in the community, with an average of 88% of attendees who are willing to adopt positive change after attending the sessions. It was noted that some elders are still resistant to changing the negative norms. According to the sessions' facilitators, there was positive feedback on the methodology as per below graph:

#### Effectiveness of integrating Body Mapping in Community discussions for Social Norms Change





Following consultations conducted by CISP, **75%** of engaged community members found **Body Mapping stands out as a more effective approach compared to other methodologies**. This innovative technique effectively fosters reflection and facilitates discussions on sensitive topics within the community.

During the sensitization sessions utilizing Body Mapping, participants encountered divergent opinions on a particular topic, primarily centred around FGM. The contention arose from the association of FGM with cultural rites deeply valued by the community. For certain community members, especially male elders, the notion persists that these cultural practices cannot be separated from the act of FGM.

## Feedback from Focus Group Discussion (FGD) with CSOs members

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Feedback from FGD with community members highlights the following key points:

- » **Effectiveness of Body Mapping:** the efficacy of Body Mapping in delivering messages in a clear and gradual manner. Participants found this approach to be impactful in conveying information.
- » **Empowerment through Personal Sharing:** participants, through sharing personal experiences, noted that Body Mapping empowered them to confidently reject harmful practices. This personal connection facilitated a deeper understanding and commitment to positive change.

- » **Willingness to Disseminate Knowledge:** most attendees expressed their readiness to disseminate the acquired knowledge and information within the broader community. This highlights a community-driven commitment to spreading awareness and effecting positive change.





## Stories of Change

“Body Mapping is good, amongst the best tool to use in my community, simple, not too many words, things are coming to place naturally. It helped me to be brave, to accept myself, to approach people with no fear.”

“Every piece of art here has a story. You see and at the same time you need to listen to people, it is individual and group work. Someone can open up, able to release issues that they were not ready to disclose before.”

“We used to go to workshops, with power point presentation and a lot of talking. This is a new way to be taught and to understand. You concentrate, you think, you gain knowledge. It is emotional and with time you relieve that tension, it is very good for me, for all of us.”

“I have never sketched in my life. This Body Mapping was an eye opener. I felt so confident from the beginning, nobody is there to criticize you. Art is fun and deep at the same time, and this can be easily used by everybody.”

“Social norms are making it hard for men, we have to be strong, we are under a lot of pressure. The norms dictate that we have to provide, and even if we are struggling, we do not go telling others, we cannot show our challenges. I find this hard. I would like to be able to cry as a man, but social and gender norms do not allow me to do so, it is not accepted.”

“Body Mapping is a process of healing; you know that someone else went through the same and you become empathic and when you see another girl who will go through it, it will give you the responsibility for her not to go through the same, you can become the savior.”

# STORYTELLING

*“Storytelling offers a chance for people to listen to each other’s stories and learn from them. Through listening to other people’s stories, one can also change their own perceptions towards a certain harmful practice.”*

The use of storytelling allowed participants to increase their confidence in addressing sensitive topics FGM and Child Marriage. Feedback from both CSO members and youth ambassadors emphasized storytelling's ability to create safe spaces, empower youth, and foster community dialogue. The community discussions showed that majority of community members expressed willingness to abandon harmful practices after the storytelling sessions. Facilitators reported positive reception, affirming storytelling's effectiveness in changing negative norms. The feedback from focus group discussions highlighted storytelling's impact on demystifying negative cultural practices, inspiring change, effective message conveyance, and community ownership of stories. Overall, storytelling emerged as a powerful and transformative approach for community engagement and positive change.



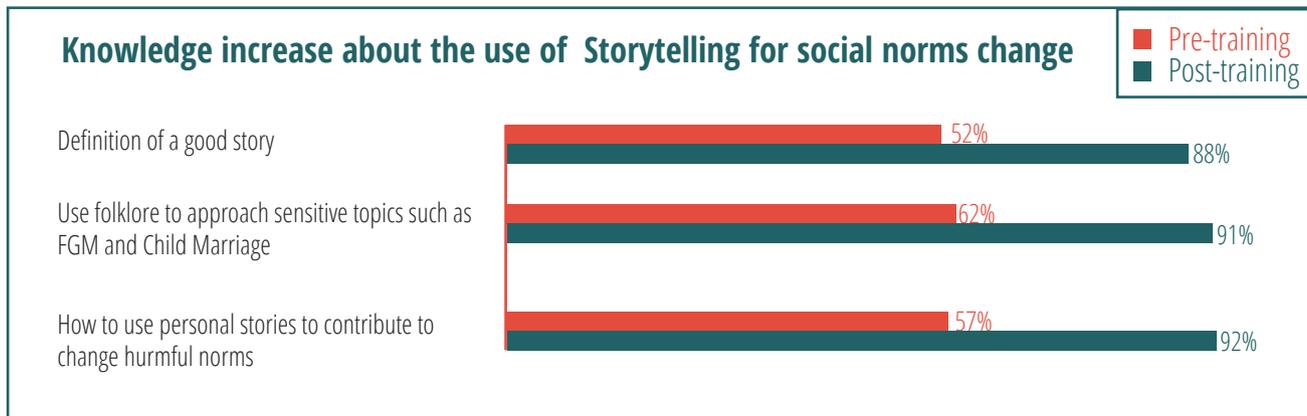
## Activity 1

Training of local CSO members on the use of Storytelling as a tool to facilitate conversation on FGM and Child Marriage in the community and to promote change.

**Target reached: 12 CSOs members** (7 women and 5 men) from Tunaweza Empowerment and Naya Kenya in Migori County (Kenya)

### Achievements

**35%** was the average **increase in knowledge** about the use of Storytelling for social change among CSOs members trained on the methodology.



**20%** was the average **increase in confidence** of trained CSOs members in the use of Storytelling to sensitize the community on FGM and Child Marriage.

## Confidence increase in the use of Storytelling for social norms change

■ Pre-training  
■ Post-training



Addressing sensitive topics and fostering positive change to prevent harmful practices, such as Female Genital Mutilation (FGM), child marriage, encounters several challenges when employing traditional approaches such as sensitization and awareness sessions:

- 1. Parental Resistance:** parents still exhibit reluctance in allowing their children and youth to participate in awareness sessions.
- 2. Insecurity and Legal Gaps:** insecurity arises from clan elders and parents who adhere to FGM, exacerbated by the incomplete implementation of laws prohibiting such practices.
- 3. Cultural Perceptions:** resistance and hostility from some adults and elders persist due to the deep-seated belief that FGM is a cultural practice that cannot be eradicated overnight.
- 4. Community Stigmatization:** stigmatization within the community adds an extra layer of complexity to addressing these sensitive issues.



Despite these challenges, participants who engaged in the training expressed newfound confidence in overcoming these obstacles. They believe that the training has equipped them with the tools needed to create a safe space for dialogues and conversations on these topics. Majority of the participants foresee this approach as a means to effectively address the hurdles they previously faced. They emphasize that storytelling, grounded in real experiences, provides a powerful way to challenge negative norms and encourage the community to speak up against harmful practices.

## Feedback from Focus Group Discussion (FGD) with CSOs members

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Feedback from FGD with CSO members underscores the following insights:

- **Enhanced Knowledge and Confidence through Storytelling Training:** the technical training in storytelling was reported to provide CSO members with increased knowledge and confidence in their communication skills.
- **Storytelling as a Powerful Platform for Youth:** participants highlighted storytelling as a potent platform for youth to address their issues and sensitize the community. It serves as an effective means for them to express their concerns and contribute to community awareness.
- **Creating a Safe Space for Dialogue:** storytelling was commended for

establishing a safe space wherein both circumcised and uncircumcised girls could openly discuss their experiences, share stories, and overcome associated stigma.

- » **Immediate Impact and Engagement:** the methodology of storytelling was noted for its immediate impact, fostering active participation and sparking meaningful conversations, a notable departure from traditional sessions.
- » **Empowering Youth and Enhancing Expression Skills:** participants acknowledged storytelling as an empowering tool, enhancing the self-expression skills of youth involved in the process.
- » **Transformative Potential for the Community:** overall, storytelling emerged as a transformative tool with the potential to bring about positive change within the community.
- » **Storytelling as a Powerful Platform for Youth:** participants highlighted storytelling as a potent platform for youth to address their issues and sensitize the community. It serves as an effective means for them to express their concerns and contribute to community awareness.
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- **Empowering Youth and Enhancing Expression Skills:** participants acknowledged storytelling as an empowering tool, enhancing the self-expression skills of youth involved in the process.
- **Transformative Potential for the Community:** overall, storytelling emerged as a transformative tool with the potential to bring about positive change within the community.

## Activity 2

Conducting a storytelling workshop with youth ambassadors to develop stories about FGM and Child Marriage and use them during community discussions.

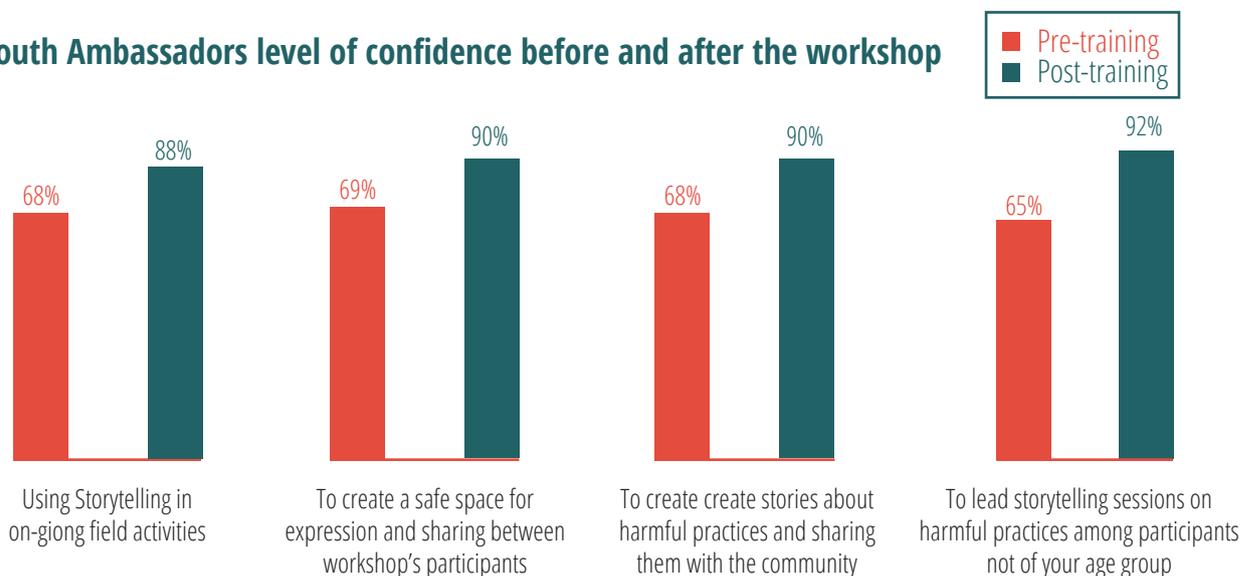
**Target reached: 30 youth ambassadors** (15 women and 15 men).

### Achievements

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**34%** was the average **increase of confidence** of trained youth ambassadors in the use of Storytelling as a tool for social change and in their role in the community, as shown below:

## Youth Ambassadors level of confidence before and after the workshop



## Feedback from Focus Group Discussion (FGD) with youth ambassadors

Feedback with youth ambassadors reveals the following insights:

- **Creating a Safe Platform for Personal Stories:** storytelling establishes a safe environment, especially beneficial for women and girls, providing a unique platform for youth to express their views on sensitive topics. It serves as a means for them to gain confidence and feel empowered.
- **Stories as Catalysts for Change:** stories, seen as vessels for conveying messages, have the potential to change harmful practices in the community and inspire others to embrace transformation.
- **Connecting through Emotions and Empathy:** listening to someone's



story facilitates a connection through shared emotions and empathy. It offers a dual benefit: building understanding while providing a learning opportunity.

- **Community Readiness to Listen:** the community is more willing to listen to stories, appreciating their gradual and indirect approach. Their gradual and indirect nature makes people more receptive, as the community can relate to the narratives.
- **Inspiration for Other Youth:** beyond personal empowerment, storytelling becomes a source of inspiration for other youth, encouraging them to overcome fears and speak out about their challenges.



All participants unanimously agreed that storytelling is an effective approach for addressing sensitive topics and instigating positive change in the community. Some have already witnessed shifts in opinions and attitudes as a result.

## Activity 3

Conduct community discussions using Storytelling as a tool to trigger conversation about specific FGM and Child Marriage.

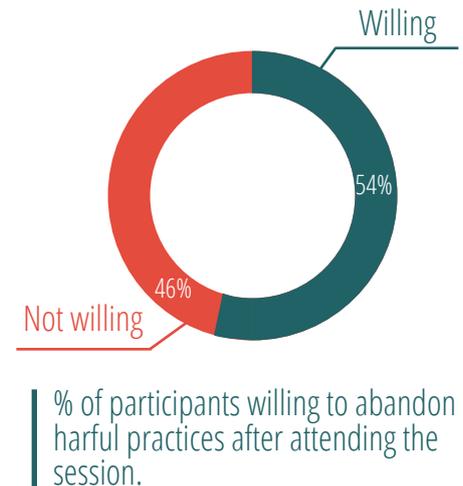
**Target reached: 681 community members** (435 women and 288 men) reached through the sessions.

### Achievements

According to the sessions' facilitators, majority of the community members (54%) declared that they are willing to abandon harmful practices after attending storytelling sessions facilitated by the youth ambassadors as shown in the figure below.

**95%** of the sessions' participants are positive about the use of storytelling and **think that sharing stories is effective in changing the negative norms** in the community.

It was reported to be more effective when the facilitators are youths from the same community as their stories can better resonate with the audience.





## Feedback from Focus Group Discussion (FGD) with community members

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Feedback from the FGD with community members highlights the success of storytelling as an approach due to the following reasons:

- » **Demystifying Negative Cultural Practices:** storytelling effectively demystifies negative cultural practices, initiating discussions on eradicating these practices within the community.
- » **Inspiring Change through Stories:** narratives of change serve as sources of inspiration, capable of being shared through various media channels. Stories deliver potent messages with transformative potential, influencing perspectives and behaviours. Participants not only learned new things through storytelling but also experienced shifts in their opinions, reflecting the impact of this approach.
- » **Effective Message Conveyance:** true stories excel in conveying messages compared to traditional sensitization sessions. They capture the audience's attention and easily reach the community.
- » **Learning and Understanding through Stories:** stories serve as valuable tools for learning from others and gaining a deeper understanding of various issues.
- » **Community Ownership of Stories:** as stories emerge from the community, there is a sense of ownership, distinguishing them from external influences.

## Stories of Change

"I learnt a lot listening to other peoples' stories. I feel that I can share mine and motivate others to change."

"When we share stories, we see the audience reacting and participating because they are more entertaining."

"Personal stories spark emotions and people can relate and identify with your experience, creating the conditions for them to change their opinions."

"Compared with other approaches we used before, stories are more captivating, and the community is more willing to listen to it. Stories serve as powerful vessels, effectively conveying our message."





# THEATRE OF THE OPPRESSED

*“The Theatre of the Oppressed gave us a platform 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.”*

The feedback provided by participants in the Theatre of the Oppressed workshop and performances in Mogadishu highlights the effectiveness of this methodology as a powerful platform for individuals to voice their opinions on community beliefs. The findings illustrate that both the theatre workshop for CSOs staff members, and the subsequent performances for the broader community, were successful in initiating meaningful conversations about sensitive topics like FGM and Child Marriage. The engagement with Theatre of the Oppressed not only facilitated open dialogue, but also fostered a conducive environment where diverse voices could be heard and possible solutions shared, contributing to a richer understanding of community dynamics and beliefs and laying the ground for social change.

The involvement with Theatre of the Oppressed not only facilitated open dialogue but also fostered a conducive environment where diverse voices could be heard, and potential solutions shared. This contributed to a richer understanding of community dynamics and beliefs, thereby laying the ground for meaningful social change.

## Activity 1

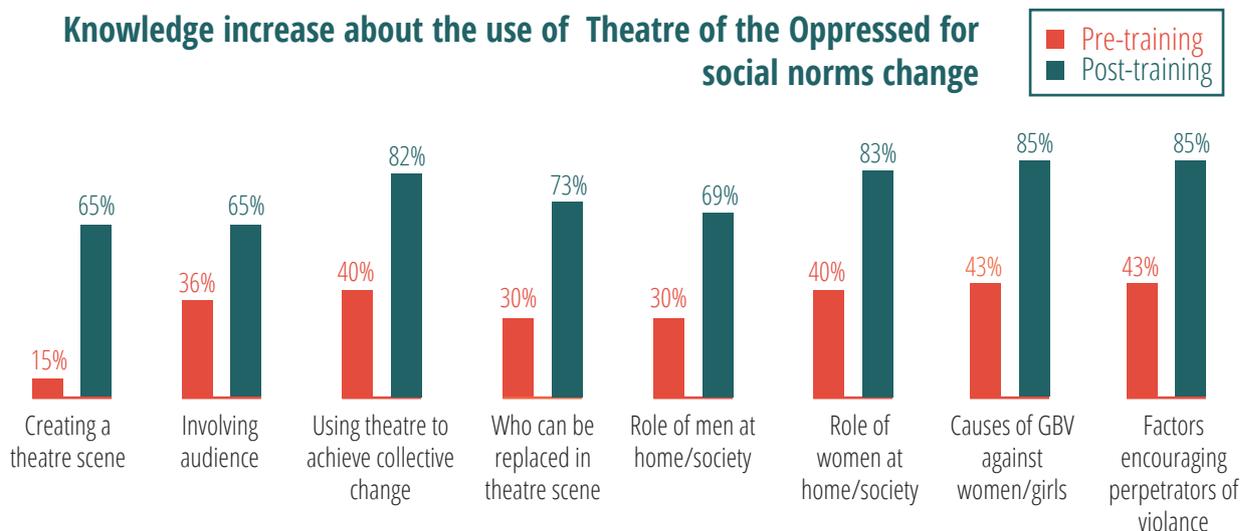
Training of local CSO members on the use of Theatre of the Oppressed as a tool to facilitate conversation on FGM and Child Marriage in the community and to promote change.

**Target reached: 12 CSOs members** (6 female and 6 male) from NoFYL and SWDC in Mogadishu, Somalia.

To measure the achievement of the training, it deployed pre and post-test before and after the training.

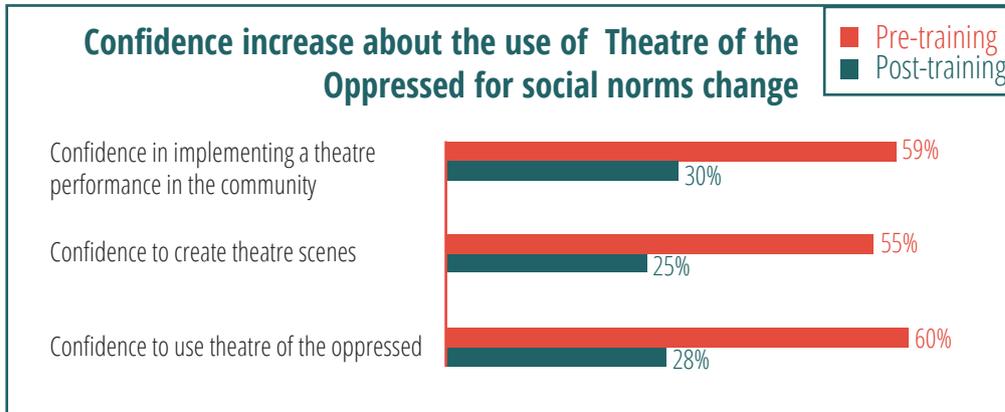
### Achievements

After the training, there was an average of **41% increase in knowledge** on the use of Theatre of the Oppressed for social change among CSOs members trained.





After the training, there was an average of **30% increase in the confidence** of trained CSOs members in the use of the Theatre of the Oppressed to sensitize the community on FGM and Child Marriage



The greatest change among participants after the training was the confidence to use theatre of the oppressed methodology during outreach activities.



## Activity 2

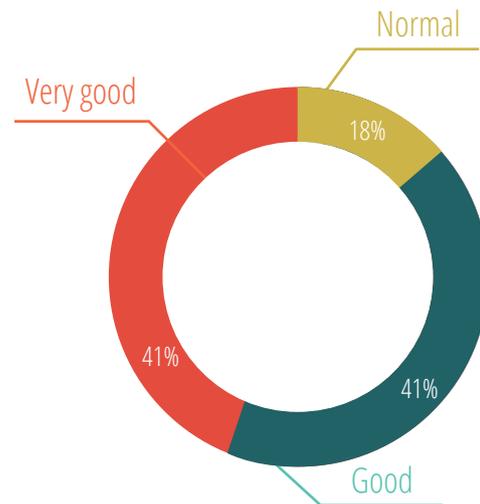
Conducting Theatre of the Oppressed performances during community discussions, as a tool to trigger conversation about specific FGM and Child Marriage.

**Target reached:** Through the **19 theatre forums** held in Mogadishu by NoFYL and SWDC, a total of **1,265** (129 male adolescents, 236 female adolescents, 394 men and 506 women) community members, GBV survivors, and people at risk of GBV, were reached.

### Achievements

#### Community Members Participation and Engagement during the Theatre Forums

41% of the interviewed individuals expressed their belief that the **theatre forum had a very good community participation**. This can be attributed to the participants' favourable reception of the methodology, as they actively engaged in addressing issues and proposing potential solutions to eradicate harmful practices such as Child Marriage and FGM.



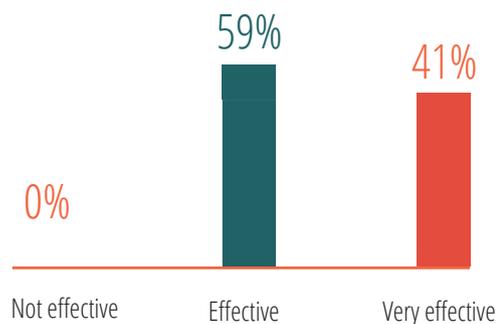


## Effectiveness of Theatre of the Oppressed methodology in Social Norms Change sessions

In the 19 theatre forums held in Mogadishu, **59% of the participants, acknowledged the effectiveness of the methodology**, while an additional **41% considered it very effective**. This positive reception can be attributed to the active engagement of participants who not only shared their ideas, but also posed questions and took proactive steps in formulating solutions for the challenges presented.

Community members demonstrated heightened involvement by openly sharing their experiences and exchanging ideas with fellow forum participants. Some participants even endeavoured to challenge and transform negative attitudes held by others. Furthermore, the participants successfully bridged the gap between image theatre and real-life situations, establishing a meaningful and practical connection between the theatrical representation and their everyday experiences.

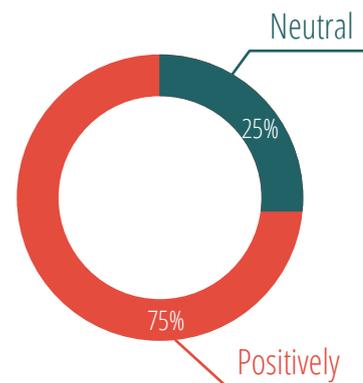
### Effectiveness of Theatre of the Oppressed methodology in Social Norms Change sessions



## Feedback about the methodology

Approximately **75% of community members expressed a favourable opinion of the methodology.** Their enjoyment stems from various factors: the problem presentation through image theatre and role play, active engagement facilitated by interactive games, the opportunity to propose solutions through acting, the element of fun and entertainment, and the intriguing nature of this innovative approach to social norm change.

The methodology is appreciated for fostering a sense of community ownership, with solutions emerging from within the community rather than being imposed externally. Notably, it serves as a catalyst, stimulating participants to reconsider their perspectives on issues like Child Marriage and FGM.



## Willingness to integrate the Theatre of Oppressed into other social norms change activities.

The staff members from the two CSOs have demonstrated interest in integrating the Theatre of the Oppressed methodology into various other activities aimed at influencing social norms. They recognize the efficacy of this methodology in comparison to conventional approaches to social and behavioural change, mentioning several key advantages:



- » **Showcasing of Harmful Practices:** the methodology facilitates the presentation of harmful practices through compelling images and performances.
- » **Active Participant Involvement:** Participants not only play an active role in the theatrical performance but also contribute significantly to the debate, becoming integral collaborators in generating solutions collectively within the community.
- » **Tailored Local Solutions:** the approach stands out for its capacity to generate locally tailored solutions, suited to address and modify harmful practices within the community. This adaptability ensures a more resonant impact.

## Feedback from Focus Group Discussion (FGD) with community members

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According to feedback from both theatre facilitators and participants, this methodology is more effective than traditional approaches to social and behavioral change, because of the following characteristics:

- » **Engaging:** Capturing participants' attention through entertainment enhances the overall effectiveness of the approach.
- » **Easy to Understand:** The methodology facilitates easy comprehension of harmful practices by employing realistic performances and interactive games.
- » **Empathy Generation:** By triggering participants' emotions, it encourages them to empathize with survivors, fostering a deeper

understanding of the issues surrounding violence.

- » **Encouraging Personal Narratives:** The methodology not only stimulates but also motivates participants to share their personal experiences, creating a space for individual stories to be heard and understood.
- » **Community Ownership:** By fostering participatory discussions, the methodology encourages communities to take ownership of the dialogue, leading to locally appropriate solutions for key issues through informed debates.
- » **Reflective Exploration:** Participants engage in thoughtful reflection as the methodology encourages the consideration of a variety of solutions before selecting the most effective one. This reflective process enhances the quality and relevance of the proposed solutions.





## Stories of Change

“Before this program, our awareness raising events were not attended by many people, and sometimes the messages and content were not well understood. Now with this new approach we can use a different tool that is much more effective and allow people to get confidence, participate and propose solutions.”

“This methodology is very effective because it shows the audience the harmful norms that are in our community, and once they understand it, they are invited to intervene on the stage by proposing solutions and ways to change them.”

“Participating in the Theatre of the Oppressed forum opened my eyes to the power of collective action. It enabled us to interact with each other through theatre, we were able to challenge the issues and imagine alternative solutions. It was truly empowering.”

“Theatre of the Oppressed allowed us to break free from the constraints of harmful norms like FGM and early marriage. It was an immersive experience that encouraged collaboration and creative problem-solving. I left feeling motivated to continue fighting against harmful social norms in my community.”

“The Theatre of the Oppressed gave us a platform to amplify our voices. It was incredible to see the audience engaging with our stories and actively participating in finding solutions. It reminded me that change is possible.”

“I was planning to circumcise my daughters, as it was done to me by my parents, because it is the norm in my community. We also believe that FGM protects the dignity of girls. However, after I participated in the forum theatre and watched the play about the harmful effects of FGM, I recognized that circumcised girls go through serious problems, so I decided not to circumcise my daughters.”



# 7. CONCLUSION ON THE OVERALL EFFECTIVENESS OF ASC METHODOLOGIES FOR SOCIAL NORMS CHANGE

The efficacy of Arts for Social Change (ASC) methodologies in sparking discussions and initiating transformative change within communities, particularly in addressing issues like FGM and Child Marriage, has generated transformative outcomes within the community, as shown in the previous section. Some of these outcomes include:

- **Increased participants awareness** about the harmful effects of FGM and early marriage, reaching audiences who had limited exposure to information on these topics.
- **Promoted empathy and understanding:** art has the power to evoke empathy. Through storytelling, visual arts, and theatre, individuals
- better grasped the emotional and physical consequences of these practices.
- Arts-based interventions created **opportunities for dialogue** within communities about the cultural and social norms surrounding FGM and early marriage. The discussions challenged entrenched beliefs and fostered critical reflection on the reasons behind these practices.
- **Young people got empowered to become advocates for change** within their communities. Through art, they expressed their perspectives and contributed to shifting social norms towards more gender-equitable attitudes.
- Artistic expressions **offered a platform for reinterpretation of cultural traditions and narratives** related to FGM and early marriage. By highlighting alternative perspectives and challenging stereotypes, art



encouraged communities to reconsider the relevance and necessity of these harmful practices.

- » **Empowerment of Survivors:** arts-based interventions provided a space for survivors of FGM and early marriage to share their stories and reclaim their voices. Through creative expression, survivors found healing, support, and a sense of agency in advocating for change.

Techniques such as Body Mapping, Storytelling, and Theatre of the Oppressed have emerged as powerful tools for initiating crucial conversations and fostering positive change at both individual and community levels. The integration of these methodologies has not only partially dismantled barriers surrounding discussions on sensitive topics, but has also created an environment where dialogue, empathy, and understanding can thrive. By exploring personal attitudes, biases, social contexts, and institutional environments, ASC methodologies have transcended conventional approaches, delving into the hearts and minds of individuals.

The utilization of ASC methodologies has empowered Civil Society Organizations (CSOs) and provided a platform for affected individuals and communities to voice their concerns and aspirations.

One of the main achievements has been the significant increase in knowledge and confidence among CSO's members, influencers, survivors and youth ambassadors, as they engage with these artistic methodologies

to address sensitive topics in the community. **Body Mapping**, utilizing visual and narrative elements and fostering a safe and non-judgmental environment, has enabled community members to share personal experiences often left unspoken, prompting empathetic responses and contributing to a deeper understanding of community dynamics.

**Storytelling** with its ability to weave narratives that resonate with personal experiences, has created emotional connections, fostering a sense of shared understanding and solidarity transcending traditional sensitization methods, breaking down resistance and initiating conversations that resonate with the community on a profound level.

**Theatre of the Oppressed** has provided a dynamic platform for community members to actively engage in dialogue, challenge preconceived notions, propose solutions, and inspire collective action.

Challenges such as resistance and cultural perceptions, which have impeded the discourse on harmful practices, are being met with renewed energy and resilience by the CSO staff through these arts-based interventions.

Feedback from participants and community members attests to the effectiveness of these methodologies in demystifying negative cultural practices, inspiring change, and instilling a sense of community ownership. Moreover, community-wide discussions facilitated by these methodologies have not only revealed a willingness among certain community members to abandon harmful practices but have triggered positive shifts in attitudes and behaviours among some individuals.



The integration of these artistic approaches into CSOs' ongoing activities, as seen in the pilot projects facilitated by CISP, has not only raised awareness, but has also inspired innovative solutions. The co-creation process resulting in the developed proposals reflects the commitment of CSOs and community members to sustainable change. The securing of funding and support from organizations like UNICEF underscores the recognition of potential for long-term impact.

## LIMITATIONS

While arts-based approaches can be powerful tools for social change, they also have some limitations in addressing deeply entrenched social norms like female genital mutilation (FGM) and early marriage. In particular:

**Limited Reach:** arts-based initiatives may struggle to reach remote or conservative communities where harmful practices like FGM and early marriage are prevalent. These communities may be resistant to engaging with artistic approaches due to cultural or religious beliefs.

**Cultural Sensitivity:** addressing sensitive issues like FGM and early marriage through art requires a deep understanding of cultural nuances. Without proper sensitivity and understanding of the context, artistic interventions can inadvertently alienate the very communities they seek to engage.

**Sustainability:** arts-based interventions often rely on short-term funding or project-based initiatives, making it challenging to sustain long-term

behaviour change. Once the project ends, there may not be sufficient follow-up or support to ensure that changes in social norms are maintained.

**Limited Influence on Power Dynamics:** while arts-based approaches can raise awareness and challenge perceptions, they may have limited influence on the power dynamics that perpetuate practices like FGM and early marriage. These practices are often deeply rooted in patriarchal systems where decision-making power lies with elders, religious leaders, or other authority figures.

**Limited Evaluation:** assessing the impact of arts-based interventions on changing social norms can be challenging. Traditional evaluation methods may not capture the complex and nuanced ways in which art influences attitudes and behaviours, making it difficult to measure the effectiveness of these approaches accurately.

Addressing these limitations requires a holistic approach that combines arts-based interventions with community engagement, policy advocacy, and long-term investment in empowering local actors to drive sustainable change.

In conclusion, the arts for social change methodologies have proven to be more than strategies for initiating community discussions; they have become catalysts for societal transformation. The ripple effects observed within the community, the increased willingness to confront and abandon harmful practices, and the heightened sense of community ownership confirm the effectiveness of these methodologies.



8. RECOMMENDATIONS FOR FUTURE  
PROGRAMS IMPLEMENTATION:  
INTEGRATING ARTISTIC  
METHODOLOGIES IN SOCIAL NORMS  
CHANGE PROGRAMMING



The experience gained from the implementation of artistic methodologies, such as Body Mapping, Storytelling, and Theatre of the Oppressed, in the context of social norms change programming in Kenya and Somalia, has provided valuable insights and identified areas for improvement. These recommendations aim to guide future implementation for a more effective and impactful integration of artistic methodologies.

- 1. Customized Artistic Training Modules:** Tailor ASC methodologies and training modules to the specific needs and context of the community to address cultural nuances and sensitivities.
- 2. Empowerment of Local Leaders:** Empower community leaders to champion the use of artistic methodologies. This can be achieved by providing training and support, enabling them to take ownership of the initiatives and drive sustainable change from within.
- 3. Integration into Formal Education:** Collaborate with educational institutions to integrate the use of artistic methodologies into formal education. By incorporating these approaches into the curriculum, we can reach a broader audience, especially the younger generation, fostering a culture of openness, empathy, and social responsibility from an early age.
- 4. Long-Term Monitoring and Evaluation:** Develop and implement a long-term monitoring and evaluation framework to assess the sustained impact of artistic methodologies. Regular follow-ups and assessments will provide valuable data on the long-term behaviour change within the community and guide adjustments in program

strategies.

**5. Partnerships with Media Outlets:** When possible and appropriate, collaborate with media outlets to amplify the reach and impact of artistic methodologies in social norms change programs. Engage with local television, radio, and online platforms to broadcast stories, performances, and discussions, to reach a wider audience and foster a broader societal dialogue.

**6. Incorporate Digital Tools for Dissemination:** Platforms for virtual storytelling, digital arts initiatives, and online forums can extend the reach and accessibility of these approaches. Record and digitalize stories of change for dissemination on social media and radio platforms to amplify the reach of these narratives, fostering broader awareness and understanding.

**7. Documentation and Knowledge Sharing:** Prioritize the documentation of lessons learned and success stories. Create platforms where experiences, methodologies, and outcomes can be shared among different communities and organizations, fostering a collective learning environment.

**8. Extended Training and Implementation Time:** Allocate more time for comprehensive training sessions and the subsequent implementation of activities in the community. This extension ensures a deeper understanding of the methodologies among the participants and allows for a more immersive engagement with the community.



**9. Expanded Community Sessions Frequency:** Recognize the temporal nature of attitude change and increase the number of sessions with each target group. A more prolonged and consistent engagement is vital to fostering lasting behavioural transformations.

**10. Engagement of Local Authorities:** Involve local authorities in dissemination events to influence policy makers and gain community-wide support. Their endorsement can strengthen the impact of artistic methodologies on social norms change.

**11. Establishment of a Referral System:** Develop a strong referral system for psycho-social support, particularly for cases that emerge during Arts for Social Change sessions requiring specific attention. This ensures a comprehensive approach to addressing individual needs that may surface during the programs.

**12. Local Language Utilization:** Prioritize the use of local languages in the artistic content development. This linguistic resonance enhances the accessibility and relatability of the artistic methodologies, fostering a deeper connection with the community.

By implementing these recommendations built on CISP experiences, future programs can enhance the utilization of artistic methodologies in social norms change programming, fostering a more sustainable, inclusive, and impactful approach to transforming communities.



9.

HOW TO DEVELOP A SOCIAL  
NORMS CHANGE PROGRAM  
INTEGRATING ARTISTIC  
METHODOLOGIES

A STEP-BY-STEP GUIDE

Developing social norms change program using arts involves a thoughtful and strategic approach. The arts can be powerful tools for influencing perceptions, challenging norms, and promoting positive social change. Here are steps to guide the development of such a program.

## **1. Capacity assessment of identified CSOs and selection of area of intervention.**

- 1.1** Develop the selection criteria, including areas of intervention, for CSOs to participate in the project (main criteria should be having an ongoing project on SNC or having the interest and capacity to develop a new one, type of activities implemented, financial capacity, technical capacity, human resources available).
- 1.2** Develop a capacity and administrative pre-qualification tool to assess CSOs' interests and suitability as per selection criteria. See an example of tool in ANNEX 1
- 1.3** Carry out the assessment of CSOs, to assess their capacities.
- 1.4** Carry out a social norm assessment in the selected areas of intervention in order to have the information needed to develop the training and the project.



## **2. Plan and implement trainings on Arts for Social Change (ASC) methodologies for CSOs members in target locations.**

- 2.1** Develop and deliver a specific 3-day training module (online or in presence) to introduce social norms change programming and Arts for Social Change methodologies to the selected CSOs.
- 2.2** Support CSOs in selecting the more suitable art methodology for their project scope. In general in order to select the most suitable methodology it is important to know how each methodology works and to choose based on the type of activities the selected CSOs want to implement, and their interest.
- 2.3** Select and engage expert consultants for each of the artistic methodologies selected.
- 2.4** Conduct 6 days training for each methodology for a maximum of 12 CSOs members per training. The training will be both experiential and theoretical. The participants of the training should be staff of the CSOs that are working in the field with the communities and are engaged in social norms change activities (community mobilizers, social workers, community engagement officers etc), community influencers, youth ambassadors.
- 2.5** Develop manuals/guides for each methodology in collaboration with the consultants, to be distributed to the CSOs. If possible, translate them into the local language.

### 3. Support local CSOs to develop and implement pilot ASC interventions.

- 3.1 Develop call for application guidelines and templates (narrative and financial) for call for proposal on how to integrate ASC on CSOs SNC programs. See an example of template in the ANNEX 2
- 3.2 Launch a call for concept note/proposals for CSOs that participated in the trainings on how they are planning to integrate the learned methodologies in their SNC programs.
- 3.3 Revise and improve the submitted proposals and budget in collaboration with the CSOs the submitted proposals and budgets.
- 3.4 Develop and sign an agreement with CSOs to implement ASC pilot interventions.
- 3.5 Start the implementation of the pilot projects.





## 4. Mentor and monitor CSOs during the ASC interventions implementation.

4.1 Develop M&E tools, data collection and analysis protocols in collaboration with CSOs to measure the impact of the pilot interventions. The tools and indicators have to be developed based on the CSOs project objectives and activities. Here are some example of indicators that can be used for monitoring such interventions:

### **Awareness and Knowledge:**

Number of individuals who have increased their knowledge about the specific art methodology.

### **Attitudes and Perceptions:**

Shifts in community attitudes towards FGM and early marriage, measured through surveys or focus group discussions.

Increased willingness among community members to openly discuss and challenge these practices.

### **Behavioural Change:**

Reduction in the prevalence of FGM and early marriage within the targeted communities.

### **Community Engagement:**

Audience engagement levels during artistic performances or exhibitions addressing FGM and early marriage.

Qualitative feedback from community members on the emotional resonance and effectiveness of artistic interventions.

### **Empowerment and Agency:**

Increased confidence and agency about FGM and early marriage among women and girls within the community.

**4.2** Adjustments to the intervention strategy can be made based on the monitoring findings to enhance effectiveness and ensure long-term success.

- >> Train CSOs on M&E tools and data collection procedures.
- >> Organize periodical mentorship and follow up sessions for CSOs during ASC pilot interventions, done by ASC consultants or trained staff to ensure technical support and correct utilization of the methodologies.
- >> Organize periodical monitoring visits (at least every 2 months) to project locations and carry out FGD and KII for collection of qualitative data.
- >> Collect data on audience reactions, behavioural changes, and community responses. Regularly evaluate and adapt your approach based on feedback. Collect feedback and assess the effectiveness of the approach.
- >> Document the process and the achievement through collection of professional photos, video clips and human-interest stories.



## 5. Collaborate with Stakeholders:

- 5.1 Collaborate with local organizations, community leaders, and influencers. Building partnerships enhances the program's credibility and ensures cultural relevance.

## 6. Sustainability Planning:

- 6.1 Develop strategies for sustaining the impact of the program over time. Sustaining the impact of arts for social change programs on FGM and early marriage requires a comprehensive approach that integrates artistic interventions into broader community development initiatives. Here's how strategies can be developed to achieve sustainability:

### **Community Ownership and Engagement**

Involve community members, including women, girls, men, elders, and religious leaders, in the design, implementation, and evaluation of arts-based interventions. Facilitate dialogue and collaboration between artists, activists, and local stakeholders to ensure that interventions are culturally sensitive and responsive to community needs and priorities.

### **Capacity Building**

Provide training and capacity-building opportunities for local artists, community leaders, and activists to develop their skills in using the arts for social change. Empower community members to become advocates and change agents within their own

communities, fostering a sense of ownership and sustainability beyond the lifespan of the program.

### **Integration with existing programs**

Integrate arts-based interventions into existing community development programs, such as health education, gender empowerment, and youth engagement initiatives. Collaborate with local schools, health clinics, women's groups, and civil society organizations to embed artistic activities into their ongoing efforts to address FGM and early marriage.

### **Multi-sectoral Approach**

Use the arts as a catalyst for cross-sectoral collaboration and advocacy, mobilizing diverse stakeholders to work together towards common goals.

### **Advocacy and Policy Influence**

Use artistic performances, exhibitions, and campaigns to raise awareness and advocate for policy changes and legal reforms to end FGM and early marriage.

### **Long-term Funding and Resource Mobilization:**

Seek sustainable funding sources, including government grants, corporate sponsorships, and private donations, to support ongoing arts-based interventions beyond short-term project cycles.

By integrating arts-based interventions into broader community development initiatives and fostering partnerships across sectors, sustainable impact can be achieved in the long term.



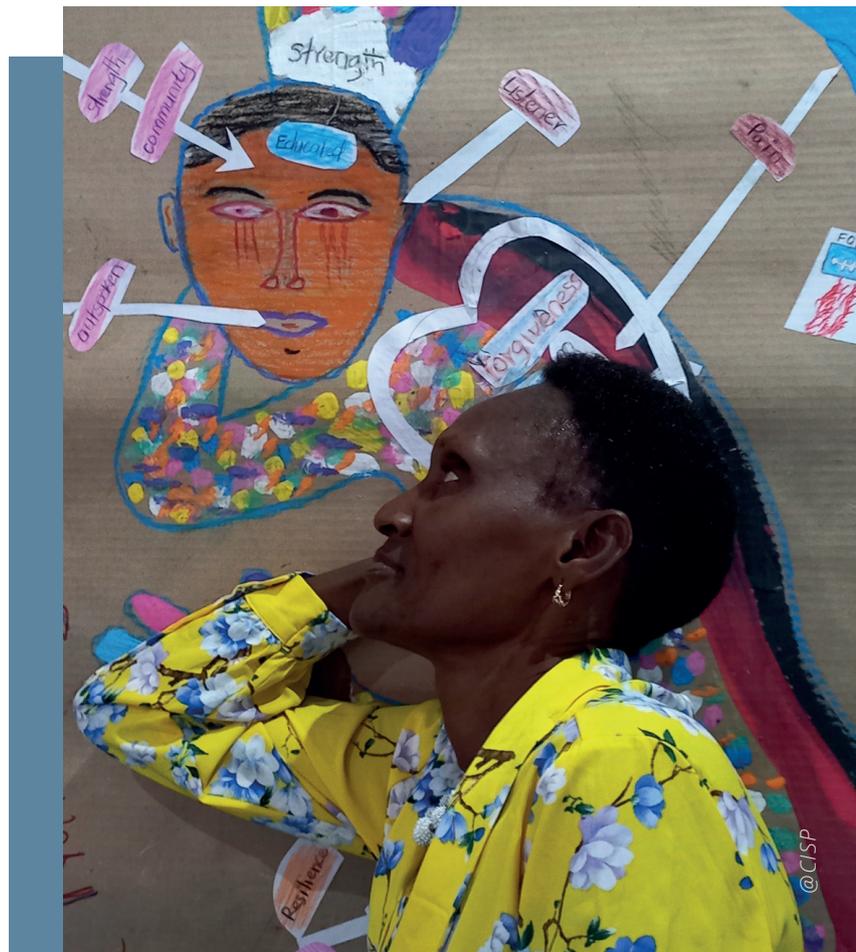
## 7. Advocacy and Policy:

- 7.1 Consider how the program can contribute to broader advocacy efforts or policy changes related to the targeted social norms.

## 8. Celebrate Successes:

- 8.1 Celebrate and acknowledge the successes and positive changes resulting from the program, with the communities and all stakeholders involved. Recognition can encourage ongoing support and engagement.

Developing social norms change programs using the arts requires a collaborative and inclusive approach. By integrating artistic expression with research, community engagement, and evaluation, you can create a program that engages, informs, and inspires positive change.



# 10. ANNEXES



## ANNEX 1: CSO prequalification form

CSO prequalification form	
<ol style="list-style-type: none"><li>1. Organization Name:</li><li>2. Registration Number:</li><li>3. Date of Registration:</li><li>4. Contact Person:</li><li>5. Contact Person's Position:</li><li>6. Contact Email:</li><li>7. Contact Phone Number:</li><li>8. Physical Address:</li><li>9. Area of Operation:</li><li>10. Core Activities:</li></ol>	
<ol style="list-style-type: none"><li>11. Organization Profile and leadership (brief overview of the organization, names of the leaders and their roles, organogram)</li></ol>	

## CSO prequalification form

<p>12. Experience and Engagement (describe previous or ongoing projects/initiatives, include project names, durations and brief descriptions, especially those on GBV and/or VAC):</p>	
<p>13. Financial Management and leadership (bank details including account name, account number, names of signatories, bank statement for the last 6 months, if ever audited - audit report, accountant):</p>	
<p>14. Partnerships and collaborations (list any existing partnerships with local government structures, NGOs, or other relevant entities, Technical Working or Coordination Groups):</p>	



## CSO prequalification form

### 15. Involvement in Coordination Groups

1. Which government department/ministry do you work with?
2. Which coordination groups or technical working groups at the county or sub-county level do you participate in or you are a member?

16. Capacity Building (describe any trainings the organization has undergone related to youth/women development, GBV, or child protection)

## ANNEX 2: Narrative and Financial template for CSOs concept note proposal.

Concept Note Format	
<p>Organization Name</p> <p>Physical Address</p> <p>Proposed Project title</p> <p>Project Location</p> <p>Duration (in months)</p> <p>Beneficiaries</p> <p>Thematic areas</p> <p>Requested Amount</p> <p>Contact Person (name, email)</p>	
<p><b>I. Executive Summary:</b></p> <ul style="list-style-type: none"> <li>- Brief overview of the project's objectives and anticipated impact on preventing GBV and VAC</li> <li>- Concise summary of the proposed behavioral change initiatives.</li> </ul>	<i>150-200 words</i>



## Concept Note Format

<b>III. Project Objectives:</b> - General Objective - Specific Objectives	<i>200-250 words</i>  1. 2. 3.
<b>IV. Target Beneficiaries:</b> Identification of primary beneficiaries, emphasizing youth and women in the target locations.	<i>150-200 words</i>
<b>V. Project Activities:</b> Detailed description of proposed activities	<i>50-100 words</i>  1. 2. 3.
<b>VI. Implementation Plan:</b> - Clear timeline outlining the sequence of activities, (Gantt Chart be attached)	<i>250-300 words</i>

## Concept Note Format

<p><b>VII. Partnerships and Collaborations:</b> list of existing or potential partnerships with local organizations, government structures, etc...</p> <p>Brief explanation of how partnership contribute to project success.</p>	<p><i>50-100 words</i></p>
<p><b>VIII. Monitoring and Evaluation:</b> Definition of key indicators to measure project success.</p> <p>Methods and tools for data collection and analysis.</p>	<p><i>150-200 words</i></p>
<p><b>IX. Budget Overview:</b></p> <p>Summary of the budget aligned with funding guidelines.</p> <p>Breakdown of major budget categories</p>	<p><i>(attach and send detailed budget in attached template)</i></p>



## BUDGET TEMPLATE FOR ARTS FOR SOCIAL CHANGE PROJECT

Budget lines description	Unit	N. of Units	Unit cost	TOTAL
<b>OUTPUT 1</b>				
A 1.1 .....				
A 1.2.....				
A 1.3 .....				
<b>OUTPUT 2</b>				
A 2.1 .....				
A 2.2.....				
A 2.3 .....				
<b>HR for management &amp; support</b>				
.....				
.....				
.....				
<b>Operational costs (rent, utilities, transport...)</b>				
.....				
.....				
.....				

Budget lines description	Unit	N. of Units	Unit cost	TOTAL
<b>Planning, monitoring, evaluation, and communication</b>  .....  .....  .....				
<b>GRANTOTAL</b>				

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