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# Manual on Social Norms and Change

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The manual draws on a social norms perspective. It uses the definition articulated by the social scientist Cristina Bicchieri, and applies the concepts of social expectations, empirical and normative, to determine whether or not female genital mutilation (FGM) is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the Penn-UNICEF Course on Advances in Social Norms, 2010-2016, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

The current revision draws on three workshops on social norms and change: a UNFPA regional workshop held in Cairo in October 2017, a UNFPA-UNICEF joint regional workshop held in Johannesburg in October 2017 and a UNICEF regional workshop held at the Dead Sea in Jordan in February 2018. Valuable inputs were provided by Samira Amin, Eman Eltigani and Marguerite Monnet.

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Module 2 of the manual was partially adapted from Session 3, "Power and Control", and Session 4, "FGM as a Form of Violence Against Women", in *The Training Manual on Gender and Female Genital Mutilation/Cutting* developed by the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women).

The manual is a continuation of previous work by UNFPA and UNICEF. These include "Changing a Harmful Social Convention: Female genital mutilation/cutting" in the UNICEF *Innocenti Digest* (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and UNICEF's "Female Genital Mutilation/Cutting: A Statistical Overview and Exploration of the Dynamics of Change" (2013). All of these were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNFPA-UNICEF publication *How Changing Social Norms Is Crucial in Achieving Gender Equality* (2020) summarizes the manual's main concepts, and includes insights and comments from some participants in the UNFPA meeting on Gender-biased Harmful Practices held in Brussels in 2016. The UNFPA-UNICEF *Elimination of Female Genital Mutilation: Accelerating Change, Programme Document for Phase 3* (2017) and the UNFPA-UNICEF *Metrics of Progress, Moments of Change: 2015 Annual Report* provide important insights.

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# 01 — INTRODUCTION

This manual is meant for training programme managers to promote the abandonment of female genital mutilation (FGM). It has been designed under a joint programme of the United Nations Population Fund (UNFPA) and the United Nations Children's Fund (UNICEF). The Joint Programme on Female Genital Mutilation: Accelerating Change applies an innovative approach to FGM abandonment, using a social norms perspective to guide the selection of an appropriate mix of strategies and activities most conducive to self-sustained social change. This innovative approach can be adapted and applied to other maladaptive norms.

The programme seeks to contribute to the overall goal set by the 2008 Interagency Statement on Eliminating Female Genital Mutilation/Cutting, reaffirmed by the 2012 United Nations General Assembly resolution 67/146, to support governments, communities, and girls and women in abandoning FGM. The programme also supports progress on target 5.3 of the 2030 Agenda for Sustainable Development, which stipulates eliminating all harmful practices such as child, early and forced marriage and FGM by 2030.

A social norms perspective sheds light on issues that seem complex and sometimes intractable, and offers insights that put attitudinal and collective behavioural change at the forefront of positive social change. Recognizing FGM as a social norm entails working through multiple channels to create a social movement, and mobilizing people among practising groups as well as other individuals who are influential and make decisions.

The number of people involved may be small at first, but will slowly expand to large-scale coalitions and networks backing a new norm of no longer cutting girls. Implementation of this strategy involves a wide range of stakeholders (governmental, civil society and individuals) from across a variety of sectors, including health, education, child protection, communications and media, and business. The partnerships they form can disseminate

acquired knowledge, and foster a shift in social conventions and norms around FGM that leads to collective social change and the improved well-being of girls and women.

Through the Joint Programme, there are growing opportunities to use the social norms approach to address other harmful practices that, like FGM, are rooted in gender discriminatory norms. In particular, where FGM and child marriage coexist, they are typically linked and perceived as necessary for social acceptance and inclusion. Phase I of the Joint Programme addressed FGM alongside issues related to sexual and reproductive health. The issue of child marriage was raised in various countries. Many communities have organized public declarations on abandoning both FGM and child marriage.

*The Training Manual on Gender and Female Genital Mutilation/Cutting* developed by UN Women complements this revised manual. The former approaches FGM from a gender perspective in order to increase participants' understanding of the practice as an expression of gender inequality and a form of violence against women and girls.

## 02 — THE 2030 AGENDA AND SDG TARGET 5.3

It is increasingly clear that accelerating the abandonment of gender-biased harmful practices will be a major contribution towards achieving the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs). The 2030 Agenda provides a significant opportunity for advances, with many countries developing national strategies to accomplish the SDGs along with systems to measure progress. Target 5.3, under SDG 5 on gender equality, is to eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation. Harmful practices are relevant for many other goals as well, including SDG 1 to end poverty, SDG 2 to end hunger, SDG 3 to ensure healthy lives, SDG 4 to ensure inclusive and equitable quality education, and SDG 8 to promote inclusive and sustainable economic growth, and decent work. Gender-biased harmful practices cannot be fully eliminated without reaching these objectives, but at the same time, eliminating such practices can help in realizing the goals. SDG 17 is also important, calling for strengthening the means of implementation and revitalizing the global partnership for sustainable development .

Through the Joint Programme, UNFPA and UNICEF work with many partners to bridge academic theory with realities on the ground, towards influencing policies and programming approaches aimed at the abandonment of gender-biased harmful practices when deep-seated social norms, such as those underpinning FGM, are at stake. Collaboration with academics and development experts in the area of social norms is part of efforts to link theory and practice. It is proving particularly important to draw attention to interdependent actions and behaviours in the design of policies and programmes backing positive social change for girls and women.

This manual provides practical examples and theoretical concepts for understanding processes related to attitudinal and collective behavioural change. It includes the following topics to be covered in a five-day workshop:

- A conceptual framework underlying the *strategies* for FGM abandonment, based on a social norms perspective and theory, and a human rights-based approach to development programming;
- The need to address FGM as a gender inequality and human rights issue, and the application of a social norms perspective to gender issues;
- The need to address FGM and other gender-biased harmful practices as a form of violence against girls and women, taking into consideration that some of these practices are perpetrated *without the intention of violence*;
- The importance of legislation for social change, and of the interaction between legislative reforms, and moral and social norms;
- The importance of social networks of *important others* to diffuse and develop strategies for abandonment;
- A shift in communication approaches towards appreciation, inclusion and participation, and the importance of trust and argumentation in changing people's beliefs and expectations;
- The importance of recategorization of FGM-related mental scripts, linking FGM to positive beliefs and values;<sup>1</sup> and

Seven transformative elements for changing beliefs and expectations, and collective and social behaviours harmful to children and women.

In designing this manual, there was an implicit assumption that continuous developments from the social sciences and field experiences would, over time, influence the content. Each of the 6 modules can be easily revised and updated to reflect the evolution of terms and concepts.<sup>2</sup>

## 04 — OVERALL OBJECTIVES

At the end of the workshop, participants will be able to:

1. Apply a social norms perspective in order to facilitate change or abandonment of collectively endorsed harmful social norms, including by engaging men and boys;
2. Use collective strategies to set up strong incentives and group pressure for individuals, including men and boys, to adhere to new, more positive norms and behaviours;
3. Strengthen the human rights-based approach to development programming through social norms and change;
4. Analyse the root causes of FGM and other gender-biased harmful practices that condone or even uphold the use of violence to ensure gender norms, in terms of gender inequality, discrimination, and harmful gender stereotypes and norms; and
5. Define how FGM and other gender-biased harmful practices are forms of violence against women and children and violations of human rights.



## 05 — THE WORKSHOP APPROACH

The manual provides training materials for a five-day residential workshop led by facilitators/resource persons. The number of facilitators/resource persons can vary but two is suggested as a minimum. They should be fully conversant with a social norms perspective and approach.

A participatory approach is used through small group discussions, case studies appropriate for each module, videos and role-play. The aim is to give trainees opportunities to analyse and reflect on what they are learning, and to compare, share and learn from their own experiences.

The workshop applies the principles of adult experiential learning, where adults learn more when they are actively involved in training activities that respond to their needs and interests, and can resolve concrete problems. They attach greater value to practical training than to lectures. Each module of the manual has been designed according to the Kolb Adult Experiential Approach to Learning, a four-stage cycle described in the Notes to Facilitators in Module 0, Step 5.

# 06

## MODULE LAYOUT

Each module comes with:

→ A **FACILITATOR'S GUIDE**, divided into three sections:

- ▶ Overview
- ▶ Procedures
- ▶ Notes to facilitators

→ **HANDOUTS** complementing the facilitator's guide

→ **RESOURCES** that include:

- ▶ PowerPoint presentations, with comments in the section Notes to Facilitators of the Facilitator's Guide
- ▶ Some interactive role-play skits
- ▶ Readings

Each facilitator's guide includes:

→ An **overview** of the main elements;



**Learning objectives:** a series of "can do" statements for participants



**Times:** time-setting for running each module's steps



**Main elements:** a list of session parts and times



**Key messages:** a summary of the main contents covered in the session



**Equipment and materials:** a list of visual aids needed for the facilitator's preparation



**Handouts:** a list of titles for referencing the handouts



**Presentations:** a list of PowerPoint presentations



**Readings:** a list of readings when appropriate

- **PROCEDURES** with step-by step guidance for what the facilitator does and what the participants do. These are written as a set of instructions, with time allocated for each step, and where relevant, key inputs in information boxes.
- In line with each step in the procedures and the specific tasks in the handouts, **NOTES FOR FACILITATORS** provide the rationale for tasks, background information, explanations of key concepts, suggested answer keys, comments on presentation slides and feedback ideas for participant output.
- **HANDOUTS** : Because this is an adult experiential learning course, the handouts present **case studies** specifically chosen to illustrate concepts and issues discussed in the modules.

The handouts also contain tasks and activities that systematically build understanding, analysis and action related to each topic. Tasks and activities correspond to **case studies**.

Collectively, the facilitator's guides, handouts and resources form a workbook for facilitators and participants.

*Modules build on each other, but any module can be used in a standalone session, depending on the knowledge, experiences and needs of the audience. All modules should be tailored to the learning needs of participants and the context of the country in which they operate*

## 07 — TARGET GROUPS

The training targets programme managers who have to address abandonment of harmful practices as part of attitudinal and collective behavioural change, and have a variety of different educational and experiential backgrounds. It may be necessary to adapt unfamiliar concepts so that they become easily understandable and can readily be applied to programmes.

Examples of likely participants include managers of programmes to stop FGM and gender-biased harmful practices from UN organizations, local non-governmental organizations (NGOs), community-based organizations, faith-based organizations and government ministries. They will be selected based on commitment to the further training of community facilitators involved in programmes aimed at the abandonment of FGM and other gender-biased harmful practices.

Ideally, to allow a dynamic interaction and exchange of experiences, the size of the workshop should be limited to no more than 32 participants. The methodology systematically implies four working groups of eight. To ensure the workshop has an impact, and to build committed teams of trained participants for each attending organization, it is best to invite two members of each organization, plus two collaborative partners fully involved in programmes for abandoning FGM and other gender-biased harmful practices.

## 08 PLANNING FOR THE WORKSHOP

To better plan the workshop, it is crucial to know the specific needs of the participants and their expectations in advance.

One month beforehand, a pre-questionnaire should be sent to participants. The results should help facilitators and resource persons to design and fine-tune the workshop plan. The pre-questionnaire provides basic insights into the capacities of participants, and encourages them to engage even before they arrive at the workshop and prepare to contribute once the workshop begins.

## 09 BEFORE THE WORKSHOP

Before the workshop, participants should:

- Review Module 1 **HANDOUTS**, "**Social norms definition**", and in particular the case study, "**A mother's story, challenges faced by those who begin the process of change**".
- Complete **HANDOUT 3.1**, Module 3, "**Describing the national legal framework in which actions to promote FGM abandonment will be situated**".
- Reflect on social norms, the roles they play in maintaining cultural practices and the dynamics of change.
- *Participants, individually or in groups,<sup>3</sup> also need to begin work on a draft action plan that will be developed during the workshop. They should send the organizers a brief draft outline 15 days in advance.*

## 10 — AT THE WORKSHOP

At the workshop, participants will work on their **individual** draft action plans or a **country team** action plan as part of the workshop agenda. This includes two hours per day in the afternoon on days 1, 3, 4, and in the evening. Participants should have the opportunity to interact with the facilitators and resource persons to discuss concepts, brainstorm on their projects, and work on them individually or as a country team.

By the end of the course, they should be able to better analyse their draft action plans and related problem statements, and, if relevant, redesign them from a social norms perspective. They will present the final versions of each action plan and prepare an executive summary. The revised action plans will in part serve as a mechanism to assess learning and the course itself. Some action plans will be selected as examples for distribution to field workers and community organizations, and used in future workshops.

For the workshop as a whole, participants need to regularly attend the sessions and dedicate time in the evenings to review readings and handouts, as the facilitators will regularly refer to these. Participants may also want to prepare questions, observations or counter-arguments to discuss in forthcoming sessions.

## 11 — THE FACILITATION TEAM

The facilitation team can comprise a varying number of facilitators, possibly four, and two at a minimum. They should be fully conversant with a social norms perspective and approach, social change, gender inequality and the human rights-based approach to development programming, and be experienced in FGM abandonment. They may be supported by resource persons with similar knowledge. The latter are meant to assist the discussion of case studies, clarify concepts and help improve individual or country team draft action plans.



This manual should enable many institutions to strengthen actions to accelerate the abandonment of FGM and other harmful practices rooted in gender inequality and discrimination.

## 12 — OUTLINES OF MODULES

This manual provides a broad introduction to the topic of social norms and change, especially in relation to applying a social norms perspective in creating positive social change. It explores the main challenges of hidden gender and power dynamics, and the obstacles these present for girls and women to acquire capabilities and exercise agency. Specifically:

0

Module 0 offers an introduction to the workshop and explains the learning methodology, the Kolb Adult Experiential Learning Cycle.

1

Module 1, "**Dynamics of a Social Norm: Female Genital Mutilation**", explains what social norms are and how they affect human behaviour. Social norms are rules of behaviour for relevant populations. When a social norm exists, individuals see others conform to it. They feel a social obligation to conform, and believe they will be subject to a form of social punishment if they do not (Bicchieri, 2010). A case study in Module 1, Handout 1.1, "A mother's story: challenges faced by those who begin the process of change", features the dilemma of a Sudanese mother vis-à-vis her young daughter and the community pressure to cut her. Khadija's words – "*If I don't cut her there won't be anyone to marry her. I wish I didn't have daughters, because I am so worried about them*" – are meant to resonate in the minds of workshop participants.

## 2

Module 2, "**From Gender Inequality to Shared Positive Social Norms**", recognizes how gender inequality generated an interrelated sets of women human rights violations. Specifically, recognizes how human rightst violations are intrinsically associated with FGM and other harmful norms that share the same social dynamics. Specifically, it introduces various concepts and exercises on gender power and control and violence against women, and its implications of gender disparities at all levels. Harmful practices like FGM allow the control of women and girls by reducing their autonomy or desire for sex. Other practices such as child marriage very much reduce their access to opportunities (in addition to autonomy).

Any shifts in beliefs and expectations about being cut or not cut can only come about if gender inequality as a root cause of FGM is addressed. For many women, the social approval FGM brings may outweigh its negative consequences, and so mothers (and fathers) continue to cut their daughters. Mothers (and fathers) become socialized in the system, and, knowingly but often unintentionally or unknowingly, uphold FGM expectations, attitudes and behaviours. As a result, the power dynamics of FGM are complex; women as well as men are involved in maintaining the status quo. Gender-sensitive programming is needed to address this complexity. *Module 2 introduces the notion that acts of violence against women often stem from, and are maintained by, social practices that **prescribe** severe sanctions against women and girls to enforce gender norms.*

## 3

Module 3, "**Effective Legislative Reforms in Situations Calling for Social Change**", introduces the role of laws in situations calling for social change. Laws are not only an indication of punishment in case of infraction. Laws may have an expressive function, where they make a statement as opposed to controlling behaviour directly. As a consequence, legal statements may be designed to change social norms (Sunstein, 1996).

## 4

Module 4, "**Seven Common Patterns and Transformative Elements for Change**", builds on the first three modules by mapping seven common patterns and transformative elements of the social dynamics of social change. Insights from social norms theory correspond with lessons learned from field experiences, and suggest that the seven patterns can help transform the social norm of cutting girls and encourage accelerated abandonment. There is also evidence that motivating a small number of people to influence a larger number can generate spontaneous and natural scaling up, once a critical mass and tipping point are reached.

Module 4 presents some of the most promising strategies for changing social norms and achieving gender equality. For example, it provides a schematic process (actually a skeleton outline process) for social transformation. Two possible overlapping processes for change are identified for the abandonment of a maladaptive norm: (1) through argumentation and value deliberations, collective behavioural change and creation of a new norm (often the original's contrary, for example, cutting/not cutting); and (2) depiction of a new model of behaviour, further or concurrent destabilization of the original discriminatory norm, collective behavioural change and adoption of the new norm. The "Social Norms Change Programme Design Framework" and the process of a community social norms shift illustrate the process of change and coordinated adoption of a new norm. Between these two options, diverse alternatives can be considered. Module 4 provides practical tools and offers several powerful examples of change in different settings.

## 5

Module 5, "**Putting It All Together**", provides guidance for individuals or country teams to organize and present their projects. It guides an evaluation of workshop outcomes.

# 13 — TENTATIVE AGENDA

The workshop agenda should reflect the participants' needs both in terms of content and time constraints. The following timetable offers a general and adaptable approach for a full workshop agenda (five-day agenda).

The workshop agenda should reflect the learning methodology and a need for interactive participation. Therefore, enough time should be allowed for crucial presentations illustrating new concepts, such as *basic concepts in social norms*, and for discussions during working groups.

## Day 1

AM **Module 0:** "Workshop Overview and Introduction"

**Module 1:** "Dynamics of a Social Norm: Female Genital Mutilation"

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PM **Module 1:** continued

**Working groups** on individual or country team action plan development

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## Day 2

AM **Module 1:** continued

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PM **Module 2:** "From Gender Inequality to Shared Positive Social Norms"

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## Day 3

AM **Module 3:** "Effective Legislative Reforms in Situations Calling for Social Change"

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PM **Module 4:** "Seven Common Patterns and Transformative Elements for Change"

**Working groups** on individual or country team action plans

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## Day 4

AM **Module 4:** continued

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PM **Module 4:** continued

**Working groups** on individual or country team action plans

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## Day 5

AM **Module 5:** "Putting It All Together"

**Presentations** of individual or country team action plans

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PM **Presentations** of individual or country team action plans continued

**Closing**

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Pre-workshop communication with participants informs them about core requirements. Because the training is innovative in many respects, advance preparation is necessary.

Participants are requested to complete a brief **pre-workshop questionnaire** (Part 1 below) and send it back to the workshop organizers at least two weeks in advance of the workshop. The aim is to have a better understanding of their general competencies, level of knowledge on gender issues and use of a social norms perspective, interest, learning expectations and hopes for the workshop.

The workshop will be adjusted based on what participants expect from the application of a social norms perspective to their own field experience, and specifically to programmes for the abandonment of FGM and/or other harmful practices.

In preparing for the workshop, participants, or groups of participants organized by country team, are requested to develop a brief **draft action plan** (Part II) based on their programme experience and practical challenges. The action plan will be further developed and revised during the workshop.

Further, before coming to the workshop, participants should complete a **handout on their national legal framework** (Part III), and carefully study the handouts for Module 3.



## **PART I: PRE-WORKSHOP QUESTIONNAIRE**

This pre-workshop questionnaire aims at defining the specific needs of participants and their expectations from the workshop. It should be sent to each participant one month before the workshop.

**Name:**

**Organization:**

**Title:**

- 1. What are your responsibilities in the programme/ project you are working on?**
  
- 2. Have you already been involved in a programme using a social norms perspective and human rights-based approach to development programming? Are you familiar with concepts such as rights-holders and which rights they can claim, and duty-bearers and their obligations?**
  
- 3. Have you already been involved in a programme addressing collective behavioural changes? Addressing harmful practices? Fostering community empowerment?**
  
- 4. Have you already applied a social norms perspective? Are you familiar with gender inequality. Have you been involved in designing and planning the programme you are responsible for?**
  
- 5. What practical challenges are you encountering in achieving your programme objectives?**
  
- 6. What strategies have you developed? Where have you seen progress? What are the obstacles?**

- 7. What are your learning expectations from this workshop?**
- 8. What concepts do you want to develop to increase your knowledge and understanding around the abandonment of harmful practices? What practical skills do you want to develop?**

## **PART II: DRAFT ACTION PLAN PREPARATION**

At least two weeks before the workshop, participants or groups of participants by country (country teams) should send an approximately three- to four-page draft action plan to the organizers. The action plan should be relevant to the main topic of the workshop: social norms and change, gender inequality, and FGM or other harmful practices. The organizers will inform participants in a timely fashion on whether the action plan should be a draft country action plan, requiring team work, or an individual action plan.

The draft should describe a practical challenge and evaluate strategies for addressing it. It will be revised during the workshop using the theoretical and practical tools discussed there. On the last day, individual participants or country teams are expected to present their action plans and revisions based on what they have learned. Below is a rough outline of what is expected:

**10. Describe the challenge you are encountering in your project:**

- Highlights of situation analysis, including cultural attitudes favouring harmful practices and their basic causes, and local cultural values that might favour positive social change and consistency with gender equality and universal human rights principles.
- Specify overall long-term goals over one generation<sup>4</sup> and mid-term objectives over a five-year term.
- Define target populations, including the characteristics of local groups and those covered by/involved in the project/programme, and a "basic unit" for project/programme implementation (families? communities characterized by shared values? social reference networks characterized by similar beliefs or shared values?).

**11. Critical evaluation of your work so far:**

- Main strategy/ies guiding the project/programme and secondary strategies. Has a social norms perspective already been considered or implemented? Have collective behavioural changes already been addressed? What about gender issues?
- Compare the issues you are addressing with other issues you have worked on in the past.

**12. Changes in practices:**

- Describe at least one modified strategy for addressing your challenges that's been suggested by issues encountered in your field practice or suggested by local communities.

**13. Diagnosing social norms:**

- How do you assess whether or not social norms are at play? Provide at least one tool for diagnosing a social norm, as distinct from other types of interdependent collective behavior.

**PART III: COMPLETING A HANDOUT ON THE NATIONAL LEGAL FRAMEWORK**

Before the workshop, complete “**Describing the national legal framework in which actions to promote FGM abandonment will be situated**” (Module 3, Handout 3.1).

**A**

**Answer the following questions to describe the national legal framework (and when appropriate the state framework) in which actions to promote the abandonment of FGM will eventually be situated:**

- a. Has your country ratified the:**
- i. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)?
  - ii. Convention against Torture and Other Inhuman or Degrading Treatment or Punishment (UNCAT)?
  - iii. Convention on the Rights of the Child (CRC)?
  - iv. International Covenant on Civil and Political Rights (ICCPR)?
  - v. International Covenant on Economic, Social and Cultural Rights (ICESCR)?
  - vi. African Charter on Human and People's Rights?
  - vii. African Charter on the Rights of the Child?
  - viii. Protocol to the African Charter of Human and People's Rights on the Rights of Women in Africa?

- b. Does your country have a constitutional provision ensuring women' equal rights?
- c. Does the constitution say anything more explicit about FGM?
- d. Does a national reproductive health law condemn FGM?
- e. Is there a criminal law (included in the penal code) prohibiting FGM?
- f. If yes, has this law been enforced?
- g. Is there a criminal law prohibiting assault or abuse of minors?
- h. Is there a criminal law prohibiting violence against women?
- i. Has any judge ever issued an order preventing a girl from undergoing FGM? Or requiring an FGM practitioner to pay compensation to a girl upon whom FGM was performed?
- j. Are medical providers prohibited from performing FGM by specific regulations?
- k. Are there any child protection laws that allow state authorities to intervene for the abandonment of FGM?

**B**

Given the legal situation above, explain what lines of actions you would take in programme activities at the local level to use the existing legal environment or legal provisions for accelerating FGM abandonment.



### **Reflect on the following:**

Human rights are normative entitlements of a person because they are a human being: individual or groups claims against a State or other duty bearer. Human rights protect against State actions, omissions and interferences with fundamental freedoms. They are reflected in international norms and standards, codified since 1948 in the Universal Declaration of Human Rights and other treaties. "The human rights-based approach (HRBA) to development is a conceptual framework for the process of sustainable development that is normatively based on international human rights standards and principles and operationally directed to promoting and protecting human rights. Under the HRBA, the plans, policies and processes of development are anchored in a system of rights and corresponding obligations established by international law, including all civil, cultural, economic, political and social rights, and the right to development. HRBA requires human rights principles (equality and non-discrimination, participation, accountability) to guide UN development cooperation, and focus on capacity development of both "duty-bearers" to meet their obligations and "rights-holders" to claim their rights.



# 15

## RESOURCES

The following readings are important resources for facilitators to better understanding the workshop topics and the social norms perspective and related concepts.

- UNFPA, 2021, Technical Brief on How Changing Social Norms is Crucial in Achieving Gender Equality, [https://www.unfpa.org/sites/default/files/pub-pdf/Social\\_Norms\\_UNFPA\\_style\\_II.pdf](https://www.unfpa.org/sites/default/files/pub-pdf/Social_Norms_UNFPA_style_II.pdf)
- UNFPA, 2020, *How Changing Social Norms Is Crucial in Achieving Gender Equality*, <https://www.unfpa.org/social-norms-change>
- *Norms in the Wild: How to diagnose, measure and change social norms*, Chapter 1, "Diagnosing norms" (Bicchieri, 2014, see [https://sites.sas.upenn.edu/penn-unicef\\_summer/files/norms\\_in\\_the\\_wild\\_1\\_2014.pdf](https://sites.sas.upenn.edu/penn-unicef_summer/files/norms_in_the_wild_1_2014.pdf))

*How Changing Social Norms Is Crucial In Achieving Gender Equality* should be sent to participants before the workshop. This reading is important for fully understanding the social norms perspective and related concepts.

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### **UN Declarations, Conventions and Resolutions**

Convention on the Elimination of All Forms of Discrimination Against Women, adopted and opened for signature, ratification and accession by United Nations General Assembly resolution 34/180 of 18 December 1979, entry into force 3 September 1981, in accordance with article 27(1).

Convention on the Rights of the Child, adopted by United Nations General Assembly resolution 44/25 of 20 November 1989, entry into force on 2 September 1990, in accordance with article 49.

United Nations General Assembly resolution 67/146, "Intensifying global efforts for the elimination of female genital mutilation," 2013.

Universal Declaration on Human Rights, adopted by the United Nations General Assembly on 10 December 1948.

# Endnotes

- 1** Recategorizing: Facing a certain situation, in particular when social norms are at stake, we activate a comparison process and may act unintentionally and automatically according to predefined schemas and scripts characterizing the situation. It is important to create alternatives and/or new meanings that are part of FGM-related scripts (such as in the Saleema example in Sudan): Language is key.
- 2** For example, previous publications and working documents refer to FGM as a self-enforcing social convention, while more recent documents refer to FGM as a social norm. This is the result of a process of thinking and further revision during recent years, where social norms theory has been introduced as a refinement of social convention theory. Social convention theory helps us to see that our choices are often interdependent. It reveals that, for social change to work, we often have to coordinate our change with other people. Social norms theory allows us to better understand the nature of this interdependence.
- 3** Participants from a given country may decide to work together as a country team to prepare a “draft country project” centred on FGM or any other gender-biased harmful practice prevalent in their own country. Should the participants be grouped by country teams for writing draft country action plans, the organizers may choose to set up working groups corresponding to the country teams.
- 4** “One generation” is generally considered to be a 25-year time period.







# Workshop Overview and Methodology

**MODULE ZERO**



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MODULE ZERO

# Facilitator's Guide

Workshop  
Overview and  
Methodology

# Overview



## LEARNING OBJECTIVES

By the end of this module, participants will:

- Know everyone in the room.
- Understand the workshop's overall framework, content, rules and approach.
- Understand workshop objectives and how these will be achieved.
- Have shared their learning expectations.



## TIME

2 hours



## MAIN ELEMENTS

- Welcome remarks by the hosting organization.
- Introduction of the participants, sharing of their learning expectations.
- Presentation of overall workshop objectives, agenda and ground rules.



## KEY MESSAGES

The workshop uses:

- A human rights-based approach to development programming.
- A social norms perspective.
- A participatory approach to learning where facilitators value participants' experiences, and give them the opportunity to contribute, share and learn from each other.
- Each module is conceived as observations and reflections about concrete studies, chosen from real life experiences.



## PRESENTATIONS

### PRESENTATION 0.1

Overview and methodology



## EQUIPMENT AND MATERIALS (USED THROUGHOUT THE WORKSHOP)

- Computer
- Video projector
- Flip charts
- Blank cards/post-its
- VIPP cards<sup>1</sup> of different colors
- Markers
- Masking tape
- Nametags

# Procedures

- Prepare a flip chart with the workshop objectives.
- Prepare a flip chart with questions for introducing participants.
- Have the workshop agenda and the list of participants in binders for distribution.
- Place blank cards/post-its and markers on each table.
- Designate a flip chart for emerging issues.

## 01 — OPENING

- 🕒 20 MINUTES → The project manager should invite a guest speaker to deliver welcome remarks covering:
  - Why we are here
  - Workshop objectives (see **PRESENTATION 0.1**, “Overview and methodology”)
- The objectives of the UNFPA-UNICEF Joint Programme on Female Genital Mutilation: Accelerating Change.
- The introduction of the facilitators and resource persons who will run the workshop

## 02 — PARTICIPANT INTRODUCTIONS AND LEARNING EXPECTATIONS

- 🕒 40 MINUTES → Announce how participants will introduce themselves.
- Open the flip chart with introductory questions, or use the questions in Presentation 0.1 to help participants get to know each other.

Based on the size of the audience, the facilitators may use different approaches to introductions – see the **NOTES TO FACILITATORS**, Step 2.

## 03 — GROUND RULES

- 🕒 10 MINUTES → Ask participants to identify which rules must be respected for them to work together effectively.
- Write each rule on a flip chart that will stay on the wall during the workshop.
- Explain that participation and respect of the rules is key, and that “it’s up to all of us to make sure this is relevant and useful to our work”.

## 04 WORKSHOP OVERVIEW

🕒 30 MINUTES As a reminder of the workshop objectives, stick the prepared flip chart listing them on the wall; it should remain there throughout the workshop.

→ Ask participants to open their binders and go through the agenda with them.

Explain that the agenda can be reviewed based on participants' feedback in daily evaluations.

→ Pass out the evaluation forms that will be used for each module. Ask for a volunteer to review the forms for Module 0 and report back to the plenary at the start of Module 1.

→ Ask for any clarifications.

## 05 WORKSHOP METHODOLOGY

🕒 15 MINUTES Explain the following:

→ The training is designed to be very participatory and will apply the Adult Experiential Learning Cycle (see the "Notes to facilitators", Step 5), which allows participants to observe concrete *case studies*, analyse them based on *personal experiences*, draw some lessons and apply them.

→ Each module will start with a plenary discussion, followed by concrete case studies to discuss and analyse in working groups.

→ Participants will sit in a plenary in small groups of six or seven people. At times, each group will separately discuss specific topics or questions.

→ At the end of each module and during the evenings, participants will work on their individual projects (or on country projects by country teams), which they began preparing before the workshop. This will apply new reasoning and insights they have learned, and will review handouts. Facilitators will be available for support.

## 06 WRAP-UP

🕒 5 MINUTES → Emphasize the participatory and rules-abiding approach.

→ Allow questions and proposals.

→ Announce the theme for Module 1, "**Dynamics of a Social Norm: Female Genital Mutilation**".



# Notes To Facilitators

## 02

### PARTICIPANT INTRODUCTION AND EXPECTATIONS

#### ICE-BREAKER EXERCISE TO GET TO KNOW EACH OTHER

You may want to include an ice-breaker exercise at the very beginning. You may choose one of the following two exercises.

#### INSTRUCTIONS FOR INTRODUCTORY EXERCISES

##### **Purpose of these exercises:**

- They allow people to get to know each other in an informal and personal way.
- They also allow a first dynamic and free immersion in the topics that will be discussed during the workshop.
- They facilitate a sense of participation.
- Normally people have fun in doing these exercises after the first moments of hesitation, and the atmosphere for the later, is becoming more serious and demanding and works get set up very well.

#### **1. EXERCISE 1**

The following exercise is adapted from AIDOS.<sup>2</sup>

- Position the participants in two circles, the inner circle facing outside, the outer circle facing inside, so that each participant has a partner standing in front of him/her. If there are 32 participants, the two circles will be composed of 16 people each.
- Offer a series of terms that cover the issues addressed by the whole training workshop. Assign one to each "couple", and give them two minutes to talk freely about it. After two minutes, the people in the outer circle move one step to the left, so they face a different person, and the two-minute talks start again on a different word.
- Words might include: tradition, village, women, marriage, girls, elders, media, society, men, rules, stereotypes, expectations, culture, changing, identity, gender, sexuality, love, opportunities, etc. The main topics of this manual (FGM, gender inequality, social norms) do not need to be included, as all participants are there to learn about these subjects. Based on experience, it can be better to let them think/express themselves initially "around" the issues.

The exercise ends when all in the outer circle have spoken with all in the inner circle.

**DURATION:** 15 minutes

## **2. EXERCISE 2 (AS AN ALTERNATIVE TO EXERCISE 1)**

- Ask participants to stand in a large circle and be ready to answer questions on their name, organization and country. One of the facilitators will hold a small ball, and start by announcing his/her name, organization and country, and then toss the ball to a participant who will do the same, until all participants have introduced themselves.

**DURATION:** 15 MINUTES

### **EXERCISE FOLLOW-UP**

- Ask participants to go back to their tables and discuss their learning expectations for 10 minutes. Put a flip chart on the wall titled "individual learning expectations". Each table has to come up with a common list of three learning expectations, written on cards (one per card).
- Invite one participant per table to read the three cards and stick them on the flip chart.
- Organize the answers, regrouping cards with similar learning expectations under different headings. Then encourage participants to compare the cards with the workshop objectives and imagine how learning expectations could/should be incorporated to meet the objectives.
- Allow a short discussion on learning expectations – those that are reachable and those that go beyond the scope of the workshop.
- Announce that the flip chart will stay on the wall for the whole workshop to be revisited on a daily basis.

---

### **FORMAL PRESENTATIONS OF EACH PARTICIPANT - ICE-BREAKER EXERCISE TO GET TO KNOW EACH OTHER**

Following the ice-breaker exercise, each participant should formally introduce him/herself.

#### **INSTRUCTIONS**

First, the facilitators introduce themselves, and then ask participants to take one minute each to tell:

- Their name;
- The name of the organization they work for and their role in it; and
- What they are leaving behind while attending the course. What personal or work-related issues will be worrying them?

Provide nametags and ask them to write their names as they want to be called during the workshop.

## 03 — GROUND RULES

### WORKSHOP GROUP CONTRACT

You may choose to develop a participatory workshop contract; everyone is involved in designing it.

### INSTRUCTIONS

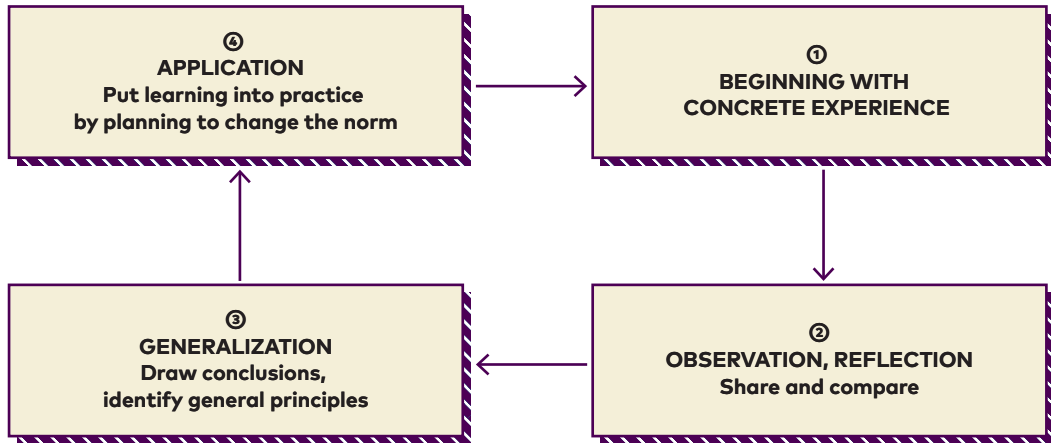
- Ask participants to write on three cards of different colors:
  - Their learning expectations from the course;
  - Their concerns about the course process; and
  - Their personal or country team contributions to ensure the workshop will be positive and constructive for all.
- Collect the cards and paste them in three different places according to each topic.
- Ask participants to set common "rules" that will govern the workshop, and address expectations and concerns.

## 05 — THE KOLB ADULT EXPERIENTIAL APPROACH TO LEARNING

Experience confirms that adults learn more when training offers opportunities to solve concrete problems they encounter in their professional lives. Any trainer of adults must be a *facilitator* and not a teacher providing information to trainees; he/she should aim to provoke a learning process and let the trainees take some responsibility for their own learning. This can be done in the four stages described below:

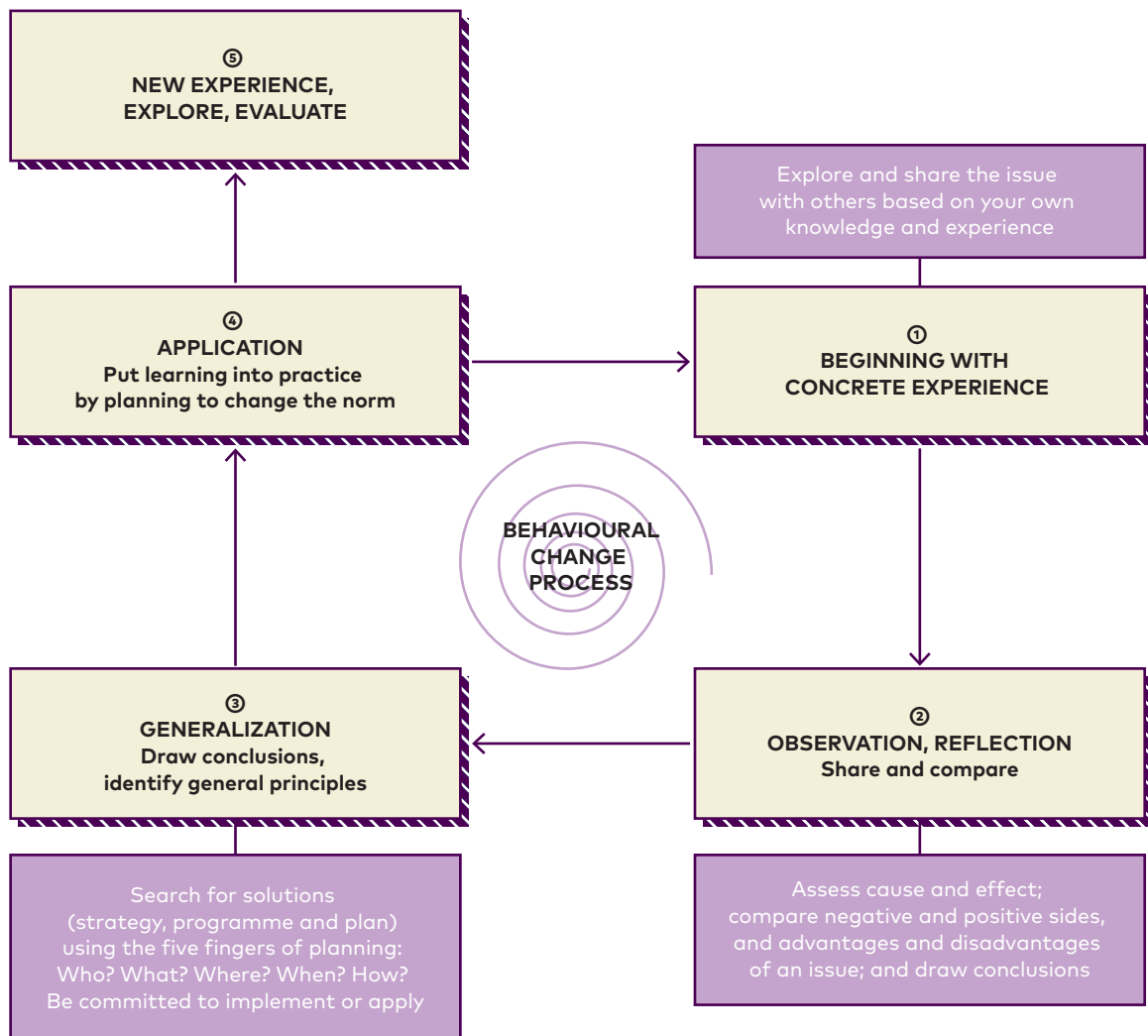
- 1. Stage 1:** Offer a concrete experience, a case study, a film, etc., to be discussed.
- 2. Stage 2:** Help participants reflect on the experience or case study, analysing based on their own experiences, and critiquing and sharing their reactions.
- 3. Stage 3:** Help them stand back from the experience or case study to draw some lessons through generalization and identify general principles.
- 4. Stage 4:** Give them the opportunity to apply what they have just learned in practical exercises.

Figure 1: The Kolb Adult Experiential Training Cycle



The methodology might take the following spiral shape, developed by H. G. Dagne at Addis Ababa University. In a fifth step, adults, back in their daily lives, will apply the acquired knowledge to new experiences, and then explore and evaluate again.

Figure 2: The Kolb Adult Experiential Training Cycle modified (Source: Dagne, 2010)



The five stages will therefore be:

1. Beginning with concrete experiences: explore and share the issue with others based on your own knowledge and experience.
2. Observation and reflection, share and compare: assess cause and effect, compare the negative and positive sides, and advantages and disadvantages of an issue.
3. Generalization: identify general principles, draw conclusions, search for solutions (strategy, programme and plan) using the five fingers of planning: who, what, where, when and how; be committed to implement and apply.
4. Application, put learning into practice by planning to change the norm.
5. New experience, explore and evaluate.

In Module 1 of this manual, reminders help the facilitators and resource persons know where they stand in the Kolb Adult Experiential Approach to Learning Cycle.

# Daily Evaluation Template

In order to improve the workshop, each participant should fill out this evaluation sheet after each daily session. The first section asks for feedback on the different steps of each module, followed by what participants liked best and least.

## What were your impressions of the session?

Use different faces to indicate a very positive, positive, neutral, somewhat negative or very negative impression.



### Different steps

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**Different steps**

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**What did you like best and least about the session?**

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**Liked best**

**Liked least**

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**Add any other comments:**

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# Endnotes

- 1 VIPP stands for visualization in participatory programmes cards.
- 2 Associazione Italiana Donne per lo Sviluppo (AIDOS). The Italian Association for Women in Development is a women's group and NGO for development cooperation, founded in Rome in 1981.

# Presentations

Workshop  
Overview and  
Methodology

# Overview and methodology

# Introduction: Using the ball game



## Questions

- **What is your name?**
- **Where are you from?**
- **What is one of your favorite hobbies?**

# Overall objectives

**At the end of the training, participants will be able to:**

- Apply a social norms perspective to facilitate change for the abandonment of collectively endorsed harmful social norms, including by engaging men and boys.
- Use collective strategies to set up strong incentives and group pressure for individuals, including men and boys, to adhere to new, more positive norms and behaviours.
- Strengthen the human rights-based approach to development programming through social norms and change.

# Overall objectives (continued)

**At the end of the training, participants will be able to:**

- Analyse the root causes of FGM and other gender-biased harmful practices that condone or even uphold the use of violence against women to ensure gender norms, in terms of gender inequality, discrimination and harmful gender stereotypes and norms.
- Define how FGM and other gender-biased harmful practices are forms of violence against girls and women, and violations of human rights.

# Course modules

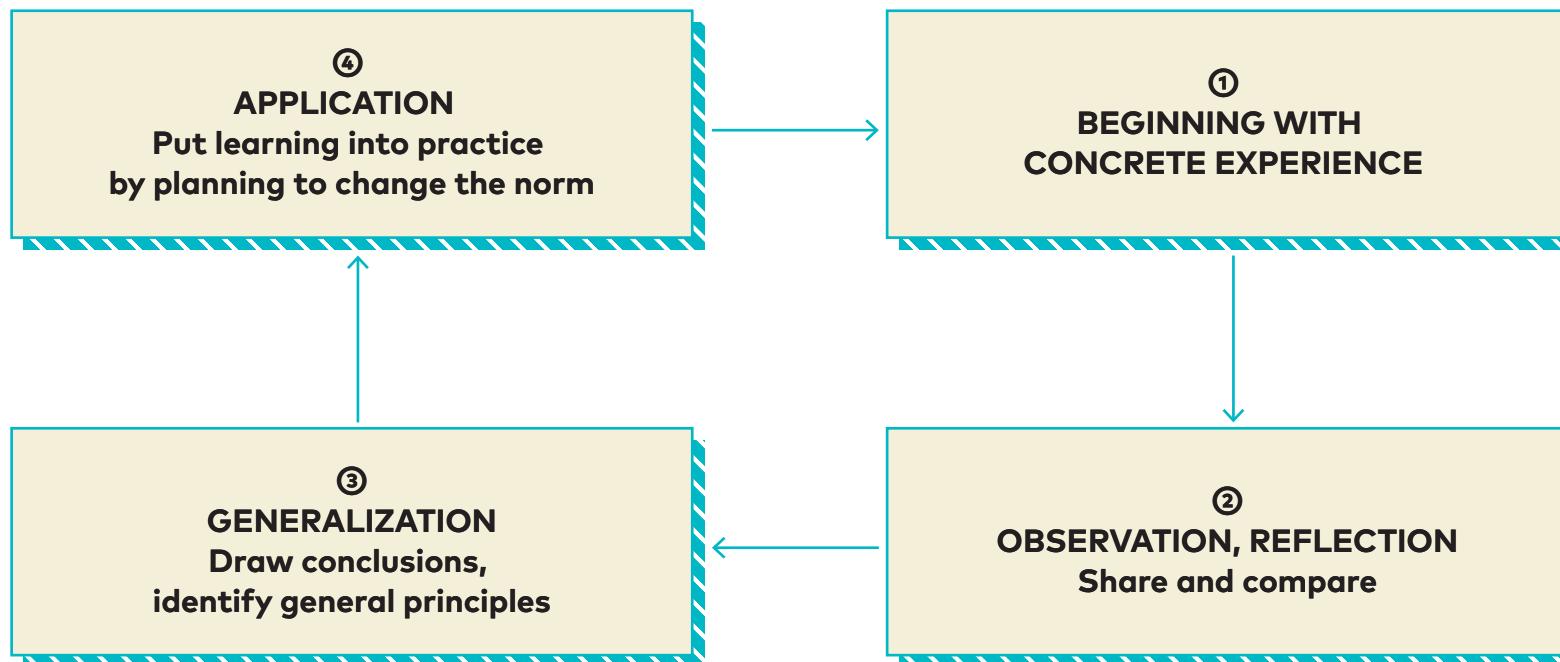
- **Module 0:** "Workshop Overview and Methodology"
- **Module 1:** "Dynamics of a Social Norm: Female Genital Mutilation"
- **Module 2:** "From Gender Inequality to Shared Positive Social Norms"
- **Module 3:** "Effective Legislative Reforms in Situations Calling for Social Change"
- **Module 4:** "Seven Common Patterns and Transformative Elements for Change"
- **Module 5:** "Putting It All Together"

# Workshop approach

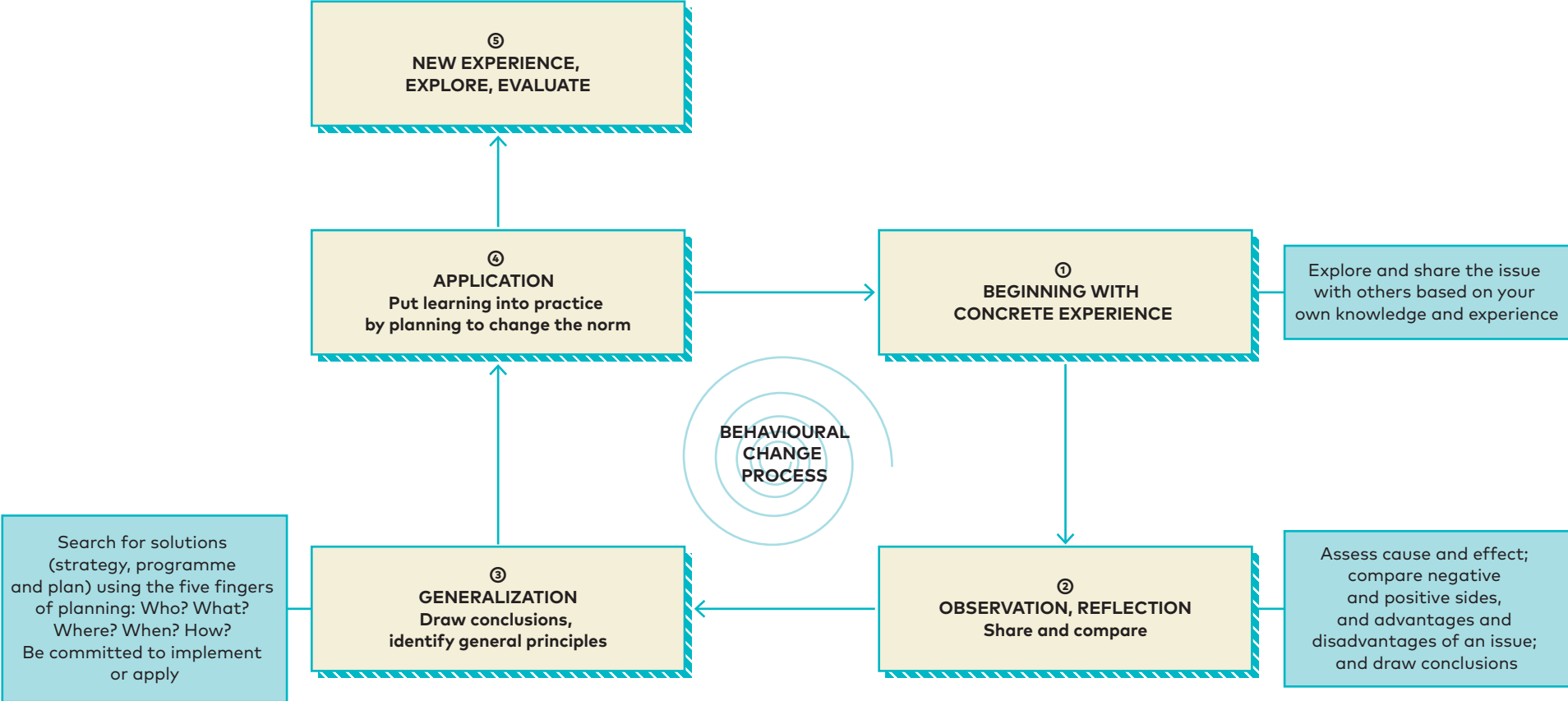
- Using a social norms perspective
- Using a human rights-based approach
- Conversant with the notion that gender inequality is maintained by practices and norms that condone extreme sanctions against women and girls to enforce rigid gender norms
- Designed with an adult learning approach (the Kolb Adult Experiential Approach to Learning)
- Participatory and inductive methods: group discussions, case studies, role play, videos, sharing of experiences, etc.



# Adult experiential learning cycle



# Learning spiral



# Principles of adult learning

## Adults learn best when they:

- Are actively involved in the training
- Have opportunities to build on their experiences
- Find solutions to their problems
- Can apply information immediately

# Some ground rules

## All participants should:

- Be on time and help manage time
- Not be too long
- Respect ideas, listen and give feedback
- Use humour
- Keep phone on silent mode, etc.

**Actively participate and be engaged**  
**Be responsible for your own learning!**

1

# Dynamic of Social Norms: Female Genital Mutilation

**MODULE ONE**



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MODULE ONE

# Facilitator's Guide

Dynamic of Social  
Norms: Female  
Genital Mutilation

# Overview



## LEARNING OBJECTIVES

By the end of this module, participants will be able to:

- Differentiate between independent and interdependent behaviour.
- Define social norms in operational terms.
- Define key concepts relevant for understanding social norms, including conditional preferences, beliefs and expectations, enforcement mechanisms and pluralistic ignorance.
- Share a common understanding of gender and related concepts, mainly in the context of social norms.



## TIME

**7 hours**, including:

- 6 hours and 30 minutes for running from Step 1 to Step 14
- 2 coffee breaks, 15 minutes each
  
- At the end of Module 1, participants will take 2 hours, on their own or by country team, to work on an individual or country team action plan.



## LAYOUT

The module 1 **FACILITATOR'S GUIDE** comprises the following parts:

- **Overview**
- **Procedures** describing the different **steps** of the training process
- **"Notes to facilitators"** with additional step-by-step support
- **Presentations** with detailed slide-by-slide comments in the "Notes to facilitators"



## KEY MESSAGES

- A social norm is a rule of behaviour of the relevant population. Individuals see that others conform to the rule and feel a social obligation to conform as well. They believe they will be subject to a form of social punishment if they do not.
  
- Where it is widely practised, FGM is typically upheld as a social norm. Families expect other families to cut their daughters, and they believe other families expect them to cut their own daughters. They believe that if they do not, they may be criticized or excluded, and their daughters may not be able to marry.



- When a social norm exists, people's behaviour is *interdependent*. Individuals are conditioned by others. There are mutual expectations for behaviour. It will therefore be difficult for an individual or a family to abandon FGM on her/their own.
- A "social norms perspective" has been used to explain the social dynamics that perpetuate FGM. It delineates the means by which actions of individuals are interdependent and makes evident why *changing social expectations* among *interconnected actors* is necessary to eliminate the practice.
- Concepts of recategorization, *devaluation* of FGM, *equilibrium states*, *reaching critical mass*, *public manifestation of commitment to change behaviour*, *organized diffusion* and, where applicable, *achieving a tipping point* are central to FGM abandonment.
- Abandonment of FGM will be sustained at scale if the process entails the creation of a new social norm that girls not be cut. With such a rule, families will expect other families not to cut their daughters, and may also expect social sanction if they do.



## HANDOUTS

### HANDOUT 1.1

A mother's story: challenges faced by those who begin the process of change

### HANDOUT 1.2

Social norms definition

### HANDOUT 1.3

Skit on standing at plays and at concerts

### HANDOUT 1.4

Instructions to participants for development and presentation of a brief action plan



## PRESENTATIONS

### PRESENTATION 1.1

A mother's story

### PRESENTATION 1.2

Social norms: introduction to basic concepts

### PRESENTATION 1.3

Khadija's dilemma

### PRESENTATION 1.4

Pluralistic ignorance



## READINGS/RESOURCES

### READING 1.1

Reading (for participants and facilitators):  
→ *How Changing Social Norms Is Crucial in Achieving Gender Equality* (UNFPA, 2020)

### READING 1.2

Reading, optional, for facilitators:  
→ *Norms in the Wild*, Chapter 1 (Bicchieri, 2017)



## VIDEO

Dynamics of social norms: female genital mutilation<sup>1</sup>

# Procedures

Before Day 1, participants should read the following handouts:

**HANDOUT 1.1** "A mother's story: challenges faced by those who begin the process of change"

**HANDOUT 1.2** "Social norms definition"

Also important to review: **READING 1.2** Norms in the Wild, Chapter 1.

## 01 — RECAP OF MODULE 0

🕒 10 MINUTES Invite the participant assigned to report on the evaluations of Module 0 to give a brief summary.

→ Allow questions and brief answers.

## 02 — VIDEO ANIMATION AND OBJECTIVES

🕒 10 MINUTES Display the video animation: "Dynamics of social norms: female genital mutilation", summarizing Module 1's main concepts.

Display **PRESENTATION 1.1** Slide 2, showing the module objectives. Place the flip chart with the objectives on the wall.

## 03 — PLENARY CASE STUDY DISCUSSION AND INTRODUCTORY EXERCISE: "A MOTHER'S STORY"

🕒 40 MINUTES **Reminder: begin with a concrete experience<sup>2</sup>**

Ask participants to take out **HANDOUT 1.1** "A mother's story: challenges faced by those who begin the process of change". Continue with **PRESENTATION 1.1**.

→ Show **SLIDE 3** of the presentation: "Khadija is a devout Ansar Sunna Muslim from the Beni Amer tribe..."

→ Ask participants to read the story on the screen and give quick answers to the questions (**SLIDE 4**):

- ① How would you describe Khadija's state of mind?
- ② What do you infer from Khadija's statement? "If I don't cut her (her six-year-old daughter) there won't be anyone to marry her. I wish I didn't have daughters, because I am so worried about them."



- Write the main answers on a flip chart.
- Summarize by explaining that Khadija is caught in a situation where she cannot deviate alone from the prevailing social norm. This is going to be the focus of **PRESENTATION 1.2**.

## 04 — PRESENTATION 1.2: "SOCIAL NORMS: INTRODUCTION TO BASIC CONCEPTS"

🕒 60 MINUTES **Reminder: observation and reflection.**



Facilitators should have read **STEP 4** of the "Notes to facilitators" for slide-by-slide details on Presentation 1.2.

- Run **PRESENTATION 1.2**, "Social norms: introduction to basic concepts".

## 05 — DISCUSSION OF PRESENTATION

🕒 20 MINUTES Allow 20 minutes discussion to ensure all participants understand and agree on the conclusions of the discussion

- Ask participants to take out **HANDOUT 1.2**, "Social norms definition".

## 06 — PRESENTATION 1.3: "KHADIJA'S DILEMMA"

🕒 30 MINUTES **Reminder: draw conclusions, identify general principles.**

- Announce animated **PRESENTATION 1.3**, "Khadija's dilemma". It is based on images from the Saleema campaign in Sudan.
- Run **PRESENTATION 1.3**. It shows how Khadija in her context cannot deviate alone from the prevailing norm.
- Invite participants to react to the presentation with some comments or questions, and draw conclusions.
- Announce participants will form working groups to discuss Khadija's dilemma.

# 07

## INSTRUCTIONS FOR WORKING GROUPS

🕒 10 MINUTES

**Divide participants into four working groups.**

- Ensure that all groups have a flip chart page and some markers, and **HANDOUT 1.1**.
- Each group should select a chairperson and a spokesperson
- Once the groups begin their discussions, walk from group to group to help them and ensure everyone is participating.
- Give a 10-minute notice before closing the discussion.

The working groups will allow participants to apply what they have learned and put it into practice by planning for FGM abandonment.

# 08

## WORKING GROUP EXERCISE: A SOCIAL NORMS PRESEPTIVE: KHADIJA'S DILEMMA

🕒 60 MINUTES

**Reminder: put learning into practice by planning to change the norm.**

Now that participants understand what kinds of social dynamics can cause conformity to harmful norms in a given community, and that FGM is maintained by a deeply rooted social norm, ask the working groups to discuss the following questions:

- ③ **What does Khadija think others expect her to do?**
- ④ **What does Khadija believe would happen if she does not have her daughter cut?**
- ⑤ **What does Khadija prefer to do, given her context?**
- ⑥ **In the absence of communication, what is Khadija's best strategy? Does she have any alternatives?**



- Ask participants to write their answers on different flip charts, and make lists of:
  - ▶ Concepts linked to the nature and definition of social norms
  - ▶ Different strategies to be put in place, based on a *social norms perspective* applied to FGM

# 09

## REPORTING BACK IN THE PLENARY

🕒 30 MINUTES

- Bring the groups back to the plenary.
- Ensure all flip charts are put on the wall.
- Allow 5 minutes per group.
- While each group is presenting the results of their discussions to the questions, write down responses on a new flip chart, avoiding repetition.
- Allow some feedback from participants.

Summarize the main points raised.

# 10

## PRESENTATION 1.4: INTRODUCING PLURALISTIC IGNORANCE

🕒 40 MINUTES

**Reminder: observation and reflection.**

- Reconvene the plenary.
- Run **PRESENTATION 1.4**, "Pluralistic ignorance" (see also **STEP 10** in the "Notes to facilitators" for details on each slide).
- At the end of the presentation, ask the following questions:

**Now I know what many others think, but do they know what we all think?**

**How do we get common knowledge among those who disapprove/dislike the social norm?**



- Allow brief questions and answers.
- Announce the working group exercise on pluralistic ignorance.

# 11

## WORKING GROUP EXERCISE: PLURALISTIC IGNORANCE

🕒 40 MINUTES

**Reminder: draw conclusions, identify general principles.**

→ Now that participants understand what kinds of social dynamics can cause pluralistic ignorance, ask them to discuss the following questions:

- ① **What are some examples of a significant proportion of individuals having private attitudes/preferences in conflict with the prevailing norm?**
- ② **What might happen if an increasing number of individuals have private attitudes/preferences in conflict with the prevailing norm?**
- ③ **Can you suggest an explanation for the discrepancy between the prevalence of FGM and support for the practice shown in the Sudan data (see the slide on "FGM prevalence versus support for the practice")?**
- ④ **What are the implications for the design of policies and programmes?**



→ Ask participants to write their answers on flip chart pages.

# 12

## REPORTING BACK IN THE PLENARY

🕒 30 MINUTES

→ Bring the groups back to the plenary.

→ Allow 5 minutes per group.

→ Ensure all flip charts are put on the wall.

→ While each group is presenting the results of their discussions to the questions, write down responses on a new flip chart, avoiding repetition.

→ Allow some feedback from participants.

→ Summarize the main points raised, including:

- ▶ FGM is a social norm.
- ▶ Understanding how to change people's behaviour around FGM requires grasping the reasons behind it.
- ▶ Khadija's choice is influenced by social expectations.
- ▶ The reactions of other people who matter to Khadija are very important in conditioning her behaviour.
- ▶ Abandoning FGM depends on changing people's expectations.

→ Announce the "**Skit on standing at plays and at concerts**", aimed at a factual understanding of the dynamics of social norms abandonment.



# 13

## “SKIT ON STANDING AT PLAYS AND AT CONCERTS”

🕒 40 MINUTES

**Reminder: observation and reflection.**

- Ask participants to take out **HANDOUT 1.3**, “Skit on standing at plays and at concerts”.
- Give instructions:
  - ▶ Explain that everyone will take part.
  - ▶ Allocate a time limit.
  - ▶ Take the role of the outsider or, if appropriate, let a volunteer play it.
- During the skit and immediately after, rise the following questions:

- ① **What do you think needs to happen for the initial group to sit down?**
- ② **Do you think that people will revert to the previous “standing convention” once they have collectively changed their behaviour?**
- ③ **What kinds of dynamics lead the majority to sit down?**
- ④ **What individual benefit would you get from changing the social norm of standing into sitting?**
- ⑤ **What happens when the social norm changes from standing to sitting? Will all individuals willingly sit?**
- ⑥ **Would you see any analogy with FGM dynamics of abandonment?**



# 14

## WRAP-UP AND EVALUATION

🕒 10 MINUTES

- Distribute evaluation forms and ask participants to fill them out.
- Ask for a volunteer to review the evaluations and present a summary at the start of Module 2.

# 15

## INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT - FIRST SESSION

🕒 2 HOURS

**Reminder: put learning into practice by planning to change the norm.**

- Divide participants into groups for individual or country team work, according to the chosen options of organizers and participants, to work on the draft projects in action plans, they began preparing before the workshop.
- There will be four groups, should the option of individual work be chosen. Conversely, should the option of a country team be chosen, there may be a number of groups equal to the number of country teams present at the workshop.
- Facilitators should walk from group to group, helping participants if they are struggling and advising on project in action plan and revisions.
- Each participant or country team will have on hand:
  - The template on action plan preparation sent in advance of the workshop
  - **HANDOUT 1.4**, "Instructions to participants for development and presentation of a brief action plan".
- Working groups talk about the concepts they have learned and put them into practice by planning for FGM abandonment.
- Questions to discuss:

① **Using the concepts presented today, what elements of your current programme would you continue and why?**

② **What elements would you change? How?**

**For this question, let participants suggest some ways of programming differently:**

③ **What new elements would you introduce?**



- For 2 hours, participants will discuss and apply lessons learned to their individual projects in action plans.

The composition of the groups will stay unchanged during the workshop (see **Module 4, STEP 10**, and **Module 5, STEP 3**).



**IMPORTANT: Whether action plans are organized by country teams or by individuals is up to the workshop organizers and participants.**

# Notes To Facilitators

## GENERAL INSTRUCTIONS

This module is about theoretical concepts that might be less familiar to participants. The concepts are not difficult; they are just not yet commonly used to design programmes for the abandonment of harmful practices.

Concepts will be presented making reference to technical terminology, for instance, *empirical and normative expectations*. There may be a concern that unfamiliar terminology could convey, at first, an impression of unnecessary difficulty. Evidence shows, however, that people understand, appreciate and bring out concrete examples that illustrate the concepts (*Yes! This is what is happening in our communities! Naturally, this is the way things go!*).

For example, a participant in the Kombissiri Training on Social Convention Theory, held in Burkina Faso in April 2010, said:

**"I saw a convention shift!! In a village I know well, there was a norm that girls shouldn't get pregnant before marriage. A girl got pregnant and she was chased from her village. Actually the girl died. When villagers knew it, they were upset. They met publicly altogether and they pledged to 'never again chase a pregnant girl out of the village'. They kept their commitment. Since then, no girl who happened to be pregnant was chased out of the village."**

Make sure that participants have read the **MODULE 1 HANDOUTS** before the workshop.

Facilitators should read in advance: **READING 1.2 Norms in the Wild, Chapter 1 (Bicchieri, 2017)** and **READING 1.1 How Changing Social Norms Is Crucial in Achieving Gender Equality (UNFPA, 2020)**.

Stress that the module is based on the case study in **HANDOUT 1.1**, **"A mother's story: challenges faced by those who begin the process of change"**. The animated **PRESENTATION 1.3 "Khadija's dilemma"**, depicts in simple terms the social dynamics of FGM.

**HANDOUT 1.1** will be presented in the plenary and discussed at:

- **STEP 3** Plenary case study discussion and introductory exercise: **"A mother's story"** (adult experiential approach to learning: beginning with concrete experience)
- **STEP 6** Presentation 1.3: **"Khadija's dilemma"** (adult experiential approach to learning: draw conclusions, identify general principles)
- **STEP 8** Working group exercise: a social norms perspective on Khadija's dilemma (adult experiential approach to learning: put learning into practice by planning to change the norm)
- **STEP 11** Working group exercise on pluralistic ignorance (adult experiential approach to learning: draw conclusions, identify general principles)

Sufficient time should be allowed for presentations, and participants should keep handouts available during classes.

## 02 — MODULE OBJECTIVES

Run **PRESENTATION 1.1 "A mother's story"**. The objectives should be on a flip chart hung on the wall. Explain that the concepts being presented are not difficult; they are simply not widely used yet in development programming.

## 03 — PLENARY CASE STUDY DISCUSSION

Present the case in **HANDOUT 1.1** and the two questions to discuss. Participants should reply to each and comment one by one.

Guide participants through the analysis of the case in a manner that is inclusive and participatory. Encourage participants to reflect on the initial question first.

Aspects to be emphasized during discussions:

- ▶ Khadija's dilemma: her personal willingness to change and her fear of social sanctions
- ▶ The lack of communication between Khadija and others who would like to change
- ▶ The fact that if everybody behaved as Khadija would like to behave, everybody would be better off.

Let participants distinguish in simple terms between:

- Beliefs not pertaining to social aspects: What are common beliefs that "justify" FGM? Do people believe that uncut girls will be dirty, not trustworthy? Do people believe that uncut girls will be sexually promiscuous?
- Beliefs about what other people do (empirical expectations): What does Khadija see or infer in her context, or what does she hear from persons who matter to her, about whether or not people perform FGM on their daughters?
- Beliefs about what people think that others expect them to do (normative expectations): What does Khadija believe would happen to her daughter or to her family if she does not perform FGM on her daughter? What does Khadija believe that others expect her to do?
- Personal preferences: What would Khadija prefer to do for her daughter if there were no social obligation?
- Conditional preference: What does Khadija prefer to do for her daughter in her context where FGM is a social obligation?

Note that **STEP 5** will feature a discussion of the definitions of social norms.

### Some points of discussion in answering the questions



#### ① How would you describe Khadija's state of mind?

Emphasize her context, where FGM is prevalent. Emphasize her lack of choice as an individual and the importance of a collective perspective.

#### ② What do you infer from Khadija's statement? *"If I don't cut her (her six-year-old daughter) there won't anyone to marry her. I wish I didn't have daughters, because I am so worried about them."*

Emphasize that Khadija disapproves of the practice, she remembers her suffering as a child, and she would like to protect her daughter from the excruciating pain of FGM. In the absence of communication with important others who would like also to abandon the practice, she feels she cannot stand in front of her community and family to protect her daughter. She feels the bad social consequences for her daughter will prevail over the advantage of **being uncut**.



In advance, the facilitators and resource persons should read **HANDOUT 1.2 "Social norms definition"** as well as Chapter 3 of *How Changing Social Norms Is Crucial In Achieving Gender Equality*.

See the presentations at the end of this guide.

**What social norms are not**

**Legal norms**  
→ Enforced by sanctions, specialized enforcers

**Moral norms**  
→ Inner sanctions, often unconditional  
(we do not care much about others' actions or expectations)

**Conventions (descriptive norms)**  
→ No sanction, what we expect other people to do matters, solve coordination problems

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→ One can obey **legal regulations** because one considers the law admirable, meaning that one admires the way in which it was created, how it is applied or the effects it produces. On the other hand, a major reason why people abide by the law is *fear of punishment*, such as fines or jails.

→ **Moral regulation** is closely linked to *personal autonomy* and the development of one's judgment.<sup>4</sup> Obedience to moral norms can come from the pleasure of doing so, or from a sense of duty. On the other hand, some people obey moral norms because by doing so they feel consistent with themselves, which in turn produces satisfaction.

### **SLIDE 2: "WHAT SOCIAL NORMS ARE NOT"**

→ Point out that the presentation will highlight concepts derived from lectures by Bicchieri (2010-2013b). Concepts are developed in Chapter 3 of *How Changing Social Norms Is Crucial in Achieving Gender Equality*.

→ Point out that in addition to **social norms**, mechanisms that regulate behaviour include **legal norms**, which may prohibit a harmful norm, and **moral norms**, such as doing what is best for one's loved one. These norms may act in harmony, reinforcing one another, or they may be at odds.

→ The "reasons" to abide by a norm depend on the norm.<sup>3</sup> Thus, one way to explain each of the **three regulatory systems** is by considering the reasons why we obey their corresponding norms.

→ Finally, there is **cultural or social regulation**. How to dress for the occasion, how to address someone depending on the degree of familiarity, and what type of relationship to establish with colleagues, among others, are behaviours that are regulated by social norms. In contrast to moral norms, social norms depend less on individual conscience and more on the group to which a person belongs. *Shame* is generally the main emotion that leads to social obedience, and societies widely use it to keep a norm in place. However, this same feeling may be reversed and used to change a norm.

## Different beliefs that motivate behaviour

### Beliefs about the physical world:

→ Knowledge: understanding about the nature, causes, state of affairs; factual understanding of breastfeeding, for example

### Attitude:

→ What I like/dislike or approve of/disapprove of

### Expectations:

→ Beliefs about what is going to happen or what should happen: they imply a continuity between past, present and future

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PRESENTATION 13

Social Norms: Introduction to Basic Concepts



beliefs that "justify" performing FGM on girls? Do people believe that uncut girls will be dirty, not trustworthy? Do people believe that uncut girls will be sexually promiscuous?

→ An **attitude** is an **evaluative disposition towards some object, person or behaviour**. It can be expressed by statements such as "I like/dislike...", "I believe one should/should not...", or "I approve/disapprove of..." (Bicchieri, 2017).

→ **Expectation** is a kind of belief. Whereas a belief is "any sort of disposition that is about the world" (for example, "I believe that today is 21 August" or "I believe in aliens"), expectation is a *forward-looking belief* that entails time and **probabilities around an uncertain state of affairs**. It is about what is going to happen, and presupposes **continuity between the past and the present or future**. **Social expectations** relate to other people's behaviours and beliefs, and are driven by relevant social networks (Muldoon, 2012).

## SLIDE 3: "DIFFERENT BELIEFS THAT MOTIVATE BEHAVIOUR"

- Say that we should distinguish among beliefs not pertaining to social aspects, including knowledge.
- **Knowledge** includes beliefs about the **physical world**, which are beliefs about reality, rather than about people's behaviour and thought. They can be false beliefs. For example: what are common

## Key concepts to identify social norms

### Independent behaviour

→ No social motivation

### Interdependent behaviour

→ When other people's actions and opinions matter to one's choice

### Social expectations

→ Expectations about other people: → Behaviours and  
→ Beliefs

### Reference networks

→ The *interdependence* is not with everybody in the world.  
Interdependence is with people that matter to me.

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PRESENTATION 13

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→ In contrast to individually held attitudes/beliefs and independent practices, **social expectations** are defined by "**shared**" beliefs about a behaviour or practice.

→ **Interdependent behaviour** is when other people's opinions and actions matter to one's choice; **we behave taking into consideration what other people do**.

→ A **reference network** includes similarly situated others/people who matter to me.

## SLIDE 4: "KEY CONCEPTS TO IDENTIFY SOCIAL NORMS"

- **Independent behaviour** is when actions are independent from those of other people; we behave regardless of what other people do. Moral and religious rules are similar. **The fact that others behave likewise does not motivate me**.

## Collective patterns of independent behaviour

### Independent behaviours Custom

Carrying an umbrella is a "custom", a habitual pattern of behaviour we engage in because it meets our needs. There is no social motivation.

Not all customs are benign, though they may efficiently serve some basic needs.

Open defecation is an example.



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EXPECTATIONS

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## SLIDE 5: "COLLECTIVE PATTERS OF INDEPENDENT BEHAVIOURS"

- Collective behaviours that are completely independent are purely determined by **economic or natural reasons** in the sense that they involve undertaking certain actions regardless of what others do or expect us to do.
- For example, we wear warm clothes in winter and use umbrellas when it rains, **independently** of what our friends and neighbours do. Are such choices influenced by social expectations? Naturally not. **This action meets needs and will therefore be repeated when it is cold or rains.**
- Say that the **habitual action that meets people needs** is referred to as a custom.<sup>5</sup> The consistency of the pattern of a custom is due to actors' similar motivations and conditions.

## Interdependent behaviour



### UNILATERAL EXPECTATIONS

- Imitating successful people
- Copying those in proximity
- Copying trendsetters
- Fashion



### MULTILATERAL EXPECTATIONS

- We want to *coordinate* with others
- Traffic, signalling system, language
- Our behavior is determined by our expectations on others' expectations.

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EXPECTATIONS

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situations, etc. Women buy very high heels not for the (zero) comfort of the shoes, but instead because they want to be fashionable, copy trendsetters and expect other women in their circle to do the same. Once a fashion is established it will induce actions in line with it.

## SLIDE 6: "INTERDEPENDENT BEHAVIOUR"

- **Interdependent behaviour** exists when other people's actions and opinions matter to one's choice.
- **Unilateral expectations** occur for instance in fashion, where depending on the context, one might copy those in proximity, those in similar situations, etc. Women buy very high heels not for the (zero) comfort of the shoes, but instead because they want to be fashionable, copy trendsetters and expect other women in their circle to do the same. Once a fashion is established it will induce actions in line with it.
- **Multilateral expectations** can be seen in traffic. Why do we obey traffic rules? Because we want to coordinate with other drivers. I don't want to be killed – I stop because I expect other drivers will pass the green light. Our behaviour is really determined by our expectations of other drivers' expectations. This is a **convention** that can be changed by a **central agency, which coordinates people's expectations and actions.**
- A **common signalling system** causes action via the joint force of expectation and a **desire to coordinate** with other users of the system. The existence of an **established fashion** causes an action consistent with it via the presence of expectations and the **desire to imitate the trendy.**



## Two types of social (multilateral) expectations

**Empirical:** based on "facts" – beliefs about how other people are going to act or react in certain situations.

→ We see (and hear) other people waiting in line, and we expect we have to wait in line too

**Normative:** beliefs about what people in our reference network think we should do.

→ We expect other people **think** that we **should not** cut in line, and may **sanction** us if we do so



7/6

7/6/2019

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## Two types of social (multilateral) expectations

**Empirical:** based on "facts" – beliefs about how other people are going to act or react in certain situations (what people see and hear around them).

"In my village, girls always marry right after puberty."

**Normative:** beliefs that other people think that certain behaviours should be carried out, or are bad and should be avoided.

"In my village, parents believe that people in the village think that girls should marry right after puberty."

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### SLIDES 7-8: "TWO TYPES OF SOCIAL (MULTILATERAL) EXPECTATIONS"

*How Changing Social Norms Is Crucial in Achieving Gender Equality, Chapters 3, 24.*

The definition of **expectations as empirical or normative** is important in order to understand the dynamics of social norms in general and of FGM in particular.

- **Expectations may be factual or empirical:** They may be beliefs about how other people are going to act or react in certain situations. What matters to our analysis is that very often these empirical expectations may influence our decisions.
- ▶ For example, if every time I go to England, I observe people driving on the left side of the road, and I have no reason to think there has been a change, I will expect left-side driving the next time around.
  - ▶ These collective behaviours depend on **empirical** expectations about what others do or expect one to do in similar situation.
  - ▶ They are also called **descriptive norms**.<sup>6</sup>
  - ▶ Some examples are the use of common signalling system like traffic lights or language for coordination purpose.

→ **Other social expectations may be normative**, in that they express our belief that other people believe (and will continue to believe) that certain behaviours are **praiseworthy** and should be carried out, while others should be **avoided**.

- ▶ **Normative expectations** are beliefs about other people's normative beliefs (i.e., they are second-order beliefs): "I believe that the women in my village believe that a good mother should abstain from nursing her newborn baby" is a normative expectation, and it has a powerful influence on behaviour.

→ Say that when there is tension between empirical and normative expectations, **empirical expectations prevail!** Illustrate this concept with the following example: Corruption may be morally condemned in many countries. The normative expectation is against corruption, but people see that many other people practice it, so they do too. Normative and empirical expectations are divergent, and empirical expectations prevail.<sup>7</sup>

→ **Expectations, empirical or normative, are in general not measured in surveys!**

## Conditional preferences

Empirical and normative expectation are not sufficient to motivate behaviour. *Conditional preferences* are necessary to motivate behaviour.

Example:

If I choose a vanilla ice cream, instead of CHOCOLATE, you may infer that I like vanilla better.

Actually, I adore chocolate ice cream but I am allergic to it. So despite liking chocolate more, I prefer (choose) vanilla ice cream.



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9 | 2020 | 2021

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## Conditional preferences

An individual's conditional preferences – and her/his actual behaviours – do not necessarily correspond to what she/he would like to do.

Socially, conditional preferences imply that an individual may follow a social norm even if she/he disagrees with it. Her decision is different from what she would choose to do, if isolated from the pressures and requirements of the social group.

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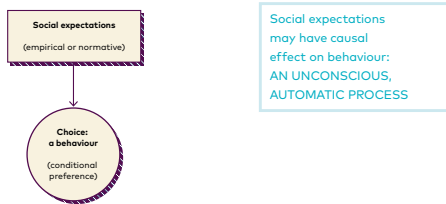
### **SLIDES 9-10: "CONDITIONAL PREFERENCES"**

*How Changing Social Norms Is Crucial in Achieving Gender Equality*, Chapter 3, section 3.1

*Norms in the Wild*, Chapters 1, 6–8

- Empirical and normative expectations are not sufficient to motivate behaviour. **Conditional preferences are necessary to motivate behaviour.**
- Preferences<sup>8</sup> are *unconditional* in that one's choice is not influenced by external factors (like the belief that others do certain things or approve/disapprove of certain actions).
- Preferences are *conditional* when you choose an action because you **have expectations** about what others do or do not believe.
- Often people make the mistake of equating preference with a greater degree of "liking". If I choose vanilla ice cream instead of chocolate, you may infer that I like vanilla better. What you may not know is that I adore chocolate, but I am allergic to it. So despite liking chocolate more, I prefer (choose) vanilla instead. **Preference shouldn't be confused with attitudes.**

## We want to know if behaviour is socially motivated



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PRESENTATION 10

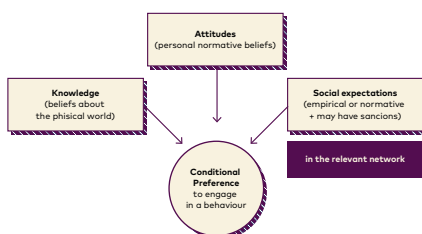
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## SLIDE 11: "WE WANT TO KNOW IF BEHAVIOUR IS SOCIALLY MOTIVATED"

- What we learn from a social norms' perspective, in game theory terms, is that in a given social space, people facing a certain "state of the world" may converge towards the same "solution", and this solution may be "bad".<sup>9</sup> Therefore, everyone conforms to the norm **automatically and unintentionally**. The result is that a collective behaviour that may appear "irrational" – that loving mothers (and fathers) "should" cut their beloved daughters – is **perpetuated over generations without challenge**.
- **Remind participants that** it is difficult to get away from language that has to do with decision. There is a premise that people think about something, they hear about something, they decide, and then they act. Somehow in much of social science literature, this is a "refrain", but in reality it isn't always so. A lot of human behaviour is not based on choice.<sup>10</sup>

## Behaviour depends on beliefs (conscious or not)



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PRESENTATION 12

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Explain and summarize the diagram:

- **Knowledge** includes *beliefs about the physical world*, which are beliefs about reality, rather than about people's behaviour and thought.
- **Attitude** is defined as *an evaluative disposition towards some object, person or behaviour*. It can be expressed by statements such as: "I like/dislike..." "I believe one should/should not..." or "I approve/disapprove of..."
- **Preferences** are *just a disposition to act in a particular way in a specific situation*.
- **Expectations** are beliefs about what is going to happen or should happen, and presuppose continuity between past and present or future. Social expectations relate to other people's behaviours and beliefs, and are driven by relevant social networks.

## SLIDE 12: "BEHAVIOUR DEPENDS ON BELIEFS (CONSCIOUS OR NOT)"

*How Changing Social Norms Is Crucial in Achieving Gender Equality*, Chapter 3, pp. 29, 53

*Norms in the Wild*, Chapters 1, 8



### SLIDE 13: "NORMATIVE EXPECTATIONS MAY ENTAIL SANCTIONS"

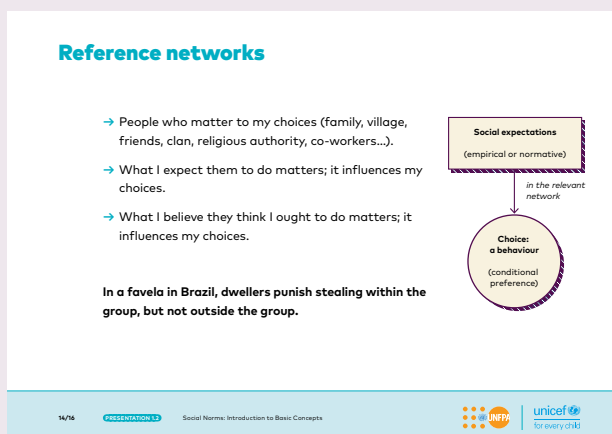
*Norms in the Wild*, Chapter 1, p. 32

The diagram in Slide 14 illustrates how expectations, empirical and normative, influence behaviour. The circle on **sanctions** on the left is associated with normative expectations.

- ▶ The definition of normative expectations tells us that *most people in their reference network believe they ought to conform to the norm*.
- ▶ As a consequence, if others believe one ought to conform, the reaction to non-conformity may go from **slight displeasure to active or even extreme punishment**. For example, uncut girls may be ridiculed and ostracized in communities where FGM is the norm.

→ Normative expectations may also be accompanied by positive sanctions, such as liking, appreciation, trust and respect.

→ Again, the existence of strong positive rewards may move the indifferent and the contrarian to comply, while it will just reinforce the supporter's conviction.



### SLIDE 14: "REFERENCE NETWORKS"

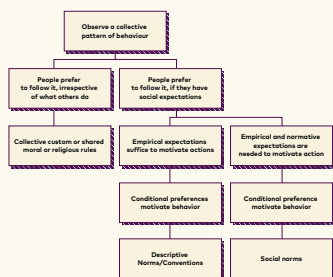
*Norms in the Wild*, Chapter 1, p. 11

→ Reference networks are composed of: people who matter to my choices (family, village, friends, clan, religious authority, co-workers...). What I expect them to do matters; it influences my choice. What I believe they think I ought to do matters; it influences my choice. In a favela in Brazil, dwellers punish stealing within the group, but not outside the group.

→ Network thinking can help to uncover the relevant populations of individuals whose expectations drive a particular social norm. Highlight the case cited in *Norms in the Wild*, Chapter 1, p. 11: *People who mattered to the Pakistani father living in Italy, who killed his own daughter, whom he thought was dishonoured, were friends and relatives in his native country, and not his own co-workers and neighbours in Italy, where he had lived for 20 years.*

## Is a behaviour or practice a social norm?

C. Bicchieri, 2017



19/16

PRESENTATION 13

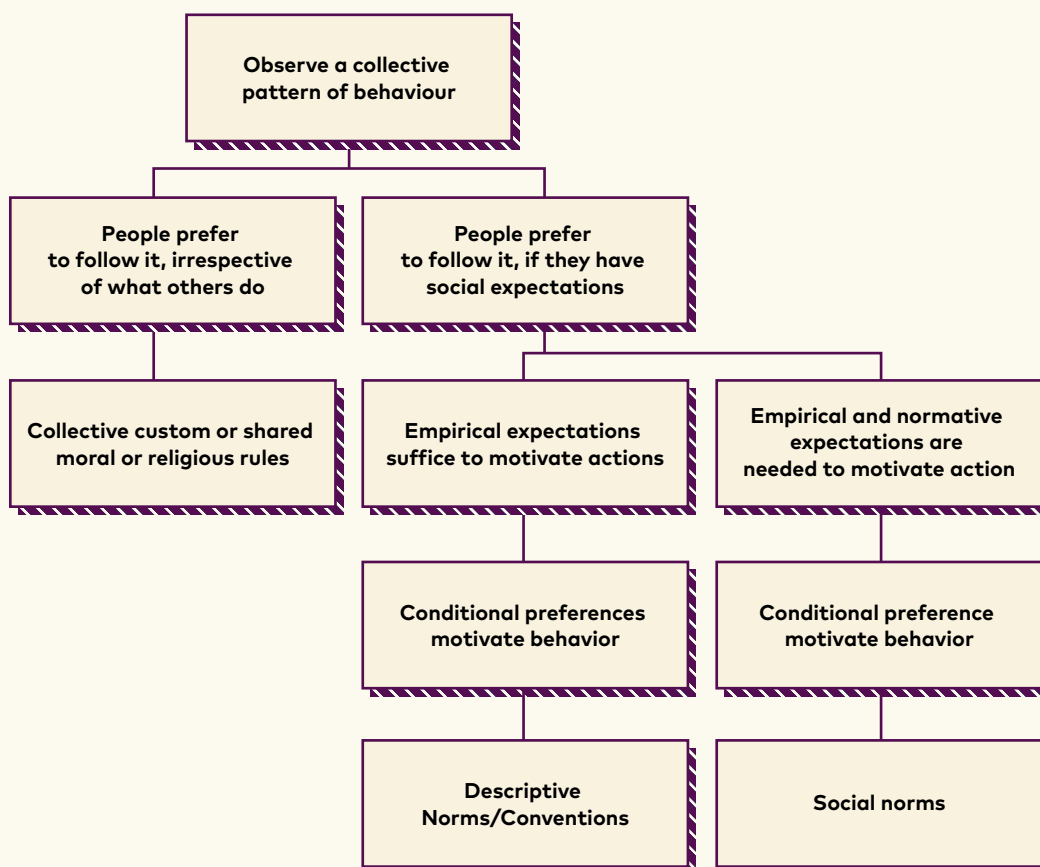
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## SLIDE 15: "IS A BEHAVIOUR OR PRACTICE A SOCIAL NORM?"

→ This diagram allows us to analyse a situation and understand whether a certain behaviour or practice is or isn't a social norms. It makes possible a diagnostic of social norms.

Figure 1. Diagnostic process for collective behaviours<sup>11</sup>



## Consistency between attitude and behaviour?

- Attitudes do not necessarily reflect behaviours.
- We may succeed in changing beliefs about the physical world and the corresponding attitudes, but behaviours may not change.
- **The reactions (and expected reactions) of other people who matter to us can be very important in conditioning behavior.**
- There is strong correlation between a behaviour and the presence of a widespread sense of social obligation (mutual normative expectations are present).

14/16

REGISTRATION

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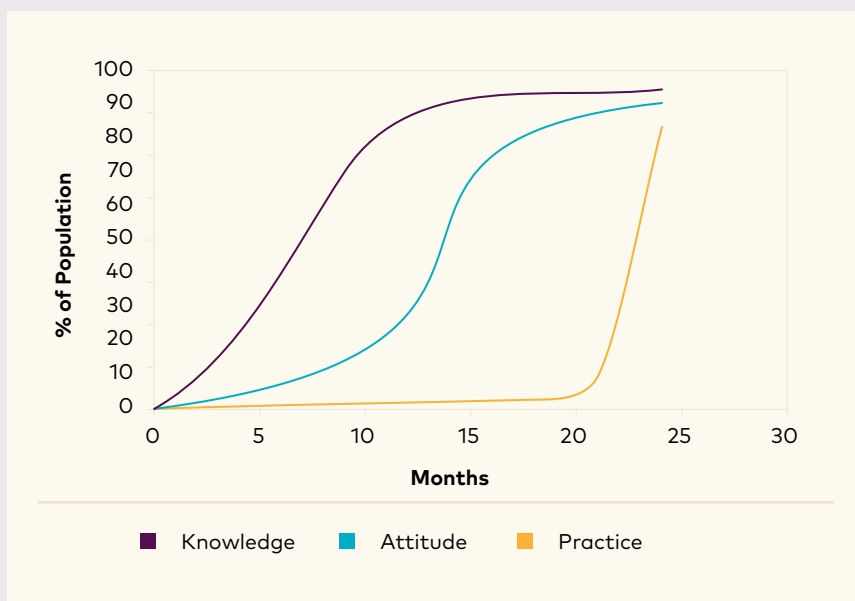


## SLIDE 16: "CONSISTENCY BETWEEN ATTITUDE AND BEHAVIOUR?"

*How Changing Social Norms Is Crucial in Achieving Gender Equality, Chapter 3, section 3.4*

- It has been consistently observed that attitudes and behaviours are NOT positively correlated. Individuals may express positive judgments toward behaviours that they nevertheless do not engage in. Explain that: A woman in Sierra Leone, for example, might prefer not to breastfeed after giving birth, even if she has learned about the advantages of feeding colostrum to the baby, and her attitude would drive her towards breastfeeding immediately after birth. Similarly, a family in Bangladesh might prefer to give their young daughter in marriage even if it would have liked it better to send her to school (the family attitude would have been to marry their daughter later).

Figure 2. Interactive shift of attitudes and coordinated shift of practices<sup>12</sup>



## 06

### PRESENTATION 1.3 (ANIMATION)



The animated **PRESENTATION 1.3** shows how for Khadija, in her context, it is very difficult to deviate alone from the prevailing norm. The presentation helps participants develop an intuitive understanding of the dilemma she faces. Emphasize the context, where cutting is virtually universal.

Khadija would like not to cut her daughter in order not to cause her pain and risk health complications. She lives in a community that expects everyone to cut their daughters, however. Within this context, in the absence of communication with others about alternatives, she needs to think about what is the best thing she can do for her daughter.

To understand this situation, we have to think of norms as “equilibrium states”. An equilibrium state is what the group will end up choosing if everyone is trying to do the best thing they can do for their daughters. Given that everyone else is trying to do what’s best for their daughters, everyone chooses to cut her/his daughters. But everyone would be better off cooperating on abandoning FGM.

Notice that Khadija in her situation cannot independently get out of “the state of the world” represented by the social norm of cutting, without ending up in a worse situation. In the absence of communication, Khadija is better off choosing to cut her daughter.

## 07

### INSTRUCTIONS FOR WORKING GROUPS: SELF- EXPLANATORY



## 08

### WORKING GROUP EXERCISE ON KHADIJA'S DILEMMA

#### Questions to be discussed:

- ③ **What does Khadija think others expect her to do?**

Emphasize the context surrounding Khadija: She sees others circumcising their daughters and hears all others circumcise their daughters.

- ④ **What does Khadija expect would happen if she does not have her daughter cut?**

Emphasize social sanctions such as ridiculing, ostracism.

- ⑤ **What does Khadija prefer to do, given her context?**

Emphasize that in her context, she prefers to perform FGM on her daughter, although she would like not to do so.

- ⑥ **In the absence of communication, what is Khadija’s best strategy? Does she have any alternative?**



- ▶ Remind participants of concepts such as “interdependent decision” and “reciprocal expectations” (empirical and normative).
- ▶ Point out that for those who initiate the process of change, there cannot be an alternative to the cutting of daughters without paying a high cost. The “best” choice for everyone in these situations is still to cut their daughters, even though they would like not to do so.
- ▶ Let participants express their own ideas on how to encourage people to communicate.

Close this step by asking participants to comment on the table in **PRESENTATION 1.1** on “**FGM prevalence versus support for the practice among women 15-49 years old**” (**SLIDE 6**).

- Explain, based on *How Changing Social Norms Is Crucial in Achieving Gender Equality*, Chapter 3, p. 29, and *Norms in the Wild*, Chapter 1, p. 38, that:
  - ▶ In all these cases, people were questioned about their attitudes and personal normative beliefs around FGM.
  - ▶ There were several cases of discrepancy between aggregate beliefs and behaviours.
  - ▶ Why do we see differences in beliefs/behaviours between countries?
  - ▶ What do you expect those people would say if asked about their normative expectations?
- Why do we see differences in belief/behaviour between countries?
- What do you expect those people would say if asked about their normative expectations?

Wait to see if anybody will be able to infer from the graph that in different countries there are several discrepancies between aggregate attitudes and behaviours. *FGM prevalence among girls and women is almost always higher than girls’ and women’s support for FGM.*

Point out that Demographic and Health Survey data on prevalence refer to several years before the survey, while data on support for the practice refer to the time of the survey. Even taking this time gap into consideration, the trend is constant in different countries, which suggests that many women cut their daughters even though they would prefer not to do so.

## 09 — REPORTING BACK IN PLENARY: SELF-EXPLANATORY





10

## PRESENTATION 1.4, SLIDE-BY-SLIDE EXPLANATORY COMMENTS



Facilitators should have read *Norms in the Wild*, Chapter 1, Section 6, “Belief Traps: Pluralistic Ignorance” (pp. 35-36).



“In real life experience, systematic biases in the information people reveal to each other, (..) can conspire to produce widespread overestimation of private support for social norms. Under these conditions of *pluralistic ignorance* when *uncertainty* and *misgivings* about the norm go unrecognised, people who might oppose a norm still perform it. For example, in American colleges’ campuses often students engage in what is called *binge drinking*, a *norm* of excessive alcohol consumption. It has been found that students systematically and substantially overestimate their peers’ comfort with heavy drinking. As a consequence, it has been enough to have discussions with students and make them understand that many wanted to abandon binge drinking or in secret disliked it, to achieve a 40 per cent reduction in alcohol consumption. This achievement was relative to a control intervention, at a follow-up assessment four to six months after the discussions” (Schroeder and Prentice, 1998).

### SLIDE 2: “PERCEIVED OR REAL SUPPORT FOR THE NORM?”

→ This is a *diagnostic tool* to understand whether support for the norm perceived by individuals in a given group is real or false. May *normative expectations* be false in a certain context?

**What happens when there is pluralistic ignorance?**

- Some (or many) individuals may incorrectly believe that others in their social group support a social norm (because they see others conform to it).
- The social norm persists even though it is privately opposed by some (or many).
- The absence of transparent communication/information enables the norm to survive even though individual support for it has eroded.

3/10 PRESENTATION 1.4 Introducing Pluralistic Ignorance UNICEF for every child

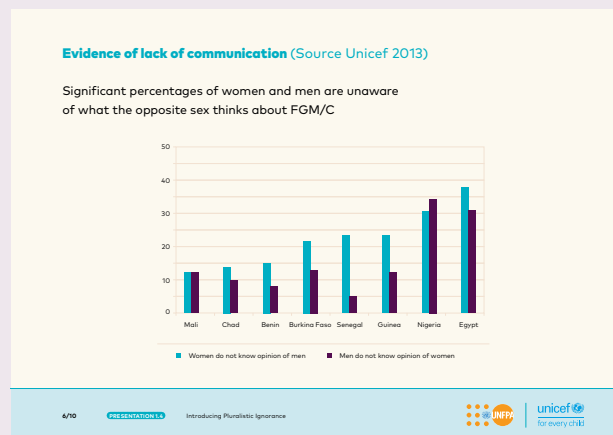
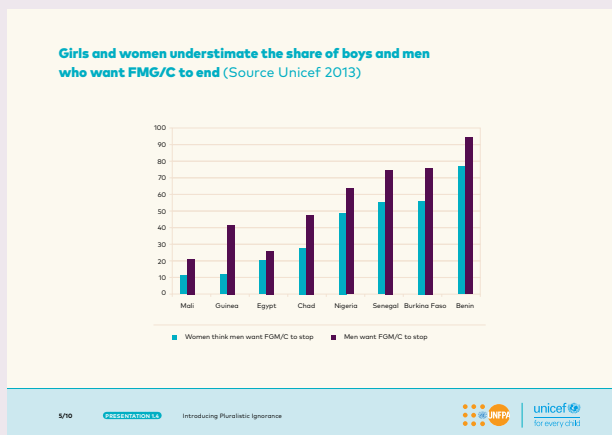
**Pluralistic ignorance and child marriage**

- In Nepal, the age of marriage for girls is around 13, but survey results show that parents think the appropriate age of marriage is much later (around 18).
  - Parents observe other parents marrying their daughters at an early age and assume they do so because they believe it’s right or, at least, that they agree with the practice.
  - In fact, many think child marriage is not the best choice. But they do not talk openly about it and are not aware of each other’s opinions. So they keep marrying girls early.

4/10 PRESENTATION 1.4 Introducing Pluralistic Ignorance UNICEF for every child

### SLIDES 3 AND 4: “WHAT HAPPENS WHEN THERE IS PLURALISTIC IGNORANCE?” AND “PLURALISTIC IGNORANCE AND CHILD MARRIAGE”

These slides are self-explanatory



## SLIDES 5 AND 6: "GIRLS AND WOMEN UNDERESTIMATE THE SHARE OF BOYS AND MEN WHO WANT FGM/C TO END" AND "EVIDENCE OF LACK OF COMMUNICATION"

These slides show how girls and women *underestimate* the proportion of boys and men who want FGM to end. Actually, in many countries, the proportion of men who would like FGM to end is much higher than women think. For example, in Guinea, the difference

is 30 percentage points; it is 21 points in Chad, 20 in Burkina Faso, etc. The second slide is on *lack of communication*: Women and men don't know what others are thinking and therefore may infer false conclusions.

### With pluralistic ignorance, instability lies behind apparent strength

- The social norm sustaining FGM/C will be fragile if many people do not support the practice.
- But for change to take place at scale, individuals must become aware that others do not support the practice.
- Hidden personal preferences need to become public.

### A way to accelerate change

- Pluralistic ignorance can be broken down by promoting **common knowledge**.
- This requires making it possible for people to know what other people believe regarding the practice, and know that other people know what they believe about the practice.
- If pluralistic ignorance is widespread but common knowledge is achieved, the social norm may change quickly.

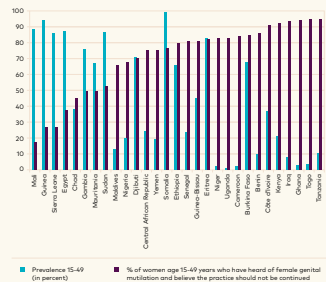
## SLIDES 7 AND 8: "WITH PLURALISTIC IGNORANCE, INSTABILITY LIES BEHIND APPARENT STRENGTH" AND "A WAY TO ACCELERATE CHANGE"

These slides are self-explanatory. A sudden change in a norm is sometimes due to the fact that the majority of people did not in fact support the norm. The moment people understand this, the norm is abandoned.

Definition of **common knowledge**: The opposite of pluralistic ignorance is "common knowledge" (I know,

that you know, that they know, that everybody know that I know). *Attaining common knowledge of mutual beliefs and trusting that appropriate actions will follow is always necessary to abandon an inferior norm* (Bicchieri, 2012); this can be stimulated by facilitating access to information and discussion within communities, by the media and through national events involving various social groups

**FGM/C prevalence versus support to the practice among women 15-49 years old**  
(Source: UNFPA, 2020. Based on DHS and MICS Surveys 2004-2019)



Only Cameroon, Uganda and Yemen show an inverse trend. The situation in Burkina Faso is emblematic: 76 per cent FGM prevalence versus 9 per cent support to the practice.

At the end of the presentation, ask: *Now I know what many others think, but do they know what we all think?* How do we get common knowledge among those who disapprove/dislike the social norm? Stress that common discussion and values deliberation help attain common knowledge. Common manifestations of commitment to change the social rule confirm individuals' commitments to each other that they will uphold a new social rule. Common knowledge is enhanced insofar as every individual now knows the intention of the others.

**SLIDE 9: "FGM/C PREVALENCE VERSUS SUPPORT FOR THE PRACTICE AMONG WOMEN 15 TO 49 YEARS OLD"**

This graphic is used also in **HANDOUT 1.1**. It shows how FGM prevalence is systematically higher than support to the practice in almost all countries where FGM is prevalent.



11-12

**WORKING GROUP EXERCISE ON PLURALISTIC IGNORANCE AND QUESTIONS TO DISCUSS**

Have participants return to the working groups. Using understanding gained on social norms as applied to FGM and the "pluralistic ignorance" concept, ask participants to discuss the following questions:

- ① **What are some examples where a significant proportion of individuals have private attitudes/preferences in conflict with the prevailing norm?**

Remind participants about the experience with "binge drinking" on campuses in the United States (see comments on **SLIDE 2**).

- ② **What might happen if an increasing number of individuals have private attitudes/preferences in conflict with the prevailing norm?**

Point out:

- ▶ If communication makes people aware that "many want to change" and some have already changed, the norm becomes more and more weak, and a shift into the "norm contrary" (the coordinated abandonment of the norm) can suddenly occur.
- ▶ The unpopular norm will tend to persist when private views that object to the norm remain private and communication does not relay to a sufficient proportion of the population that a change is occurring.



③ Can you suggest an explanation for the discrepancy between the prevalence of FGM and support for the practice found in the Sudan data?

④ What are the implications for the design of policies and programmes?

**Reiterate the concept of “pluralistic ignorance”. Point out:**

“I observe extensive child beating, and assume parents beat children because they believe it is right and good for the child. I think that it is excessive punishment, and does not benefit the child. Many of us may think corporal punishment is not right. Yet, we keep beating our children” (Bicchieri, 2010-2013b).

#### **What happens?**

- ▶ Individuals engage in social comparison with their reference group.
- ▶ Others' behaviour is observable.
- ▶ No transparent communication is taking place.
- ▶ Individuals assume that the behaviour of others is consistent with their attitudes and preferences.
- ▶ Individuals infer that all endorse the observed norm.
- ▶ As a result, they also conform to a public norm even though they do not approve of it.



## 13

### **“SKIT ON STANDING AT PLAYS AND AT CONCERTS”**

BASED ON MACKIE AND LEJEUNE, 2009

#### **INSTRUCTIONS FOR THE ROLE PLAY**

Facilitator explains the role play:

**To understand, imagine that there is a group that has a convention whereby audiences (at the cinema, at plays, at recitals) stand up, rather than sit down. Sitting has been forgotten. Standing is both universal and persistent. An outsider comes along and explains that elsewhere audiences sit. After the shock of surprise wears off, some people begin to think that sitting might be better, but it would be better only if enough other people sit at the same time. If only one person sits, she doesn't get to see anything on the stage. If only one family abandons FGM, its daughter doesn't get married.**

**Figure 3: Setting for “standing at plays and at concerts” role play**

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	32

The facilitator, unless a participant volunteers, will play the role of the outsider.

1. Explain that all participants will take part in the role play, and ask them all to stand. State that they belong to a community where standing at plays is the rule. It is believed that sitting is disrespectful of the performance and that something terrible will happen to any individual who sits.
2. Ask participants to set chairs in theatre lines – for instance, for 32 participants, 8 lines of 4 chairs each.
3. Ask participants to stand in front of each chair. Emphasize that this is the rule.
4. The role play proceeds as follows:
  - ▶ Ask the participants on the 2nd, 6th, 10th and 14th positions to sit. Subsequently, ask them how they feel. Usually, they reply they feel much better because they can watch the play and be comfortably seated. They may also be subject to criticism by others who are still standing.
  - ▶ Ask those who are sitting whether they are more comfortable sitting and encourage them to communicate this to their neighbours. Also ask them whether or not they want others to sit, and what they plan to do to promote this.
  - ▶ Ask four participants, for example, those in cells 3, 7, 18 and 23, to remain standing throughout the rest of the exercise.
  - ▶ Ask all participants who are still standing if they still believe something terrible will happen to those who sit, and whether or not they are considering sitting and what it would take for them to sit.
  - ▶ Proceed so that additional participants sit (usually by groups), until everyone is sitting except the four individuals asked to remain standing. Ask those whose view is blocked what they will do in order to see better. Usually, those persons will start shouting because they are not able to see the play and will ask those in front of them to sit, too.
5. Return to a plenary session and discuss the following questions.

① **What do you think needs to happen for the initial group to sit down?**

Remind participants that an *external stimulus* might be necessary because “standing is quasi-universal in the group that practises it”. People might NOT be aware that “it might be possible to watch a play while sitting”.

② **Do you think that people will revert to the previous “standing convention” once they have collectively changed their behaviour?**

“If a critical mass of people in the audience, even if less than a majority, can be organized to sit and recognize the advantage of sitting, they will have an incentive to (make known the benefits of sitting) and to recruit the remaining audience members to adopt the new practice, until it becomes everyone’s best interest to do the same” (UNICEF, 2007, p. 18). Therefore, once a social norm changes, there is no incentive to return to it.



**③ What kinds of dynamics lead the majority to sit down?**

People see that others are seated and that they are more comfortable. Some people are also shouting at others to sit down, because they are now aware that sitting is "a better way" to watch the play. Remind participants that, when empirical (I see people sitting) and normative (I ought to stand) expectations diverge, "empirical expectations prevail".

**④ What individual benefit would you get from changing the social norm of standing into sitting?**

When enough of the population is willing to sit, people's view of the stage would be at least as good as standing, and their comfort would be improved.

**⑤ What happens when the social norm changes from standing to sitting? Will all individuals willingly sit?**

Make the point that the new social norm of sitting is now established. There may be some individuals who follow it reluctantly, since they still believe it is disrespectful to the performers, and a very few others who refuse to follow it. (As a reference point, see also, in Module 4, Presentation 4.4, Slide 5, "Process of community social norms shift".

**⑥ Would you see any analogy with FGM abandonment?**

"Standing and sitting" is an analogy. Emphasize that "standing" was both universal and persistent in the group given the social norm of "standing at plays and at concerts".

This is analogous to the typical features of FGM (FGM is quasi-universal in the practising groups and persistent through generations).

It is also indicative of the way people's behaviour changes: A small group sits, they begin to enjoy the benefit of being seated, they tend to recruit others, and they become a vociferous minority. (Here is a difference with FGM – the minority is silent. Recruitment, if any, is through word of mouth, in private settings. As a consequence, to achieve a sweeping change, communication techniques should enable voices of the minority to be widely heard.)

At a certain point, not identifiable in practice, everybody sees that "many others" have already changed. The overwhelming majority of the previously standing group will be seated. Some might nevertheless remain standing.

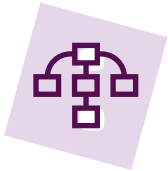
This sequence of change might be applied to FGM. A point may be reached when the social norm changes to not cutting, and families take pride in maintaining the physical integrity of their girls. New social rewards and punishments are in place that favour families who do not have their daughters cut and consider them good parents. There may be some individuals who still believe that FGM should be performed, however.

## 6. Summing up

Highlight lessons learned:

- If an initial core group of families decides to abandon FGM and adopt a new way of not cutting, a dynamic is set in motion.
- It is in the interest of this group to expand, thereby widening support for non-cutting and the benefits associated with it. The larger the non-cutting group becomes, the easier it will be for non-cut girls to marry. When the non-cutting group becomes dominant, marriage and status will be associated with non-cutting rather than with cutting.
- When the group is large enough to ensure that girls and families do not suffer significant negative social costs for not performing FGM (they are able to marry and retain social status), non-cutting is self-sustainable within the group. This point is sometimes referred to as "critical mass". The social dynamics that have led to this point will tend to continue with minimal additional external support. The group will have an incentive to actively recruit others, until it becomes in everybody's best interest to do the same. Finally, a point may be reached, sometimes called the tipping point, non-identifiable in practice, where there is an acceleration of change towards the new way of not cutting, leading to the majority of the population adopting the new way. If the general expectation is now that girls are not cut, a new social norm of not cutting has been established.

## 14 WRAP-UP



## 15 INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT

Working groups take **HANDOUT 1.4**, "Instructions to participants for development and presentation of a brief project", and talk about the concepts they have learned, and how they can *put them into practice by planning for FGM abandonment*.

### Questions to discuss

- ① Using the concepts presented today, what elements of your current programme would you continue and why?
- ② What existing elements would you change? How?

For this question, let participants suggest some ways of programming differently.

- ③ What new elements would you introduce?



# Endnotes

- 1 This video is available and can directly be received, by writing to [JPendFGM@unfpa.org](mailto:JPendFGM@unfpa.org)
- 2 The Kolb Adult Experiential Approach to Learning, see Module O.
- 3 Adapted from Mockus, 2002, p. 19.
- 4 What in the more classical Catholic tradition was deemed the age of reason: the emergence of judgment that translates into the voice of conscience, as exemplified by the cricket in *The Adventures of Pinocchio*, created by Italian writer Carlo Collodi. A fairy assigns the cricket to act as Pinocchio's "conscience" and keep him out of trouble.
- 5 Bicchieri, 2006. A custom is a pattern of behaviour such that individuals (unconditionally) prefer to conform to it because it meets their needs.
- 6 Bicchieri, 2006. A descriptive norm is a pattern of behaviour such that individuals prefer to conform to it because they believe that most people in their reference network conform to it (empirical expectations).
- 7 Important for actions on the ground: take into consideration that when a norm begins to weaken, a first signal is weakening of sanctions on the ground, linked to weaker normative expectations of conformity. For example, a first signal of change can be the disappearance of songs ridiculing uncut girls.
- 8 Preferences should NOT be confused with "attitudes". Preferences may be strictly individual (like I prefer vanilla over chocolate) or they may be social (I may not eat ice cream when I am out with friends since they have passionate views about dieting). Preferences can be unconditional or conditional.
- 9 This situation has been defined as a collective outcome of individual choices. This happens when an outcome that affects us depends not only on what we do, but also on what others do. Individuals are kept in a stable state of reciprocal adjustment, which is the best possible state in a given situation. In trying to get out of this state, which might be represented by a social norm, individuals will end up in a worse situation (for example, non-conformers may receive social sanctions).
- 10 Adapted from Yoder, 2006. It's important to overcome the misconception that people "consciously" decide about norms. A number of critics of the rational choice model have pointed out the problem of assuming a direct link between an individual's intention and his or her behaviour, stressing the importance of understanding the "interaction" of decision-makers within the context in which their decisions are made.
- 11 Adapted from Bicchieri, 2017. See also *How Changing Social Norms Is Crucial in Achieving Gender Equality* (UNFPA and UNICEF, 2020).
- 12 Mackie, 2011. The figure has been simplified to allow visualization of the process of change when a decision is strongly interdependent.

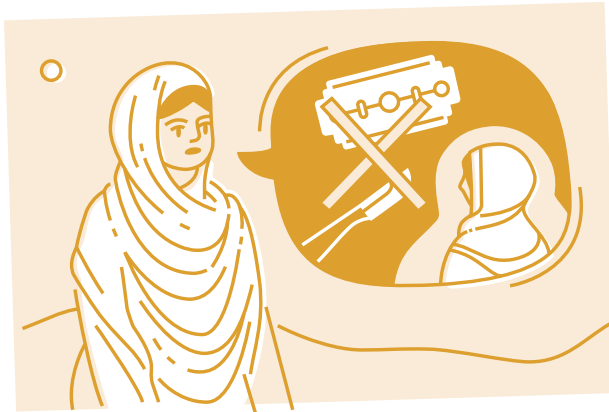


MODULE ONE

# Handouts

Dynamic of Social  
Norms: Female  
Genital Mutilation

# A mother's story: Challenges faced by those who begin the process of change



CASE STUDY ADAPTED FROM GRUENBAUM, 2004

## 1.1 KHADIJA'S DILEMMA



Khadija is a devout Ansar Sunna Muslim from the Beni Amer tribal group in Eastern Sudan. She lives with her extended family. When she leaves the house, she covers herself in a black abaya (garment) and face veil to be properly modest. As a girl, according to Beni Amer tradition, she underwent infibulation. This is the most severe form of FGM and known in Sudan as "pharaonic" cutting. Now she has a six-year-old daughter who has not yet been cut. Khadija attended a programme that covered the topic of harmful practices, where she learned about the health complications associated with FGM. She also learned that, contrary to common belief, the practice is not required by Islam.

Along with other women, she registered her daughter with the group of uncircumcised girls. Yet, Khadija is troubled. Although she doesn't want her daughter to suffer from the health complications she heard about, she knows that men favour the practice for religious reasons. She also expects her mother-in-law will have something to say about it. "If I don't cut her, there won't be anyone to marry her," says Khadija. "I wish I didn't have daughters, because I am so worried about them."

## 1.2 EASTERN SUDAN SCENARIO: UNDERSTANDING KHADIJA'S DILEMMA

Wad Sharifae, where Khadija lives, is a large settlement with good transportation to the nearby city of Kassala in Sudan. The settlement has an unofficial subdivision into east and west zones, roughly corresponding to the ethnic division of people of West African origins and others. The division among the two settlements is quite invisible, as both make use of the same market. The Eritrean border is 35 kilometres away, and recently a refugee camp has been located in the area. Around 14,000 people live in Wad Sharifae. The ethnic composition includes the Beni Amer, one of the nomadic populations of eastern Sudan, and the Hadendawa and House, mainly concentrated in West Was Sharief. Many Eritrean or people of Eritrean origin also live here.

The economic situation is quite good, with irrigated orchards, herding, brickmaking, urban employment and day labour. There are seven basic schools for boys and seven for girls (grades 1-8); there is one high school for boys only. There are also 10 Koranic schools. Although illiteracy remains high among women, it is estimated that 60 per cent of the population has some degree of education. Schools are in a very deplorable state, and teachers complain about the lack of government support.

The most prominent groups of Muslims are the Khatmiyya, a traditional Sufi group quite numerous in Eastern Sudan, and the Ansar Sunna, a Wahhabist-oriented religious movement with close ties to Saudi Arabia. Pharaonic circumcision is quite diffuse; 57 per cent of girls aged 5-11 years have already been submitted to infibulation. Political and religious leaders from the Ansar Sunna movement often criticize Sudanese traditions, including girl's circumcision and parts of the traditional wedding celebration. A wedding now consists of just a contract signing and a large, segregated gathering for a meal, after which the groom takes the bride home. Women's movement is restricted; they must be accompanied by others and wear black veils when moving beyond the family compound.

## 1.3 QUESTIONS FOR PLENARY CASE STUDY DISCUSSION OF "A MOTHER'S STORY" **STEP 3**

- ① How would you describe Khadija's state of mind?
- ② What do you infer from Khadija's statement? *"If I don't cut her (her six-year-old daughter) there won't be anyone to marry her. I wish I didn't have daughters, because I am so worried about them."*





## 1.4 WORKING GROUP EXERCISE “A SOCIAL NORMS PERSPECTIVE: KHADIJA’S DILEMMA” **STEP 7** **STEP 8** **STEP 9**

Khadija understands that FGM implies a risk for her daughter and future newborn babies. Khadija herself experienced the pain of the procedure. However, if she does not cut her daughter, the risk of her daughter being penalized, shunned and having an inferior status in her community is very high.

Khadija sees others around her continuing to engage in FGM. She assumes that others support the practice since they are doing it. She is afraid to communicate her concerns about FGM/C to others, and she has no access to others’ private preferences about FGM. Therefore, even though she rejects cutting in her private thoughts, she may prefer, in her given situation, to perform cutting on her daughter in order to avoid the negative consequences that she believes would result both for her daughter and for herself and her family.

- ③ What does Khadija think others expect her to do?
- ④ What does Khadija believe would happen if she does not have her daughter cut?
- ⑤ What does Khadija prefer to do, given her context?
- ⑥ In the absence of communication, what is Khadija’s best strategy? Does she have any alternative?

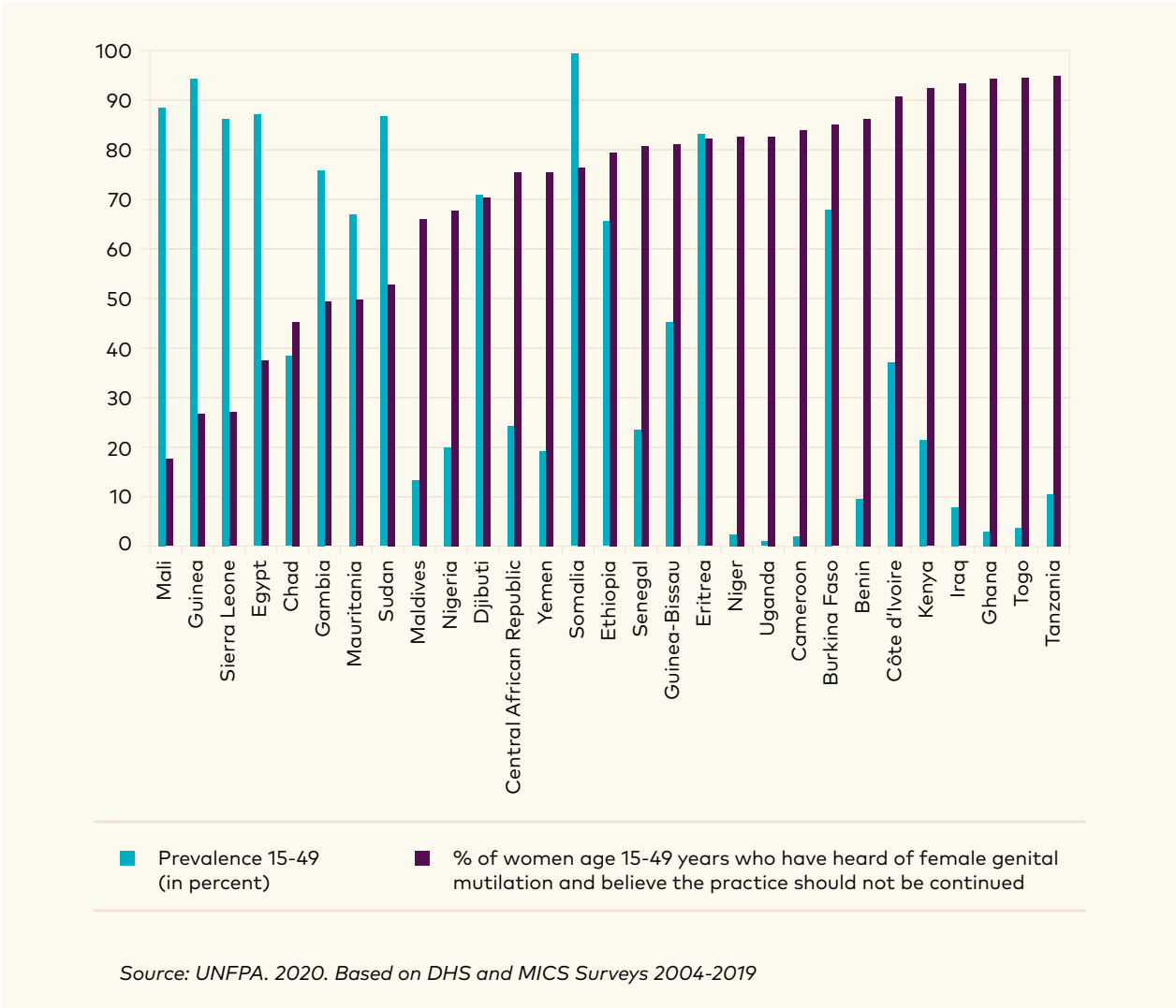


## 1.5 WORKING GROUP EXERCISE: “PLURALISTIC IGNORANCE” **STEP 11** **STEP 12**

- ① What are some examples of a significant proportion of individuals having private attitudes/preferences in conflict with the prevailing norm?
- ② What might happen if an increasing number of individuals have private attitudes/preferences in conflict with the prevailing norm?
- ③ Can you suggest an explanation for the discrepancy between the prevalence of FGM and support for the practice shown in the Sudan data below?
- ④ What are the implications for the design of policies and programmes?



Figure 4: FGM prevalence versus support to the practice among women 15-49 years old



The data reveal that, among women 15 to 49 years of age, support for the practice is lower than actual FGM prevalence in Sudan, as well as in most countries where FGM is concentrated. Even in countries where FGM is almost universal, the level of support among girls and women is lower than the prevalence level.

# Social norms definition

BASED ON EXCERPTS FROM BICCHIERI 2008A, 2010.

## 2.1 — WHAT ARE SOCIAL NORMS?



The concept of social norms lends itself to different definitions. For clarity, here is a definition of social norms that has operational implications:

A social norm is a behavioural rule "R" that applies to a certain social context "C" for a given population "P". People in the population prefer to follow the rule in the appropriate context if they believe that a sufficiently large part of the population follows the rule (empirical expectations), and further, if they believe that other people think that they ought to follow the rule, and may sanction them if they don't (normative expectations).

For example, in Western countries, brides traditionally wear white at weddings because nearly all other brides do (empirical expectations) and they believe that others think that they should wear white (normative expectations) because white represents purity. This is unlike why everyone wears shoes. I wear shoes because I want to protect my feet, not because I'm concerned about what others do or what they think of me.

Social norms can **solve** social dilemmas.<sup>13</sup> They can resolve the tension between what is the best choice for the group and the best choice for the individual. By aligning our incentives, they make it possible for us to coordinate on the best outcome. Social norms represent equilibrium states,<sup>14</sup> which means that they are sustainable in the long run. Once we reach equilibrium, it becomes difficult to leave it.

A social norm might be enforced by informal social sanctions that range from gossip to open censure, ostracism and/or dishonour. Social sanction motivates individuals to follow a norm out of fear of punishment or out of a desire to please and thus be rewarded.

## 2.2 — SOCIAL NORMS ARE NOT:

- Legal norms, which are enforced by *formal* sanctions with specialized enforcers.
- Moral norms, which are *inner* sanctions, often unconditional (we do not care much about others' actions or expectations).
- Conventions, which define situations where "what we expect other people to do matters"; however, there are no sanctions if we do not comply with them.

## 2.3 THE IMPORTANCE OF THE CONCEPT OF EXPECTATION

Normative<sup>15</sup> and empirical<sup>16</sup> expectations are crucial in the process of norms change.

"My point is... general. Negative practices are part of a complex of norms, attitudes and values that support them. My work on social norms has many practical implications and recommendations for changing such practices. In particular, I stress the importance of changing people's expectations, and of doing it in a public, collective way. I also recommend re-categorizing<sup>17</sup> the practices that we find harmful in a way that is easily accepted and understood by the parties involved."

A norms-based approach predicts *consistency between expectation and actions* (and lack of consistency would suggest that other factors are at work). Since so many of our choices are interdependent, we don't simply have the option of making our choices without regard to what others do or expect us to do. We have to think about what they are going to do. My decision to drive on the right side of the road is completely based on my expectation that everyone else will drive on the right side of the road. If they are driving on the left, then so will I. Likewise, when I go to a party, I want to coordinate how dressed-up I get with how dressed-up I think everyone else will be. If I wear a T-shirt and shorts to a formal dinner party, I expect that other people will be upset with me.

## 2.4 LEARNING TO UNDERSTAND SOCIAL SITUATIONS

In order to understand the dynamics of social norms, we should refer to the process by which we interpret, understand and encode social situations. This entails a series of steps, including *categorization*:

→ A *category* is organized around a prototype or exemplar (*social, gender stereotyping*).

Once a situation is categorized, a schemata or a script is invoked:

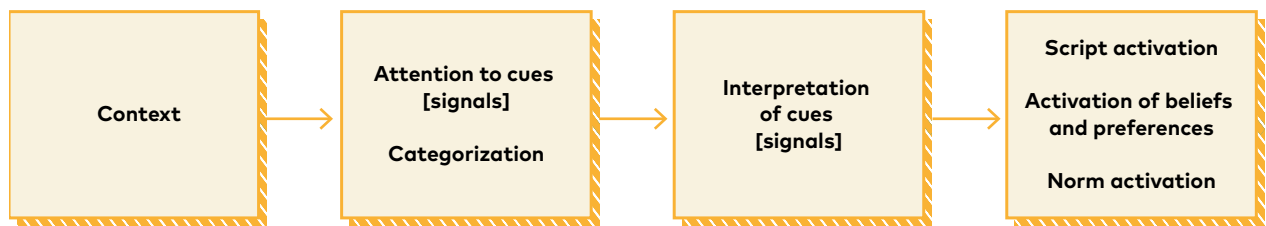
→ A *schema* represents knowledge about people or events (*hunting in the forest, trading*).

→ A *script* refers to social events (*going to a restaurant, teaching a class*).

A shared schema or script enables us to understand the situation, to make inferences [interpretations] about unobservable variables, to predict behaviours, to make causal attributions and to modulate emotional reactions.

The following figure briefly outlines what it means to activate a norm:<sup>18</sup>

Figure 5: What it means to activate a norm



## 2.5 WHY MAY PUBLIC PLEDGES TRIGGER WIDER CHANGE?

A norm can be very fragile, particularly in cases of pluralistic ignorance. This occurs when a majority of individuals have private attitudes/preferences in conflict with the prevailing norm. Often people are not able to freely talk about their private attitudes, for fear of social sanction, and so the norm remains in place, even if most people do not want to continue to follow it. Until expectations are changed, individuals in a group will continue to obey the norm because of their belief that he/she is expected to do so. A public pledge to abandon a bad norm *suddenly and collectively changes expectations* and can therefore induce a *norm shift*. Public pledges allow people to create common knowledge of new expectations. For example, everyone knows that everyone else knows that we expect others not to cut their daughters.

## 2.6 PRACTICES AND VIEWS THAT FUNCTION/COULD FUNCTION AS SOCIAL NORMS

To offer a few examples, the following practices and views function/could function as social norms:

- “Acceptable behaviour governed through a set of known sanctions or through a powerful process of internalization that serve to recruit women themselves into norms upholding *gender inequalities*, such as a range of practices that control women’s mobility and autonomy, undercut rights such as to bodily integrity, and enforce a rigid division of labour by sex” (Jutting and others 2007, pp. 52, 54).
- The view that children can be used by families for economic purposes.
- The view that children should be severely disciplined, including through corporal punishment.
- Peer pressure to enter sex work and imitate the “successful” group.
- Different views of what exploitation is, and whether it is legitimate: “Haya girls who practiced prostitution in Nairobi helped buttress their fathers’ suffering finances...and were seen as dutiful daughters” (UNICEF, 2008a).



## 2.7

### WHAT CAN WE LEARN FROM WHAT WE HAVE SAID ABOUT SOCIAL NORMS?

- Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practised.
- Making people aware of the negative impact of a given practice or implementing top-down policies may not be sufficient to change practices that are perceived as “normal” and approved by the relevant community.
- If norms are part of larger scripts, then we may often need to recategorize the situation or the practice (Saleema example<sup>19</sup>). Propose different scripts (new alternatives and/or new meanings), and pay attention to the network of values, beliefs, etc. that are part of the script.
- Changing expectations is a relatively long process. It involves trust, public pressure, collective deliberation, common pledges and attaining common knowledge of what the group is going to do and expects one to do.

#### HANDOUT 1.3

## Skit on standing at plays and at concerts

ADAPTED FROM MACKIE AND LEJUENE, 2009.

Imagine a community that has a social norm whereby audiences (e.g., people gathered at plays or concerts) stand up rather than sit down. It is believed that people should stand because sitting is disrespectful of the performers and something terrible will happen to any individual who sits (for example, she/he will have a heart attack). Standing is both universal and persistent.

An outsider comes along and explains that elsewhere audiences sit, and think that sitting is better because individuals do not get tired, their feet do not swell, etc. After the surprise wears off, some people begin to think that sitting might be better. Unless they are in the front row, however, they are aware that this would be the case only if enough other people who are standing in front of them also sit so that their views are not blocked by others who are standing. They will not decide to sit alone, but they may conditionally commit to sit – “I would sit if enough other people would sit as well” – so as to be more comfortable while continuing to have a view.

If an initial group of people can be organized to sit, even just a column of people who are far less than a majority, they realize that they can attain both the ease of sitting and a limited view of the stage. Those who are still standing now have evidence that those who sat did not suffer from heart attacks or other negative consequences. Seeing others sitting and being more comfortable makes it more likely that they will consider sitting to be a better option, individually and in groups (for example, an entire family or group of friends). Meanwhile, the initial people who

are sitting have an incentive to persuade their neighbours of the ease of sitting and recruit them to sit, for this will improve their limited view of the stage.

At a certain point, as more and more of the audience sits, a point is reached where there is a massive shift from standing to sitting. Past this point, sometimes called the tipping point, people who remain standing and continue to insist on the superiority of their practice lose credibility. Over time, they will adopt the new norm, possibly even if they do not agree with it. If they remain standing, pressure from the majority will be on them to sit, since they will block people's view. The *tipping point is rarely identifiable before it happens.*

#### Questions to be discussed in plenary:



- ① What do you think needs to happen for the initial group to sit down?
- ② Do you think that people will revert to the previous "standing convention" once they have collectively changed their behaviour?
- ③ What kinds of dynamics lead the majority to sit down?
- ④ What individual benefit would you get from changing the social norm of standing into sitting?
- ⑤ What happens when the social norm changes from standing to sitting? Will all individuals willingly sit?
- ⑥ Would you see any analogy with dynamics of FGM abandonment?

# Instructions to participants for development and presentation of a brief action plan

By day five of the workshop, individual participants or country teams will have developed and presented approximately 5-10 pages of final action plans, describing a practical challenge and strategies for addressing their own or a country team experience using the theoretical and empirical tools discussed during the course. Below is a rough outline:

1. Description of the challenge using the theoretical tools learned in the sessions
  - ▶ Use the concepts learned to describe the problem you are addressing: its history, development, the negative effects it has, etc..
  - ▶ If relevant, compare the issue you are addressing (or have addressed in the past) with a case study we have studied during the session. How it is similar? How it is different?
  - ▶ Use the theoretical framework learned to describe the desired outcomes.
2. Critical evaluation of participant's or country team's work so far:
  - ▶ Describe the strategies, if any, that have been employed thus far in addressing the challenge you described in your action plan.
  - ▶ In what ways are these strategies already integrating what's been learned during the course?
  - ▶ Which strategies, if any, appear less likely to be successful in light of what you've learned during the course?
3. Changes in practices:
  - ▶ Describe at least one new or modified strategy for addressing your challenge that's been suggested by what you have learned during the course. How will you change your practice, and why? On what basis, considering what you have learned?
4. Presentation and executive summary:
  - ▶ Prepare a 1-2 page executive summary of your action plan that would be appropriate for sharing with colleagues.
  - ▶ Present your action plan to the other members of your working group or to the plenary for country team action plans.

# Endnotes

- 13 A social dilemma is, by definition, a situation in which each group member gets higher outcomes if she/he pursues her/his individual interest, but everyone in the group is better off if all group members further the common interest. Examples of social dilemmas in everyday life include: overpopulation, pollution, and the depletion of scarce and valuable resources such as energy. These are all examples of situations in which the temptation to defect must be tempered by a concern with the public good. See Bicchieri, 2006, p. 140.
- 14 Equilibrium state: no individual acting alone has the ability to make a choice that fails to conform to the "established" choice of the group. See UNICEF, 2007. Equilibrium is a situation that involves several individuals or groups, in which each one's action is a best reply to everyone else's action. It is a situation of stable mutual adjustment: Everyone anticipates everyone else's behaviour, and all these anticipations turn out to be correct. Equilibrium is a self-fulfilling prophecy that individuals formulate about each other's actions. Note that the fact that social norms are in equilibrium does not mean they are good: There are a lot of cases of "bad" equilibrium around.
- 15 Normative expectations: Not only we do expect others to conform; we are also aware that we are expected to conform.
- 16 Empirical expectations and expectations of conformity matter. In other words, one expects people to follow a certain norm in a certain situation because he/she has observed people doing just that over a long period of time. See Bicchieri, 2006, p. 11.
- 17 Recategorization: activate a comparison process to assess the similarity of a new situation with members of a category stored in memory. A category is a collection of instances that have a family resemblance; it is organized around a prototype or is represented by exemplars. See Bicchieri, 2008b.
- 18 Bicchieri, 2006, Chapter 2, p. 56. See also Bicchieri, 2010.
- 19 The Saleema communication initiative emerged out of the recognition of the importance of changing values associated with FGM in Sudan. See Handout 4.3, Module 4.

# Presentations

Dynamic of Social  
Norms: Female  
Genital Mutilation

# Index of presentations



PRESENTATION 1.1

**A Mother's Story**



PRESENTATION 1.2

**Social Norms: Introduction to Basic Concepts**



PRESENTATION 1.3

**Khadija's dilemma**



PRESENTATION 1.4

**Introducing Pluralistic Ignorance**

# A mother's story

# Objectives of Module 1

**By the end of this module, participants will be able to:**

- Differentiate between independent and interdependent behaviour.
- Define social norms in operational terms.
- Define key concepts relevant for understanding social norms, including beliefs and expectations, conditional preferences, enforcement mechanisms and pluralistic ignorance.
- Share a common understanding of gender and related concepts, mainly in the context of harmful practices.



## Khadija is a Devout Ansar Sunna Muslim from the Beni Amer Tribe...

... in Eastern Sudan. She lives with her extended family. ...As a girl, she underwent infibulation, known in Sudan as “pharaonic” cutting, according to Beni Amer tradition. Now she has a six-year-old daughter who has not yet been cut. Khadija attended a programme about harmful traditional practices, where she learned about the health complications associated with FGM. ...Yet, Khadija is troubled. Although she doesn’t want her daughter to suffer from the health complications she heard about, she knows the men favour the practice for religious reasons. She also expects her mother-in-law will have something to say about it.

# Question 1-2



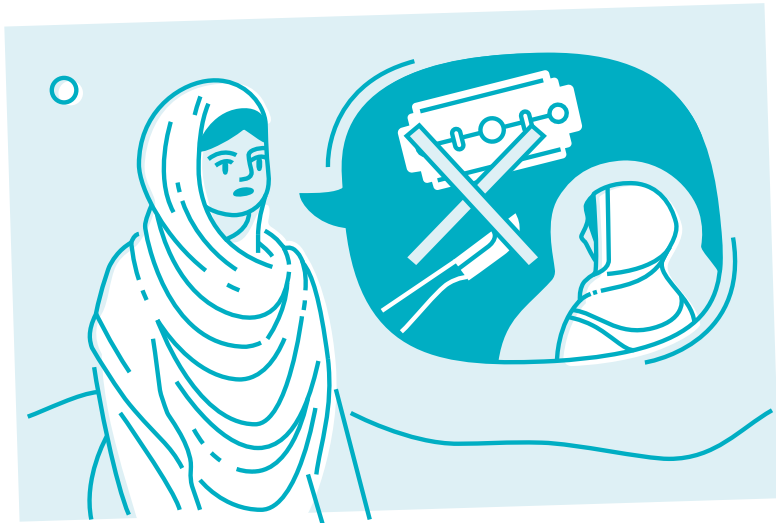
- ① How would you describe Kadhija's state of mind?
- ② What do you infer from Khadija's statement?

"If I don't cut her (her six-year-old daughter) there won't be anyone to marry her. I wish I didn't have daughters, because I am so worried about them...."

# Question 3-6



- ③ What does Khadija think others expect her to do?
- ④ What does Khadija expect would happen if she does not have her daughter cut?
- ⑤ What does Khadija prefer to do given her context?
- ⑥ In the absence of communication, what is Khadija's best strategy? Does she have any alternative?



# Social Norms

## Introduction to Basic Concepts

Adapted from Bicchieri 2013-2017

# What social norms are not

## Legal norms

→ Enforced by sanctions, specialized enforcers

## Moral norms

→ Inner sanctions, often unconditional  
(we do not care much about others' actions or expectations)

## Conventions (descriptive norms)

→ No sanction, what we expect other people to do matters,  
solve coordination problems

# Different beliefs that motivate behaviour

## Beliefs about the physical world:

→ Knowledge: understanding about the nature, causes, state of affairs; factual understanding of breastfeeding, for example

## Attitude:

→ What *I like/dislike* or *approve of/disapprove of*

## Expectations:

→ Beliefs about what is *going to happen* or what should happen: they imply a continuity between past, present and future

# Key concepts to identify social norms

## Independent behaviour

→ No social motivation

## Interdependent behaviour

→ When other people's actions and opinions matter to one's choice

## Social expectations

→ Expectations about other people':

→ Behaviours and

→ Beliefs

## Reference networks

→ The *interdependence* is not with everybody in the world.  
Interdependence is with people that matter to me.



# Collective patterns of independent behaviour

Independent behaviours

## Custom

Carrying an umbrella is a "**custom**", a habitual pattern of behaviour we engage in because it meets our needs. There is no social motivation.

Not all customs are benign, though they may efficiently serve some basic needs.

**Open defecation** is an example.



# Interdependent behaviour



## UNILATERAL EXPECTATIONS

- *Imitating* successful people
- *Copying* those in proximity
- *Copying* trendsetters
- Fashion



## MULTILATERAL EXPECTATIONS

- We want to *coordinate* with others
- Traffic, signalling system, language
- Our behavior is determined by our expectations on others' expectations.

# Two types of social (multilateral) expectations

**Empirical:** based on “facts” — beliefs about how other people are going to act or react in certain situations.

→ We see (and hear) other people waiting in line, and we expect we have to wait in line too

**Normative:** beliefs about what people in our reference network think we should do.

→ We expect other people **think** that we **should not** cut in line, and may **sanction** us if we do so



# Two types of social (multilateral) expectations

**Empirical:** based on “facts” — beliefs about how other people are going to act or react in certain situations (what people see and hear around them).

**“In my village, girls always marry right after puberty.”**

**Normative:** beliefs that other people think that certain behaviours should be carried out, or are bad and should be avoided.

**“In my village, parents believe that people in the village think that girls should marry right after puberty.”**

# Conditional preferences

Empirical and normative expectation are not sufficient to motivate behaviour. *Conditional preferences* are necessary to motivate behaviour.

Example:

If I choose a vanilla ice cream, instead of CHOCOLATE, you may infer that I like vanilla better.

Actually, I adore **chocolate ice cream** but I am allergic to it. So despite liking chocolate more, I prefer (choose) vanilla ice cream.

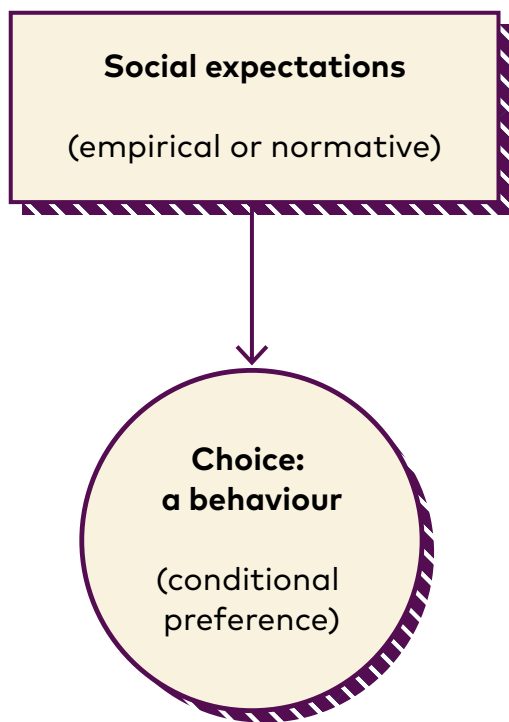


# Conditional preferences

An individual's conditional preferences – and her/his actual behaviours – do not necessarily correspond to what she/he would like to do.

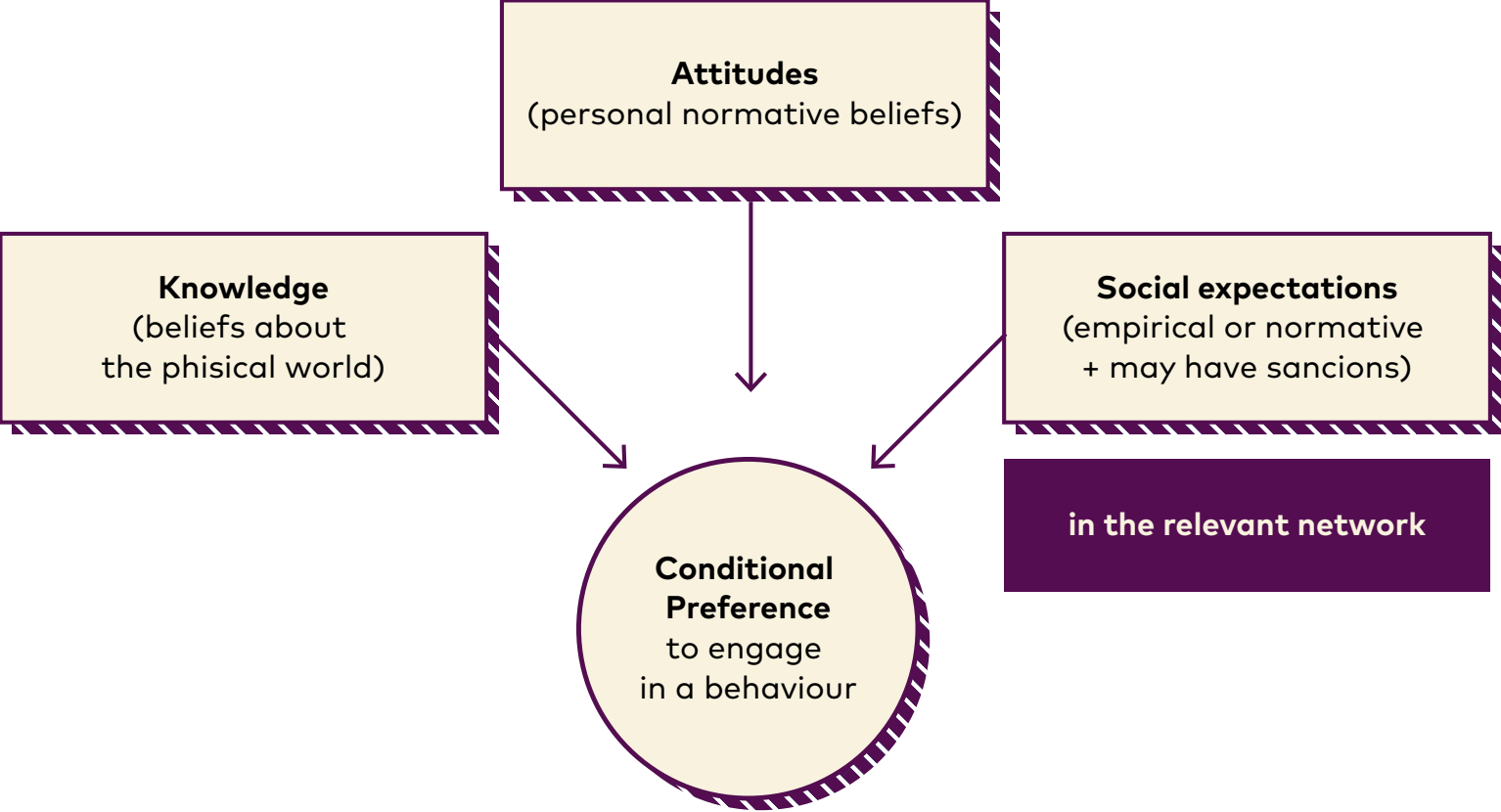
Socially, conditional preferences imply that an individual may follow a social norm **even if she/he disagrees with it**. Her decision is different from what she would choose to do, if isolated from the pressures and requirements of the social group.

# We want to know if behaviour is socially motivated



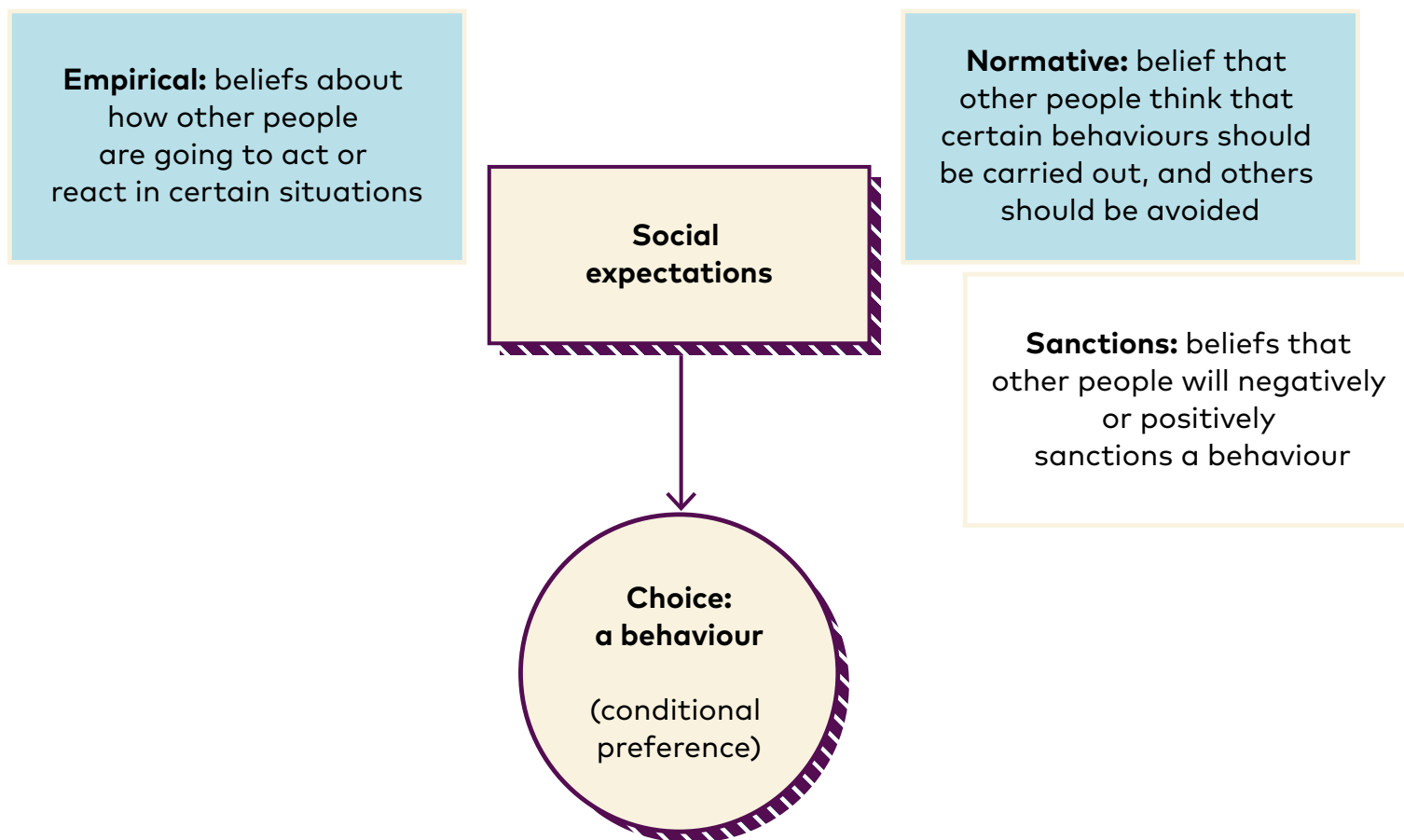
Social expectations  
may have causal  
effect on behaviour:  
**AN UNCONSCIOUS,  
AUTOMATIC PROCESS**

# Behaviour depends on beliefs (conscious or not)





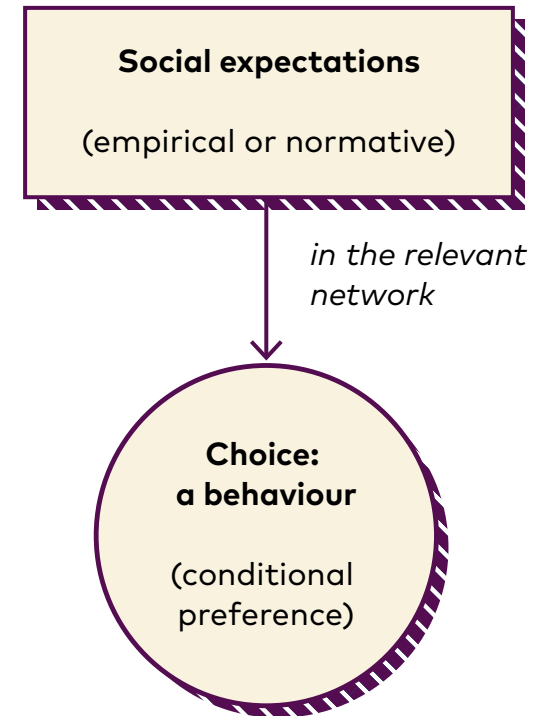
# Normative expectations may entail sanctions



# Reference networks

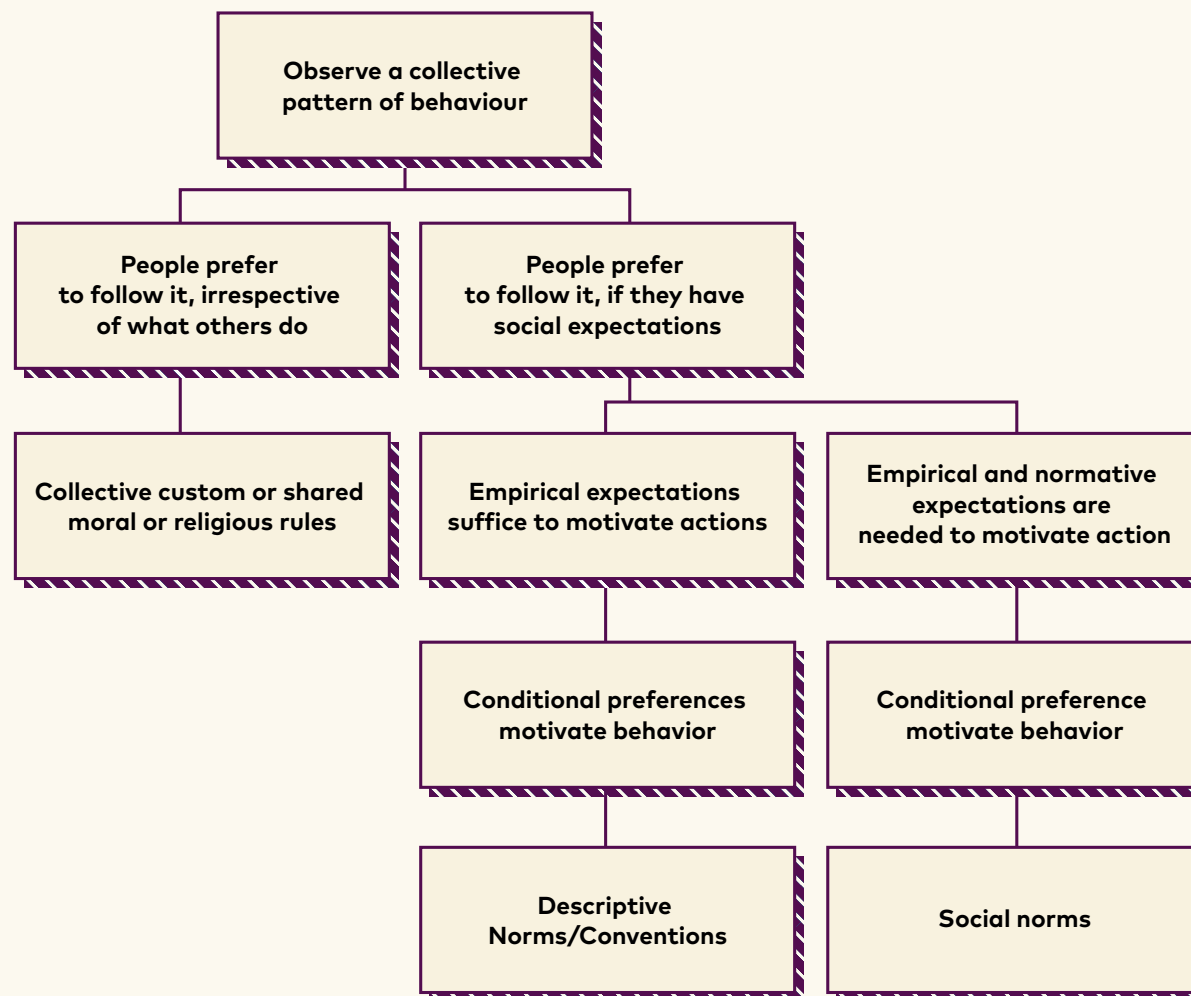
- People who matter to my choices (family, village, friends, clan, religious authority, co-workers...).
- What I expect them to do matters; it influences my choices.
- What I believe they think I ought to do matters; it influences my choices.

**In a favela in Brazil, dwellers punish stealing within the group, but not outside the group.**



# Is a behaviour or practice a social norm?

C. Bicchieri, 2017



# Consistency between attitude and behaviour?

- Attitudes do not necessarily reflect behaviours.
- We may succeed in changing beliefs about the physical world and the corresponding attitudes, but behaviours may not change.
- **The reactions (and expected reactions) of other people who matter to us can be very important in conditioning behavior.**
- There is strong correlation between a behaviour and the presence of a widespread sense of social obligation (mutual normative expectations are present).

# Khadija's dilemma

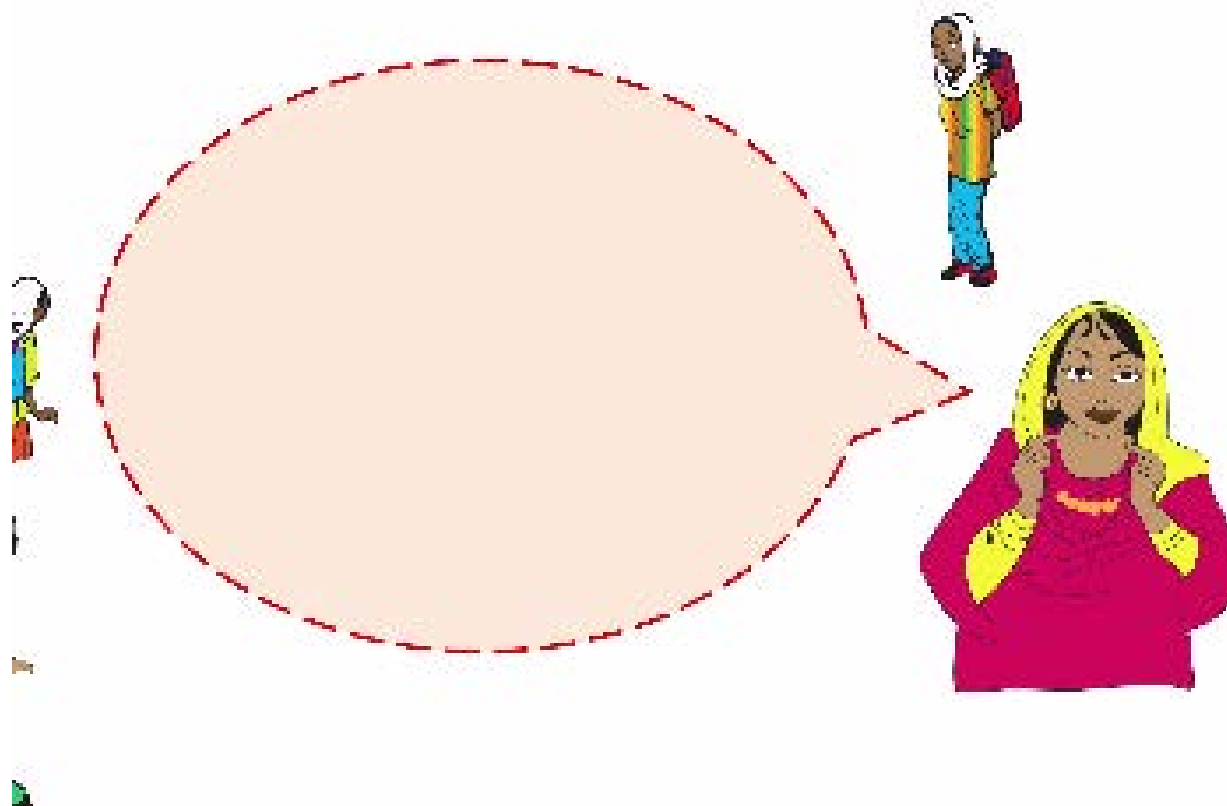
# Personal preference/attitude



# Beliefs about others/empirical and normative expectations



# Beliefs about negative consequences of not conforming (for daughter)





# Beliefs about negative consequences (for her)



# Self-sustaining

Observation of conformity confirms expectations of universal endorsement...

"I see everyone doing it. It must mean they agree with it and wish it to continue."

The belief that the norm is almost universally endorsed generates widespread conformity.

"I think everyone agrees with it, so I should do it too. It's what's expected of me."

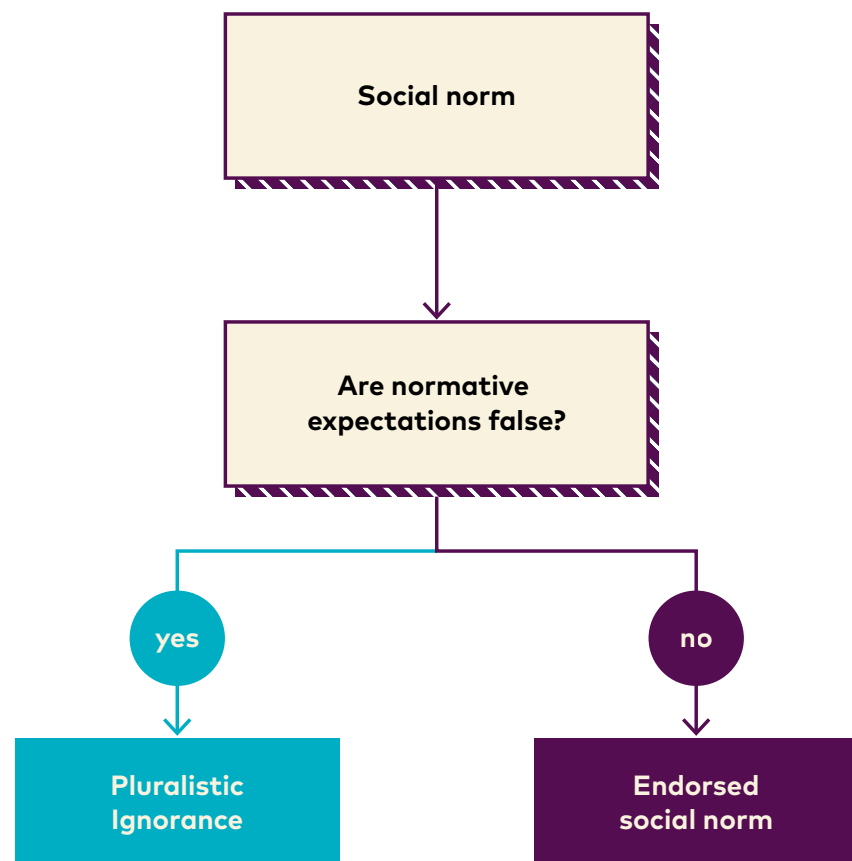
# Are social norms stable?

What happens if many in the group have personal attitudes/preferences in conflict with the prevailing norm?

# Introducing Pluralistic Ignorance

Adapted from Bicchieri 2013

# Perceived or real support for the norm?



Some (or many) individuals may incorrectly believe that most others in their social group support a social norm (because they see others conform to it).

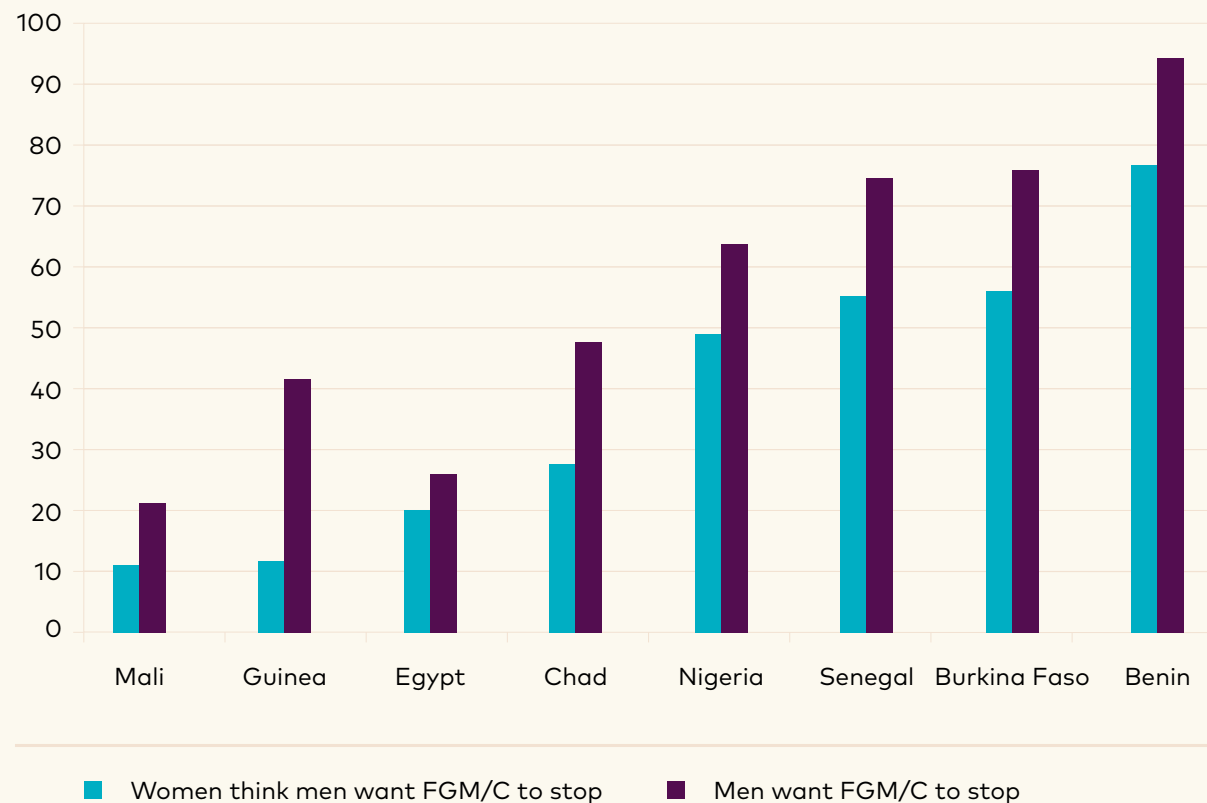
# What happens when there is pluralistic ignorance?

- Some (or many) individuals may incorrectly believe that others in their social group support a social norm (because they see others conform to it).
- The social norm persists even though it is privately opposed by some (or many).
- The absence of transparent communication/information enables the norm to survive even though individual support for it has eroded.

# Pluralistic ignorance and child marriage

- In Nepal, the age of marriage for girls is around 13, but survey results show that parents think the appropriate age of marriage is much later (around 18).
- Parents observe other parents marrying their daughters at an early age and assume they do so because they believe it's right or, at least, that they agree with the practice.
- In fact, many think child marriage is not the best choice. But they do not talk openly about it and are not aware of each other's opinions. So they keep marrying girls early.

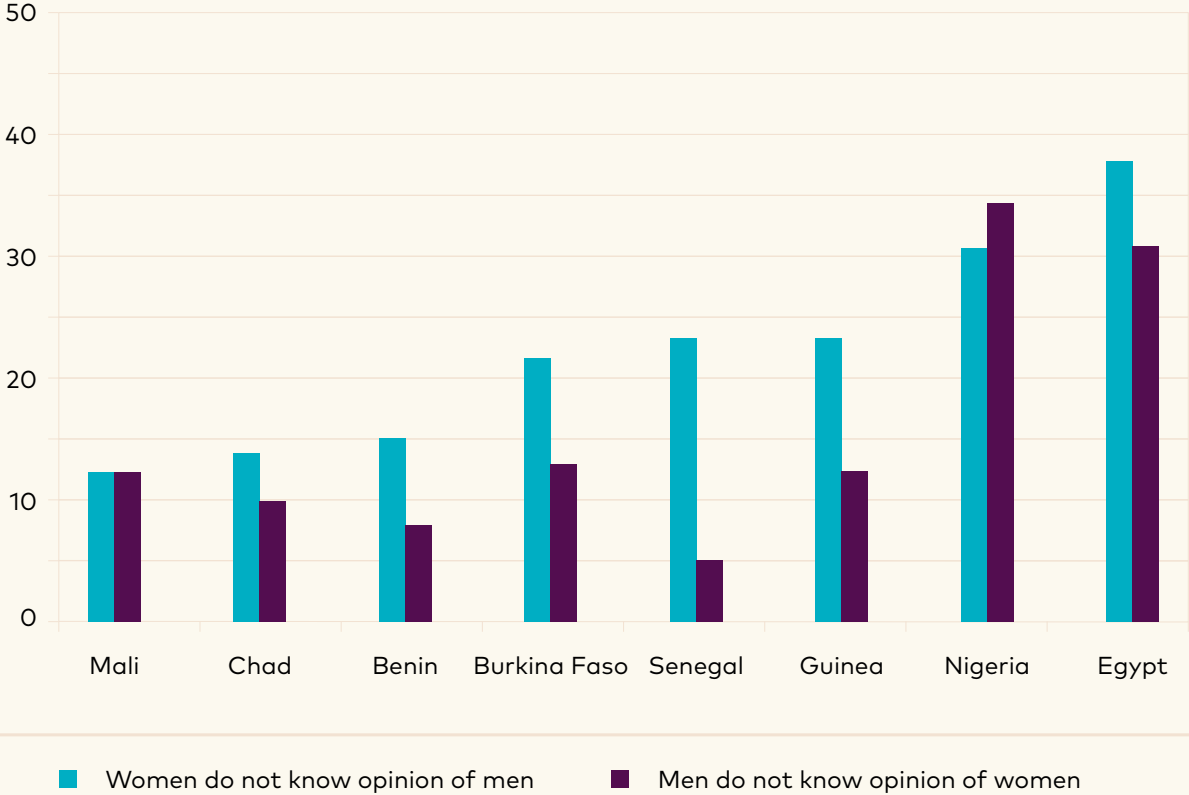
## Girls and women underestimate the share of boys and men who want FMG/C to end (Source Unicef 2013)





# Evidence of lack of communication (Source Unicef 2013)

Significant percentages of women and men are unaware of what the opposite sex thinks about FGM/C



# With pluralistic ignorance, instability lies behind apparent strength

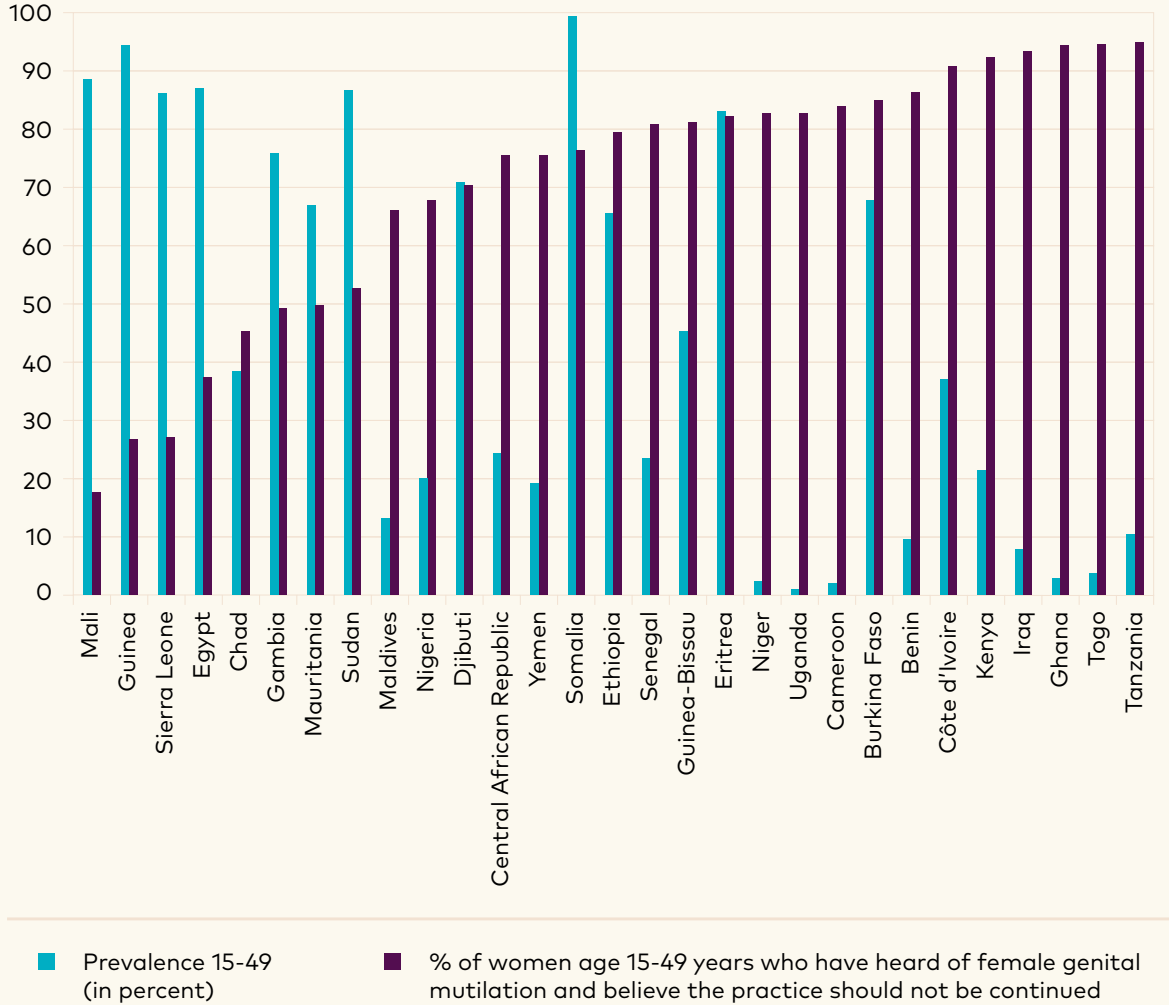
- The social norm sustaining FGM/C will be fragile if many people do not support the practice.
- But for change to take place at scale, individuals must become aware that others do not support the practice.
- Hidden personal preferences need to become public.

# A way to accelerate change

- Pluralistic ignorance can be broken down by promoting **common knowledge**.
- This requires making it possible for people to know what other people believe regarding the practice, and know that other people know what they believe about the practice.
- If pluralistic ignorance is widespread but common knowledge is achieved, the social norm may change quickly.

# FGM/C prevalence versus support to the practice among women 15-49 years old

(Source: UNFPA. 2020. Based on DHS and MICS Surveys 2004-2019)



# Question for discussion



- ① What are examples where a significant proportion of individuals have private attitudes/preferences in conflict with the prevailing norm?
- ② What might happen if an increasing number of individuals have private attitudes/preferences in conflict with the prevailing norm?
- ③ Can you suggest an explanation for the discrepancy between the prevalence of FGM/C and support for the practice shown in the Sudan data?
- ④ What are the implications for the design of policy and programmes?

2



unicef   
for every child



# From Gender Inequality to Shared Positive Social Norms

**MODULE TWO**



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MODULE TWO

# Facilitator's Guide

From Gender  
Inequality to  
Shared Positive  
Social Norms

# Overview

"Norms are vital determinants of social stratification as they reflect and reproduce relations that empower some groups of people with material resources, authority, and entitlements while marginalizing and subordinating others by normalizing shame, inequality, indifference or invisibility. It is important to note that these norms reflect and reproduce underlying gendered relations of power, and that is fundamentally what makes them difficult to alter or transform" (Sen et al., 2007, p. 28).



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## LEARNING OBJECTIVES

By the end of this module, participants will be able to:

- Analyse the root causes of FGM in terms of gender inequality, discrimination and harmful gender stereotypes and norms.
- Analyse violence against women and girls that occurs in the family and general community, and that, wherever it occurs, is tolerated or condoned by the State.
- Be conversant with the interrelated sets of human rights violations that are intrinsically associated with FGM *and other harmful norms, such as condoning or even endorsing gender-biased violence*, which share the same social dynamics.



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## TIME

**5 hours and 15 minutes**, including:

- 5 hours for running Steps 1 to 15
- 1 coffee break for 15 minutes



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## LAYOUT

The Module 2 **FACILITATOR'S GUIDE** includes:

- **Overview**
- **Procedures** which describe the different **steps** of the training process
- **"Notes to facilitators"** which provide:
  - Additional explanatory inputs step by step, and
  - Detailed comments on Presentations 2.1 and 2.2, organized slide by slide
- **Presentations**



## KEY MESSAGES

- The international community has recognized that FGM is a matter of human rights. "Given its harmful impacts, the act itself is a basic violation of the right to achieve the maximum attainable standard of health, including the right to sexual and reproductive health. FGM increases the risk of maternal mortality and morbidity and of contracting sexually transmitted infections, including HIV. It also violates girls' and women's rights to physical integrity.
- Gender ideologies and rules are social norms per se. Because people are socialized in their community's gender ideologies and the associated norms about how boys and girls should think and behave from early childhood – often with limited exposure to other ideas or influences – individuals may not be able to imagine other ways of doing things.
- FGM is nearly always carried out on minors and is therefore a violation of the rights of children.
- FGM is a form of violence against women and girls,<sup>1</sup> even though parents do not intend to hurt their children. As a consequence, FGM is a form of violence *without* intention of violence.
- Inequalities in the division of labour; unequal opportunities such as in education, information on rights and sexual reproductive health; and inequalities in private property ownership and social institutions subordinate women and girls, and allow men and boys to monopolize sex, economic resources and power.
- Marrying a daughter earlier to avoid paying a higher dowry – and also because delaying a daughter's marriage only adds to the costs of her upbringing – is a form of gender inequality and violence against girls, where the economic factor is significant.
- Daughters may be perceived as a burden, and this is underlined by material realities. Discrimination towards daughters is clearly acted upon by practices of "eliminating daughters before birth" or, in poorer households, by discriminating in terms of food, health and education.
- Reversing root causes of human rights violations and gender inequality when maladaptive social norms keep them in place may lead to long-lasting, sustainable change.
- It is important to build on positive values such as "let girl children be children and allow them to grow as responsible adults in their community".



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## HANDOUTS

### HANDOUT 2.1

Analysing harmful practices: how social norms perpetuate gender inequality

### HANDOUT 2.1.A

Inequality in gender stereotypes and gender norms

### HANDOUT 2.1.B

Harmful masculinity and men's and boys' sense of entitlement

### HANDOUT 2.1.C

Inequality in the division of labour and private property ownership

### HANDOUT 2.1.D

Inequality in social institutions

### HANDOUT 2.2

A violence map: mapping it out

### HANDOUT 2.2.A

Analysing acts of violence against women and girls

### HANDOUT 2.3

Suggestions for explaining gender equality in a non-confrontational way

### HANDOUT 2.4

Too early to be a bride: an unsuccessful case study

### HANDOUT 2.5

Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage

### HANDOUT 2.6

A definition of violence against women

### HANDOUT 2.7

How HR standards provide a universal and objective set of minimum standards to change harmful norms



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## PRESENTATIONS

### PRESENTATION 2.1

Introduction

### PRESENTATION 2.2

Too early to be a bride



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## READINGS/RESOURCES

### READING 1.1

Reading (for participants and facilitators):  
→ *How Changing Social Norms Is Crucial in Achieving Gender Equality* (UNFPA, 2020)

### READING 1.2

Reading, optional, for facilitators:  
→ *Norms and beliefs: how change occurs* (Bicchieri and Mercier, 2014)



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## VIDEO

From gender inequality to shared social norms<sup>2</sup>

# Procedures

Before Day 1, distribute the following handouts:

**HANDOUT 2.1** "Analysing harmful practices: how social norms perpetuate gender inequality"

**HANDOUT 2.2** "A violence map: mapping it out"

**HANDOUT 2.3** "Suggestions for explaining gender equality in a non-confrontational way"

**HANDOUT 2.4** "Too early to be a bride: an unsuccessful case study"

**HANDOUT 2.5** "Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage"

**HANDOUT 2.6** "A definition of violence against women"

**HANDOUT 2.7** "How HR standards provide a universal and objective set of minimum standards to change harmful norms"

Advise that it will be important that participants carefully read the handouts the evening before their discussion.

Ensure an open space for the "power walk exercise" and prepare materials for it (Step 3).

## 01 — RECAP OF MODULE 1

🕒 10 MINUTES Invite the participant assigned to report on Module 1 evaluations to present key points.

→ Allow questions for clarification and some comments.

## 02 — VIDEO ANIMATION AND OBJECTIVES

🕒 10 MINUTES Display the video animation: "**From Gender Inequality to Shared Positive Social Norms**", summarizing the main concepts of Module 2.

→ Introduce the purpose of Module 2

→ Display **PRESENTATION 2.1** "Introduction", Slide 2 only (objectives)

→ Announce an introductory exercise to simulate a community in "development".

## 03 — THE "POWER WALK EXERCISE"

🕒 30 MINUTES

- Take everyone to an open space either inside or outside, and give each participant a piece of paper with a character (e.g., a rural boy, 13 years old, non-educated; or a rural girl, 13 years old, non-educated, etc.).
- Ask all participants to form a straight line, facing forward, and say that this line represents Article 1 of the Universal Declaration of Human Rights: **"All human beings are born free and equal in dignity and rights."**
- Then read, one by one, a series of statements (see **NOTES TO FACILITATORS**). Read them slowly and loudly, and repeat as needed.
- Ask participants to listen to each of the statements. If their character could answer "yes" to the statement, they should take one step forward. If their character would likely answer "no" or if unclear, they should remain in place.
- Once you have finished the questions, ask all participants to remain where they are and ask them a **series of questions**:

- ① To the participants at the front: **"Read out your characters, loudly and slowly: Who are you? Why are you at the front?"**
- ② To the people at the back: **"Who are you? How do you feel as you watch all the others moving forward? What capacities do you lack/need in order to be at the front?"**
- ③ To all characters: **"Who is male? Who is female? Where are the majority of women? Where are the majority of men? What difference do you see between two similar characters whose only difference is gender, one being a woman and the other a man (for example: a rural woman, non-educated vs. a rural man, non-educated)?"**



- To end the exercise, ask participants to go back to their tables and answer the following question:

**What are the lessons from this exercise?**



## 04

### DEBRIEFING ON THE "POWER WALK EXERCISE"

🕒 15 MINUTES

- At their tables, ask participants to discuss lessons learned from this exercise for 10 minutes.
- Then invite each table to put its findings on a flip chart on the wall.
- Point out the key issues, including:
  - ▶ In a given society, all human beings are in principle "*...born free and equal in dignity and rights...*"
  - ▶ But the "power walk exercise" shows that development for people living in the same environment is fundamentally unequal. Some have capacities; others lack even basic capacities due to inadequate food, education, health, security, shelter, condoms, etc., and they feel discriminated against.
  - ▶ It is crucial to increase equity among human beings by developing the capacities of those who are left behind, because **the more rights they are able to exercise, the more they will make it to the front**, and then make their own decisions, be able to solve their own problems and contribute positively to development overall.

## 05

### ANALYSING HARMFUL PRACTICES

🕒 10 MINUTES

FGM reflects inequality between the sexes and constitutes a form of discrimination against women and girls. It is nearly always carried out on minors and is therefore a violation of the rights of children. The practice also violates a person's right to be free from torture and cruel, inhuman or degrading treatment and in some cases to the right to life. A human rights approach to FGM places the practice within a broader social justice agenda – one that emphasizes the responsibilities of governments to ensure realization of the full spectrum of women's and girls' rights.

#### Instructions for working groups

- Divide participants into four working groups.
- Ask all participants to take out **HANDOUT 2.1: "Analysing harmful practices: how social norms perpetuate gender inequality"**.
- Participants take out by group:
  - ▶ Group 1, **HANDOUT 2.1.A: "Inequality in gender stereotypes and gender roles"**
  - ▶ Group 2, **HANDOUT 2.1.B: "Harmful masculinity and men's and boys' sense of entitlement"**
  - ▶ Group 3, **HANDOUT 2.1.C: "Inequality in the division of labour and private property ownership"**
  - ▶ Group 4, **HANDOUT 2.1.D: "Inequality in social institutions"**

Get each group to:

- Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.



→ Take 50 minutes to discuss the three questions in the group and prepare a 5-minute presentation of conclusions.

→ Write conclusions on a flip chart.

During the working group exercise, the facilitators:

→ Ask the working groups to discuss the questions in the assigned handouts and write their answers on a flip chart/s.

→ Once the groups begin their discussions, walk from group to group to help them and ensure everyone is participating.

→ Give 10 minutes notice before closing the discussion.

## 06

### WORKING GROUP EXERCISE: ANALYSING HARMFUL PRACTICES

🕒 50 MINUTES

**Questions to discuss.**

#### **Group 1: Inequality in gender stereotypes and gender roles**

- Discuss examples from your own experience of how gender stereotypes and roles are used to enforce gender-based social norms
- How would you explain that changing a gender-biased social norm will, as a consequence, weaken negative gender rules and ideologies in a social system?
- Discuss how gender stereotypes and roles can be presented to boys and men, as well as women and girls, in a way that avoids dissonance<sup>3</sup> with local beliefs and values, and does not create antagonism between genders.



#### **Group 2: Harmful masculinity and men's and boys' sense of entitlement**

- Reflect on how harmful masculinity and violence may be associated with FGM and child, early and forced marriage in the context in which you work.
- Discuss how social norms such as FGM, child, early and forced marriage, and *associated false beliefs* may contribute to sustaining men's and boy's sense of entitlement, including through condoning violence, and maladaptive social expectations about masculinity.
- Reflect on how issues of violence and extreme masculinity can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and antagonism between genders.



### Group 3: Inequality in the division of labour and private property ownership

- Reflect on how inequality in the division of labour and private property ownership affect women in the context in which you work and live.
- Reflect on how social norms such as FGM, child, early and forced marriage, and *associated false beliefs* may contribute to maintaining an unequal division of labour and unequal private property ownership.
- Discuss how these issues can be presented to men and boys, and to women and girls in a way that avoids *dissonance* with local beliefs and values, and does not create antagonism between genders.

### Group 4: Inequality in social institutions

- Reflect on how FGM, child, early and forced marriage, and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.
- Reflect on how social norms such as FGM, child, early and forced marriage and associated *false beliefs* may contribute to entrenching a sense of *unchangeable* inequality in social institutions.
- How can inequality in social institutions be presented to men and boys, and women and girls in a way that avoids dissonance with local beliefs and values, and antagonism between genders?

## 07

### WORKING GROUP DEBRIEFING: GALLERY WALK

10 MINUTES **Analysing harmful practices: how social norms perpetuate gender inequality.**

Facilitators should ask the groups to stick up their flip charts around the room and explain that they will do a "gallery walk":

- Get the whole group to stand in front of the first flip chart.
- Ask the group's presenter to summarize the main ideas.
- Facilitate the audience's reactions and clarifications, and elicit further examples or ideas.
- Have the whole group walk to the next flip chart and repeat the process, until all four posters have been covered.
- Summarize their ideas about how they would explain gender inequalities to boys and men in a constructive way.

- Announce that participants will now discuss different forms of violence against girls and women, including those that are condoned or even enforced by societies.

## 08 — A VIOLENCE MAP: MAPPING IT OUT

🕒 20 MINUTES **Brainstorming discussion on acts of violence against women and girls.**

Facilitator should prepare in advance a flip chart with the “violence map” illustrated in **HANDOUT 2.2**, or alternatively, use **PRESENTATION 2.2**, Slide 2. The facilitator:

- Conducts a 20-minute brainstorming discussion in the plenary on the violence map.
- Elicits some examples of violence against women, such as rape, sexual harassment, domestic violence and FGM.

Announce that working groups will convene again to analyse acts of violence against women and girls.

## 09 — WORKING GROUP EXERCISE: ANALYSING ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS

🕒 50 MINUTES **Facilitators:**

- Assign each group a different cluster of acts of violence against women and girls, as listed in **HANDOUT 2.2.A**, “Analysing acts of violence against women and girls”.
- Have them discuss whether their assigned cluster of acts of violence may be perceived in a given social space as **socially condoned or enforced** (or not so).
- Get them to work out which combination of factors may drive a community to *conform* to violent practices/social norms.
- Ask each group to:
  - Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
  - Inform participants they have 50 minutes to discuss the questions and prepare a 5-minute presentation of conclusions.

→ Each of the four groups should use the assigned questions in **HANDOUT 2.2.A** to fill in a **table** with the following labels:

- ▶ Determinants
- ▶ Perpetrators
- ▶ Position of the law
- ▶ Degree of sanctions
- ▶ Consequences

Each of the groups:

- Uses a concrete example such as rape to clarify questions and answers.
- Uses a contrasting example such as forced marriage to analyse how a community may perceive them differently.

When the discussions have started, facilitators should walk around and listen to the groups to ensure the participation of all, and, if groups are struggling, help them along.

## 10 — REPORTING BACK IN THE PLENARY

🕒 20 MINUTES

- Bring the groups back to a plenary session.
- Ensure all flip charts are put on the wall.
- While each group is presenting the results of their discussions, write down responses on a new flip chart, avoiding repetition.
- Allow some feedback from other participants.

## 11 — "TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY"

🕒 10 MINUTES

**A presentation and discussion in the plenary.**

- Run **PRESENTATION 2.2**, "Too early to be a bride", Slides 3 to 6.
- Ask participants to take out **HANDOUT 2.4**, "Too early to be a bride: an unsuccessful case study".
- Allow questions and answers.
- Emphasize that the case study exemplifies how harmful socially accepted practices, such as child and early marriage, and harmful forms of dowry in Bangladesh, are kept in place by reciprocal expectations of compliance, driven by economic vulnerability.

## 12 WORKING GROUP INSTRUCTIONS

- 🕒 10 MINUTES → Divide participants into four groups.
- Facilitators should ask each group to:
- Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
- Take 50 minutes to discuss the questions and prepare a 5-minute presentation of conclusions.
- Write conclusions on a flip chart.

Allow participants to ask questions.

Ensure the availability of flip charts and markers.

## 13 WORKING GROUP EXERCISE: "TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY"

- 🕒 40 MINUTES Provide the four groups with the following five questions to reflect on:

- 
- ① **A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and the interface with economic vulnerability.**
  - ② **What preferences and expectations about masculinity and boys' sense of entitlement drive the marriage of a 12-year-old girl by her own family?**
  - ③ **Violence against a 12-year-old girl is going to be tolerated or unaddressed in this case study. Why? Does the 12-year-old girl have any control over what is done to her?**
  - ④ **What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?**
  - ⑤ **Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or it is done for other reasons?**

When the discussions have started, walk around and listen to the groups to ensure participation of all, and, if groups are struggling, help them along.

## 14 — REPORTING BACK IN THE PLENARY

🕒 20 MINUTES → Bring the groups back to a plenary session.

→ Ensure all flip charts are put on the wall.

→ While each group is presenting the results of their discussions of the questions, write down responses on a new flip chart, avoiding repetition.

→ Allow some feedback from other participants.

## 15 — WRAP-UP AND EVALUATION

🕒 10 MINUTES → Wrap up Module 2.

→ Distribute evaluation forms and ask participants to fill them out.

Ask for a volunteer to review the evaluations and present a summary at the start of Module 3.

# Notes To Facilitators

## 03-04 — THE "POWER WALK EXERCISE"

ADAPTED FROM OHCHR, 2010B.

### PURPOSE OF THE EXERCISE

The "power walk exercise" simulates a community in "development". Everyone starts off as equals, standing in a straight line that reflects Article 1 of the Universal Declaration of Human Rights: *All are born free and equal in dignity and rights*. By the end of the exercise, all participants have experienced very different outcomes, based on the process of development and individual abilities to "claim their rights". It will seem as if some lives are worth more than others.

The debriefing enables participants to reflect on the disparities that exist in any society and their causes (mainly power), and to consider how to address these disparities through programming. Besides the stress on the intrinsic value of human rights in development, the exercise will also show the potential instrumental value of human rights in the development process, and how gender inequality hinders the agency of women and girls.

The issues that emerge during the debriefing illustrate and provide a rationale for the human rights-based approach, within a social norm perspective.



### DURATION

At least 45 minutes to allow enough time for the debriefing and discussion.

### PREPARATORY WORK

Facilitators in advance should:

- Identify **a large and quiet place** (outside if there is not enough space inside the conference room). You will need enough space to allow participants to take around 20 steps.
- Develop **a list of different characters**: enough for each participant to have a distinct one, based on: sex, age, location (rural and urban), and ethnicity in some countries. Every role has to be described in a way that it captures all these elements. For example (see also list below):

*Boy/rural/ethnic minority non-dominant*

Or:

*Male/university degree/urban/formal private sector job*

- Write the characters on individual cards (one character per card).

- Prepare a list of 15 to 20 statements describing different situations to which the characters will have to answer "yes" or "no". For example (see also list below):

*I get to meet visiting government officials.*

Or:

*I can read newspapers regularly.*

*I have access to and time to listen to the radio.*

*I have access to microcredit.*

Make sure you have adapted the characters and the statements to the country context to make the exercise more relevant.

### **CONDUCTING THE EXERCISE**

- Take everyone to an open space either inside or outside, and give each participant a piece of paper with a character. Be sure that there is an intuitive ratio of powerful to vulnerable characters, about one to three is good.
- Ask participants to form a straight line, facing forward.
- Say: "This line represents Article 1 of the Universal Declaration of Human Rights: All human beings are born free and equal in dignity and rights."
- One by one, read the statements, slowly and loudly, and repeat as needed.
- Ask participants to listen to each of the statements. If their character could answer "yes" to the statement, they should take one step forward. If their character would likely answer "no" or if unclear, they should remain in place.

### **INSTRUCTIONS FOR THE DEBRIEFING**

Once you have finished the questions, ask all participants to remain where they are.

**Ask participants at the front to read out their characters, loudly and slowly.**

- ① Ask them: **"Who are you?"** and discuss: **"Why are you at the front?"**
- ② Ask the people at the back: **"Who are you?"** Ask them: **"How do you feel as you watch all the others moving forward? What capacities do you lack/need in order to be at the front?"**
- ③ Ask: **"Who is a male? Who is a female? Where are the majority of women? Where are the majority of men? What differences in outcome do you see between two characters who are identical except that one is a woman and the other a man (for example: a rural woman not educated vs. a rural man not educated)?"**
- ④ Ask participants: **"What are the lessons learned from this exercise?"**



- ⑤ **Ask what the outcome of the “power walk” tells us about the ways in which we should work during country programme planning, implementation and evaluation for social norms change?**
- ⑥ **Ask what capacities the different people need in order to participate effectively or to listen to others.**

### **MAJOR LESSONS LEARNED FROM THE EXERCISE**

During the debriefing, stress the following ideas, relying if needed on **PRESENTATION 2.1**, Slides 3-6.

Regarding gender inequalities:

- The exercise identifies gender inequalities and also different factors (social, economic, cultural) impacting gender relations.
- Men’s and women’s roles in society have been shaped by culture: Women and girls have been given a lower social value, while men and boys have been given a higher one. So, women are left behind! They have been devalued from the moment they were born, since infancy and childhood.
- It helps to understand why it is important to examine the causes of gender inequalities.

Regarding development issues:

- Development isn’t power neutral. Discrimination and “elite capture” are well known development realities.
- Power relations have a huge impact on who we are, and what we can be.
- For those who are left behind it can be impossible to catch up without specific targeted assistance.
- Resources and capacities alone will not do the trick. *An enabling environment is a fundamental determinant.*
- Given the political realities around power, one needs an objective and neutral normative standard to guide discussions.

Also:

- Refer back to the line (*all are born equal in dignity and rights*), and ask the group what to do? (Should we work with those who have advanced? With those who have regressed? Both? Should we hold people back?) The message should be that we should not hold people back; we cannot allow people to regress beyond the minimum guarantees that human rights provide. After all, human rights are minimum rules.
- Lead a discussion on how to reach the people at the back. Because communities are very heterogeneous, it is important to make deliberate efforts to reach the poor and the marginalized, and especially the children and the young.

- The rich and powerful (especially those at the very front of the line) won't have too much interest in helping the ones at the back. How could human rights assist in mitigating the differences?
- Make participants reflect on diversity and variety of power relations (not only men/women) and the importance of adopting an intersectional analysis and approach including economic power relations/ minority groups/ etc. Make participants aware that women are not the "vulnerable group" in each situation and an old woman from the dominant class can have more power than a young unmarried boy from a minority group...

### EXAMPLES OF CHARACTERS

→ Male → university degree → urban → formal private sector job	→ Female → university degree → urban → work for UNDP	→ Female → formal private sector job → no education → urban	→ Female → no education → urban → HIV positive
→ Male → ethnic minority non-dominant → university degree	→ Male → migrant worker → HIV positive	→ Male → secondary education → urban	→ Female → no education → urban
→ Boy → disabled → rural	→ Girl → orphan → HIV positive	→ Boy → rural → ethnic minority non-dominant	→ Girl → urban → secondary education
→ Female → disabled → unemployed	→ Boy → member of ethnic dominant group → urban	→ Male → rural → no education → unemployed	→ Boy → urban → member of ethnic dominant group → son of police officer
→ Member of ethnic dominant group → urban → son of president → university degree	→ Girl → ethnic minority in non-dominant position → rural → disabled	→ Male → urban → disabled → secondary education → formal private sector job	→ Girl → member of dominant ethnic group → urban → secondary education
→ Female → secondary education → member of ethnic dominant group	→ Female → refugee → no education → unemployed	→ Male → secondary education → rural → HIV positive	→ Female → no education → urban → sex worker
→ Female → ethnic minority non-dominant → urban → formal private sector job	→ Village elder → member of ethnic dominant group → secondary education	→ Female → migrant worker → no education	→ Trafficked → female → HIV positive → sex worker
→ Male → unemployed → refugee	→ Male → urban → no education → sex worker	→ Son of the president → disabled → secondary education → formal private sector job	→ Male → migrant worker → university degree → urban
→ Boy → trafficked → no education	→ Female → ethnic minority non-dominant → rural	→ Male → gay → university degree	→ Male → work for the UN → ethnic dominant group
→ Female → rural → no education → unemployed	→ Male → homeless → urban → no education	→ Female → homeless → HIV positive → urban	→ Female → lesbian → secondary education → urban

## EXAMPLES OF STATEMENTS

→ I get to meet visiting government officials.	→ I can read newspapers regularly.	→ I have access to and time to listen to the radio.
→ I have access to microcredit.	→ I can speak in extended family meetings.	→ I have access to confidential counselling services.
→ I can negotiate condom use with my partner.	→ I expect to go to secondary school.	→ I enjoy a healthy environment in my community.
→ I won't face discrimination or stigma when using public services.	→ I will be consulted on issues affecting health services in our community.	→ I can pay for treatment at a private hospital if necessary.
→ I eat at least two full meals a day.	→ My home and family are not vulnerable to natural disasters.	→ I sometimes attend workshops and seminars on development issues in my country.
→ I am not in danger of being sexually harassed or abused.	→ I could own a small business.	→ I can question the expenditure of public funds.
→ I get paid at least the official minimum wage.	→ I have access to or can afford the legal counsel of a lawyer.	→ I have access to public financial information from the provincial government.

# 05-07

## ANALYSING HARMFUL PRACTICES



### STEP 5: INSTRUCTIONS FOR WORKING GROUPS

Facilitators ascertain whether the participants have read **HANDOUT 2.1**, “Analysing harmful practices: how social norms perpetuate gender inequality”, the evening before their discussion. If not, facilitators provide a time for reading the handout, which will be taken from the assigned time for conducting the exercise.

Participants should also take out **HANDOUT 2.3**, “Suggestions for explaining gender inequality in a non-confrontational way”.<sup>4</sup>

Facilitators divide participants into four groups and entrust each group with one of the four themes pertaining to Step 5.

- Group 1, **HANDOUT 2.1.A**: “Inequality in gender stereotypes and gender roles”
- Group 2 **HANDOUT 2.1.B**: “Harmful masculinity and men’s and boys’ sense of entitlement”
- Group 3, **HANDOUT 2.1.C**: “Inequality in the division of labour and private property ownership”
- Group 4, **HANDOUT 2.1.D**: “Inequality in social institutions”

→ Facilitators provide 50 minutes for executing the exercise and ensure that:

- ▶ All groups have a flip chart page and some markers, and their assigned handouts
- ▶ Each group selects a chairperson and a spokesperson
- ▶ Once the groups begin their discussions, everyone is participating; walk from group to group to help them
- ▶ Give a 10-minute notice before closing the discussion



## **STEP 6: EXECUTING THE EXERCISE**

Facilitators walk from group to group and explain the questions assigned to each cluster. They may sit with each of the groups and reply to questions on how to execute the exercise.

Replies to the questions assigned to the groups can be elicited from:

→ **READING** **How changing social norms is crucial in achieving gender equality** (UNFPA, 2020):

- ▶ Chapter 2, "**Changing Maladaptive Social Norms**"
- ▶ Chapter 3, "**Conceptual Background and Illustrative Case Studies**"
- ▶ Chapter 6, "**Recommendations**"

### **QUESTIONS TO BE DISCUSSED:**

#### **Group 1:**

- How would you describe gender stereotypes and roles, including in terms of FGM, if appropriate, in the context in which you work?
- How would you explain that changing a gender-biased social norm will, as a consequence, weaken negative gender rules and ideologies in a social system?
- Discuss how gender stereotypes and roles can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and does not create antagonism among genders.

#### **Group 2:**

- Discuss how harmful masculinity and violence may be associated with FGM and child, early and forced marriage in the context in which you work.
- Reflect on how social norms such as FGM; child, early and forced marriage; and *associated false beliefs* may contribute to keep in place men's and boys' sense of entitlement, including in condoning violence against women and girls.
- Discuss how issues of violence and extreme masculinity can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and antagonism among genders.



### Group 3:

- Discuss how inequality in the division of labour and private property ownership affect women and girls in the context in which you work and live.
- Reflect on how social norms such as FGM; child, early and forced marriage; and *associated false beliefs* may contribute to keep in place an unequal division of labour and unequal private property ownership.
- Discuss how these issues can be presented to men and boys, and to women and girls in ways that avoid *dissonance* with local beliefs and values, and does not create antagonism among genders.

### Group 4:

- Reflect on how FGM; child, early and forced marriage; and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.
- Reflect on how social norms such FGM, child, early and forced marriage and *associated beliefs* may contribute to maintaining inequality in social institutions.
- Discuss how inequality in social institutions can be presented to men and boys, women and girls in a way that avoids dissonance with local beliefs and values, and antagonism among genders.

## **STEP 7: WORKING GROUP DEBRIEFING**

Facilitator should highlight:

- The *community* is heterogeneous, but shaped by power relations with a huge impact on who we are and what we can be.
- In many societies worldwide, men and boys and women and girls are perceived differently and are supposed to play different roles. These typically entrust men and boys with power, and consign women and girls to conformity and submission.
- With women and girls perceived as "inferior" to men, men are expected to play a "superior" role in their environment (family, community, country, etc.).
- As a consequence, women and girls are left behind. Their ability to exercise their agency is reduced as well as their capacity to effectively protect themselves and solve their problems.
- Men and boys also suffer from gender norms and stereotypes (especially young boys) and have to deal with a lot of power relations between men and women but also between men themselves.

## 08

## A VIOLENCE MAP: MAPPING IT OUT



The purpose of “mapping it out” is to familiarize participants with the range of different types of violence against women and girls, and to help them understand the multifaceted drivers in terms of determinants, the position of the law, perpetrators, sanctions and consequences. The activity is not intended to make any kind of finite classification, but to show participants how the same act of violence can be classified in different ways according to context, beliefs and socioeconomic situation. Grouping acts of violence and getting participants to relate them to the criteria on the “map” are one way that programmers might use such criteria to address and prevent violence.

Facilitators conduct a 20-minute brainstorming discussion in the plenary on violence against women. Facilitators:

- Ask participants to take out **HANDOUT 2.2**, “**Violence map: types of violence against women**”
- Build up the violence map on the board or flip chart or use Slide 2 of **PRESENTATION 2.2**.
- Show the five main themes on the multifaceted map of violence against women and girls.

Facilitators point out:

- Each act of violence against a woman or girl can stem from, and be maintained by, different actors, social practices and norms, and social institutions.
- They may be informal rules, such as around FGM, that have the strength of the law.

The facilitator should emphasize *the notion that when social norms are at stake, there may be acts of violence perpetrated automatically and unintentionally, without the intention of violence. Perpetrators themselves intend to protect and not to inflict harm, such as families/mothers conforming to the practice of FGM.*



## 09

## WORKING GROUP EXERCISE: ANALYSING ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS

Facilitators announce that the following working group exercise is about gender inequality and violence against women and girls.

- Assign each group a different set of examples of violence against women and girls listed in the handout. Get them to use the factors in the mind map to analyse the assigned cluster of violence, using the questions and categories to build up a definition (or distinct definitions) for the cluster.
- Have them discuss whether some forms of violence in their assigned cluster of violence may be perceived in a given social space as **socially condoned or enforced** (or not).
- Ask each group to appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
- Take 50 minutes to discuss the **questions** and prepare a 5-minute presentation of conclusions.

**Table 1: SUGGESTED FACTORS THAT TEND TO DETERMINE AND CHARACTERIZE ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS**

Categories of violence	Perpetrators	The position of the law	Degree of sanctions	Consequences	Determinants
Trafficking/ conflict-related sexual abuse and exploitation	<ul style="list-style-type: none"> <li>Organized groups usually of men (women can be involved in trafficking), usually on a larger scale, usually by unknown perpetrators</li> </ul>	<ul style="list-style-type: none"> <li>Illegal, also at an international level due to cross-border activity and the scale of violence</li> </ul>	<ul style="list-style-type: none"> <li>Not socially endorsed</li> <li>Usually without victims or family compliance (except trafficking or abduction, which may involve family).</li> <li>Legal sanctions are difficult to enforce, due to lack of governance, power or resources</li> </ul>	<ul style="list-style-type: none"> <li>Usually lowers esteem/respect</li> <li>Can have serious health consequences</li> </ul>	<ul style="list-style-type: none"> <li>Lack of rules of law</li> <li>Conflict</li> <li>Emergency situations</li> <li>Geographical displacement (across borders, from rural to urban settings)</li> <li>Economic vulnerability</li> <li>Vulnerability to exploitation: youth and lack of education, lowers self-esteem (if trafficking is the result of voluntary recruitment)</li> </ul>
Sexual harassment at work  Sexual harassment at school  Sexual harassment in the street	<ul style="list-style-type: none"> <li>Mostly individual men or boys who are not partners, to a varying degree known/unknown, outside the family in a more public sphere</li> </ul>	<ul style="list-style-type: none"> <li>If laws to protect exist they are often not enforced</li> </ul>	<ul style="list-style-type: none"> <li>The degree of violence varies, so sometimes there is a tendency to socially minimize these acts</li> <li>Hierarchical power relations in work and educational institutions often silence plaintiffs</li> </ul>	<ul style="list-style-type: none"> <li>Psychological damage not often recognized unless physical harm is also reported</li> </ul>	<ul style="list-style-type: none"> <li>Young age</li> <li>Isolation (classrooms, toilets, offices)</li> <li>Hierarchical structures</li> <li>Harmful gender stereotypes and harmful masculinity</li> </ul>
Marital rape  Domestic violence	<ul style="list-style-type: none"> <li>Mostly individual men, partners, family members (but the neighbours also usually know)</li> </ul>	<ul style="list-style-type: none"> <li>In some countries not illegal</li> <li>If illegal then hard to enforce without strong support structures due to involvement of family members</li> </ul>	<ul style="list-style-type: none"> <li>Socially tolerated or condoned</li> <li>Perhaps disapproved of but socially tolerated; social norm that can make women complicit</li> </ul>	<ul style="list-style-type: none"> <li>Physical, sexual and psychological damage are often hidden – either out of shame, or because of the social belief that “it is a wife’s role”</li> <li>If made public can lead to social stigmatization</li> </ul>	<ul style="list-style-type: none"> <li>Isolation – behind closed doors</li> <li>Poverty</li> <li>Unemployment</li> <li>Substance abuse</li> <li>Harmful gender stereotypes and harmful masculinity</li> <li>Domestic violence is universal</li> </ul>
FGM; child, early, or forced marriage; virginity testing; honour killing	<ul style="list-style-type: none"> <li>Mostly perpetrated by family and community not individuals; women as well as men; older to younger generation; known perpetrators</li> </ul>	<ul style="list-style-type: none"> <li>Can be legislated against but not often enforced</li> </ul>	<ul style="list-style-type: none"> <li>Socially endorsed; some practices also endorsed by religion and traditional law; honour killing belongs in this group as a social norm in some societies</li> </ul>	<ul style="list-style-type: none"> <li>A range of often severe physical problems</li> <li>Taboo sexual dysfunction</li> <li>Marital dysfunction</li> <li>Exercise of agency is reduced or impeded</li> <li>Dropping out of education</li> </ul>	<ul style="list-style-type: none"> <li>Unequal society</li> <li>Unequal power relations</li> <li>Social norms dynamics (Nash equilibrium)</li> <li>Rigid and harmful beliefs, often false beliefs</li> <li>Lack of education</li> <li>Peer and generational pressure</li> <li>Lack of agency</li> </ul>

# 10

## REPORTING BACK IN THE PLENARY

### Facilitators should:

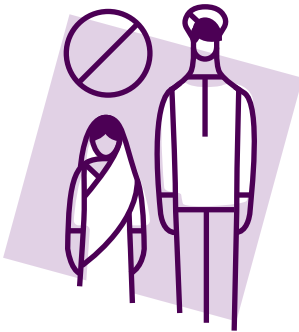
- Bring the groups back to a plenary session.
- Ensure all flip charts are put on the wall.
- While each group is presenting the results of their discussions of the questions, write down responses on a new flip chart, avoiding repetition.
- Allow some feedback from other participants
- Gather groups' feedback

### Highlight:

Many forms of violence against women and girls are intended to inflict harm, but the underlying rationale for FGM is to assure a girl's social acceptance and inclusion. To put it in other words, FGM can be considered a violent practice, yet perpetrators do not intend to inflict harm.

# 11

## TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY



### The facilitators:

- Run **PRESENTATION 2.2**, "Too early to be a bride", from Slide 3 to Slide 6.

### During the presentation, the facilitator should:

- Remind participants that the United Nations defines *child marriage* as involving a child below age 18. The term *early marriage* is widely used too, and therefore is incorporated in this training course along with child marriage.
- Point out that child and early marriage in Bangladesh are illegal.
- Point out that dowry is illegal too.
- Read or put on a flip chart the following statement from the 2005 evaluation of the Kishori Abhijan (early marriage) programme in Bangladesh:

"Though marriage prior to the age of 18 for girls is **illegal**, one of the main reasons **the law is not effective** is because of the way marriages take place, especially in the rural areas. Marriages are arranged within a matter of days of the proposal. The interlude is characterized by a brief period of information-gathering by the groom and the bride's family regarding each other and marriage negotiations. The sudden nature of the marriage event, along with careful management of information and the overall will of the community for early marriage, make a solution to the problem of early marriage elusive" (Amin et al., 2005).



# 12-13

## WORKING GROUP EXERCISE



Ask participants to reflect on:

- **HANDOUT 2.4**, "Too early to be a bride: an unsuccessful case study"
- **HANDOUT 2.5**, "Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage"

**Draw attention to the questions:**



- ① **A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability.**
- ② **What preferences and expectations about masculinity and boys' sense of entitlement drive the marriage of a 12-year-old girl by her own family?**
- ③ **Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?**
- ④ **What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?**
- ⑤ **Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or it is done for other reasons?**

# 14

## REPORTING BACK IN THE PLENARY

A social norms perspective addresses the collective responsibility of men, women and societies for behaviour regulated by discriminatory practices and harmful social norms.

- Do parents bear responsibility for their child bride in a context where child brides are the norm?
- What are society's responsibilities?
- Are there economic or moral responsibilities?

Summarize by stating that cultural norms might render invisible the people who experience certain harms (such as FGM, child and early marriage, grievous injury because of dowry, child beating, domestic violence).

- Explain that the realization of rights is in their *enjoyment* – legal entitlements established in international conventions are not enough.
- Emphasize that a human rights-based approach includes understanding how laws, **social norms, traditional practices** and institutional responses positively or negatively affect human rights and gender equality.
- Summarize the main points raised, including on:
  - The illegality of child and early marriage in Bangladesh
  - The **economic vulnerability** of parents and parents' dilemmas around early marriage of daughters
  - **Social norms**: marked preference for young brides
  - The links between social norms and **gender inequality**
  - The similarities (and differences) between child and early marriage social dynamics and FGM social dynamics

The facilitator should also refer participants back to the definition of a social norm introduced in Module 1).

**Social norms:**

- They define widely accepted and often occurring practices (even though in private people might oppose them...).
- There is a collective sense of expectations and perpetration – by family and community rather than by individuals in isolation.
- People feel obliged to perform these practices because that's what others do and that's what's expected of them.
- People fear they or their family members will be punished, stigmatized or ostracized if they don't perform these practices (Bicchieri and Mercier, 2014).

# Endnotes

- 1 For social norms theory to be applied to FGM, an initial assumption is necessary, that parents love their children and ultimately want to do what's best for them. As the Population Council-Bangladesh Institute of development Studies Endline Report of the Kishori Abidjan project in Bangladesh, found: "Although the finding from the qualitative survey on the entire intervention reveals desperate attempts by parents to make as good a choice for their daughter as their economic situation allows them to, the very poor believe that they have no choice..." (Amin et al. 2005, p. 52).
- 2 This video is available and can directly be received, by writing to [JPendFGM@unfpa.org](mailto:JPendFGM@unfpa.org)
- 3 "The mind is made of *networks* of beliefs and intentions; we use these beliefs and intentions to evaluate what we are told and we rely on a *principle of consistency*. Therefore, we try to avoid information that is incoherent, **dissonant** with our previous beliefs and intentions; when beliefs are integrated in a coherent network, they are hard to change" (Mercier, 2010).
- 4 Bicchieri and Mercier, 2014.

MODULE TWO

# Handouts

From Gender  
Inequality to  
Shared Positive  
Social Norms

# Analysing harmful practices: How social norms perpetuate gender inequality

05-07



Gender ideologies and rules are social norms per se. Because people are socialized in their community's gender ideologies and the *associated norms* about how boys and girls should think and behave from early childhood – often with limited exposure to other ideas or influences – individuals may not be able to imagine other ways of doing things. These ideologies and norms can thus set the boundaries of what girls and boys, and women and men, think, as well as what they do; they can make inequalities of power and resources seem natural or God-given, assimilating social norms to "moral norms", and thus unchangeable.<sup>5</sup> Norms about who can speak out or make decisions also directly affect the distribution of power in society, typically to the disadvantage of children and adolescents in general, and of girls in particular (Sen, Ostlin and George, 2007).



## Box 1: Hidden gender dynamics and exercise of agency

The central challenge is to account for hidden gender and power dynamics, the socially constructed gender roles that uphold those behaviours, and the obstacles they represent for girls' and women's acquisition, or not, of capabilities, that lead to the exercise of agency (Kaur et al., 2016).

A structured agency approach might help us understand better why social norms – even harmful ones – persist and under what conditions these might change. Structural dimensions that anchor norms – norms are not free-floating after all – are macroeconomic dynamics, and systems such as those of politics, kinship, marriage and gender regimes affected by economic, political and technological developments. Gender unequal regimes are a crucial aspect of these structures. Thus social norms are materially, historically and culturally rooted, and function within a habitus. This does not mean that they are unchangeable, however; we are witnessing change in norms. The role of human agency, individual and collective, is very important in norm change. Individuals and groups contribute to norm change by resisting old norms or initiating new modes of behaviour that are more suitable to them. Socioeconomic transformation forms the background to the success of much of norm change, as the experience in the Republic of Korea<sup>6</sup> regarding the shift in son preference shows. Factors that enhance the capabilities of individuals such as through girl's education and women's workforce participation are of the essence in being able to successfully adopt new norms. Strengthening of agency through capability enhancement (Sen's approach) is thus extremely important. This is where struggles for empowerment (material and psychological/normative) and rights lead to the acquisition of capabilities that in turn lead to the exercise of agency to achieve a desired outcome.<sup>7</sup>



## HANDOUT 2.1.A

# INEQUALITY IN GENDER STEREOTYPES AND GENDER ROLES<sup>9</sup>

## WORKING GROUP 1

Read **HANDOUT 2.1**, "**Analysing harmful practices: how social norms perpetuate gender inequality**", and the following text on gender stereotypes and roles.

### Gender stereotypes and gender roles

#### → Gender stereotypes

Gender stereotypes are part of a shared conceptual structure of ideas, values and beliefs that help people to organize and understand the world they live in. Those who may be willing to change often confront a problem of collective action, and unless individuals have confidence that their reference network, or at least part of it, will support them and enact the change, the risk of suffering negative consequences looms large.

Some examples of how gender stereotypes promote FGM include the beliefs that women are emotional, irrational and need to be controlled, and that uncut women are promiscuous (AIDOS/RAINBO, 2006; Oyefara, 2014).

#### → Gender roles

Men and women are assigned different gender roles in society. Highly influential gender ideologies, values and norms of *femininity* are those related to *girlhood and the transition to womanhood*. These translate into commonly accepted roles and standards of behaviour that depend on age and gender. For example, girls are expected to shoulder much of the burden of household labour. This tradition serves two purposes: Households run smoothly, and girls are trained in the skills they will need as wives and mothers (Kaur et al., 2016). Conversely men and boys are meant to protect family honour by controlling their wives, daughters and sisters (FGM Education Programme NZ, 2016).

### Questions to discuss

- ① Discuss examples from own experience of how gender stereotypes and roles are used to enforce gender-based social norms
- ② How would you explain that changing a gender-biased social norm will, as a consequence, weaken negative gender rules and ideologies in a social system?
- ③ Discuss how gender stereotypes and roles can be presented to boys and men, as well as women and girls, in a way that avoids dissonance<sup>8</sup> with local beliefs and values and does not create antagonism among genders.





## HANDOUT 2.1.B

# HARMFUL MASCULINITY AND MEN'S AND BOYS' SENSE OF ENTITLEMENT WORKING GROUP 2

Read **HANDOUT 2.1**, "**Analysing harmful practices: how social norms perpetuate gender inequality**", and the following text on men's and boys' sense of entitlement and social expectations about masculinity.

### Harmful masculinity and men's and boys' sense of entitlement

Men's and boys' sense of entitlement, when taken to the extreme, allows them to use violence in order to exercise power and control over weaker social groups, and in particular over women. Extreme gender stereotyping leads to extreme masculinity, which views violence as a "natural" male trait. Stereotypes of violence as a male trait may be exacerbated when male violence is promoted through culture, state, police, military and/or the media, and it becomes socially "justifiable". Some contemporary research describes violence as a global, predominantly male behaviour (Wojnicka, 2015).

On the other hand, men may resort to violence not so much because of a sense of entitlement, but more because of a fear of failure to meet social expectations about masculinity (Schwalbe, 1992).

Some example of how false beliefs about extreme masculinity can lead to violence in relationships and the perpetration of FGM have been described by the World Health Organization (WHO, 2012) as follows:

- ▶ A man has a right to assert power over a woman and is considered socially superior.
- ▶ A man has a right to physically discipline a woman for "incorrect" behaviour.
- ▶ Physical violence is an acceptable way to resolve conflict in a relationship.
- ▶ Sexual intercourse is a man's right.
- ▶ A woman should tolerate violence in order to keep her family together.
- ▶ There are times when a woman deserves to be beaten.
- ▶ Sexual activity (including rape) is a marker of masculinity.
- ▶ Girls are responsible for controlling a man's sexual urges.

### Questions to discuss

- ① Discuss how harmful masculinity and violence may be associated with FGM and child, early and forced marriage in the context in which you work.
- ② Reflect on how social norms such as FGM; child, early and forced marriage; and associated false beliefs may contribute to keep in place men's and boys' sense of entitlement, including in condoning violence against women and girls.
- ③ Discuss how issues of violence and extreme masculinity can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and antagonism among genders.





## HANDOUT 2.1.C

# INEQUALITY IN THE DIVISION OF LABOUR AND PRIVATE PROPERTY OWNERSHIP WORKING GROUP 3

Read **HANDOUT 2.1**, "**Analysing harmful practices: how social norms perpetuate gender inequality**", and the following texts:

### Division of labour

Division of labour refers to men's tasks, which are predominantly performed in the public sphere as paid labour ("productive" work), and women's tasks, which are mainly restricted within the private sphere of the family, household or homestead as unpaid labour ("reproductive work"). Paid and acknowledged work is valued by society and bestows men with power and status. Unpaid and unacknowledged work is undervalued by society. Women continue to perform essential tasks without getting any credit for it. This makes their social contribution invisible and reduces their social status. The long hours that women work, and the lack of recognition of the value of their work can undermine women's physical and mental health (AIDOS/RAINBO, 2006).

### Private property ownership

Private property ownership is a crucial factor in gender inequality and gender power relations. A clear gap exists between men and women in regard to control of private property. Men ultimately own and control most economic resources because they dominate the labour market and in many societies ensure patrilineal inheritance rights are enshrined in the law. Private property economies then evolve where men monopolize land ownership, commodity transfers, inheritance, marriage and dowry rights. Because FGM makes women and girls marriageable, it increases their "value" in this system. But many women have little control over the shared economy because they are confined within the private domain of unpaid labour and male-line inheritance. The economic gender gap translates into further gender inequalities in term of economic well-being, social status, and empowerment (Agarwal, 1994).

### Questions to discuss

- ① Discuss how inequality in the division of labour and private property ownership affect women and girls in the context in which you work and live.
- ② Reflect on how social norms such as around FGM; child, early and forced marriage; and associated false beliefs may contribute to keep in place an unequal division of labour and unequal private property ownership.
- ③ Discuss how these issues can be presented to men and boys, and to women and girls in ways that avoid dissonance with local beliefs and values, and does not create antagonism among genders.







## HANDOUT 2.1.D

### INEQUALITY IN SOCIAL INSTITUTIONS WORKING GROUP 4

Read **HANDOUT 2.1**, "**Analysing harmful practices: how social norms perpetuate gender inequality**", and the following text on how, for women, inequalities in social institutions make FGM and other harmful practices such as child marriage a main means of survival and access to resources.

#### Examples of inequality in social institutions

For a woman living in a patriarchal society with no access to land or education and no effective power base, marriage is her main means of survival and access to resources – and FGM, where it's prevalent, is her prerequisite for marriage. With the beliefs surrounding FGM deeply embedded from childhood, the social approval associated with FGM and the sanctions women face if they don't undergo FGM, the benefits of FGM would seem to outweigh the physical difficulties. FGM is inevitably viewed in a very positive light and this can explain why women continue to cling to the tradition, colluding in their own daughters' circumcision (FGM Education Programme NZ, 2016).

Weak legal sanctions on intimate partner violence within marriage and the absence of equitable divorce laws favour men. Lack of gender-sensitive school access and facilities (adequate transport and toilets, for example) contribute to girls dropping out of school and not learning about their own reproductive health and rights. The "medicalization" of FGM takes the operation away from traditional women cutters and puts it in the "safe hands" of mostly male doctors. The main religions are dominated by male religious leaders; as a result, religion is interpreted from a masculine, patriarchal standpoint. Male-dominated parliaments and judiciaries prioritize "more pressing" issues on the development agenda than FGM.

#### Questions to discuss



- ① Reflect on how FGM; child, early and forced marriage; and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.
- ② Reflect on how social norms such FGM, child, early and forced marriage and associated beliefs may contribute to maintaining inequality in social institutions.
- ③ Discuss how inequality in social institutions can be presented to men and boys, women and girls in a way that avoids dissonance with local beliefs and values, and antagonism among genders.

Note: Many social institutions – *family, business, education, religion, the economy, public administration and the law* – are male dominated and institutionalize gender inequalities. They privilege men and subordinate women (OECD, 2014).

# A violence map: Mapping it out

08

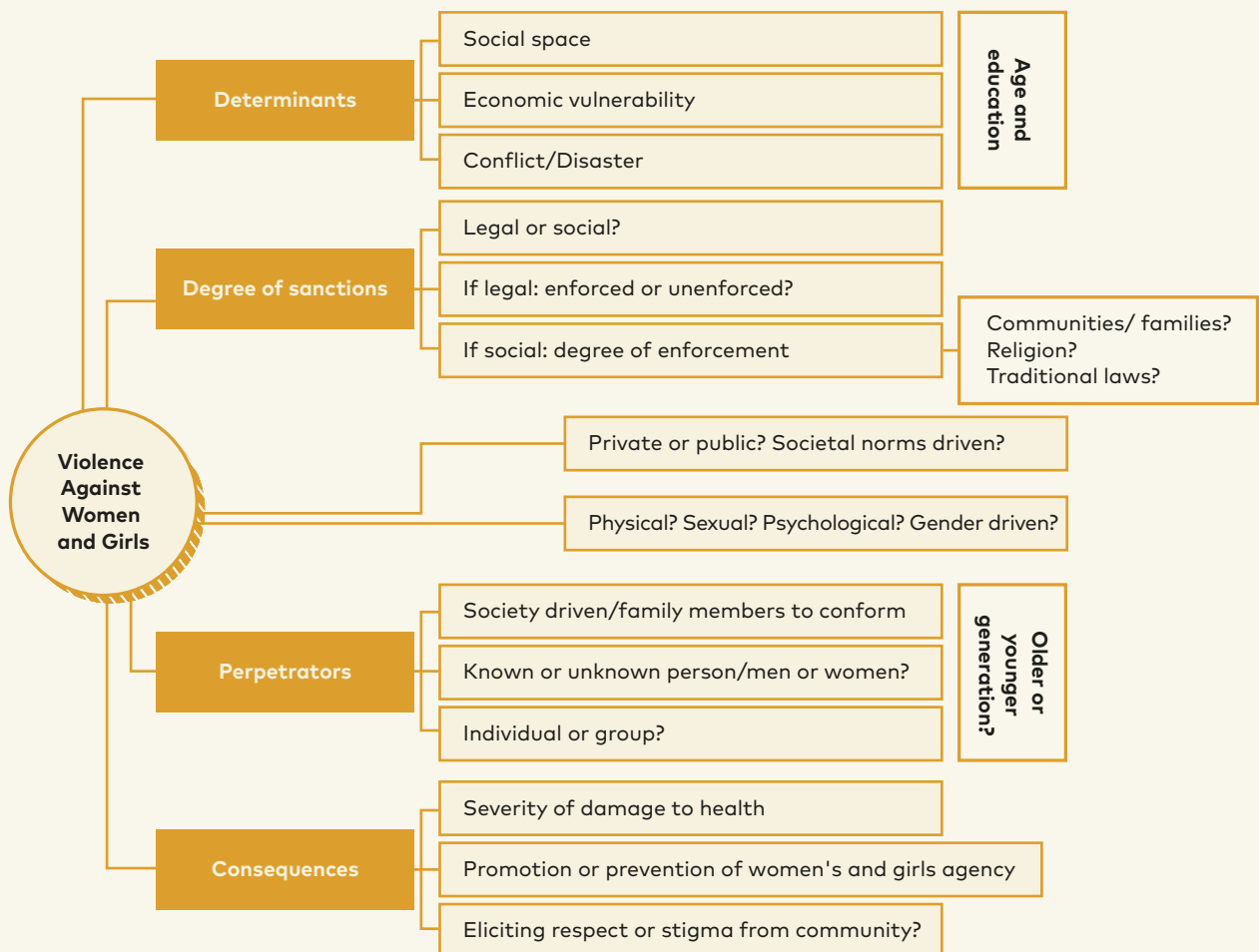


The purpose of "mapping it out" is to familiarize participants with the range of different types of violence against women and girls, and to help them understand the multifaceted drivers in terms of types, forms, perpetrators, determinants, sanctions and consequences.

The activity is not intended to make any kind of finite classification, but rather to show participants how the same act of violence can be classified in different ways according to context and beliefs, economic vulnerability and conflict/disaster situations. Grouping the acts of violence and getting participants to relate them to the criteria on the "map" provides an example of one way that programmers might use the criteria to address and prevent violence.

FGM and the other harmful practices it is grouped with have distinguishing factors such as association with the community (rather than the individual); women as perpetrators as well as men; older-to-younger generation; socioeconomic compliance; and public, religious and private endorsement. Public and family respect, despite health and personal development consequences, are important for understanding social norms.

Figure 1: A violence map



# 09-11

## ANALYSING ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS

Participants are divided into four groups:

1. Trafficking, conflict-related sexual abuse and exploitation
2. Sexual harassment at work, in school, in the street
3. Domestic violence, intimate partner violence
4. FGM; child, early and forced marriage; other practices if appropriate

Each group will fill in Table 1 on analysing acts of violence against women and girls, following the assigned category of violent acts in Column 1. The “violence map” helps to analyse the determinants of violence against women and girls, to reflect on the position of the legal and statutory laws both customary and religious, and to consider informal cultural, social norms and the degree of social sanctions.

**Table 2: ANALYSING ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS**

Category of violent acts	Determinants and/or social context:	Perpetrators:	The position of the law on violence against women and girls	Degree of sanctions: Are these forms of violence, condoned by society? Are they enforced? What's the degree of social sanctions for non-conformers?	Consequences
Trafficking, conflict-related sexual abuse and exploitation	<ul style="list-style-type: none"> <li>▶ Individual age/ education</li> <li>▶ Gender norms/ social norms</li> <li>▶ Economic vulnerability</li> <li>▶ Conflict/disaster</li> </ul>	<ul style="list-style-type: none"> <li>▶ Who are they?</li> <li>▶ Known or unknown person?</li> <li>▶ Might the perpetrators be family members?</li> </ul>			
Sexual harassment at work, in school, in the street					
Domestic violence, intimate partner violence					
FGM; child, early and forced marriage; other practices if appropriate					

**1. Use the following questions to fill in the determinants of violence against women and girls, by assigned cluster of violence:**

- What are the gender-based economic determinants of violence against women and girls? (Examples could include inheritance laws and property ownership in the male line, marriage as an economic necessity.)
- What are the harmful gender stereotypes? (Examples could include notions of girls' and women's purity, chastity and honour; or male privilege and harmful notions of masculinity that produce expectations about sex, money and power, and the subordination of women and girls.)
- What roles do gender-discriminating social institutions play? (Predominantly male law enforcement and business may protect men; traditional, religious and cultural edicts, and male-dominated media may disempower girls and women.)
- Do or do not FGM and violence against women and girls share the same root causes in terms of gender inequality, discrimination and harmful gender stereotypes?

**2. Use these questions to fill in the "perpetrator" section in Table 1.**

- Where does violence against women and girls – for example, rape – happen? What about forced marriage?
- Does it happen in private or public spaces (family, the street, institutions like school and work)?
- By someone known or unknown – is the perpetrator an intimate associate of the victim or a stranger?
- By men or women? By people the same age?
- By individuals or groups?
- In a random or organized way?
- Is it a single act or does it continue? Who makes it continue?

**3. Use these questions to fill in the section on the position of the law on violence against women and girls in Table 1.**

- To what extent is the act of violence legal or illegal?
- If illegal, to what extent is the law enforced and perpetrators prosecuted? Why? Why not?
- How responsible are the perpetrators for their own actions?
- How aware are the perpetrators that they are doing harm? Is the violence intended to harm the victim or is it done for another reason (intimate partner violence compared to FGM)?

**4. Use these questions to fill in the section on the degree of sanction in Table 1.**

- Which acts of violence against women and girls are strongly censored or silenced in society? Rape?
- Which acts are more tolerated or go unaddressed? Forced marriage?
- Why are there varying degrees of toleration?
- Which institutions are involved in influencing these different degrees of tolerance (family, law, religion...)?
- Does the subject have any control over what is done to her? Which acts of violence involve the victim's compliance? How does this affect trying to find legal solutions?

**5. Use these questions to fill in the consequences section of Table 1.**

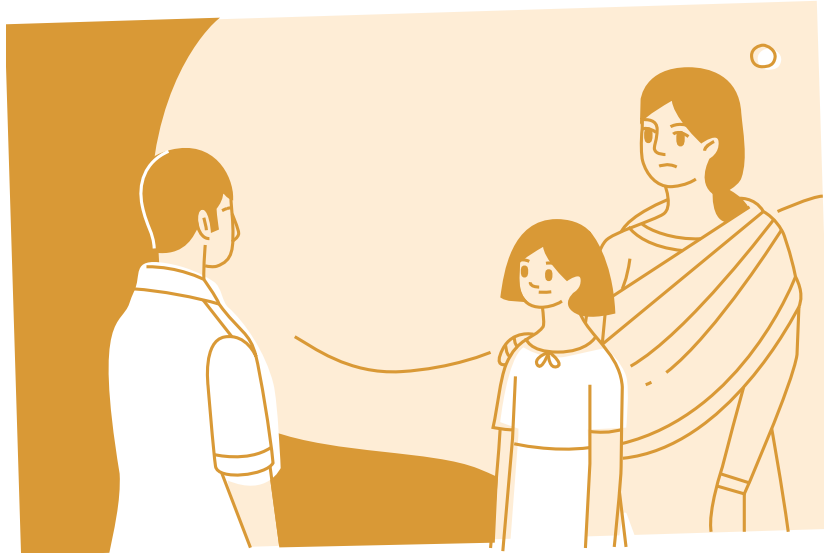
- As a result of violence (see the 4 categories in table 1), how a violence against woman or girl impacts on her acceptance within her own context: how is she viewed by other members of her community? With greater or less respect?
- Is she ostracized or allowed to participate in community matters?
- How severe are her injuries? To her physical and/or reproductive health? To her psychological well-being and development?

# Suggestions for explaining gender inequality in a non-confrontational way<sup>10</sup>



- Mobilize women to function as a group so they become less vulnerable to power and control.
- Focus on persuading the whole community and building a catalyst, rather than one or two individuals. Do this by:
  - ▶ Being inclusive and ensuring women and men, girls and boys have equal space, respect, opportunity and protection to voice their ideas.
  - ▶ Maximizing discussion in homogenous groups first, for example, using the "generation dialogue" approach: let elders, grandmothers, parents, young men and women discuss FGM in separate groups in safe spaces first before bringing them to talk together.
  - ▶ Avoiding lecturing, and applying a gender-equitable methodology and facilitation in conversations, meetings, discussions and training.
  - ▶ Using non-accusatory language and a "guided discovery" approach to win trust.
- Don't challenge beliefs head on, don't present strong logical arguments that may leave listeners in disagreement but defensive because they can't come up with a counterargument at the time.
- Tackle the "periphery" first before challenging core issues of power and control. Start with misconceptions or inconsistent beliefs that can be disproven – for example, the argument that FGM is mandated by Islam, or that the uncut clitoris will grow into a penis.
- Use positive religious texts from the Koran and the Bible that support women's and girls' equality.

# Too early to be a bride: An unsuccessful case study



## 11 — A PRESENTATION AND DISCUSSION IN THE PLENARY

ADAPTED FROM AMIN ET AL., 2005.

The following case study depicts a real event, taken from an end-line evaluation of the Kishori Abidijan Bangladeshi programme to provide life skills and livelihood training to rural adolescent girls and prevent early marriage of underage girls.

The intervention encouraged adolescent girls to work with community leaders to advocate on behalf of a bride-to-be to convince her guardians not to commit her to a marriage that was inappropriate. A major hurdle of the scheme appeared to be that marriage negotiations were not known in advance and often not publicly discussed, so timely interventions were difficult to plan.

Marriage matters were also considered to be a matter for elders – young people had a difficult time convincing elders that they had a legitimate position on this matter.

The following is the description of the process of marriage, which peer adolescents and supporting guardians<sup>11</sup> unsuccessfully tried to prevent:

The family of a 12-year-old, very pretty girl, studying in class five and the second of four children of a sharecropper, received a proposal through a female matchmaker from the son of a farmer from the Borendro area of Chapainawabganj. The boy's family owned some land and was economically better off than the girl's family. The groom, a boy of 16/17 years and class 6 graduate, also farmed along with his father. The groom's side came to see the girl, liked her and gave her Tk. 100. Two days later the matchmaker came to the girl's family with the dowry demand of gold earrings, necklace for the girl, and a cycle and watch for the boy. No cash dowry was demanded. The girl's parents agreed easily because no cash was required, the jewellery would belong to their daughter, and the cost of a cycle and watch would be nominal. The matchmaker informed the groom's parents of their agreement to the dowry payment, after which the girl's family went to visit the groom's house and family. The date and time of marriage was set for the following Friday. The entire process of marriage negotiation, from the first meeting to the discussions, up to the actual marriage occurred within 15 days.



### Box 2: Marrying a 12-year-old girl

Reflect on the following sentence: *"With the vulnerabilities regarding their daughters' security, demand in the marriage market, and fear of rising dowry added to their own economic bindings, parents do not see any viable option. Delay in marriage, viewed from any angle from their perspective, only adds to the cost."*

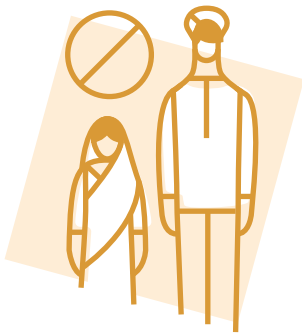
#### Questions to discuss

- ① A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability.
- ② What kind of preferences and expectations about masculinity and boys' sense of entitlement drive the marriage of a 12-year-old girl by her own family?
- ③ Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?
- ④ What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?
- ⑤ Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or it is done for other reasons?





# Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage



FROM AMIN ET AL. 2005, PP. 48-49.

## Arguments used for prevention of early marriage:

- ▶ Societal/familial problems.
- ▶ Health issues: malnutrition of mother and child, problems during delivery.
- ▶ Reading out the chapter on mothers and children from the Kishori Abijian Outreach Center books.
- ▶ Possibility of difficulties and even violence that may befall the girl for dowry.
- ▶ Fine and punishment for taking or giving dowry.
- ▶ Laws regarding minimum age at marriage and dowry.
- ▶ Discussion of mother's own experience of marriage and childbearing.
- ▶ Loss of her looks (unattractive to spouse – a common cause for divorce, abuse or justification for spouse's second marriage).
- ▶ Deprived of education.
- ▶ Deprived of playing.
- ▶ Difficulty adjusting to new environment and family at young age without any say.
- ▶ Inability to care for children/in-laws.

## Arguments used against prevention action:

"Just like fish that has been kept too long, girls too start stinking if kept at home too long. Then no one wants her."

- ▶ There is no discussion—this marriage will take place.
- ▶ They are so young! How much do you think you know?
- ▶ I don't have to listen to small girls.
- ▶ Mother married young and had no problems in performing her duties.
- ▶ Preference for young brides.
- ▶ Who will take responsibility of daughter's marriage if no proposals come later?
- ▶ What if a good proposal such as this does not come later?
- ▶ Not possible to pass up such a good groom.
- ▶ Groom's family very enthusiastic about taking the girl as their bride.
- ▶ The groom's family is economically better-off.
- ▶ You keep and support her until she is old enough to get married.
- ▶ No dowry/no cash dowry/small dowry required.
- ▶ Amount of dowry will increase with age and education.
- ▶ Priority is to get rid of this burden. OK for a boy to get married late, but for a girl it is utter disgrace.
- ▶ Community gossip, sparked by girl's mobility and any communication between her and a boy, increases with her age.
- ▶ Loss of good reputation/possibility of scandal ruins her chances of marriage.
- ▶ Marriage talks have progressed too far and it is too late to reconsider now.

# Violence against women and girls definition



## UN General Assembly 48/104 of December 20, 1993, Articles 1 and 2, Declaration on Elimination of Violence Against Women

Art. 1 For the purpose of this declaration violence against women and girls means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women and girls, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Art. 2 Violence against women and girls shall be understood to encompass, but not be limited to, the following:

1. Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women and girls, non-spousal violence and violence related to exploitation;
2. Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and girls and forced prostitution; (iii) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

# How HR standards provide a universal and objective set of minimum standards to change harmful norms

Under the Convention on the Elimination of All Forms of Discrimination against Women, States Parties should:

- Take all appropriate measures to modify [such] social and cultural patterns of conduct...

Under the International Covenant on Economic, Social and Cultural Rights, States Parties should:

- Ensure that harmful social or traditional practices do not interfere with access to pre- and postnatal care and family planning.
- Prevent third parties from coercing women to undergo traditional practices.

Under the Convention on the Rights of the Child, States Parties should:

- Protect children from physical, sexual and mental violence, including from acts perpetrated by parents or other caregivers.

Treaty bodies have called on States to:

- Undertake a range of effective social interventions to transform norms and support substantive gender equality and the rights of women and girls. These include long-term awareness-raising informational and educational campaigns aimed at community and religious leaders, family members, men and boys, as well as women and girls.
- Use all the means at their disposal— budgetary, legislative, administrative, political—on their own and in conjunction with civil society, faith and community- based groups to eliminate the practice.
- Treaty bodies have also directed States Parties to comply with these obligations through law. For example, the joint General Comment on harmful practices (CEDAW 31/CRC 18; UN CEDAW and UN CRC, 2014) says that governments should:

→ Adopt or amend legislation with a view to effectively addressing and eliminating harmful practices...[ensuring that such legislation] is in full compliance with the relevant obligations outlined in the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child and other international human rights standards."

Rights being affected by FGM include: the right to be free from gender discrimination, the right to life, the right to physical and mental integrity, including freedom from violence, the right to the highest attainable standard of health, the rights of the child, the right not to be subjected to torture or inhuman or degrading treatment or punishment, the rights of persons with disabilities, among other.

See UNFPA (2014) *Implementation of the International and Regional Human Rights Framework for the Elimination of Female Genital Mutilation*, pages 28-33, for more detail about each right.

# Endnotes

- 5 Adapted from the Overseas Development Institute, 2015, p. 6.
- 6 The Republic of Korea appears to have shifted to daughter preference, away from a deep-rooted son preference culture, in one generation. Sex ratio at birth peaked in the early 1990 at 116 male births per 100 female births, and from then followed a downward trend. As of 2015, the national sex ratio at birth had reached a normal range of 105.3 male births per 100 females. Heeran Chun, Assistant Professor – Faculty of Science – Jungwon University – South Korea, Brussels 2016.
- 7 Adapted from Kaur et al., 2016.
- 8 The mind is made up of networks of beliefs and intentions; we use these beliefs and intentions to evaluate what we are told and we rely on a principle of consistency. Therefore, we try to avoid information that is incoherent, dissonant “with our previous beliefs and intentions; when beliefs are integrated in a coherent network, they are hard to change”. Adapted from Mercier, 2010.
- 9 Reference networks includes all others whose actions and expectations affect an individual's action.
- 10 Bicchieri and Mercier, 2014.
- 11 In order to create their base and build up their credibility, the Bangladeshi Centre for Mass Education in Science usually targets active and energetic adolescents (both boys and girls) with guardians known for positive/tolerant attitudes. These peer leaders motivate members during livelihood training followed by credit.

# Presentations

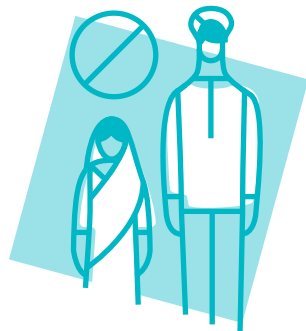
From Gender  
Inequality to Shared  
Positive Social Norms

# Index of presentations



PRESENTATION 2.1

**Introduction**



PRESENTATION 2.2

**Too early to be a bride**

# Introduction



# Module objectives

**By the end of this module, participants will be able to:**

- Analyse the determinants of FGM in terms of gender inequality, discrimination, and harmful gender stereotypes and norms.
- Analyse violence against women and girls that occurs in the family and general community, and that, wherever it occurs, is tolerated or condoned by the State.
- Be conversant with the interrelated sets of human rights violations that are intrinsically associated with FGM *and other harmful norms, such as condoning or even endorsing gender-biased violence*, which share the same social dynamics.

# The power walk exercise debriefing

## 1. This exercise identifies gender inequalities:

- Gender disparities and different factors (social, economic, cultural) impacting gender relations
- Women left behind due to different social roles and lower social value

It is crucial to examine the causes of gender inequalities.

# The power walk exercise debriefing (continued)

## 2. The exercise identifies development issues:

- Development is not power neutral.
- Power relations have an impact on who we are and what we can be.
- It can be difficult for those who have been left behind to make it to the front without specific targeted assistance.

Resources and capacities are not enough:  
An enabling environment is a determinant!

# All are born equal in dignity and rights

- What to do?
  - Work with those who have "advanced"?
  - Work with those who are "in the back"?
  - Work with both?
- How to reach people at the back?
- How could human rights assist in mitigating the differences?

The process of development should be guided by an ultimate objective (a greater realization of rights) and focus on gender equality and women's agency!

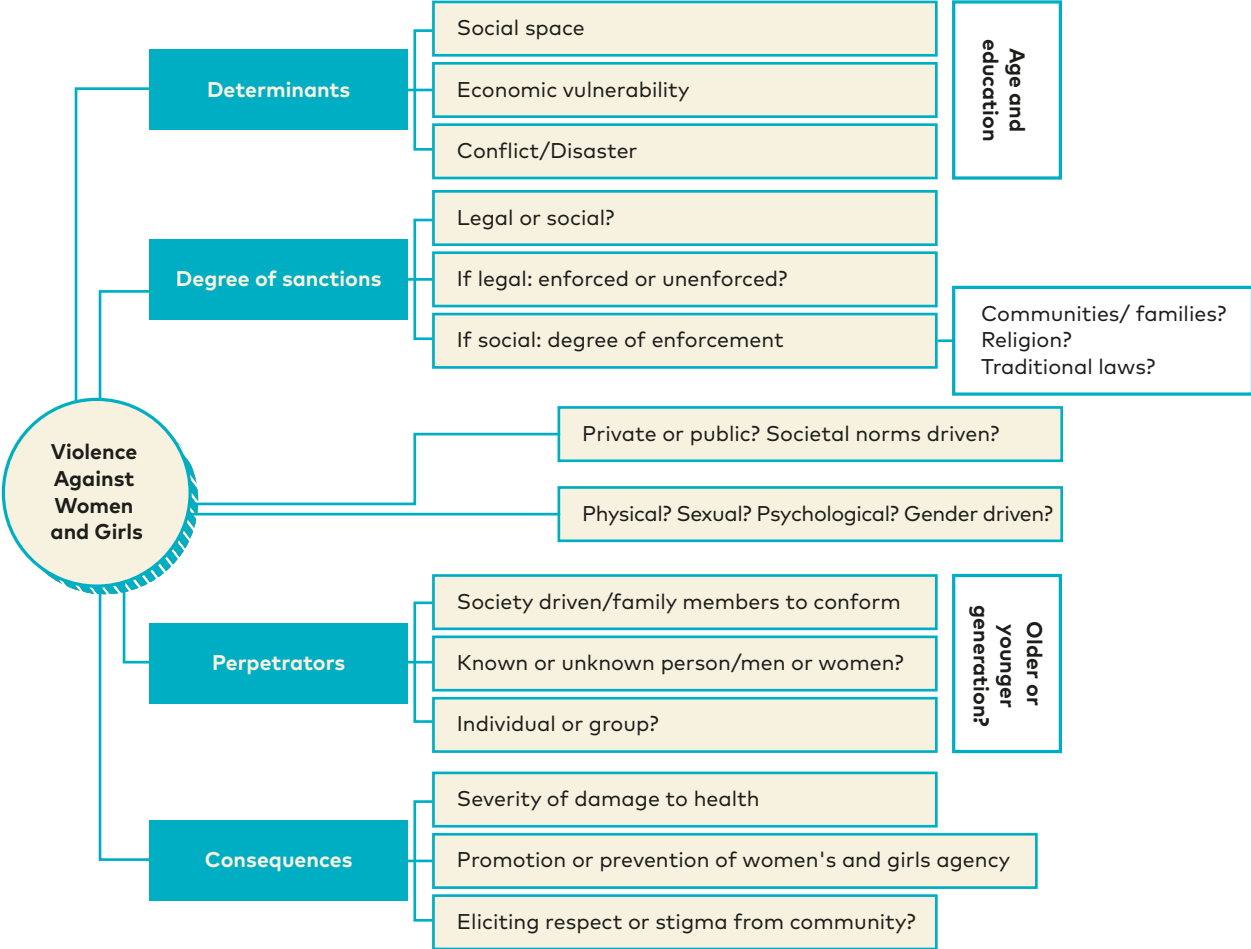
# Conclusion to the power walk exercise

- In a given society, all human beings are in principle "...born free and equal in dignity and rights..."
- **But** development for people living in the same environment can be fundamentally unequal.
- **So**, it is crucial to increase equity by developing the capacities of those who have been left behind, because the more rights they exercise, the more they will be able to make it to the front.

# Too early to be a bride

Adapted from Amin et al., 2005

# Map on violence



# Trends in marriage

"Current trends in marriage: a marked preference for young brides, which may have an economic root, but translate into social norms of fear of disrepute."

"A girl only has to talk to a boy to spark off a torrent of gossip in the community, debasing her character and spreading disrepute."

Source: Amin et al., 2005.



# Economic vulnerability

## Economic vulnerability

encourages reducing the number of dependents by marrying off a daughter at the earliest feasible age, as soon as she starts receiving proposals.

## No choice for the very poor?

Although the finding from the qualitative survey on the entire intervention reveals **desperate attempts by parents to make as good a choice for their daughter as their economic situation allows, the very poor believe that they have no choice...**

Source: Amin et al., 2005.

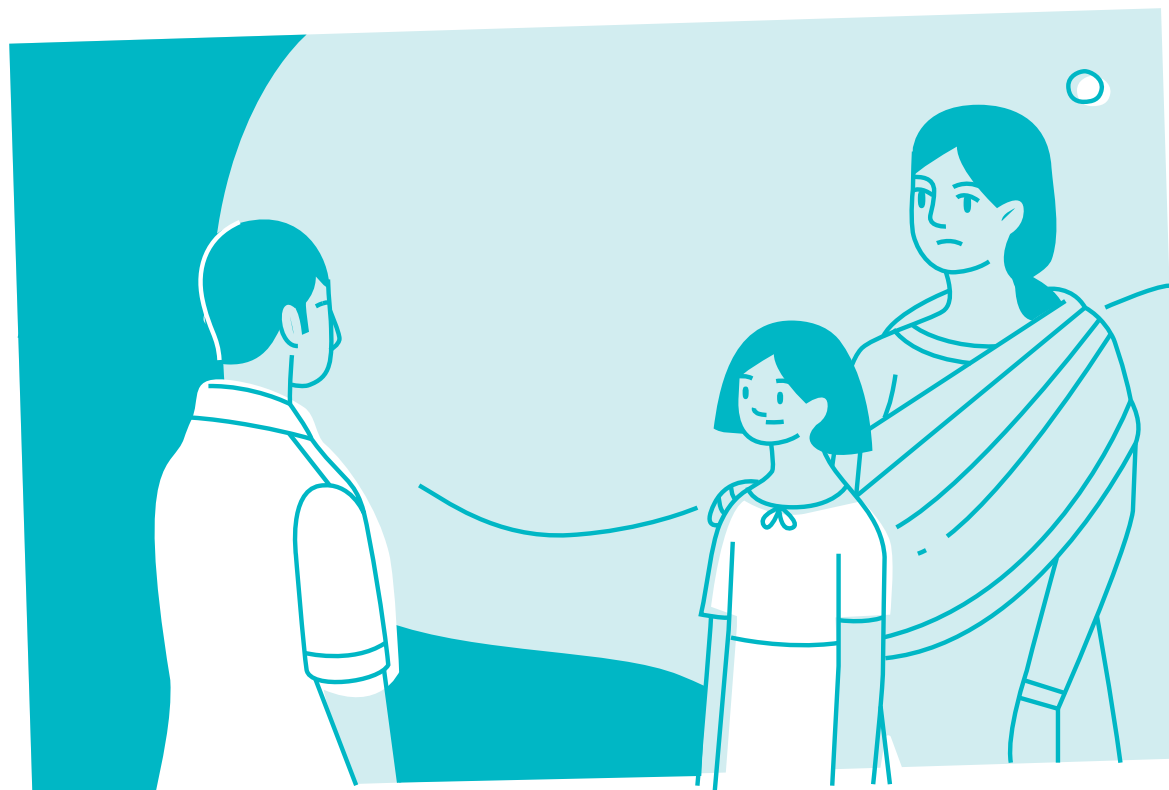
# Marrying a 12-year-old girl

The girl was 12 years old, the second of four children of a sharecropper. She was a very pretty girl studying in class five.

The entire process of marriage negotiation, from the first meeting up to the actual marriage, occurred within 15 days.

# Are there alternative options?

What options do parents have?



# Questions to discuss



- ① A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability
- ② What kinds of **preferences** and **expectations** about masculinity and men's and boys' sense of entitlement drive the marriage of a 12-year-old girl by her own family?
- ③ Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?

# Questions to discuss



- ④ What do parents think **others think** about their daughter, if she stays unmarried until an adult age? What may happen to a family that doesn't follow the **socially enforced** practices of marrying daughters early and paying adequate dowry?
  
- ⑤ Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If they are not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or is it done for other reasons?

3



unicef   
for every child

# Effective Legislative Reforms in Situations Calling for Social Change

**MODULE THREE**



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MODULE THREE

# Facilitator's Guide

Effective  
Legislative Reforms  
in Situations Calling  
for Social Change

# Overview

"There are three regulatory mechanisms of individual behavior: legal norms, moral norms and social norms. The problem is the divorce between the three mechanisms or two of them, and specifically between Law and Morality, and between Law and Culture" (Mockus, 2010).



---

## LEARNING OBJECTIVES

By the end of this module, participants will be able to:

- Define the interaction between legislative reforms, and moral and social norms; understand how reforms that display *excessive dissonance* and lack of *coherence* with existing social norms might backfire.
- Identify what roles legislative reforms can play in the abandonment of FGM and their relation with local beliefs and expectations in order to gradually pull local custom in the direction of the law.
- Support the adoption and enforcement of effective legislative reforms for the acceleration of FGM abandonment and of the abandonment of other harmful practices, including those gender-biased practices that condone and even endorse violence against women.



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## TIME

**4 hours and 15 minutes** including:

- Steps 1 to 9
- Coffee break



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## LAYOUT

The **FACILITATOR'S GUIDE** is divided into:

- **Overview**
- **Procedures**, which describe the different **steps** of the training process
- **Notes to facilitators**, which provide:
  - Additional explanatory inputs step by step
- **Presentations**



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## KEY MESSAGES

- The quasi-universality of FGM, and associated beliefs and expectations in practising communities, make elusive any solution that doesn't result from a collective decision-making process.
- To be effective, legislative reforms for FGM abandonment should:
  - Convey a sense of "coherence" between basic local values consistent with human rights principles and legislative reform provisions.
  - Avoid excessive "dissonance" with local customs in order to minimize resistance to reforms.
  - Be judged as fair regarding procedures through which authorities design and enact reforms.
  - Be aware of, confront and solve "collective action" problems.
- Effective legislative reforms may:
  - Change perceptions of what receives approval or disapproval, and create a new basis for shame.<sup>1</sup>
  - Reduce the social cost for those who oppose harmful social norms, making it easier for them to oppose harmful social norms in public.
  - Introduce the perception that "social norms might be changed".



---

## HANDOUTS

**HANDOUT 3.1**

Describing the national legal framework in which actions to promote FGM abandonment will be situated

**HANDOUT 3.2**

Law enforcement issue: can the law be used to

**HANDOUT 3.3**

abandon FGM? Prosecuting a mother of five

**HANDOUT 3.4**

Good practices in legislative reforms: the case of Burkina Faso

Three regulatory systems



---

## PRESENTATIONS

**PRESENTATION 3.1**

Learning objectives and working group exercise: prosecuting a mother of five

**PRESENTATION 3.2**

Procedural justice: law and judgment of fairness

**PRESENTATION 3.3**

Good practices in legislative reforms: the case of

Burkina Faso



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## READINGS/RESOURCES

**READING 3.1**

Legislation as a tool for behavioural and social change

**READING 3.2**

Harmony and divorce between law, morality and culture

**READING 3.3**

Elusiveness of change in Bangladesh

Note: All readings are for facilitators.



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## VIDEO

Legislative reforms in situations calling for social change<sup>2</sup>

# Procedures

On the evening of Day 2, remind participants to complete **HANDOUT 3.1**, “**Describing the national legal framework in which actions to promote FGM abandonment will be situated**,” shared before the training.

Remind participants to review chapter 3 “International and Regional Framework for the Elimination of Female Genital Mutilation” of the UNFPA publication: *Implementation of the International and Regional Framework for the Elimination of Female Genital Mutilation (2014)*.

Distribute the following handouts:

**HANDOUT 3.2** “**Law enforcement issue: can the law be used to abandon FGM? Prosecuting a mother of five**”

**HANDOUT 3.3** “**Good practices In legislative reforms: the case of Burkina Faso**”

**HANDOUT 3.4** “**Three regulatory systems**”

Prepare a flip chart listing the Module 3 objectives.

## 01 — RECAP OF MODULE 2

- 🕒 10 MINUTES → Invite the participant assigned to report on Module 2 evaluations to present key points.
- Allow questions for clarification and some comments

## 02 — VIDEO ANIMATION AND OBJECTIVES

- 🕒 5 MINUTES → Display the video: “**Legislative reforms in situations calling for social change**”, summarizing the main concepts of Module 3.
- Introduce the module objectives from **PRESENTATION 3.1**, “**Learning objectives and working group exercise: prosecuting a mother of five**”, and stick the flip chart listing the objectives on the wall.

# 03

## PLENARY DISCUSSION ON NATIONAL LEGISLATIVE FRAMEWORKS IN WHICH ACTIONS TO PROMOTE FGM ABANDONMENT WILL BE SITUATED

⌚ 45 MINUTES This is a brainstorming exercise: Participants should have previously defined their country's national legal framework using **HANDOUT 3.1**.

### Part 1:

→ Ask participants by table (four) to answer four different questions:

- ① **Does your country have legal measures (laws/regulations/policies) for the abandonment of FGM? How are they contributing to the abandonment of FGM?**
- ② **What have been the effects of those measures?**
- ③ **What are some challenges different stakeholders face?**
- ④ **Was there a legislative attempt to convey a sense of coherence between basic local values consistent with human rights principles and legislative reforms?**

Write participants' answers on four different flip chart pages, one per question.



# 04

## WORKING GROUP EXERCISE: PROSECUTING A MOTHER OF FIVE

→ Ask participants to take out **HANDOUT 3.2**, "Law enforcement issue: can the law be used to abandon FGM? Prosecuting a mother of five".

⌚ 45 MINUTES → Announce that the working group exercise will take 45 minutes.

→ With specific reference to the case study (use **PRESENTATION 3.1**), ask participants to reply to four different questions:

- ① **What sentence should the judge impose?**
- ② **How should the judge seek to promote the "best interests of the child" involved? What about her siblings?**
- ③ **Should the sentence be different if the perpetrator was a girl's grandmother or non-custodial uncle/aunt?**
- ④ **Given the local context, would it be helpful to detect the possible dissonance between legislation and the existing social norm of cutting, and the implication of discordance between legislation and custom?**

Write participants' answers on four different flip chart pages, one per question



→ Take five minutes to summarize answers and discussion.

## 05

### PRESENTATION 3.2, "PROCEDURAL JUSTICE: LAW AND JUDGMENT OF FAIRNESS"

- 🕒 25 MINUTES → Announce the presentation will take 25 minutes, followed by a 20-minute discussion.
- Run **PRESENTATION 3.2**, "Procedural justice: law and judgment of fairness"
- Allow a discussion to ensure all participants understand and agree on the conclusions of the discussions. Note that this example comes from China, but some elements of it are consistent with the application of the law in every setting.

## 06

### ALLOW 20 MINUTES OF DISCUSSION

- 🕒 20 MINUTES → Invite participants to come back to their answers in Step 4, and ask them to analyse **HANDOUT 3.2**, based on the definitions in the presentation.

## 07

### WORKING GROUP EXERCISE ON GOOD PRACTICES IN LEGISLATIVE REFORMS: THE CASE OF BURKINA FASO

- 🕒 40 MINUTES → To introduce the step, ask a volunteer to run **PRESENTATION 3.3**, "Good practices in legislative reforms: the case of Burkina Faso", for reference during group work.
- Ask the volunteer to read the case study and questions out loud.
- When discussion has started, walk around and listen to the group and quickly reply to questions.
- Remind participants that Burkina Faso was one of the first countries to pioneer passing a law banning FGM, and is probably the African country with the highest number of convictions for violations.

Participants should answer the following questions:

- ① According to this case study: "Communities stated that a critical mass ready to declare abandonment of the practice has already been reached."<sup>3</sup> However, even if the number of girls who have not been excised is increasing, this does not yet translate into a broader demographic impact. What would you infer from this situation? Would Module 1, Step 10, on pluralistic ignorance, help to understand what to do on the ground?





- ② **Legal and reinforcing strategies were concurrently implemented; an education campaign preceded the enforcement of the law in Burkina Faso. Enforcement is "strategically" mild. Would you recognize a strategic attempt to align the three regulatory systems of law, morality and culture?**
- ③ **A 2010 survey confirmed that the practice of FGM was gradually being abandoned in Burkina Faso. But enforcement was challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010: "Yes, this is a crime. However, it is a 'special crime'. When we arrive to the site of the crime, we typically find the following situation: Parents are evidently in agreement with the exciser... (However) others, eight or nine siblings, might be around and an old grandmother who cannot care for herself may also be there, and the victim is wounded! What do we do? Do we arrest the parents?"**
- What does the gendarme clearly express with his words? Could you elaborate?**
- ④ **The law has an "expressive function" in "making statements" as opposed to controlling behaviour directly. Would you concur with the following statement: "Legal statements might be designed to change social norms?" (Sunstein, 1996).**

→ When the discussions have started, facilitators may walk around and listen to the groups to ensure the participation of all, and to help if they are struggling.

## 08 — REPORTING BACK IN PLENARY

- 🕒 20 MINUTES → At the end of the allocated time, ask the participants to come back to the plenary.
- Allow five minutes of reporting time.
- Summarize the main issues by emphasizing:
- ▶ When a contrary social norm exists, laws alone cannot change community and individual behaviour.
  - ▶ The law has a function in making statements, an expressive function, in addition to controlling behaviour directly: Legal statements may be designed to change social norms.
  - ▶ Excessive dissonance with existing social norms is a hindrance to effective legislative reforms. It generates a negative reaction or resistance that make practising populations find arguments against the reform. The legislator in Burkina Faso was aware of this hindrance and modulated the law accordingly.

## 09 WRAP-UP

- 🕒 15 MINUTES → Lead a brainstorming summarizing the major points of Module 3.
- Distribute evaluation forms and ask participants to fill them out.
- Ask for a volunteer to review the evaluations and present a summary at the start of Module 4.

# Notes To Facilitators

## GENERAL INSTRUCTIONS

- Keep in mind that this module is about *effective legislative reforms in situations calling for social change*. Refer in particular to **HANDOUT 3.4**, "**Harmony and divorce between law, morality and culture**". Mockus' hypothesis, "the divorce between legal, moral and social norms", will help to understand the persistence of FGM, and the way legal norms should be applied. Mockus postulates that there are three systems that regulate individual behaviour, and whose interaction can be aligned, in great part through pedagogy. The aim is to harmonize them to the greatest extent possible in order to modify behaviours that, like the "shortcut culture",<sup>4</sup> are accepted morally and socially, but are illegal, and also collectively destructive.
- Formal laws in situations calling for social change should be applied progressively; the departure from the existing custom should be "moderate". Moderate change vis-à-vis custom seems more advisable: "Customary norms belong to the realm of slow-moving institutions in contrast to political institutions and, to a lesser extent, legal systems, which are fast-moving institutions. Far from being instantaneously modifiable or malleable at will, these norms stick. Attempts to graft new, 'modern', fast-moving institutions into social universes shaped by them, will fail to take root" (Roland, 2004).
- In this context, it's important to also remind how a law can make the difference: in a family where there is a disagreement on cutting or not the girls, the law may be a strong argument for parents who don't want to cut their daughter and however they have the fear that somebody take their daughter against their will. Of course it's used by the most educated families but it's still a way to protect a number of girls. There are also some cases where the law had been applied even if the community were not really prepared for that. For example, there has been a situation in Guinea where a girl died in a FGM ceremony (due to bleeding) and the parents (who were against the practice due to their religion) went to police to pursue the traditional practitioner. In this situation, the response from police/ justice services should be on the side of the plaintiff whatever the situation... The Ministry used this case to communicate on the law.

# 03

## PLENARY DISCUSSION ON NATIONAL LEGISLATIVE FRAMEWORKS IN WHICH ACTIONS TO PROMOTE FGM ABANDONMENT WILL BE SITUATED



LIBERALLY ADAPTED FROM AIDOS/RAINBO, 2007



**Reminder:** On the evening before the discussion, remind participants:

- To bring with them the **completed HANDOUT 3.1**: "Describing the national legal framework in which actions to promote FGM abandonment will be situated"
- To review **HANDOUT 3.2**: "Law enforcement issue: can the law be used to abandon FGM? Prosecuting a mother of five"
- To review **HANDOUT 3.3**: "Good practices in legislative reforms: the case of Burkina Faso"
- To read **HANDOUT 3.4**: "Three regulatory systems"

Tell participants:

- This is a brainstorming exercise (45 minutes) that starts with a discussion on national legal frameworks and continues with the scenario illustrated in **HANDOUT 3.2**.
- The aim of the discussion on national legal frameworks is to share experiences and opinions on strategic choices on programme activities at the local level, in order to utilize the existing legal environment or provisions for accelerated FGM abandonment.
- The aim of the discussion on the scenario in **HANDOUT 3.2** is to provide participants with a practical illustration of the difficulty of applying a law that implies excessive dissonance with real life experience.

### TASK FOR PLENARY DISCUSSION: PART 1

Ask each participant to answer four questions, with answers recorded on four flip charts:

- ① **Does your country have legal measures (laws/regulations/policies) for the abandonment of FGM? How are they contributing to the abandonment of FGM?**
- ② **What have been the effects of those measures?**
- ③ **What are some challenges different stakeholders face?**
- ④ **Was there a legislative attempt to convey a sense of coherence between basic local values consistent with human rights principles and legislative reforms?**

## 04

## WORKING GROUP EXERCISE: PROSECUTING A MOTHER OF FIVE



## TASK FOR WORKING GROUP EXERCISE: PART 2

Participants at each table should read the scenario on “prosecuting a mother of five”:

A 32-year-old woman is reported to the police for having arranged with a traditional FGM practitioner to have her 9-year-old daughter undergo FGM. The law provides that anyone who seeks to procure FGM for a girl under 18 can be sentenced from six months to three years in prison. The accused woman has one older daughter who has also been cut and three younger children under the age of 9; two are girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM, in violation of criminal law.

## Discuss three initial questions

- ① **What sentence should the judge impose?**
- ② **How should the judge seek to promote the “best interests of the child” involved? What about her siblings?**
- ③ **Should the sentence be different if the perpetrator was a girl’s grandmother or non-custodial uncle/aunt?**

## Add the following questions to facilitate the discussion:

- ④ **Given the local context, would it be helpful to detect the possible dissonance between legislation and the existing social norm of cutting, and the implication of discordance between legislation and custom? Was there any attempt to use legislation as an advocacy tool in raising people’s consciousness about FGM and questioning their convictions about the practice?**

Remind participants that the law addressing FGM in Burkina Faso was applied after two years of an educational campaign.

Point out that the case shows that effective legislative reforms to abandon FGM should:

- Assume that harmful social norms might be “internalized” by communities and specifically by women, even when those norms have been shaped by patriarchy and legitimize an **unequal** system of authority and power relationships.
- Use an appreciative approach to change people’s minds. Instead of individual solitary reasoning, make the context favourable to **argumentation** and deliberations that question people’s beliefs and convictions.

- Take into consideration the local context when in a process of legislative reform. Encourage communities to participate in the process.

Draw attention to the following passage from **READING 3.2**, “**Legislation as a tool for behavioral and social change**”:



### **BOX 1: WOMEN'S “OWN” LOGIC**

“Women living in circumcising communities have ‘their’ own logic and rational reasons for not readily adopting our logic. For them living under a strong patriarchal social and economic regime with very few options for choices in livelihood, the room for negotiating a limited amount of power is extremely small. Circumcising your daughter and complying with other certain social norms, particularly around sexuality and its link to the economics of reproduction, is an essential requirement to these silent power negotiations. Women instinctively know this. We may scare them with all the possible risks of FC/FGM to health. We may bring religious leaders to persuade them that the practice is not a requirement. We can try to bring the wrath of the law to bear upon them. But in their desperate hold on the little negotiated power they have known for centuries, they are not willing to let go unless they see a benefit that is equal to or more than what they already have.”

- Emphasize that:

- ▶ Excessive dissonance with existing social norms may be a hindrance to effective legislative reforms. It may generate resistance. As a result, people’s attitudes may move in a direction that will be opposite to the aim and content of reform (facilitators might anticipate some views from Module 4 on the two weights of persuasion, trust and argumentation<sup>5</sup>).

- Point out that:

- ▶ The multitude of experiences of the failure of legal reforms to bring about a decrease in the prevalence of FGM (and abandonment of other adverse social norms) calls for a note of caution when introducing reforms.
- ▶ The dynamics of FGM are not so different, for example, from the dynamics of child marriage and dowry in Bangladesh described in Module 2 and **READING 3.3**, “**Elusiveness of change in Bangladesh**”.

# 05-06



## PRESENTATION 3.2, "PROCEDURAL JUSTICE: LAW AND JUDGMENT OF FAIRNESS"

Explain that the presentation aims to show the similarities in people's perceptions of law and procedural justice in different contexts. The presentation explains and provides a rationale for *rural migrant entrepreneurs' disobedience to the business license requirements in China*.

Emphasize that:

- People are more likely to comply with the law if they view the law as just, even though this contradicts their interests.
- Procedural justice: views about the law and authority are strongly connected to judgment of the fairness of procedures through which authorities make decisions.
- Ask participants to come back to their answers in Step 4, the working group exercise on prosecuting a mother of five, and ask them to analyse **HANDOUT 3.2** taking into consideration these two concepts.

# 07-08



## WORKING GROUPS ON HANDOUT 3.3, "GOOD PRACTICES IN LEGISLATIVE REFORMS: THE CASE OF BURKINA FASO"

- Make sure participants have read **HANDOUT 3.3**, "Good practices in legislative reforms: the case of Burkina Faso".
- Remind participants that the main aim of this case study is to define the elements of the process of adoption and implementation of legislation addressing FGM in Burkina Faso, with reference to Mockus' hypothesis on the three regulatory systems, legal, moral and social.
- Ask a volunteer to run **PRESENTATION 3.2**, "Good practices in legislative reforms: the case of Burkina Faso."
- When the discussions have started, walk around and listen to the groups to ensure the participation of all, and to help, if needed, by briefly referring to the possible answers to questions below.

Ask participants to elaborate on the following questions:

- ① According to this case study: "Communities stated that a **critical mass**<sup>6</sup> ready to declare abandonment of the practice has already been reached" (Diop, Moreau and Benga, 2008). However, even if the number of girls who have not been excised is increasing, this does not yet translate into a broader demographic impact. What would you infer from this situation? Would Module 1, Step 10, on pluralistic ignorance, help to understand what to do on the ground?

Remind participants of **PRESENTATION 1.4**, "**Pluralistic ignorance**," in Module 1. A situation of **pluralistic ignorance** can be described as one where, in a population, a **significant proportion** of individuals have **private attitudes/preferences** in conflict with the prevailing norm. Some or many individuals may **incorrectly believe** that most others in their social group support a specific social norm or set of norms, because they "**see**" others conforming to it. A survey could establish that most people dislike a norm, which would conflict with the observation that most people in fact follow the norm.

Ask participants to elaborate on the following questions:

② **Legal and reinforcing strategies were concurrently implemented; an education campaign preceded the enforcement of the law in Burkina Faso. Enforcement is "strategically" mild. Would you recognize a strategic attempt to align the three regulatory systems, law, morality and culture?**

③ **A 2010 survey confirmed that the practice of FGM is gradually being abandoned in Burkina Faso. The facilitator can refer participants to UNICEF, 2013: "Female genital mutilation/cutting: a statistical overview and exploration of the dynamics of change":**

→ Page 104, Figure 8.9, "Data from Burkina Faso and the Central Africa Republic suggest major progress in reducing FGM in girls under age 15"

→ Page 101, Figure 8.7, "In most of the 29 countries, FGM/C is less common among adolescent girls than middle-aged women"

**But enforcement is challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010: "Yes, this is a crime. However, it is a 'special crime'. When we arrive to the site of the crime, we typically find the following situation: Parents are evidently in agreement with the exciser.. (However) others, eight or nine siblings, might be around and an old grandmother who cannot care for herself may also be there, and the victim is wounded! What do we do? Do we arrest the parents?"**

**What does the gendarme clearly express with his words? What about the harmonization of legal, moral and social norms? Could you elaborate?**

Note that the declaration of the gendarme clearly exemplifies a "**divorce**" between legal norms (do not cut your girl child!) and social norms (cut your girl child). Here it is important to understand whether:

→ Parents have "internalized" the social norm of cutting, so that they believe that girls **ought** to be cut, or

→ Parents' **true** preference would be to **abandon** cutting, but they **see** others doing it and so they do it (pluralistic ignorance).

④ **The law has an "expressive function" in "making statements" as opposed to controlling behaviour directly. Would you concur with the following: "Legal statements might be designed to change social norms?" (Sunstein, 1996).**



# Endnotes

- 1 Typical emotions in a norms violator are: *fear* (legal norms), *guilt* (moral norms) and *shame* (social norms). See **READING 3.2**, "Harmony and divorce between law, morality and culture," Table 1.
- 2 This video is available and can directly be received, by writing to [JPendFGM@unfpa.org](mailto:JPendFGM@unfpa.org)
- 3 This sentence is taken from Diop, Moreau and Benga, 2008. Experiences such as Tostan in many communities have introduced wording from social convention theory to FGM abandonment (see UNICEF, 2007).
- 4 According to Mockus, the "shortcut culture" may be observed when a society practices, accepts or even promotes actions rationalized in terms of short-term results, using little-regulated means that are sometimes unusual, sometimes immoral and sometimes even illegal (for example, giving bribes to a local administration to accelerate the release of needed documents).
- 5 See **PRESENTATION 4.3**, "Trust and argumentation", in Module 4.
- 6 Critical mass: a sufficient number of people among which the new practice (for example, not cutting) becomes sustainable (Mackey, 2007, p. 13).

MODULE THREE

# Handouts

Effective  
Legislative Reforms  
in Situations Calling  
for Social Change

# Describing the national legal framework in which actions to promote FGM abandonment will be situated



ADAPTED FROM AIDOS/RAINBO, 2007

## A

Answer the following questions to describe the national legal framework (and when appropriate the "state" framework) in which actions to promote the abandonment of FGM will eventually be situated:

- (A) Has your country ratified the:
- ① Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)?
  - ② Convention against Torture and Other Inhuman or Degrading Treatment or Punishment (UNCAT)
  - ③ Convention on the Rights of the Child (CRC)?
  - ④ International Covenant on Civil and Political Rights (ICCPR)?
  - ⑤ International Covenant on Economic, Social and Cultural Rights (ICESCR)?
  - ⑥ African Charter on Human and People's Rights?
  - ⑦ African Charter on the Rights of the Child?
  - ⑧ Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa?
- (B) Does your country have a constitutional provision ensuring women's equal rights?





- Ⓒ Does the constitution say anything more explicit about FGM?
- Ⓓ Does a national reproductive law condemn FGM?
- Ⓔ Is there a criminal law (included in the penal code) prohibiting FGM?
- Ⓕ If yes, has this law been enforced?
- Ⓖ Is there a criminal law prohibiting assault or abuse of minors?
- Ⓗ Is there a criminal law prohibiting violence against women?
- Ⓘ Has any judge ever issued an order preventing a girl from undergoing FGM? Or requiring an FGM practitioner to pay compensation to a girl upon whom FGM was performed?
- Ⓝ Are medical providers prohibited from performing FGM by specific regulations?
- Ⓚ Are there any child protection laws that allow state authorities to intervene for the abandonment of FGM?
- Ⓛ Customary or religious laws can also be legal and their applicability might prevail on legal/statutory law (criminal law, for example, with an article prohibiting FGM). Is this the case in your country or the country where you currently live?

## B

Then, given the legal situation above, explain what lines of actions you would take in programme activities at the local level to use the existing legal environment or law provisions for accelerating FGM abandonment.



**Reminder:** Human rights are normative entitlements of a person because they are a human being: individual or groups claims against a State or other duty bearer. Human rights protect against State actions, omissions and interferences with fundamental freedoms. They are reflected in international norms and standards, codified since 1948 in the Universal Declaration of Human Rights and other treaties. "The human rights-based approach (HRBA) to development is a conceptual framework for the process of sustainable development that is normatively based on international human rights standards and principles and operationally directed to promoting and protecting human rights. Under the HRBA, the plans, policies and processes of development are anchored in a system of rights and corresponding obligations established by international law, including all civil, cultural, economic, political and social rights, and the right to development. HRBA requires human rights principles (equality and non-discrimination, participation, accountability) to guide UN development cooperation, and focus on capacity development of both "duty-bearers" to meet their obligations and "rights-holders" to claim their rights.

# Law enforcement issue: can the law be used to abandon FGM?

## Prosecuting a mother of five



ADAPTED FROM AIDOS/RAINBO, 2007



### BOX 1: PROSECUTING A MOTHER OF FIVE

#### Scenario

A 32-year-old woman is reported to the police for having arranged with a traditional FGM practitioner to have her 9-year-old daughter undergo FGM. The law provides that anyone who seeks to procure FGM for a girl under 18 can be sentenced from six months to three years in prison. The accused woman has one older daughter who has also been cut and three younger children under the age of 9; two are girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM, in violation of criminal law.

#### Questions to discuss

- ① What sentence should the judge impose?
- ② How should the judge seek to promote the "best interests of the child" involved? What about her siblings?
- ③ Should the sentence be different if the perpetrator was a girl's grandmother or non-custodial uncle/aunt?
- ④ Given the local context, would it be helpful to detect the possible dissonance between legislation and the existing social norm of cutting, and the implication of discordance between legislation and custom?



# Good practices In legislative reforms: the case of Burkina Faso

EXCERPTED FROM DIOP ET AL., 2008



## CASE STUDY

[...] The qualitative survey carried out in five provinces confirms that the practice of FGM is gradually being abandoned in all the areas visited. The communities in all these areas have full knowledge of FGM, are able to draw distinctions between the different kinds of cutting and are well aware of the connection between excision and its consequences for health, including long-term consequences.

The information collected shows how significant the impact of the different strategies and activities has been in persuading people to abandon the practice, leading to widespread *declarations of abandonment*. Abandonment of FGM is not something recent, and mostly coincides with the time of adoption and application of the law. This period also corresponds with the beginning of a series of reinforcing strategies against excision. Some communities reported that an increasing number of young girls are no longer being excised and some of these are already reaching marriageable age. This is confirmed by agents of the Ministry of Health working in various health facilities reporting that they are seeing an increasing number of young pregnant women or new mothers who are not cut.

In terms of attitudes, communities<sup>8</sup> stated "*a critical mass ready to declare abandonment of the practice has already been reached*". In all regions, songs and dances celebrating the girl who has been excised seem to have disappeared. There is a widespread view among many people, however, that even if the number of girls who have not been excised is increasing, this does not yet translate into a broader demographic impact.

### Factors that have contributed to the abandonment of excision

The anti-FGM law is **well known** to most people, especially the punishments for those found guilty. A strategy of denunciation carried out by CNLPE<sup>9</sup> is equally well-known and continues to arouse fear among people. This strategy has been a significant force behind those who were involved in changing opinions. The **restrictive and compulsory** aspect of the law is extremely visible, and the setting up of mobile security teams for dissuasion and communicating information has also contributed to reducing the practice.

The **involvement of certain traditional authorities** in abandoning the practice of excision has received popular support. This has enabled a distinction to be drawn between justifications based on traditional custom for maintaining excision and other types of justification.

Continuous and diverse interventions, including the involvement of several sectors and of NGOs, as well as the media in the campaign, is a key element affecting people's awareness and willingness to change.

**Contacts with the outside world** and with alternative values have also contributed to a change in behaviour. They have helped new ideas to be absorbed and have confirmed the decision to give up an old practice. It is widely accepted that the level of education and social status are major factors in the campaign against excision. A change in norms and values has thus resulted from contact with the outside world, with modern ideas being introduced and with education. This has led to the creation of an environment where FGM no longer has the traditional value it used to have.



### Questions to discuss

- ① According to this case study: "Communities stated that a **critical mass ready** to declare abandonment of the practice has already been reached." However, even if the number of girls who have not been excised is increasing, this does not yet translate into a broader demographic impact. What would you infer from this situation? Would Module 1, Step 10, on pluralistic ignorance, help to understand what to do on the ground?
- ② Law and reinforcing strategies were concurrently implemented; an education campaign preceded the enforcement of the law in Burkina Faso. Enforcement is "strategically" mild. Would you recognize a strategic attempt to aligning the three regulatory systems, law, morality and culture?
- ③ A 2008 survey confirmed that the practice of FGM was gradually being abandoned in Burkina Faso. But enforcement was challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010: "Yes, *this is a crime. However, it is a 'special crime'. When we arrive to the site of the crime, we typically find the following situation: Parents are evidently in agreement with the exciser... (However) others, eight or nine siblings, might be around and an old grandmother who cannot care for herself may also be there, and the victim is wounded! What do we do? Do we arrest the parents?*"  
  
What does the gendarme clearly express with his words? What about harmonization of legal, moral and social norms? Could you elaborate?
- ④ The law has an "expressive function" in "making statements" as opposed to controlling behaviour directly. Would you concur with the following: "Legal statements might be designed to change social norms?" (Sunstein, 1996).

# Three regulatory systems

There is evidence that harmonization of social, moral and legal norms that is consistent with human rights and gender equality principles can lead to positive changes in individual and group behaviour across the social network, potentially on a large scale.

EXCERPTED FROM MOCKUS, 2004

See "Case study 4.1", in Module 4.

---

## THREE REGULATORY SYSTEMS<sup>10</sup>

It is possible to make a distinction between three different types of rules or norms: legal,<sup>11</sup> moral (or norms of conscience), and cultural (those informally shared by a community). The reasons to abide by a norm change depending on the type of norm in question. Thus, one way to explain each of the three regulatory systems is by considering the reasons why we obey their respective norms.

One can obey **legal regulation** because one considers it **admirable**, meaning one admires the way in which it was created, how it is applied, or the effects it produces. On the other hand, a very important factor in abidance by the law is **fear** of legal sanctions, fines or jail.

**Moral regulation** is closely linked to **personal autonomy** and the development of one's judgment, what in the more classical Catholic tradition was deemed the age of reason: the emergence of judgment which translates into the voice of conscience, into the cricket in Pinocchio. Obedience to moral norms can come from the pleasure that doing so produces, or from the sense of duty. On the other hand, some people obey moral norms because by doing so they feel **consistent** with themselves, which in turn produces satisfaction. For example, if one has as a moral principle not to tell lies, then not doing so, even when one is very tempted to do so, is gratifying. In these cases one experiences a sensation of harmony with oneself. The opposite feeling, a sensation of discord or discrepancy with oneself, works as a moral punishment, and it generally receives the name of **guilt**. Fear of guilt can also be a cause of obedience to moral regulation.

Finally, there is **cultural or social regulation**. How to dress for the occasion, how to address someone depending on the degree of familiarity, what type of relationship to establish with colleagues, among others, are behaviors that are regulated by social norms. In contrast to moral norms, these don't depend as much on each individual's conscience, but on **the group** he or she belongs to. As in the case of legal and moral regulations, each individual may choose to a certain extent whether or not to follow social norms, by assessing the positive or negative consequences of her behavior. Table 1 shows the three regulatory systems summarized and the main reasons to obey each.



Table 1: Three regulatory systems

Legal norms	Moral norms	Social norms
Admiration for the law	Self-gratification of conscience	Social admiration and recognition
Fear of legal sanction	Fear of <i>guilt</i>	Fear of <i>shame</i> and social rejection

## HARMONY AND DIVORCE

The three regulatory systems described above are relatively independent. There are many behaviors that are not contemplated in the law but that are so in social norms, such as manners at the table. There are also moral norms whose violation does not imply the violation of a law, such as lying about someone's appearance. However, there are many behaviors that are regulated by two or even all three systems simultaneously. Stealing is forbidden by law, and it would be very convenient for society if it also generated guilt and social rejection. Likewise, paying taxes is a legal duty and doing so, in a society that understands the benefits of taxation, should produce personal satisfaction and social recognition. But there are contexts in which stealing is socially approved; for example, early in my first Administration, stealing water or electricity wasn't only approved of in some neighborhoods, it was also frowned upon to legalize and pay for the service.

When the three regulatory systems are aligned, and when they coincide in the prohibition or encouragement of the same behaviours, then we can say that there is harmony between law, morality and culture. In the opposite case, we say that there is a divorce between them.

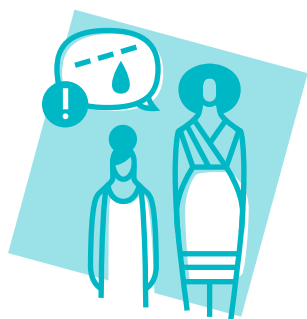
# Endnotes

- 7 In reference to local administrative divisions/local governments such as the "states" in Nigeria.
- 8 Experiences such as Tostan have introduced wording from social convention theory to FGM abandonment (see UNICEF, 2007). This experience has been adapted by Mwangaza Action to the Burkinabé context.
- 9 National Committee to Fight the Practice of Excision (Comité National de Lutte Contre la Pratique de l'Excision), founded in 1988, Burkina Faso.
- 10 The gist of "three regulatory systems" is to recognize that moral and social norms may come to play in a human rights-based approach. In the context of the Manual, the three regulatory systems are in relation to a case study: Changing the city of Bogota", a major experience within a city of 8 million in the 90'. The mayor of Bogota, A. Mockus, a philosopher and mathematician, tried to change citizens' mind by changing social norms of condoning corruption, stealing water and curbing the number of homicides in the city, mainly through the performing arts, in order to change perception of what was "normal", and legislative reforms. The aim was harmonizing social norms with legal norms and moral norms according to human rights principles and standards. The main refrain was "life is sacred".
- 11 The term *legal norms* may include also customary laws, which can be part of the national legal framework and considered "legal" or part of the national legislation (e.g., indigenous customary law, tribal courts, etc.).

# Presentations

Effective Legislative  
Reforms in Situations  
Calling for Social Change

# Index of presentations



## PRESENTATION 3.1

**Learning Objectives and  
Working Group Discussion:  
Prosecuting a Mother of Five**



## PRESENTATION 3.2

**Procedural justice:  
law and judgment of fairness**



## PRESENTATION 3.3

**Good practices in  
legislative reforms:  
the case of Burkina Faso**

# Learning Objectives and Working Group Discussion: Prosecuting a Mother of Five

Case Study adapted from Aidos/Rainbo, 2007

# Learning Objectives

- Define the interaction between legislative reforms and moral and social norms; understand how reforms that display *excessive dissonance* and lack of *coherence* with existing social norms might backfire.
- Identify what roles legislative reforms can play in the abandonment of FGM and their relation with local beliefs and expectations in order to gradually pull local customs in the direction of the law.
- Support the adoption and enforcement of effective legislative reforms for the acceleration of FGM abandonment and the abandonment of other practices, **including those gender-biased harmful practices that condone and even endorse violence against women.**

# Prosecuting a Mother of Five

A 32-year-old woman is reported to the police for having arranged with a traditional FGM practitioner to have her 9-year-old daughter undergo FGM. The law provides that anyone who seeks to procure FGM for a girl under 18 can be sentenced from six months to three years in prison. The accused woman has one older daughter who has also been cut and three younger children under the age of 9; two are girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM, in violation of criminal law.

# Question for discussion



- ① What sentence should the judge impose?
- ② How should the judge seek to promote the “best interests of the child” involved? What about her siblings?
- ③ Should the sentence be different if the perpetrator was a girl’s grandmother or non-custodial uncle/aunt?



# Question for discussion



- ④ Given the local context, would it be helpful to detect the possible dissonance between legislation and the existing social norm of cutting, and the implication of *discordance* between legislation and custom?

# Question for discussion



- ⑤ Was there any attempt to use legislation as an advocacy tool in raising people's consciousness about FGM and questioning their convictions about the practice?

# Procedural justice: law and judgment of fairness

This is a liberal rearrangement of the presentation “Incentive and Social Norms” by Erte Xiao, Carnegie Mellon University, at the Penn-UNICEF Program on Advances in Social Norms and Change, University of Pennsylvania, July 2010

# Law and judgment of fairness

- People are more likely to comply with the law if they view it as **just**, even though it contradicts their interests.
- Procedural justice: views about the **law and authority** are strongly connected to **judgment of the fairness** of procedures through which authorities make decisions.

# Law as just

- Therefore, the issue is **NOT** about the law's outcome but about the **WAY** the law is made.
- The issue is:
  - HOW the law **originates**
  - HOW people **perceive** the law
  - HOW they are more likely to see the law as **JUST**

# Law as just



What might influence people's judgment about the law?

What might influence people's **obedience** or **disobedience**?

# Disobedience by rural migrant entrepreneurs in China

Example: Rural migrant entrepreneurs disobey business licence requirements in China.

A considerable share rents licences from locals, which is illegal (He, 2005).



# What might influence people's judgment?

- The law on business licences more or less represents the interests of **local people**, embodied by urban government.
- The government **never** consulted migrants themselves. They live and work in the city, but have little say on laws and regulations.



# What might influence people's judgment?

→ Moreover, the law is **not consistently** enforced. For example, sporadic campaigns are launched during politically sensitive periods. People think that the law is **not justified**.

"I was walking in the street on my way to buy some daily items. All of a sudden, some guys in uniform appeared in front of me and asked for a temporary resident permit. I did not have one at that moment. They stuffed me into their car..." (interview on 15 December 2002).

# What might influence people's judgment?

→ **Corruption** in law enforcement may cause people to **disobey** a legal norm (as opposed to just reflecting disobedience).



More frequent punishment by corrupt officials in order to seek their own profit *may not* reduce violations of the law...

# Law and the decision-making process

- Views about the law/authority are very much about *the way the law is made/originates, and the way it is enforced*.
- People should have an opportunity to take part in the decision-making process, be listened to and have their views considered by authorities. Enforcement should be seen as fair.

# Why do we need moderate laws?

- Social norms may freeze behaviour in place. Individual agents have little control over social norms even when they wish these to be different from what they are.
- **To change social norms, we face a collective action problem.**

# Why do we need moderate laws?

A "moderate" law may facilitate change by:

- **Shifting perceptions** of what invokes disapproval and creating a new basis for shame...
- Reducing the cost for **those who oppose the social norm**. They feel more comfortable opposing the norm in public.
- Introducing a new element, **the belief** that the social norm **might be changed**.

# Questions?

# Good practices in legislative reforms: the case of Burkina Faso

# Challenge

The quasi-universality of FGM and associated beliefs and expectations in practising communities make elusive any solution that does not result from collective decision-making.



# Challenge

To be effective, legislative reforms may convey a sense of “coherence” between:

- Basic local values consistent with human rights principles, and
- Legislative reform provisions.

Legislators may avoid excessive “dissonance” with local customs in order to minimize resistance to effective reforms.

# Challenge

The process may “show the way”, leading to the devaluation of FGM, recategorization of FGM and communities' collective abandonment of FGM.

# Burkina Faso Law 043/96/ADP

## Article 380.

Any person who violates or attempts to violate the physical integrity of the female genital organ either in total or ablation, excision, infibulation, desensitization or by any other means will be imprisoned for 6 months to three years and a fine of 150,000-900,000 francs or by either punishment. If FGM results in death, the punishment shall be imprisonment for 5-10 years.

## Article 381.

Imposes the maximum punishment for persons in the medical and paramedical field...

## Article 382.

A person having knowledge of the acts outlined in article 380 and who fails to report to the proper authorities will be fined 50,000 to 100,000 francs...

Penal Code, Chapter on Crimes Against Family and Morality

# Burkina Faso Law 043/96/ADP

## The law was amended in 2018 – 2019

- Now, prison sentences range from 1–10 years and fines range from 500,000 to 3 million francs CFA [845 to 5060 USD].
- If a girl dies following the cutting, imprisonment ranges from 11– 21 years and the fine is 1 million to 5 million francs CFA [1687 to 8432 USD].

A new article (art. 513-9) was added to discourage public support of the practice of FGM/C:

**“the penalty shall be imprisonment for a term of one to five years and a fine of two hundred fifty thousand (250 000) to one million (1 000 000) CFA francs [422 to 1687 USD], whoever through his public speech, public comments or writing, encourages female genital mutilation”**

(Ministry of Justice, Human Rights and Civil Promotion, 2018: 148)

# The challenge of enforcement

Contrary to experiences in many other countries, **this law is applied and enforced.**

# The challenge of enforcement

A 2010 survey confirmed that FGM was gradually being abandoned in Burkina Faso.

But enforcement was challenging. As a gendarme pointed out during a training session in Kombissiri in 2010:

# The challenge of enforcement

"Yes, this is a crime. However, it is '**special crime**'. When we arrive to the site of the crime, we typically find the following situation: Parents are evidently in agreement with the exciser... (However) others, eight or nine siblings, might be around and an old grandmother who cannot care for herself may also be there, and **the victim is wounded!** What do we do? **Do we arrest the parents?"**

# Questions?



4



# Seven Common Patterns and Transformative Elements for Change

**MODULE FOUR**



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MODULE FOUR

# Facilitator's Guide

Seven Common  
Patterns and  
Transformative  
Elements  
for Change

# Overview



## LEARNING OBJECTIVES

By the end of this module, participants will be able to:

- Design a social norms change process framework including seven transformative elements for change to address deeply rooted social norms such as FGM and gender-biased harmful practices that condone and even endorse violence against women.
- Access a set of practical tools and exercises to design programme strategies to address collective rather than individual behaviour, fully recognizing that individuals are unlikely to abandon FGM unless they think that others are going to make the same decision.
- Use collective strategies to set up strong incentives and group pressure for individuals to adhere to new, more positive norms and behaviours.



## TIME

**7 hours and 10 minutes**, including:

- Running Steps 1-9 (Steps 5A, 5B, 5C and 5D run in parallel)
- 2 coffee breaks
- 2 hours for working on individual/country team action plans, Session 3 (Step 10)



## LAYOUT

The Module 4 **FACILITATOR'S GUIDE** includes:

- **Overview**
- **Procedures** on the different **steps** of the training process
- **Notes to facilitators**

- Step-by-step additional explanatory comments

Slide-by-slide comments on **PRESENTATIONS 4.2** and **PRESENTATIONS 4.4**

- **Presentations**





## KEY MESSAGES

- Social norms change is a complex, discontinuous and iterative process. Because it is subject to the social context, the specific *social space* where it unfolds is crucial. Situations might be diverse, yet common *principles* can be applied across these to advance social norms change, with communities acting as the agents driving the change.
- It is difficult to separate “social norms” from “gender ideologies and rules”. This is because gender ideologies and rules are social norms per se; gender norms affect all other social norms. Almost all other social norms have an impact on the balance of power between males and females.
- Insights from social norms theory correspond with lessons learned from field experiences, such as changing the city of Bogotá in Colombia, Saleema in Sudan, Tostan in Senegal, and the Positive Discipline and Social Norms campaign in Egypt. Together, they suggest that a *number of common patterns and elements* can contribute to transforming the social norm of cutting girls and other harmful practices, and encouraging accelerated abandonment.
- FGM is a practice perpetuated by group expectations that everyone else practises it, and, consequently, is most effectively given up by the entire group or community acting together, rather than by individuals acting on their own.
- Mapping existing social networks can help identify relevant individuals and groups whose expectations drive a particular social norm. Often, the notion of geographical community may only cover part of the relevant decision-making group; other groups must be reached simultaneously.
- Communities must engage neighbouring villages and socially connected communities, which might be geographically spread out, so that debates and eventual decisions to abandon FGM are shared and sustained.
- There is evidence that harmonization of social, moral and legal norms that is consistent with human rights and gender equality principles can lead to positive changes in individual and group behaviour across the social network, potentially on a large scale.
- When the process of abandonment reaches a point where a **critical mass** of people in the relevant social network are convinced that FGM is no longer a desirable practice, the social norm of NOT cutting (or other desirable positive norms generated by **shifting** a norm into its contrary) becomes **self-enforcing**, and abandonment continues swiftly and spontaneously.



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## HANDOUTS

HANDOUT 4.1

HANDOUT 4.2

HANDOUT 4.3

HANDOUT 4.4

HANDOUT 4.5

HANDOUT 4.6

HANDOUT 4.7

Social norms change programme design framework  
Changing the city of Bogotá (Case Study 1)  
The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience (Case Study 2)  
Voices of women: new knowledge and lessons learned, the Tostan programme (Case Study 3)  
Positive discipline and social norms, an Egyptian experience (Case Study 4)  
Seven common patterns and transformative elements for change  
How is your programme already incorporating the seven elements of change? (for individual and/or country team work)



---

## PRESENTATIONS

PRESENTATION 4.1

PRESENTATION 4.2

PRESENTATION 4.3

PRESENTATION 4.4

PRESENTATION 4.5

Learning objectives, social norms definition and change process  
Changing the city of Bogotá  
About deliberations: trust and argumentation  
Dynamics of change: application to FGM  
Social networks analysis" (*optional*, to be used if needed during a break or for individual/country team action plans)



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## VIDEOS

- Collective consensus and harmful norms shift: transformative elements for change<sup>1</sup>
- "In Sudan, Saleema campaign re-frames debates about female genital cutting" (Case Study 2)
- "Senegal: beyond tradition" (Case Study 3)
- "Egypt: disciplinary approaches of families toward their children" (two videos)
- "Bogotá change" (optional during a break – 30-minute video)



# Procedures

At the end of Module 3, distribute to participants:

**HANDOUT 4.1** "Social norms change programme design framework"

Four handouts in parallel on four concrete case studies to be discussed by four working groups:

**HANDOUT 4.2** "Changing the city of Bogotá" (Case Study 1)

**HANDOUT 4.3** "The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience" (Case Study 2)

**HANDOUT 4.4** "Voices of women: new knowledge and lessons learned, the Tostan programme" (Case Study 3)

**HANDOUT 4.5** "Positive discipline and social norms in Egypt" (Case Study 4)

Handout on seven common patterns for change:

**HANDOUT 4.6** "Seven common patterns and transformative elements for change"

Handout for individual/country team action plans development:

**HANDOUT 4.7** "How is your programme already incorporating the seven elements for change?"

Have a flip chart with the diagram on the **social norms change programme design framework**

Presentations and videos for the four working groups:

→ **Case Study 1, "Changing the city of Bogotá"**

▸ **PRESENTATION 4.2**: "Changing the city of Bogotá"

→ **Case Study 2, "The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience"**

▸ Video: "In Sudan, Saleema campaign re-frames debates about female genital mutilation"

→ **Case Study 3, "Voices of women: new knowledge and lessons learned, the Tostan programme"**

▸ Video "Senegal, beyond tradition"

▸ **PRESENTATION 4.3**: "About deliberations: trust and argumentation" (optional)

→ **Case Study 4, "Positive discipline and social norms in Egypt"**

▸ Video: "A boy late from school"

▸ Video: "A girl and homework"

**Note:** It is important in advance to prepare four laptops, because presentations and videos will take place simultaneously during the four working groups.

## 01 — RECAP OF MODULE 3

- 🕒 10 MINUTES → Invite the participant assigned to report on the Module 3 evaluation to present key points.
- Allow questions for clarification and some comments.

## 02 — VIDEO ANIMATION AND OBJECTIVES

- 🕒 10 MINUTES → Display the video "**Collective consensus and harmful norms shift: transformative elements for change**", which summarizes the main concepts of Module 4.
- Introduce the module objectives with **PRESENTATION 4.1**: "**Learning objectives, social norms definition and change process**".
- Stick the flip chart with the objectives on the wall.

## 03 — SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK: BRAINSTORMING DISCUSSION

- 🕒 40 MINUTES Ask participants to take out **HANDOUT 4.6**, "**Seven common patterns and transformative elements for change**".

Start with a general overview, explaining that the seven elements are "evidence based", emerging from evaluations of community empowerment programmes that have facilitated changes in social norms (see UNICEF, 2010a) as well as work on the subnational and national levels evaluated through the UNFPA-UNICEF Joint Programme on FGM.

Present Slide 5 in **PRESENTATION 4.1**, "**What can we learn from what we have said on social norms?**"

Remind participants that the seven elements emerged from:

- Application of social norms theory and the concepts of expectations to FGM abandonment.<sup>2</sup>
- The evaluation of community empowerment programmes that substantially decreased FGM prevalence or spurred important social change.

Stress that the seven elements are indicative of the process of social norms change, and their application depends on the local context.

## 04 — DISCUSSION

- 🕒 20 MINUTES → Remind participants that this discussion may be an input when working on their individual or country team action plans.

- Announce that participants will break into working groups to discuss four case studies.

## 05 INSTRUCTIONS FOR WORKING GROUPS

🕒 10 MINUTES

**Each will work in parallel on a different case study**

- Ensure that participants in each working group have read the previous evening:
  - ▶ **HANDOUT 4.2**: "Changing the city of Bogotá" (Case Study 1)
  - ▶ **HANDOUT 4.3**: "The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience" (Case Study 2)
  - ▶ **HANDOUT 4.4**: "Voices of women: new knowledge and lessons learned, the Tostan programme" (Case Study 3)
  - ▶ **HANDOUT 4.5**: "Positive discipline and social norms in Egypt" (Case Study 4)
- Divide participants into four working groups.
- Ensure that all groups have a flip chart, some markers and their specific case studies:
  - ▶ Group 1: **HANDOUT 4.2**
  - ▶ Group 2: **HANDOUT 4.3**
  - ▶ Group 3: **HANDOUT 4.4**
  - ▶ Group 4: **HANDOUT 4.5**
- Announce that for each working group, a facilitator or resource person will provide more information on each case study (see **NOTES TO FACILITATORS**, Step 5, on instructions for working groups).
- Give the instructions:
  - ▶ Each group has to select a chairperson and a spokesperson.
  - ▶ Allocated time is 60 minutes.
  - ▶ Announce that the facilitators or resource persons<sup>3</sup> will present simultaneously and in parallel:
    - A brief presentation for Working Group 1
    - Short videos for Working Group 2
    - A short video and presentation for Working Group 3
    - Two videos for Working Group 4
- Walk from group to group to help them in their discussions, and ensure everyone is participating.
- Give 10 minutes' notice before closing the discussion.
- During the reporting back session, each group will have 10 minutes to summarize its answers on a flip chart.
- Once the groups begin their discussions, walk from group to group to help them and ensure everyone is participating.
- Give 10 minutes notice before closing the discussion.

## 05A

### WORKING GROUP 1: "CHANGING THE CITY OF BOGOTÁ", CASE STUDY 1

⌚ 60 MINUTES IN  
PARALLEL WITH THE  
OTHER WORKING GROUPS

Introduce the case study with **PRESENTATION 4.2**, "Changing the city of Bogotá".  
Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

- ① What is different/special in Mockus' approach to the "three regulatory systems"?
- ② What is the role of the performing arts in the overall process of the city of Bogotá's transformation?
- ③ How would you describe the city of Bogotá under Mockus' tenure? Was he able to increase citizens' voluntary compliance with the law?
- ④ To what extent does Mockus' theoretical approach to the "three regulatory systems" (and use of communication including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?



At the end of the discussions, Working Group 1 should post the flip chart page on the wall.

## 05B

### WORKING GROUP 2: "THE SALEEMA COMMUNICATION INITIATIVE: TRANSFORMING A PARADIGM OF PURITY, A SUDANESE EXPERIENCE," CASE STUDY 2

⌚ 60 MINUTES IN  
PARALLEL WITH THE  
OTHER WORKING GROUPS

Introduce the case study by showing a video, "**In Sudan, Saleema campaign re-frames debates about female genital cutting**" ([www.youtube.com/watch?v=uvz3nxqlnGs](https://www.youtube.com/watch?v=uvz3nxqlnGs)).

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

- ① Can you suggest an explanation for the statement of the Saleema communication initiative that "language is critical"? Why might the simple statement "every girl is born *saleema*", without explicitly linking it to FGM, be critical?
- ② Would you be able to list a few normative expectations associated with FGM in Sudan? *Tahoor* or "purity" is the word that colloquial language uses for FGM: What does this mean for a girl's body?



- ③ How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?
- ④ Two different scenarios are provided in order to situate the Saleema initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What's different in terms of normative expectations?

At the end of the discussions, Working Group 2 should post the flip chart page on the wall.

# 05C

## WORKING GROUP 3: "VOICES OF WOMEN: NEW KNOWLEDGE AND LESSONS LEARNED, THE TOSTAN PROGRAMME," CASE STUDY 3

⌚ 60 MINUTES IN  
PARALLEL WITH THE  
OTHER WORKING GROUPS

Introduce the case study by showing a video telling the story of a daughter who was cut while at her grandmother's place, against her parents' will, "**Senegal: beyond tradition**" ([www.youtube.com/watch?v=0Hn35v-\\_Kqg](http://www.youtube.com/watch?v=0Hn35v-_Kqg)).

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:



- ① Why would a grandmother cut her granddaughter against her parents' will? Was she feeling pressure in her social context to do so?
- ② What were the elements in the grandmother's context that drove her to do so? Why did she change her mind?
- ③ What about women's immediate concerns? How did they rank them? How do *reflective distance* and *a space for dialogue* operate in real-life situations?
- ④ Can you formulate any hypotheses on *why* and *how* women's motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new knowledge against previous situations? Did they feel empowered as part of the "learning group" or a "learning community", and therefore *were able* to change their own behaviour and that of their communities?

At the end of the discussions, Working Group 3 should post the flip chart page on the wall.

# 05D

## WORKING GROUP 4: "POSITIVE DISCIPLINE AND SOCIAL NORMS IN EGYPT," CASE STUDY 4

🕒 60 MINUTES IN  
PARALLEL WITH THE  
OTHER WORKING GROUPS

Introduce the case study with two videos on positive child discipline broadcast in Egypt.

<https://www.facebook.com/UNICEFEgypt/videos/1063343810455646/>

<https://www.facebook.com/UNICEFEgypt/videos/1063421587114535/>

Allow a brief question and answer period.

**Ask participants to discuss the following questions, and write conclusions on a flip chart:**



- ① **What common beliefs allow parents' physical punishment?**
- ② **What are parents' expectations about others' beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they "should" harshly punish their children?**
- ③ **How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?**
- ④ **Can religion be used to support change, and if so, how and why?**

At the end of the discussions, Working Group 4 should post the flip chart page on the wall.

# 06

## GROUPS REPORTING BACK

🕒 60 MINUTES

- Bring participants back to the plenary.
- Say that each group should take 10 minutes to present the results of their discussion, including a brief summary of the case study to inform the other working groups.
- Write key points on a flip chart.
- After all groups have presented their feedback, allow brief questions for clarification.
- Summarize key issues based on notes written on the flip chart.
- Allow additional time for questions.

# 07

## PRESENTATION 4.4: "DYNAMICS OF CHANGE: APPLICATION TO FGM"

🕒 40 MINUTES

Emphasize that it is important that participants:

- Analyse FGM and associated practices as social norms characterized by group expectations that everyone else practises them.
- Define the logical sequence and iterative processes built into change.

To facilitate reflection, project Slide 4 (a reminder of the social norms definition) from **PRESENTATION 4.1**.

- Discuss with participants.
- Write the main inputs on a flip chart.

# 08

## SUMMARY OF DISCUSSION

🕒 20 MINUTES

At the end of the presentation, allow 15 minutes for questions and answers.

# 09

## WRAP-UP AND EVALUATION

🕒 20 MINUTES

- Wrap up by asking some volunteers to give one lesson learned.
- Summarize key issues.
- Distribute evaluation forms and ask participants to complete them.
- Ask for a volunteer to review the evaluations and present a summary at the start of Module 5.

# 10

## INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT, THIRD SESSION

🕒 2 HOURS

Refer the group members to the activity in **HANDOUT 4.7**, and tell them that they may reflect on the question of how their programme is already incorporating the elements presented.

During the next two hours, participants will go back to their subgroups for revising their individual or country team action plans (subgroups as assigned in Module 1, Step 15). With the support of the facilitators, who will walk from group to group, they will discuss lessons learned, and how to apply these to improve their action plans towards achieving the abandonment of FGM or other harmful practices.

# Notes To Facilitators

## 02 — MODULE OBJECTIVES

After presenting the objectives of Module 4 (see **PRESENTATION 4.1**, Slides 2 and 3), explain that Module 4 is about building consensus around the logical framework of planning and programming for the abandonment of FGM and other harmful practices that sustain gender inequality. It is also about cultivating agreement around a methodology that tells us what the programme is going to do and produce under certain conditions.

- The preceding modules presented a social norms change perspective and detailed how social norms can be changed, transformed and abandoned. A social norms change perspective is not only an academic theory. It is also about real-life experiences in promoting the abandonment of FGM, which tend to support/lean towards the theoretical insights.
- Theoretical concepts lend insights and suggest strategies to help people abandon harmful social norms.

Keep in mind the points made in Box 1.



### BOX 1: HOW TO CHANGE MALADAPTIVE SOCIAL NORMS

- Norms are not absolute commands.
- They are often local and context dependent.
- Norms map contexts into specific behavioural rules.
- People prefer to conform to social norms "on condition" only when certain expectations are satisfied.
- To understand how to move away from a bad norm, we have to know what makes people obey it, and under which conditions they will disobey norms, or even abandon them.
- To abandon a social norm, it is necessary to change people's expectations within the relevant reference network.
- To create a social norm, it is necessary to induce the right kinds of expectations (empirical and normative) within the relevant reference network.

SOURCE: BICCHIERI, 2008



Tell participants that activities do not always go as planned. Some steps may be more difficult to complete than others, and some may take more time than expected. There may be different ways to organize the process in different countries, contexts and cultures. *Common patterns or strategic elements for change have been compressed to seven as a tentative selection; however, the process should remain flexible and open to seizing opportunities that emerge to help advance the change.*

## 03

### SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK: BRAINSTORMING DISCUSSION

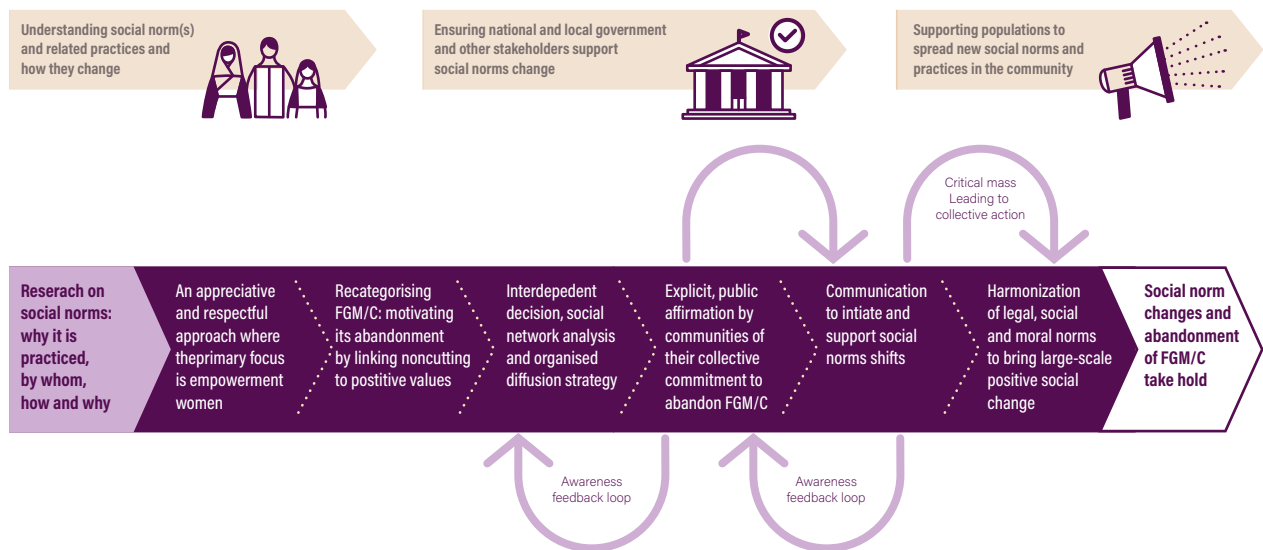


Read in advance **HANDOUT 4.6**: “Seven common patterns and transformative elements for change”.

Participants should have on hand:

→ **HANDOUT 4.1**: “Social norms change programme design framework”.

Figure 1: Social norms change programme design framework



The facilitator presents the social norms and change programme design framework.

- Remind participants of Module 1, **PRESENTATION 1.2**, Slide 15: “Is a behaviour or practice a social norm?” It shows that “social expectations”, or lack of them, determine whether an observed practice is or is not a social norm,<sup>4</sup> and more precisely, whether or not it is independent or interdependent, and (if so) what sort of dependence it has.<sup>5</sup> This corresponds to the first step of the process.
- Explain what causes resistance or may spur changes in behaviour. This is related to Steps 2-3.

- Ensure that participants understand that the different steps of the diagram DO NOT need to be sequentially implemented. They are circular/semicircular steps that can overlap, and go back and forth at times.
- When a *critical mass* is reached, the process tends to reach a stage where the sequence tends not to reverse. When a *tipping point* is reached, new norms and practices tend to become stable. This is related to Steps 5-7

Explain:

1. Behaviour does not change smoothly because individuals may want to be reasonably sure that their choice to abandon a norm will not be penalized.
2. When we refer to emergence of a new practice, often we see that the new practice is adopted in stepwise increments, beginning with a subset of the population; some adopters return to the old norm until a new and larger group of people attempt to adopt the new norm. This is sometimes referred to as an *imperfectly coordinated adoption of a new strategy*. It corresponds to the feedback loop in the diagram.

## 04 DISCUSSION

Summarize the discussion's findings, and emphasize that change is **non-linear and iterative**. This is why coordination is **imperfect** with a *continuous back and forth of groups of people who want to change, yet go back to their original position because of the forces that make a norm persist. Only when a critical mass is reached does the process of change start to be stable.*



## 05 INSTRUCTIONS FOR WORKING GROUPS

Read in advance the four case studies in Handouts 4.2 to 4.5. The case studies are:

- **HANDOUT 4.2**: "Changing the city of Bogotá" (Case Study 1)
- **HANDOUT 4.3**: "The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience" (Case Study 2)
- **HANDOUT 4.4**: "Voices of women: new knowledge and lessons learned, the Tostan programme" (Case Study 3)
- **HANDOUT 4.5**: "Positive discipline and social norms in Egypt" (Case Study 4)

Review as well the presentations and videos for the case studies. Prepare four laptops so groups can independently watch the videos:

- **PRESENTATION 4.2**: "**Changing the city of Bogotá**", Case Study 1
- The video "**In Sudan, Saleema campaign re-frames debates about female genital cutting**" ([www.youtube.com/watch?v=uvz3nxqlnGs](http://www.youtube.com/watch?v=uvz3nxqlnGs)), 4 minutes, 46 seconds, Case Study 2
- The video "**Senegal: beyond tradition**" ([www.youtube.com/watch?v=0Hn35v-Kqg](http://www.youtube.com/watch?v=0Hn35v-Kqg)), 9 minutes, Case Study 3
- **PRESENTATION 4.3**: "**About deliberations: trust and argumentation**", Case Study 4
- The video "**Bogotá Change**" ([www.youtube.com/watch?v=33-4NRpowF8](http://www.youtube.com/watch?v=33-4NRpowF8)), 26 minutes, shown optionally towards the end of Module 4 in Step 13

Divide participants into four working groups and assign a facilitator or resource person to each to provide more information on each case study and show related presentations or videos. Work may proceed individually or by country team, according to the approach agreed in advance.

Emphasize to participants that each case study has specific features as follows:

- Case Study 1: The main focus is on the harmonization of legal, moral and social norms.
- Case Study 2: The main focus is on social norms recategorization.
- Case Study 3: The main focus is on gender equality and women's empowerment, trust, argumentation and common pledges.
- Case Study 4: The main focus is on the power of television entertainment in aiming to end harsh child disciplining in Egypt.

## 05A

### WORKING GROUP 1: "CHANGING THE CITY OF BOGOTÁ", CASE STUDY 1

Ask participants to review **HANDOUT 4.2**.



## SLIDE-BY-SLIDE EXPLANATORY COMMENTS ON PRESENTATION 4.2, "CHANGING THE CITY OF BOGOTÁ"



Provide participants with **PRESENTATION 4.2**. A resource person should sit with the group's members while looking at the presentation. Provide explanations:

### Regulatory Mechanisms

Legal norms	Moral norms	Social norms
Admiration for the law or moral obligation to obey the law	Moral self-gratification or moral obligation to follow personal moral criteria	Social recognition Trust, reputation
Fear of legal sanction	Fear of guilt	Fear of social rejection

CHALLENGE: TO HARMONIZE THESE

4/9 PRESENTATION 4.2 Changing the City of Bogotá UNFPF unicef for every child

### Regulatory Mechanisms

Legal norms	Moral norms	Social norms
Admiration for the law or moral obligation to obey the law	Moral self-gratification or moral obligation to follow personal moral criteria	Social recognition Trust, reputation
Fear of legal sanction	Fear of guilt	Fear of social rejection

5/9 PRESENTATION 4.2 Changing the City of Bogotá UNFPF unicef for every child

### Example 1: traffic behaviour

Social regulation cards: 350,000 distributed, very high visibility, citizens willing to try them out

→ Fostered new normative expectations consistent with legal norm compliance

4/9 PRESENTATION 4.2 Changing the City of Bogotá UNFPF unicef for every child

### Example 2: traffic behaviour

Estrellas negras ("black stars") marked the spot of a death resulting from a traffic accident, later specified age and sex of deceased

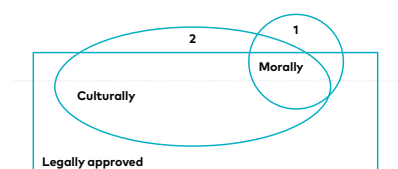
→ Reappropriation of a common cultural symbol, simultaneously fostered moral and social regulation, provided opportunities for discussing and coordinating beliefs

7/9 PRESENTATION 4.2 Changing the City of Bogotá UNFPF unicef for every child

### SLIDES 4 TO 7: REGULATORY MECHANISMS

- Mockus' starting point: recognition of three different systems of norms that regulate citizens' behaviour. Mockus resorted to performing arts to challenge the citizenship culture and change citizens' behaviour. His aim was to harmonize three behaviour-regulating systems.
- To make citizens express themselves, he resorted to social regulation cards: 350,000 were distributed, with very high visibility. Many citizens were willing to try them out. The process fostered new normative expectations consistent with legal norms compliance.
- Mimes were also used in public spaces: initially 40, then 400! It was a dramatic success in terms of visibility, but replication was questionable. The use of mimes further strengthened normative expectations and promoted public deliberation – it wasn't just a show.
- Stars were marked where pedestrians had died in the past five years after being run over.

## Divorce between law, morality and culture



- Behaviours** Harmony and divorce become apparent in:
- Concrete behaviour
  - Justifications individuals may give for behaviours
  - Incompatibility among normative bindings

8/9

REGISTRATION

Changing the City of Bogotá



- A Catholic, Latin America woman living in a Catholic environment goes to Miami to abort – legally permitted, but morally and socially condemned. The woman has no feelings of guilt, but fears social disapproval.
- Illegally selling goods in public spaces: legally prohibited, but morally and socially condoned.
- Seller offers to cut the cost of a purchase if no receipt is needed, thus evading tax; feels no guilt and no shame.
- Bribing a police officer in Bogotá might lead to a feeling of guilt, but no fear of social disapproval (it may indeed be socially encouraged).

## SLIDE 8: DIVORCE BETWEEN LAW, MORALITY AND CULTURE

- Provide the following examples (taken from Guillot, 2013):

During the discussion on the harmonization of legal, moral and social norms in Bogotá, help participants explore the similarities between the Bogotá concept of “harmonization of norms” and other case studies.

### Ask participants to consider the following questions:<sup>6</sup>

- ① **What is different/special in Mockus' approach to the “three regulatory systems”?**

Explain: Mockus' approach gives primacy to civic culture. Law is not only a matter of police and judges. It is also a matter of citizens expressing their citizenship by encouraging fellow citizens to respect the law.

- ② **What is the role of the performing arts in the overall process of the city of Bogotá's transformation?**

Suggest: It is a way to wake up citizens to inconsistencies in their behaviour vis-à-vis laws and regulations. For example, *estrellas negras* (“black stars”) marked the spot of a death resulting from a traffic accident. This reappropriation of a common cultural symbol simultaneously fostered moral and social regulation, and provided opportunities for discussing and coordinating beliefs.

- ③ **How would you describe the city of Bogotá, under Mockus' tenure? Why was he able to increase citizen's voluntary compliance with the law?**

- Mockus' mayorships involved an urban-scale experience of social change.
- Creative interventions: make the unfamiliar the familiar or vice versa; break routines and habits; resort to art.
- Transform target problems into objects of collective deliberation and reflection; make them visible.



- ④ **Mockus has formulated a theory of “harmonization of social, moral and legal norms” – combining three regulatory systems – and applied it at the scale of a city of 8 million. What are the similarities with the social norms perspective approach used in efforts to eliminate FGM? What can we learn about changing collective behaviour on a large scale?**

The process of changing or creating new social expectations is an essential component of strategies that attempt to harmonize legal, moral and social norms.

- ⑤ **To what extent does Mockus’ theoretical approach to the “three regulatory systems” (and use of communication including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?**

An integral public policy or social change programme should strengthen not only formal (legally enforced) systems of sanctions, but also individuals’ capacities to self-regulate (via consistent moral norms) and especially to regulate each other (via social norms). Additionally, it must focus on the harmonization of these regulatory systems:

- To reduce or eradicate the moral or social approval of illegal/collectively harmful behaviour
- To increase and consolidate the moral and social approval of legal/collectively beneficial behaviour

## 05B

### WORKING GROUP 2: “THE SALEEMA COMMUNICATION INITIATIVE: TRANSFORMING A PARADIGM OF PURITY, A SUDANESE EXPERIENCE”, CASE STUDY 2



- Point out that the Saleema communication initiative in Sudan is addressing the association of FGM with values linked to a strict honour and modesty code for girls and women.
- Announce the showing of the video, “**In Sudan, Saleema campaign re-frames debates about female genital cutting**” ([www.youtube.com/watch?v=uvz3nxqlnGs](https://www.youtube.com/watch?v=uvz3nxqlnGs)).
- Emphasize some of the statements featured in the video:
  - The FGM health consequences, as Tahani testifies, for all her life
  - The word of shame used to indicate an uncut girl
  - The social and religious roots of the practice
  - The meaning of saleema
  - The conversational approach, which starts at the grass-roots level/the community forum/the transmission from community to community of the Saleema message
  - The involvement of religious leaders who explicitly refer to human rights
  - The public ceremony

- Ask members of the working group whether or not they recognize elements of social norms theory. Are there any different features? Any specific comments on the video?

Recommend rereading the case study in **HANDOUT 4.3**, before discussing the following six questions. Some questions may call for a double response, according to the two different scenarios that follow the questions.



- ① **Can you suggest an explanation for the statement of the Saleema communication initiative that "language is critical"? Why might the simple statement "every girl is born *saleema*", without explicitly linking it to FGM, be critical?**

As addressed in Handout 4.3: The Saleema initiative applies a "reategorization" of the concept of the "completeness of the girl's body". *Saleema* means purity, but also means *whole, healthy in body and mind, unharmed, intact, pristine, in a God-given condition and perfect*. It's also a girl's name.

- ② **Would you be able to list a few normative expectations associated with FGM in Sudan? *Tahoor* or "purity" is the word that colloquial language uses for FGM: What does this mean for a girl's body?**

- *Tahoor* implies: purity, cleanliness/hygiene, chastity, marriageability, preferred sexuality, acceptability, religious
- A non-cut girl may be called *galfa*, which implies: dirt, shame, ridicule, ostracism, not trustworthy, promiscuous, penis-like structure

- ③ **How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?**

- The Tostan programme of community empowerment starts with communities. The "organized diffusion strategy" proceeds systematically village by village. Local values of piety and peace are cherished. The communication strategy is mainly linked to public declarations that are widely publicized, including through mass media. Language concerns are recurrent.
- The Saleema initiative starts with language analysis and a national communication campaign linked to making community voices and aspirations for change resonate across the country. The FGM recategorization attempt is explicit, through language reframing.

- ④ **Two different scenarios are provided in order to situate the Saleema initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What's different in terms of normative expectations?**

- **Scenario 1:** The economic situation is quite good. The ethnic composition includes the Beni Amer, one of the nomadic populations of eastern Sudan. Political and religious leaders from the Ansar Sunna movement **often criticize Sudanese traditions, including girl's circumcision** and parts of the traditional wedding celebration. **Khadija is a devout Ansar Sunna Muslim from the Beni Amer tribal group.**
- **Scenario 2:** Nearly all the people identify as Hadendawa, an ethnic group that is considered part of the Beja people of eastern Sudan. The Hadendawa speak their own language among themselves; men also know Arabic well, but women don't, so one woman always has to translate for the others. Poverty is widespread, in particular in the dry season. All members of the community, men and women, are **very supportive of pharaonic circumcision**, and until a few years ago never heard about "sunna". This is considered a topic that should not be discussed in public. **Not being infibulated is considered shameful by women**, although they remember the pain associated with it.

## 05C

### WORKING GROUP 3: "VOICES OF WOMEN: NEW KNOWLEDGE AND LESSONS LEARNED, THE TOSTAN PROGRAMME," CASE STUDY 3



- Participants should review **HANDOUT 4.4**.
- Note that Case Study 3 is taken from two evaluations of the Tostan programme (UNICEF, 2008b and Diop, Moreau and Benga, 2008).
- Stress that the case is about gender and women's empowerment.
- Provide information on the Tostan approach:
  - ▶ It is grounded in local context, and evokes some strong local values and practices linked to parental love and Koranic piety.
  - ▶ There is an assumption that people's basic and most enduring values tend to be consistent with the fundamental moral norms expressed in international human rights discourse.
  - ▶ The methodology favours a process of trial and error, beginning in non-formal classes, which encourages reaffirmation of personal relationships, telling the news of the actual change, avoiding "unmentionable" wording or taboo concepts, respect of local culture, and avoidance of "condemnation," implicitly or explicitly.
  - ▶ Resolution and action are up to the initiative of each community and its members.
- Project the video "**Senegal: beyond tradition**" ([www.youtube.com/watch?v=0Hn35v-\\_Kqg](http://www.youtube.com/watch?v=0Hn35v-_Kqg)).
  - ▶ The video tells the story of Jalima, now a young woman ready for marriage.
  - ▶ Jalima went on summer vacation with her parents to Tambacounda, in south-west Senegal, when she was a child.
  - ▶ The parents left Jalima with her paternal grandparents.
  - ▶ Her grandmother, Kani, cut her; she had prepared this for a long time, says Jalima, even though her father had forbidden her grandmother to cut Jalima.



- ▶ Her aunt brought Jalima back to her parents: Her father and mother were furious.
  - ▶ Jalima's grandmother says: "I found it [FGM] here; this is why I did it."
  - ▶ Now Jalima's grandmother is no longer in favour of cutting. She says: "Now everybody is giving it up. This is why I am giving up too."
- Explain that Case Study 3 is also about the importance of the two weights of persuasion, **trust and argumentation**, and about attaining common knowledge of what the group is going to do and expects one to do.
- Give **PRESENTATION 4.3**, partly or in total if needed, to facilitate analysis, noting that we all know about trust, but what about argumentation? *Argumentation is making people face their own contradictions.*
- Emphasize:
- ▶ Sometimes we want to make people accept **beliefs and plans** with which they would initially disagree.
  - ▶ People tend to reject information that is **inconsistent** with their beliefs and trust.
  - ▶ If the **trust** people have in you is **stronger** than their disagreement with the message, **the message may not backfire; it may be accepted.**
  - ▶ Argumentation makes us recognize our own inconsistencies. **When we argue we point out inconsistencies in each other.**

**Participants should discuss the following questions:**



- ① **Why would a grandmother cut her granddaughter against her parents' will? Was she feeling pressure in her social context to do so?**

Recall the grandmother's statement: "I found it [FGM] here; this is why I did it." Highlight the statement in Handout 1.2, "Social norms definition" (Module 1): *A social norm is a behavioural rule that applies to a certain social context for a given population. People in the population prefer to follow the rule in the appropriate context if they believe that a sufficiently large part of the population follows the rule (empirical expectations), and further, if they believe that other people think that they ought to follow the rule, and may sanction them if they don't (normative expectations).*

- ② **What were the elements in the grandmother's context that drove her to do so? Why did she change her mind?**

Note the grandmother's statement: "Now everybody is giving it up. This is why I am giving up too." Group expectations changed – a norms-based approach predicts consistency between expectation and actions. If expectations change, actions change.

- ③ **What about women's immediate concerns? How did they rank them? How do *reflective distance* and a *space for dialogue* operate in real-life situations?**

Explain that women's immediate concerns were related to their everyday life. Only when they started discussing reproductive health in classes, where they could reflect free from their daily concerns, did they explicitly acknowledge that FGM was a problem.

- ④ Can you formulate any hypotheses on why and how women's motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new "common knowledge" against previous situations? Did they feel empowered as part of the "learning group" or a "learning community", and therefore were able to change their own behaviour and that of their communities?

- Stress the importance of argumentation and trust in changing people's minds (Tostan strategy), and draw attention to **PRESENTATION 4.4**, "Dynamics of change: application to FGM", Slide 3, on more interdependent action. "Change in attitude **precedes** the major shift in practice, which can be more sudden" (as compared to a gradual change in more **independent** action). Individual knowledge is not enough; common knowledge should be reached, expectations changed and then a major shift in practice may occur.
- Women are able to aspire to a better life. Common knowledge on hygiene and reproductive health rights is widely and publicly shared, and women act on it. Women aspire to be more involved in the decision-making process and they assert themselves.

## 05D

### WORKING GROUP 4: "POSITIVE DISCIPLINE AND SOCIAL NORMS IN EGYPT", CASE STUDY 4



Participants should review **HANDOUT 4.5**.

In advance, the facilitator should watch the two videos associated with this particular case study, and possibly read<sup>7</sup> most of the comments, written by members of different audiences of the UNICEF Egypt Facebook page (if time allows and if comments are still posted). The Facebook discussion associated with the two videos is a very interesting one, and addresses the social norms and the common practices in the community.

#### Background Information about the videos

Two videos on positive child discipline have been broadcast. They discuss the disciplinary approaches of families towards their children. The videos are part of a child protection campaign funded by the European Union and led by the Egyptian National Welfare Council and UNICEF. The campaign promotes positive discipline by branding the theme: *We will raise them softly, but we will break them if we are harsh with them.*

The videos were broadcast on TV to 12 million viewers. Indicative market research in four governorates showed 24 per cent of people viewed it. Videos were posted on Facebook and viewed by more than 80 million people.

### Description of the first video: "A boy late from school"

A boy came home late after school and his parents were not happy about his decision to stay after school to play football. The mother questioned the boy, but the father started **punishing** the boy **physically**. Another child, a young girl, was watching, and was **frightened** by the harshness of the physical punishment.

The same video continues with a positive setting. The mother expresses concern that the boy is late. The father asks the boy to **explain** why he is late. The father says we should be informed first, and then **both** limit play time to certain times during the week.

The video ends by restating the main message of the campaign: *We will raise them softly, but we will break them if we are harsh with them.*

### Description of the second video: "A girl and homework"

A girl is playing, and her parents are arguing. The parents **aggressively** attack the girl, blaming her for not doing well in school and spending her time playing. The parents **demotivate** the girl by comparing her with her cousin, saying, "Your cousin is better." They add that the girl is a failure, and she will remain the same.

The same video continues with a positive setting. The girl is playing, and her parents are talking, but when they see the girl, they agree to finish their conversation **later**. The father tells the girl, "**My darling you have 30 minutes to go back to study.**" The girl agrees and begins studying while the mother comes to **encourage** the girl to focus. Both parents **appreciate** her results, telling her that she did her best and congratulate her.

The video closes with the campaign message: *We will raise them softly, but we will break them if we are harsh with them.*

#### Questions and suggested points of discussion:



- ① **What common beliefs encourage parents to use physical punishment?**

Encourage the participants to read and reflect on the arguments used in favour of child disciplining and also the online comments in Handout 4.5.

- ② **What are parents' expectations about others' beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they "should" harshly punish their children?**

Again, encourage participants to reflect on the video and consider the arguments and online comments in Handout 4.5. For example: *These approaches are not for us; the way that our parents used "physical punishment" was the correct way.*

- ③ How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?
- ④ Can religion be used to support change, and if so, how and why?

Point out that it is reported that "most of these comments are supported by verses from the Quran and sayings of the Prophet Mohammed indicating how we should bring up our kids, and stating physical is not a problem".

Therefore, it would be of upmost importance for religious leaders to take a position against harsh physical punishment.

## 06 — GROUPS REPORTING BACK

Each group presentation will address specific questions for each case study. It is important to continue to relate the specific details of each case study back to the broader concepts illustrated in Modules 1, 2 and 3. During presentations, ask presenters how they see the case when analysed with a social norms perspective.

## 07 — PRESENTATION 4.4: "DYNAMICS OF CHANGE: APPLICATION TO FGM" Final wrap-up presentation

**Process of change: more independent action**  
(stylized for illustration)

**Change in practice is close to change in attitude and tends to be gradual**

Recall: theory of diffusion of innovation Rogers, 2003

Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice

2/2 PRESENTATION 4.4 Dynamics of change application to FGM UNFPA UNICEF for every child

### SLIDE 2: "PROCESS OF CHANGE: MORE INDEPENDENT ACTION"

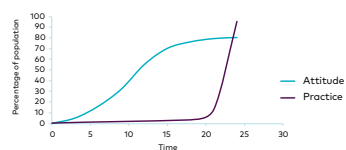
→ This slide shows a process of change (Mackie, 2011), when change in practice follows a change in attitude. The process tends to be gradual. The proportion of people who change their attitude (red curve) is close to the proportion who change their practice (black curve). Time is in months. A gradual change of attitude and behaviour corresponds to *social learning*.

### Process of community social norms shift

(stylized for illustration)

Social norm → interdependence

Change in attitudes precedes the major shift in the practice, which may be more sudden



Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice

3/12

PRESENTATION 3

Dynamics of change application to FGM



### SLIDE 3: "PROCESS OF CHANGE: MORE INDEPENDENT ACTION"

→ If *behaviour* change is more interdependent (I'm reluctant to change my action unless almost all of us change that action together – for example, community latrine usage), it can be quite slow, but then quite sudden. Here, most people are "late adopters" of behaviour. If changes are interdependent, they can be very slow with an *interactive* shift of attitude (red curve) and a *coordinated* shift of practice (black curve) (ibid.). In such a case, we talk about *social influence* (normative – approval of others) on attitude and behaviour. *Social learning* predicts the standard, linear model of social change. *Social influence* predicts multiple equilibria, and a nonlinear shift from one equilibrium to another.

### Process of recategorization

→ FGM terminology

ظهور

Tahoor = purification

Social norms and practices are part of "scripts" and often rely on "categories" – for example, FGM appears to be associated with "purity" in Sudan.

4/12

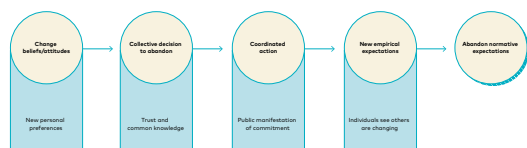
PRESENTATION 4

Dynamics of change application to FGM



### SLIDE 4: "PROCESS OF RECATEGORIZATION"

### Process of community social norms shift



5/12

PRESENTATION 5

Dynamics of change application to FGM



*public manifestation, new empirical expectations and abandonment of normative expectations.* Emphasize that new empirical expectations are formed when individuals see others changing. The new empirical expectations will lead to the abandonment of previous normative expectations.

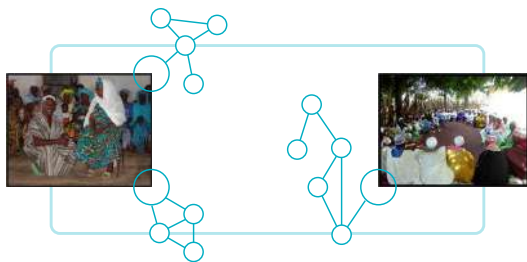
### SLIDE 5: "PROCESS OF COMMUNITY SOCIAL NORMS SHIFT"

→ This slide illustrates the process of *community social norms shifts* in terms of *changed beliefs, common knowledge* (that beliefs have changed),

→ When the group of families who want to change a norm, i.e., to abandon FGM, is large enough to ensure retention of social status, a *critical mass* has been achieved. A *critical mass* is a mass of people, even if less than the majority, that decides to refrain from FGM and does so. It immediately becomes in the interest of those who want to change to persuade others to join them, until it becomes everyone's best interest to do the same (UNICEF, 2007, p. 18). A new equilibrium is set in place, where non-cutting has become the norm.

## Organized diffusion

Within communities and across communities



6/12

PRESENTATION 6.6

Dynamics of change application to FGM



## SLIDE 6: "ORGANIZED DIFFUSION"

→ The slide shows a social network of intermarrying communities through which FGM spreads but also could disappear. *Organized diffusion* refers to an organized process through which the knowledge and action of one family or community is spread to other families or communities via social networks (ibid.). In other terms, *organized diffusion* is a process whereby local actors engage their existing social networks to facilitate societal transformation. For example, within the Tostan experience, organized diffusion has built upon a collective decision-making process: Decisions are not made on an individual or family level, but rather involve the entire community as well as other connected communities in their networks (with ethnic and intermarriage ties).

## Changing individual and collective attitudes



It is necessary but insufficient that many individuals hold the opinion that the practice should be stopped. They are not aware that others believe the practice should be stopped.

7/12

PRESENTATION 6.6

Dynamics of change application to FGM



## SLIDE 7: "CHANGING INDIVIDUAL AND COLLECTIVE ATTITUDES"

→ Slide 7 illustrates a situation where people do not communicate (Mackie, 2011). When there is pluralistic ignorance, some (or many) individuals may incorrectly believe that most others in their social group support a social norm because they see the others conform to it. Therefore, the social norm persists, even though it is privately opposed by some (or many). The absence of transparent communication/information enables the norm to survive even though individual support for it has eroded.

## Common knowledge



When enough people see that enough others are stopping the practice, they tend to question whether or not they too should stop.

8/12

PRESENTATION 6.6

Dynamics of change application to FGM



## SLIDE 8: "COMMON KNOWLEDGE"

→ Common knowledge is where enough people are aware and publicly see that others are stopping the practice, so they tend to question whether they too should abandon it (ibid.). Common knowledge is, in a way, the opposite of pluralistic ignorance. It is a state in which people know what other people know – and know that other people know they know, etc. For instance, in a village with a religious leader, everybody knows who the religious leader is, and everybody knows that everybody knows it. The identity of the religious leader is common knowledge.

## Scaling up a community process in an integrated national programme



Saleema Campaign, Sudan 2010+

9/12

PRESENTATION 6.6

Dynamics of change application to FGM



unicef  
for every child

## SLIDE 9: "SCALING UP A COMMUNITY PROCESS IN AN INTEGRATED NATIONAL PROGRAMME"

→ Exposure to a demonstration of abandonment (for example, the story of the declaration in the Tostan programme) makes abandonment possible and viable. Reaching out to the network provides opportunities to discuss information within it (intervillage meetings, diaspora communication). The slide shows delegates arriving at an intervillage meeting.

## Collective shift to Saleema



Please click inside the image and the video will start!

10/12

PRESENTATION 6.6

Dynamics of change application to FGM

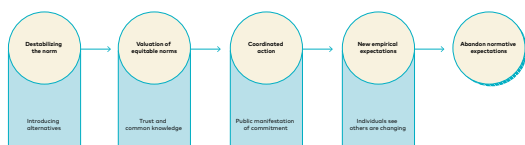


unicef  
for every child

## SLIDE 10: "COLLECTIVE SHIFT TO SALEEMA"

→ The presenter should click at the bottom to run the video.

## Inversion of process: creating a new norm first



11/12

PRESENTATION 6.6

Dynamics of change application to FGM



unicef  
for every child

## Changing expectations involves

- **Trust** – by whom? Towards whom?
- **Collective deliberations** – with what content? To what end?
- **Attaining common knowledge** – about what?
- **Collective manifestations of commitment** – for what purpose?
- **Pride** – in what?

12/12

PRESENTATION 6.6

Dynamics of change application to FGM



unicef  
for every child

## SLIDE 11: "INVERSION OF PROCESS: CREATING A NEW NORM FIRST"

## SLIDE 12: "CHANGING EXPECTATIONS INVOLVES"



### End the presentation by discussing:

→ **Trust – by whom? Towards whom?**

Trust in those bringing information that questions the behaviour, and of each other when coordinating to change or establish a social norm.

→ **Collective deliberations – with what content? To what end?**

Collective deliberations to discuss the benefits of changing negative social norms and to coordinate change.

→ **Attaining common knowledge – about what?**

Attaining common knowledge of what individuals expect others in the group to do.

→ **Collective manifestations of commitments – for what purpose?**

Collective manifestations of commitment to make the collective change explicit and enable it to take hold and expand. Also, in order for all to know and see that many want to change.

→ **Pride – in what?**

Pride of individuals and groups who have adopted a positive social rule that improves their situation or brings an end to a practice that was creating harm.

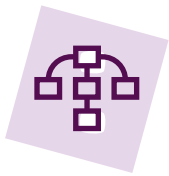
## 08 — DISCUSSION ON PRESENTATION

Allow a questions and answer discussion.

## 09 — WRAP-UP AND EVALUATION

See procedures.





# 10

## INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT, THIRD SESSION

Facilitators remind participants they have two hours for working on their individual or country team action plans.

Facilitator explains:

- Now that we “know” what the theory “is about”, we can design a programme (and choose the indicators) guided by theoretical insights.
- The preceding modules are for us to understand the social dynamics of FGM, how FGM (and other social norms) are actually freezing behaviour in place (acting as social norms), and how we can interfere with these dynamics.
- A set of related strategies and “common patterns” derived from both theoretical insights and real-life experiences defines the process of change.
- A process of change that takes into consideration insights from social norms theory is represented in practice by a series of built-in steps, which include seven common patterns and transformative elements for change.

The facilitator says that while reporting on their own experiences, participants/ country teams should apply a social norms perspective and analysis.

The facilitator refers to the activity in **HANDOUT 4.7**, “**How is your programme already incorporating the seven elements of change?**”

- Facilitators should sit with subgroups, supporting participants if needed, and replying to questions. They will ensure that participants have understood the concepts and principles explained in Module 1, and identified revisions to be carried out to align their project with the social norms change process.

# Endnotes

- 1 This video is available and can directly be received, by writing to [JPendFGM@unfpa.org](mailto:JPendFGM@unfpa.org)
- 2 The application of Schelling's social convention theory played an important role in understanding the process of change and was later refined by social norms theory.
- 3 Ideally, four facilitators/resource persons should be available. If not, organizers can support the four working groups in sequence.
- 4 Adapted from Bicchieri, 2012 and 2014, pp. 58–59.
- 5 When designing a social norms abandonment programme, one should think about whether a practice is a custom, a social norm, a simple convention, a response to the moral imperative to protect one's child, or a reaction to a difficult economic situation. All of these elements might be present in a given situation to various extents. Analysing them should inform the local strategy.
- 6 Some replies are taken from Guillot, 2013.
- 7 The two videos are in Arabic.

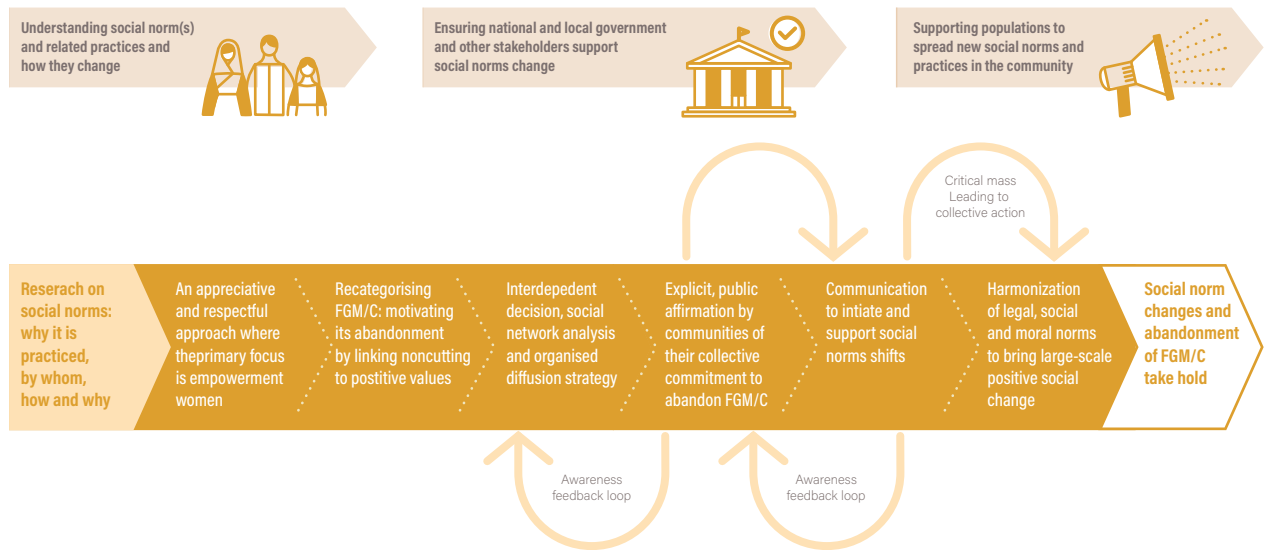
MODULE FOUR

# Handouts

Seven Common  
Patterns and  
Transformative  
Elements  
for Change

# Social Norms Change Programme Design Framework

Figure 1: SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK<sup>9</sup>



## 03 PRESENTING THE SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK



This figure attempts to represent the processes of social norms change and a programme design framework with a series of steps towards the creation of a new norm. These processes are iterative, simultaneous and self-reinforcing. The arrows in the programme framework may seem to imply causality and linearity; this is not the case.

Refer to **HANDOUT 4.6** for a detailed explanation of each step of the process of social norms change in Figure 1.



### Questions for the brainstorming session:

- ① One should think about whether a practice is a custom, a social norm, a simple convention, a response to a moral imperative (for example, to protect one's child, or a reaction to a difficult economic situation). All of these elements might be present in a given situation to various extents; their analysis should inform the local strategy. Do we have an instrument to do so?
- ② Behaviour does not change smoothly because individuals may want to be reasonably sure that their choice to abandon a norm will not be penalized. What will reassure them?
- ③ How do we accelerate the change? Why do people have conditional preferences? Why do they prefer to do something if they expect others to do it? Why do some behaviours spread? Why do they follow relevant social networks?
- ④ When we refer to an *imperfectly coordinated adoption* of a new practice, change is adopted in stepwise increments, beginning with a subset of the population; some adopters return to the old norm until a new and larger group of people attempt to adopt the new norm.

Can you provide some examples in practice? Have you observed this process during your working or personal experience?

# Changing the city of Bogotá, harmony and divorce between law, morality and culture



## 05A CASE STUDY 1



EXCERPT FROM MOCKUS, 2004.

Harmony and divorce between law, morality and culture

- Run **PRESENTATION 4.2**, "Changing the city of Bogotá". A facilitator or resource persons should sit with the group while looking at the presentation.
- Later on, read the following case study on "Changing the city of Bogotá".

Recall also **HANDOUT 3.4**, "Three regulatory systems".

It is possible to make a distinction between three different types of rules or norms: legal, moral (or norms of conscience) and cultural (those informally shared by a community). The reasons to abide by a norm change depend on the type of norm in question. Thus, one way to explain each of the three regulatory systems is by considering the reasons we obey their respective norms.

Table 1 summarizes the three regulatory systems and the main reasons to obey each.

**Table 1: THREE REGULATORY SYSTEMS**

Legal norms	Moral norms	Social norms
Admiration for the law	Self-gratification of conscience	Social admiration and recognition
Fear of legal sanction	Fear of guilt	Fear of shame and social rejection

**Objectives in harmonizing the three regulatory systems:**

- Voluntary compliance with norms
- Citizens peacefully making others comply with norms
- Peaceful resolutions of conflicts with the help of a shared vision of the city

**Examples of harmonization of the three regulatory systems:**

- **Social norms:** In Mockus' first administration, a development plan, *Educating a City*, included goals for what was then called the "civic culture priority". The goals were geared to achieving greater adherence to norms of coexistence, to increasing mutual regulation and to ensuring peaceful conflict resolution. During this administration, mutual regulation was evidenced by decreased water consumption during the 1997 crisis, as well as by the use of **civic cards** distributed to citizens. These showed a "**thumbs up**" for approval and a "**thumbs down**" as a sign of censure, to rate and possibly correct the behaviour of strangers.
- **Moral norms:** In 2003, with help from the Fondo de Prevención Vial (Road Prevention Fund), the city marked **stars** in every place where a pedestrian had died in the past five years from being run over. This was a clear indication of the consequences of a shortcut. Pedestrians who take the time to move a few metres more to take a bridge or crosswalk are expressing, not with words but with their bodies, that they will not take the shortcut, that they value life and their safety more than the few minutes they could save.
- **Legal norms:** Another innovative idea was to use **mimes** to improve both traffic and citizens' behaviour. Initially, 20 professional mimes shadowed pedestrians who didn't follow crossing rules: A pedestrian running across the road would be tracked by a mime who mocked his every move. Mimes also poked fun at reckless drivers. The programme was so popular that another 400 people were trained as mimes.

## Information on the city of Bogotá:

### *Situation in Bogotá:*

- Bogotá: 5 million inhabitants in 1994, 6.8 million in 2010
- Disorder, administrative lenience, socially accepted corruption, low sense of belonging, pessimism, crimes against life and propriety, "shortcut culture", bored citizens

### *Manifestations of "shortcut culture":*

Jaywalking; cars on sidewalks; visual pollution; street vendors (and buyers); bribing to obtain paperwork or instead of paying fines; "get honest money, if you cannot, then just get money"; offer or extortion of favours between public powers in exchange for cooperation; corruption in contracts (and disloyal competition among private corporations); threats and bribery against judicial processes; press intimidation; violence/private justice.

### Questions to discuss

- ① What is different/special in Mockus' approach to the "three regulatory systems"?
- ② What is the role of the performing arts in the overall process of the city of Bogotá's self-transformation?
- ③ How would you describe the city of Bogotá under Mockus' tenure? Was he able to increase citizen's voluntary compliance with the law?
- ④ To what extent does Mockus' theoretical approach to the "three regulatory systems" (and use of communication, including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?





# The Saleema communication initiative: Transforming a paradigm of purity, a Sudanese experience



05B

**CASE STUDY 2**

Show the video, "In Sudan, Saleema campaign re-frames debates about female genital cutting", [www.youtube.com/watch?v=uvz3nxqlnGs](https://www.youtube.com/watch?v=uvz3nxqlnGs).

**The context**

BASED ON RUDY ET AL., 2011.

The Saleema communication initiative emerged out of the recognition of the importance of changing values associated with FGM in Sudan. Language is critical: In Sudanese colloquial language, the word for FGM is *tahoor* or "purity", and therefore, the culture associates FGM with one of the most cherished social and moral values.

The Saleema communication initiative applies a "reategorization" of the concept of the "completeness of the girl's body". *Saleema* means purity, but also means *whole, healthy in body and mind, unharmed, intact, pristine, in a God-given condition and perfect*. It's also a girl's name.

Saleema aims to stimulate new discussions about FGM at family and community levels – discussions are “new” both with regard to *who talks to whom* (“talk pathways”) and the specific issues communicated about (“talk content”). Saleema is as much about introducing a range of positive communication *approaches and methods* into the discourse about FGM at all levels as it is about *language*. The initiative represents a shift in focus *from the problem to the solution*; the mood is always confident, upbeat, positive and inclusive.<sup>9</sup>

Top-down messaging is avoided in favour of messaging that invites participation in the construction of the meanings of relevant messages and stimulates interpersonal discussion. In the Saleema materials, change is always positioned where a range of voices belonging to women, men and children are rising. This repetitively occurs at different stages of the change process.

In all Saleema materials, technical language and communication style evoke everyday speech; ordinary people’s wisdom is predominant. “Every girl is born *saleema*, let her grow *saleema*” became the core idea behind the national campaign launched in 2010.

The Saleema communication initiative is repeatedly returning to two main patterns of action: different types of implementing networks, the family *housh*<sup>10</sup> compared with public or civic organizations, and the different ideological emphases on the weight of values versus coordination.<sup>11</sup>

In Sudan, the **comparison between values and coordination** is of immediate importance to programming for three reasons: first, because of questions relating to optimal weighting of these two elements; second (and especially), because of the potential contribution this comparison could make to understanding the “tipping point” for abandonment of FGM; and third, because the expected learning is likely to be more immediately applicable to activities that can reach wide audiences and therefore support the programme aim of scaling up Saleema.

**Two scenarios** help situate the Saleema communication initiative in real contexts, which can be quite different in Sudan.

### Scenario 1<sup>12</sup>

Wad Sharifae is a large settlement with good transportation to the nearby city of Kassala in Sudan. Around 14,000 people live in Wad Sharifae. The ethnic composition includes the Beni Amer, one of the nomadic populations of eastern Sudan, and the Hadendawa and House, mainly concentrated in West Was Sharief. Many Eritrean or people of Eritrean origin also live here.

The economic situation is quite good, with irrigated orchards, herding, brickmaking, urban employment and day labour. Although illiteracy remains high among women, it is estimated that 60 per cent of the population has some degree of education.

The most prominent groups of Muslims are the Khatmiyya, a traditional Sufi group quite numerous in Eastern Sudan, and the Ansar Sunna, a Wahhabist-oriented religious movement with close ties to Saudi Arabia. **Pharaonic circumcision is quite diffuse; 57 per cent of girls aged 5 to 11 years have already been submitted to infibulation.** Political and religious leaders from the **Ansar Sunna** movement often **criticize** Sudanese traditions, including girl’s circumcision and parts of the traditional wedding celebration.

Women’s movement is restricted; they must be accompanied by others and wear black veils when moving beyond the family compound.

## Scenario 2

Hameshkoreib akil Jadida is a community in Sudan that is spread over a fairly large area located about 15 kilometres east of Aroma by dirt track and 75 kilometres from Kassala, with a paved road between Aroma and Kassala. Wind blows all the time. Nearly all the people identify as Hadendawa, an ethnic group that is considered part of the Beja people of eastern Sudan.

Housing is mostly mud brick with straw shaded shelters. Poverty is widespread, in particular in the dry season. Agriculture is the main source of revenue, but many women revealed that their husbands and brothers have migrated to Port Sudan. Women have almost no incoming-generating activities.

The Hadendawa strongly adhere to cultural values and traditions of a previous pastoral life, with close proximity among families, endogamous marriages (close intramarriage, preferably with paternal first cousins). Patriarchal power manifests in well-defined gender roles, including women's segregation, rigid assigned workloads, and deference and obedience to male relatives. But women are not powerless, exerting a great deal of influence in the family and community, and contributing to reputation of community members. All members of the community, men and women, are **very supportive of pharaonic circumcision**, and until a few years ago never heard about "sunna". This is considered a topic that should not be discussed in public. Not being infibulated is considered **shameful** by women, although they remember the pain associated with it.

### Questions to discuss



- ① Can you suggest an explanation for the statement of the Saleema communication initiative that "language is critical"? Why might the simple statement "every girl is born saleema", without explicitly linking it to FGM, be critical?
- ② Would you be able to list a few normative expectations associated with FGM in Sudan? *Tahoor* or "purity" is the word that colloquial language uses for FGM: What does this mean for a girl's body?
- ③ How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?
- ④ Two different scenarios are provided in order to situate the Saleema communication initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What's different in terms of normative expectations?

# Voices of women: New knowledge and lessons learned, the Tostan programme



05C

## CASE STUDY 3



Show the video: "**Senegal: beyond tradition**",  
[www.youtube.com/watch?v=OHn35v\\_-Kqg](https://www.youtube.com/watch?v=OHn35v_-Kqg).

### Voices of women: excerpts of women's statements

FROM THE UNICEF LONG-TERM EVALUATION OF THE TOSTAN PROGRAMME IN SENEGAL: KOLDA, THIES AND FATICK REGIONS, WORKING PAPER.

Women from villages where the programme took place, both those who participated directly and those who did not, were invited to talk about what they learned through Tostan's classes.

The lessons learned essentially pertain to aspects of everyday life, such as those relating to set setal (hygiene), the virtues of *jarum xetalli* (oral rehydration) and basic arithmetic skills, among other things that significantly contribute to behavioural change. *"Tostan taught us lately how we can maintain our children, our household and ourselves in hygiene and cleanliness, but also informed us on the hygiene and cleanliness of our food. We also learned how to live in harmony with our husbands, the behaviour we must adopt towards others and the relationships that must prevail*

*among neighbors of the same locality and of various villages. We now know how to behave when our children are sick, what we must do to treat them, etc. On top of everything, we now know how to read and write, but also how to count in our national language: Peulh ..."* (a participating woman, aged 40, p. 23).

Another component of lessons learned relates to health in general, and to reproductive health in particular, which is now accessible to women in these zones. The data available verify the interest they have in the programme and the advantages they have derived from it. From now on, women are able to follow their pregnancy cycle, as underscored by one woman: *"I have better knowledge of everything that concerns my health, I found out about the duration of a pregnancy, while previously I was arguing a lot. When the frequent number of 280 days was coming up I was often wondering if it was true or not, but with Module 7<sup>3</sup> I found out that it was true"* (p. 24).

Women are themselves convinced that they can substitute for men in positions previously a male responsibility. This is what a woman from Goundaga expressed: *"Yes, we now know that women must decide, help with orientation, take part in the great decisions on the socio-economic development of the country to the same extent as men. Nowadays, we are convinced that everything a man does, a woman can do it just as well if not better, because we have abilities and skills to show for. Why not a female village chief?"* (p. 24).

The knowledge acquired with respect to basic arithmetic has turned out to be a sizeable asset for women who have a revenue-generating activity. A participating woman in Malicounda shared her experience: *"for that, I am not very gifted (laughs). But if someone today owes me money, even if I cannot write the name entirely, I can write the beginning, I can also write in the amount. And when I go and buy goods, all they give me I can write down"* (p. 25).

Concerning FGM and public declarations of abandonment: *"I simply tell myself that when an ass gorr [honourable person] comes out in the open to tell everybody that she has abandoned circumcision, she must stick to her word... Kaddu gogou gnou wax, mo gnou ci rey (it is our word that got us together). We would really be ashamed if people said, 'Diabougou declared that it was abandoning circumcision, yet people keep on doing it'"* (president of Diabougou's women group, p. 34).

In Diop, Moreau and Benga (2008, p. 25), another woman confirmed: *"There are many non-circumcised girls in the village. They are well regarded. They are not excluded socially at all for anything having to do with FGM. I think that people are more or less aware of the danger of these practices for people's health and their children's future"* (non-participating woman, farmer, age 42).



### Questions to discuss

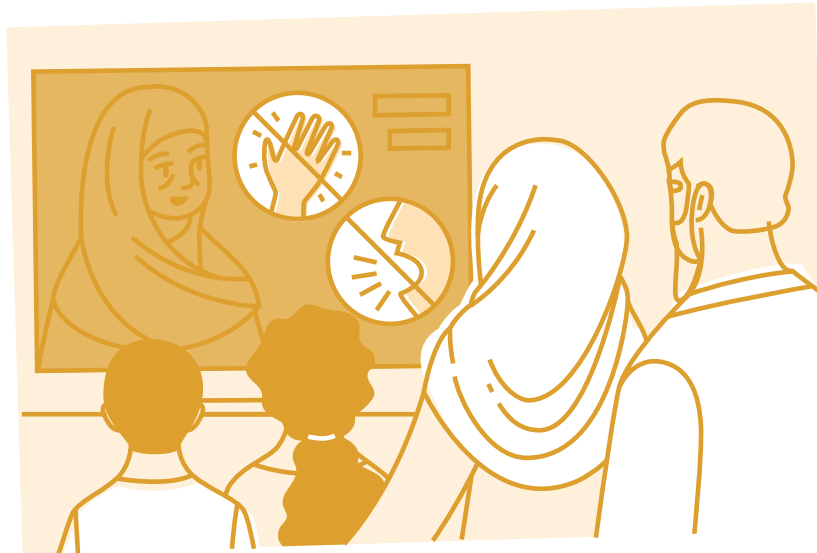
With regard to the video "Senegal: beyond tradition":

- ① Why would a grandmother cut her granddaughters against their parents' will? Was she feeling pressure in her social context to do so?
- ② What were the elements in the grandmother's context that drove her to do so? Why did she change her mind?

With regard to the voices of women:

- ③ What about women's immediate concerns? How did they rank them? How do *reflective distance* and a *space for dialogue* operate in real-life situations?
- ④ Can you formulate any hypotheses on *why* and *how* women's motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new "common knowledge" against previous situations? Did they feel empowered as part of the "learning group" or a "learning community", and therefore *were able* to change their own behaviour and that of their communities?

# Positive discipline and social norms in Egypt



## 05D

### CASE STUDY 4

Harsh child disciplining is widely tolerated and sanctioned in Egypt.

Two videos on positive child discipline have been broadcast.

<https://www.facebook.com/UNICEFEgypt/videos/1063343810455646/>

<https://www.facebook.com/UNICEFEgypt/videos/1063421587114535/>

They discuss the disciplinary approaches of families towards their children. The videos are part of a child protection campaign funded by the European Union and led by the Egyptian National Welfare Council and UNICEF. The campaign promotes positive discipline by branding the theme: *We will raise them softly, but we will break them if we are harsh with them.*

A second message is: *Yes, children do make mistakes, but we should also rethink our approach and raise them using the right approach.*

The videos were broadcast on TV to 12 million viewers. Indicative market research in four governorates showed 24 per cent of people viewed it. Videos were posted on Facebook and viewed by more than 80 million people.

### Description of the first video: "A boy late from school"

A boy came home late after school and his parents were not happy about his decision to stay after school to play football. The mother questioned the boy, but the father started **punishing** the boy **physically**. Another child, a young girl, was watching, and was **frightened** by the harshness of the physical punishment.

The same video continues with a positive setting. The mother expresses concern that the boy is late. The father asks the boy to **explain** why he is late. The father says we should be informed first, and then **both** limit play time to certain times during the week.

The video ends by restating the main message of the campaign: *We will raise them softly, but we will break them if we are harsh with them.*

### Description of the second video: "A girl and homework"

A girl is playing, and her parents are arguing. The parents **aggressively** attack the girl, blaming her for not doing well in school and spending her time playing. The parents **de-motivate** the girl by comparing her with her cousin, saying, "Your cousin is better." They add that the girl is a failure, and she will remain the same.

The same video continues with a positive setting. The girl is playing, and her parents are talking, but when they see the girl, they agree to finish their conversation **later**. The father tells the girl, "**My darling you have 30 minutes to go back to study.**" The girl agrees and begins studying while the mother comes to **encourage** the girl to focus. Both parents **appreciate** her results, telling her that she did her best and congratulate her.

The video closes with the campaign message: *We will raise them softly, but we will break them if we are harsh with them.*

### Arguments used in favour of/against harsh child disciplining

- A father is the head of the household, and his role is to maintain order in the house.
- Men are rough, and women are soft.
- You should be tough with children so they will listen to and respect you.
- If you scare one of the children, the rest will listen.
- Competition between family members and neighbours is common. Often kids are compared with neighbours and relatives causing a lack of self-confidence and anxiety for many of them.
- Parents often argue in the presence of children and pay no attention to the impact on their children.



### Online comments about the two videos

- Physical punishment is a good thing; it will never cause any damage as many of us were raised that way.
- This approach will not work for stubborn kids. A soft approach will increase their resistance.
- The problem is with the system as the Ministry of Education applies physical punishment.
- The video is wrong, and they should not show physical punishment.
- Parents should agree on how to raise their kids.
- These approaches are not for us; the way that our parents used "physical punishment" was the correct way.
- Physical punishment is part of raising children, but there should be a limit for that. We should punish, but with limits.
- UNICEF and the EU cannot tell us what to do with our kids. "They put the poison inside the honey", meaning "sugar coating". We were punished, and we appreciated our parents for doing so. Kids will understand that when they grow up.

Most of these comments are supported by verses from the Quran and sayings of the Prophet Mohammed indicating how we should bring up our kids, and stating that physical punishment is not a problem.

#### Questions to discuss

- ① What common beliefs encourage parents to use physical punishment?
- ② What are parents' expectations about others' beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they "should" harshly punish their children?
- ③ How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?
- ④ Can religion be used to support change, and if so, how and why?



# Seven common patterns and transformative elements for change



FROM UNICEF, 2013.<sup>14</sup>

Insights from social norms theory correspond with lessons learned from field experiences, such as changing the city of Bogotá in Colombia, Saleema in Sudan, Tostan in Senegal, KMG in Ethiopia, Dair El Barsha<sup>15</sup> in Egypt, and the historical phenomenon of foot-binding in China. Together, they suggest that a number of common patterns and transformative elements can contribute to transforming the social norm of cutting girls and encouraging accelerated abandonment.

“Due to the complex nature of FGM, it has been found that the most effective programmes are those incorporating a number of these [common patterns and transformative] elements within coordinated and comprehensive strategies. It has been observed that these [patterns] and elements are not individually sufficient to instigate the desired change, but together, they lead to a transformation process” (UNICEF, 2010a).

## 01 — AN APPRECIATIVE, SENSITIVE AND RESPECTFUL APPROACH WHERE THE PRIMARY FOCUS IS THE ENJOYMENT OF HUMAN RIGHTS AND THE EMPOWERMENT OF GIRLS AND WOMEN

An appreciative, sensitive and respectful approach starts where people “are”. It is peaceful, respectful of local language and culture, and based on a human rights and social justice “discourse”. It requires trust in and the credibility of those who bring new information. It uses dialogue and discussion to enable arguments, it lets contradictions between positive values and harmful social norms emerge, and it leads to questioning of negative norms. The process makes a crucial distinction between independent actions, interdependent actions and collective dynamics of change associated with social norms. It introduces scientific evidence, which contributes to a new understanding that girls will be better off if everyone would abandon the practice. It devalues self-enforcing, entrenched beliefs, while it appeals to beliefs and values consistent with the human rights discourse. It analyses the nature of the practice and makes pluralistic ignorance emerge. Where an internalized value system is dominant, it focuses on recategorization of FGM and associated beliefs. It uses the logic of social norms theory and is aware that expectations of other families “matter”.

## 02

### RECATEGORYING FGM: MOTIVATING ITS ABANDONMENT BY LINKING NON-CUTTING TO POSITIVE SHARED VALUES

Social norms and practices are part of scripts about how women and children ought to act in society (Bicchieri, 2010-2013a). For example, FGM appears to be associated with the scripts around purity in Sudan. Through reflection and arguments connected to the human rights discourse, universal values and social justice principles, the costs of FGM tend to become more evident as women and men share their experiences and those of their daughters.

International human rights discourse, universal values and social justice principles bring to the forefront **fundamental moral principles**, which originally justified the social norms of cutting, and also **intrinsic contradictions** between those principles and the practice of FGM.

Thus, the most important development in understanding the dynamics of harmful social norms is that the same "moral principles" – that parents love their children and want the best for them – that motivate FGM can inspire "revision" and "re-categorization" of the practice, once an alternative becomes socially accepted (Mackie, 2009, 2010). The same principles are also central to motivating the abandonment of FGM.

## 03

### INTERDEPENDENT DECISION-MAKING, SOCIAL NETWORK ANALYSIS AND ORGANIZED DIFFUSION STRATEGY

"The experiences analysed confirm that decision-making with respect to FGM is inter-dependent and that sustainable change depends on the decisions of multiple stakeholders. The countries analysed are all characterized by intricate networks of people and villages connected through family and kinship ties, trade, religion and local resources. Utilizing these ties is central to influencing how individuals and communities arrive at a consensus to abandon FGM and how these decisions are sustained through a new set of social rewards and sanctions. Therefore, while an analysis of individual decision-making processes to abandon FGM provides important perspectives, when considering abandonment on a large scale, the role of communities and expanded networks needs to be a main focus of analysis" (UNICEF, 2010a).

"An *organised diffusion strategy* refers to the process through which the knowledge and action of one family or community can spread to other families or communities through social networks, provided that this process is organised towards coordinated abandonment" (UNICEF, 2007, p. iv). Organized diffusion uses local networks and social relationships to promote conditional commitments to abandon FGM. Diffusion spreads within not only the residential community but also beyond it to other communities, not always nearby, that intra-marry or are socially connected in other ways that relate to FGM. It is particularly important to engage those communities that exercise a strong influence. When the decision to abandon becomes sufficiently diffused, the social dynamics that originally perpetuated the practice can serve to accelerate and sustain its abandonment.

## 04 — EXPLICIT, PUBLIC AFFIRMATION ON THE PART OF COMMUNITIES OF THEIR COLLECTIVE COMMITMENT TO ABANDON FGM

It is necessary, but not sufficient, that an appreciative, sensitive and respectful approach to social norms change is implemented, and that, as a result, many members of a community favour abandonment. In order for a “social norm shift” to occur, many members of a community must manifest, as a community, their will to abandon FGM.

For abandonment to occur, people must be aware of and trust the intention of others to also abandon (UNICEF, 2010a). Social expectations will change if people have a guarantee of the commitment of others to abandon. A moment of public affirmation of commitment to abandon the practice is therefore required so that each individual is assured that other community members are willing to end the practice. For the alternative possibility of not cutting to become a reality, new attitudes and a willingness to change need to be made explicit and public. This opens the way for behaviour change, and for an actual and stable abandonment. Families are able to maintain their social status and avoid harm to their daughters, while at the same time girls [retain status] and remain eligible for marriage.

This process of change may begin in various forms, such as a collective manifestation of commitment in a large public gathering, or an authoritative written statement of the collective commitment to abandon, or other expression of explicit public commitment/affirmation or public pledge. A moment of broad social recognition shows that most would and most do abandon the practice.

## 05 — COMMUNICATION TO INITIATE AND SUPPORT SOCIAL NORMS SHIFTS

“Programmes for the abandonment of FGM that are guided by social norms theory and implemented through a strategy of organised diffusion must develop an approach to communication that is consistent within the overall strategy.

“Essential elements of the approach are: i) a non-directive appreciative approach that values dialogue and argumentation, creating space for people to learn and change, ii) a primary focus on facilitating interpersonal communication within and between social networks, so that network members have opportunity to discuss private issue among themselves, iii) a secondary focus on the development of mass media programme that support dialogue rather than transmit messages, and iv) high level advocacy which is synchronised with the process of organised diffusion so that policies and legal frameworks encourage and support shifts in FGM social norm” (UNICEF, 2007, p. 24).

An approach to communication consistent with the assumption that FGM is a social norm aims at change that goes beyond change of individual behaviour, to collective change and to larger societal change. It aims at “second order change”, which implies values modifications that are more fundamental and transformational.

# 06

## HARMONIZATION OF LEGAL, SOCIAL AND MORAL NORMS TO BRING ABOUT LARGE-SCALE POSITIVE SOCIAL CHANGE<sup>16</sup>

Evidence shows that, if not complemented with appropriate policy measures and actions, legislation alone will do little to stop the practice and may be resisted if introduced at an early stage before other strategies are being pursued. If support for the practice is high, legal measures that are solely punitive and criminalize FGM can hardly be enforced. The expected loss of social rewards and family honour for no longer complying with a social norm can be a more persuasive motivator than legal sanctions.

According to Antanas Mockus, former mayor of Bogotá, Colombia, it is possible to work on harmonization of legislation with moral and social norms in order to bring about peaceful change. A distinction is possible between three different types of rules or norms: legal, moral (or norms of conscience) and cultural (or social norms informally shared by a community).

The reasons to abide by a norm change depend on the type of norm in question. Thus, one can obey a legal norm because one admires the way in which it was created, how it is applied or the effects it produces. On the other hand, a very important factor in obeying the law is fear of legal sanctions, fines or jail. Moral regulation is closely linked to personal autonomy and the development of one's judgment. Obedience to moral norms can come from the pleasure that doing so produces or from a sense of duty. The opposite feeling, a sensation of discord or discrepancy with oneself works as a moral punishment, and it generally is called guilt. Social norms in contrast to moral norms don't depend as much on each individual's conscience, but on the group he or she belongs to. Obedience with social norms produces social admiration and recognition, and, conversely, fear of social rejection. These reasons and reactions are summarized in the table below.

**Table 2: REASONS TO ABIDE BY LEGAL, MORAL AND SOCIAL NORMS**

	Legal norms	Moral norms	Social norms
Positive reasons	Legitimacy of authority Respect for the law	Good conscience	Esteem Acceptance
Negative reasons	Authority's penalties	Bad conscience	Lack of esteem Rejection
Typical emotion in a violator	Fear	Guilt	Shame

Governments can act not only upon the laws or people's conscience, but they can also try to change social norms by attempting to harmonize social, moral and legal norms. Governments might act on the lack of consistency between cultural regulation of behaviour, and its moral and legal regulation. On this side, legislative reforms calling for social change have a crucial role, but the timing of reforms, based on the stage of social change, is crucial.

## 07 SOCIAL NORM CHANGES AND ABANDONMENT OF FGM TAKE HOLD

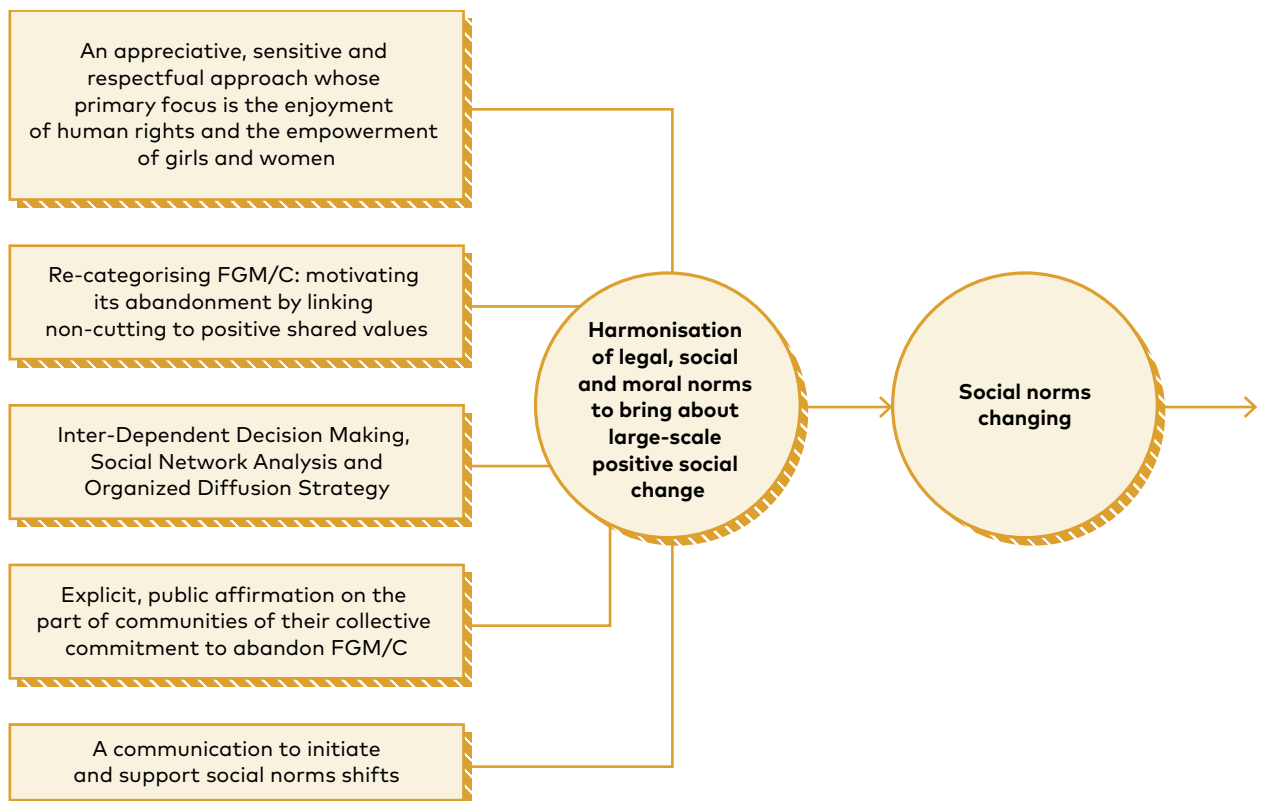
When the process of abandonment reaches a certain point, sometimes called the “tipping point”, the overwhelming majority of people coordinate on abandoning cutting at once. People who continue to conform to cutting lose credibility by insisting on the superiority of the practice, and over time adopt the new norm of “not cutting”. The social norm of “not cutting” becomes self-enforcing, and abandonment continues because social rewards shift from cutting to not cutting. The tipping point, however, is rarely identifiable prior to it happening, and might not be reachable in any conditions without previous devaluation and recategorization of the practice.

### HANDOUT 4.7

# How is your programme already incorporating the seven elements of change?

FROM UNICEF, 2014

Figure 2: THE SEVEN ELEMENTS OF CHANGE



# Endnotes

- 8 Figure 4.1 was originally designed by C. Donahue (UNICEF, 2012), and adapted and revised by M. G. De Vita in 2020.
- 9 Social marketing techniques play an important role in the development of both visual materials and message texts for Saleema, particularly the method of repetition with variation over a long exposure time. The Saleema “toolkit” is a collection of communication strategies, materials and activities designed for use at two main levels: 1) multimedia materials used mainly through wide coverage media channels, including radio and TV (mass media); and 2) small print materials, training activities and activity guidance designed to support implementation directly at the community level. New tools are still being added, with a particular focus on strengthening and expanding the use of mass media to accelerate awareness and broaden engagement.
- 10 Housch refers to the Sudanese extended family based on the lineage of male relatives and ancestors. The members of a lineage act in the group’s interest, safeguarding territory or forming important ties with other families by marriage. Extended families might have hundreds and probably thousands of relatives (S. Ahmed, informal conversation, 2011).
- 11 Values versus coordination refers to moral (unconditional) and social norms (coordination matters). In Handout 1.2, “Social norms definition” (Module 1): “Moral norms are inner sanctions, often unconditional (we do not care much about others’ actions or expectations)... (Conversely), when I go to a party, I want to coordinate how dressed-up I get with how dressed-up I think everyone else will be. If I wear a T-shirt and shorts to a formal dinner party, I expect that other people will be upset with me (social norm).”
- 12 Adapted from Gruenbaum, 2004 and AIDOS/RAINBO, 2007.
- 13 Tostan has a programme divided into several modules.
- 14 Six elements for the abandonment of FGM were first formulated in the 2005 UNICEF Innocenti Digest based on evidence from the Tostan community empowerment programme, and comparison and analogy with strategies to end foot-binding in China and the Dair El Barha experience in Egypt. They appeared again in the 2007 UNICEF Coordinated Strategy to Abandon FGM in One Generation. The present manual further revises the six common patterns and transformative elements for change, and brings them to seven, based on new evidence and developments taken from various sources, including the UNICEF/University of Pennsylvania Learning Course on Social Norms 2010-2013.
- 15 Deir El Barsha is a community capacity-building experience sponsored by the Coptic Evangelic Organization for Social Services. Its methodology relies on concepts of social justice, responsibility and self-reliance. The programme is grounded in local conditions, and emphasizes local leadership for social change and local management mechanisms – village and women’s committees. Collective work and networking are strategies with specific resonance with social norms theory.
- 16 Antanas Mockus, former Mayor of the City of Bogotá, Colombia.

# Presentations

Seven Common Patterns  
and Transformative  
Elements for Change



# Index of presentations



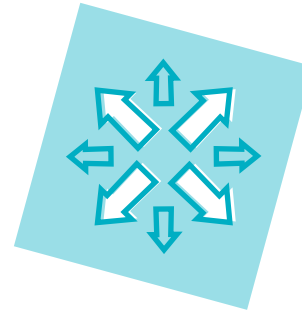
PRESENTATION 4.1

**Learning Objectives  
Social Norms Change  
Process**



PRESENTATION 4.2

**Changing the  
City of Bogotá**



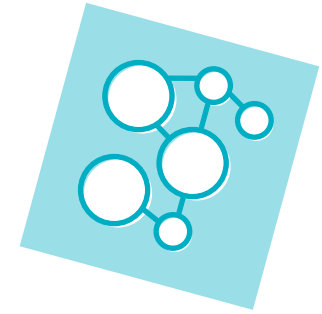
PRESENTATION 4.3

**About Deliberations:  
Trust and  
Argumentation**



PRESENTATION 4.4

**Dynamics of change:  
application to FGM**



PRESENTATION 4.5

**Social Network Analysis**

# Learning Objectives

# Social Norms Change Process

# Learning objectives

**By the end of this module, participants will be able to:**

- Design a social norms change process framework including seven transformative elements for change to address deeply rooted social problems such as FGM and gender-biased harmful practices, which condone and even endorse violence against women.
- Access a set of practical tools and exercises to design programme strategies to address collective rather than individual behaviour, fully recognizing that individuals are unlikely to abandon FGM unless they think that others are going to make the same decision.

# Learning objectives

- Use collective strategies to set up strong incentives and group pressure for individuals to adhere to new, more positive norms and behaviours.

# Social norms definition (reminder)

- *A social norm is a rule of behaviour of the relevant population. When it exists, individuals see that others conform to the rule. In addition, they also feel a social obligation to conform to the rule and believe they will be subject to social punishment if they do not.*
- Where it is widely practised, FGM is typically a social norm. Families expect other families to cut their daughters, and they believe other families expect them to cut their own daughters. They believe that if they do not, they may be criticized or excluded, and their daughter may not be able to marry.

## What can we learn from what we have said on social norms?

SOURCE: BICCHIERI, 2010

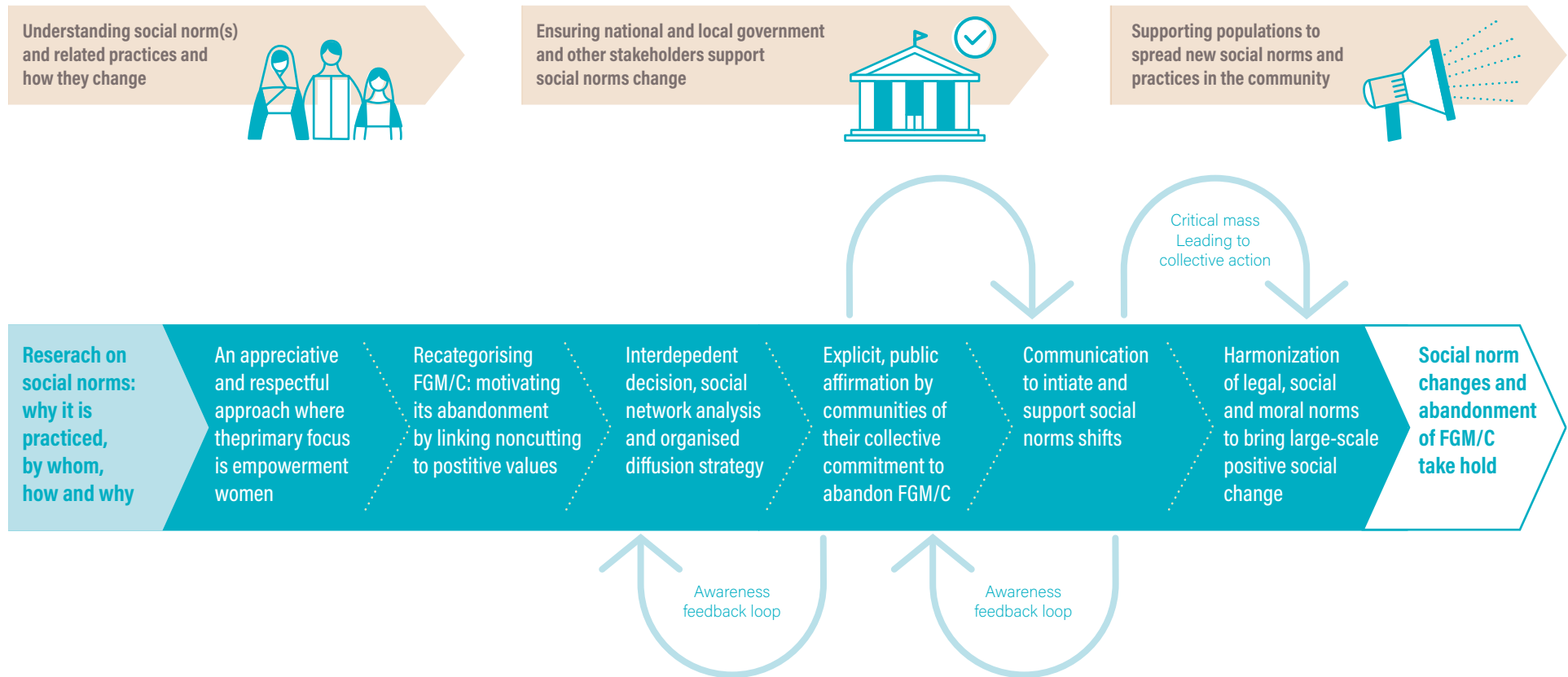
Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practised.

Making people aware of the negative impact of a given practice or implementing top-down policies may not be sufficient to change practices that are perceived as “normal” and approved by the relevant community.

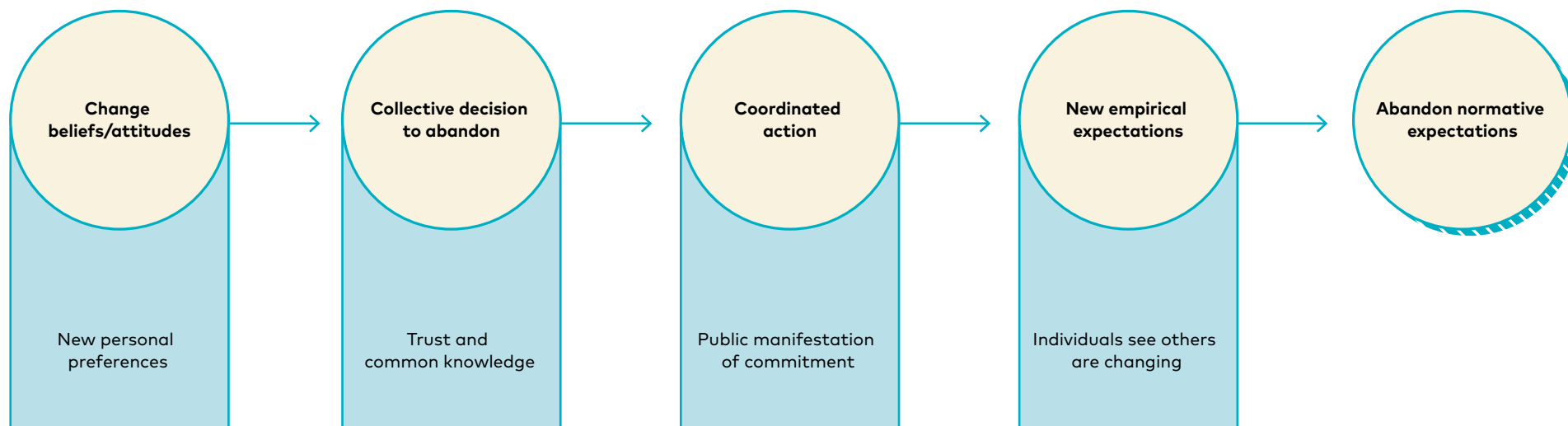
If norms are part of the way people act without thinking in a certain situation, then we may need to recategorize or reframe the situation in which the practice plays out (Saleema example). Propose different scripts (new alternatives and/or new meanings), and pay attention to the network of values, beliefs, etc. that are part of the script.

Changing expectations is a long process; it involves trust, public pressure, collective deliberation about rights and wrongs and alternatives, common pledges, and attaining common knowledge of what the group is going to do and expects one to do.

# Seven common patterns and transformative elements for change



# Process of community social norms shift





# Changing the City of Bogotá

Excerpt from Mokus, 2010

# Case Study 1

## Bogotá changed because the behaviour of citizens changed

ANTANAS MOCKUS FORMER MAYOR OF BOGOTÁ  
(1995-1997 AND 2001-2003)

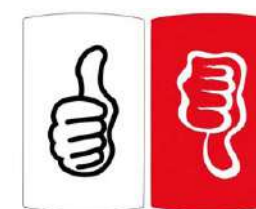


# Regulatory Mechanisms

<b>Legal norms</b>	<b>Moral norms</b>	<b>Social norms</b>
<p><b>Admiration for the law</b></p> <p>or moral obligation to obey the law</p> <p><b>Fear of legal sanction</b></p>	<p><b>Moral self-gratification</b></p> <p>or moral obligation to follow personal moral criteria</p> <p><b>Fear of guilt</b></p>	<p><b>Social recognition</b></p> <p>Trust, reputation</p> <p><b>Fear of social rejection</b></p>
<p>CHALLENGE: TO HARMONIZE THESE</p>		

# Regulatory Mechanisms

Legal norms	Moral norms	Social norms
<p><b>Admiration for the law</b> or moral obligation to obey the law</p> <p><b>Fear of legal sanction</b></p>	<p><b>Moral self-gratification</b> or moral obligation to follow personal moral criteria</p> <p><b>Fear of guilt</b></p>	<p><b>Social recognition</b> Trust, reputation</p> <p><b>Fear of social rejection</b></p>



## Example 1: traffic behaviour



**Social regulation cards:** 350,000 distributed,  
very high visibility, citizens willing to try them out

→ **Fostered new normative expectations**  
consistent with legal norm compliance

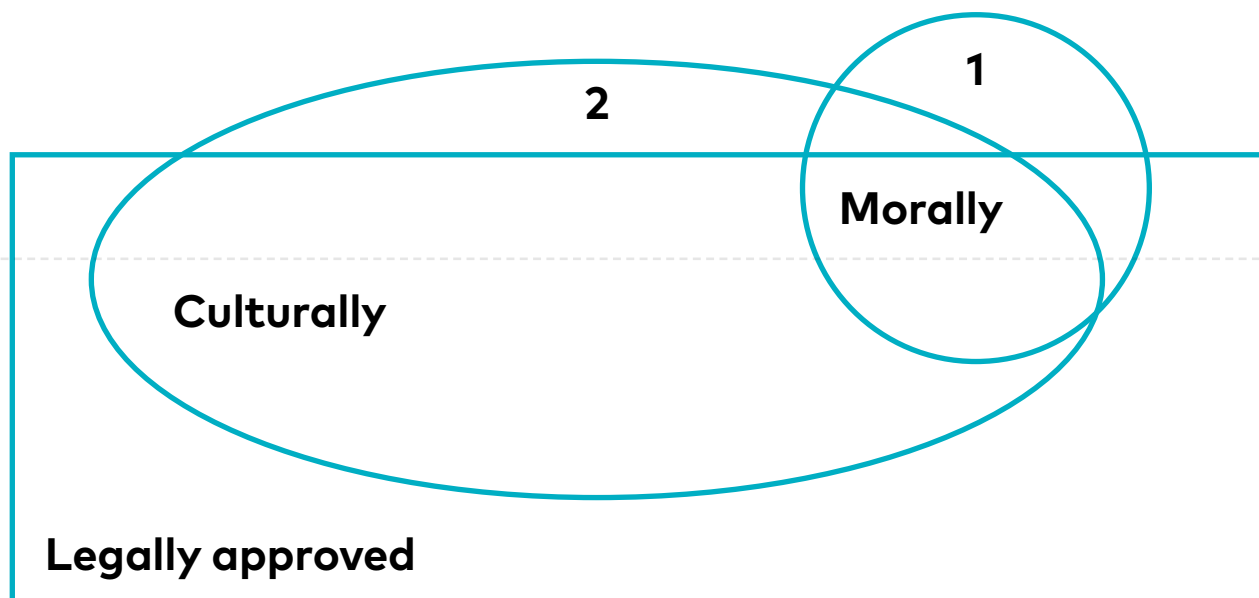
## Example 2: traffic behaviour



**Estrellas negras ("black stars")** marked the spot of a death resulting from a traffic accident, later specified age and sex of deceased

- Reappropriation of a **common cultural symbol**, simultaneously fostered moral and social regulation, provided opportunities for discussing and coordinating beliefs

# Divorce between law, morality and culture



## Behaviours

Harmony and divorce become apparent in:

- Concrete behaviour
- Justifications individuals may give for behaviours
- Incompatibility among normative bindings





# About Deliberations: Trust and Argumentation

Litterally adaptated from Mercier, 2011

# Information incoherent with our beliefs?

- People tend to reject information that is incoherent with their own beliefs and plans.
- So as not to be manipulated, lied to or tricked, people are careful not to accept misleading information.

# Trust and argumentation

- Yet sometimes we want to make people accept beliefs and plans with which they would initially disagree.
- How to change a cautious audience's mind?
- The two weights of persuasion:
  - Trust
  - Argumentation

# Trust and argumentation

- People tend to reject information that is incoherent with their beliefs and plans.
- Some of the main bonds between beliefs are bonds of coherence or consistency.
- Beliefs are more or less coherent with one another.

# Trust and argumentation

Conflict between what people are told and what they think **in the absence of trust**



By telling people things they disagree with, we may lose trust

Conflict between what people are told and what they think **in the presence of trust**



If the **trust** people have in you is **stronger** than their disagreement with the message:

→ **The message may not backfire**

→ **The message may be accepted**

# Reasoning and argumentation

- The conflict is not simply between what people are told and what they believe, but between two of their beliefs.
- Is reasoning enough to eliminate inconsistencies?
- Reasoning is not enough!
- Because people must help each other to deal with inconsistencies.
- **When people argue, they point out inconsistencies in each other.**

# Reasoning and argumentation

Argumentation works better than solitary reasoning because:

- People are better at finding inconsistencies in other people's ideas than in their own.
- Rationalization may fail to convince other people.
- People learn more easily, understand problems more deeply and make decisions when they deliberate.

This is true in organizations, politics, science and schools.

**But there has to be genuine deliberation.**



# Genuine deliberations

Occur when...

- Everybody can express their opinion.
- People have ample time to interact: **They can give arguments, counterarguments, try various ways to think about the problem;** deliberations may take place over long periods of time (months or years).
- But if people agree before they deliberate, group polarization is likely to occur; people's views become more extreme, more entrenched.

# Conclusions

- The efficiency of **trust** depends on a balance between the trust people have in you and the strength of their opposition to the message.
- If the opposition to the message is stronger, the message can backfire and people may trust you less.
- If the trust in you is stronger, then the message is likely to be accepted.
- **Argumentation** works by making people face inconsistencies between their beliefs.
- When people deliberate, they can point out inconsistencies in each other's beliefs and thus reach better beliefs.
- **Interaction** is crucial for good argumentation.
- When arguments are built slowly, counterarguments and rationalization can be addressed.

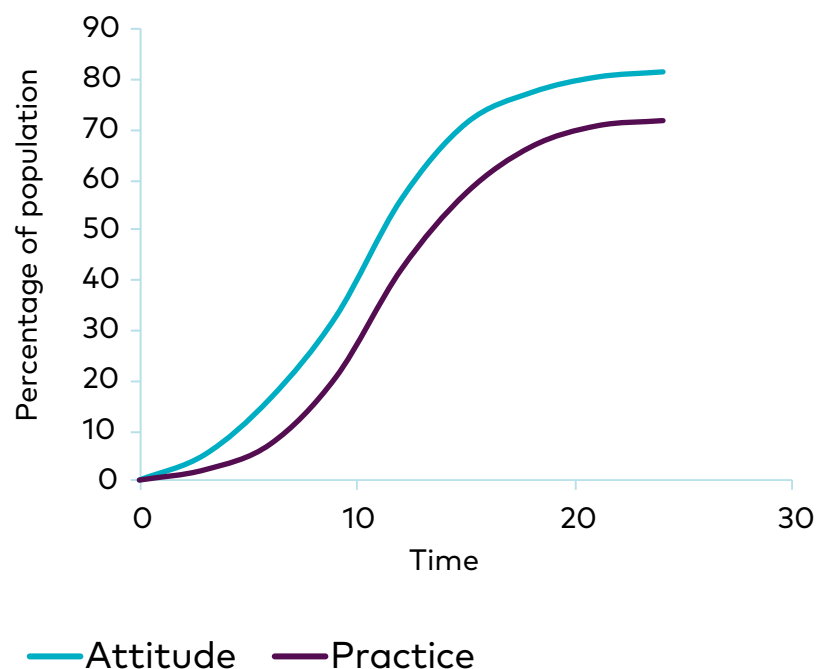
# Dynamics of change: application to FGM

Adapted from Bicchieri and Mackie, 2010-2013

# Process of change: more independent action

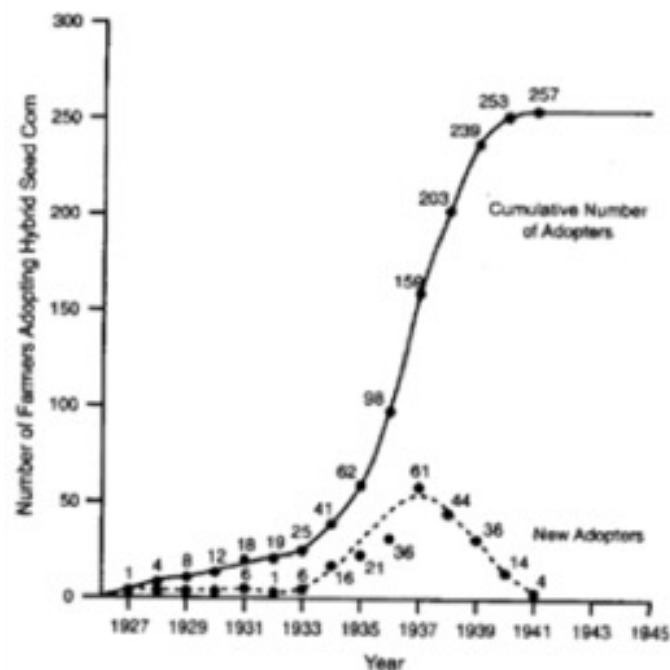
(stylized for illustration)

**Change in practice is close to change in attitude and tends to be gradual**



Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice

Recall: theory of diffusion of innovation  
Rogers, 2003

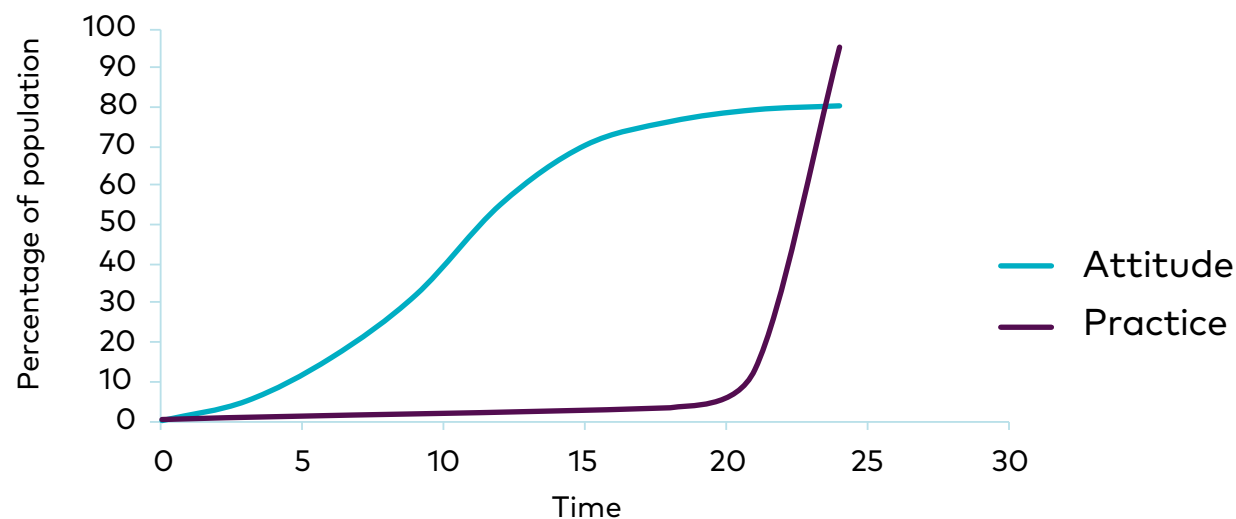


# Process of community social norms shift

(stylized for illustration)

**Social norm** → **interdependence**

**Change in attitudes precedes the major shift in the practice, which may be more sudden**



Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice

# Process of recategorization

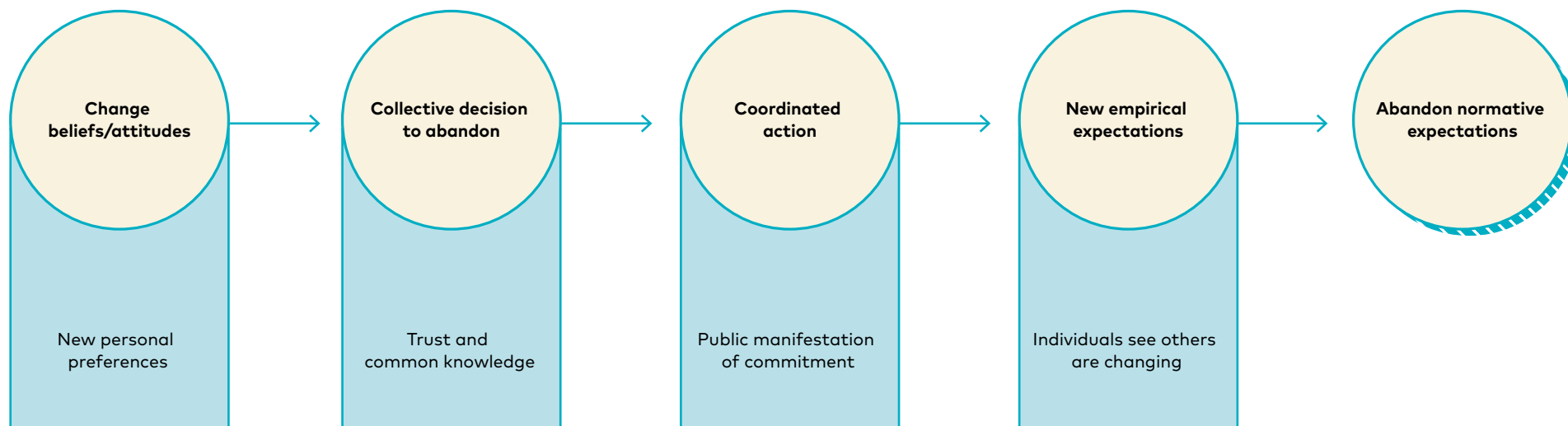
→ FGM terminology

طهور

**Tahoor = purification**

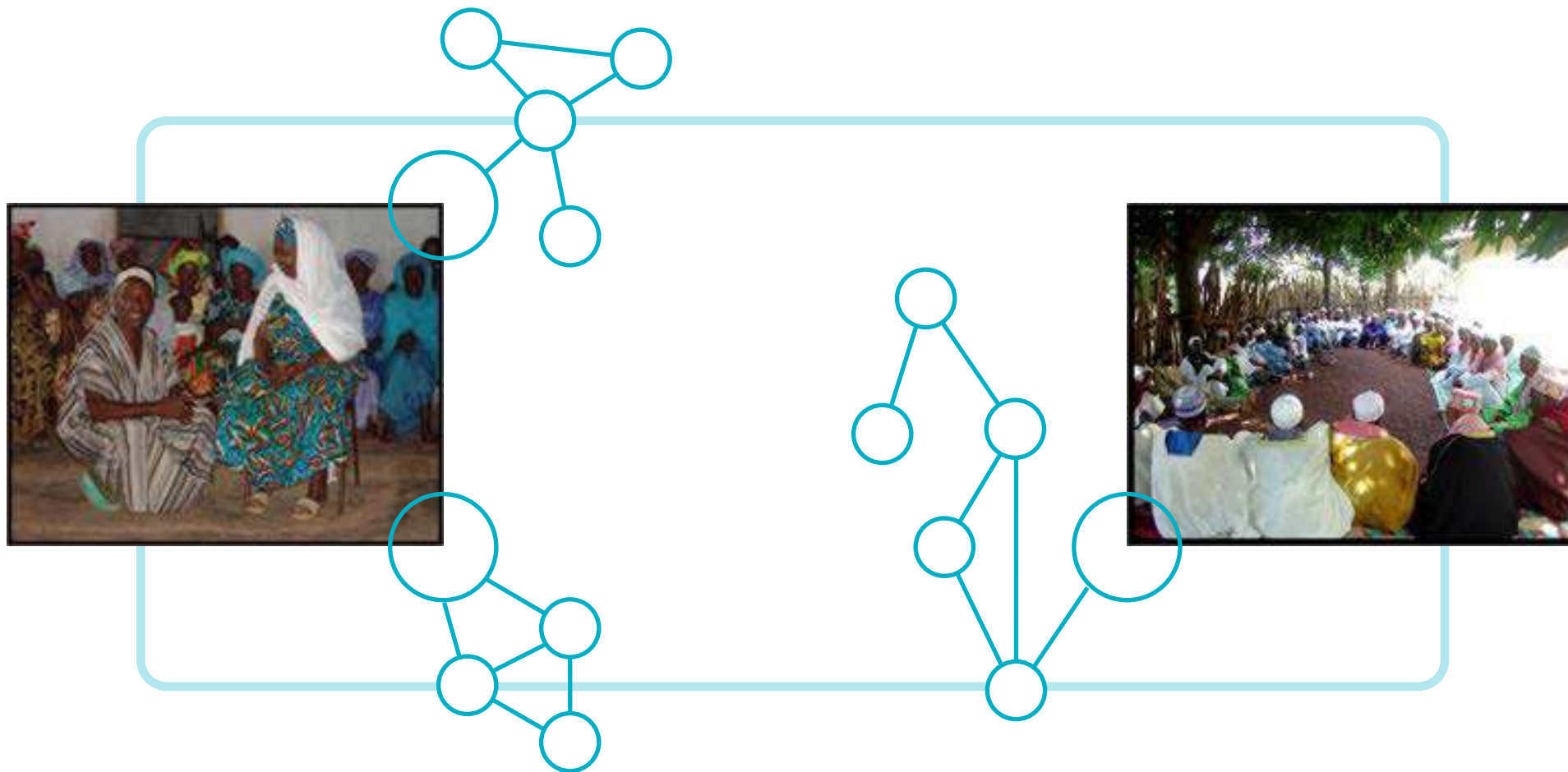
Social norms and practices are part of "**scripts**" and often rely on "**categories**" – for example, FGM appears to be associated with "**purity**" in Sudan.

# Process of community social norms shift



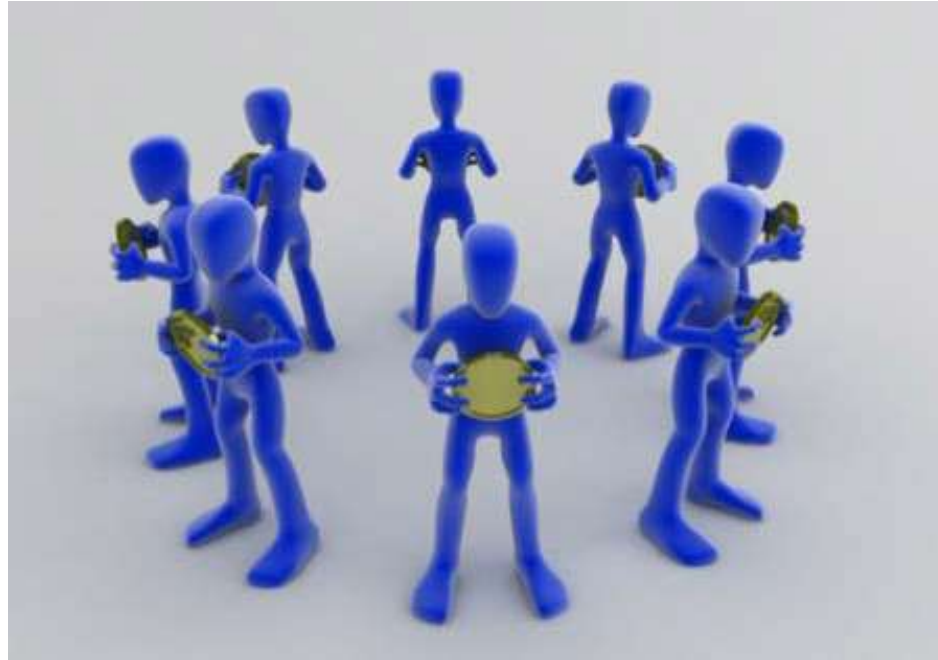
# Organized diffusion

Within communities and across communities





# Changing individual and collective attitudes



It is necessary but insufficient that many individuals hold the opinion that the practice should be stopped. They are not aware that others believe the practice should be stopped.

# Common knowledge



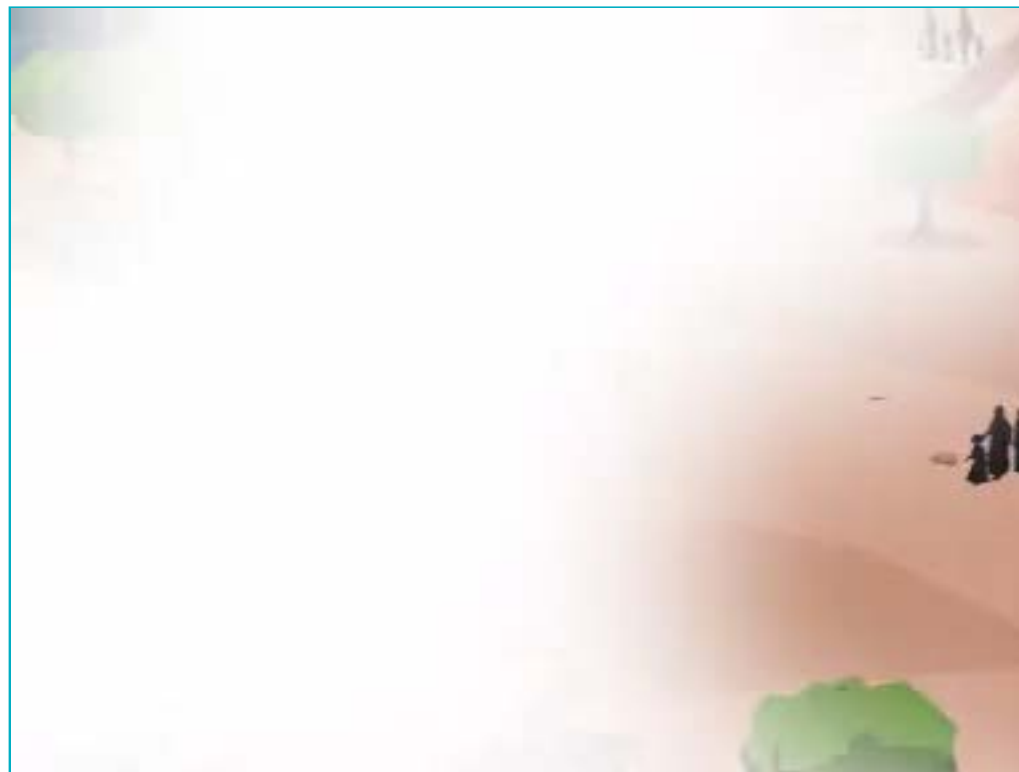
When enough people see that enough others are stopping the practice, they tend to question whether or not they too should stop.

# Scaling up a community process in an integrated national programme



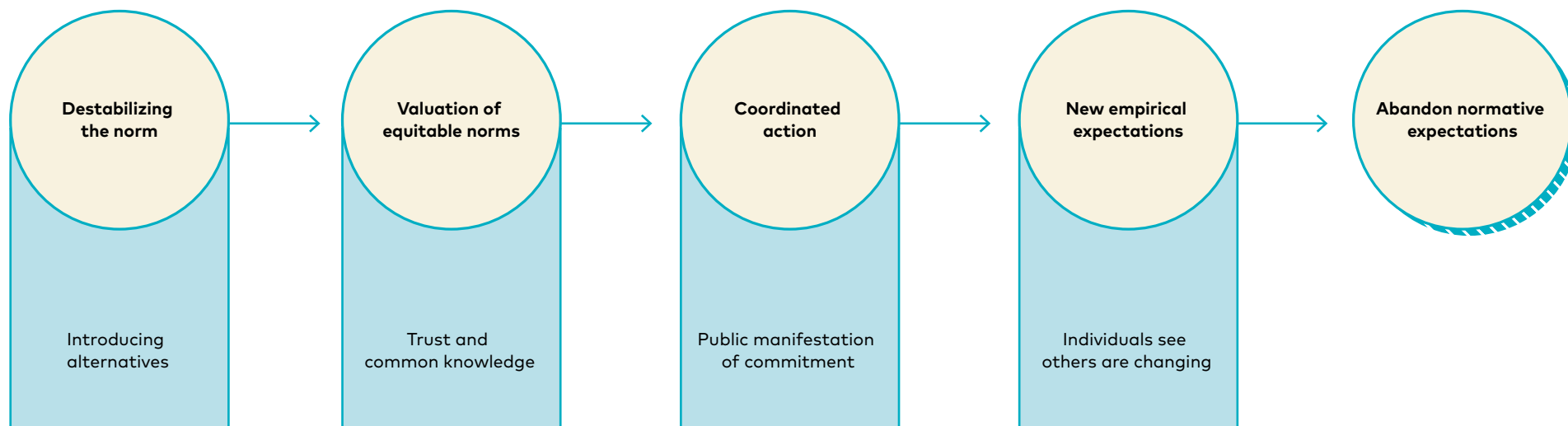
Saleema Campaign, Sudan 2010+

# Collective shift to Saleema



Please click inside the image and the video will start!

# Inversion of process: creating a new norm first



# Changing expectations involves

- **Trust** – by whom? Towards whom?
- **Collective deliberations** – with what content? To what end?
- **Attaining common knowledge** – about what?
- **Collective manifestations of commitment** – for what purpose?
- **Pride** – in what?

PRESENTATION 4.5



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# Social Network Analysis

FOR FACILITATORS

# Outline

- Why networks?
- A few concepts
- How do we uncover networks?
- How do we use them?



# How to think about communities?

- Typically, we think about two categories:
  - Individuals
  - Groups
- But just thinking about individuals and groups is often not good enough.
- Social norms can affect people's choices, and those are driven by communities.

# Is that enough?

- Groups are often quite complicated.
- Individuals have particular relationships.
- Individuals communicate in certain ways.
- Some individuals are more influential than others.
- Just thinking about "groups" can often obscure these differences.

# Let's think about relationships

- Instead of thinking about just individuals or groups, we can enrich our understanding by thinking about *relationships*.
- Who trusts whom?
- Who gossips with each other?
- Who is in the same family?
- Who intermarries?
- Who are neighbours?

# Relationships are important

→ Trust/respect:

→ Whose advice is taken most seriously?

→ Who can help to convince people to change behaviour?

→ Is it different for different people?

→ Whose esteem does someone want?

→ Information:

→ Who talks to whom?

→ Does everyone have access to media?

# More kinds of relationships

## → Contact:

- How many people does each person see each day?
- Who might be a disease vector?

## → Family:

- Who is in the same family?
- Who is a potential spouse?

# Interdependent

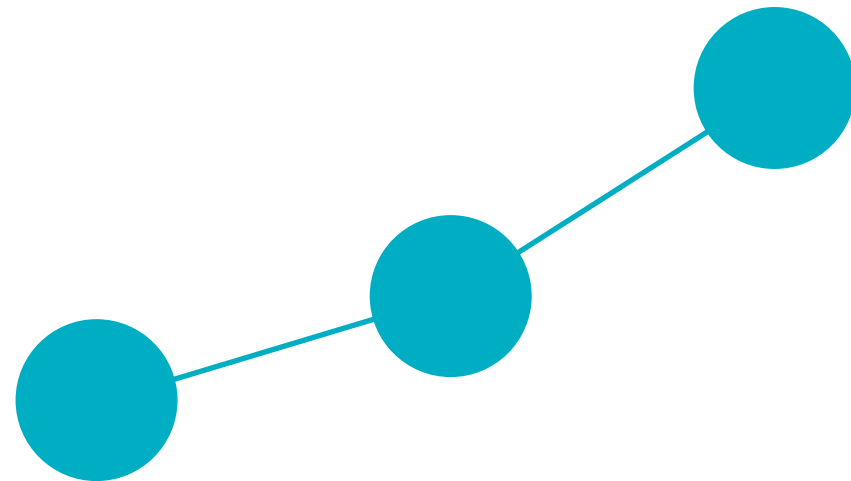
- Social roles: friend of, teacher of, etc.
- Affect: likes, loves, hates, etc.
- Transfers: pays, buys from, lends money to, etc.
- Acts: eats with, attacks, taunts, etc.
- Co-occurrence: uses same toilet as, same water as, etc.

# Networks are sets of relations

- Individuals are not independent, they are *interdependent*.
- We show this by connecting individuals (nodes) with relationships (edges).
- The same group might have multiple networks, each describing some kind of relationship.

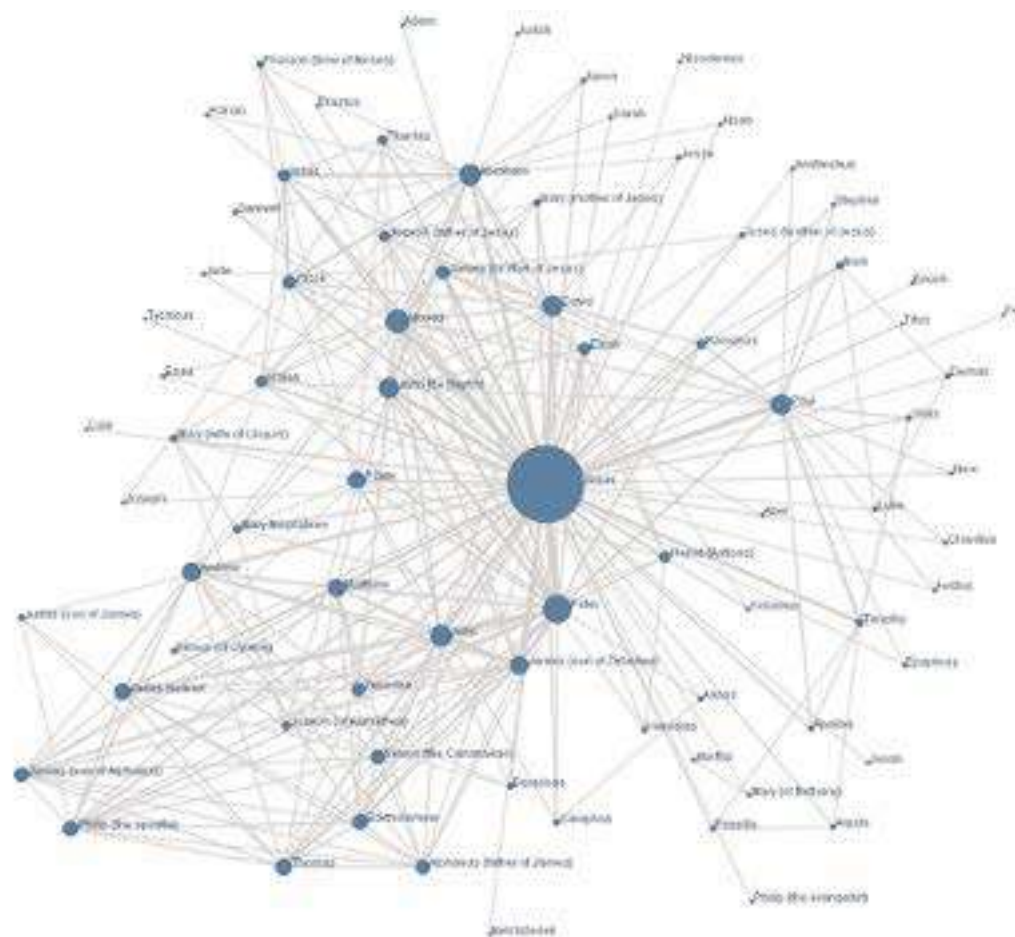
# Some network concepts

- Networks are built out of:
  - Nodes (these represent individuals, families or villages, depending on your level of analysis).
  - Edges (also called ties, these connect nodes, and represent a particular relationship).





# Sample social network



# Networks help us to see structure

The structure of relationships can help us determine whether or not two different groups are similar to each other.

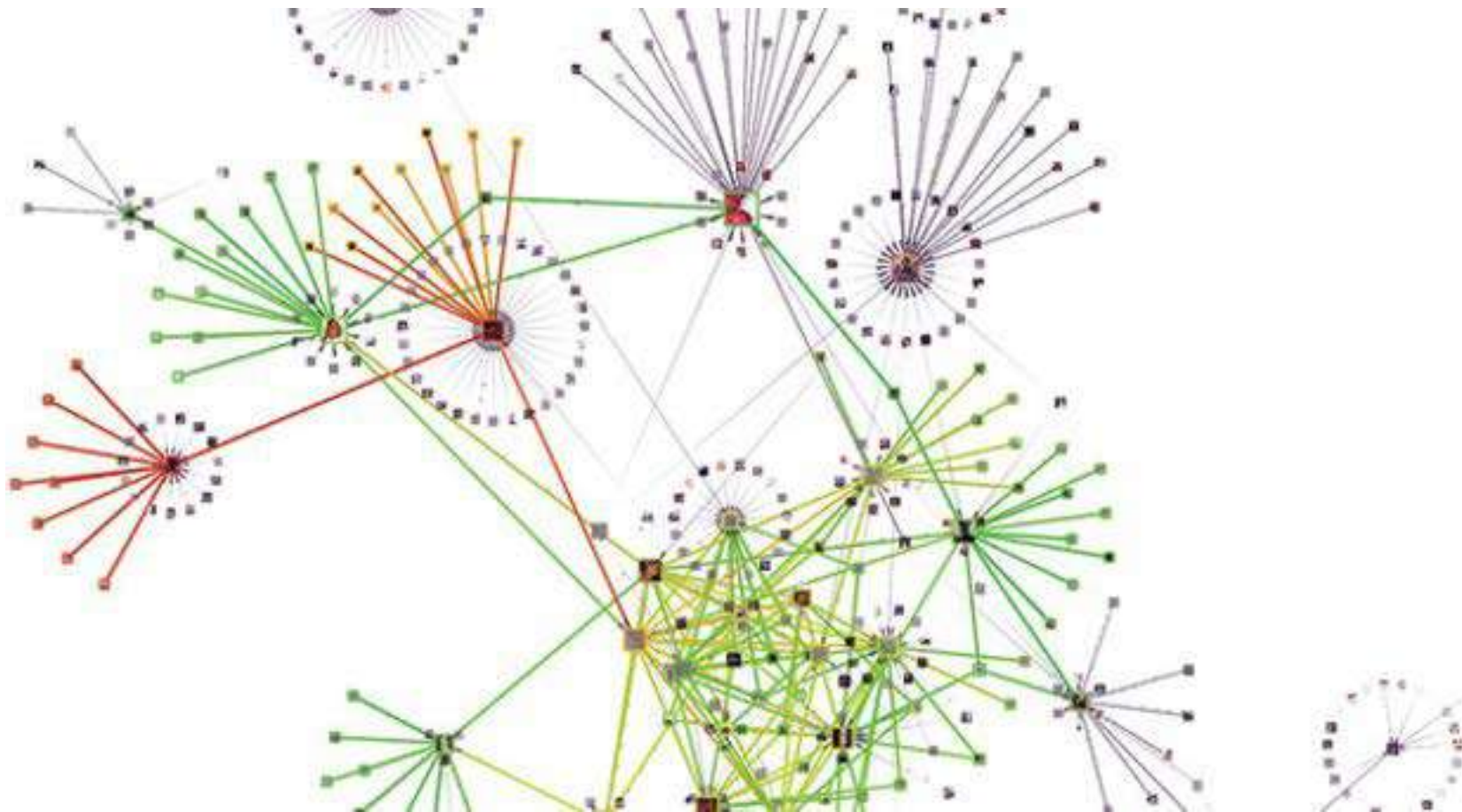
- Will the same intervention work in two different societies?
- Are the relevant relationships among individuals similar enough to each other?

# Why care?

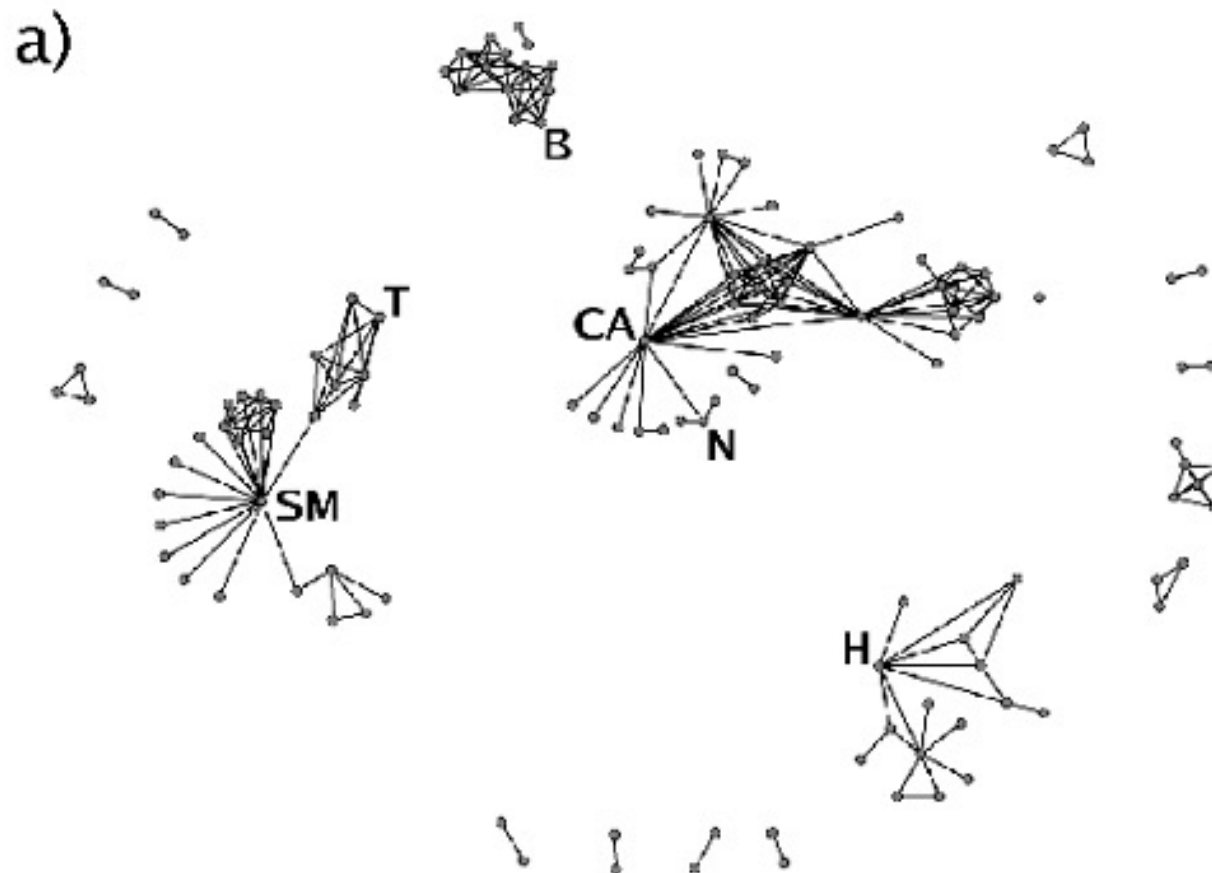
Network thinking can help us uncover the relevant population of individuals whose expectations drive a particular social norm.

- Immigrants, for instance, might care about the *normative expectations* of their original home communities, even if they interact with a different set of people.
- Intermarrying communities need to coordinate their expectations of marriage suitability.

# Intermarrying communities



# Not all networks are connected



# Summary

Social network analysis can help us in two ways:

- First, it provides tools to diagnose the situation, by finding the *structural features* among the *relationships* in a group.
- Second, it helps guide our intervention methods to best respond to those structural features.



5



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Putting It  
All Together

**MODULE FIVE**



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MODULE FIVE

# Facilitator's Guide

Putting It  
All Together

# Overview



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## LEARNING OBJECTIVES

By the end of this module, participants will be able to:

- Reflect on how they can put into practice what they have learned by presenting their revised individual or country team action plans.
- Evaluate what worked well in the workshop and suggest how future sessions can be improved.



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## TIME

**4 hours and 15 minutes**, including:

- 3 hours for action plan presentations
- 1 coffee break, 15 minutes
- Evaluation of workshop and learning
- Closing



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## MAIN ELEMENTS

- Module introduction
- Participants' presentations on their individual or country team action plans
- Questions and answers
- Final evaluation of the workshop
- Closing ceremony



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## HANDOUTS

### HANDOUT 1.4

Instructions to participants for development and presentation of a brief action plan, distributed at the beginning of the workshop (Module 1)



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## PRESENTATIONS

### PRESENTATION 5.1

Objectives

# Procedures

## 01 — RECAP OF MODULE 4

- 🕒 10 MINUTES → Invite the participant assigned to report on Module 4 evaluations to present key points.
- Allow questions for clarification and some comments.

## 02 — MODULE OBJECTIVES

- 🕒 5 MINUTES → Explain that the aim of this last module is to provide space for the participants to give their feedback in two different phases: by presenting their revised individual or country team action plans and by evaluating the workshop.

Introduce the module objectives in **PRESENTATION 5.1**, "Objectives".

- Stick a flip chart page with the module objectives on the wall.

## 03 — INDIVIDUAL OR COUNTRY TEAM ACTION PLAN PRESENTATIONS

- 🕒 3 HOURS → Ask participants to go back to the four subgroups working on individual action plans OR to country teams subgroups (see Module 1, Step 15).
- Give instructions for individual or country team project presentations:
- ▶ Each participant/country team will have 15 minutes to present a draft action plan, followed by 15 minutes for comments, questions and answers.
  - ▶ Should the presentations be individual, participants will be organized in four subgroups. Presentations will take place in parallel in different venues. Should the presentations be organized by country team, they will be carried out in the plenary.
  - ▶ Each presenter or country team is expected to give a clear picture of further interventions, taking into account the first four elements of Handout 1.4, "Instructions to participants for development and presentation of a brief action plan".
  - ▶ Each presenter or country team is expected to share a 1 to 2 page executive summary of her/his action plan report.
  - ▶ In each subgroup, the facilitators and resource persons will help participants summarize key points emerging from their discussion, and keep a record of them on flip charts for sharing during the plenary session.
- At the end of the assigned time, convene the plenary, and ask each subgroup to put their summary flip chart on the wall.
- Ask the participants to go around reading the key learning points of the different subgroups.

## 04 — WORKSHOP FINAL EVALUATION

🕒 30 MINUTES → Distribute the evaluation forms.

→ Ask the participants to use the forms to evaluate the workshop and their learning.

## 05 — CLOSING CEREMONY

🕒 15 MINUTES → Facilitate the closing ceremony.

# Final evaluation form



**Overall quality of the workshop**

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**Overall quality of the sessions**

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<b>Day 1</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Day 2</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Day 3</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Day 4</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Day 5</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Ability of the lead facilitators and resource persons to present the material in a clear and accessible manner**

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**Overall quality of the module case studies chosen for presentations and discussions**

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**Amount learned from this course**

---

**Practical relevance of this course to your work**

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**Difficulty of the course**

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**We invite you to name one thing you liked about the workshop, one thing that could have been better, and one thing you found most surprising.**

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# Presentations

Putting It  
All Together



# Objectives

# Module 5: Objectives

**By the end of Module 5, participants will be able to:**

- Reflect on how they can put into practice what they have learned by presenting their revised individual or country team action plan.
- Define what has worked well in the workshop and how it can be improved in the future by evaluating the workshop.