

UNLOCKED
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Free – as Women?

Methodology / guidelines - Pedagogical strategy

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Lindner Lília - Mészáros Mercedes (Váltó-sáv Alapítvány, Hungary):

Váltó-sáv Alapítvány's Programmes for Women



1

1 Characteristics of the target group of detainees in general

The prison is the house of the dead as Dostoevsky writes. Those who get there are usually abandoned by everyone, are considered morally dead, and very few of them succeed in "returning." Overall, it can be stated that imprisonment has a negative effect on the social relations of detainees. The essence of a totally closed institution - a prison - is that it takes the time of its members and in return provides them with an artificial world. The characteristic of total institutions is that their social interaction is limited. The essence of the resocialization of a prisoner is that he/she is isolated from the outside world, and new rules and requirements are set for him/her. He/she becomes acquainted with the specific world of values and norms of closed institutional integration, the functioning of the prison society, and is forced to adapt continuously which allows him/her to acquire a special knowledge. The closed community is stimulus-free, its range of ideas and problems are specific, not hugely varied. Everyday life is the same, dull and extremely boring, but this also means a sense of security. Withdrawal of decision making is painful, but at the same time carries no responsibility. They are deprived of autonomy but served, decisions are made instead of and without them which, in many

¹ Prisoner's art work for the call for the proposal entitled SOUL SOWING (Váltó-sáv Alapítvány, 2018) https://www.valtosav.hu/bm_17_kiadvanyok.html

cases, is extremely convenient and there is no feel of responsibility. The most important “activity” is waiting for time to pass. Deprivation and frustration threaten the personalities of detainees, and detention has a demoralizing effect. As a result of the stigmatization associated with prison past their reintegration efforts are received with aversion, which triggers a further decline in self-esteem and a sense of impotence in the released person. The distance keeping of the majority society members from perpetrators is very strong. This is largely due to a lack of information, as it is a world that is closed / secluded in all respects. Rejection is also symbolically expressed in the wall surrounding the prison, i.e. closure is also exclusion. Studies analyzing the nature of prisons show that long-term exclusion from the total institution weakens detainees' self-esteem, self-evaluation, ability to live independently, and communicative and other social skills. As a result of the depletion of external relations, their chances of getting a home and a job are deteriorating, and their previous family relations and friendships are weakening or breaking down.

Demographic indicators of the target group in general: low education and income level, poor social and weak labor market status, lack of skills, addiction. In the case of the target group, high-risk behavior patterns are/could be fixed, in the totally closed world they are most excluded from the possibility of social and economic participation, their disadvantages are wide-ranging, and they are characterized by a lack of knowledge, skills and abilities.

Economy: the majority of members of the target group belong to the lower income decile. Child-related benefits account for a significant share of total household income, as do other social transfers. A significant proportion of women receive maternity grant or are full-time mothers, or may receive a nursing charge. In a significant number of cases, casual work is an important source of income, but these incomes are unpredictable, non-permanent and present a high degree of uncertainty for the family. This usually means manual labor in agriculture or construction, income often comes from black or gray labor.

Detainees have scarce or completely collapsed *external and internal resources*. At the *interpersonal level* this means that the relationships that provide basic support and love are missing or that these relationships become destructive. The emotional attachment that provides a sense of security and belonging is incomplete. In the case of prisoners, this means that the system of relationships greatly influences the individual's life path and decisions. When you try to eliminate them, you are alarmed to be left alone without your previous relationships, and this is alarming even if you already recognize their effects of holding back.

The *family relationships* of the detainees are unstable, the single-parent model is common, and conflicts are common in the families, moreover, domestic violence and violence are overrepresented as well as alcoholism. Our 2006 research² found that the average number of siblings is above 3 among long-term inmates. Approximately 10% of the prison population is

² Csáki Anikó-Kovács Klaudia-Mészáros Mercedes: Opportunities for social (re)integration of young adults released from detention. Research summary. Budapest, 2006. www.valtosav.hu

raised in former state care. They form a special group even within the special prisoner group, as they usually have loose outside connections, are burdened with attachment difficulties, and have accumulated a lot of negative experiences over the years. Domestic partnerships were widespread among inmates, even from a very young age.

A significant proportion of detainees do not live in their own home but in the housing or rented property of a family member. According to certain data, up to 70% of detainees are not expected to be expected by their families, and those in prison live in extremely closed communities, and their external relations are reduced during detention. These people thus step out into complete insecurity after their release and have very little chance of avoiding relapse alone. The opposite situation is when “friends” are waiting for the released outside who continue to “help” him/her.

Problems at the *local community* level: A person released from prison often returns to his or her home in such a way that members of the community receive him or her with uneasiness and suspicion, as nothing happened after the crime was committed in order to destroy the stigma attached to the individual. The excluded person, as soon as he or she begins to feel the behavior and isolation of those around him or her and the weakening of personal relationships that are vital to all, seeks to find a community that is inclusive. Furthermore, the world of prisons operates with a special system of values and norms, the values system of the inner society of prisons are highly differ or totally opposite from the norm system expected from the official power (laws, prison headquarters). Institutions set up to curb deviance - including prisons - perpetuate / could perpetuate deviant behavior this way.

Addiction: The inmate population just like vulnerable young people or the homeless, for example, is a special population that requires targeted mapping. The European Monitoring Centre for Drugs and Drug Addiction (EMCDDA) places particular emphasis on examining the drug use of prisoners. Of the various special populations, the biggest amount of information is available on the prison population: the EMCDDA has addressed drug use in prisons as a priority since 2002, and since 2004 drug use by prisoners has been included as a separate chapter in the annual country reports of Member States. Based on both the involvement of the inmate population and the characteristics of drug use, it can be considered a higher risk group compared to the general population.

Release is a crisis caused by prison socialization / prison adaptation which results from breaking away and exclusion from the social environment. It involves many tasks and difficulties, for which the released individuals are not properly prepared and they are inadequately prepared by the penitentiary institution due to their nature and civilian resources being scarce. Because of the scarcity of problem-solving supplies, the simplest paths are often chosen by the released individuals. That is, after release, many fall back as they often return to the same environment, their values are unstable and their life problems seem unsolvable.

To sum it up: in the respect of family background, value system, income situation, life style and life habits generally:

- low level of education of the family and of the person,
- lack of work experience, work socialization
- minority origin (Roma people),
- cultural and mental differences,
- deprived (in social, societal, economic, advocacy dimensions),
- troubled family background,
- socialization deficiencies, defects,
- abnormal personality development (psychic defects),
- addiction in the family,
- deviance in the family,
- negative effects of social prejudices.

2 Women in prison and after release

In the case of women in prisons the problems are the same / similar: they have a very low level of education or no education or they are characterized by a knowledge and information deficit. Women in detention typically belong to a vulnerable social group, often with a combination of problems: high criminogenic risk, poverty, prostitution, abuse, often Roma. They are vulnerable and distrustful, living materially and emotionally dependent on the men around them. Their self-esteem and competencies as well as their ability to assert their interests are very low. They are almost unable to manage their lives without help, requiring a complex service. However, the majority of women strive to have a job, be able to work and become independent after release. However, they often have a very low level of education or no education and are characterized by a knowledge and information deficit. They are under-motivated in terms of learning / training / development, mainly due to insecurity and a low amount of future oriented thinking.

Their low frustration tolerance (“here and now, immediately”) and usually their situation in general needs to change, this requires the development of general and / or social competence (development of self-knowledge, empathy, tolerance, communication skills, life path planning, healthy lifestyle, conflict management, prevention of victimization, etc.). These skills and increasing the strength of the community are also essential to stop the “drifting”. Total isolation, the difficulty of breaking away from the family, especially children and the burden of coping with abuse are very strong among women prisoners. As stated by several researches conducted in female penal institutions penitentiaries are “male-centered” (according to the law of high numbers, as 1000-1200 of the approximately 18,000 prisoners

are women, i.e. 7-8%³), they are characterized by "residual status" in terms of services. In addition, their social / psychological care / services are lacking in case of the larger prisons.

The summaries of some of the life interviews below can give a good idea of their situation.⁴

IA is a 43-year-old woman who has spent 10 years in prison. She had a hard time answering a lot of questions, and often in only in short sentences, so she had to be encouraged to open up more, which was only partly successful. In the case of some topics she did not want to say anything at all, like the reason for her punishment or why her relationship with her children had deteriorated (except for one). She was reluctant to talk about her marriage before her sentence. However, she appears optimistic about her current situation and has been actively looking for work since her release. She says she is supported by many so she thinks her situation is simpler compared to other released people. To her current "good" status her fresh relationship adds a lot, which she is very happy to tell us about. She is still looking for a job. Since her release, she has had a job that is not casual. It took a toll on her that she had to leave that job. She had a hard time talking about it, and there was some stifled nervousness on her face when it came to the fact that her background had been made public. (HA, 24.02.2020)

64-year-old woman, certified accountant, economic crime. She worked throughout her whole life, served her sentence in the Kecskemét prison, and also took part in employment in the prison. She was released from reintegration custody, spending 3 months doing so while looking for work. In fact, she was among the first to have her current job as an opportunity, a bakery where she shared her background with the young employer. She works a lot, the employer did not tell her employees her criminal record, she appreciates her work. Her family, but especially her husband, gives her maximum support. (HJ3, 29.11.2019)

IA (30-year-old woman) seems very lost. She felt the need to help her dad whose legs had been cut off and was severely diabetic. That's why she went there, and to disappear from acquaintances and places that could pull her back into her old ways of life. But she was also trapped there because she could not find a job locally and became a full-time nurse (meaning she could not work because she would lose support). IA is extremely overweight, obese after release, thus making the psycho-mental health problems well visible. Sometimes she spoke with difficulty, laughing in confusion, but she felt that even this type of conversation (interview) was good for her. Her situation in the labor market seems hopeless at the moment. (PPG4, 26.10.2019)

IA is a perpetrator of a high-profile crime, she was released from long-term detention, but already during her sentence she was given a so-called "coming-home" rating, so she was at home many times so the release crisis eased somewhat. As an independent and competent woman, she did let herself go during her punishment, in fact, she tried and was able to improve, and on the other hand, she set goals and achieved them even after her release. So much so that she now has her own business (limited partnership) in a small town. After her release, she was further trained by the labor center, which was also due to her assertiveness. In her interpretation the essence of her good situation is family help, support. (PK11, 06.12.2019)

IA, despite the problems, tries to stay cheerful and optimistic; as she put it she always just goes and looks for opportunities, as long as someone helps her or fails to solve the problem. She has some work experience to build on, I discovered some work motivation in her, and she would only have to create the right conditions to look for a job, meaning to create a CV. The case of IA is a perfect example of the fact that if someone is not born in it or is not taught how the labor market works, does not receive effective help and no one tells them the most important steps in finding a job, they start with a severe disadvantage in the job search arena and will not have any sense of success. Overall, her competencies in this regard are completely lacking. As an abused woman

³ Hungarian data.

⁴ Excerpts from the research titled Life after Prison (Hungarian Academy of Sciences, 2018-2021). Váltó-sáv Alapítvány carried out qualitative research among the imprisoned and released target group members (recording and summarizing life interviews regarding their labor market experiences).

would definitely need help with her relationship with men. Cumulative problems arise, her almost adult daughter is not a resource for her. She does not understand more seemingly basic contexts from around the world, clearer instructions and guidelines are needed for her. (PK12, 23.09.2020)

IA was imprisoned at a very young age and was inside for a long time. During her sentence, keeping in touch was almost easy because she was in a cell with her mother. After she was released, she was about to return because she could not find her place in the world. She got to know her love of her life from whom a child was born. Even before the child was born, her partner was imprisoned again, and their relationship was almost severed. Their housing is unresolved. Her sister helps one way or another, but it can't be long-term. It is difficult or impossible to look for a job next to the child, because it would be important to have a well-organized schedule, and those who she has applied to asked for a certificate of good conduct. She has no support environment at all, only his family counselor. She has only one fear that her child will be taken from her, and that's why she's trying her best.

She has virtually no work experience, she didn't even work in prison, but she got to graduation, which she couldn't pass because of his release. According to her, although she was a long-term detainee, never, no one, talked in any way about the possibilities of finding a job after her release in the prison. She considers the EFOP program meaningless; she does not remember anything that was talked about there, so her competencies were not developed in any way in the totally closed institution. (PK16, 20.07.2020)

She was very helpful in setting up the conversation. In addition to her many jobs, it was difficult to schedule it. The conversation took place in the presence of her partner, she insisted on that. The conversation was smooth, she enjoyed speaking. She is an under-educated, low-competence young Roma woman with a difficult life. During her lifetime, she actually did only occasional, seasonal work on the fields (agricultural) or cleaning. She was helped to find this type of work by an organization whose main focus is not on reintegration (protection of women, providing sheltered housing - IA therefore did not want to talk about her family relationships or problems). Nevertheless, there were several difficulties in keeping her work (but this is also due to her life situation - the "migration" of her sheltered housing). She is also characterized by relationship dependence. It is not primarily due to imprisonment, it is "only" an ancillary element. (TG1, 22.11.2019)

3 Programmes in penal institutions

Social support systems (natural supports, i.e. family, relatives, human relationships in the local community) play a crucial role in determining the level of individual and social functioning. Each individual is a member of a personal network that provides:

- 1 emotional attachment made possible by intimate relationships that provide a sense of security and belonging,
- 2 social inclusion, made possible by participation in a network of people with common values and interests,
- 3 opportunity to care for others (usually your children), which encourages you to endure difficulties,
- 4 proof of personal worth, which strengthens self-esteem (can be provided by family and colleagues),
- 5 the consciousness of a reliable alliance, especially by kinship,
- 6 help and guidance (by friendly counselors) to resolve difficulties.

Some problematic situations, such as detention and release mean such a huge difficulty that if there are no secure and continuous answers from the NSSs (=natural support systems) for the aforementioned needs, serious disruptions can occur in the person facing difficulties. In contrast, the presence of appropriate NSSs generally reduces the impact of difficult situations and facilitates successful adaptation.

The Váltó-sáv Alapítvány is 20 years old this year, in 2022 (the organization was officially registered in 2002, but our programs have been running under another organization since 1997). Therefore, our helping work with women is also somewhat retrospective.

The primary goal of our programs in prisons is to prepare for release in the case of each program element, however we call it; and contacting individuals for actual reintegration, that is starting a supportive relationship even in a totally closed institution in order to clients feel like they can approach us after release safely, building on an already established (even trusting) relationship. This is also typical of helping with women

3.1 Groups

In helping work GROUP means working with a small amount of individuals with a goal-oriented activity to meet socio-emotional needs and perform tasks. This activity targets both individual members of the group and the group as a whole within the service system. The goals are therefore diverse: it can be the rehabilitation and reintegration of group members, the building and development of their knowledge and social relationships when the individual is at the center. The environment is important, albeit a secondary part of the process (problems occur in the environment and it is in this environment that the individual reinforced by the group must act to bring about change). At the same time, supportive work places great emphasis on the opportunities and development of the group as a whole, assuming that people organized into groups have the ability to change the environment at multiple levels.

Between 2018 and 2020, we held most of our women's groups in Kalocsa Strict and Medium Regime Prison⁵, in the framework of a European programme for Women in Access to Lifelong Learning (EFOP-3.7.3-16). The goals of the development were:

An objective is to reach, involve, mobilize and motivate hard-to-reach and / or disadvantaged target groups, and to provide them with meaningful programs that are a motivating force for joining further training / education.

⁵ Kalocsa Strict and Medium Regime Prison intended to accommodate adult female prisoners sentenced to medium and high security prison grade or life imprisonment, as well as men sentenced to prison who execute the maintenance work of the prison, and exceptionally accommodates men on high security prison grade. In addition, as a basic task, it provides for the execution of pre-trial detention as ordered by the Kalocsa District Court. Capacity: 281 persons.

An objective is to involve and support the disadvantaged, difficult target group facing a life problem in community activities on the one hand with the strength of the community and on the other hand by providing mentoring services (helpful resources, helpful conversations).

An objective is to increase participation in lifelong learning through non-formal learning and related services (counseling, mentoring).

An objective is to develop competencies and increase adaptability for the general population and for disadvantaged target groups.

Overall, the goal is to improve the quality of life and reduce socio-economic marginalization. The aim of the intervention is to develop competencies, especially transversal competencies.

Sub-objectives of the project:

- developing key competences by expanding non-formal and informal learning and services
- facilitating the return to or entry into formal education through lifelong learning activities,
- the utilization of skills acquired on the basis of culture for the labor market and for the return to social, public life,
- disseminating new innovative learning pathways and opportunities,
- supporting learning to learn,
- the use and dissemination of digitized learning content for lifelong learning,
- developing civic competence, cultural expression and the ability to apply scientific explanations, mother tongue, language and digital competences.

The objective is therefore to implement forms of training and self-education, as well as knowledge transfer, using the tools of lifelong learning and andragogy, while providing support work for the target group of women in special situations (women prisoners).

During the two-year project period, the following groups were implemented in Kalocsa Strict and Medium Regime Prison:

Learning to learn (once a month, 4 hours per session): acquisition of basic knowledge of learning methodology. There are many ways to learn: knowledge transfer, illustration, action. We believe that everyone has prior knowledge and experience and we want to activate and build on these the new knowledge and information elements. Anyone who learns, interprets, thinks, criticizes, sums up and asks questions - in short, an active participant. So there are many ways to learn. However, we believe that learning must also be learned. There are skills that need to be developed to be made aware of for effective learning. We used the materials we developed on this topic in the program (from previous projects, e.g. "INNO-CHANGE" Innovative, experimental employment program for prisoners / released people, TÁMOP-1.4.3-12 / 1-2012-0155).

ReadingSpace (once a month, 4 hours per session): processing common reading experiences with the attunement-meaning-reflection method; the processing of the basic values of the majority society, as well as the Christian culture, through literary works; the diversity of human relationships / experiencing where we never get to physically, we never feel, we never do or have done, etc. Development of lifestyle and transversal competencies through the universality of reading, processing, presentation and display of basic human and social problems. In addition, the development of critical thinking as a priority goal and task. Conversation, collaboration, development by reading together and processing it.⁶

Information technology 101 (digital competence development) (twice a month, 4 hours per session): In the 21st century, almost every traditionally performed activity has an online dimension. Orientation in virtual reality is essential, and any communication with members of Generations X, Y, and Z is essential. Digital competencies affect all areas of life, and our quality of life is largely determined by how well we can orient ourselves, how well we can live and defend ourselves in the digital world / through digital challenges. Helping the disadvantaged without bridging the digital divide now seems unthinkable. The tools of traditional methods and social work are waiting to be renewed, as the social environment - and thus - young people, social and / or problem groups and challenges have also changed. Competence in knowing and using the digital environment is required for job search, shopping, administration, and many other practical, everyday activities. The aim of the session was to make the participant move more at home in a virtual environment. To be able to use a computer and its most important features by themselves, familiarize them with the programs used most often. Familiarize them with the Windows operating system interface. Be able to edit an image, text, manage a spreadsheet, navigate the Internet, and learn about other infocommunication tools on their own. The overall goal of the course was to develop basic digital competencies. The knowledge gained during the course can be the basis for a later, certified training.

CreativeCircle (twice a month, 2 hours per session): A monthly meeting to meet the participants' productivity needs. It is based on the "spinning mill" character: something is always created, we learn new craft techniques, but the creative process continues on its own, in addition to the specific physical encounters. It is also important to teach each other in the session, to pass on a technique and to get to know others (not only the knowledge of the group leader is given space), or during further informal meetings, the teaching / development process may continue.

Focus on work (job search techniques, development of labor market skills) (twice a month, 2 hours per session): expanding knowledge and skills in the labor market, information and assistance on support resources and institutions, labor law, employers' expectations,

⁶ Further details on the programme: Different Ways of Using Art Therapy with Marginalized, Vulnerable Social Groups (Studies/analyses - Best practice guidelines/report). Edited by Lídia Lindner and Mercedes Mészáros. 2021. UNLOCKED project

typical emergencies and their prevention, effective job hunt. The aim is to develop the skills and knowledge needed to find a job / work.

Focus Activity (development of basic and transversal competencies) (twice a month, 2 hours per session): series of sessions for the development of basic and transversal competencies, parts: communication and conflict management skills, labor market knowledge, cultural diversity, entrepreneurial skills, digital competencies, problem solving skills, civic knowledge / competencies.

As one of our most popular groups, we present the general theme, which, however, is of an interchangeable nature, i.e. it can and does change at any time, depending on the composition, needs and requirements of the group. The group is based on *conversation* that is extremely popular with the participants.

THEME

Sub-goals:

- Development of basic competencies, new learning paths.
- Utilization of skills for the labor market and social and to return to public life.
- Development of civic competence and cultural expression.
- Facilitate return to or entry into formal education.
- Self-development and joint development with the complexity and synergy of andragogy and helping work methodology.

| Serial number | Topic | Content | Methodology/methods | Tools (and materials) | Note |
|---------------|--|--|--|-----------------------|---------------------------------------|
| 1 | Getting to know each other, introduction, programme introduction | Self-knowledge (self presentation) Play and attention | Life wheel exercise 3-minute exercise | photocopies | |
| 2 | Needs and | Universal human needs - feelings - are the basic | not relevant | photocopies | homework: writing a Don't do it! list |

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|---|--------------------------------------|--|---|--|---|
| | feelings | factors of communication. Basics of Nonviolent Communication (NVC). Love language. | | | |
| 3 | possibilities of conflict management | Brain storming Theoretical basis (concept, types, dynamics) My Conflict Management Strategies - Self-Questionnaire Conflict management strategies | plenary self-questionnaire plenary | photocopies, exercise sheets, questionnaires | |
| 4 | Communication | Definition of communication, basic functions of communication, transmission of information, types of verbal and nonverbal communication, their role, human language and writing, proxemics | frontal work, individual processing theoretical overview Verbal aggression questionnaire My communication style questionnaire Eyes test | photocopies, exercise sheets, questionnaires | Eye test: it was originally developed by Baron-Cohen and colleagues (1997) for research on the theory of consciousness, which examined the extent to which a person is able to fit into the mental state of others, i.e. the extent to which he or she is able to mentalize. Detection of nonverbal cues. |
| 5 | Assertive, submissive and | Theoretical basis: discussion of concepts Exercise: dispute (argumentation, refutation of statements) | plenary dispute | photocopies | |

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| | aggressive communication. Persuasion and debate; argument | | | | |
| 6 | It can also be in Hungarian - Let's say it in Hungarian! | Avoiding unnecessary foreign words, i.e. making the use of existing and suitable Hungarian words general, using the Hungarian equivalent of foreign words | work, individual processing, group processing | photocopies, tasks required for individual and group processing | Foreign words are often used in different meanings , i.e. someone who uses the multi-meaning foreign word instead of saying exactly what he/she means in Hungarian does not meet the requirement of accuracy. |
| 7 | IQ and EQ | What is IQ? Why is high intelligence good in everyday life? Can intelligence be developed? EQ - Can someone have a high IQ but a low EQ? | frontal work, individual processing | photocopies | |
| 8 | Help / assistance | 1 How did I kill an old woman? - text content processing, topic launch 2 Basic concepts of help / assistance (mercy, Christian ethical principles, why do we help? - models and explanations, factors of help, psychology of accepting help) 3 The helping relationship | frontal work, plenary discussion / processing | photocopies, pencils | |
| 9 | Help / | 1. Self-knowledge | individual | photoc | |

| | | | | | |
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| | self-help 2. Self-knowledge. Exercises | exercise: Walking in the woods 2. Which bear would I help? Emotions, feelings - nonverbal communication 3. Spiritual mail - emotional questions, crises, problems - answers | and then plenary small group and then plenary conversation, processing | opies: Spiritua l mail - letters teddy bear card photocopies, papers, pens | |
| 10 | Self-knowledge, attention | 1. Attention - how much can we pay attention? Game with the Hungaricum cards of the KultúrÁsz Association, Péter Fekete 2. Symbolic animal messages - test and its interpretation | Small group then individual work Individual work then frontal discussion | Kurtúr Ász Association Péter Fekete - cards Questionnaire Papers, pencil, photocopies, pens | <i>Homework:</i> - creative exercises - questionnaire (flexible and fixed mindset) |
| 11 | Flexible and fixed mindset | 1 Flexible and Fixed Thinking - Presentation of Carol S. Dweck's book - Mindset: The New Psychology of Success https://www.goodreads.com/book/show/40745.Mindset 2 Where are your boundaries? Complete the test 3 Think creatively! - | Frontal and plenary Individual work | Questionnaire Papers, pencils, photocopies, pens | Homework: resilience test, individual destinies - individual life paths (female destinies, female life paths) - a creative task, As Women - free? writing own life paths based on the publication (http://www.valtosav.hu/norveg_kiadvany/Nokent_szabardon.pdf). |

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| | | discussing creativity test solutions | | | |
| 12 | Debate , persuasion | 1 The Tau Ceti Problem (setting up rules on a newly discovered planet) 2 Dispute | Individual then group work | Papers, pencils, photocopies, pens | |
| 13 | Prejudice, stereotype. Problem solving. Debate , persuasion | Processing the Dilemma titled exercise | Individual then group work | Papers, pencils, photocopies, pens | Homework: Disaster in the Pacific Ocean exercise |
| 14 | Cooperation | 1 What is cooperation? Why is it good? Why is it necessary? 2 The Car of the Equipment Repair Company | Group work, role play | Papers, pencils, photocopies, pens | |
| 15 | Stress and its management | 1 What is stress? Stressors, eustres, distress 2 Stress management (opportunities, assistance) 3 Stress Test | Frontal, group work, individual work | Papers, pencils, photocopies, pens, questionnaires | |
| 16 | Time management (TM) | 1 Use of time 2 Setting motivational goals 3 Time planning 4 Defining priorities 5 Daily schedule | Individual work, frontal, group work Time diary | Paper, pens, pencil, photocopies | |

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| 17 | Motivation | <p>1 What is motivation? What motivates us to take action? What is not motivating? Lasting and short motivation</p> <p>2 Motivation cards: motivation at work</p> <p>3 Motivation tests</p> <p>4 Motivational trainings: good, not good, necessary, not necessary, what are they good for?</p> | Frontal, group work, individual work | Papers, pencils, photocopies, pens Tests, motivation cards | |
| 18 | Small groups . The family. Our fellow human beings | <p>1. Groups, social contact, family</p> <p>2. Roles in the family. The role and responsibilities of fathers</p> <p>3. Ideal man, ideal woman</p> | Frontal, group work, individual work | Papers, pencils, photocopies, pens Pictures, children's drawings | |
| 19 | Flow and/or happiness? | <p>1 What is the flow? Why flow?</p> <p>2 What is happiness?</p> <p>3 Tests, possibilities, recommendations</p> | Frontal, group work, individual work | Papers, pencils, photocopies, pens | |
| 20 | Movie watching (human relations, "conflicts", encounters) | Watching and discussing the film Crash together | Watching the movie, plenary discussion | The movie Crash (Paul Haggis, 2004) | |

Mother groups: mother groups for female prisoners in penitentiary institutions, aimed at forming / developing parental / maternal competencies (10 times / once a week / 2 hours / 10 people / group). We have implemented them in several locations over the years, e.g. Kalocsa Strict and Medium Regime Prison, Mélykút facility, Pálhalma National Prison, Kiskunhalas National Prison.

It is important that participants receive practical help on issues that directly affect their lives, such as raising children, family planning, but also hygiene counseling, safe sex life counseling, sex education counseling, and the issues of co-dependence, dangers, and abuse can also be touched upon in the case of this target group.

General topics of the groups:

| Serial number | Topic | Method, exercise |
|---------------|---|--|
| 1 | Icebreaker, introduction | Alliterating names Goals, desires, opportunities, needs in my life (based on a table / "worksheet") |
| 2 | Individual life paths, destinies - family, childhood | Life path graph and its processing (individual and group processing) |
| 3 | Ideal man / ideal woman, relationships Male / female roles | Worksheet - individual solution, big group discussion Female / male brain map - is there one?! Pig test "My wife doesn't work" - text processing Whose task is it?! |
| 4 | Relationship, family planning | Drawing of a human couple The concept of family planning 10 points for a well-functioning relationship Story about the girl, the boy and the boatman... Personal drawings Old relationships, new relationships - possible parallels |
| 5 | The family (roles, socialization) Female / maternal roles Problems of no mother | Family pictures (presentation of different family types) Family Planning, 10 Commandments of Parents Love table Change instead of loss |
| 6 | Children in the family | Basics of developmental psychology What do you do? (different values in the family) |

| | | |
|----|--|---|
| | | Upbringing styles in the family Children around the world... Krisztina, whose room was a prison - text processing |
| 7 | Responsibility / resources The responsible mother / the conscious mother | What is the responsibility? (Based on a "worksheet") SWOT analysis of ourselves My resources "Fabled" help - help in fairy tales |
| 8 | Communication in the family Self-assertion Recognition of destructive family symbiosis | With spouse, partner, child Possibilities of expressing love Mind games and their unlocking Persuasion Role play |
| 9 | Conflicts in the family | Self-diagnosis to assess conflict management Conflict management techniques / opportunities Forgiveness |
| 10 | "A mother is born" Closing, evaluation | Written evaluation sheets (open and closed questions) |

Other communication and self-knowledge, peer support groups in a penitentiary institution: The aim is to develop self-knowledge and communication competencies. There are two components to a coherent self: self-concept (knowledge of ourselves) and self-esteem (our feelings about ourselves). These are changing and evolving as our experiences, living conditions and environment change. Self-knowledge develops in a similar way as getting to know other people. We deduce our own characteristics primarily from the basis of our thoughts and emotions, which gives the most accurate information. However, if this source proves to be insufficient, we deduce from our observed (or imagined) behaviors. What is self-knowledge really and why is it important? In fact, self-understanding provides the answer to the crucial question for everyone of who I am and what I really am. Self-knowledge is necessary because it is essential in the case of inner harmony, calmness, stress reduction, and on the other hand it is crucial in the case of increasing personal efficiency and striving for awareness. The basis of all work related to personality development is proper self-knowledge, the existence of a person who feels competent.⁷

Communication is a communication process in which we use signs (linguistic and non-linguistic signs) consciously and intentionally in our human interactions. Contacts, thinking, messages between people, thinking about myself and the other, expressing and showing

⁷ Smith, Eliot R.-Mackie, Diane M., 2004, 190.

myself, the transfer of information, my thoughts, feelings and emotions - all fall into the realm of communication competence. We can (and will) develop in this area for the rest of our lives.

Competence developments take place in a group, with specific life chance-enhancing factors, and also establish a long-term relationship of trust and impact; the other elements and methods can be built on them well and in reducing disadvantages (independent, solution-oriented thinking, personality, etc.) they seem indispensable to the target group. The competencies of women with lack of self-confidence and self-esteem problems develop in key areas (self-knowledge, communication, conflict management) which mean a stronger personality. A specific, life chance-enhancing factor is learning, an obtained certificate. Mutual assistance results in the support, strengthening and development of each other.

The groups continued to run during the COVID-19 pandemic, when the institutions were completely closed. Our methodological repertoire definitely expanded and developed with the help of this tool, mainly because before we could not have imagined the helping work, groups without a personal presence. We still believe in personal contacts, but the special circumstances made it necessary for the helping profession to use them as well, to make the methods, or some of them, suitable for the challenges of the 21st century





3.2 Individual support: mentoring, coaching, counseling, guidance

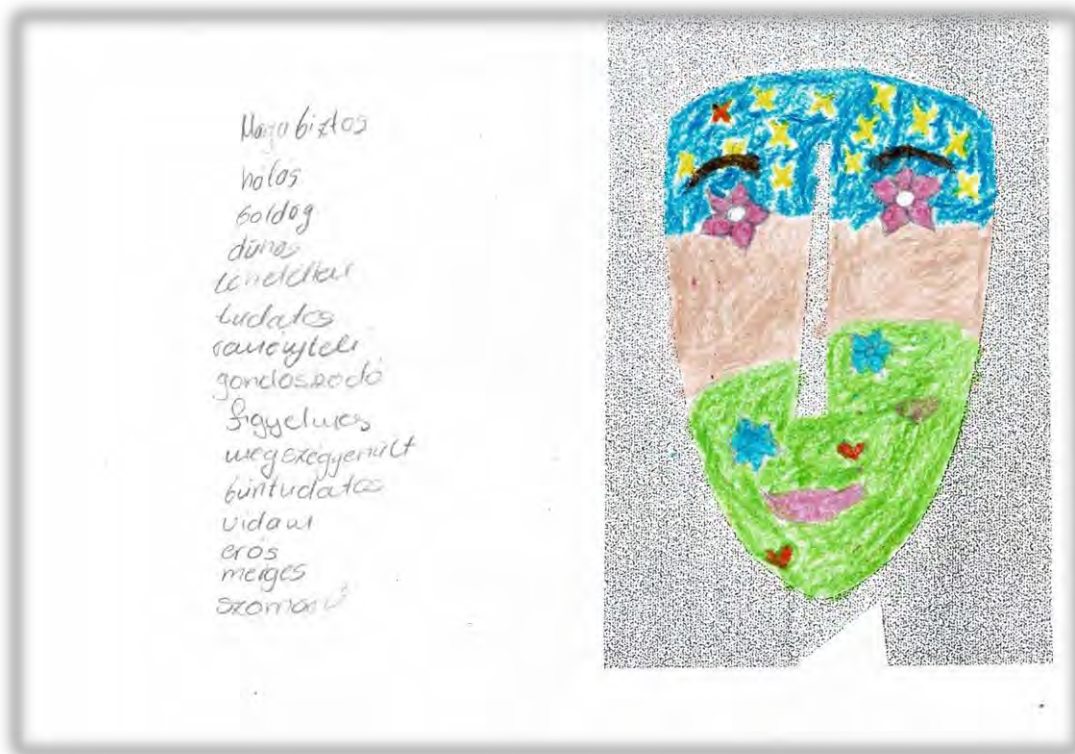
The supportive relationship provides an opportunity for the client to cope with his or her life responsibilities, i.e. the goal is to develop problem-solving and coping capacity.

The task of the helper is to change / induce change, i.e. the continuous observation of this intent / will and motivation. This helps the client (detainee and / or released and / or relative) to form an appropriate picture of his / her personal encouragement and the resources available to him / her, and the use of opportunities. The personal resources that make up the individual motivational base are self-strength, competencies, optimism, and emotional intelligence, so motivation is one of the determinants of individual development that typically helps mobilize individual resources in both private and professional life, and at the same time also helps to plan interventions for relevant professionals. It is important for the client group to emphasize that motivation does not come from the “outside” but from the “inside” and that everyone is responsible for their own decisions.

The basis of helping work is the helping relationship / individual counseling; the focus is on the individual and the environment. The enumerated life tasks and problems are processed as part of an individual, helpful conversation. Case management can generally be defined as a problem-solving process by a “case manager” who is a planned and conscious process based on an agreement (written or oral) between the client and the facilitator / mentor. The agreement also covers the problems to be solved, the division of tasks and the deadline for doing so.

The tasks of the facilitator can be summarized as follows: psychosocial treatment / care for personal problems, mental health care, mental care, providing information before and after release, recognition and application of one's own skills and knowledge, social administration, career guidance, job search, contact / cooperation (interprofessional, with relatives, etc.).

The process and “scenario” of coaching is a little different, but here as well the stress is in the helping relationship and the helping conversation, in a somewhat different way.



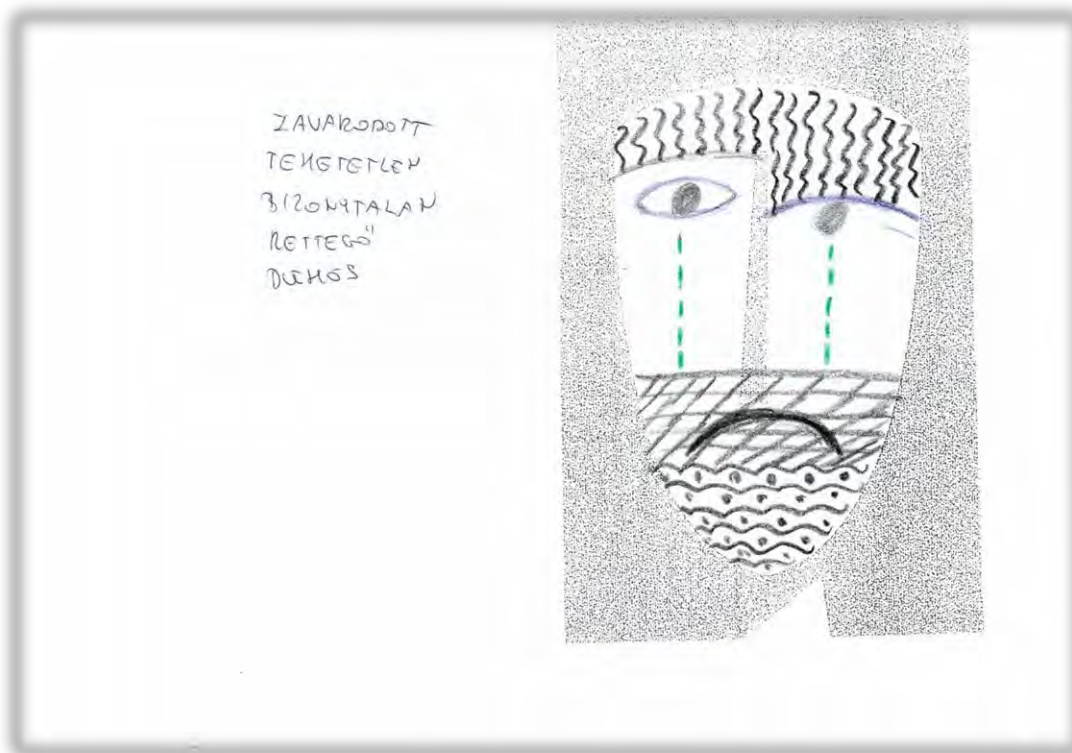
89

⁸ Art works of women prisoners (summer 2021: Kalocsa Strict and Medium Regime Prison, Pálhalma National Prison, Mélykút facility). According to the task, the feelings of release had to be portrayed in a self-portrait, and the feelings had to be named. The development of the practice was inspired by the 2nd Transnational Project Meeting in July 2021, where the partner organization showed the Cyclades Museum of Art in Athens. Inmates had to decorate a stylized face depiction of Cycladic art during the task, during an art therapy group.

⁹ The emotions, feelings listed on the left side of the art piece: confident, grateful, happy, upset, powerless, conscious, hopeful, caring, thoughtful, ashamed, guilty, joyful, strong, angry, sad.



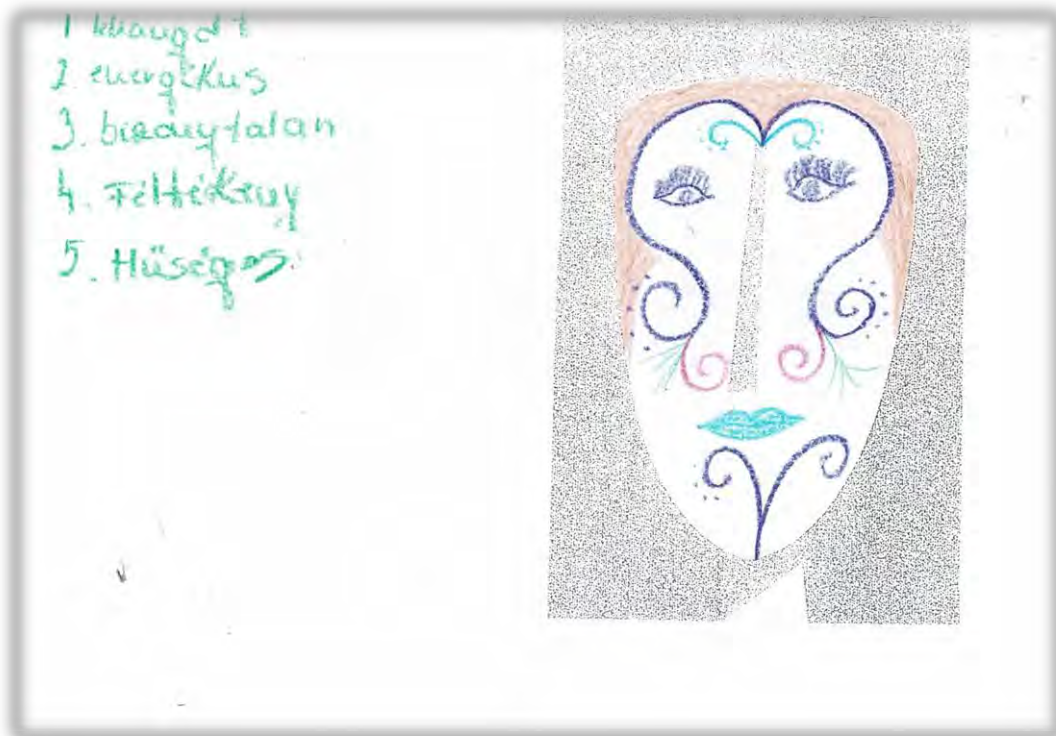
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11

¹⁰ The emotions, feelings listed on the left side of the art piece: immersed, isolated, denying, lonely, strong, hopeful, grateful.

¹¹ The emotions, feelings listed on the left side of the art piece: confused, powerless, uncertain, terrified, upset.



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¹² The emotions, feelings listed on the left side of the art piece: depressed, energized, uncertain, jealous, loyal.

¹³ The emotions, feelings listed on the left side of the art piece: sad, lonely, caring, full of love, depressed, confused, weak.



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4 Care after release

4.1 The ChangeBase

Váltó-sáv Alapítvány has been operating continuously since its establishment (2002) the Váltó-sáv Information Base, which operates as a continuous service regardless of projects. The Base is an information center that we operate and develop specifically for the target group and their relatives. The Base can provide information assistance during detention, to those immediately before release, and after (and especially then). Continuing training, studies during detention, resp. fresh, up-to-date information is essential for post-release planning. We believe that the more planned and systematic the release process, the more it is internalized by the released individual, the more it adheres to it, i.e. the more it accepts and internalizes the system of values and norms of the majority society. Thus, the less the individual chooses the previous, criminal way of life, the less likely he/she is to relapse. After release a number of hitherto unknown problems arise / may arise, ranging from the provision of basic social needs to job hunting, and keeping that job. For the client a new, unknown way of life and new values are challenging which require continuous psychological / mental hygiene, care, attention and presence. The helping relationship can extend to any client's life situation

¹⁴ The emotions, feelings listed on both sides of the art piece: joyful, peaceful, calm, happy, hopeful, empty, hurting, sad, angry, weak.

and last as long as he or she can live an independent, responsible, adult life. The goal is to develop the ability to help oneself, to solve one's own life problems on one's own, i.e. to expand / develop the existing communication, conflict management and problem-solving repertoire.

The staff of the Base seeks to establish personal contacts with the staff of the social welfare system, employment centers, training and retraining offices, and other health and education institutions (schools, drug dispensaries and long-term care institutions, alcohol dispensers, homeless shelters, etc.). Personal relationships help solve problems more effectively for the client group. All this is complemented by individual case management, psychosocial care and mental health care.

To help the release process we have compiled and updated a publication year after year: Practical information for release: <https://www.valtosav.hu/praktikus.html>. From 2022 the Hungarian Prison Headquarter will recommend and distribute a publication developed by our organization to all probation officers working in penitentiary institutions.

4.2 Operating community spaces

During the 20 years, Váltó-sáv Foundation has operated several community spaces, especially for women: ChangeSpace (2010-2013), Magdolna Club (2013-2015), CsóKa Program (Kalocsa) (2018-2020).

ChangeSpace provided complex social / assistance services, including ChangeBase and the Charity Shop, where donations were received and sold cheaply (clothing, toys, small consumer goods, handicrafts). The main activities of the Charity Shop were: collecting and selling donations, employment (target group members), further distribution of donations. The latter related services - community activities (bringing / getting to know socially different groups) - were as follows:

Re-use / arts and crafts programs in the Foundation's community space: craft programs with the involvement of released persons / family members / inquirers / visitors / buyers, etc. (community development, reduction of prejudice).

Re-use / arts and crafts programs in penal institutions: craft programs for prisoners in prisons, strengthening family ties, recycling, initiating supportive conversations (reaching the target group).

Relative Group: operation of RGs for relatives and family members of detainees and / or released, for processing special problems, discussing and supporting solution strategies.

The most commonly used methods of ChangeSpace are: community activities (bringing socially diverse groups closer), re-use / recycling, manual competence development, community development, structured leisure time, value creation, group method, sensitization, strengthening family / human relationships.



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¹⁵ Entrance of the Charity Shop in the ChangeSpace. A small exhibition of inmates and released people from the work done by the target group members during the programs.



Kedves Adományozó!

Ezúton is szeretnénk megköszönni, hogy adományaival, részvételével hozzájárult és támogatta munkánkat 2013-ban! Boldog karácsonyi ünnepeket és eredményes újévet kívánunk!

A Váltó-sáv Alapítvány munkatársai

The Magdolna Club aimed at the implementation of mental health care and supporting the return to the labor market of significant number of women belonging to vulnerable social groups living in the Magdolna district of Budapest - women released from detention, psychiatric patients, addicts, the homeless, women living in deep poverty, prostitutes, etc. – with the methods such as employment rehabilitation, the tools of social / support work, as well as other relevant methods (community development, leisure time structuring, learning / training / development, etc.). To this end, we created and arranged a community space that could be used on a daily basis by the members of the target group. We provided a proactive presence of a professional in the community space, who were available during opening hours, provided supportive / helpful conversations, i.e. solved the problems together with the clients. The community space performed the following functions:

- providing rehabilitation employment for women excluded from the labor market,
- cultivation of a residential garden part (in a suitable garden part / location),
- psychosocial rehabilitation,
- joint cooking, food preservation, meals.

The community space typically provided a “drop in” service, i.e. the client could come in without an agreed time and any reference (provided a low-threshold service). The community space provided targeted services to target group members, their relatives, professionals and those in need, individually and in groups, with treatments, supportive contacts, information, databases and access to them that are relevant to them and can be used specifically as a support resource. The community space did not impose impossible expectations on clients in terms of content, method or location.

When designing the community space, the aspect was to provide a friendly, homely space where it is worth and good to come in, moreover, which supplemented by the friendly attitude of the support staff is suitable for formulating and dealing with problems, as well as for spending meaningful time in general. 4 PCs (client computers) and office infrastructure (telephone, printer, photocopier, etc.) were available for the target group members, as well as shelves and armchairs, which are suitable places for social work (sitting, social time, development work, groups, etc.). We also provided space for separate, individual case management work.



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¹⁶ Pictures about the realization and services of Magdolna Club.



Erasmus+





5 Life paths

As an illustration, we present some typical female life paths from the clients we came in contact with.

Mónika, 28 years old¹⁷

Mónika is a 28-year-old young communicative woman. She spent 4 years in a penitentiary institution due to burglary and restrictions of individual liberty. Mónika's childhood was already troubled: she was an unwanted child, she barely knew her father (she tried to contact him but failed), her mother didn't care for her from the beginning, she beat her when she was a teenager, then when she became a teenager she moved to Sweden and broke down the contacts with the Hungarians, including her daughter. Mónika was further raised by her maternal grandmother; Mónika started living an independent life early. She was reluctant to go home because she was allegedly harassed by his grandmother. She met a boy at a young age, with whom she in together. Neither his partner nor Mónika was able to find a job, they found themselves on the streets, they lived from begging. All of Mónika's belongings and valuables were in her grandmother's apartment, with whom she was no longer in a good relationship. She and her partner broke in there for their own belongings, the grandmother inside, who voiced her resentment, was locked up in the chamber. Mónika was sentenced and

¹⁷ Excerpts from the publication Free – as Women? (Váltó-sáv Alapítvány). Edited by Csáki Anikó, Mészáros Mercedes, 2016. The publication was created with the support of the Norway Grants.

then imprisoned. During her time inside, she broke up permanently with her partner at the time and tried to settle her relationship with her grandmother, who soon moved to a nursing home, and became ill. But even from here, she supported Mónica with some money. Apart from that, Mónica was left alone in the world.

After her release her first thing was to settle her housing, and in addition to looking for work, renew her past relationship. She moved in with a man much older than her on his 5th day in her free life. She feels that something has developed between her and the man, something she is very happy about and on which she can build a shared home. It is very important for Mónica to know someone by her side, she can't be alone, she is disgusted even by the thought. She was not alone before her imprisonment, nor was she in prison (even there she made contact with a male prisoner as much as possible), nor did she want to be alone after her release.

Mónica feels that she did not receive love and care as a child, and as an unwanted child, she constantly felt that her presence was the result of a mistake. She could not connect with her abusive mother who left her over time. Her grandmother was not prepared to raise a teenage girl. The first person she was really attached to was her first love, her later accomplice. She kept in touch with him for a long time, and there has been someone in her life all times that she wants to connect with. She feels safe when she has someone to whom she can accommodate to, nothing else exists. Mónica communicates well, knows what she wants, is determined, but nothing else matters to her but someone who understands and pays attention to her. She is mentally, emotionally unstable, it is important for her to receive support emotionally, more important than anything else, even financial security.

Following her release, she participated in our halfway program as had been discussed previously. Due to her favorable labor market competencies and other characteristics (communicating well, young, non-Roma, hardworking, diligent, adaptable, learns easily, etc.) she found a job after one day.

Mónica left the program very soon because she could not follow its rules, she did not feel like it was important for her reintegration tasks and support. After all, she had a boyfriend, she had a job, and she had a place to sleep, so the program we offered was not necessary for her. By the trust she put in her new relationship, rather than by taking advantage of the opportunities we offer created an independent life for herself.

Mónica is currently working, she is with her boyfriend, she sleeps with him sometimes at a workers' hostel, when her boyfriend says or feels he needs more space.

Kati, 44 years old

Kati is a Roma woman with short, bright red hair and dry and brown facial skin with incomplete teeth. She was released on parole a few months ago (with a discount of 8 months) and had been sentenced because of robbery. She now lives in his own 1/1 apartment in one of

the outskirts of Budapest, which she obtained under a maintenance contract. She claims to have cared for a Russian military officer, which included everything from infusion changes to diapers. Thanks to her long-term employment, she now has HUF 26,000 in benefits from the district and another HUF 22,000 in support. She currently lives in the apartment with a 20-year-old godson who is waiting to enter into prison.

Kati was released into the same environment and situation she was in before. The threat of the criminal environment, the criminal relations are still present, she can't escape them, she is a drug user. When she got in, she'd stopped using the substance since she has been out, occasionally using a substance, so she considers herself "clean". In our opinion, she is a regular user, but she does not ask for help with her addiction, and she does not recognize the resulting problems. However, she definitely wants to find a job.

She completed the 8th elementary grade in prison, after her release she found some casual work. She has some bad experience because she is not employed often because of her Roma origin or her criminal record. Her competencies in the labor market are low; her appearance evokes prejudices (incomplete teeth, untidy appearance, tattoos). She also expresses her sexual orientation openly, which is often repulsive (lack of vocabulary, discretion).

She is accustomed to her current situation, living from the sources mentioned above, and her negative experience of looking for a job confirms that she is doing everything in vain, society rejects her. It is difficult to see that looking for a job requires long-term work, patience and preparation. She is not aware of her own competencies, she has poor tools, which she does not even have the techniques to use, she does not see the expectations, and she does not feel the obligations.

She would need a continuous, regular and complex service, but she uses our support service irregularly, she can't keep up to date, she often gets confused (problems due to substance use). Overall, the helping relationship is more what she is lacking; in fact, this is the problem why she is not yet looking for a job.

Júlia, 30 years old

Júlia used to be a child in state care and knows who her biological parents are, but she only tried to find them once. She got to talk to their acquaintances. Her biological parents were alcoholics. Júlia had always been repelled by alcohol, but that wasn't the only reason she then stopped researching. She actually felt that contacting them would tear deep wounds in her. Nor does she want to expose her son to such shocks.

She was one and a half years old when she was adopted by her foster parents. The foster father was a military officer, she still remembers the times when her father came home with his pistol. And, unfortunately, this connection was broken, because her foster father also

started drinking, just after they moved from the countryside to Budapest. The family was slowly slipping down (it was around the change of regime) and Júlia felt like she was just a burden at home.

Maybe that's why she ran into a relationship right after high school, which she thought was a very big mistake in retrospect. But she didn't stop studying, she also has a degree in marketing administration, a degree in word processing, and she has a certificate in cleaning. It is now of great use.

Her relationship with the adoptive parents was severed and she became pregnant, but the thought of not having a child arose. The little boy is now with foster parents.

Going back to the faulty relationship: her boyfriend, the father of her child was also an alcoholic, but the love was so great that Júlia warped to steal. She stole alcohol from the supermarket where she was working at the time, and well, of course she got caught, and not her boyfriend. She escaped with a three-year suspension then — but she slipped down the slope, even became homeless.

Then she found herself and started working a lot. Especially cleaning, which is very good, many workplaces have appointed her shift manager within a few weeks, but that job is pretty precarious. She once worked in a horse riding school and feels that would be the job that is really for her.

The most serious change in her life was when she contacted his son again. In fact, they were always in a relationship, only then as a homeless person, at the low point, she didn't want the child to see her in that state. Her foster mother also has a lot of confidence in her, and she also got Júlia an apartment for which she only has to pay the utilities and clean up at a school. But it's only a side job because she always finds something else.

Now it seems that her life is starting to settle. She has a friend she met in a packaging department and they complement each other very well because that boy is young and enthusiastic, while she, Júlia, is more aloof and sometimes worried, but there's a reason for that. But she has trust in the future as he has had trust before.

6 Art creations¹⁸



Some tales written by women prisoners on our literature therapy groups.

The ugly boy and the pretty girl

There was once a village where an ugly little boy lived. He was so disturbed by his own ugliness that he was evil with everyone day and night.

One *night* he snuck to a house on the opposite side of the village and started kicking it, hitting the wall, tossed stones to scare the people there.

The window of the house opened at once, and a beautiful girl looked out at it at the same time. But this girl was so beautiful that the boy fell in love immediately and ran away.

The next day, at *noon*, the beautiful girl shows up at the boy's house. The boy sat her down, made her tea, and they started talking.

As they were talking about the boy spilled his guts to the girl and he begins to get rid of the ugliness as the ugliness flows out of him, his wrinkles smooth out, and he becomes so beautiful that the girl eventually kisses him.

This is the end of the tale.

¹⁸ Excerpts from the publication titled A Seemingly Simple Anthology of Prisoner Women Works (Váltó-sáv Alapítvány). Edited by Aradi Bence. The publication was supported by the Norway Grants.

The magic ball

Once upon a time there lived a woman on the outskirts of a village who went out to hoe the garden. While hoeing, he found a chest of gold that even had its key.

The woman wondered whether to open it or not, but in the end she opened it.

The chest was full of gold jewelry and there was also a magic ball in it. The woman hung everything on herself and went into the house where her husband was.

Her husband shouted at her:

“Hey, woman! Where does this much jewelry come from? Maybe you stole it? ”

"No, I didn't steal, I found it here in our garden!"

“Come, come. Who could have dug here? And how do you find it now while you dig the garden up every day?”

The husband was very jealous, he suspected something of a lover giving the treasure to his wife.

The woman advised him to ask the magic ball.

The magic ball spoke and it said to the husband:

“But be it, you young man! Just ask your wife where these jewels are from! But be careful! If the woman tells the truth, she and this much gold will all be mine, because you doubted her. And if the woman lies, this gold will be yours, you young man. ”

The husband asked the ball, which began to spin, to smoke, and a picture appeared in it. The woman could be seen in it as she is finding the chest, with the treasure and the ball in it. But beyond the fence stood a beautiful prince, who looked at the woman in love.

By the time the husband woke up, neither the woman nor the treasures were there.

**Niovi Stavropoulou (AMAKA Non-Profit
Organization, Greece):
Short term Creative Therapy Intervention for IPV
and Domestic violence victims**

INTRODUCTION

A Phototherapy Methodology was developed by Amaka bringing together the expertise and good practice of past projects with a short-term art-therapy intervention, while extending it further to a complete Photo-Art Therapy Method aiming to lift stigma and boost social inclusion of Intimate Partner Violence women facing discrimination. The short term art-therapy intervention took place in May 2022 and will include 6 Art Therapy Sessions with women facing stigma and social isolation.

The methodology developed aims to be used as a therapeutic guide for a variety of groups facing mental health issues related to trauma (depression, post-traumatic stress), stigma and social exclusion (e.g. women ex-prisoners, victims of sex trafficking, etc). This IO will also include photographic material and quotes from past projects. The short-term Art Therapy intervention, as well as the following project, will be used as a reference and case study:

Crisalis Project is a program of trans-European cooperation funded by the European Refugee Fund (AMIF), which aimed at the social inclusion of abused women and the promotion of their financial independence. With the cooperation of humanitarian organizations and companies, the entry of women into the free labor market was attempted within a safe and controlled framework. The women participants of the program were able to express their views on womanhood, self-worth, life, and love while sharing life stories and experiences. Through the program, the group created a visual alphabet, the *Alphabet of Appreciation*. The participants experimented with movement, posing, and framing in order to create symbols for each letter of the alphabet representing each word. The process of making the Alphabet brought the group together and became a tool for locating similarities in their life stories and experiences. Exhibiting later the Visual Alphabet and other artworks produced in the program allowed women to advocate for themselves and increase their self-worth.

LITERATURE REVIEW

This review of literature covers the topic of gender-based violence, focusing specifically on female survivors of Domestic Violence (referred to as DV in this text) and Intimate Partner Violence (referred to as IPV in this text). References to statistical data and information, and general psychology literature, aim to promote further understanding of IPV and the mental health effects it has on victims. Further literature will explore art therapy and phototherapy as effective therapeutic interventions in processing trauma-related symptoms, fostering psychological well-being, increasing resilience, and minimizing the stigma associated with IPV.

Domestic Violence, an overview - DV & Intimate Partner Violence - IPV in Greece and Covid-19

Domestic violence has always been a global issue as a form of gender-based violence, the effects of which are multifaceted affecting not only the victim itself but also the wider community. As with most forms of gender-based violence, DV, which can involve physical and emotional abuse, is known to cause short and long-term effects on the physical and mental health of the victims involved. It is interesting to see how extensive these symptoms can be and how wide their effect may span. As they may initially only be visible to the individuals involved, but ultimately, affect their surrounding family, their workplace, and even the general economy of the society they belong to, DV is yet another factor that prevents women to enter society on equal terms and contribute their potential to the common workforce.

Reports of DV saw an excessive rise during the global pandemic of Covid-19, as a consequence of the stay-at-home restrictions implemented by the various establishments with the aim of containing the spread of the virus. The implemented confinement highlighted that in fact staying at home was not a safe option for everyone, with victims of gender-based violence being at high risk, especially those belonging to minority groups, *such as refugee women and those seeking asylum, immigrants, women with disabilities, the elderly, etc.* The crisis has been characterized as “a shadow pandemic” by the Council of Europe.

Even before the pandemic, Greece was a country with a strong history of systemic gender-based violence, with a high count of domestic violence incidents, femicides, and IPV cases. Thus, it could not have been an exception to this case of the pandemic, with domestic violence and femicide reports rising to unprecedented levels during the strict lockdown periods. We will return to these reports further down.

When overviewing the legal framework it is necessary to address international and national statutes. Regarding the international legal framework, a brief overview of the legally binding instruments in the EU against gender-based violence, including DV, brings us to **The Council**

of **Europe Convention on Preventing and Combating Violence against Women and Domestic Violence**, signed by all member countries of the EU in the Istanbul convention in 2017. The convention “*establishes a complete framework of legal and political measures for the prevention of this form of violence, the support of victims, and the punishment of perpetrators*” (*General Secretariat For Family Policy And Gender Equality, referred to as GSFPGE in this text, 1st Greek Annual Report on Violence Against Women, 2020*) and is still in the process of becoming formally approved.

Regarding the national legal framework, we can reference Law 4604/2019 on “**Promoting Substantive Gender Equality, Preventing and Combating Gender-Based Violence.**” (Greek Ministry of Labour and Social Affairs - *GSFPGE*), which provides the legal framework for gender equality through the implementation of the following agenda:

The *General Secretariat for Family Policy and Gender Equality* is responsible for implementing the decisions made at the Istanbul Convention, in cooperation with municipal committees, regional committees, and civil society institutions. Additionally, we can reference law 4531/2018 on “**Ratification of the Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence and adaptation of the Greek law**” (1st Greek Annual Report on Violence Against Women, 2020). This law is the legal ratification of the Istanbul Convention (*GSFPGE*) by the Greek parliament.

There is the **Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence (2017)**, and the ratification of the convention by Greece (2020)

In the *GSFPGE* **Domestic Violence** is defined as:

All acts of physical, sexual, psychological, or economic violence that occur within the family or domestic unit, irrespective of biological or legal family ties, or between former or current spouses or partners, whether or not the perpetrator shares or has shared the same residence as the victim.

Intimate Partner Violence is defined as:

Aggressive and coercive behavior, which includes physical, sexual, and psychological acts, as well as financial abuse may be used by adults or teenagers against their close partners without their consent. The feelings that arise from this kind of violence include shame, fear, and weakness. This form of violence is rarely brought to light, resulting in a relatively small number of convictions. It constitutes a form of violence that affects women disproportionately and which is therefore distinctly gendered.

Even though the legislative parameters exist, both DV and IPV are not only still existing social issues, but as mentioned above, both of them were heightened during the recent years, a development which was attributed to the preventative measures taken against the virus’s

spread, requiring many women and children to stay at home. Is it important to highlight that even though DV and IPV became a ‘shadow-pandemic’ during the situation of Covid-19, we can only assume that pre-existing conditions were triggered through these unusual circumstances, which shows that gender-based violence is still deeply rooted in modern society.

By the data analysis between the 1st of November 2019 up to the 31st of October 2020, provided by the Hellenic Agency for Local Development and Local Government (EETAA) and the database of the SOS Support Helpline, a total of 4872 women were supported at Counseling Centers in Greece. A majority of 38.50% of the total number, 1876 individuals were located in Athens.

When analyzing the different forms of gender-based violence reported by these supporting women, 84% of them had experienced domestic violence, and 56% of them reported the perpetrator of the abuse was their current or former spouse. Other reports indicate the victim's partner or a family member as the abuser. The forms of domestic violence reported by women at the SOS 15900 Helpline included psychological violence at 33.5%, physical violence at 28.8%, verbal violence at 29.6%, economic violence at 5.4%, and sexual violence at 1.3%, leaving the remaining 1.4% classified as other. Finally, this data suggests that most calls were requesting legal counseling or psychosocial support, with a smaller percentage seeking legal aid, shelter, assistance in finding work, or other.

Next, we will be examining some data which showcases the situation of DV during the 1st Covid-19 lockdown. The data from the Counseling Centers suggests that the predominant form of violence during March and April 2020 was domestic violence, at almost 84% of the total reports, and with the current or former spouse being the perpetrator of the abuse in 56% of the cases. It’s also notable that women in the age group of 60+ were recorded to endure multiple forms of discriminatory violence, including physical neglect and psychological and economic violence by their main caregivers.

The data from the SOS 15900 Helpline records a shocking 325 calls received during the two-month period, an increase of 227.4% which concerned violent incidents. Out of the total calls recorded, in May 85% of the women contacting the helpline were contacting for the first time, and in April this percentage rises as high as 91%. Again, domestic abuse is the main form of the gender-based violence reported, 92% and 87% each month.

During this time the GSFPGGE’s response was to maintain the operation of Network Shelters, to implement the campaign “We stay home but we do not remain quiet”, promoting the SOS 15900 Helpline, to create free and safe accommodation for urgent cases of women of gender-based violence, to record significant data and to expand their collaboration with international, European and national organizations.

IPV - DV and Stigma

This section attempts firstly to look further into definitions of IPV, specifying the particularities of this form of abuse and giving a clearer understanding of the psychological mechanisms involved. Furthermore, we examine the concept of *stigma* in a general context, reviewing its definition and key aspects such as social exclusion, self-stigmatization, and the likelihood of a negative impact on one's self-esteem.

Once this understanding is established, we will be focusing on the stigma that still occurs for victims of intimate partner abuse, its particularities, and how this stigma often deters them from seeking and finding the support, therapy, and affirmation needed to successfully move heal from their experience of abuse.

Intimate Partner Violence - IPV is defined as the abuse the victim experiences by a current or former intimate partner and can include verbal, physical, sexual, psychological, and/or emotional abuse, making it a multifaceted and potentially extremely harmful issue. Different forms of abuse can coexist. It is important to note that IPV can inflict long-term emotional damage on the victim, and occasionally, even result in death inflicted by the perpetrator.

It is interesting to note a few facts that separate IPV from other forms of abuse. Firstly, gender plays an important role in IPV, since most abuse with serious implications will occur from a male partner against a female partner (Henwood 2000; Roe 2010).

Additionally, as mentioned above, IPV can be inflicted not only by a current partner but also by a previous partner, or, during the period where the victim is attempting to leave their current abusive partner. In fact, *“it is estimated that between 65% and 75% of women killed by abusive partners are leaving or have already ended the relationship”* (Wilson, 1993), which is an indicator of how possessive behavior can amplify violative tendencies.

Stigma, as originally defined by Goffman (*Stigma: Notes on the Management of Spoiled Identity*, 1962) refers to the process of shaming, devaluing, or tainting a person and attributing this to a particular characteristic or attribute of theirs. Stigma is highly subjective to the social, cultural, and contextual value systems of every society or group, and thus different stigmas can occur in different times or places. The main elements include social isolation, shaming, labeling, prejudice, stereotyping, loss of status, and ignorance.

Even though stigma in its various forms has been studied and conceptualized for quite some time, **IPV Stigma** is lacking quantitative and qualitative data, due to the difficulties in identifying the victims and the implications stigma has in their life. Even though empirical knowledge exists on how IPV can have a strong negative impact on the victim's life through implications such as social isolation, self-isolation, mental health damage, physical damage, and even financial damage just to name a few, studies are still lacking in social quantitative data.

In more recent studies, two conceptual models have been structured in order to provide a better tool to gain a more scientific understanding of the correlation between IPV and surrounding stigma.

Firstly the **IPV Stigmatization Model** describes how stigma is linked to and forms help-seeking processes. Firstly, **cultural stigma** refers to the process of how societal and external stigma can lead the victim to question their experience of violence, lose contact with their emotion and disassociate from the trauma they've experienced. Instead of responding with help-seeking, they may be isolated and trap their experience in emotions of shame and fear. Cultural stigma isolates the victim by delegitimizing their experience through cultural stereotypes. One common belief in IPV is that the survivors of IPV (as mentioned previously, dominantly female) are responsible for the abuse in some way. This belief shifts the responsibility of the violence from the perpetrator to the victim of the abuse.

Secondly, *stigma internalization* describes the process of internalizing the above stereotypes and negative ideas by the person who has experienced the abuse. In this case, emotions such as shame and guilt can take over the individual leaving it with little or no emotional space at all to reflect therapeutically on the negative experience. Subsequently, the survivor, in this case, identifies with the negative image that is being projected onto themselves by society. Instead of understanding that they were a victim of their intimate abusive partner, they might blame themselves for the abuse they have experienced.

Finally, *anticipated stigma* attempts to define the difficulty a victim of IPV faces when contemplating reaching out for help, due to the stigma (shame - disbelief) they assume they will experience by their surroundings. Unconsciously aware of the existing stigma surrounding IPV, responding affirmatively to *anticipated stigma*, functions as a survival tactic against further emotional traumatization.

The Integrated IPV Stigmatization Model is based on the previous model but includes two more additions which are added to this model: *enacted* and *perpetrator stigma*, the first referring to the results of the above forms of stigma and the objective existence of negative impacts, while perpetrator stigma, refers to the stigma the perpetrator may apply to the victim.

Devaluation of the victim and their emotional experience thus can occur from three different directions: society, the perpetrator, and also themselves.

The above tools have helped researchers of IPV & Stigma identify the victims' and survivors' experiences with more clarity and articulacy. Through qualitative information, researchers have been able to understand how stigma can negatively impact their lives. For example by devaluing their experience and delegitimizing their personality, serious status and/or financial loss can occur, as their surroundings might not find them *trustworthy*, or *stigmatize* them as individuals who deserved the abuse by doing something wrong, a false belief.

Another example is the way stigma can stop and withhold the said individuals from seeking and getting the support they need. This support can vary from emotional and psychological support to financial support, even temporary housing. If the individual is still in the environment of abuse, the fear of stigma can keep them longer in this state and stop them from reaching out for help. This may apply to surrounding family and/or friends as well.

Psychological effects of IPV

In this chapter, we evaluate the different psychological effects that can occur by experiencing IPV, the way IPV victims may respond differently to their trauma due to various factors, and how health providers can respond appropriately to each case.

Health providers must take into consideration all the psychological effects of trauma, disorders associated with traumatic stress, and other common responses to trauma in order to have a broad understanding of how trauma can affect the treatment of victims of domestic/IPV violence, engagement of the victims in the therapeutic process and the outcome of the intervention. In general, trauma can affect people in a range of domains, including emotional, physical, cognitive, behavioral, social, and developmental. The impact of trauma may range from subtle to extremely destructive. Whether it is a one-time incident, or multiple or long-lasting repetitive events, it affects each individual differently. Some individuals may present with post-traumatic stress disorder (PTSD), others with subclinical symptoms, and others with resilient responses usually in the case of a one-time incident. Responses to trauma vary depending on the severity, the type, and the frequency of the events, the personal characteristics of the victim, developmental processes, and socio-cultural factors. The way people react to traumatic events is quite complicated and depends on their personal experiences, accessibility of therapeutic support, personal coping mechanisms, on family and local society's responses.

Reactions to the trauma associated with singular, multiple, and enduring traumatic events vary, from action-oriented support-seeking behavior to emotional expressive regulation coping, problem avoidance, and distraction coping. "Help- and support-seeking coping refers to women's responses when they seek instrumental aid, advice, comfort, and/or understanding from others. Emotional regulation includes responses of women in which their emotions were expressed or regulated. Problem avoidance and distraction coping represent responses of women in which they take efforts to avoid thinking about the problem situation and rather reshift their focus" as Yalda Sere et al. state (Front Psychiatry, 2021). Initial responses to trauma can include exhaustion, confusion, sadness, anxiety, agitation, numbness, and dissociation, or more severe ones such as continuous distress without periods of relative calm or rest, severe dissociation symptoms, and intense intrusive recollections that continue despite a return to safety. Delayed responses to trauma can include persistent fatigue, sleep disorders, nightmares, fear of recurrence, anxiety focused on flashbacks, depression, and avoidance of emotions, sensations, or activities that are associated with the trauma, even remotely. (Treatment Improvement Protocol (TIP) Series, No. 57). Further effects of Trauma include

the arousal of somatic symptoms, PTSD and anxiety, development of Maladaptive Cognitive Schema, avoidant coping, depression and re-victimization.

Art Therapy Literature

At the moment there is not much literature about the use of Art Therapy in treating symptoms of DV, or IPV. Still there is some research which substantially highlights the therapeutic quality of art therapy in coping trauma in general. Gant and Tinnin (2009) in their research stated that although normal verbal thinking recovers after the traumatic experience, non-verbal emotions and traumatic perceptions still remain hidden in memories, leaving the victim unable to express them verbally and thus make narrative associations. Moreover they emphasized the importance of verbal and non-verbal processing in recovery of trauma concurring with Hass-Cohen and Findlay (2009) in highlighting the value of art therapy in eliminating fear of pain, and enabling the process of trauma through non-verbal exploration of emotions and traumatic experiences. Hass Cohen et al (2009) maintained that the process of art-making in a safe environment fosters regulation of positive and negative emotions through non-verbal exploration of traumatic experiences and development of healthy coping-mechanisms.

Phototherapy Literature

Literature on the use of photography in therapy indicates that photographs can participate in the trauma healing process. Following Kwesell (2020), photography can assist trauma treatment through both the act of photographing or viewing still photographs because the eye has time to pause and the psyche time to process. Furthermore, photo-elicitation interviewing (PEI) has been employed to retrieve individual memories and emotions that are often hard to access verbally (Collier, 1957). In addition, Literacy Through Photography Methodology, Auto-Photography (Noland, 2006), Photovoice (Wang and Burris, 1994), and Photo Interview (Kolb, 2008) have been used to examine identity and promote social change.

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CASE STUDY

Short Term Art Therapy Interventions for victims of IPV/DV

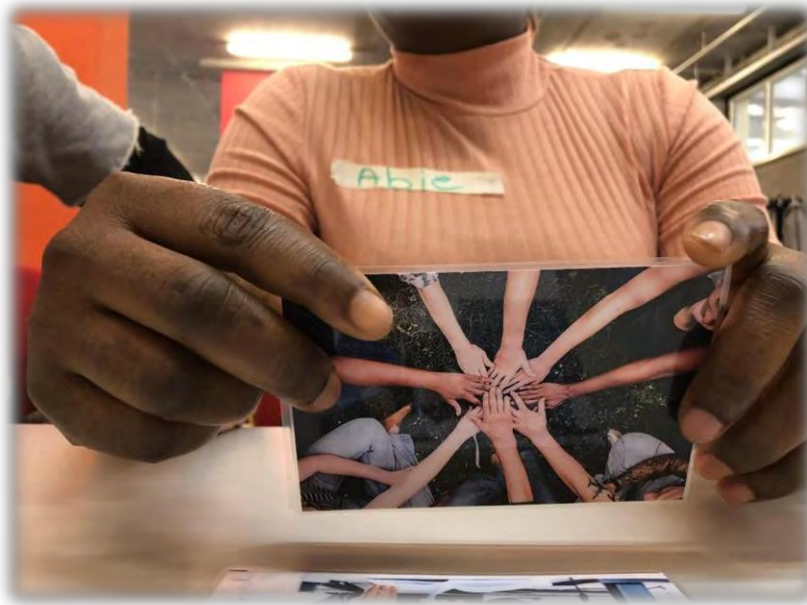
In this chapter we will discuss two different approaches of art therapy / phototherapy for women who had suffered IPV or DV. The first art therapy intervention involves Literacy through Photography methodology, while the second is a mixed media approach. The two interventions vary in structure and duration. They draw from a multitude of therapeutic models such as mindfulness (to improve awareness to reduce depressive and anxiety symptoms), motivational approach (build intrinsic motivation to change behaviors), expressive writing, phototherapy and video therapy, (explore inner world, improve coping skills to deal with trauma), narrative therapy (identify alternative stories, widen people's views on self-concept, challenge old and unhealthy beliefs).

I. Art Therapy and Literacy through Photography Intervention for victims of IPV/DV Examples of two short-term workshops held in two European cities during 2018.

AMSTERDAM: “A journey to the self through the photographic lens: Finding Meaning”

This was a one-day workshop with a group of women victims of IPV. The workshop took place in Amsterdam, at the space of Makers Unite. Makers Unite is a non-profit organization, which creates employment positions for vulnerable groups and newcomers in the Netherlands, by running a cloth-making small business. The workshop duration was 6 hours with small intervals in-between activities, and focused on “Finding Meaning through the use of Literature through Photography Methodology”. Literature through Photography Methodology is a teaching practice, which uses photographs to increase literacy, elicit expression and creative writing.

In the first part of the workshop, women were presented with the work of well-known photographers and a discussion followed around aesthetics and style. Then the participants were asked to choose one of the photographs they have seen and mostly liked in order to present themselves through it.



After learning some technical skills on how to use the cameras the group started making its own images. First exercise was a Polaroid self-portrait, which was then combined with text to help each participant express ideas and thoughts. The women talked about womanhood, self worth, life and love while sharing life stories and experiences.



The future is always bright if only you decided to be happy and always believe in yourself.

In the second part of the workshop, the participants experimented with digital cameras creating meaningful images and self-portraits expressing their thoughts and emotions by using visual language. Through an LTP (Literature through Photography) group activity, women created a visual alphabet, *the Alphabet of Appreciation*. The 24 letters of the alphabet were written on the board and the women had to come up with one word that starts from each letter and for certain reasons were important to them. Words like *Brave*, *Dedication*, *Rescue*, and *Sharing* came up. By leaving the group free to decide on the words with no given theme, gave the women the opportunity to talk about what mattered to them most.

After they decided on the words, they had to transform the words into images, by taking one picture for each word with the use of digital cameras. Women have experimented with movement, posing and framing creating symbols for each letter of the alphabet representing each word.



The words chosen for each letter were: Amazing, Brave, Care, Dedication, Effort, Focus, Giving, Happy, Inspiration, Justice, Kindness, Love, Making, Nature, Opportunity, Peace, Question, Rescue, Sharing, Togetherness, Unity, Value, Worth, Zeal .

After creating the images, the photographs were printed on sight.

The last part of the workshop involved the creation of the printed Alphabet with collage and mixed media methods and one artwork was created for each letter.



The compilation of the 24 letters was hanged on the wall to create what the women chose to call the *ABC of Appreciation*.

The making of the Alphabet brought the group together and helped in locating similarities in their life stories and experiences. In a way each of the participants made a statement on things that matter to each of them and the activity opened a ground for further discussion within the group. Although the brief duration of the intervention, the results revealed that the workshop had a positive impact on participants. Self-esteem, positive self-concept and social support were enhanced throughout the group.



VERONA: “A journey to the self through the photographic lens: Justice, Kindness and Love” II

This was a four-day workshop with a group of women who were involved in Projecto Quid. Projecto Quid is a brand of cloths, which employs members of several vulnerable groups to work in its production facilities. Participants were migrant women who had suffered domestic abuse. This meeting was the last one out of a series of creative-therapy workshops that had lasted a year.

Session One: After the women learned basic skills of photography, they started creating their own images. The seven women took their self-portraits to present themselves to the group and talked about their past, present and future.



Session Two: This Session was dedicated in creating one more Visual Alphabet, which they named the *Alphabet of Freedom*. The words that the group chose were: Attention, Business, Company, Distraction, Enjoy, Fashion, Group, Help, Importance, Justice, Kindness, Love, Mindful, Nice, Opportunity, Power, Question, Revolution, Star, Treasure, Unity, Vision, Wisdom, X-mas, Yesterday and Zebra. Once again the group was given no theme to work with and the participants were left free to brainstorm on things that mattered to them.



The words of: *Justice, Kindness, Love Opportunity Question* and *Unity* came up on both alphabets in Amsterdam and in Verona as well. Taking into consideration the common background of both groups, it leaves no doubt how important those notions are for the women. The women want to leave in a just world, experience kindness, share love, have opportunities and they want to be united. Images and words made a direct statement of the emotional status of women that don't know each other but still share so many things in common. The activity elicited discussion around the theme of freedom and gratitude and highlighted the need for embracing a more positive outlook in life, being optimistic and feeling grateful of all the small things they encounter in their daily lives.

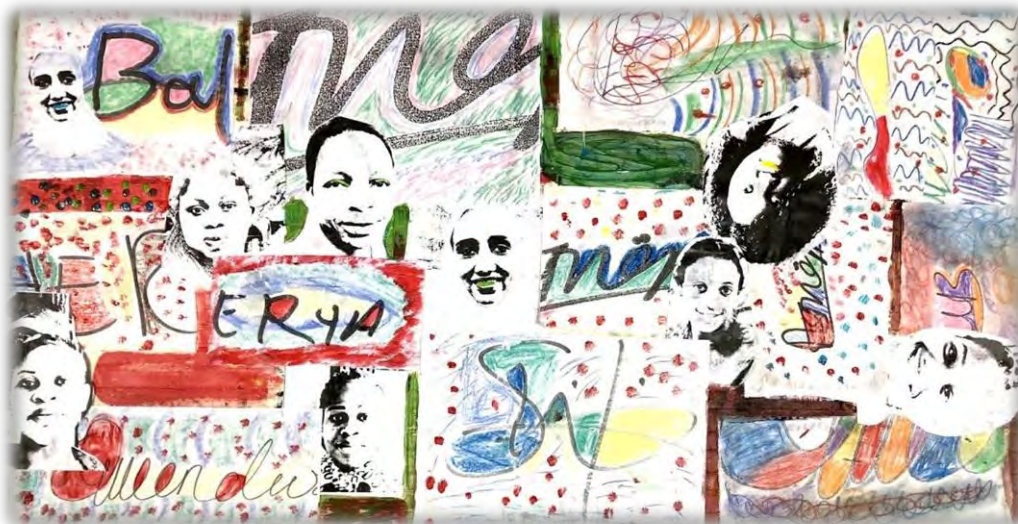
Session Three: After deciding on the words the women in once again took pictures to represent them and made the printed version of the alphabet.



Session Four: Last day of the workshop in Verona was dedicated to plastic art techniques where the women worked more on their portraits and each of them made an inspired self portrait collage with the use of colors and textiles.



Closing activity was a group artwork on a big canvas, using artwork created on the previous stages of the workshop. Being able to work together and fill in the gaps and the empty spaces in between showed a lot about the cohesiveness of the group.



A closing circle was made before finishing on the last day, where many emotions were shared. This meeting was the last one out of a series of creative-therapy workshops that had lasted a year and participants commented on their evolution during this time, on how much

they learned and how they grew. Last, all the artwork produced in Amsterdam and Verona, will be kept in a database to which the designers of Makers Unite and Projecto Quid will run to, to get inspiration when creating new patterns for textiles and new cloth designs.

Conclusion

Overall, the participants in both workshops had the opportunity through creative activities to share their values and hopes for the future, share perspectives and generate novel thoughts and ideas, explore existential issues, find personal meaning in things and redirect their awareness to the good that is also happening in their lives, express gratitude, and build relationships and rapport. Fostering hope and optimism promotes healing and growth.

II. Art Therapy and Photo-Therapy Intervention for victims of IPV/D.V. Examples of a short-term workshop held in Athens 2022.

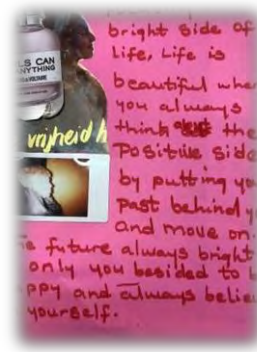
“The Self Undisguised”

The workshop took place in Athens on May 2022 and involved 6 meetings. The participants were 8 women who had experienced violence from a male intimate partner or other relative in the past, presenting post-traumatic symptoms, without meeting all the diagnostic criteria for PTSD (Post traumatic Stress Disorder) according to the DSM (Diagnostic and Statistical Manual) of Mental Disorders and without receiving no other current treatment. Their participation in the workshop was voluntary and was carried out after the women were informed of the goal of the workshop and guaranteeing the confidentiality of the information provided.

The workshop aimed to help women express themselves, and relieve their pain and channel it through creative actions, or share through symbolic art products. Moreover, it intended to reach the society at large by designing an art exhibition that will take place after the workshop has finished. Below follows a short description and discussion of the basic activities that took place in the Workshop. Despite the many stages of experiences with DV and IPV, the group discussed many aspects of their experiences that held many similarities.

Session One:

The facilitator utilized the first session to create a safe space for the group members to share personal experiences and other vulnerable topics. The first exercise had the group members take a self-portrait and then share with rest of the group their feelings, memories and thoughts that came to surface as they were looking at the image.



They then were invited to paste their photos on a piece of paper and reflect on the image using words and images from magazines etc. Many of the group members expressed feelings of self-doubt and uncertainty of themselves and their hopes for the future. However several group members expressed hope and positive feelings.

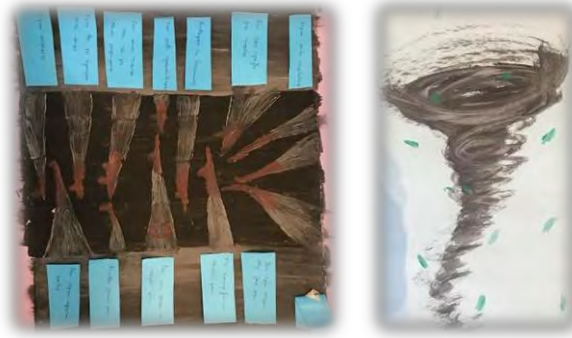
Session Two:

In this session the participants were invited to make small videos using video therapy techniques as hot seat (drawn from Gestalt Methodology) and frozen image.

Hot seat: The camera was placed in a quiet room where no distractions were possible, and participants were invited to go one by one, sit in front of the camera for 3 min and talk about whatever they want.

Frozen image: Each member was encouraged to talk about one of their difficult experiences / periods of their life in front of the camera. A screen was connected to the camera, so as participants could see themselves as they were talking, forming in a way a dialogue with the Inner Self. Then they were invited to share their video with the rest of the group. The video was replayed and paused at times by the facilitator, leaving time for reflection. The group commented on the body language of the narrator and reflected on the emotions and feelings they were having as they were looking at him / her.

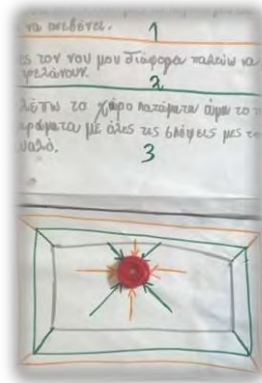
Then the instructor proposed that they depict their experience making art. The artworks produced formed a safe space for sharing feelings that were triggered by the activity and provided containment. They were encouraged to talk about their emotions as a way to come closer to understanding the source of the conflicts, process them and integrate them in a meaningful way. Themes that popped up were: stigma, loss of hope, expectations about life and the future.



Session 3:

The third session involved the creation of their body image in big pieces of paper. After completing the artworks, the group members were encouraged to share about their artwork, the process and the emotional response to the image. They were then invited to place all the body images on the ground and observe any similarities or differences between them.





The artworks invite them to look closely, think about themselves and be able to give voice to the abused self that previously could not express with words.

Session Four:

This session comprised of two parts. In the first part the group was instructed to create masks, whereas the second part was dedicated to self portraits.

Part I: Mask - making

The group was instructed to make masks which represent the way other people see them, or what they choose to show to the world. The group members approached them with a sense of bewilderment. They were guided to start a respectful dialogue with the mask, talk about them and with them, and subsequently make them talk with the rest of the group.

Part 2: Self Portrait - Mixed Media

In the second part of the workshop the group was invited to take a photo of their selves behind the masks. The photos were printed on site, and the facilitator encouraged the group to make an artwork using collage to incorporate their self portraits. The process of incorporating the self portrait into a collage promoted the formation of free associations with images made in the process.

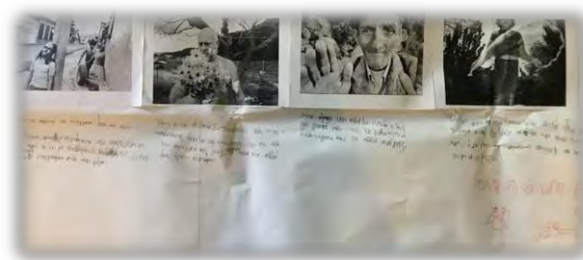
Session Five:

In this session the participants were introduced to photo stories. This is a tool that allows the person to look at the content of the trauma indirectly because, on many occasions, it would not be possible to do it directly. The members of the group used photos to narrate their personal stories. These photo stories were used as catalysts for explore themes of loss, renewal, personal and social values and dignity. Participants found that their experiences were similar to others in the group, which reinforced such a support system while it also cultivated a safe space or disclosure and creativity.

Although the process of creating an artwork using metaphorical “snapshots” of their life stories was painful, it seemed to be also liberating. Expressing painful experiences and being

able to examine them from a distance gives space for safer exploration, processing and discussion of the events with less pain. The exercise allowed internal conflicts to be represented in the artworks through symbols and metaphors, making them tangible to be manipulated and transformed in a metaphorical level. Overall, the activity brought a sense of safety and confidence to talk about frightening or embarrassing things without being so much exposed. Moreover, participants found that their experiences were similar to others in the group, which reinforced such a support system while it also cultivated a safe space or disclosure and creativity.

Later on that day, as the program was coming to the end, the group expressed the desire to make an ending ceremony to signify its completion. Participants had many creative ideas for what this ending ceremony should involve, such as making together a mandala, making a group artwork, writing a collective poem, planting flower seeds etc. They ended up with making a group sculpture from clay and then cutting pieces from it and offer them to each other.



Session 6:

Important part of the Short-term Intervention was advocacy. Literature supports that people who receive advocacy interventions show increase of positive mood and behavior, decrease of depressive symptoms, and more social support (Tiwari et al., 2010).

In order to achieve advocacy, the women agreed to design an exhibition and include some of their artworks and writings. Personal information shall not be disclosed, and voice recordings or videos were only created for therapeutic purposes and will not be exhibited. Women's empowerment is accomplished through a variety of art experiences at the personal, interpersonal, and social levels. The exhibition aims to provide an opportunity for women to give voice to their own experiences. Letting their stories be heard through art validates their experiences while allowing them to challenge the status quo and eliminate stigma.

The exhibition aims to have an impact on the audience, potentially creating a greater social impact on issues of gender-based violence, IPV and domestic violence. The whole workshop was about the layout and design of the exhibition. Discussions were focused on the goal of the exhibition, where do they want the visitors to focus, which images should be used in the introductory panel, is there possibility for creating a booklet with the artworks etc. Further on, planning the lay-out, grouping the elements of the exhibition in reference to the meaning and visual appeal, considering visitors flow was explored.

The women decided to set up the exhibition in such a way, as for the visitor to wander freely around, and focus on the power of women rather than the weakness and vulnerability. During the day the participants set up all the items in groups to check how they look together, and decided which artworks should be kept out and which should be included. Later on they decided also to include on exhibition labels, in order to empower their artworks and convey the message they want to pass on to the world. As far as the digital images were concerned, the facilitators had already grouped them together, put them in design programs, and show the participants how they could play around with layout etc. This gave the opportunity to the women to explore deeper their photographs, and investigate further the hidden meanings of the pictures.

Conclusion

Entering into the art therapy room for the first time was a step into the unknown as some of them expressed at the end of the program. Despite the variety of techniques, processes and mediums used in these exercises, the core message was one: relief from trauma, reclaim dignity, and hope for the future. In their own words, the informal art making process first elicited harsh feelings of sadness and pain, but with time, the artistic exercise resulted in a cathartic experience that allowed them to talk about the events without feeling pain. Their expression of themselves came in the form of photographs, collages, videos and paintings. Art overall was a vehicle by which they were able to communicate their hidden emotions and bring out their true self.

Tünde Ricz Dencs (Udruzenje za mentalnu higijenu Antropos / Antropos Mental Hygiene Association, Serbia): Women on the path of tales

Since its founding, the Antropos Mental Hygiene Association has been organizing a series of workshops covering different areas of women's existence, with the common goal of strengthening different areas of women's functioning.

In the last twelve years, the methodology of these workshop series has evolved, changed, and expanded continuously in order to respond as accurately and precisely as possible to the needs and areas of the target group to be developed. However, this methodology is not a rigid structure, as the most important aspect is to take into account the needs of the given group, but rather a loose framework along which women's groups are constantly organized.

In the following study, I briefly present the methodological units that I have combined, followed by the thematic units of a nine-month workshop series, the objectives of each session and their rationale.

THEORETICAL BACKGROUND

Tale therapy is an unavoidable factor in the work of the Antropos Mental Hygiene Association. During the development of the women's workshop series, we combined two storytelling theories (the Treasure Hunt Tale Therapy Method and the Metamorphoses Tale Therapy Method), psychodrama, and art therapy. We have also added the theory of Elizabeth Davis and Leonard's: The Circle of Life: Thirteen Archetypes for Every Woman.

Treasure Hunt Tale Therapy Method

The method is based on the results of an analytical psychological analysis of tales and legends and the processing of fairy tales with 255 female protagonists, as well as elements of Jungian psychology. The collected tales could also be classified into 9 categories based on their plot and structure, the analyzed tales also form 9 stages of development based on their plot. Jungian psychology interprets personality development as self-realization. Self-realization is a lifelong process, the essence of which is internal growth, which lasts from birth to death.

This internal growth essentially involves qualitative changes, transformations, so-called "creative leaps". In the analysis of fairy tales, the Jungian basic psychic functions (conscious attitudes) play an important role: perceptual, feeling/emotional, thinking, intuitive. The heroes of the fairy tales are characterized by the dominance of a function, and the plot revolves

around the clash, struggle, transformation, integration and development of the functions represented in the story. One of the four functions is located in the unconscious as an inactive, inferior function. Directly adjacent functions are directly related, while opposite ones are opposites of each other. The functions can also be displayed by the characters in the tale, e.g. king - thinking, old witch - intuitive, stepmothers - sensory, servant girls - senses. The columns next to the fairy tale titles list the basic psychic functions that the main characters already have, respectively. Which get activated during their fairytale struggles. The tales of each category are about coping with a particular stage of development, together with the crises and complexes associated with them. These usually occur before entering the next stage of development. The heroes of the tales within the development of the female personality, one by one represent an archetype embodied in a “partial identity”. The message of the archetypes is given by the names of the fairy tale heroes. The titles of the tales make it sensible. Living and overcoming developmental archetypes is accompanied by crises. Crises activate complexes that can lead to both regression and progression. Each developmental stage is thus associated with 9 complexes, named after the fairy tales that characterize them. Each complex also contains an archetype. The experience of the archetypes, symbolized by the names of the fairy-tale heroes, as partial identities serves development. Therefore, the absence of a crisis, of a complex and of the archetype that it actualizes can lead to pathology, as can the obsession with the archetype that carries the complex, around which an identity can be built. The results of this research have extended the range of normative developmental crises already known. The experience of the developmental stages identified and described can be understood as a life task, as can their abandonment or transcendence after they have been completed. The latter, with its specific crisis, is also a task of the life path, however painful it may be to have to part with something, to say goodbye to something, be it - in our present approach - a stage of life or the identity that embodies it.

| Life stages | | Evolving features | Archetypes complexes | / |
|---|------------------|-------------------|-----------------------------|---|
| Early childhood (between. 4-7 years old) | | sensor | Sibling archetype | |
| Elementary school age (between 7-10 years old) | | thinking | Clever girl archetype | |
| Early adolescence (between 10-13 years old) | Transitional age | sentient | Kind-hearted girl archetype | |
| Adolescence (between 13-16 years old) | | intuitive | Snow white archetype | |

| | | | | | |
|---|--|-------------------------------|------------|---|--|
| Late adolescence (between 16-19 years old) | | thinking and sensing | and | Daughter of the Sun – being single archetype | |
| Early youth (between 19-22 years old) | | intuitive and sensible | and | Wild rose archetype | |
| Youth (between 22-25 years old) | | feeling and sensing | and | World’s most beautiful archetype | |
| Early adulthood (from about 25-27 years old) | | intuitive and thinking | and | Donkey skin archetype | |
| Young adulthood (from about 27-35 years old) | | intuitive and sensible | and | Sendile¹⁹ or bride archetype | |

I. Sibling archetype as a developmental phase or complex

The rivalry that appears in the sibling complex that is activated in early childhood (about 3 and a half to 7 years old) plays an important role in the acquisition of the ability to assert oneself and in the conquest of the environment.

The fraternal complex may appear in the rivalry between people of a similar age and in the case of obsession, in the fixation of that rivalry. In the case of the inability to overcome it, the “the grass is always greener on the other side” attitude, due to envy as a permanent feeling of life, the development of one's own values and self-realization may be delayed.

In these tales, children are the main characters. Blood related, but most often two stepchildren, where the little girl is assigned to a younger brother, a little boy, or some kind of cute animal like a deer. Here we can find the Hungarian version of Hansel and Gretel, the tale entitled The Evil Stepmother, as well as the series of tales where the younger brother will be enchanted into some small animal.

These tales also suggest that the separation from the parental house begins during this period - symbolically. This migration can cover the period when the child enters the school community at about the age of six.

The witch or stepmother who appears in the early stages of life in the tale refers to the developmental aspect of "evil" that inspires her to leave her parental home and develop her intellectual function, thus resembling the paternal animus. Where this does not occur — and only in the later stages of life, the "witch" appears at the end of puberty, a situation arises as in

¹⁹ Hungarian female name from the short story: Az istenhegyi székely leány [The Székely Girl from Istenhegy] by Jókai Mór. http://misogaeva.weebly.com/uploads/1/4/7/3/14732092/az_istenhegyi_szekely_leany.pdf

the case of tales belonging to the group of dragons. In the case of the princess living with her father, we encounter the obsession of the paternal anima, so the animus part, which encourages development and thus plays a significant role in the subsequent choice of a partner, is not activated in the girl's personality.

II. The Clever girl archetype as a developmental phase or complex

The completion of the thinking function, which is activated in primary school (about the age of 7-11), is an important stage in the development of the female personality. It allows the development of correct self-esteem and a sense of competence.

The clever girl-lack of identity - mainly due to the environment or stagnation in the previous stage of development - disturbance of personality development, feeling of inferiority, etc. can lead to this.

Otherwise, if the archetype of the “*clever girl*” occupies the consciousness and the resulting complex is not “dissolved” in the identity characteristic of the given age then the development of other functions is inhibited; their lack is compensated by “smartness/cleverness”.

The latter entails a one-sided development of the personality, an increased dependence on the environment, i.e. a desire for constant recognition for wisdom.

In the tales that fall under this collective concept, we find two protagonists: the clever girl and the prince. In the “clever girl” as the protagonist, the positive animus part dominates, winning the favor of the king or prince and marrying him. The plot of the tale reveals that the girl is not only smart but also rich in emotional function, although the clever girl does not go through the described stages of personality development either.

III. The kind-hearted girl archetype as a developmental phase or complex

The emergence of the “kind-hearted girl” archetype, which is actualized along the sensory function activated in early adolescence (approx. 11-13 years), helps the development and differentiation of emotion, empathy, and a caring, protective, nurturing attitude.

In the absence of - e.g. if the “clever girl” sub-identity or complex is fixed, the emotional life remains infantile.

If, on the other hand, “benevolence” occupies the consciousness and continues to live as a complex, or, as described in previous stages of life, it dominates the personality as a partial identity, it can become a barrier to further fulfillment.

IV. The Snow white archetype as a developmental phase or complex

The appearance of the Snow White archetype, which is updated along the intuitive function activated during adolescence (approx. 13-16 years), helps to get to know the inner world, the development of self-knowledge, self-realization, and the development and "appearance" of the animus.

In the absence of - e.g. if the kind-hearted girl-part-identity is fixed in a complex - then not only the choice of a partner is difficult, but also all the desires and motives coming from within, such as the sense of vocation.

If, on the other hand, the Snow White archetype occupies consciousness as a complex or lives on as a partial identity, the person lives in fantasies and dreams (see in fairy tales: sleeps for a hundred years, being in a state of suspended animation, locked up in a chamber or tower, hides in animal skin, tree, etc.) - thus, self-realization is lacking. In this case, the so-called positive aspect of the incubation period may be reversed.

The Snow White Complex also appears in adolescent eating disorders with the activation of intuitive function and increased focus on the body and biological function.

V. The Daughter of the Sun archetype as a developmental phase or being single complex

The dominant thinking function, which is reactivated in late adolescence (approx. 16-19 years), together with the sensor auxiliary function updates the so-called Daughter of the Sun archetype. In this archetype, the domination of the dual male aspect (the combination of the paternal masculine persona and the female's own animus part) lends the woman spiritual brilliance, militancy, strength, "heroic" action, and social success.

The appearance of the identity of the Daughter of the Sun, or of the being single complex, is as important as its transcendence, primarily because of the successful struggle with the expectations of society and getting to know one's own animus soul. In case of failure, women often lack perseverance, a sense of responsibility and the ability to fight. The latter traits will later play an important role in the realization of femininity (see Sendile identity) and may become drivers of further development.

VI. The Wild rose archetype as a developmental phase or complex

Sensory function, which is reactivated and plays a dominant role in early youth (approximately 19-22 years) can be complex in combination with the intuitive auxiliary function. Its power can increase to obsession (see: Taken by the Dragons or rapture), which can give the girl the ultimate push to separate from the father archetype as well as to “fly out” of the family nest (see: e.g. “The Little Wild Rose” tale) and to start living on their own.

The stagnation in the *Wild Rose Complex*, that is, the rapture, can lead to exclusion from reality, living in the castle in the sky, fantasies, and alienation from the schizoid that is otherwise common in the early youth. The lack of actualization of the archetype discussed makes it difficult for the woman to reach the spiritual dimension.

VII. The World’s most beautiful archetype as a developmental phase or complex

The sensor function, which is reactivated at youth age (approx. 22-25 years), together with the sensor auxiliary function, updates the so-called World’s most beautiful archetype.

In the case of the latter archetype the experience of partial identity is lacking and with it the fulfillment of femininity is also disadvantaged.

If the World’s most beautiful archetype is fixed in the form of a partial identity, or occupying consciousness, the woman (see Snow White’s stepmother) cannot get rid of her narcissism and move on to her motherhood.

Here, too, it can be observed that life management problems, and in many cases failed life paths can result from a young woman not being able to go through this stage of development. Every woman has a “World’s most beautiful”, that is, as the title of the Hungarian folk tale reflects, the era of “World-beautiful Ilonka”. It is a period of blooming for both the woman and the plant. Many women are afraid that if this era passes, they will no longer be beautiful, attractive, or interesting, especially for the other sex. It is known from practice that many of us are obsessively trying to prolong this stage of life by all sorts of artificial means. Late, often only at the age of 40-45, woman notice that their flowering has long since come to an end, and in the mean time they became wives, mothers, or a good professional in a field of work.

There are women who are afraid of opening up, blooming, always “postponing” the time for this later and later. Thus, many times the flowering era is missed, the buds wither without opening. Behind this behavior is also fear, the fear that sounds like this in the Hungarian saying: "A bloomed flower does not get another springtime." This fear also includes the fear

of passing away and death, which prevents them from noticing the possibility of a new role, a new identity, a new way of life in the change associated with the passing away.

VIII. Lona or Donkey skin archetype as a developmental phase or complex

The intuitive function, which is reactivated in early adulthood (approx. 25-27 years), together with the thinking auxiliary function, updates the so-called Lona complex, i.e. the appearance of the parent archetypes, especially the archetype of the Great Mother.

A woman obsessed with the mother archetype allows only subordinate-to-superordinate relationships. Thus, it often plays a dominant role in its relationship, thereby infantilizing its relatives.

Lack of survival on the other hand, it hinders the fulfillment of the later mother role, one's own maternal identity. In the tale, in the latter case, a witch appears among the young princesses, who incites them to fight again by stealing their “golden-haired” children.

IX. Sendile or bridal archetype as a developmental phase, or complex

In young adults (from the age of about 25-35 years), the reactivating and fulfilling sensory and sensing function updates the so-called Sendile archetype, which we interpret as the archetype of fulfillment, happiness, and the experience of wholeness.

However, if this archetype occupies consciousness, it is accompanied by the rejection of everyday life, an increased feeling of dissatisfaction, and the “chasing” of illusions and, of course, hinders further development. The constant search for happiness can even ruin a relationship.

If the sensory and sensing functions are not met, it is difficult to choose a mate, and the “Royal Wedding” on which a family on solid feet can be built may fail. After all, as a result of the “lifting” aspect of Sendile femininity, the wife and family can become the determinant of a man's life.

Metamorphoses Tale Therapy Method

The Metamorphoses Tale Therapy Method sees the tale as a means of passing on universal spiritual teachings, a document of the loss and re-creation of order. Through stories, one can experience a connection to the world, to themselves, and to others. From this method, we used preventive creative-storytelling therapy. An important part of the creative and developmental group sessions is live storytelling, which has a soul-refreshing and community-building effect, and its methodology is the Worldview Method. Entering the fairy tale code, connecting to the tale, mobilizes resources and draws the process of coping as an internal map. During the creative-storytelling sessions, the focus is on the processing of the tale chosen by the group leader according to a fixed scenario. The focus of the session is on storytelling with live words, and the rehearsals and tasks following listening to the story are organized around this. The most common goal is to prevent or solve problems affecting a given community through tales.

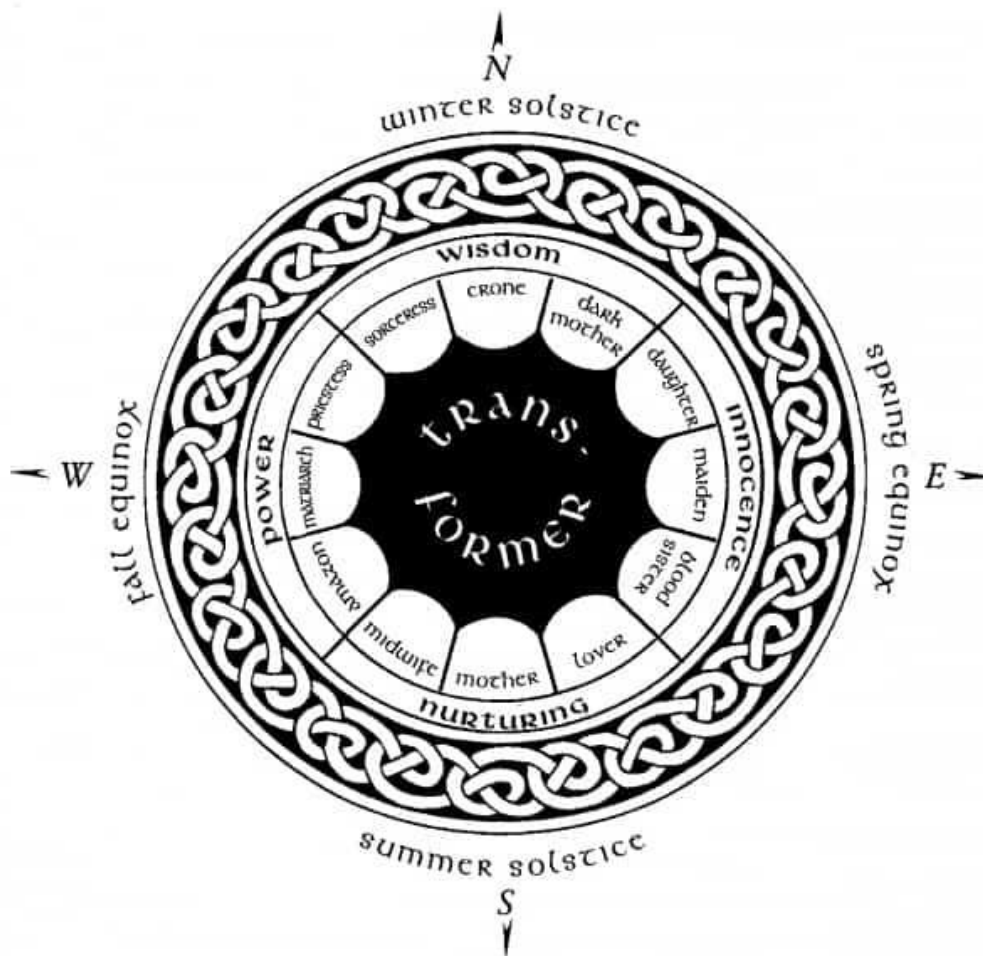
In the women's workshop series, in addition to the basics of the Metamorphoses Tale Therapy Method, we use the elements of the Seven Beauty fairy tale group developed by Ildikó Boldizsár. These elements are built around seven grains, each featuring a female personality development stage.

1. **WHEAT** - The unfolding, creation, a period of becoming something. Symbol of a straight, open, active human. Arriving on Earth and in our own bodies, to fill the space available to us is a symbol of a period. Especially at birth, and early childhood. Natural knowledge of the universe, but also information gathering, sampling of the world: what is this place like when we arrived?
The “tasks” of this period are trust and security. As well as the cellular experience and incorporation of maternal and grandmotherly samples.
2. **BARLEY** - a symbol of the period of the age of 7-14 years. Strength, will, beginning, momentum - the formation of one’s own self. Dynamism, vigor, activity, alertness, concentration. Explosion, chatter, talking, “the girlfriends,” finding a place in the female group, organizing, counteracting female patterns of behavior.
3. **OAT** - a symbol of the age of 14-18 year period, which is mainly built around the unfolding. Dealing with mothers and witches, the destructive female external and internal forces. Detachment. Development according to female qualities. Women’s and men's first attempt at dialogue, the first experience of sexuality, and search for sources of pleasure.
4. **CORN** - To get into one’s own “shape,” to become an adult, to commit, to stabilize, to choose, or at least to experiment with it. Period of balance between different female roles (approx. 18-22 years of age)
5. **RICE** - the striking feeling of this period is the acceptance, the experience of concrete and spiritual motherhood, and the acceptance of one’s own body as the home of others. The balance of giving and receiving, receiving and outflowing. It is the

experience and processing of the experience that it is no longer someone's own self who is important but the other. (approximately 22-30 years of age)

6. **MILLET** - a period of rationalization, awareness, and refinement of communication channels.
7. **RYE** - the balance of women's roles, beginning of the "wise woman" period.

The Circle of Life: Thirteen Archetypes for Every Woman



Source: copyright 2012, Elizabeth Davis, Carol Leonard

Davis and Leonard have collected female mythological figures from different cultures and singled out thirteen archetypes that are, in one way or another, present in different stages of women's life to this day. Of course, neither in mythology nor in individual destinies can any archetype be distinguished, since there are times in the lives of all of us when one or the other of our roles comes to the fore and others are pushed into the background. We may return to some phases more than once, while others may even be left out. These archetypes are:

Daughter

This archetype expresses the self-state that lasts from childhood to the onset of adolescence. At this point, the hormones are not interfering yet, and finding a match is not pressing either. The Daughter has an intense relationship with herself, not wanting to meet the expectations of others. The Daughter symbolizes openness, courage, and curiosity.

Maiden

The Maiden is the adolescent archetype, beginning with the first menstruation (i.e. as it is in the book: the first blood mystery). The onset of puberty is this period, the body changes, fluctuating between striving for independence and fears of adulthood. We can return to this stage later, for example, if we're embarking on an adventure where we can only count on ourselves: traveling somewhere alone or making some risky decision.

Blood Sister

This phase is about experiencing sisterhood among women, the bonds that connect girlfriends. We arrive at this archetype in our late teens - early twenties, which offers important opportunities to overcome competition and jealousy. We walk with an open heart and an open mind, we help each other, we support each other in this period - and even later, when we are committed to a community or important cause with a more mature mind, surrounded by like-minded people.

Lover

This is a period of dating when the question of whether we can find the one we want to live with is becoming more and more pressing. The role of girlfriends is pushed back and the relationship comes to the fore. At the same time, we need to have adequate self-knowledge and self-esteem to accomplish this task. This is the least age-related archetype, as we can easily find ourselves in this situation again in the later years or when we fall in love again.

Mother

The authors of the book consider childbirth to be the second blood mystery, as this experience penetrates the depths of female identity, teaching self-giving and discipline. For those who do not have a child, this stage of life occurs when they are passionately committed to some creative work. If we need creative forces, the archetype of the Mother can give it.

Midwife

At this stage in their lives, women already have significant personal experience, whether it's bringing a baby into the world or implementing their own creative project. There is a need in us to pass on these experiences, thus helping those younger than us. We are ready to accompany others through these processes.

Amazon

The burden of motherhood has been lifted from the Amazon's shoulder, her children have flown out of the family nest, and all of a sudden she has more time for herself than ever before in recent years. Children or careers are on the right track, the Amazon is freer to decide, rediscover herself, and start new activities. Regardless of age, every woman is an Amazon who chooses to become independent and realizes her own ideas and her own creative impulses.

Matriarch

She is autonomous, has authority, and is completely secure, both in terms of herself and her social situation. Calm and collected. When we reap the fruits of our well-done work, or when we lead an important project as a leader, we become attached to the Matriarch ourselves.

Priestess

The pre-menopausal period is characterized by hormonal instability, restlessness, and heightened emotions. Spiritual interest will come to the fore, and female bonds will be important again. But there is already a kind of loving sobriety in these relationships: we give sincere feedback to our girlfriends, and in return, we want to get the same.

Sorceress

She turns inward; though full of energy, facing her deepest fears. When we recover from a serious illness, survive a misfortune, it turns out that even in such circumstances we are able to stay in harmony with ourselves - what is this, if not magic?

Crone

The Crone reconciles with the passing, she knows that everything passes once, including herself. The menopause stage is over, she's at peace with herself, but she knows there's still a lot to do. We also display the Crone when we treat a confusing situation with humor or when our problem-solving is based on putting things in a bigger context.

Dark Mother

It is death. The end of longing when there are no more aspirations in life. The Midwife facilitates the transition for others, but the Dark Mother herself must embark on a journey into the unknown. When we make a big leap into nothingness, we resurrect the Dark Mother in ourselves, and we also meet her when an important relationship ends or we lose a loved one.

Transformer

Within all of this, there is the Transformer, whom we encounter at the transition to each stage of life, especially when we have difficulty getting rid of the remnants of our former identity.

PSYCHODRAMA

The field of application of psychodrama - which exerts its mechanism of action through the display of inner spiritual contents, experiences and, conflicts - is extremely wide: it can be used in self-knowledge development, organizational development, community formation, conflict management and, personal efficiency, but it is also a good supplement in education and training.

In J.L. Moreno's role theory, they can be well integrated into the social-psychological system and Jungian approaches. Basic concepts of socio-psychology, such as identification, model following, affirmation, social norms, and interaction appears. Moreno examines the role actions, emotions, and origins of both parties in interactions while attaching crucial importance to spontaneity and creativity in the development of roles.

The effects of Jungian archetypes, parental behavior, and their “shadow side” (anti roles) on personality development can be traced to the relationship between parental somatic, psychological, social, and transcendent roles outlined by Moreno, which have significant implications for interaction processes and child role development.

In the Moreno system, the individual develops in the process of socialization through the experimentation, learning, and internalization of roles through the continuous interaction of body, soul, and society. The self is made up of the totality of the respective roles (played, learned, suffered). The set of roles available to us at a given moment is called a role repertoire. Our roles are made up of role categories that encompass the somatic, psychic, social, and transcendental dimensions of each role.

Somatic roles

They are manifested in specific bodily actions. They are necessary for the survival of the individual and will survive throughout our lives.

The female role, such as pregnancy, breastfeeding, physical care of the baby, while in the role of a child as a breast feeder, a category requiring care and attention. Of course, these also evolve throughout our lives, some roles fall behind, and others come to the fore.

Psychic roles

The somatic role is an accompanying, experiencing, relating role. One specific somatic role is an accompanying experience. The female interpreted in the role category, they are loving, accepting, kind, forbidding, angry, and creating spiritual experiences.

Social roles

They are determined by the social environment and are mostly stereotypical roles, usually socially with a defined status. The woman in terms of role e.g. wife, divorced woman, mother, expectant mother, careerist, etc., while from the role of the child e.g. firstborn, brother, sister, etc.

Transcendental roles

It can be described as an attachment to the big whole, the transcendent, which is ethically and religiously based. The role of the individual which fundamentally determines him or her. In the maternal role category, this appears as the role of “building the future of society” and “fulfilling the divine expectation”.

WOMEN 'S WORKSHOPS

Based on the above theories/methodologies, Antropos has developed a series of nine workshops, the presentation of which can be read below.

The general goal of the women's workshops is to strengthen the participants in their quality as women, to help them recognize and resolve their obstacles, to experience the power of a retaining, supportive circle, and to create a balance between their different roles. Recognize the wounds they have acquired through becoming a woman and turn them into a resource. To be able to see their destructive life situations and get out of them stronger.

1st Workshop - Getting Started

Objectives:

- ❖ group forming
- ❖ assessment of expectations and needs
- ❖ getting to know each other, with the help of the method of working together

- ❖ establishing common rules for comfortable group operations

On the occasion of the first workshop, the members of the group introduce themselves with the help of traditional acquaintance methods and explain the motivations and expectations of their presence in a playful way. They interact loosely with each other. For the first time, we try not to deepen the self-knowledge part very much, as this may deter the participants from continuing. At the same time, we consider it important to establish the later work and its form, which is why we are already telling stories in this workshop. Up to now, in almost every case, we tell the Russian fairy tale of Vasilisa the Beautiful, because it contains almost every stage of becoming a woman. The verbal work of the tale is followed by an art therapy session. Then we ask them to draw from the still life and cornucopia of halved fruits and vegetables placed on the table what with powdered pastel. Given that women's workshops traditionally start tuning for fall in September, we also consider it important to visualize it. The symbol of autumn is also the seed appearing on the cut fruits, which is the symbol of the inheriting, preserving material, the wholeness, and the deep self. The core carries the symbol of the eternal cycle. Here still in the crop, then from there to the ground, where it becomes fruit after the incubation period. This cycle also shows spiritual development. With this session, we anticipate what we will do later. The focus is from the outside to the inside. Dust pastel is the tool that works best for everyone, as it also allows you to draw specific lines, as well as the appearance of a cavalcade of blurred, mysterious, interlocking colors. The anticipation of the joint cooperation and tasks will continue with the introduction of the seven grains. First only with touch, without knowing which core it symbolizes, then in the jump already along the concretes. This is definitely the deepest point of the first workshop. Recognizing where I am, where I want to be, or where I should be is mostly a cathartic experience and has enough motivation for participants to continue the work they have just begun.



Props used during workshop

2nd workshop - Arrival

Objectives:

- ❖ reworking of feelings, experiences and injuries related to early childhood
- ❖ from the theories presented in this workshop we work with the Sisterhood archetype as a developmental phase, *the Daughter archetype* and the *symbol of Wheat*
- ❖ the goal is to evoke lightness, cloudless joy, to revive all possible feelings of life, in order to become a resource by experiencing them here and now again

Workshop process:

Tuning in to the age indicated above will begin upon arrival. We place objects in the middle of the circle that evoke the early childhood of the participants. Our choice of fairy tale shows the period of creation itself, the activation of the sensory function, and the possibility of difficulties and overcoming them in addition to ease. We tell the story of a girl created from eggs or the Beautiful Cercheruska (Hungarian folk tale). In the rest of the workshop, we use imagination to time travel back to our early childhood. The symbol of the feelings lived there is painted with watercolor. By using this tool, the inner world of feelings appears more easily, feelings dominate rather than cognitive functions. We help participants to reflect on the here and now with the following questions:

- What does it mean to you to be a woman?
- What is stopping you from unfolding your femininity? What is it that does not let you to unfold?
- What is the feminine value that shines in you that helps you survive difficult life situations?

3rd workshop - Girls, mothers, witches**Objectives:**

- ❖ to look at the development of self-assessment and competence, its development
- ❖ the development and differentiation of emotion, empathy, caring, protective, and nurturing attitudes
- ❖ getting to know the inner world, developing self-knowledge, taking stock of the possibilities of self-realization
- ❖ awareness of the dangers lurking in unfolding femininity, their framing from the adult woman
- ❖ focusing on the body, reworking the experience of becoming a woman on a physical level
- ❖ from the theories presented, we work in this workshop with the *Clever Girl Archetype*, *the Kind-hearted girl archetype*, *the Snow White Archetype*, *the Maiden Archetype*, and *the Barley Symbol*.

Workshop process:

The mirror plays a big role in this fairytale workshop. A long glance into it creates moving moments. In particular, to answer questions about where the interpretation of what you see

came from (who was the last person to told you whether you are beautiful/not beautiful, etc.). This time the tune is done with objects: a belt, a comb, an apple. Each has a symbolic meaning, but we will deal with them only after hearing the tale of Snow White. In this workshop, the focus is on transgenerational crosstalk. We depict them dramatically, and from the art therapy toolkit, we use collage techniques to examine what I got from my female ancestors and what I pass on.

4th workshop - My place in women's society...

Objectives:

- ❖ finding a place among women: girlfriends, rivals
- ❖ determination of reference points
- ❖ experimenting with self-expression, experiencing different aspects of their femininity
- ❖ spiritual brilliance, militancy
- ❖ attempts to achieve success at the societal level
- ❖ the importance of a sense of belonging to the group and the opportunities to gain a place/position in the community
- ❖ of the above theories, we work in this workshop with the *Daughter of the Sun archetype, the Blood Sister archetype, and the Oat symbol*

Workshop process:

We start a little further away in this workshop. We are waiting for them with the help of pictures depicting animals. They have to answer the question, if there were animals which animal would they be and why? What qualities are attractive to them, what would they borrow from these animals? We also work on group cohesion with the help of psychodramatic tools (chimes, blindfolds, etc.) Since we are working with a Native American myth, we have to come up with our own Native American name (descriptive name) to tune in to the tale. After listening to the legendary tale of the Bison girl and her friend, we look for answers to the following questions:

- What is our female strength?
- What is the trait she did that helped us through difficult, complicated situations?
- What is our female strength, what qualities, abilities can a woman add to the world?

The answers to the questions are recorded on a large piece of paper, and each participant selects one that is close to her and searches for a symbol. She transforms this symbol into an amulet with the help of pebbles, shells, yarns and watercolors. We will then improvise a mini-exhibition where they can see each other's amulets and share their impressions.



5th workshop - Couple (troubles)

Objectives:

- ❖ the beauties and pitfalls of finding a partner
- ❖ an overview of how the sensory and intuitive functions work
- ❖ to explore the issues of seduction, fulfillment, opening up
- ❖ the presence of parental patterns in the functioning of the relationship
- ❖ communication in a relationship
- ❖ of the above theories, we work with the *Wild rose and World's most beautiful archetype, the Lover archetype, and the Corn symbol.*

Workshop process:

As an initial attunement, we play games that activate feelings, intuition, but also the thinking function (e.g. Gesture and Mirror, Gossip - A volunteer draws a feeler card, notes what she pulled out, and puts the card back in the pack. Those in the circle close their eyes. The player who knows the card touches her neighbor on the left, who opens her eyes to see her partner revive the feeling on his card with a gesture or facial expression. Then she too touches her neighbor on the left and passes on what she saw. Those who have already passed it on keep their eyes open).

We ask for associations for the word “couple”, which also shows where the participants in the group are on this issue. On this occasion, we bring the Persian tale called The Pumpkin Girl, and after working on the tale, we look for the answers to the following questions together:

- Who is the one in you who focuses on something that you lack of?
- Who is the one in you who sees beyond the outside?
- Who is the one in you who wants to show itself?

As an art therapy practice, we spread out OH cards, everyone chooses one according to which is the card that best displays the part that is still in pumpkin form. The selected card will be a small part of a complete picture; the rest will be drawn by the participants.



OH card used during workshop

6th workshop - To be a mother

Objectives:

- ❖ to review the path to motherhood
- ❖ an overview of the different maternal qualities
- ❖ mapping of maternal resources
- ❖ *Donkey skin archetype, Bride archetype, Mother and Midwife archetypes and Rice symbolism display*

Workshop process:

I am waiting for them with two types of paper and a question/request to write down two maternal qualities, one positive and one negative. It is an interesting phenomenon that what is positive for one is negative for the other. We tell the Manda legend about The Beginning of the World, and then, following questions related to the tale, we expose pictures depicting different mothers. One of the covered images (mothers, women) should be drawn and the question of what maternal quality they represent should be answered. How does this quality relate to their own lives? How do you feel about them? These are displayed in psychodramatic vignettes.

7th workshop - Smart women

Objectives:

- ❖ to create a balance between the different roles of women
- ❖ mapping out the possibilities for a fresh start
- ❖ criteria for healthy communication

- ❖ mapping the possibilities of change
- ❖ display of the *Amazon, Matriarch and Priestess archetypes, and the Millet symbol*

Workshop process:

We start with body-conscious exercises and then continue with an association game:

If you were a house, what kind of a house you would be?

We continue with the story *The Smart Daughter of the Shah* and then look for answers to the following questions together:

- What does this woman know? What did she do?
- Where do you see the man's turning point?
- When was the turning point in your life when you needed courage, cunning, wisdom?

We take the answer to the last question into imagination, and then, returning from there, we knead the symbol of this life situation out of clay.

8th Workshop - Wise Women

Objectives:

- ❖ addressing the wise woman who lives in us
- ❖ what are the options beyond the halfway point of life?
- ❖ what experiences (treasures) do I pass on?
- ❖ display of the archetype of the *Sorceress, the Crone, the Dark Mother*, and the *symbolism of the Rye*

Workshop Process:

When hearing the word “female wisdom” participants draw a Dixit card. Speaking of which, we talk about who the wise woman is, whether they know someone like that, what she knows, what she does. We enter the fairy tale titled: *The good deed of the water mother*. Then we invite the wise woman living in us with imagination and they are expected an answer to an important question for one of the participants. They gather what the wise woman has, and from these qualities they try to figure out what they already have.

9th workshop - Farewell

Objectives:

- ❖ to summarize the self-knowledge process and close the group

Workshop Process:

The fairy-tale heroes of the last eight times are present at the same time (we send the tales we worked with between the eighth and ninth times). Participants are asked to recall the feelings

they evoked. They choose in mind one that is very attractive to them for some reason and another that is the least attractive to them for some reason.

Then they have to consider the following questions:

ATTRACTIVE: What does this fairytale heroine know? What doesn't she know? What can you learn from the heroine? What do her abilities have to do with you?

NOT ATTRACTIVE: What does the obnoxious heroine not know? What does she know? What does she warn you about?

They then find a symbol inside themselves that represents the answer to the questions about one heroine and another and draw them on a sheet of paper. One person sits in the middle of the circle and the others give her real or imaginary objects based on what they have learned so far. I create five paths close to the door, each participant stops at the branching in the road, tells me what she is leaving the women's workshop with, what she is taking with herself and which path she is taking and each participant receives the certificate for it:

You sow,
You grow a stem,
You bloom,
You bear fruit,
You're waiting,
Now begin your journey.

Art works created during the workshops





Summary of the workshops

The above described workshop series underwent a continuous transformation in light of the needs, demands and, last but not least, the shortcomings of the participants. It has been expanded with the theories that provide the framework, as in our opinion, none of them alone would have covered the expectations already mentioned. We considered it important to develop a series of workshops that respond to all stages of female personality development, offering adaptive coping strategies to the normative and non-normative crises that women find themselves facing; particularly women from marginalized, vulnerable groups. Due to the narrowness of their social network and the lack of their family patterns, they have few handholds, and this program is really a gap filling for them. We lead two or three groups a year, with ten to twelve participants in different municipalities. There are also those who return a year or two later, as they have entered another stage of life, thereby finding themselves facing new challenges. Along with the experience so far, we see that those who come with us through the nine workshop series will not remain indifferent to their own lives. Going along a common path in most cases also means sticking together. During the time of

the group, friendships take root, which later flourish. Professional networks and mergers are formed, as the group members are usually out of each other's field of vision. They also report changes in their individual lives. They reconcile with their ancestors, look at them with different eyes, and become more understanding of their stumbling blocks. They no longer (only) focus on their shortcomings, but are also able to see their resources, and mobilize them as needed. In their relationships, they become able to articulate problems and express their own needs. They can step out of relationships that are not for building them or treating them with dignity. For example, one group member reported that it was as if a stone had rolled from the source during the process, and now the stream was roaring in her life. She has a stable relationship, changed jobs, and began to pay attention to the signals of her body. Several became pregnant during the time in their life when they participated in the group sessions. One new mother said that the group was very rewarding for her, like a real women's circle, where she could relive the rituals of initiation she had missed, without having to fight the slanted gaze of the community. As a testament to their commitment to the group, drop-outs are almost non-existent and they come to the group sessions despite all the difficulties at home. It also happened that the group work was "just" enough to see their jams, but they are already rolling it out in an individual process. It would be arrogant to think that all this is the result of this process, but there is no doubt that in most cases the "seed fell into fertile soil". Overall, the participants became/will become bolder, more collected, more balanced and more aware. But it is already being rolled out in an individual process.

The above mentioned series of workshops branches at several points. From this grew the series of workshops dealing with transgenerational jams, as well as the series of programs organized for pregnant women and the mother group. In these groups, the given topic provides the framework in focus.

Working with the combination of different theories, we view it as a beneficial balm that loosens, gently dissolves injuries of even decades old, covers the gaps, softens the soul, but also shows a way, an example that it can be different, and it also gives strength.

It also helps us to get to know the strengths and values of the participants, so that by applying them they can finally start on the path that leads to fulfillment.

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FIFTY FACES OF INSPIRATION!

Introduction

When you think about women who have faced significant hardships, adversity or discrimination in their lives, who do you think of?

Certainly not names like Oprah Winfrey, Serena Williams or J.K. Rowling.

So many of the famous names we know today began their careers against major setbacks. From history of abuse and violence, through battling poverty and addiction, to challenging racial or gender discrimination, the challenges for them have been great. Yet, these inspiring women managed to overcome significant hardships and persisted in going forward to reach their goals and fulfill their dreams.

In the next pages we invite you to look at just a few examples of women who have overcome great obstacles in life before achieving success. They all have one thing in common: a fire inside of them that perseveres against any setbacks. These women have kept their dreams and objectives as their priority to become an inspiration to women all over the world.

Description

This material is focused on the empowering of women. In itself the IO is a graphical and textual representation of a selection of 50 influential women from around the world and from different historic periods.

The selection is largely based on one idea – to identify and represent women, who have not only achieved success in their field of endeavor, but have done so while overcoming serious obstacles, for example:

- overcoming poverty (i.e. Oprah Winfrey)
- overcoming domestic abuse (i.e. Charlize Theron)
- overcoming sexual abuse (i.e. Nadia Murad and Sofia Bekatorou)
- overcoming drug and alcohol addictions (i.e. Adele and Mary J. Blige)
- overcoming tragic events (i.e. Serena Williams)
- overcoming racism (i.e. Mary Seacole)
- overcoming sexism (i.e. Danica Patrick and Alice Milliat)
- overcoming ageism (i.e. Sky Brown)

The selection tried to focus on women, whose achievements go beyond borders and are of worldwide importance.

The inclusion of women, who have achieved success in warfare or the military, has been purposefully avoided.

The selection is not a final one. It can be expanded, split in parts in order to focus on specific “obstacles” and used in many ways.

Possible uses of the material

1. As a background presentation running at events such as 8th of March celebrations. In such cases background music can also be added.

2. As a printed publication – brochure or small booklet, that can be presented as a gift to women from the target groups.

3. Group discussion exercise

A small group of 6 to 8 participants are shown the presentation or given a printed copy. They are then encouraged by the facilitator to select one inspiring woman each and share with the group their choice and the reasons for it. The following questions are applicable for the discussion:

- Why have you selected this woman?
- Can you explain to the group what obstacles or hardship has she had to overcome?
- Have you, or someone you know, experienced such hardships?
- Why do you think she succeeded despite these hardships?

Participants should be given enough time to think about the answers to these questions. They should also be given the opportunity and be encouraged to find more information about the woman they selected.

As a final part of the group discussion or even better as a follow up activity for a subsequent discussion, the participants should be encouraged to find themselves a similar example of an inspiring woman, and present her with a short bio.

4. In education young people can be shown the presentation/ given a printed copy of the list and be encouraged to find more information about women on the list, or propose themselves other notable women to be added to it.

This task can be given not only to young people, but also to people in general, for example in women support groups, during activities of feminist NGOs and organizations etc.

Men can also be target of such activity, for example in order to achieve higher level of sensitivity towards females, especially in communities / groups that traditionally treat women as somewhat lesser than men. A possible exercise can be the following:

- A group of 6-8 men are asked to name the most important/ inspiring woman in their lives.
- The facilitator then asks each participant to name and describe the woman, and explain why she has been a source of inspiration. The facilitator should listen carefully in order to identify among the presented women those, who seemingly have overcome hardships in their life.
- Once all participants present the women they want, links should be made by the facilitator to famous women on the list, who experienced similar hardships and managed to overcome them.

5. As a photo exhibition, printed in posters. It could be an exhibition specifically set up for a particular event, or a permanent decoration on the walls in relevant settings (i.e. women residential services, domestic abuse support centers etc.)

FIFTY FACES OF INSPIRATION!



J.K. Rowling (1965 -)

The now famous British author was a divorced, single mum living on benefits in Edinburgh when she began writing the first 'Harry Potter' novel on a train travelling from Manchester to London King's Cross in 1990. Once describing herself to The New Yorker as 'as poor as it is possible to be in modern Britain, without being homeless', during her time of need she was also diagnosed with clinical depression and contemplated suicide.

If Rowling's journey to success and courage doesn't inspire you, nothing will.

Photo by Daniel Ogren - Flickr:
100405_EasterEggRoll_683_CC BY 2.0



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Emily Blunt (1983 -)

Beauty and brains combined to create Emily Blunt, but her childhood in London, UK, was dominated by an incapacitating stutter from the age of seven all the way to fourteen. Her speech impediment made even basic conversation difficult and it was only a chance suggestion by a teacher, that she give acting a go, that she was able to conquer it. Speech coaches didn't work but acting did, and Emily's career was able to begin.

Photo by Caroline Bonarde Ucci, CC BY 3.0



Malala Yousafzai (1997 -)

Aged just 18, Pakistani Malala's name became known around the world and she has been through more than most adults experience in their own lives. In 2009, when Malala was just 11 years old, she began blogging about life under the Taliban, speaking out directly against their threats to close girls' schools. She was just 15 when she was shot by the Taliban in her home country of Pakistan. She has since published her autobiography and remained a strong advocate for girls' education, especially in Pakistan. Malala is also the world's youngest Nobel Prize Laureate, winning the Nobel Peace Prize in 2014.

Photo: Public domain



Oprah Winfrey (1954 -)



The Queen of the chat show and in some ways the queen of the whole of America. Very few people have lived through the trauma American TV star Oprah has and come out the other side still kicking hard. Not only did Oprah struggle from birth, raised in poverty by a young single mother, she was also raped aged 9 and became pregnant and lost a child aged 14. She has said herself that these moments helped her when pushing forward for success in her career. And, testament to this, by 19 she was a co-anchor on the local evening news. Now there are very few people on the planet who don't know who she is.

Photo: Public domain

Martine Wright (1972 -)



One of the lesser known names on this list but not one to be forgotten. British now sportswoman Martine Wright was one of the many people injured in the 7/7 London Bombings. She lost both of her legs in the incidents but within less than a decade of the accident, she had made it onto the Paralympic Games Squad. Martine was a member of the British sitting volleyball team at London 2012 and is an ambassador for disabled sport.

Photo: Public domain



Ellen Johnson-Sirleaf (1938 -)

She took office as the president of Liberia in January 2006, becoming the first elected woman head of state in Africa. She signed a Freedom of Information Bill (the first of its kind in West Africa). To investigate crimes committed during Liberia's civil war, she established a Truth and Reconciliation Commission. As a result, she became a global icon with her commitment to fighting dictators, corruption, and poverty through empowerment of women. President Sirleaf and two other female leaders were awarded the 2011 Nobel Peace prize for their nonviolent role in promoting peace, democracy and gender equality.

Photo: Bv Sean Hurt - / . CC BY 2.0



Susan B. Anthony (1820-1906)

Susan B. Anthony was raised in the United States, in a Quaker family with deep roots in activism and social justice, inspiring her to become an advocate for women's suffrage, women's property rights, and the abolition of slavery. In 1872, to challenge suffrage, Anthony tried to vote in the 1872 presidential election and was arrested. While Anthony was never able to legally vote, the 19th amendment, ratified in 1920, was named the "Susan B. Anthony Amendment."

Photo: Public domain



Drew Barrymore (1975 -)

Before she was even one-year-old US actress Drew Barrymore was on the TV screen, in adverts, and by the time she hit seven she'd acted in her first huge film role, in E.T. She became known as one of the world's most famous child stars but in her teen years she literally fell to pieces. Drinking and smoking were part of her life before she even hit her teens, and cocaine was on the scene by the time she was 13.

Despite losing many years of her life to some serious teenage rebellion and several stints in rehab, Drew bounced back and remains a key player in Hollywood, with regular film roles. She is also a recognised director and photographer.

Photo by www.GlynLowe.com CC BY 2.0.



Wangari Maathai (1940-2011)

Wangari Maathai was a Kenyan scientist, professor, and environmental and political activist. She founded the Green Belt Movement, a community initiative that seeks to empower women through civic education and environmental stewardship. She was also the first woman in East or Central Africa to earn a doctorate degree. In 2004, she was awarded the Nobel Peace Prize for her work on sustainable development, democracy and peace, becoming the first African woman and first environmentalist to receive the prize.

Prize for her work on sustainable development, democracy and peace, becoming the first African woman and first environmentalist to receive the prize.

Photo: Public domain



Nadia Murad (1993 -)

Iraqi Yazidi activist Nadia Murad is a prominent voice in the fight to help women and children affected by war. In 2014, she was kidnapped by the Islamic State and held captive for three months. During that time, she experienced sexual and physical violence.

After her escape, she became the first person to speak on human trafficking to the United Nations Security Council. She's also the founder of Nadia's Initiative, which helps those affected by genocide and human trafficking. In 2018, she was awarded the Nobel Peace Prize, alongside Denis Mukwege, for their work "to end sexual violence as a weapon of war and armed conflict." She is the first Iraqi and first Yazidi to receive a Nobel Prize.

Photo: Ken Oopbrann / Nobel Media

Marie Curie (1867 – 1934)



Born in Warsaw, Marie Curie became the first woman professor of general physics at the Sorbonne (sometimes known as the University of Paris) in 1906. She held master's degrees in both physics and mathematical sciences and was the first woman to obtain a science doctorate. Madame Curie was also the first person to win two Nobel Prizes: the first in physics in 1903, with her husband, Pierre Curie, and Henri Becquerel, for their study in spontaneous radiation, and the second in chemistry in 1911 for her work in radioactivity.

Photo: Wikimedia commons, CC BY-SA 4.0



Charlize Theron (1975 -)

Born in South Africa, the trauma Charlize went through at a young age is more than most people experience in a lifetime. In 1991 she saw her mother shoot and kill her father. Her father had been abusive for many years and Charlize opened up about the experience in 2004, making it clear how terrifying her father could be. Her on-screen career has been nothing but a success, despite the heartache she has had to endure.

Photo by Fuzheado - Own work, CC BY-SA 4.0



Danica Patrick (1982 -)

By the time Danica Patrick was named the 2005 Indianapolis 500 Rookie of the Year, the auto-racing world already knew that the woman was a champion in the making. However, it would take a few more years until the Wisconsin-born American finally accomplished the inevitable. It took place on April 20, 2008 at the Indy Japan 300. In Patrick's 50th career IndyCar start, she finished more than five seconds ahead of pole-sitter Helio Castroneves. Through the victory, Danica became the first woman to win an IndyCar race.

Photo: USA Today



Mary J. Blige (1971 -)

As with many other Americans, talented musician Mary J. Blige's addiction troubles can be traced back to childhood sexual abuse. Exacerbated by the difficulty of growing up in the deprived Schlobohm Housing Projects in Yonkers, New York, this traumatic event left Blige unable to cope throughout her teenage years. Stating that support was almost impossible to access in this environment, the death of esteemed fellow musician Whitney Houston in 2008 was a wake-up call for Blige. With the help of her loving husband, Kendu Isaacs, she has since addressed her trauma and overcome her reliance on unhealthy coping mechanisms.

Photo: By Condé Nast, CC BY 3.0



Adele (1988 -)

British singing sensation Adele has been open about her previous struggles with alcoholism. The star would struggle with anxiety before performances. Worried about her appearance, Adele drank to reduce pessimistic feelings, which gradually led to alcohol addiction.

Adele described hitting rock bottom when she went on stage so intoxicated that she forgot the words to one of her songs. This moment saw her address her problematic relationship with alcohol and realize that she had developed a substance use disorder.

In 2009, Adele quit drinking with the support of those around her, and she now encourages others to seek help.

Photo: theguardian.com



Serena Williams (1981 -)

US tennis player Williams is the greatest of all time. She's won a record 23 Grand Slam singles titles—including winning the Australian Open while pregnant—and still makes time to be an entrepreneur and fashion designer. But that doesn't mean she's never suffered - she lost a sister to a drive-by shooting. Williams once told *The National*, "I really think a champion is defined not by their wins but by how they can recover when they fall. I have fallen several times. Each time I just get up and dust myself off and I pray, and I'm able to do better or I'm able to get back to the level that I want to be on."

Photo: Edwin Martinez CC-BY-2.0



Vera Wang (1949 -)

American of Chinese origin, Vera Wang is one of the world's most visible designers, but fashion wasn't her original dream. Wang wanted to be a professional figure skater, but she didn't make the U.S. Olympics team in 1986. It was only then that she snagged a retail job at a Yves Saint Laurent boutique in New York City and found herself at *Vogue* two years later. Failure is at the root of her fashion empire. "When you fall down—which you have to [do] if you want to learn to be a skater—you pick yourself right up and start again," Wang told *Business of Fashion* in 2013. "You don't let anything deter you."

Photo: Public domain



Marie Van Brittan Brown (1922–1999)

US nurse Brown was concerned about safety when home alone; the crime rate in her neighborhood in Queens, New York, had been increasing, and police response time was slow. She would feel less vulnerable if she could see who was at her door without opening it.

Working with her husband, an electrician, she created a system of four peep holes and a movable camera connected wirelessly to a monitor in their bedroom. A two-way microphone allowed conversation with someone outside, and buttons could sound an alarm or remotely unlock the door. Brown received an award from the National Science Committee for her truly innovative idea, which became the groundwork for all modern home security systems.

Photo: Public domain



Theodora, Empress of Byzantium (c.500 – 548)

Theodora rose from humble beginnings as an actress to become Empress of the Eastern Roman Empire through marriage to Emperor Justinian I.

She was very influential over her husband and, as a result, personally handled their political affairs and built relationships with other foreign leaders.

Perhaps inspired by her own upbringing, she was one of the first rulers in history to recognise women's rights, altering divorce and property laws to give greater benefits to women, building convents for ex-prostitutes, introducing harsher penalties for rape and prohibiting the trafficking of young girls.

Photo: Public domain



Émilie du Châtelet (1706-1749)

French natural philosopher, author and mathematician/ physicist, who did much to convince sceptics that Newton's theory of gravity was right by publishing translations and commentaries on physics.

She always sought education in mathematics and physics – to horror of her mother who threatened to send her to a convent as a teenager – and refused to let her gender get in the way of her ambitions; she was reportedly ejected from a café where male scientific intellectuals gathered, but went home, put some men's clothing and then returned in disguise!

Émilie also loved being a mother, dancing and dinner parties, and maintained that her main aim in life was to enjoy herself – but that she found just as much pleasure in learning.

Photo: Public domain



Mary Seacole (1805-1881)

When the Crimean War broke out, Jamaican-Scottish Mary was one of two outstanding nurses who tended to the wounded – alongside Florence Nightingale – drawing on her knowledge of Caribbean herbal remedies to care for fallen soldiers on the battlefield.

After offering her services to the War Office, she was initially turned down as a result of her race, so she funded her own passage to Balaclava in the Crimea and set up a 'British Hotel' where veterans could coalesce.

Mary was posthumously awarded the 1991 Jamaican Order of Merit and, in 2004, she was voted one of history's greatest black Britons.

Photo: Public domain



Ada Lovelace (1815-1852)

Considered by some to have been the first ever computer programmer, Englishwoman Ada Lovelace grew up fascinated with mathematics and science, defying contemporary expectations of her class and gender. Her life changed at the age of 17 when she met scientist Charles Babbage, and began acting as his 'interprettess' while he developed the Difference Engine and Analytical Engine.

It was later revealed that Ada's insights into Babbage's inventions far exceeded his own – while he saw them as mere mathematical machines that could do calculations, she recognised their potential to undergo all sorts of complex processes. She is now widely regarded as one of the most important historical figures in the field of computing.

Photo: Public domain



Alice Milliat (1884-1957)

Alice, a French rower, was a key advocate for women's sport who organised, at a time when the Olympic Games had very few events for women, the first Women's World Games. Her lobbying led to the inclusion of women's athletics in the Olympics in 1928 and kicked off a global dialogue about women's representation in a broader range of sports, which continues today.

Photo: Public domain



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Gabriela Mistral (1889-1957)

Chilean Gabriela Mistral began her career as a teacher who championed greater access to education for all and was instrumental in the reformation of the Chilean school system. She then went on to become a poet-diplomat and the first Latin American to receive the Nobel Prize for Literature for her emotive lyric poetry, which explored themes of morality, motherhood, love and Latin American identity.

Photo: theguardian.com



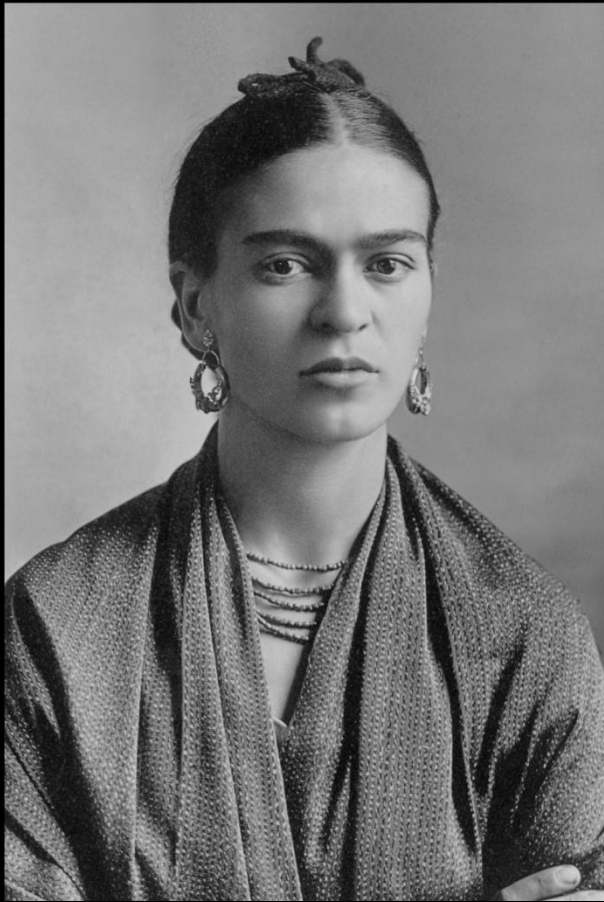
Judit Polgár (1976 -)

Hungarian Judit Polgár is a chess master and considered to be the strongest female chess player in history. She was the world number 1 women's player since the age of 12 (in 1989) until 2015. She was 9-years-old when she first won an international chess tournament, and before she was even a teenager she was able to beat Grandmasters decades older than her. At 15 she was the youngest ever chess Grandmaster. She competed in men's tournaments rejecting pressure to compete only against women. In recent years she has focused on children's education authoring books and working on incorporating chess skills into curriculum.

Photo: juditpolgar.com



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Frida Kahlo (1907-1954)

Mexican artist Frida's striking works span gender, class, identity and race in Mexican society. She was the first Mexican artist to be displayed at the Louvre in Paris, had many successful exhibitions and was well known for her eccentric personality in social and political circles, but she remained relatively unrecognised until the 1970s.

Today, Frida is viewed as an important figure in art history as well as an icon for Chicanos, and the LGBT and feminist movements.

Photo: Guillermo Kahlo



Mary Anderson (1869-1953)

American Mary Anderson was already a real estate developer and rancher when she visited New York City in 1902 and rode on a trolley car where the driver had to open the panes of the front window in order to see through falling sleet. When she returned home to Alabama, she set to work conceiving a solution. Her device used a lever inside the vehicle to control a rubber blade on the windshield. Amazingly, car manufacturers initially didn't see the value in her invention. However, in 1922, Cadillac became the first car manufacturer to include a windshield wiper on all its vehicles, and after Anderson's patent expired, they quickly became standard equipment.

Photo: Public domain



Nicki Minaj (1982 -)

Born in Trinidad, Minaj spent the first five years of her life with her grandmother as her parents left to make a better life in America.

Once reunited with her parents she moved to their home in Queens New York. By this time Minaj's father was already in the grips of a serious crack cocaine addiction and she spent her childhood terrified of him. He was both physically and verbally abusive, and even burned down the family home.

But look at her now. Minaj is now one of the biggest rap and music stars there is, with worldwide fame and a quirky style that ensures she's never forgotten.

Photo by Lightspace Studios, CC BY 3.0



Grace Hopper (1906-1992)

The mathematician and US Navy reserve officer began her computer science career when all programs were written in numerical code.

Hopper realized that programming would be easier if people could code in their language; she invented the first compiler in 1952, essentially teaching computers to "talk." It took time for her colleagues to realize that she had succeeded: "Nobody believed that... They told me computers could only do arithmetic."

She co-invented the COBOL computer language, the first universal programming language used in business and government. During Hopper's long career with the Navy — during which she achieved the rank of Rear Admiral by special Presidential appointment — she took particular pride in teaching young people,"

Photo: Public domain



Hedy Lamarr (1914-2000)

One of the most glamorous stars of the black and white film era, but also one of the minds behind an invention that provided the foundation for GPS, Bluetooth, and Wi-Fi technology, Austrian-American actress Hedy Lamarr was also a gifted mathematician and engineer, and when World War II broke out, together with musician and composer George Antheil, developed the idea of "frequency hopping," which could encrypt torpedo control signals, preventing enemies from sending the torpedoes off course. Although the US Navy ignored the technology for 20 years, it finally put it to use during a 1962 blockade of Cuba. Since then Lamarr's spread-spectrum technology has become the foundation for the portable devices we use today.

Photo: Public domain



Mileva Marić (1875-1948)

The only female student of Albert Einstein's, Serbian Mileva Marić went on to marry the great theoretical physicist in 1903. Many believe that Mileva did much of the grunt work when it comes to Einstein's theory of relativity, but some are reticent to completely accept this. What isn't up for debate is the fact that Mileva was an outstanding mathematician in her own right, and her abilities allowed her to study in places beyond the legal admittance of most women at the time.

Photo: Public domain



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Stephanie Kwolek (1923-2014)

Chemist Stephanie Kwolek was born near Pittsburgh, Pennsylvania to Polish immigrants. Kwolek planned to become a doctor, but discovered a passion for chemistry. She invented Kevlar in 1964 when an experiment didn't work as planned, but as Kwolek took a closer look, she discovered that the fibers produced were five times stronger than steel. Kevlar has since been used for everything from boots for firefighters to spacecraft parts, but it's most famous for its use in bulletproof body armor; since Kevlar vests were introduced in the 1970s, at least 3,000 police officers' lives have been saved, as well as countless people in combat zones.

Photo: Time Magazine



Élisabeth Louise Vigée Le Brun (1755-1842)

Completely self-taught, Élisabeth became an artist despite major obstacles (as with any woman in late 18th-century Paris) and was active during some of the most turbulent times in European history. With the intervention of Marie Antoinette, she was admitted into the French Academy at the young age of 28 as one of only four female members. Vigée Le Brun was particularly praised for her sympathetic portraits of aristocratic women, deemed more natural than the works of her contemporaries. Forced to flee Paris during the Revolution, the artist traveled throughout Europe, obtaining commissions in Florence, Naples, Vienna, Saint Petersburg, and Berlin before returning to France.

Photo: Self-portrait/ Public domain



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SUZANNE CIANI The Velocity of Love

Suzanne Ciani (1946 -)

An American musician, sound designer, composer, and record label executive who found early success in the 1970s with her electronic music and sound effects for films and television commercials.

Success did not come easy, though. In a music scene dominated by male producers, it was expected that she should sing and play the guitar, not her electronic instrument, so she had to pay herself to hire venues and be able to perform. Suzanne is still active today, performing and teaching young people to enjoy electronic music.

Photo: copyright S. Ciani



Mária Telkes (1900-1995)

Inventor of Hungarian origin, she worked in the field of solar energy research, and her many inventions earned her the nickname "sun queen". Born in Budapest in a well-off family, she graduated Pázmány Péter University in 1924, and in the same year moved to the USA. She started researching solar energy in 1939. During WWII, she invented the solar still, a portable desalination unit which reclaims drinking water from seawater using solar energy. After the war, she designed the first solar heating system for the Dover Sun House, and invented many other practical thermal devices until her retirement in 1978, and she kept submitting her patents until she was 90. At 95, she went back to Budapest and died there the same year.

Photo: Public domain



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Maria Callas (1923-1977)

Greek soprano Maria Callas, also known as "La Divina," is considered one of the greatest opera singers of the 20th century.

Born in Manhattan, New York City, to Greek immigrant parents, she was raised by an overbearing mother who had wanted a son. Maria received her musical education in Greece at age 13 and later established her career in Italy.

Forced to deal with the exigencies of 1940s wartime poverty and with near-sightedness that left her nearly blind onstage, she endured struggles and scandal over the course of her career. She is a Grammy Lifetime Achievement Award winner and has performed in most major opera venues in the world.

Photo: Public domain



Kristalina Georgieva (1953 -)

Bulgarian environmental economist Kristalina Georgieva, the Chair and Managing Director of the International Monetary Fund, believes developed nations should help low-income countries to prevent the Great Divergence. Her career also boasts of a stint at the World Bank Group. She made it to the 2020 Time 100 and was named the European of the Year in 2010.

2010.

Photo: Grant Ellis, ec.europa.eu



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Greta Thunberg (2003 -)

Swedish environmental activist challenging world leaders to take immediate action for climate change mitigation.

In August 2018, aged 15, she started spending her school days outside the Swedish Parliament to call for stronger action on climate by holding up a sign reading "School strike for climate".

After Thunberg addressed the 2018 UN Climate Change Conference, student strikes took place throughout the world. In 2019, to avoid carbon-intensive flying, Thunberg sailed in a yacht to North America to attend the 2019 UN Climate Action Summit. Her speech, in which she exclaimed "How dare you?", was widely taken up by the press and even incorporated into music.

Photo: AFP/ Getty Images



Kristin Harila (1986 -)

A former cross-country skier, Norwegian Kristin currently runs her own guiding company and leads ski expeditions in the arctic.

In May 2021, she set a world record becoming the fastest woman to climb Mount Everest and Lhotse in less than twelve hours. Her success in previous expeditions and summit attempts has inspired her to embark upon her latest challenge, a monumental effort to become the first woman in history and the second person ever to climb all 14 peaks above 8,000m in just 6 months. Currently she is on track to achieve the feat quicker than anyone else.

Photo: Public domain



Wendy Carlos (1939 -)

Wendy Carlos (born Walter Carlos) is an American musician and composer best known for her electronic music and film scores. Born in Rhode Island, Carlos studied physics and music before moving to New York in 1962 to study music composition at Columbia University. Studying and working with musicians and technicians at the Electronic Music Center, she helped in the development of the first commercial keyboard synthesizer created by R. Moog.

Carlos came to prominence with *Switched-On Bach* (1968), an album of music by J. Sebastian Bach performed on a Moog synthesizer, which helped popularize electronic sound in the 1970s and won her three Grammy Awards

Photo: Len DeLessio, Corbis via Getty Images



Wang Xingjuan (1930 -)

Wang Xingjuan is the founder of the first NGO in China which focused on problems women face in society. She primarily worked as a journalist and editor and then, when she retired in 1988, she decided to focus completely on the empowerment of women.

She also organized the first hotline for women suffering from depression.

As a result from her work on the hotline, they realized that a large number of women had no one to turn to if they were victims of domestic violence, so they also worked on that problem and helped a lot of women.

Photo: WikiPeaceWomen



Katalin Karikó (1955 -)

Katalin grew up in Kisújszállás, Hungary, in a small home without running water, refrigerator, or TV.

Nevertheless she excelled in science during her primary education.

After earning her Ph.D. at the University of Szeged, she continued her studies at the Biological Research Centre of Hungary. In 1985, the lab lost its funding, and she left Hungary for the US.

Karikó's work includes the co-discovery of the nucleoside modifications that suppress the immunogenicity of RNA. She holds U.S. patents for the application of non-immunogenic, nucleoside-modified RNA, used for BioNTech and Moderna COVID-19 vaccines.

She has received many awards, including Time Magazine's Hero of the Year 2021.

Photo: Wikimedia Commons **CC BY-SA 4.0**



Sofia Bekatorou (1977 -)

Sofia Bekatorou, the Greek sailing champion, started the Hellenic #MeToo movement after revealing a sexual harassment and abuse episode involving a senior Hellenic Sailing Federation (HSF).

The interview triggered a wave of resignations in the HSF and echoed massively across Greece and eventually inspired a number of actors to come forward with their own stories of sexual harassment and abuse.

Thus Bekatorou, who was the first female flag bearer for Greece in the history of Summer Olympics at the 2016 Games in Rio de Janeiro, opened the Pandora Box of sexual harassment in Greece.

Photo: Facebook/Sofia Bekatorou



Louise Mack (1870-1935)

Tasmanian born Louise Mack was the first female war correspondent, reporting for the Evening News and London's Daily Mail from the front lines during World War I. She later published her memoirs and personal account of the German invasion of Antwerp in 1915, *A Woman's Experiences in the Great War*. In total, she published 16 novels and wrote for prestigious news sources such as the Bulletin and The Sydney Morning Herald.

Photo: State Library of New South Wales/WikiCommons



Elizabeth Kenny (1880-1952)

This unaccredited Australian nurse was instrumental in global health care, specifically for introducing unconventional treatments for poliomyelitis (commonly called 'polio'), an infectious disease affecting muscle movement, resulting in the inability to walk.

Breaking boundaries, Kenny challenged former treatment which focused on immobilisation and instead promoted muscle movement and exercise. It is her successful findings in the treatment of polio which were the basis of muscle rehabilitation or, as we know it today, physical therapy (also physiotherapy).

Photo: State Library of Queensland/Flickr



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Sky Brown (2008 -)

Born to a Japanese mother and a British father, Sky Brown is a self-taught skateboarder who learned the art from YouTube videos. At age 10, she became the world's youngest professional skateboarder. The Dancing with the Stars: Juniors winner had a near-death experience after a skateboarding accident in 2020. Today she is also celebrated as Britain's youngest ever Olympic medalist.

Photo: Team Great Britain



Bertha Benz (1849-1944)

Although the invention of the first practical automobile is credited to Karl Benz, his wife and business partner also had an enormous impact on the industry. She financed the manufacturing of the first horseless carriage. In 1888, she took her two sons and drove the Patent Motorwagen Model III 120 miles from Mannheim to Pforzheim without telling her husband. This was the first time someone drove an automobile over a long distance, fixing all technological complications on the way. Bertha made history; her drive alleviated fears that people had about automobiles, bringing the Benz Patent-Motorwagen its first sales.

Photo: Public Domain



St. Princess Milica (c. 1335 - 1405)

Princess Milica is celebrated as one of the most famous women in Serbian history. Her husband was Prince Lazar Hrebeljanović. After his death in the battle of Kosovo, Milica ruled Serbia as regent. During this time she became one of the first female diplomats in history, undertaking personal negotiations with Sultan Bayezid I. Princess Milica was also a writer. She wrote several prayers and religious poems. In 1397 she issued the "A Mother's Prayer"

Photo: Public domain



Hatshepsut (c. 1507–1458 BC)

Only the second woman to rule ancient Egypt as a pharaoh, Hatshepsut challenged the patriarchic system in the country by becoming regent in favor of a son, who wasn't her biological child. Successful throughout, she used this regency to manufacture her female kingship, constructing extensive temples to celebrate her reign, thereby forcing the public to grow accustomed to seeing a woman in such a powerful role.

Photo: Public domain



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Murasaki Shikibu

(c. 973 or 978 –
c. 1014 or 1031)

Japanese novelist, poet and lady-in-waiting at the Imperial court in the Heian period.

She is best known as the author of *The Tale of Genji*, widely considered to be one of the world's first novels. Her achievement is remarkable, given that women were largely excluded education at the time.

She married in her mid-to-late twenties and gave birth to a daughter before her husband died, two years after they were married. It is uncertain when she began to write *The Tale of Genji*, but it was probably while she was married or shortly after she was widowed.

Photo: Public domain

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YOUR STORY

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INSPIRATION!***