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Manual on Social Norms and Change

# MANUAL ON SOCIAL NORMS & CHANGE

Introduction  
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# Manual on Social Norms and Change

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This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual.

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**Thanks also go to participants in the meeting in New York on operational tools for community interventions**, including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhira, Gunther Lanier, Patricia Rudy, MarieRose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Platteau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

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**Manual on Social Norms and Change**  
Introduction & Bibliography



This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C). 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 applies an innovative approach to FGM/C 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.

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/C<sup>1</sup> and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: “eliminate all harmful practices such as child, early and forced marriage and female genital mutilation 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/C as a social norm entails working through multiple channels to create a social movement, and mobilizing people among practising groups and 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/C 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/C, are rooted in gender discriminatory norms. In particular, where FGM/C and child marriage coexist UNFPA AND UNICEF 2014A, they are typically linked and perceived as necessary for social acceptance and inclusion. Phase I of the Joint Programme addressed FGM/C alongside issues related

<sup>1</sup> See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

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/C and child marriage.

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## PURPOSE OF THIS MANUAL

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

- A conceptual framework underlying the strategies for FGM/C abandonment based on social norms perspectives and theories, and a human rights-based approach to development programming;
- The need to address FGM/C as a gender and a human rights issue, and the application of a social norms understanding to gender issues;
- The importance of legislation for social change, and of the interaction between legislative reforms, and moral and social norms;
- The importance of social networks 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;
- Understanding the facts about FGM/C through measurable indicators; 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 social sciences and field experiences will, as time goes on, influence the content. Each of six modules can be easily revised and updated to reflect the evolution of terms and concepts<sup>2</sup>.

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## OVERALL OBJECTIVES

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

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

<sup>2</sup> For example, previous publications and working documents refer to FGM/C as a self-enforcing social convention, while more recent documents refer to FGM/C 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.

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## THE WORKSHOP APPROACH

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The manual provides training materials for a five-day residential workshop led by several main facilitators and resource persons. 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 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 ↗ **Module 0**, Step 5.

Each module comes with detailed procedures, exercises, presentations, handouts and Notes to Facilitators. 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.

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## TARGET GROUPS

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The training targets programme managers who have to address abandonment of harmful practices as part of collective social 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 FGM/C programme managers 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 FGM/C abandonment.

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 FGM/C abandonment.

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## PLANNING FOR THE WORKSHOP

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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 which can be found in Section I of "Pre-Workshop Communication With 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 to prepare to contribute once the workshop begins.

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## BEFORE AND AT THE WORKSHOP

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Before the workshop, participants should review ↗ **Module 1, Handouts**, complete a handout on their national legal framework, please see Section III of "Pre-Workshop Communication With Participants" and reflect on social norms, the roles they play in maintaining cultural practices and the dynamics of change.

Participants also need to begin work on a draft project that will be developed during the workshop. They should send the organizers a brief draft outline 15 days in advance, see Section II of "Pre-Workshop Communication With Participants".

At the workshop, participants will work on their individual draft projects during ↗ **Modules 1** and ↗ **4**, and in the evening. They should have the opportunity to interact with the facilitators and resource persons to discuss concepts, brainstorm on their projects and work on them individually.

By the end of the course, they should be able to better analyse their draft projects and related "problem statements," and, if relevant, redesign them from a social norms perspective. They will present the final versions of each project to the group, and prepare an executive summary. The revised projects will in part serve as a mechanism to assess their learning and the course itself. Some participant projects 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.

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## THE FACILITATION TEAM

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Facilitators should be conversant with social norms and social change perspectives, and the human rights-based approach to development programming, and be experienced in FGM/C 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 draft projects.

It is hoped that this manual will enable many institutions to strengthen actions to accelerate the abandonment of FGM/C and other harmful practices rooted in gender discrimination.

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## OUTLINE OF MODULES AND WORKSHOP SCHEDULE

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The manual provides a broad introduction to the topic of social norms and change, especially in relation to applying a social norms perspective to creating positive social change.

↗ **Module 0** offers an introduction to the workshop.

↗ **Module 1** explains what social norms are and how they affect human behaviour. Social norms are rules of behaviours 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," featuring the dilemma of a Sudanese mother vis-à-vis her young daughter and the community pressure to cut her, exemplifies this challenge. 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 workshop participants' minds.

↗ **Module 2** introduces the concept of human rights "enjoyment" and the embodiment of rights in social norms. Rights enjoyment becomes a reality when the appropriate development processes transform human rights standards and principles into shared social norms [ACKERLY 2010](#). Laws alone are not sufficient when social norms involving fear of disrepute, family honour and prestige, and/or economic vulnerability push parents to marry their daughters at too young an age. Even if parents want to make a choice that benefits their daughters as much as their economic situation allows, the cumulative weight of economic vulnerability and powerful social norms make the very poor believe they have no choice [AMIN ET AL. 2005](#).

The role of the law in situations calling for social change is explored in ↗**Module 3**. Laws are not only an indication of punishment in case of infraction. They can also be interpreted as reflecting the intentions of legislators and through them the public in gen-

eral. 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](#).

↗ **Module 4** builds on the first three modules by mapping seven common patterns and transformative elements of the social dynamics of abandonment. 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** provides practical tools and offers several powerful examples of change in different settings based on various strategies.

In ↗ **Module 5**, some elements of planning and measurement are highlighted, with the main topic being the use of surveys to measure social norms and programmes promoting positive social change. A simple diagram helps in distinguishing social norms within different types of social regularities (habits, conventions and norms), predicting collective behavioural problems and designing appropriate programme strategies.

↗ **Module 6** provides guidance for participants to organize and present their draft projects, and evaluate the workshop outcomes.

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## TENTATIVE AGENDA

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The workshop agenda should reflect the participants' needs. The following timetable offers a general and adaptable approach.

### DAY 1

**AM** **Module 0** — Workshop Introduction

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

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**PM** **Module 1** — continued

### DAY 2

**AM** **Module 1** — continued

**PM** **Module 2** — "From Human Rights Principles to Shared Social Norms"

### 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"

### DAY 4

**AM** **Module 4** — continued

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**PM** **Module 5** — "Assessing for Planning and Measurement of Social Norms and Programmes Promoting Positive Social Changes"

### DAY 5

**AM** **Module 5** — continued

**Module 6** — "Putting It All Together" (including presentation of individual projects)

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**PM** **Module 6** — continued

## PRE-WORKSHOP COMMUNICATION WITH PARTICIPANTS

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

Participants are requested to complete a brief pre-workshop questionnaire, which can be found in Section I below and send it back to the workshop organizers at least two weeks in advance. The aim is to have a better understanding of their level of knowledge and use of a social norms perspective, their interest and expectations, and their 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/C and/or other harmful practices.

In preparing for the workshop, participants are requested to develop a brief draft project based on their programme experience and practical challenges, as outlined in Section II. The project 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, see Section III, and carefully study the handouts for [Module 1](#).

### SECTION I — PRE-QUESTIONNAIRE

This pre-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 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 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 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?
9. Can you describe an example of measurement you used in the past? How do you currently measure/monitor the project/programme you are responsible for? Can you provide an example of a set of indicators that could be used to monitor and evaluate your project/programme?

## **SECTION II — DRAFT PROJECT PREPARATION**

At least two weeks before the workshop, participants should send an approximately three to four page draft project to the organizers. The project should be relevant to the main topic of the workshop: social norms and change, and FGM/C or other harmful practices.

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, participants are expected to present their project and its 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:
  - 10.1. 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 universal human rights principles.
  - 10.2. Specify overall long-term goals over one generation and mid-term objectives over a five-year term.
  - 10.3. 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 networks characterized by similar beliefs or shared values?).

11. Critical evaluation of your work so far:
  - 11.1. 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?
  - 11.2. Compare the issue you are addressing with other issues you have worked on in the past.
12. Changes in practices:
  - 12.1. Describe at least one modified strategy for addressing your challenge that's been suggested by issues encountered in your field practice.
13. Assessing for planning and measurement:
  - 13.1. How do you measure project/programme results? How do you assess whether or not social norms are at play? Provide a set of indicators currently used to monitor and evaluate your project/programme.

### SECTION III — COMPLETING A HANDOUT ON THE NATIONAL LEGAL FRAMEWORK

Before the workshop, complete “Describing the National Legal Framework In Which Actions to Promote FGM/c Abandonment Will Be Situated” ↗ **Module 3, Handout 3.1.**

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/C will eventually be situated:

- A. Has your country ratified the:
  - A.1. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)?
  - A.2. Convention on the Rights of the Child (CRC)?
  - A.3. International Covenant on Civil and Political Rights (ICCPR)?
  - A.4. International Covenant on Economic, Social and Cultural Rights (ICESCR)?
  - A.5. African Charter on Human and People’s Rights?
  - A.6. African Charter on the Rights of the Child?
  - A.7. Maputo Protocol on the Rights of Women?

- B. Does your country have a constitutional provision ensuring women' equal rights?
- C. Does the constitution say anything more explicit about FGM/C?
- D. Does a national reproductive health law condemn FGM/C?
- E. Is there a criminal law (included in the penal code) prohibiting FGM/C?
- 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/C? Or requiring an FGM/C practitioner to pay compensation to a girl upon whom FGM/C was performed?
- J. Are medical providers prohibited from performing FGM/C by specific regulations?
- K. Are there any child protection laws that allow state authorities to intervene for the abandonment of FGM/C?

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/C abandonment.

#### IV — READING

The reading "Norms in the Wild: how to diagnose, measure and change social norms", Chapter 1, "Diagnosing norms" [BICCHIERI 2014](#) 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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**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.



A black and white photograph showing a group of approximately ten children, mostly young girls, running along a dirt path. They are dressed in casual clothing like t-shirts, shorts, and tunics. Some are carrying books or bags. The background shows simple buildings and trees, suggesting a rural or semi-rural setting.

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## FACILITATOR'S GUIDE

# Workshop Introduction

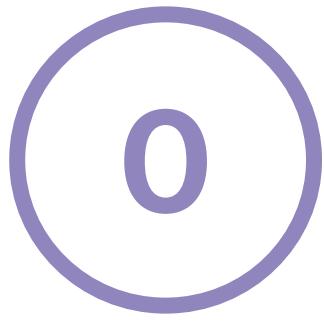
**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C\*** and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

**Cover Photo** Girls run to class at Imdibir Secondary School in the town of Imdibir, in Cheha District, Southern Nations, Nationalities and People's Region. UNICEF supports in-class dialogues about harmful social practices, including FGM/C. Both girls and boys participate in the discussions.



FACILITATOR'S GUIDE

# Workshop Introduction

PAGE 5

## Overview

PAGE 7

## Procedures

PAGE 11

## Notes to facilitators



Daily Evaluation  
Template



## Presentations



# 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 expectations.



## TIME

2 hours and  
15 minutes



## MAIN ELEMENTS

- Welcome remarks by the hosting organization;
- Introduction of the participants, sharing of their 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.



## PRESENTATIONS

**Presentation 0.1:**  
"Introduction"



## EQUIPMENT AND MATERIALS

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

<sup>1</sup> VIPP, visualization in participatory programmes cards.



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# PROCEDURES

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## IN ADVANCE

- 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 to participants.
- Place blank cards/post-its and markers on each table.
- Designate a flip chart for emerging issues.



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STEP 1

## Opening

---

10 MINUTES

The project manager should invite a guest speaker to deliver welcome remarks covering:

- UNFPA/UNICEF joint programme on abandonment of FGM/C: accelerating change
- Why we are here
- The workshop objectives ↗ **Presentation 0.1**, "Introduction"
- The introduction of the facilitators and resource persons who will run the workshop

## Participants' introductions and expectations

60 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 ↗ **Module 0, Notes to Facilitators**, Step 2.



### ONE EXAMPLE

- 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.
- Then ask participants to go back to their tables and discuss their expectations for 10 minutes. Put a flip chart on the wall titled "Individual Expectations." Each table has to come up with a common list of three 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 expectations under different headings. Then he/she will encourage participants to compare the cards with the workshop objectives and imagine how expectations could/should be incorporated to meet the objectives.
- Allow a short discussion on 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.

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**STEP 3** Ground rules

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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 is key, and that “it’s up to all of us to make sure this is relevant and useful to our work.”
- 

**STEP 4** Workshop overview

---

15 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.

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STEP 5

## Workshop methodology

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15 MINUTES



### EXPLAIN THE FOLLOWING

- The training is designed to be very participatory and will apply the Adult Experiential Learning Cycle (see ↗ **Module 0, Notes to Facilitators**, Step 5), which allows participants to observe a concrete experience, analyse it based on personal experiences, draw some lessons and apply them.
- Each module will start with a plenary discussion, followed by concrete experiences, including case studies, to discuss and analyse in working groups.
- Participants will sit in 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 the individual projects they began preparing before the workshop by applying lessons they have learned. They will also review handouts. Facilitators will be available for support.

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STEP 6

## Wrap-up

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5 MINUTES

- Emphasize the participatory approach
- Allow questions
- Announce the theme for ↗ **Module 1**, "Dynamics of a Social Norm: Female Genital Mutilation/Cutting"

# NOTES TO FACILITATORS

## Step 2: Participants' introduction and expectations

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

You may want to include an ice-breaker exercise at the very beginning. The following exercise is adapted from AIDOS<sup>2</sup>.

#### INSTRUCTIONS

- 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, so that 16 words will be needed.
- 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/C, 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.



<sup>2</sup> 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.



#### PURPOSE OF THIS EXERCISE

- It allows people to get to know each other in an informal and very "near" way.
- It also allows a first dynamic and free immersion in the topics that will be discussed during the workshop.
- It facilitates the sense of participation.
- Normally people have a lot of fun in doing this exercise after the first moments of hesitation, and the atmosphere for the later, more serious and demanding work gets set up very well.

#### DURATION 15 MINUTES

## 2. FORMAL PRESENTATION OF EACH PARTICIPANT

Following the ice-breaker exercise, each participant formally introduces 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
- What they are leaving behind while attending the course: What personal or work-related issues will be worrying you?

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

## Step 3: Ground rules

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### 1. 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 expectations from the course
  - ▶ Their concerns about the course process
  - ▶ Their personal 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.

## Step 5: The Kobi Adult Experiential Approach to Learning

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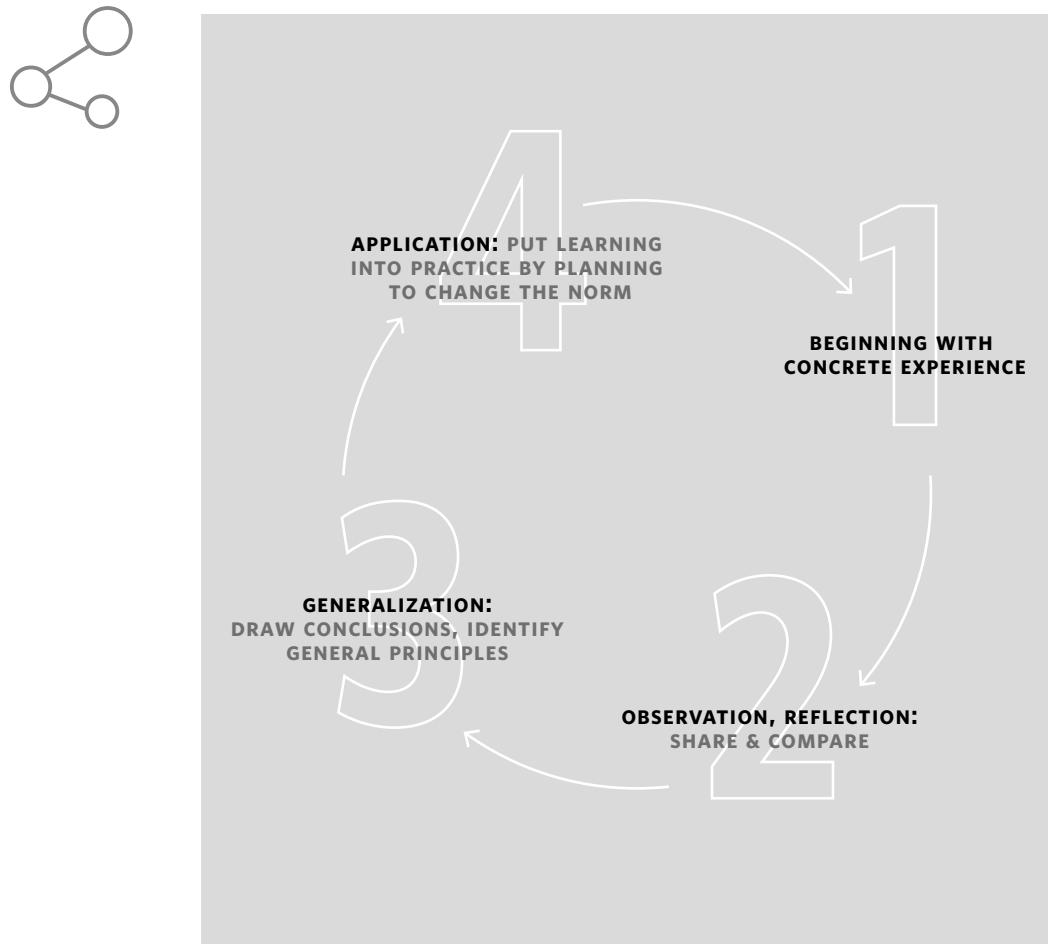
Experience confirms that adults learn more when training offers opportunities to solve concrete problems they encounter in their professional lives. Any trainer of adults must be a facilitator and not a teacher imposing information on trainees; he/she should aim to provoke a learning process and let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

**Stage 1** offering a concrete experience, a case study, a film, etc., to be discussed;

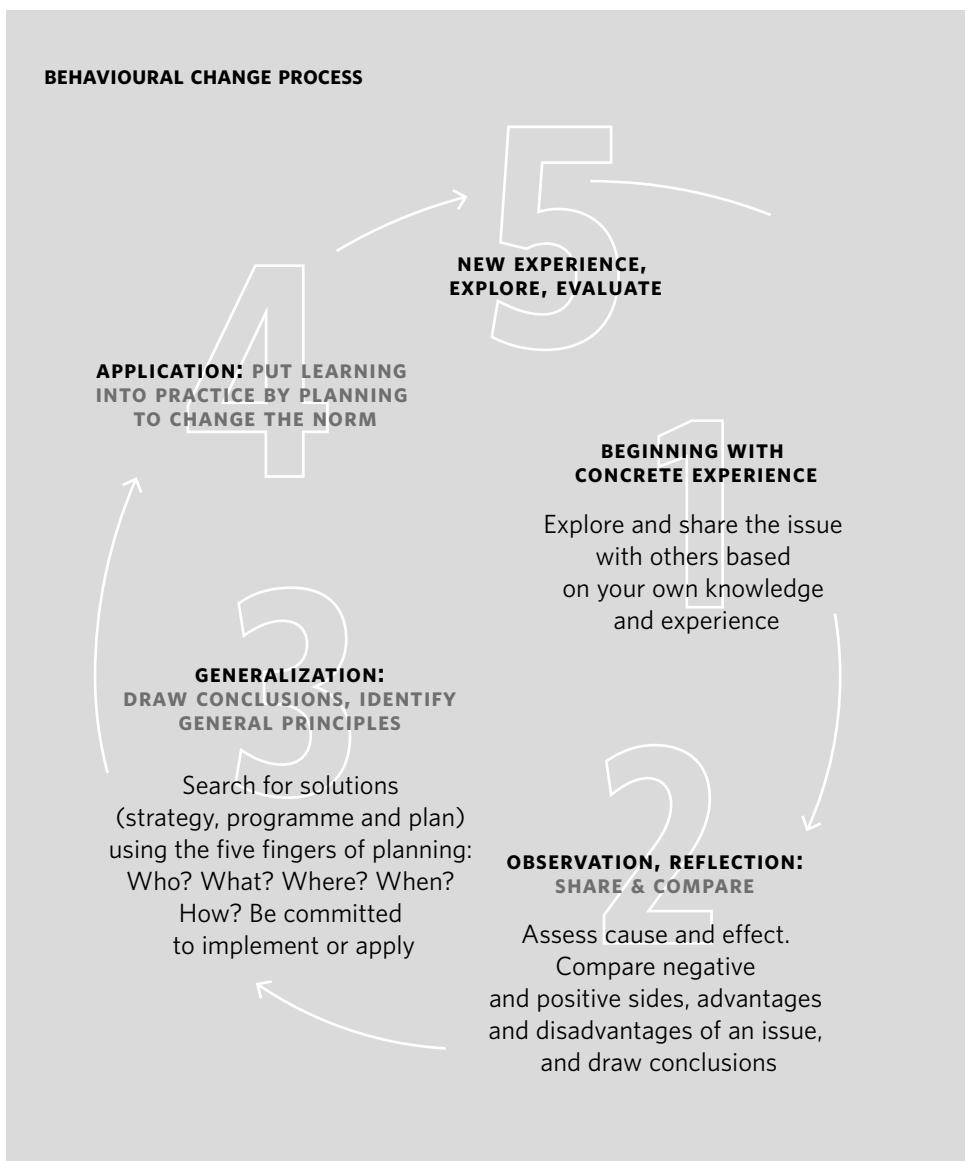
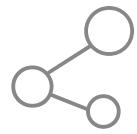
**Stage 2** helping trainees reflect on the given experience, analysing and critiquing, and sharing their reactions;

**Stage 3** helping them stand back from the case study and from their own experiences in order to draw some lessons through generalization;

**Stage 4** giving them the opportunity to apply what they have just learned in practical exercises.



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



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

This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

**The following people provided valuable ideas and comments** Francesca Moneti, for comments on all modules, Alfonso Barragues, for inputs on human rights issues, Claudia Cappa, for support with statistics, Daniela Colombo, for additional suggestions

**Thanks also go to participants in the meeting in New York on operational tools for community interventions,** including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhiiira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.

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#### DAILY EVALUATION TEMPLATE

## Workshop Introduction

**Cover Photo** Girls run to class at Imdibir Secondary School in the town of Imdibir, in Cheha District, Southern Nations, Nationalities and People's Region. UNICEF supports in-class dialogues about harmful social practices, including FGM/C. Both girls and boys participate in the discussions.

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# DAILY EVALUATION TEMPLATE

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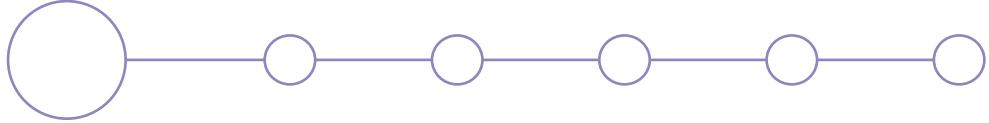
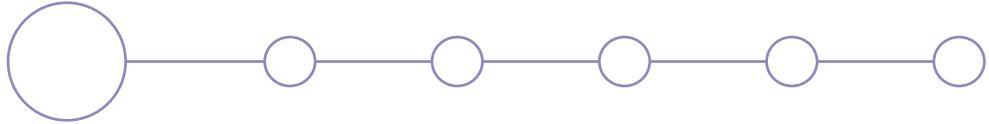
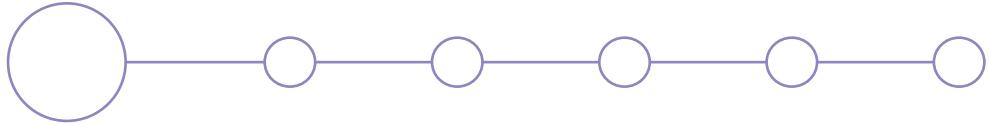
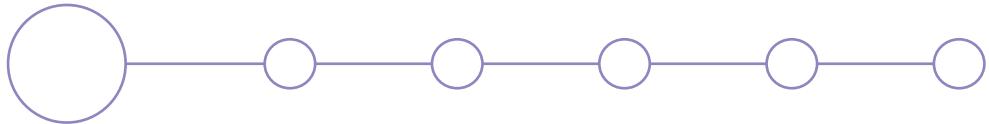
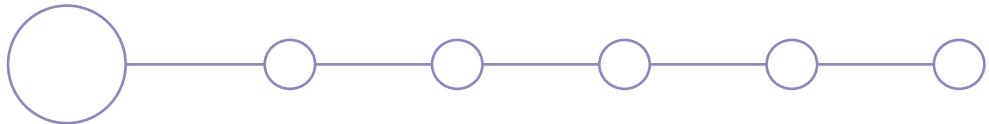
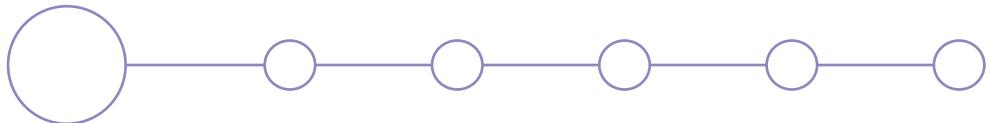
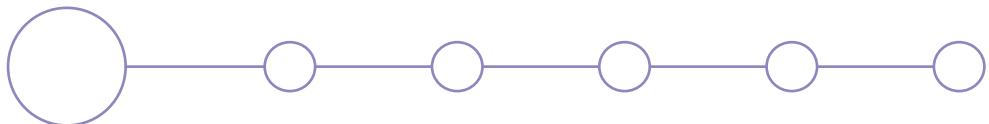
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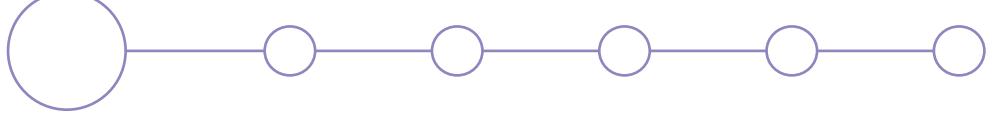
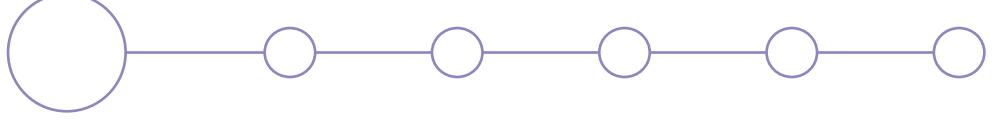
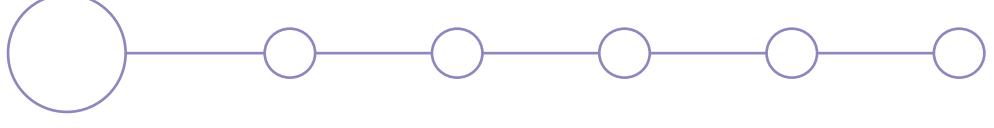
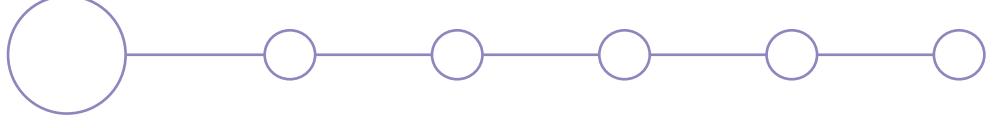
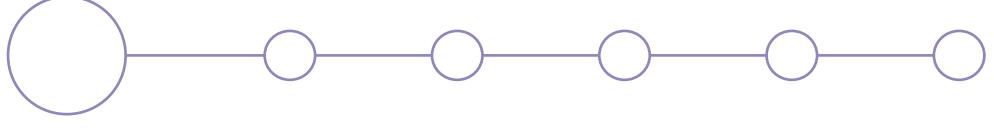
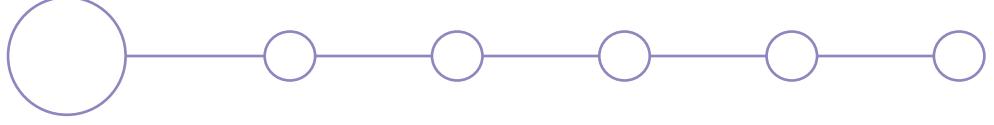
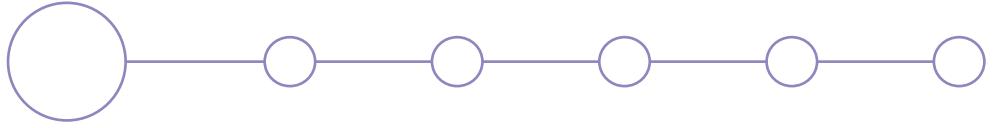
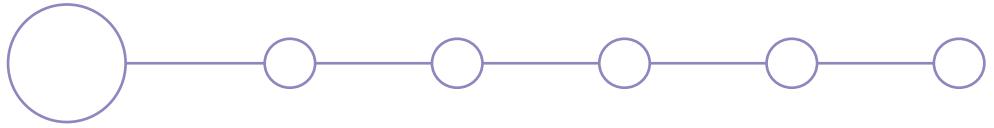
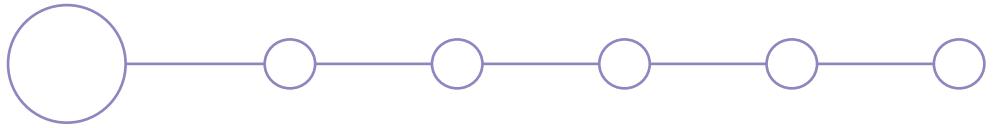
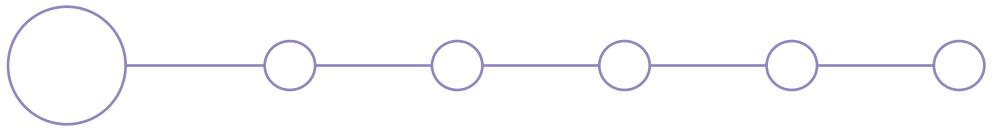
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In order to improve the workshop, each participant should fill out this evaluation sheet after each daily session. The first section asks for feedback on the different steps of each module, followed by what participants liked best and least.

**WHAT WERE YOUR IMPRESSIONS OF THE SESSION?**

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





MODULE NO.

DATE

**WHAT DID YOU LIKE BEST AND LEAST ABOUT THE SESSION?**

Liked best

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Liked least

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MODULE NO.

DATE

Add any other comments



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

**The following people provided valuable ideas and comments** Francesca Moneti, for comments on all modules, Alfonso Barragues, for inputs on human rights issues, Claudia Cappa, for support with statistics, Daniela Colombo, for additional suggestions

**Thanks also go to participants in the meeting in New York on operational tools for community interventions**, including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhiiira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Platteau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] Isgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.



0.1

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PRESENTATION 0.1

# INTRODUCTION



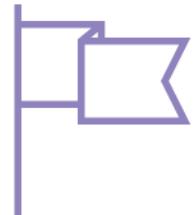
## Questions

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

# OVERALL OBJECTIVES

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3



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

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

- Module 0: “Workshop Introduction”
- Module 1: “Dynamics of a Social Norm: Female Genital Mutilation/Cutting”
- Module 2: “From Human Rights Principles to Shared 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: “Assessing for Planning and Measurement of Social Norms and Programmes Promoting Positive Social Change”
- Module 6: “Putting It All Together”

# WORKSHOP APPROACH

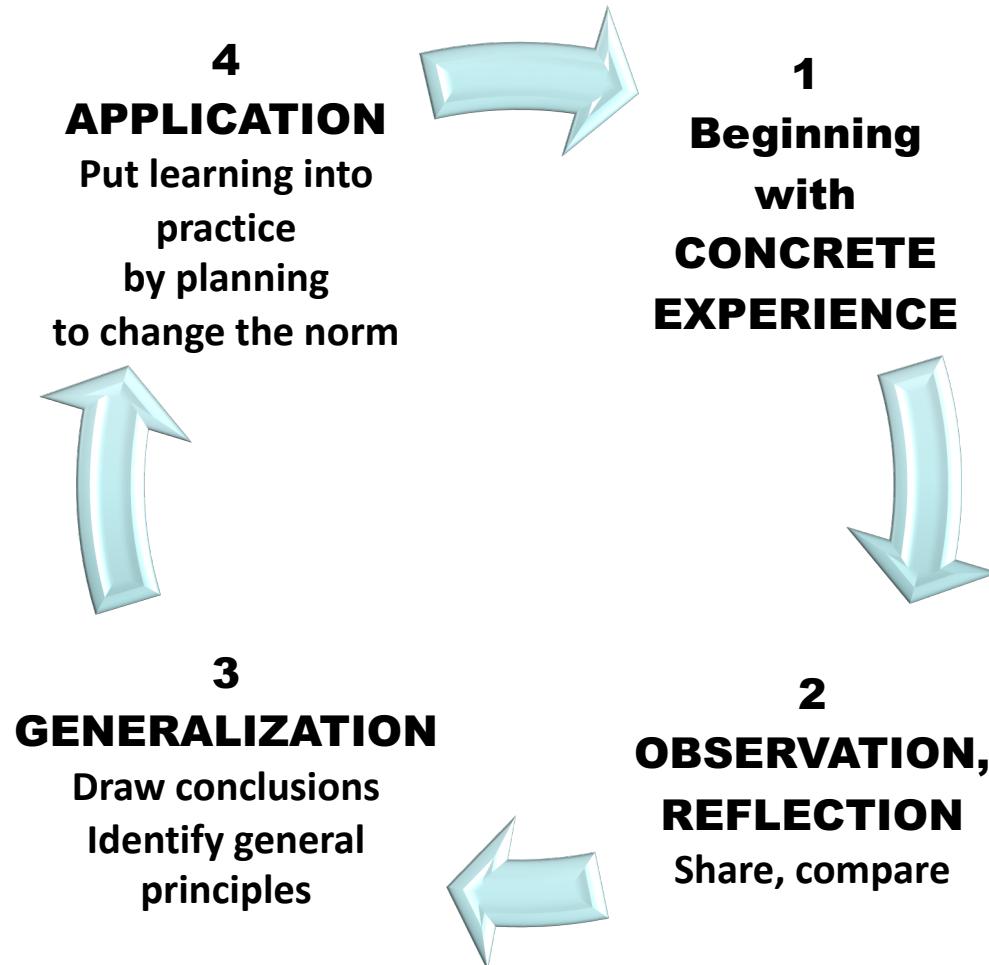
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5

- Using a social norms perspective
- Using a human rights-based approach
- Designed with an adult learning approach (the Adult Experiential Learning Cycle)
- Participatory methods: group discussions, case studies, role play, videos, sharing of experiences, etc...

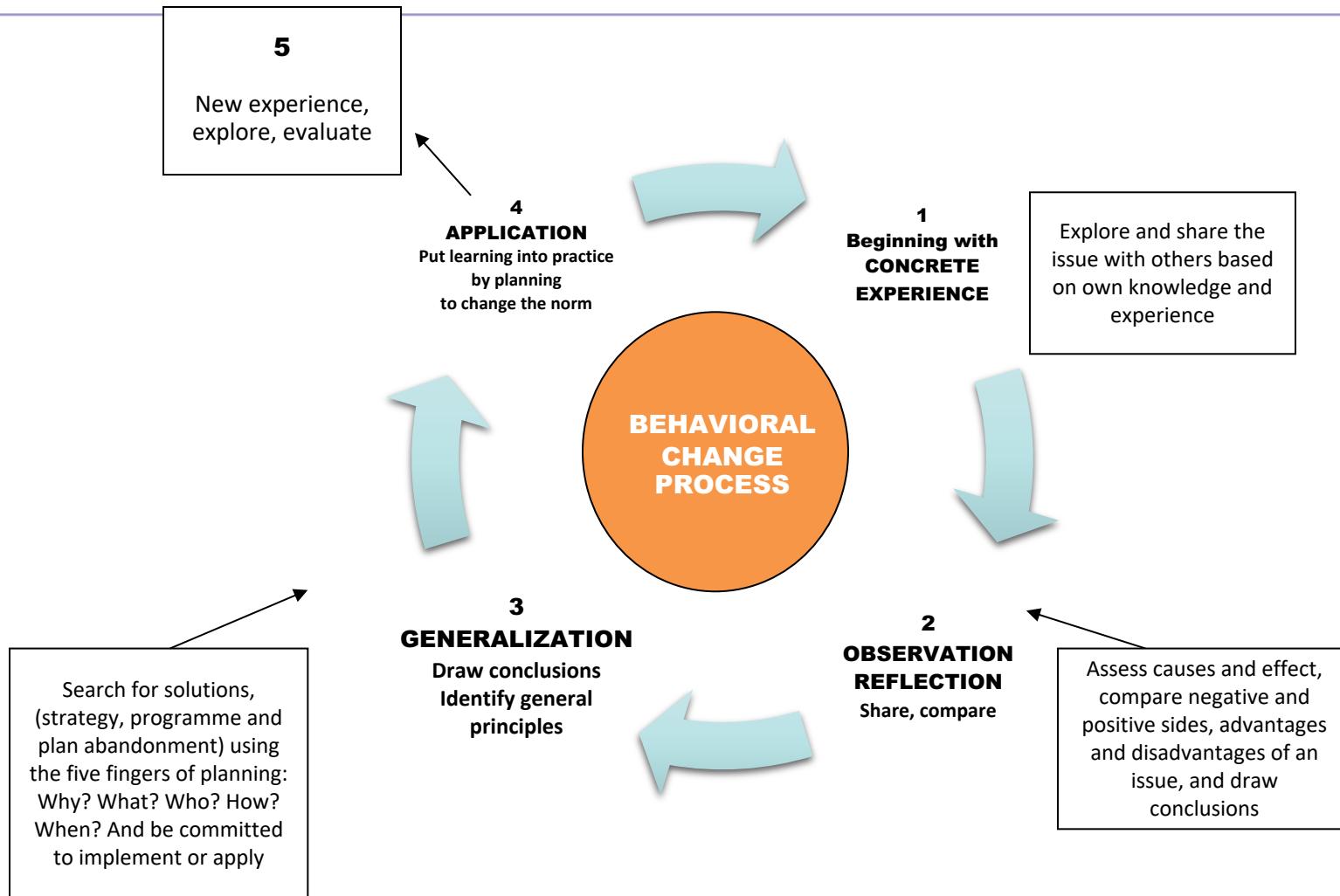
# ADULT EXPERIENTIAL LEARNING CYCLE

6



# LEARNING SPYRAL

7



## 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

## 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



## FACILITATOR'S GUIDE

# Dynamics of a Social Norm: Female Genital Mutilation/Cutting

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C\*, and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".**

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

**Cover Photo** Alawia Ali sits with her five-year-old daughter, Fatma Salik, on a bed in their home in Aroma Village, near the city of Kassala. Ms. Alawia chose not to have Fatma cut. FGM/C was discussed at a training for traditional birth attendants and community volunteers, spurring public discussion about the practice. "People are becoming a lot more open to the idea of abandoning the practice," Ms. Alawia said.

1

## FACILITATOR'S GUIDE

### Dynamics of a Social Norm: Female Genital Mutilation/Cutting

PAGE 5

## Overview

PAGE 7

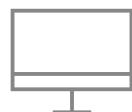
## Procedures

PAGE 17

## Notes to facilitators



Handouts



Presentations



Readings

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# OVERVIEW

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## LEARNING OBJECTIVES

By the end of this module, participants will:



- Differentiate between independent, dependent 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.
- 

## TIME

8 hours, including:



- 5 hours and 30 minutes for running the 15 steps
  - 2 coffee breaks, 15 minutes each
  - 2 hours for Step 15, "Working Groups on Individual Projects"
- 

## MAIN ELEMENTS

- Module introduction
  - Exercises and working group discussions:
    - ✓ Brainstorming
    - ✓ Case study, "A Mother's Story: Challenges Faced by Those Who Begin the Process of Change"
    - ✓ Skits
  - Presentations
  - Questions and answers
  - Conclusions
- 





#### 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/C can be 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/C on her/their own.
- A "social norms perspective" has been used to explain the social dynamics that perpetuate FGM/C. 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/C, 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/C abandonment.
- Abandonment of FGM/C 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 Greeting Habit and Cholera Outbreak"
- **Handout 1.4:** "Skit on Standing at Plays and at Concerts"
- **Handout 1.5:** "Diagram on Social Norms Change"



#### PRESENTATIONS

- **Presentation 1.1:** "Introduction"
- **Presentation 1.2:** "Social Norms: Introduction to Basic Concepts"
- **Presentation 1.3:** "Khadija's Dilemma"
- **Presentation 1.4:** "Pluralistic Ignorance"
- **Presentation 1.5:** "Dynamics of Change: Application to FGM/C"



#### READINGS

- Reading 1.1:**  
Chapter 1 of Norms in the Wild



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# PROCEDURES

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## IN ADVANCE

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”, ↗ **Handout 1.5** “Diagram on Social Norms Change”.

Also important to review: ↗ **Reading 1.1**, Chapter 1 of Norms in the Wild.



## STEP 1

### 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.

## STEP 2

### Module Objectives

5 MINUTES

- Display ↗ **Presentation 1.1**, “Introduction,” Slide 2, showing the module objectives. Place the flip chart with the objectives on the wall.

---

**STEP 3** Plenary Case Study Discussion,  
Introductory Exercise: "A Mother's Story"

---

30 MINUTES

**Adult Experiential Approach to Learning: beginning with concrete experience**

- 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 five questions (Slides 4, 5 and 7):



- 1** How would you describe Khadija's state of mind? 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."*

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

- 3** What does Khadija believe would happen if she does not have her daughter cut?

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

- 5** Can you suggest an explanation for the discrepancy between the prevalence of FGM/C and support for the practice shown in the Sudan data Slide 6?

- 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**.

---

**STEP 4** Presentation on “Social Norms: Introduction To Basic Concepts”

---

35 MINUTES

**Adult Experiential Learning Cycle: observation and reflection**

- Run ↗ **Presentation 1.2**, “Social Norms: Introduction to Basic Concepts” (see also ↗ **Module 1, Notes to Facilitators**).
- Ask participants to take out ↗ **Handout 1.2**, “Social Norms Definition,” and remind them that Chapter 1 of Norms in the Wild is an important reading.
- Invite participants to come back to their answers in Step 3, and ask them to analyse ↗ **Handout 1.1**, based on the definitions in the presentation.
- Allow a discussion to ensure all participants understand and agree on the conclusions of the discussions.

---

**STEP 5** Case Study Discussion Continues: A Social Norms Perspective: “Khadija’s Dilemma”

---

20 MINUTES

Announce ↗ **Presentation 1.3**, the animated “Khadija’s Dilemma.” It is based on images from the Saleema campaign in Sudan.

**Adult Experiential Learning Cycle: draw conclusions, identify general principles**

- Ask participants to keep out ↗ **Handout 1.1** for continued reference.
- Run ↗ **Presentation 1.3**. It shows how Khadija in her context cannot deviate alone from the prevailing norm.
- Summarize key points of the discussion.
- 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.

---

**STEP 6** 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.
  - ✓ Announce that it will take 30 minutes for Part 1 of the exercise; 25 minutes for ↗ **Presentation 1.4**, “Pluralistic Ignorance”; and 30 minutes for Part 2 of the exercise.
  - ✓ 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.
- The working groups will allow participants to apply what they have learned and to put it into practice by planning for FGM/C abandonment.

---

**STEP 7** Working Group Exercise Part 1

---

30 MINUTES

**Adult Experiential Learning Cycle: 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/C is maintained by a deeply rooted social norm, ask the working groups to discuss the following questions:



- 1** What do you infer from Khadija’s situation in light of the concepts linked to the nature and definition of social norms that have been covered so far?
- 2** In the absence of communication, what is Khadija’s best strategy? Does she have any alternative?
- 3** What can be done to encourage Khadija and other members of her community to discuss FGM/C?

- 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/C

---

**STEP 8** Presentation 1.4: Pluralistic Ignorance

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25 MINUTES

**Adult Experiential Learning Cycle: observation and reflection**

- Reconvene the plenary.
- Run ↗ **Presentation 1.4**, "Pluralistic Ignorance" (see also ↗ **Module 1, Notes to Facilitators**).
- At the end of the presentation, ask the following questions:

- 1** Now I know what many others think, but do they know what we all think?
  - 2** How do we get common knowledge among those who disapprove/dislike the social norm?
- 

- Allow brief questions and answers.
- Announce Part 2 of the working group exercise.

---

**STEP 9** Working Group Exercise Part 2

---

30 MINUTES

**Adult Experiential Learning Cycle: 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 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 What are the implications for the design of policy and programmes?

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

---

**STEP 10** Reporting Back in Plenary Session

---

**20 MINUTES**

- Bring the groups back to the plenary.
- 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/C is a social norm.
  - ✓ Understanding how to change people's behaviour around FGM/C 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/C depends on changing people's expectations.

- Announce two skits, aimed at explaining the meaning of "interdependent decision-making."

---

STEP 11.1

## Skit #1: "Greeting Habit and Cholera Outbreak"

---

15 MINUTES

### Adult Experiential Learning Cycle: observation and reflection

- Ask participants to take out ↗ **Handout 1.3**, "Skit on Greeting Habit and Cholera Outbreak."
- Give instructions:
  - ✓ Ask for four volunteers to role play.
  - ✓ Assign and explain the roles.
- Let volunteers play the skit.
- At the end, ask participants to discuss the following questions:

- 
- 1 Why did the women from the village reject, at first, the idea of refraining from hugging and kissing? Didn't they trust the outsider? Other reasons?
  - 2 What have you learned from this skit?
  - 3 How would you apply lessons learned in promoting FGM/C abandonment?

- Summarize ↗ **Module 1, Notes to Facilitators**, Step 11 and announce Skit #2, where the change is more explicit.

## Skit #2: "Standing At Plays and At Concerts"

20 MINUTES

### Adult Experiential Learning Cycle: observation and reflection

- Ask participants to take out ↗ **Handout 1.4**, "Skit on Standing at Plays and at Concerts."
- Give instructions:
  - ✓ Explain that everyone will take part.
  - ✓ Allocate a time limit.
- Let volunteers play the skit.
- At the end, ask participants to discuss 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 rule" 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 rule of standing into sitting?
- 5** What happens when the rule changes from standing to sitting? Will all individuals willingly sit?
- 6** Would you see any analogy with FGM/C dynamics of abandonment?

---

**STEP 12** Presentation On “Dynamics Of Change:  
Application To FGM/C”

---

35 MINUTES

**Adult Experiential Learning Cycle: draw conclusions, identify general principles**

- Run ↗ **Presentation 1.5**, “Dynamics of Change: Application to FGM/C” (see also ↗ **Module 1, Notes to Facilitators**).
- Allow questions and comments.
- Summarize the key points of the discussion.
- Emphasize how the FGM/C social dynamics of change call for programme strategies to focus on changing what people see and hear (empirical expectations), and what people think others expect them to do (normative expectations).

---

**STEP 13** Brainstorming

---

30 MINUTES

- Ask participants 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?
- 3 What new elements would you introduce?



---

**STEP 14** Wrap-Up and Evaluation

---

15 MINUTES

- Ask participants to take out ↗ **Handout 1.5**, "Diagram on Social Norms Change" see also ↗ **Module 1, Notes to Facilitators**. Summarize the major points of ↗ **Module 1** using the handout.
- 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**.

---

**STEP 15** Working Groups On Individual Projects

---

2 HOURS

**Adult Experiential Learning Cycle: put learning into practice by planning to change the norm**

- Divide participants into four groups for individual work on the draft projects they began preparing before the workshop. Facilitators should walk from group to group, helping participants if they are struggling and advising on project revisions.
- Each participant will have on hand:

The outline on draft project preparation sent in advance of the workshop

↗ **Handout 6.1**, "Instructions for Presentation of Individual Projects"

- For two hours, participants will discuss and apply lessons learned to their individual projects.
- The composition of the groups will stay unchanged during the workshop  
↗ **Module 4**, Step 13, and ↗ **Module 6**, Step 3.

---

# NOTES TO FACILITATORS

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## General instructions

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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, wrote:

*"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 'never again chasing 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. [» Reading 1.1](#), Chapter 1 of Norms in the Wild, is also important.



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/C.

↗ **Handout 1.1** will be presented in plenary and discussed at:

**Step 3** Plenary case study discussion (Adult Experiential Approach to Learning: beginning with concrete experience)

**Step 5** Case study discussion continues: A social norms perspective, "Khadija's Dilemma" (Adult Experiential Approach to Learning: draw conclusions, identify general principles)

**Step 7** Working group exercise Part 1 on FGM/C social dynamics (Adult Experiential Approach to Learning: put learning into practice by planning to change the norm)

**Step 9** Working group exercise Part 2 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.

## **Step 2:** Module Objectives

---

Run ↗ **Presentation 1.1**, "Introduction". 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.

## **Step 3:** Plenary Case Study Discussion

---

Present the case in ↗ **Handout 1.1** and the five Questions to Discuss. Participants should reply to each and comment one by one. Do not wait for several questions to be discussed at the same time.

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/C performance on girls? 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/C 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/C 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/C is a social obligation?

Note that **Step 4** will feature a discussion of the definitions of social norms.



#### SOME POINTS OF DISCUSSION IN ANSWERING THE QUESTIONS

- How would you describe Khadija's state of mind? 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."  
**Emphasize her lack of choice as an individual and the importance of a collective perspective.**
- 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.**
- What does Khadija believe would happen if she does not have her daughter cut?  
**Emphasize social sanctions such as ridiculing exclusion and stigma.**
- What does Khadija prefer to do, given her context?  
**Emphasize that in her context, she prefers to perform FGM/C on her daughter, although she would like not to do so.**
- Can you suggest an explanation for the discrepancy between the prevalence of FGM/C and the support for the practice found in the Sudan data?  
**Close this step by asking participants to comment on the table in ↗ Presentation 1.1, Slide 6 on "FGM/C prevalence versus support for the practice among women 15-49 years old".**

Explain, based on NORMS IN THE WILD CHAPTER 1:38 , that:

- In all these cases, people were questioned about their attitudes and personal normative beliefs around FGM/C.
- There were several cases of discrepancy between aggregate beliefs and behaviour.
- 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/C prevalence among girls and women is almost always higher than girls' and women's support for FGM/C.

Point out that Demographic and Health Survey data on prevalence refer to several years before the survey, while data on support to 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.

Continue:

Are we witnessing examples of pluralistic ignorance?

**Provide a definition of pluralistic ignorance: a cognitive state in which one believes one's attitude and preferences are different from those of similarly situated others, even if public behaviour is identical** BICCHIERI 2010-2013A. **Announce that pluralistic ignorance will be discussed at** ↗ **Module 1, Step 8.**



## Step 4: Presentation On Social Norms: Basic Concepts

### IN ADVANCE

the facilitators and resource persons should read ↗ **Handout 1.2**, "Social Norms Definition", as well as ↗ **Reading 1.1**, Chapter 1, Norms in the Wild. Other relevant chapters are highlighted below in notes on ↗ **Presentation 1.2**, "Social Norms: Introduction to Basic Concepts."



### ☛ Slide 2: Key concepts to identify social norms

Point out that the presentation will highlight concepts derived from lectures by Bicchieri BICCHIERI 2010-2013B. Concepts are developed in ↗ **Reading 1.1**.

## Slide 3: Behaviour depends on beliefs

NORMS IN THE WILD, CHAPTER 1:8

Explain the diagram:

- Knowledge includes beliefs about the physical world, which are beliefs about reality, other 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 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 a 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 4: Conditional preferences

NORMS IN THE WILD, CHAPTER 1:6-8



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:

- Preferences 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.

## Slide 5: Two types of social expectations

NORMS IN THE WILD, CHAPTER 1:8-9

- The definition of expectations as empirical or normative is important in order to understand the dynamics of social norms in general and of FGM/C 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.
  - 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 (social) expectations are beliefs about other people's personal 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.

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



## Slide 6: Normative expectations may entail sanctions

NORMS IN THE WILD, CHAPTER 1:32

The diagram in Slide 6 illustrates how expectations, empirical and normative, influence behaviour. The circle on the right 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, excluded and stigmatized in communities where FGM/C 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, but it will just reinforce the supporter's conviction.

## **Slide 7: 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 practise it, so they do too. Normative and empirical expectations are divergent, and empirical expectations prevail.

## **Slide 8: Relevant networks**

NORMS IN THE WILD, CHAPTER 1:11

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 1:11: People who mattered to the Pakistani father living in Italy, who killed his own daughter, whom he thought dishonoured, were friends and relatives in his native country, and not his own coworkers and neighbours in Italy, where he had lived for 20 years.

## **Slide 9: Using the concepts**

This slide is self-explanatory.

## **Slide 10: Social Norms Definition**

It has been consistently observed that attitudes and behaviour are **NOT** positively correlated. Individuals may express positive judgements 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<sup>1</sup>. 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).

## **Slides 11-12: "Is a behaviour or practice a social norms?" and "Using the Concepts"**

Slides 11 and 12 are self-explanatory. Participants may already infer, from what they have learned, some general principles for changing behaviour. What are they?

<sup>1</sup> In Sierra Leone, a country with among the highest infant mortality rates in the world, the rates of exclusive breastfeeding is among the lowest in the world. Here, colostrum, or first milk, is not given to the baby as it's thought to be poisonous and solid food it often introduced too early (UNICEF, Sarah Crowe, 2006)

## Step 5: "Khadija's Dilemma"

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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/C.

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.

## Steps 7-9: Working Groups on the Case Study

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### STEP 7

#### QUESTIONS TO BE DISCUSSED

- 1 What do you infer from Khadija's situation in light of the concepts linked to the nature and definition of social norms that have been covered so far?
- 2 In the absence of communication, what is Khadija's best strategy? Does she have any alternative?
- 3 What can be done to encourage Khadija and other members of her community to discuss FGM/C?



- 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.

#### **STEP 8: PLURALISTIC IGNORANCE**

Facilitators should have read Chapter 1, Norms in the Wild, section 6 page 35-36, on “Beliefs Traps: Pluralistic Ignorance” [pp. 35-36](#) ➤ **Reading 1.1**.

For ➤ **Presentation 1.4**, “Pluralistic Ignorance:”

##### **👉 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?

*“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% 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.

##### **👉 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/c to end. Actually, in many countries, the proportion of men who would like FGM/c 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.

#### **Slides 7 and 8: With pluralistic ignorance, instability lies behind apparent strength and A way to accelerate change**

These slides are self-explanatory. Sudden change in a norm is sometimes due to the fact that actually the majority of people didn't support the norm. The moment people understand this, the norm is abandoned.

#### **Slide 9: Presence of pluralistic ignorance?**

This graphic is used also in [↗ Handout 1.1](#). It shows how FGM/C prevalence is systematically higher than support to the practice in almost all countries where FGM/C is prevalent. Only Cameroon, Uganda and Yemen show an inverse trend. The situation in Burkina Faso is emblematic: 76% FGM/C prevalence versus 9% 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.

#### **STEP 9**

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



Have participants return to the working groups. Using understanding gained on social norms as applied to FGM/C 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.***

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

Point out:

- a. 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.
- b. 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** What are the implications for the design of policy 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.

## Step 11: Skit 1 On Greeting Habit And Cholera Outbreak

Based on [MELCHING 2009](#)

The skit is played to explain the persistence of FGM/C, even if populations are aware of the physical harm that it causes. The sketch is about the persistence of social norms and sanctions related to not conforming to norms even though conforming may cause harm.

### INSTRUCTIONS FOR THE ROLE PLAY



- 1.** Ask for four volunteers among the participants and summarize the skit as follows.
  - Ritual greeting
  - News from foreigner of epidemic
  - Effect of news on ritual greeting
  - Social disapproval and resentment of foreign behaviour
  - Discussion of news by women
  - Travelling to the cholera village
  - Discussion of news by the entire community
  - Collective decision
  - Travel to the village of same kin who have not yet heard of epidemic
  
- 2.** Let volunteers play the skit:
  - The “other woman” greets her fellow villagers, but refrains from hugging and kissing; she keeps herself at a distance.
  
  - The women from the village withdraw in resentment: Why don’t you hug and kiss us?
  
  - The “other woman” explains that there is a cholera outbreak in the distant village, and that kissing and hugging can propagate cholera in their own village.
  
  - The women listen to the outsider, but some say that hugging and kissing is an entrenched tradition and they cannot change it; others say that they have doubts about the truth of the cholera outbreak.

**3.** At the end of the skit, discuss three questions in the plenary

- ▶ Why did the women from the village reject, at first, the idea of refraining from hugging and kissing? Didn't they trust the outsider? Other reasons?

*Comment: It is not only a matter of trust, although trust is important. Hugging and kissing is an entrenched tradition.*

- ▶ What lessons have you learned from this skit?
- ▶ How would you apply lessons learned to FGM/C abandonment?

**4.** Suggest continuing the skit as follows:

- ▶ The outsider proposes that some women travel to the village where the cholera outbreak is unfolding and see the consequences for themselves.
- ▶ Some women travel to the cholera site. When they return, they decide to publicly declare that they will refrain from hugging and kissing. Their decision is motivated by the harm to individual health and lives of the cholera infection.
- ▶ People trust the women, deliberate on change, and collectively agree to abandon hugging and kissing.
- ▶ Greetings will continue, although under another form. Values embodied by the original hugging and kissing practice can be expressed by the new practice as well. It's not that people are being asked to abandon important values—just that they are finding new ways of expressing them.

A main feature is the rejection at first of what sounds "dissonant" and inconsistent with villagers' beliefs and greeting tradition (refraining from hugging and kissing). The same response occurs if we bluntly say to practising populations that FGM/C is "bad." This news is dissonant and inconsistent with beliefs and tradition at that point in time. The way to go is by first listening to villagers and "appreciating" the values embodied in FGM/C. Progressively, provide information about the harm of FGM/C. The more you are trusted, the quicker the change in people's minds.

In order to achieve collective social change, public manifestations of commitment to change the practice are needed. This will make everybody aware that others want to change and are actually changing (the news that people want to abandon FGM/C and that they do abandon has become common knowledge).

### 5. Summing up:

To end the participants' discussion, focus on the following points:

- ▶ In the village, there is a social norm of hugging and kissing when greeting, and it is very difficult for the villagers to stop hugging and kissing.
- ▶ The "other woman's" behaviour changed. She abandoned the norm of hugging and kissing because of the harm it could bring.
- ▶ There are social sanctions in breaking the norm of hugging and kissing. But the norm could change if villagers agree that in the new context, hugging and kissing can spread cholera, and collectively agree to adopt a new form of greeting.
- ▶ Change can be driven by the realization of the harm of cholera infection. It can be facilitated by a process by which villagers collectively realize the importance of changing greeting habits and express their "determination to change" in public.
- ▶ A change could occur when trust in the "outsider" is such that it can overcome the dissonance of the message (abandoning greeting habits) in the village. Dissonance means an inconsistency between new information and current beliefs and attitudes. Individuals will tend to question or reject information that is incoherent or dissonant with their beliefs and intentions.

## Step 11: Skit 2 On Standing At Plays and At Concerts

Based on [MACKIE AND LEJEUNE 2009](#)



### INSTRUCTIONS FOR THE ROLE PLAY

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 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 14<sup>th</sup> 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.

|    |    |    |    |
|----|----|----|----|
| 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 |

- ▶ 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 rule" 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 of ↗ Presentation 1.2, Slide 7, "Empirical expectations prevail".***

- 4.** What individual benefit would you get from changing the rule 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 rule changes from standing to sitting? Will all individuals willingly sit?

***Make the point that the new rule 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 Step 12, ↗ Presentation 1.5, Slide 6, “Process of community social norms shift”)***

- 6.** Would you see any analogy with FGM/C abandonment?

***“Standing and sitting” is an analogy. Emphasize that “standing” was both universal and persistent in the group given the rule of “standing at plays.”***

This is analogous to the typical features of FGM/C (FGM/C 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/C—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/C. With FGM/C, a point may be reached when the social norm changes to not cutting, and families now 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/C should be performed, however.

## 6. Summing up

Highlight lessons learned:

- If an initial core group of families decides to abandon FGM/C 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/C (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.

## **Step 12:** Presentation On Social Dynamics Of Change Applied To FGM/C



### **READ IN ADVANCE**

The Dynamics of Social Change, Towards Abandonment of Female Genital Mutilation / Cutting in Five African Countries

UNICEF 2010A, PP. 6-9

Available on line at <http://www.unicef-irc.org>

### Discussing the concepts

- When discussing how to stimulate the process of change, remind participants that FGM/C is maintained by a deeply rooted social norm. Remind them also that “interdependent decisions” and “reciprocal expectations” are at the core of the abandonment process. Emphasize that these considerations should inform programme managers’ vision and strategies for change.
- When discussing strategies for the establishment of a more beneficial social norm, restate concepts such as:
  - a. Critical mass: a point at which the change movement is sustainable over time (not identifiable in practice)
  - b. Organized diffusion: a process through which the knowledge and actions of one family or community can spread to other families or communities through social networks, in a way that focuses on the objective of coordinated establishment of a more beneficial norm.
  - c. Tipping point: theoretical point at which there is rapid change (not identifiable in practice)
- Emphasize that manifestations of commitment to change a practice, whatever form they can take, are essential to create or reinforce more beneficial, positive norms (while abandoning harmful ones)
- For ↗ **Presentation 1.5**, “Dynamics of Change: Application to FGM/C:”

#### **☛ Slide 2: Role play: valued traditions**

This slide summarizes ↗ **Handout 1.3**: “Skit on Greeting Habit and Cholera Outbreak”

### **Slide 3: 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.

### **Slide 4: Process of change: more interdependent 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), then it can be quite slow and then quite sudden [MACKIE 2011](#). 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.

### **Slides 5 and 6: Role play: theatre analogy and Process of community social norms shift**

These slides are about a theatre role play analogy, with a process of community social norms shift.

### **Slide 7: Process of community social norms shift**

This slide illustrates the process of community social norm shifts in terms of changed beliefs, common knowledge (that beliefs have changed), 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 8: Dynamics of change process**

When the group of families who want to change a norm, i.e., to abandon FGM/C, 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/C 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.

## **Slide 9: Organized diffusion**

The slide shows a social network of intra-marrying communities through which FGM/C 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 <sup>IBID</sup>. 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 intra-marrying ties).

## **Slide 10: Enough people ready to change**

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 (inter-village meetings, diaspora communication). The slide shows delegates arriving at an inter-village meeting.

## **Slides 11 and 12: Changing individual and collective attitudes and Common knowledge**

Slide 11 illustrates a situation where people do not communicate <sup>MACKIE 2011</sup>. 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.

Slide 12 illustrates common knowledge <sup>IBID</sup>, 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. 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.

## **Slides 13-16 show collective shifts in experiences such as Tostan in Senegal and Saleema in Sudan.**

End the presentation by discussing Slide 17: Changing expectations involves:

### **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 benefits of changing a negative social norm 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.

## **Step 13:** Brainstorming

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Working groups talk about the concepts they have learned and put them into practice by planning for FGM/C 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?

## Step 14: Wrap-Up

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### INSTRUCTIONS FOR PRESENTING THE DIAGRAM ON SOCIAL NORMS CHANGE

The focus is on ↗ **Handout 1.5**, "Diagram on Social Norms Change," Figure 1. Explain that the different steps illustrated by the diagram do not need to be sequentially implemented. They are circular stages that can overlap, and go back and forth at times. When a critical mass is reached, the process tends to reach a stage where sequences tend not to reverse. When a tipping point is reached, new norms and practices tend to become stable.

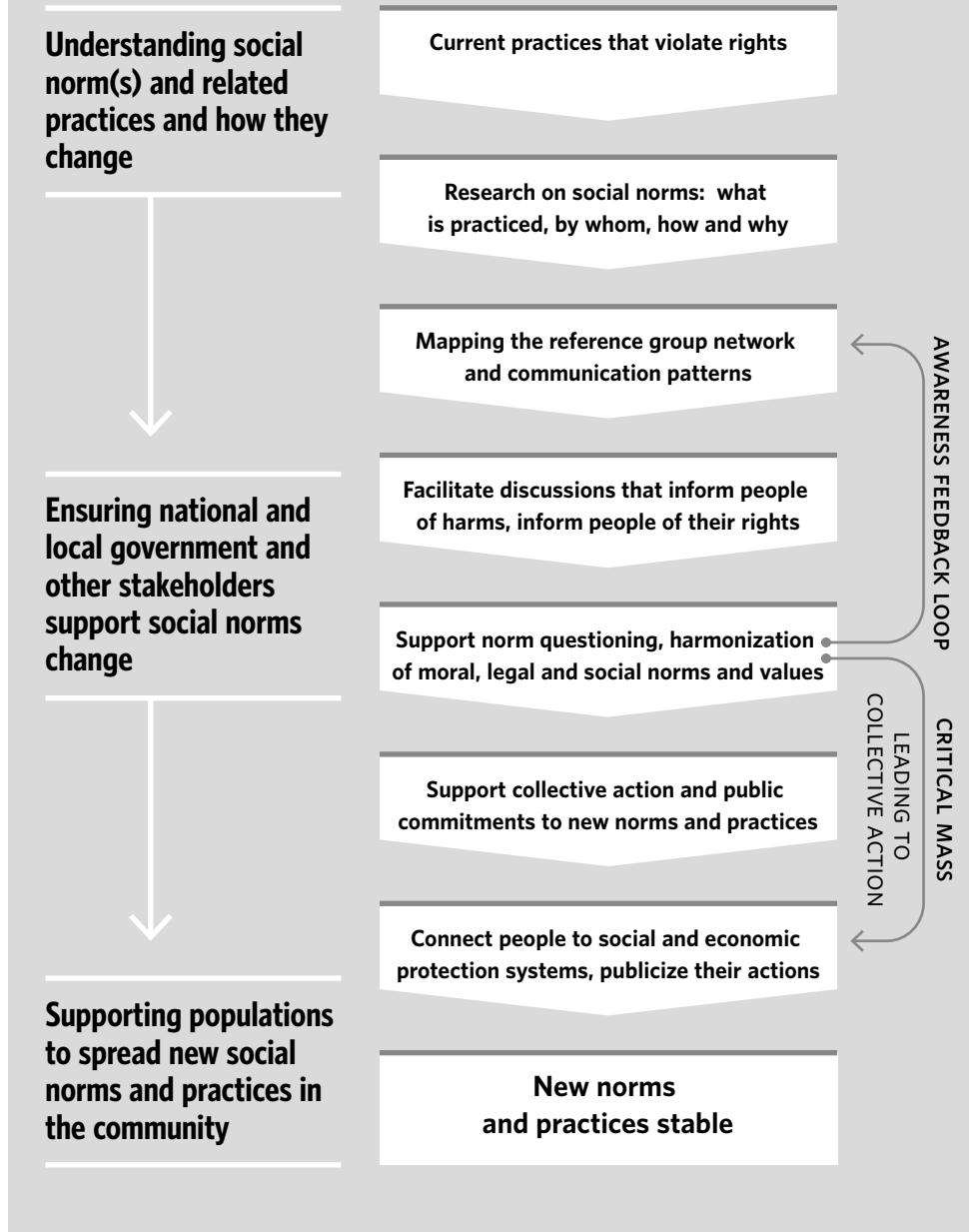
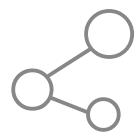
Use the diagram to summarize the process of social change explained in ↗ **Module 1**. They were designed by Cody Donahue, UNICEF, 2012

## Step 15: Working Groups On Individual Projects

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Facilitators should sit with sub-groups, 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.

**STEP 14 — FIG 1: SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK**





## STEP 14 — FIG 2: SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK

### Supporting social norms change

HUMAN RIGHTS

PUBLIC DELIBERATION

#### National and local government and other stakeholders support social norm and change

- › Obtain information on human rights treaties and appropriate criminal laws to effectively advocate with national and local decision makers, influence community members
- › Seek a place in the implementation of the relevant national strategy at the local level
- › Obtain latest data describing the situation on social norms, harmful practices & violence to use in programmes

#### Facilitate discussion that inform people of harms, inform people of their rights

- › Map the social network group with those involved in maintaining the practice, including their primary influencers and decision makers
- › Organize these groups in discussions about their values, human rights, and practices over 1-2 years. Involve children and adolescents according to their evolving capacities
- › Expand meetings to include more members of the social networks, help participants share new information with their peers, stimulate large-scale discussion
- › Expand discussions in an organic, non-directive way, building trust, identifying champions for change

#### Support norm questioning, harmonization of moral, legal and social norms values

- › Support groups to reaffirm shared positive social and cultural values and link values to human rights
- › Harmful social norms questioned by the group; positive alternatives to harmful norms and practices explored, adopted and given visibility
- › Respected local leaders publicly support new norms and practices
- › Religious leader proclamations (fatwas, sermons) link respect for gender equality and human rights to religion and condemn discriminatory practices
- › Conduct surveys to document changes in attitudes and commitment to behaviour change (i.e., I do not plan to marry my daughter early)

#### Support collective action and public commitments to new norms and practices

- › Bring more and more people into the activities at district level, facilitate collective actions to influence change in the network
- › Organize collective, public actions to show commitment to abandonment of harmful norms and practices including through declarations, oaths, pledges, celebrations, press conferences...
- › Share news of the events/actions nationally and internationally using mass and social media
- › Obtain public expressions of support of these actions by government officials at local and national level

#### Connect people to social and economic protection systems, publicize their actions

- › Support groups to tell their stories of change
- › Support groups in their efforts to monitor and intervene in cases of continuing harmful practices and violence—either through formal or informal mechanisms
- › Support government and policy to enforce appropriate criminal laws at local level
- › Provide access to services (education, health and social welfare systems) that support new norms and provide new opportunities for rights enjoyment
- › Engage in data collection and tracking at the local level (e.g., through reporting hotlines or health services)
- › Continue to document stories of change (through evaluations, reports and articles) and publicize results



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

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**Thanks also go to participants in the meeting in New York on operational tools for community interventions,** including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhiiira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.

1



## HANDOUTS

# Dynamics of a Social Norm: Female Genital Mutilation/Cutting

**Cover Photo** Alawia Ali sits with her five-year-old daughter, Fatma Salik, on a bed in their home in Aroma Village, near the city of Kassala. Ms. Alawia chose not to have Fatma cut. FGM/c was discussed at a training for traditional birth attendants and community volunteers, spurring public discussion about the practice. "People are becoming a lot more open to the idea of abandoning the practice," Ms. Alawia said.

# A MOTHER'S STORY: CHALLENGES FACED BY THOSE WHO BEGIN THE PROCESS OF CHANGE



Neshwa Sa'ad, 15, sits in her home in the Abu Si'id neighbourhood of Omdurman, a city in Khartoum State. Neshwa was subjected to FGM/C and is opposed to the procedure. "There is this new movement that is trying to teach people about the dangers of cutting their daughters," she said. "It is good for us to be able to discuss these things in school...we have been able to form our own opinions about the issue."

## Case study adapted from GRUENBAUM 2004

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/C 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/C. 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."

### **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 Hausa, mainly concentrated in West Was Sharifae. Many Eritrean or people of Eritrean origin also live here.

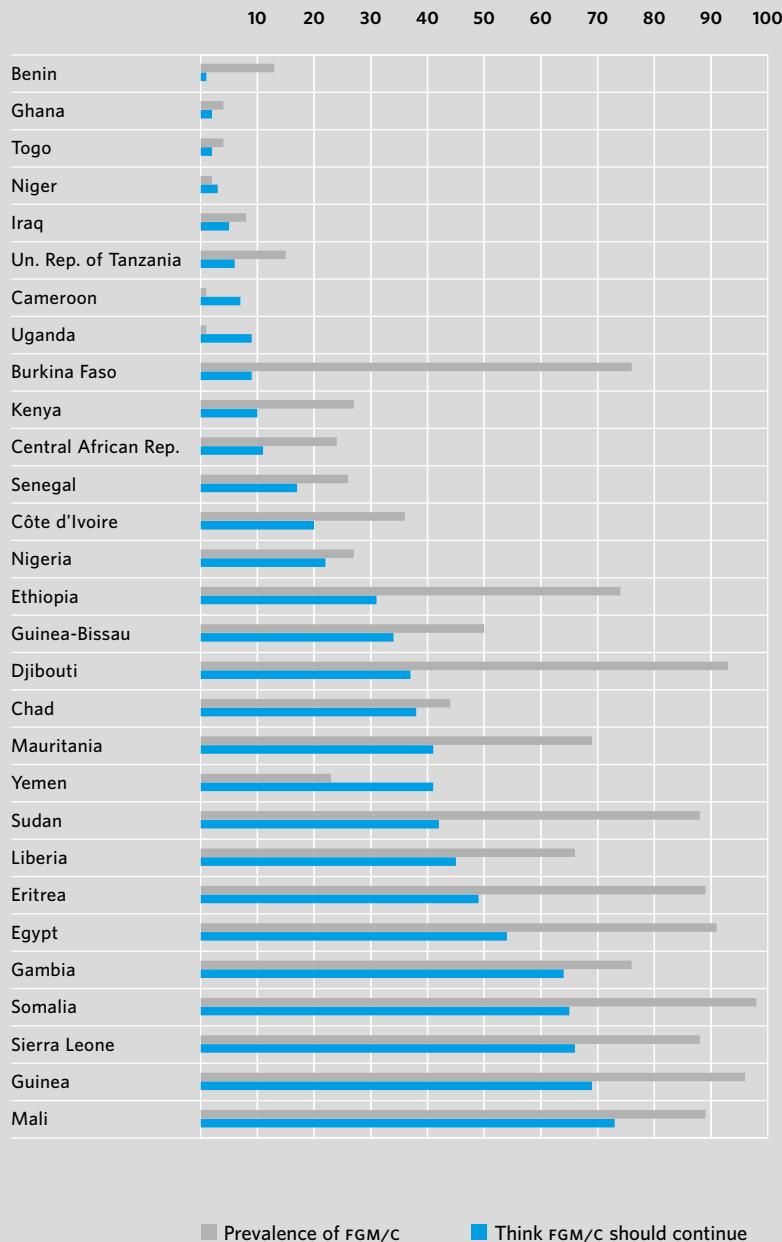
The economic situation is quite good, with irrigated orchards, herding, brickmaking, urban employment and day labour. There are seven basic schools for boys and seven for girls (grades 1-8); there is one high school for boys only. There are also 10 Koranic schools. Although illiteracy remains high among women, it is estimated that 60% 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% 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.

### **Demographic and Health Survey (DHS) and Multiple Indicator Cluster Survey (MICS) data on the level of support to and prevalence of FGM/C**

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

## FGM/C PREVALENCE VERSUS SUPPORT TO THE PRACTICE AMONG WOMEN 15-49 YEARS OLD



■ Prevalence of FGM/C   ■ Think FGM/C should continue

Notes: MICS data for Ghana (2011), Nigeria (2011) and Sierra Leone (2010) were not used to report on attitudes towards FGM/C due to the fact that information is missing for girls and women with no living daughters; data from older surveys were used for these three countries. Data for Yemen refer to ever-married girls and women.

SOURCE: UNICEF 2013.



#### QUESTIONS TO DISCUSS

1. How would you describe Khadija's state of mind? 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."*

2. What does Khadija think others expect her to do?
3. What does Khadija believe would happen if she does not have her daughter cut?
4. What does Khadija prefer to do, given her context?
5. Can you suggest an explanation for the discrepancy between the prevalence of FGM/C and support for the practice shown in the Sudan data?

Note that data from Sudan show that the prevalence of FGM/C is 87.6%, while only 42.3% of women think the practice should continue.

#### Case Study Discussion: "Khadija's Dilemma"

Khadija understands that FGM/C 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/C. 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/C. 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.

**QUESTIONS TO DISCUSS IN PART 1  
OF THE WORKING GROUP EXERCISE**

- 1.** What do you infer from Khadija's situation in light of the concepts linked to the nature and definition of social norms that have been covered so far?
- 2.** In the absence of communication, what is Khadija best strategy? Does she have any alternative?
- 3.** What can be done to encourage Khadija and other members of her community to discuss FGM/C?

**QUESTIONS TO DISCUSS IN PART 2  
OF THE WORKING GROUP EXERCISE**

- 1.** What are some 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.** What are the implications for the design of policy and programmes?



Amina Ali, 28, sits with (left-right) her son and her seven-year-old daughter, Fatima, in their home in Karenssa Village, in Amibara District, Afar Region. Amina was subjected to FGM/c as a child, as was Fatima. Amina is in the first trimester of her fourth pregnancy but is now speaking with health workers, who have received training on harmful practices, through the Rohi-Weddu Pastoral Women Development Organization.

# SOCIAL NORMS DEFINITION

Based on excerpts from [BICCHIERI 2008A, 2010](#)

## 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>1</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>2</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.

- 1 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 [BICCHIERI 2006, p. 140](#).
- 2 Equilibrium state: no individual acting alone has the ability to make a choice that fails to conform to the "established" choice of the group [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.

## **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

## **3. The importance of the concept of expectation**

Normative<sup>3</sup> and empirical<sup>4</sup> expectations are crucial in the process of norms change.

*"As examples, I discuss children's sexual exploitation, but my point is more 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>5</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.

- 3 Normative expectations: not only we do expect others to conform; we are also aware that we are expected to conform.
- 4 Empirical expectations, 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 BICCHIERI 2006, p. 11.
- 5 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 BICCHIERI 2008b.



## 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:

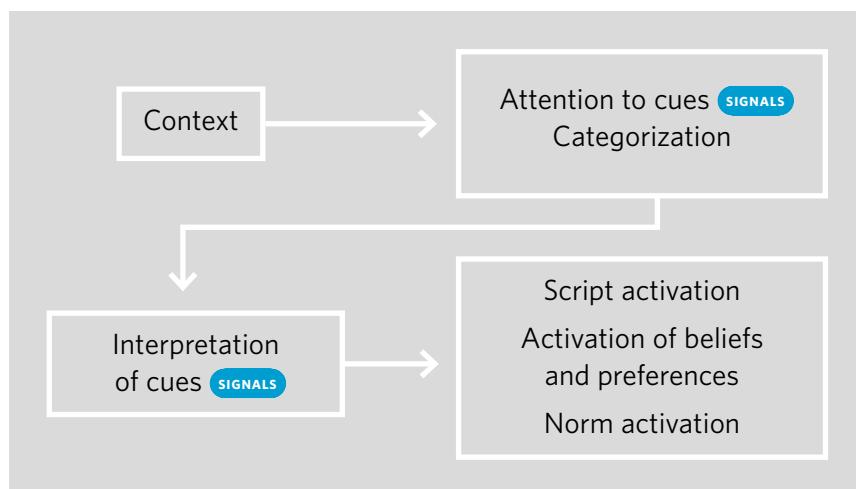
- ▶ A category is organized around a prototype or exemplar (social, gender stereotyping)

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>6</sup>:



<sup>6</sup> Bicchieri 2006, Chapter 2, p. 56. See also Bicchieri 2010.

#### **4. 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.

#### **5. 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 ET AL. 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](#).

#### **6. 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). 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.

# SKIT ON GREETING HABIT AND CHOLERA OUTBREAK

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The skit is played to explain the persistence of FGM/c, even if populations are aware of the physical harm that it causes. The sketch is about the persistence of social norms and sanctions related to not conforming to norms even though conforming may cause harm.

Imagine that there is a cluster of villages socially connected in various ways, including through marriage and economics ties. A group of women from different villages on their way to the market meet and greet each other by hugging and kissing.

Another woman, an outsider, comes from another village far away. Over there, many people are severely ill, and some died because of a cholera outbreak. She explains that because of this, people in her village stopped greeting by kissing and hugging, because this practice can propagate the infection. She also explains that the cholera outbreak is spreading and about to reach the village where the group of women live. They too need to stop hugging and kissing when they greet each other.

After the surprise wears off, the women start to contemplate the idea of refraining from hugging and kissing. They think that they can't change this practice. Other people in their villages will be offended. A social cost is associated with refraining from hugging and kissing, which is perceived to be higher than the consequences of the cholera outbreak.

From a social perspective, the choice for women (and men) in the village is between the risk of physical illness and possibly death and the expectation of social death. It is very difficult for anyone on her own to abandon this practice. It would be possible only if enough other people in the villages perceive that it is in everyone's best interest to refrain from greeting by kissing and hugging, **and** they agree to stop the practice.



#### ACTORS

- ▶ A group of three women from neighbouring villages
- ▶ The other woman, the outsider

#### QUESTIONS TO BE DISCUSSED IN PLENARY

1. Why did the women from the village reject, at first, the idea of refraining from hugging and kissing? Didn't they trust the outsider? Other reasons?
2. What have you learned from this skit?
3. How would you apply lesson learned to FGM/C abandonment?

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#### HANDOUT 1.4

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## SKIT ON STANDING AT PLAYS AND AT CONCERTS

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Adapted from [MACKIE AND LEJEUNE 2009](#)

Imagine a community that has a rule 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 rule, 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 rule" 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 rule of standing into sitting?
- 5.** What happens when the rule changes from standing to sitting? Will all individuals willingly sit?
- 6.** Would you see any analogy with FGM/C dynamics of abandonment

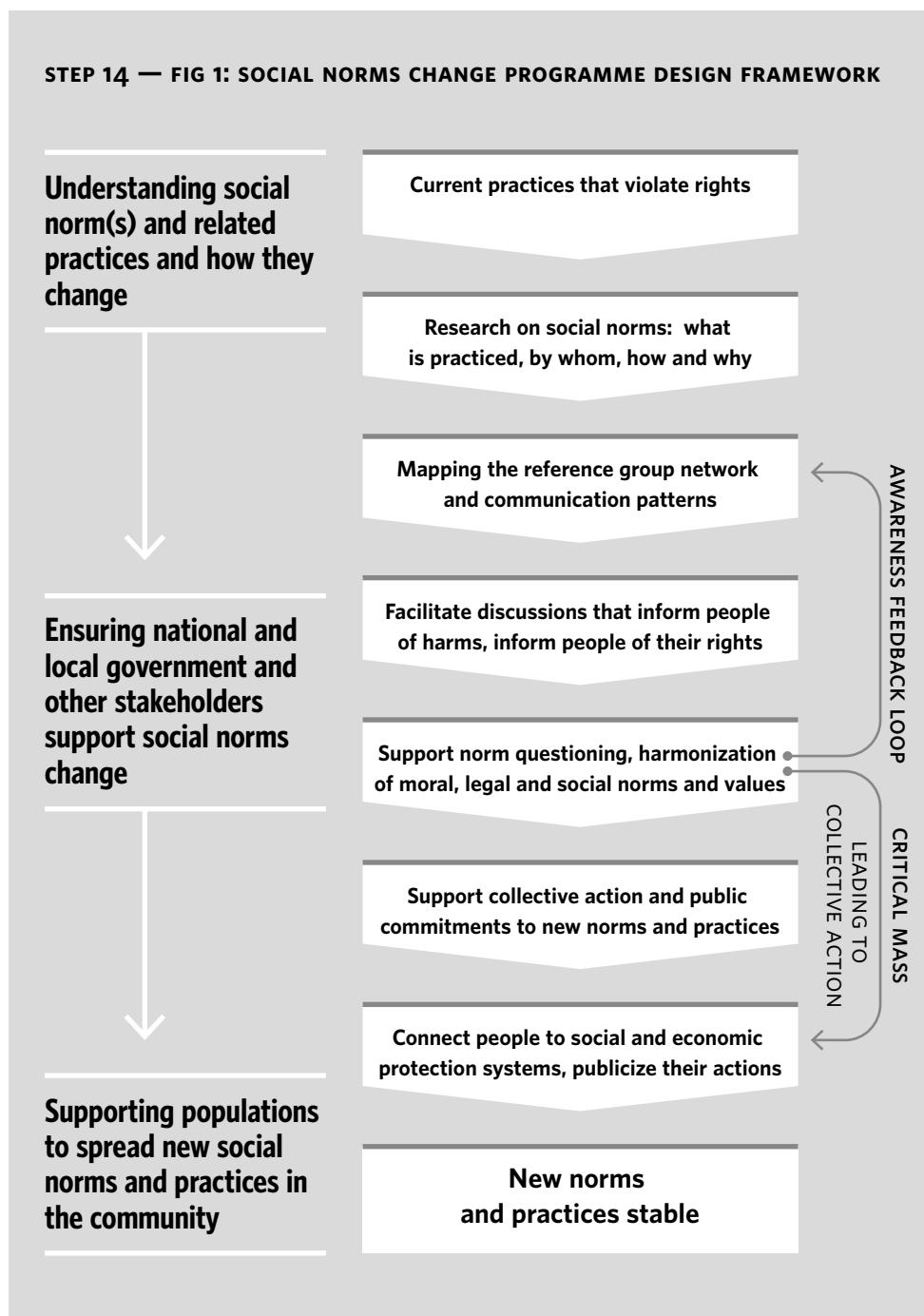


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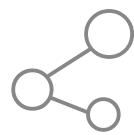
Amara Ali, 8, and her sister Amra, 5, sit in their home in Sufi Al Bashir village, Kassala State. FGM/C is still widely practiced in the village. Amara was subjected to FGM/C but her parents still have not decided whether Amra should be. "My eldest daughter was cut several years ago because the movement against FGM had not yet reached this community" said Saleem Ali their father. "Before I decide (about Amra) I am waiting to see whether the community is going to support the movement and if it will affect her chance of getting married - I know that there can be many health problems related to circumcision and this worries me because I would never want my daughters to suffer physically. On the other hand, they could suffer in another way if they are rejected."

# DIAGRAM ON SOCIAL NORMS CHANGE

Social Norms Change Programme Design Framework  
Designed by Cody Donahue, UNICEF, 2012



**STEP 14 — FIG 2: SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK**



## Supporting social norms change

HUMAN RIGHTS

PUBLIC DELIBERATION

### National and local government and other stakeholders support social norm and change

- › Obtain information on human rights treaties and appropriate criminal laws to effectively advocate with national and local decision makers, influence community members
- › Seek a place in the implementation of the relevant national strategy at the local level
- › Obtain latest data describing the situation on social norms, harmful practices & violence to use in programmes

### Facilitate discussion that inform people of harms, inform people of their rights

- › Map the social network group with those involved in maintaining the practice, including their primary influencers and decision makers
- › Organize these groups in discussions about their values, human rights, and practices over 1-2 years. Involve children and adolescents according to their evolving capacities
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- › Expand discussions in an organic, non-directive way, building trust, identifying champions for change

### Support norm questioning, harmonization of moral, legal and social norms values

- › Support groups to reaffirm shared positive social and cultural values and link values to human rights
- › Harmful social norms questioned by the group; positive alternatives to harmful norms and practices explored, adopted and given visibility
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- › Religious leader proclamations (fatwas, sermons) link respect for gender equality and human rights to religion and condemn discriminatory practices
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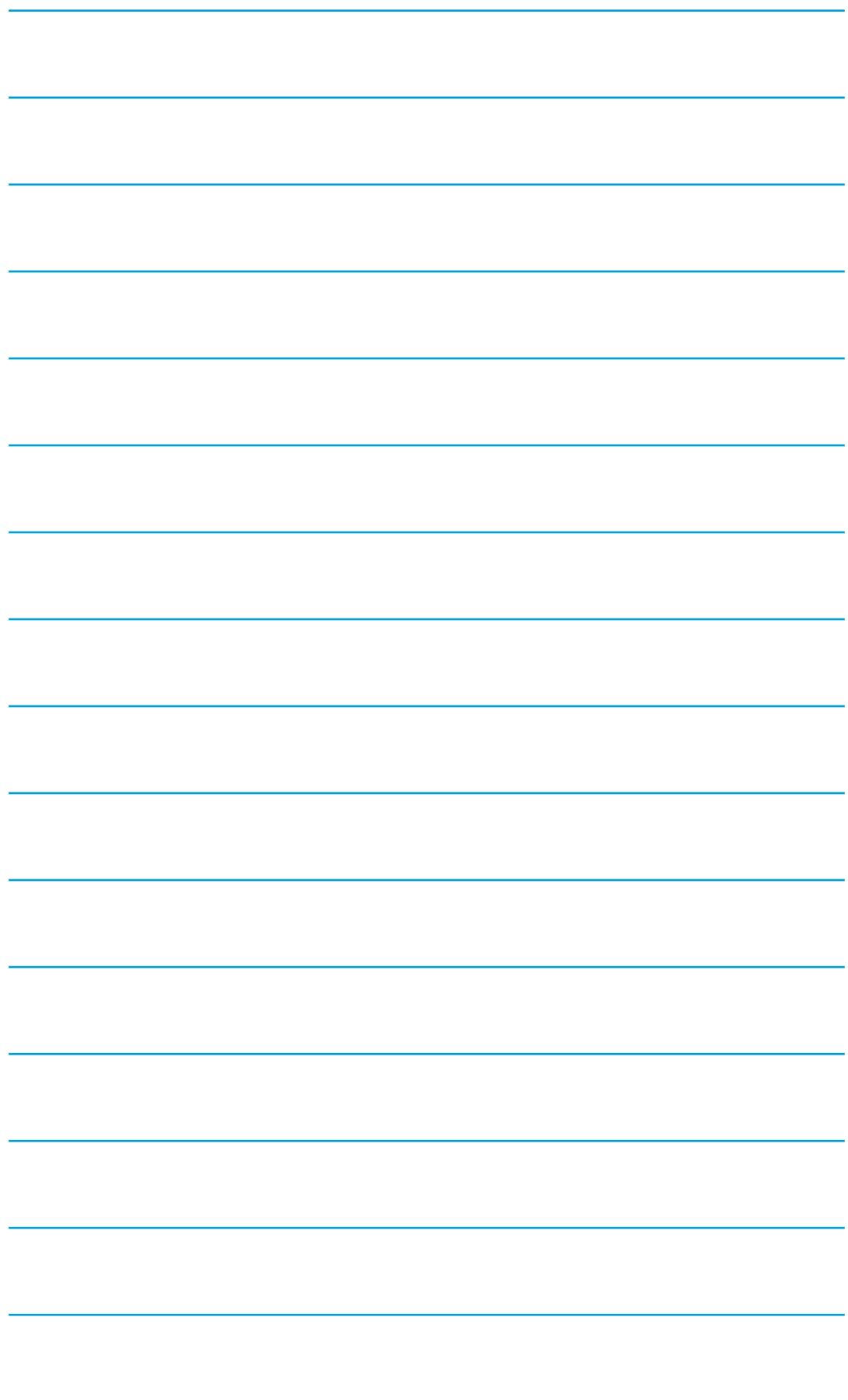
### Support collective action and public commitments to new norms and practices

- › Bring more and more people into the activities at district level, facilitate collective actions to influence change in the network
- › Organize collective, public actions to show commitment to abandonment of harmful norms and practices including through declarations, oaths, pledges, celebrations, press conferences...
- › Share news of the events/actions nationally and internationally using mass and social media
- › Obtain public expressions of support of these actions by government officials at local and national level

### Connect people to social and economic protection systems, publicize their actions

- › Support groups to tell their stories of change
- › Support groups in their efforts to monitor and intervene in cases of continuing harmful practices and violence—either through formal or informal mechanisms
- › Support government and policy to enforce appropriate criminal laws at local level
- › Provide access to services (education, health and social welfare systems) that support new norms and provide new opportunities for rights enjoyment
- › Engage in data collection and tracking at the local level (e.g., through reporting hotlines or health services)
- › Continue to document stories of change (through evaluations, reports and articles) and publicize results

## Notes



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

**The following people provided valuable ideas and comments** Francesca Moneti, for comments on all modules, Alfonso Barragues, for inputs on human rights issues, Claudia Cappa, for support with statistics, Daniela Colombo, for additional suggestions

**Thanks also go to participants in the meeting in New York on operational tools for community interventions,** including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Platteau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] Isgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.

A photograph of a woman in a blue sari with white embroidery and a young girl sitting on a bed. The woman is looking directly at the camera, and the girl is looking slightly away. The background is a textured wall.

**1.1**

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**PRESENTATION 1.1**

---

# **INTRODUCTION**

# OBJECTIVES OF MODULE 1

---

2

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

- Differentiate between independent, dependent 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

... 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, 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/C. 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 the men favour the practice for religious reasons. She also expects her mother-in-law will have something to say about it.

# QUESTION 1

---

4

1. How would you describe Kadhija's state of mind?  
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 2-4

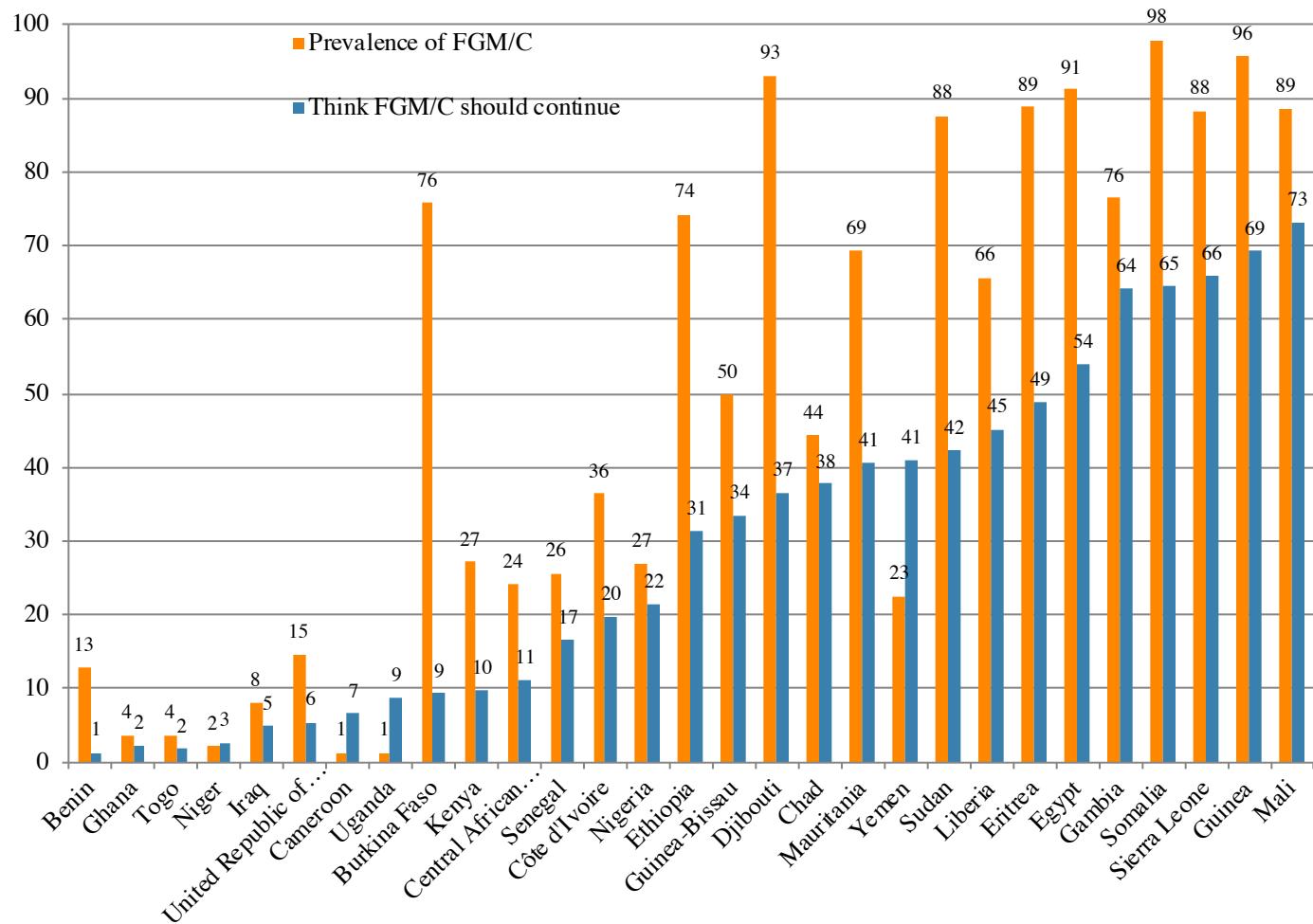
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5

2. What does Khadija think others expect her to do?
3. What does Khadija expect would happen if she does not have her daughter cut?
4. What does Khadija prefer to do, given her context?



# FGM/C PREVALENCE VERSUS SUPPORT TO THE PRACTICE AMONG WOMEN 15-49 YEARS OLD



# QUESTION 5

---

7

5. Can you suggest an explanation for the discrepancy between the prevalence of FGM/C and the support for the practice shown in the Sudan data?





A photograph of a woman wearing a blue sari with white floral embroidery. She is holding a small child in her arms. They are standing in front of a weathered, light-colored wall. A white circular graphic containing the text "1.2" is positioned in the top-left corner of the slide.

1.2

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PRESENTATION 1.2

## SOCIAL NORMS INTRODUCTION TO BASIC CONCEPTS

ADAPTED FROM BICCHIERI 2013

# KEY CONCEPTS TO IDENTIFY SOCIAL NORMS

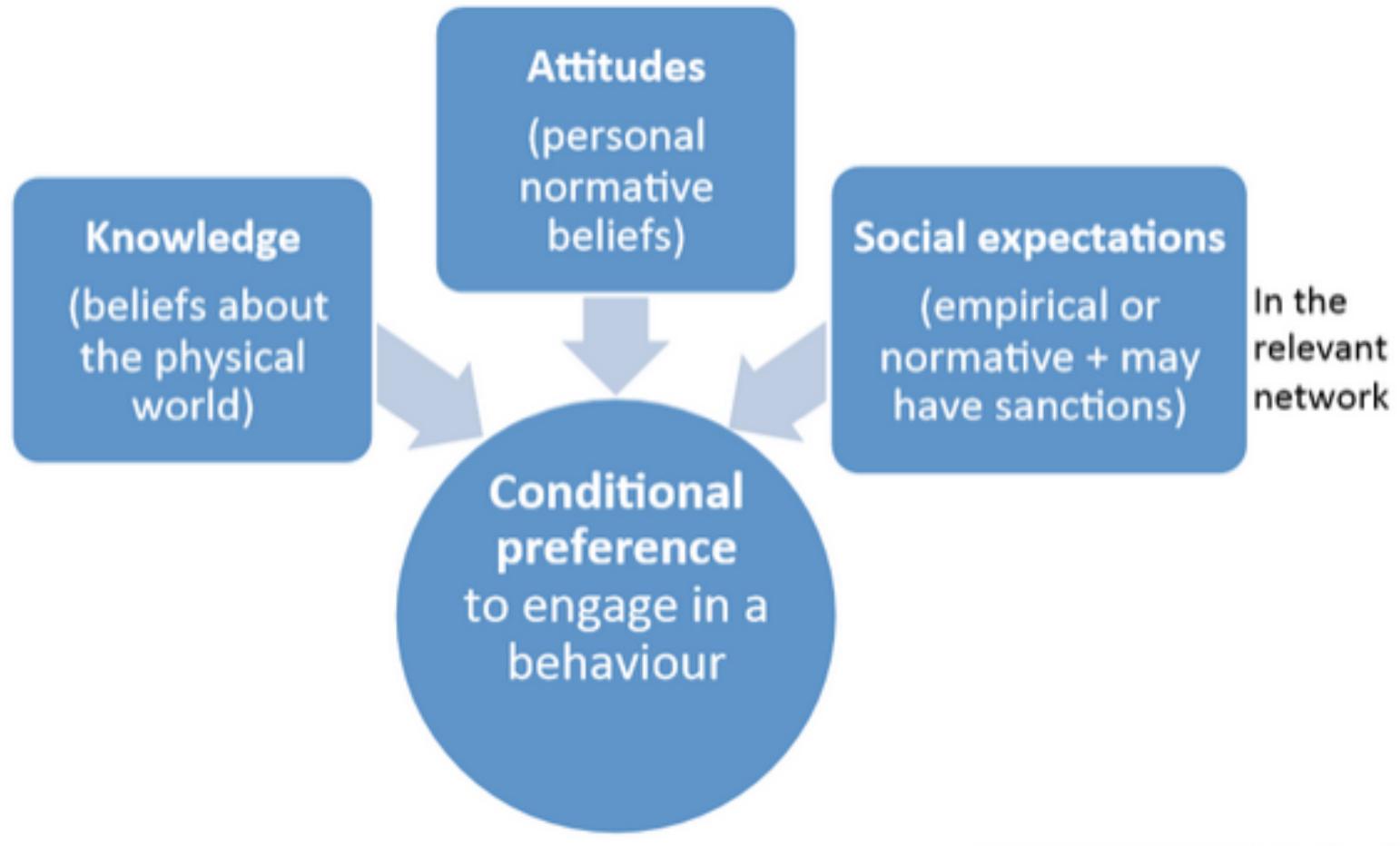
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2

- Conditional preferences
- Different beliefs that motivate behaviour
  - Beliefs about physical word
  - Personal normative beliefs (attitude)
  - Social expectations (empirical and normative)
- Reference networks

## BEHAVIOURS DEPENDS ON BELIEFS (CONSCIOUS OR NOT)

3



# CONDITIONAL PREFERENCES

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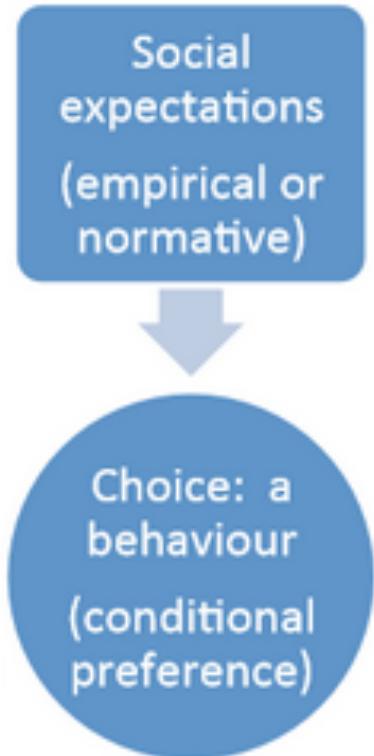
4

- An individual's conditional preferences—and her/his actual behaviours—do not necessarily correspond to what she/he would like to do if isolated from the pressures and requirements of the social group
- Conditional preferences imply that an individual may follow a social norm **even if she/he disagrees with it**

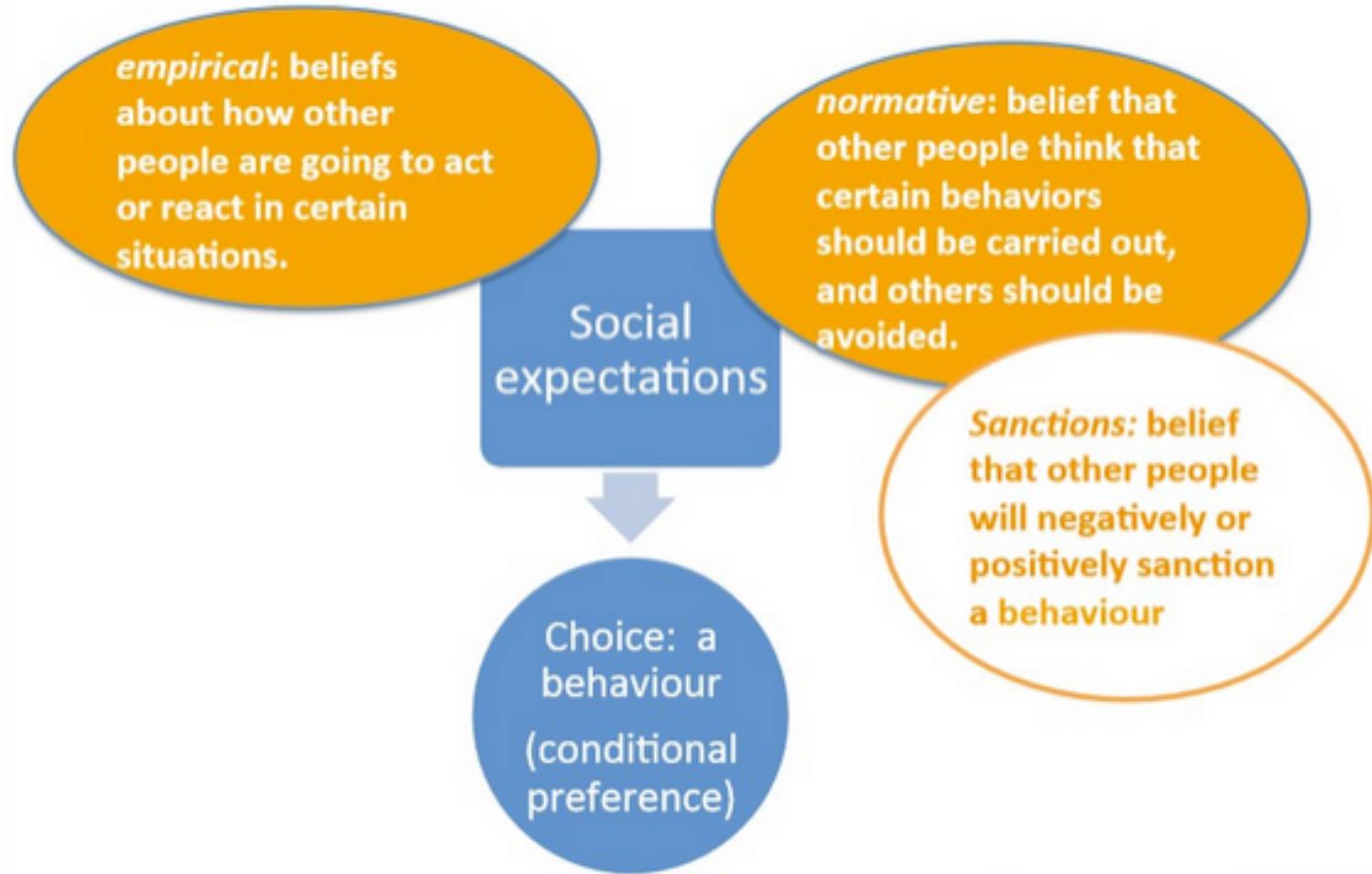
# TWO TYPES OF SOCIAL EXPECTATIONS

5

- **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”



## NORMATIVE EXPECTATIONS MAY ENTAIL SANCTIONS



# EMPIRICAL EXPECTATIONS PREVAIL

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7

Experience (and experiments) indicate that when normative and empirical expectations diverge, people tend to disregard what ought to be done in favour of what is in fact done

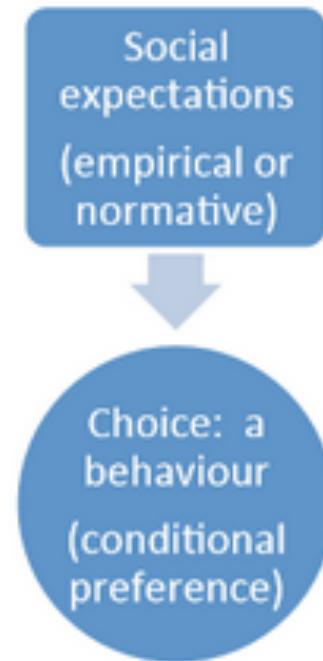
**Empirical expectations prevail**  
(people tend to do what they see others do)

# RELEVANT NETWORKS

8

- People that 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



In the relevant network

# USING THE CONCEPTS

---

9

- Observe collective patterns of behaviour
- To understand their nature, and possibly change negative ones, grasp the reasons behind peoples' choices
  - Are their choices influenced by social expectations?

- 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 behaviour

- There is strong correlation between a behaviour and the presence of a widespread sense of social obligation (mutual normative expectations are present)

Ref: Cristina Bicchieri (2006, 2013)

is a → rule of behaviour

such that → individuals prefer  
to conform to it

on condition that  
they believe that → \* most people in their relevant network  
*conform to it*

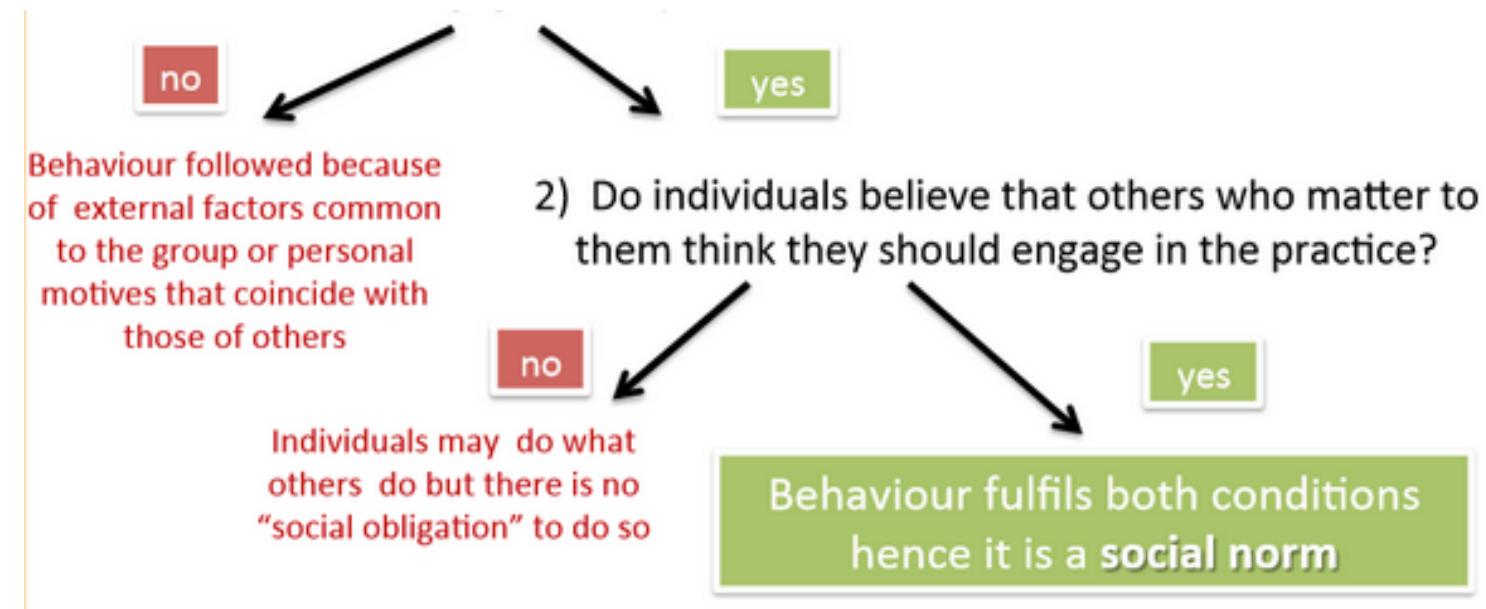
[empirical expectations]  
\* most people in their relevant network  
*believe they ought to conform to it*  
[normative expectations]

How do we change current social expectations,  
create new social expectations, or both?

Adapted by F. Moneti from a diagram by C. Bicchieri

In a given context or situation, what is the main reason that motivates a behaviour?

1. Do individuals engage in a practice because others who matter to them engage in the practice?



# PROGRAMMATIC IMPLICATIONS

---

13

- To create a social norm, it is necessary to induce the right kinds of expectations (empirical and normative) within the relevant reference network
- To abandon a social norm, it is necessary to change people's expectations within the relevant reference network

1.3



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PRESENTATION 1.3

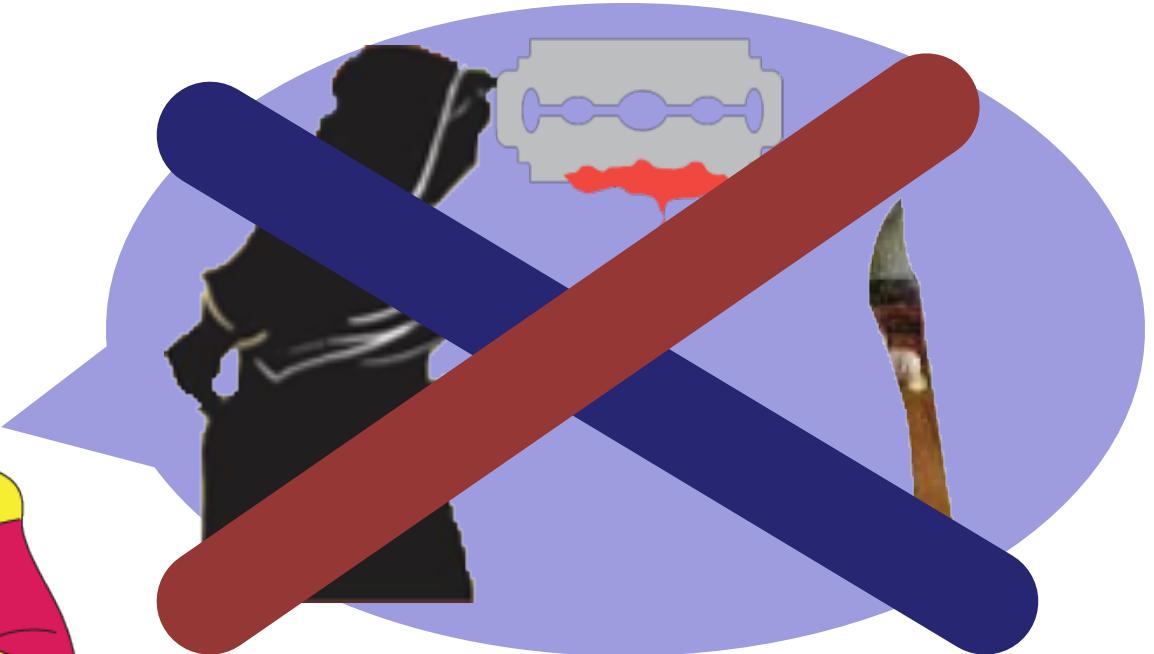
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## KHADIJA'S DILEMMA

Images adapted by G. De Vita from the Saleema Campaign in Sudan Animation by Ababacar Thiam

# PERSONAL PREFERENCE/ATTITUDE

2

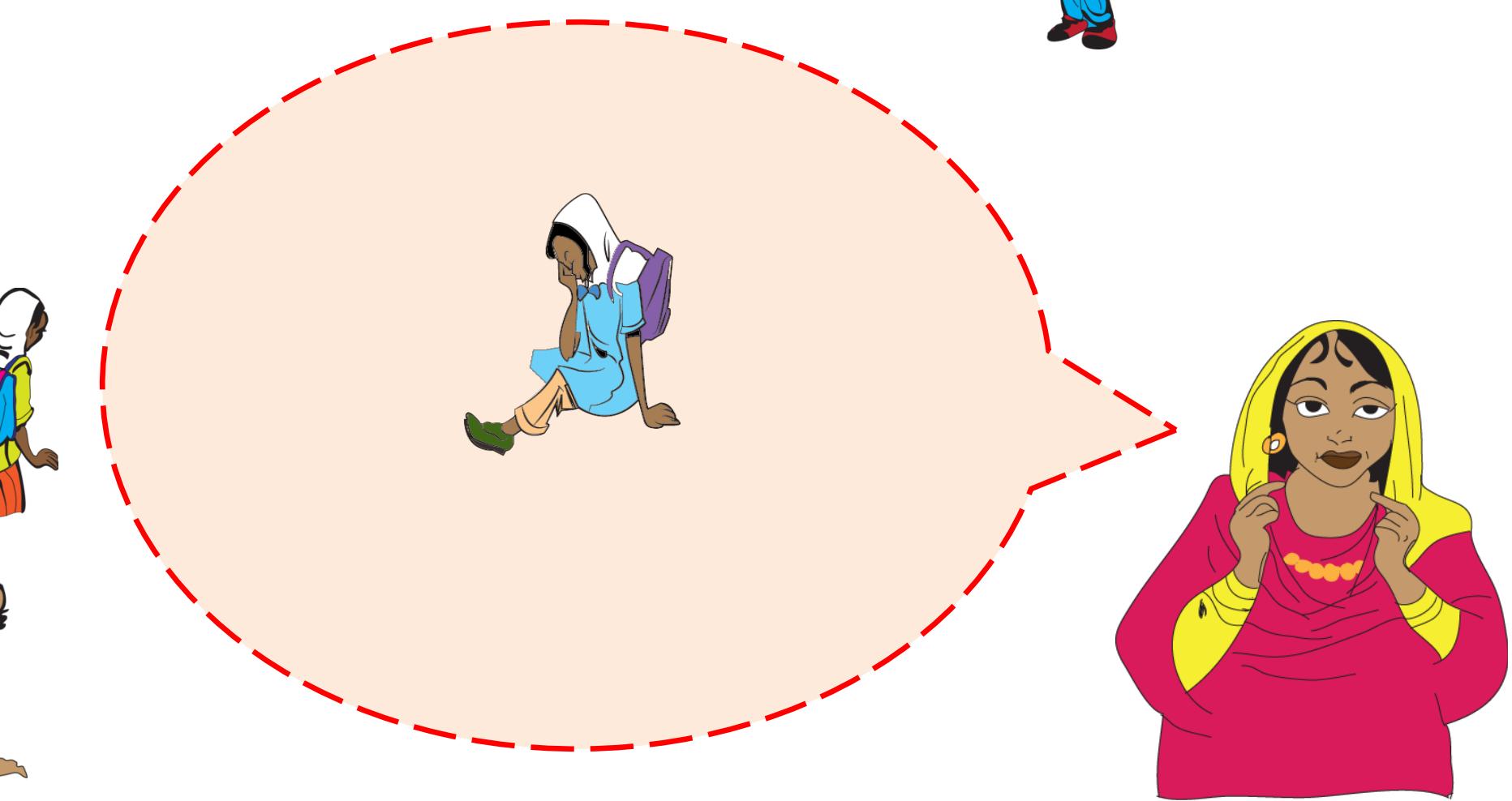


## BELIEFS ABOUT OTHERS/EMPIRICAL AND NORMATIVE EXPECTATIONS

3



## BELIEFS ABOUT NEGATIVE CONSEQUENCES OF NOT CONFORMING (FOR DAUGHTER) 4



## BELIEFS ABOUT NEGATIVE CONSEQUENCES (FOR HER)

---

5



- 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?

---

7

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

A photograph of a woman wearing a blue sari with white embroidery, sitting on a bed. She is holding a small child in her lap. The background is a plain, light-colored wall.

1.4

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PRESENTATION 1.4

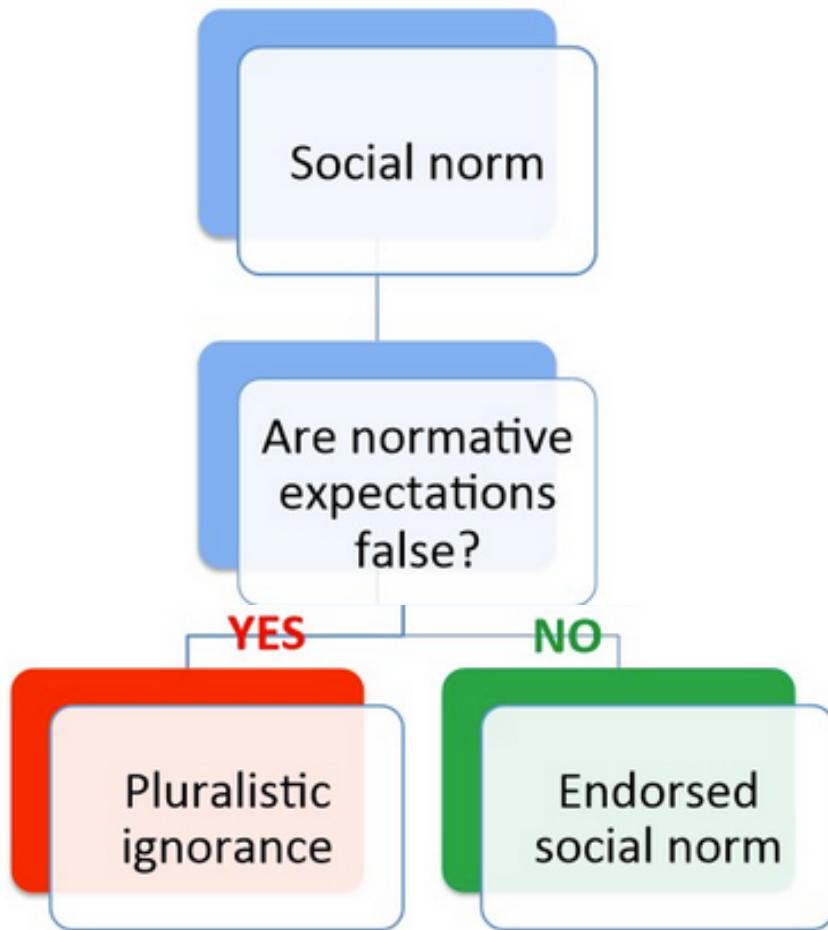
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# PLURALISTIC IGNORANCE

ADAPTED FROM BICCHIERI 2013

# PERCEIVED OR REAL SUPPORT FOR THE NORM?

2



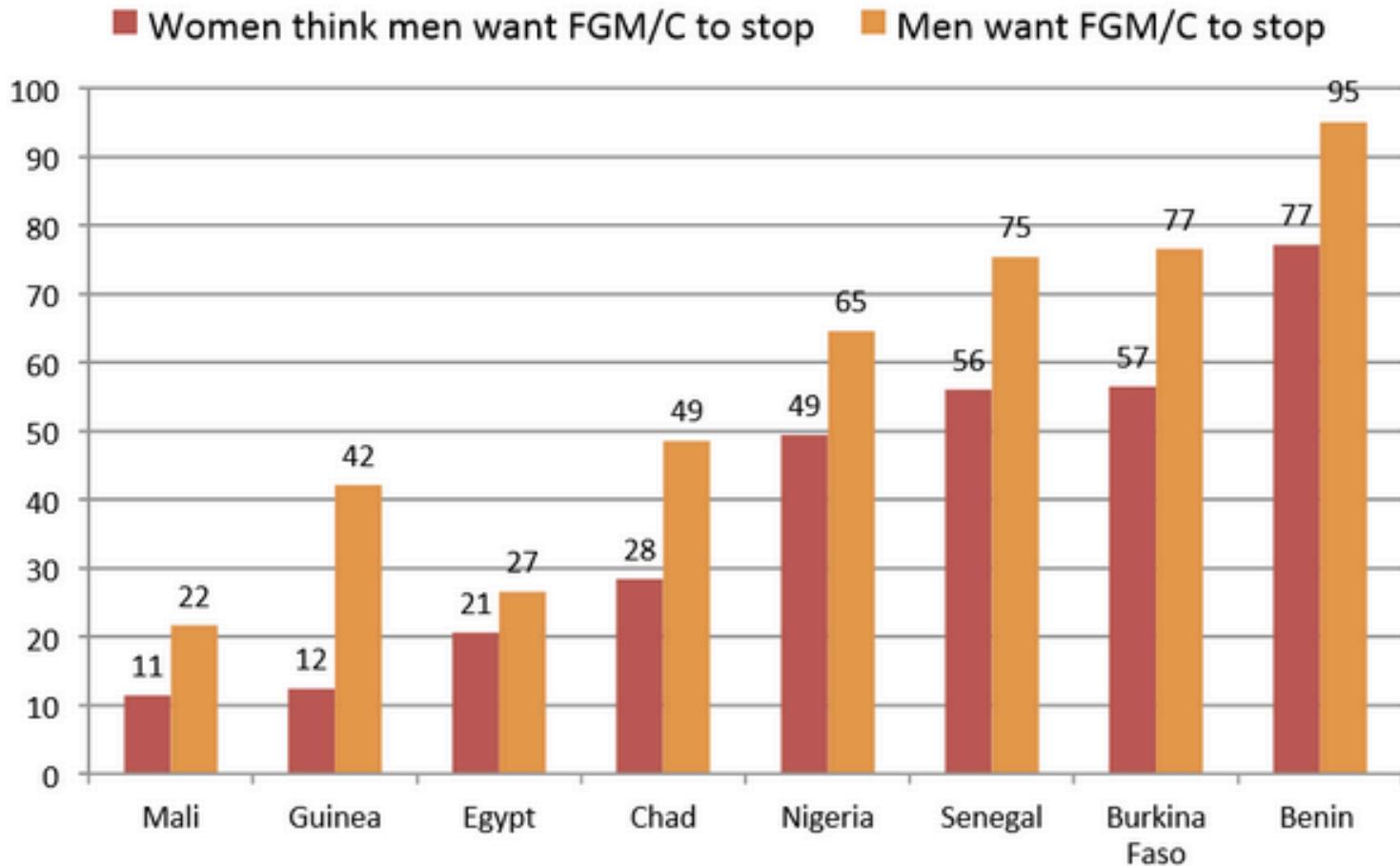
Some (or many) individuals may incorrectly believe that most others in their social group support a social norm (because they see the others conform to it)

- Some (or many) individuals may incorrectly believe that others in their social group support a social norm (because they see the 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

- 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 UNDERSTIMATE THE SHARE OF BOYS AND MEN WHO WANT FMG/C TO END

SOURCE UNICEF 2013



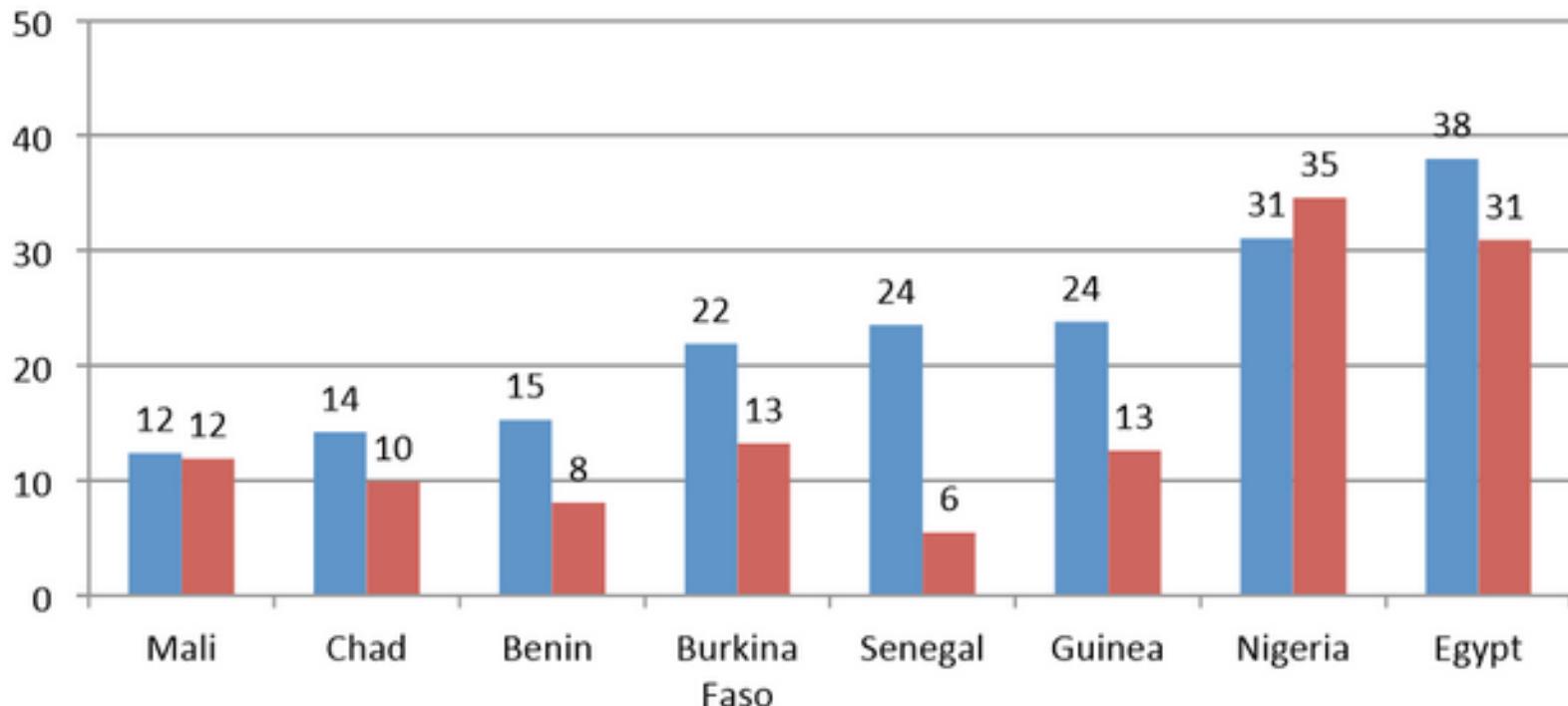
# EVIDENCE OF LACK OF COMMUNICATION

6

SOURCE UNICEF 2013

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

■ Women do not know opinion of men ■ Men do not know opinion of women



- 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

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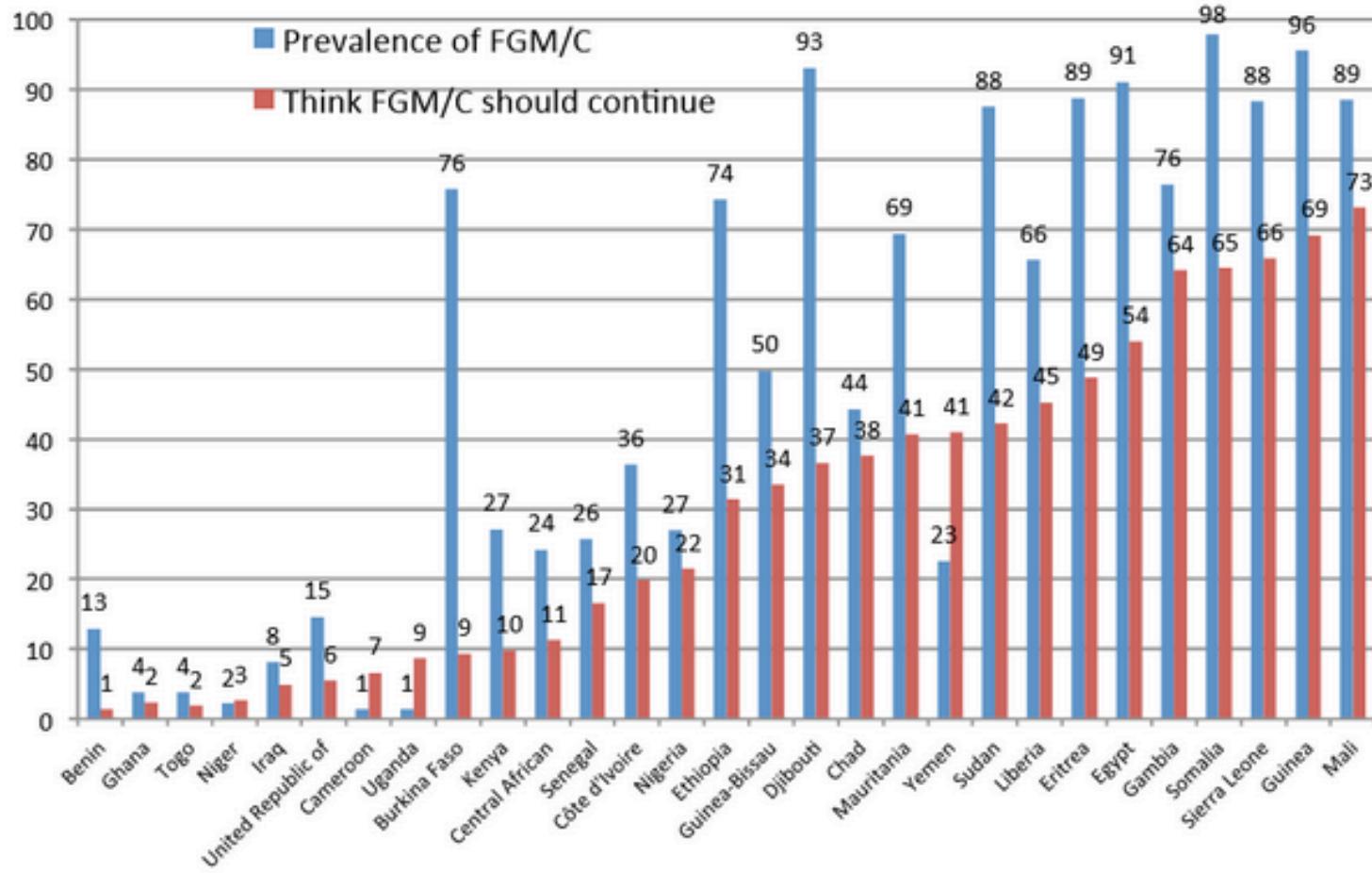
8

- 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

# PRESENCE OF PLURALISTIC IGNORANCE?

9

SOURCE UNICEF 2013



# QUESTION FOR DISCUSSION

10

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. What are the implications for the design of policy and programmes?



A photograph of a woman wearing a blue sari with white embroidery on the shoulder. She is holding a young child in her arms. They are standing in front of a weathered, light-colored wall. A circular white graphic containing the number "1.5" is positioned in the top-left corner of the slide.

1.5

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PRESENTATION 1.5

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## DYNAMICS OF CHANGE APPLICATION TO FGM/C

ADAPTED FROM BICCHIERI AND MACKIE 2010-2013

# ROLE PLAY: VALUED TRADITIONS

2

- Ritual greeting
- News from foreigner of epidemic
- Effect of news on ritual greeting
- Discussion of news by women
- Discussion of news by entire community
- Collective decision for change



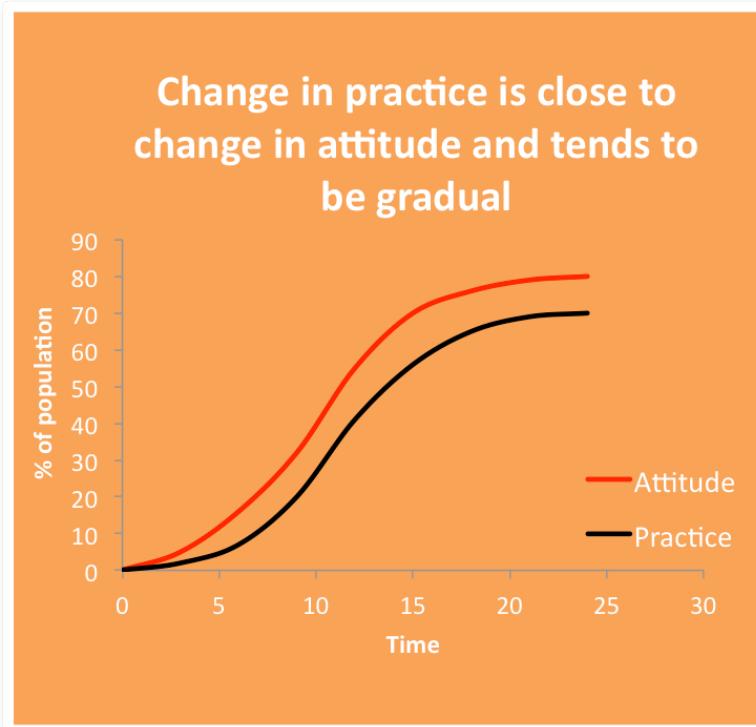
**Source:** Adapted from Tostan

# PROCESS OF CHANGE: MORE INDEPENDENT ACTION

(stylized for illustration)

3

Recall: theory of diffusion of innovation  
Rogers 2003



Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice

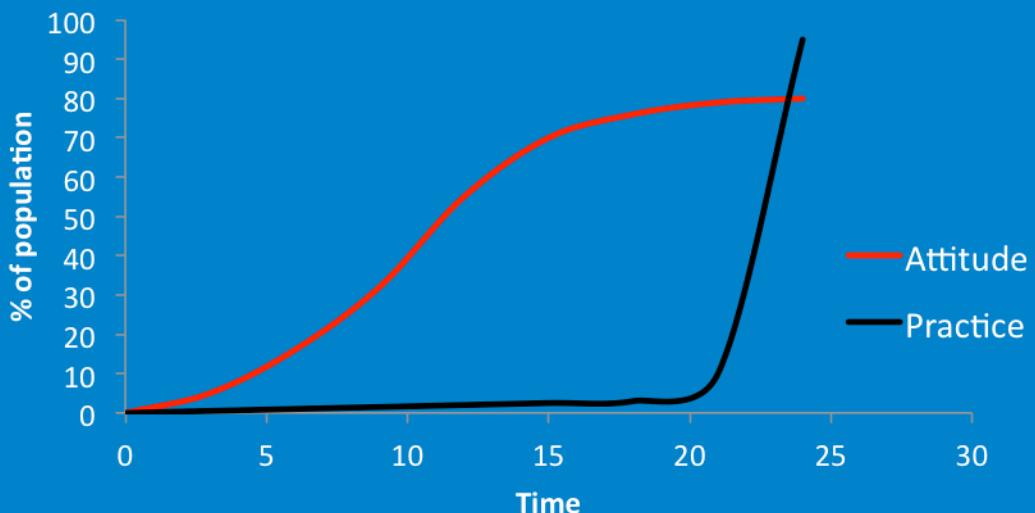
# PROCESS OF CHANGE: MORE INDEPENDENT ACTION

(stylized for illustration)

4

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

# ROLE PLAY: THEATRE ANALOGY

5

- Standing as a valued tradition
- Information that people in other parts of the world sit
- Initial column discusses and agrees to sit (as a group)
- Those sitting advocate for others to also sit
- Others see and begin to follow suit
- Eventually massive sitting
- Some remain standing

Source: Adapted from Tostan.



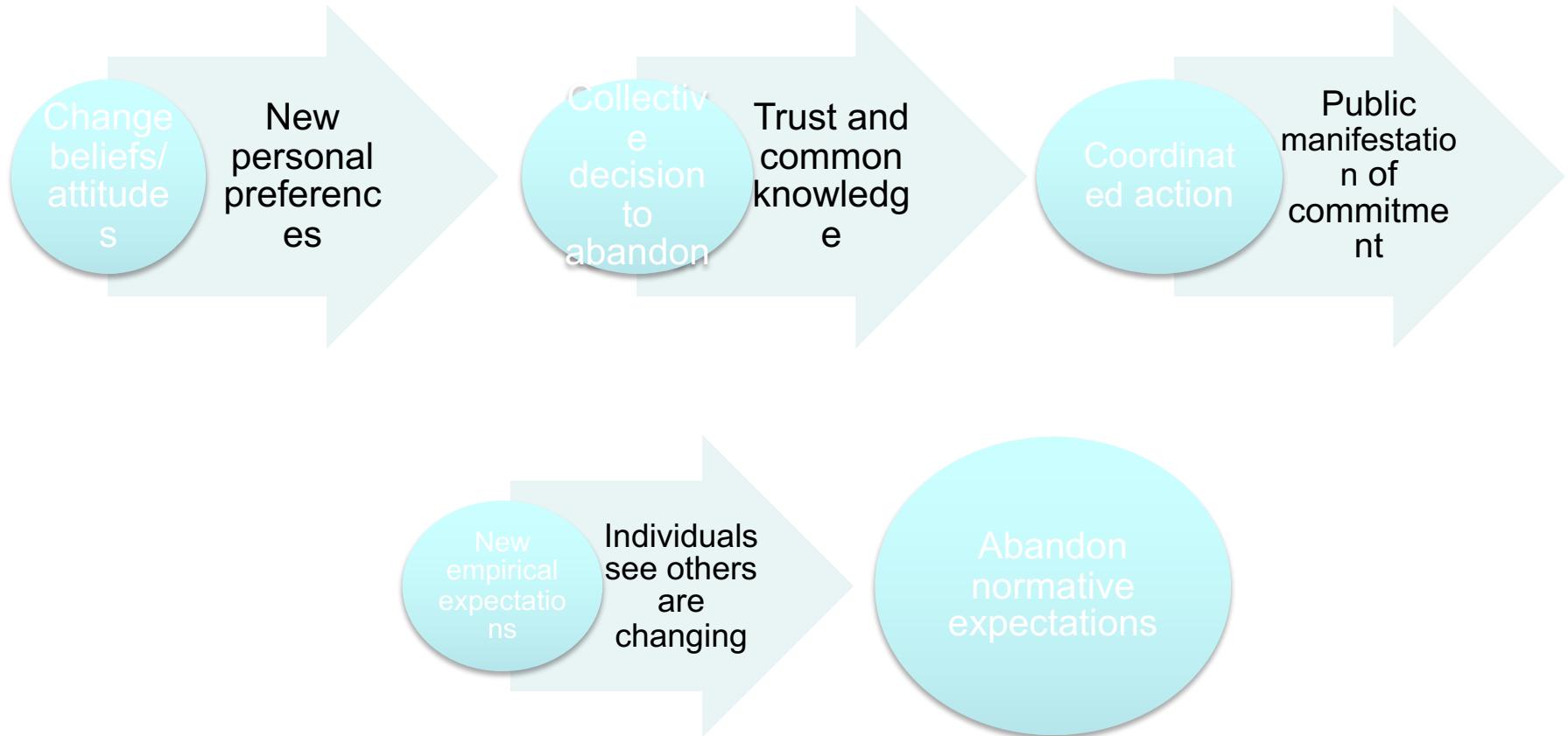
# PROCESS OF COMMUNITY SOCIAL NORMS SHIFT

6

Community = reference network

- Core groups engage in sustained **values deliberations**
- **Organized diffusion** of deliberations from expanding core
  - Within a community
  - To other relevant communities
- Until enough people are ready to change, then:
- **Coordinated shift** among them
- **Visible manifestation** of shift
  - Positive and future-oriented celebration

## PROCESS OF COMMUNITY SOCIAL NORMS SHIFT



# DYNAMICS OF CHANGE PROCESS

---

8

- If an initial core group of families decides to abandon FGM/C  
→ a **dynamic is set in motion**: it is in the interest of this group to expand, thereby widening support for non-cutting and the social acceptance of uncut girls.
  
- When the group is large enough to ensure retention of social status, also manifested through marriageability of the girls, abandonment is self-sustainable. This point is sometimes referred to as the “**critical mass**” → and the social dynamic leading to the group’s further expansion continues...

# ORGANIZED DIFFUSION

9

Within communities  
and across communities



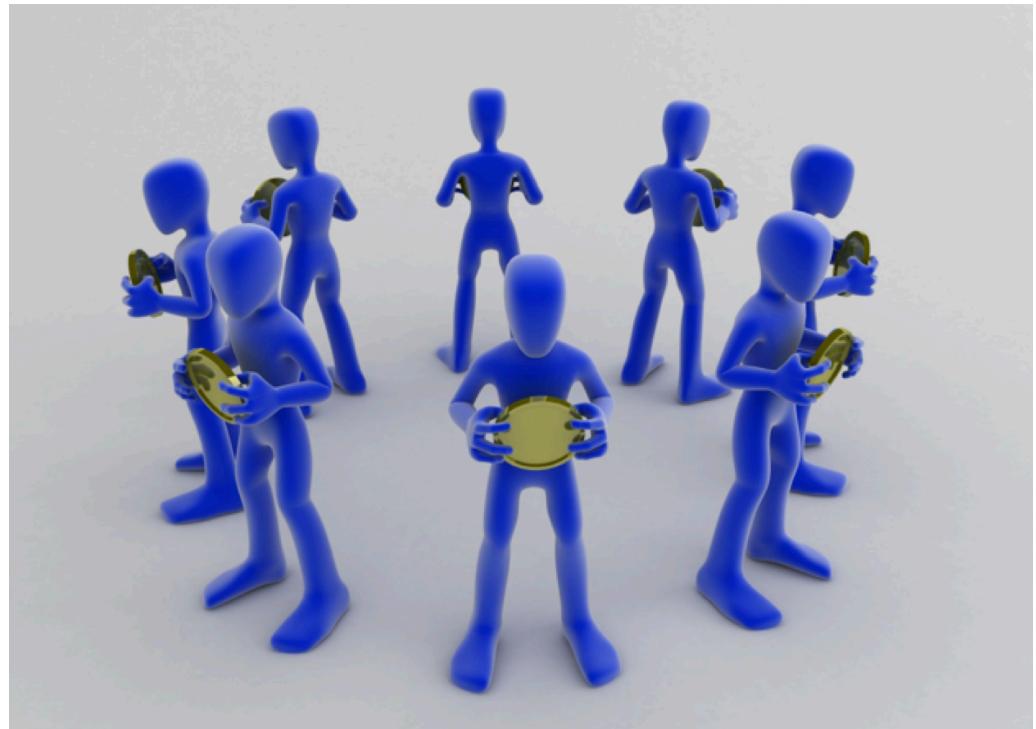
# ENOUGH PEOPLE READY TO CHANGE

10

Delegates arriving at  
an inter-village meeting  
for organizing a public  
declaration of abandonment,  
Ziguinchor, Senegal, 2004



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

12

When enough people see that enough others are stopping the practice, they tend to question whether or not they too should stop.



# PUBLIC MANIFESTATION TO CHANGE NORM

13

- New empirical: people see that others agree to adopt new rule of not cutting
- New normative expectations: new rule established that girls should not be cut



Collective pledge to promote human rights and the health of girls and women

Medina Sambe Kandé, Senegal, 2004 — Photo: Tostan

## KEY MOMENT FOR SHIFT FROM OLD NORM TO NEW ONE

14



## LARGER SCALE: VIRTUALIZATION OF COMMUNITY PROCESS IN INTEGRATED NATIONAL PROGRAMME

15



# COLLECTIVE SHIFT TO SALEEMA

16



# CHANGING THE EXPECTATIONS INVOLVES

---

17

- **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?



2



**FACILITATOR'S GUIDE**

# From Human Rights Principles to Shared Social Norms

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C\*.** and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

# 2

## FACILITATOR'S GUIDE

### From Human Rights Principles to Shared Social Norms

*"Human rights are socially legitimate  
when they become shared social norms  
and they are no longer contested"*

ACKERLY 2010

PAGE 5

PAGE 7

## Overview

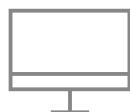
## Procedures

PAGE 17

## Notes to facilitators



Handouts



Presentations



Readings

---

# OVERVIEW

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## LEARNING OBJECTIVES



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

- Recognize that human rights are realized and enjoyed by people when the appropriate development processes transform human rights standards and principles into shared social norms
- Apply (or advance and share their experience of) the concepts and tools of a human rights-based approach to development programming with a social norms perspective in real life situations
- Be conversant with the interrelated sets of human rights violations that are intrinsically associated with FGM/c and other harmful norms that share the same social dynamics

---

## TIME

5 hours and 25 minutes, including:



- 5 hours and 15 minutes for running Steps 1 to 12
- 1 coffee break for 15 minutes

---

## MAIN ELEMENTS



- Module introduction
- The "Power Walk Exercise"
- "Too Early To Be A Bride" case study
- Presentations
- Questions and answers
- Conclusions



#### KEY MESSAGES

- "Enjoyment of human rights should be understood as the person's civil and political freedom to choose between different life options"  
SEN 2004.
- Human rights are socially legitimate when they become shared social norms and they are no longer contested.
- All programmes of development cooperation, policies and technical assistance should further the realization of human rights.
- Human rights are universal and inalienable, indivisible, interdependent and interrelated.
- Social norms might render invisible people who experience certain rights violations (such as FGM/C, child marriage, child beating, domestic violence).
- Addressing root causes of human rights violations, including harmful social norms, is difficult but leads to more sustainable change.



#### HANDOUTS

- **Handout 2.1:** "Human Rights Principles"
- **Handout 2.2:** "Too Early To Be A Bride"
- **Handout 2.3:** "Stages in Early Marriage Prevention Advocacy: Arguments Used"



#### PRESENTATIONS

- **Presentation 2.1:** "Objectives"
- **Presentation 2.2:** "Human Rights-Based Approach in the Programming Process"
- **Presentation 2.3:** "Too Early to Be a Bride"
- **Presentation 2.4:** "A Human Rights-Based Approach to Country Analysis: Three Steps."



#### READINGS

- **Reading 2.1:** "Key Factors of Early Marriage in Bangladesh: A Program Analysis of Alliance, Vulnerability and Options"
- **Reading 2.2:** Universal Declaration of Human Rights
- **Reading 2.3:** Convention on the Rights of the Child
- **Reading 2.4:** Convention on the Elimination of All Forms of Discrimination Against Women





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# PROCEDURES

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## IN ADVANCE

On the evening of Day 1, distribute the following handouts:



- ↗ **Handout 2.1:** "Human Rights Principles"
- ↗ **Handout 2.2:** " Too Early to Be a Bride"
- ↗ **Handout 2.3:** "Stages in Early Marriage Prevention Advocacy: Arguments Used"

Participants should also have reviewed the following readings:

- ↗ **Reading 2.1:** "Key Factors of Early Marriage in Bangladesh: A Program Analysis of Alliance, Vulnerability and Options" (important but optional)
- ↗ **Reading 2.2:** Universal Declaration of Human Rights
- ↗ **Reading 2.3:** Convention on the Rights of the Child
- ↗ **Reading 2.4:** Convention on the Elimination of All Forms of Discrimination Against Women

Ensure an open space for the "Power Walk Exercise" and prepare materials for it Step 3.

---

**STEP 1** 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.
- 

**STEP 2** Module Objectives

---

5 MINUTES

- Introduce the purpose of ↗ **Module 2**.
  - Run ↗ **Presentation 2.1**, "Objectives".
  - Announce an introductory exercise to simulate a community in "development."
- 

**STEP 3** The "Power Walk Exercise"

---

20 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 ↗ **Module 2, 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 a male? Who is a 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?**



---

**STEP 4** Debriefing on the "Power Walk Exercise"

---

**20 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 lack of food, education, health, security, shelter, condoms, etc., and they feel discriminated against.
- ✓ It is crucial to bring more 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.

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**STEP 5** Presentation on Human Rights-Based Approach in the Programming Process

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**50 MINUTES**

- Participants should take out ↗ **Handout 2.1**, “Human Rights Principles”.
- Run ↗ **Presentation 2.2**, “Human Rights-Based Approach in the Programming Process”.
- At the end of the presentation, introduce a 15-minute exercise, at separate tables, on human rights principles.
- 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.
- Assign each table a human rights principle to discuss and unpack its meaning in more operational terms.
- Each table should use at most three of the four critical questions ↗ **Slide 11** to address how to apply the content of the principle to programming. Announce the discussion of a case study, which will help to better understand the necessity to develop the capacity of those who are left behind.

---

**STEP 6** Plenary Case Study Discussion:  
“Too Early to Be a Bride”

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15 MINUTES

- Remind participants of ↗ **Handout 2.3**, “ Stages in Early Marriage Prevention Advocacy: Arguments Used. ”
- Run ↗ **Presentation 2.3**, “Too Early to Be a Bride.”
- Ask participants to take out ↗ **Handout 2.2**, “Too Early to Be a Bride,” and ask a volunteer to read the content of the box out loud along with the first set of six questions to discuss (a second set of five questions is discussed in Step 11).
- Give some background information on the issues of child and early marriage and harmful forms of dowry in Bangladesh.
- 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, exacerbated by economic vulnerability.

---

**STEP 7** Instructions for Working Groups

---

10 MINUTES

- Ask participants to take out:
  - ↗ **Reading 2.2**: Universal Declaration of Human Rights
  - ↗ **Reading 2.3**: Convention on the Rights of the Child
  - ↗ **Reading 2.4**: Convention on the Elimination of All Forms of Discrimination against Women
- Divide participants into groups and ask each group to:



- Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
- Take 30 minutes to discuss the **six questions** and prepare a five-minute presentation of conclusions.
- Write conclusions on a flip chart.

- Allow participants to ask questions.
- Ensure the availability of flip charts and markers.

---

## STEP 8 Working Groups Exercise

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30 MINUTES

- Ask each group to discuss the six questions including:



1. In this case study, how would you describe the gender dimension of the relationship between girls and boys in the different aspects of their lives (making decisions, access to resources, control over resources, age of marriage, having sex, etc.)?
2. How would you explain acceptance and "normalization" of child and early marriage and dowry, even though they might involve physical and psychological violence towards young girls?
3. What are parents' beliefs about child and early marriage of daughters?
4. What do parents think others think about their daughters, if they stay unmarried until adult age?
5. What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?
6. Do parents have an alternative choice within their context?

- 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.
- 

## **STEP 9** 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.
  - Summarize the main points raised, including on:
    - ✓ The illegality of child and early marriage in Bangladesh
    - ✓ The economic vulnerability of parents and parents' dilemmas about early marriage of daughters
    - ✓ Social norms: marked preference for young brides
    - ✓ The links between social norms and gender disparities
    - ✓ The similarities (and differences) between child and early marriage social dynamics and FGM/C social dynamics
  - Announce ↗ **Presentation 2.4**, "A Human Rights-Based Approach to Country Analysis: Three Steps".
- 

## **STEP 10** Presentation on a Human Rights-Based Approach To Country Analysis (Interactive)

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**60 MINUTES**

- Announce that ↗ **Presentation 2.4**, "A Human Rights-Based Approach to Country Analysis — Three Steps" will enable participants to:
  - ✓ Understand the value added of a human rights-based approach in country analysis and programming processes

- ✓ Apply the approach to analysing real country development challenges using three basic steps: causal, role and capacity gap analysis
  
- Run ↗ **Presentation 2.4** in a very participatory way to ensure understanding of the three steps.
  
- Announce that the presentation involves group work starting with Slide 8 on causality analysis and continuing until Slide 15 on capacity gap analysis. After presenting Slides 1-7, provide cards, markers, flip charts, post-it notes and masking tape.
  
- Allow brief questions and answers.
  
- Ask participants, in small groups, to apply the information from the "Too Early to Be a Bride" case study to build a problem tree Step 1, Slide 8, using cards and flip charts.
  
- Remind participants they have 15 minutes for this exercise:
  - ✓ Present Slides 9-11. Ask the small groups to use the information from the "Too Early to Be a Bride" case study to fill in the role analysis matrix 6Slide 11 for one of the causes, keeping child marriage in a place identified in the problem tree, and conduct the role analysis in Step 2 of Slide 12.
  
  - ✓ Allow brief questions and answers.
  
- Remind participants they have 10 minutes for this exercise.
  
- After presenting Slides 13-15, ask the small groups to complete a capacity gap analysis Slide 16.
  
- Allow brief questions and answers.
  
- Remind participants they have 10 minutes for this exercise.

To report back in the "Gallery" Slide 17, each group will post flip chart pages on the wall and present their findings on:

- ✓ Identification of immediate, underlying and root causes of child marriage, and harmful forms of dowry through building a problem tree
  
- ✓ Identification of rights-holders and duty-bearers, and their specific roles
  
- ✓ Identification of capacity gaps preventing duty-bearers from fulfilling their duties and rights-holders from claiming their rights

To end this exercise, emphasize the following conclusions:

- ✓ The importance of using the three steps in country analysis
  - ✓ The importance of addressing root causes of human rights violations, including those not perceived as such, and social norms that conceal inequality and discrimination
  - ✓ The importance of identifying rights-holders and duty-bearers, and their reciprocal power relationships
  - ✓ The importance of identifying gaps in capacity, and what is preventing duty-bearers from performing their roles and rights-holders from claiming their rights.
- Remind participants that:
- ✓ Rights violations may be structurally incorporated in societies and therefore not perceived as such. Do individuals bear responsibility for the context their society has created?

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## STEP 11 Back to the “Too Early to Be a Bride” Case Study

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30 MINUTES

Ask participants to return to ↗ **Handout 2.2**, ↗ **Reading 2.3** articles 1, 12, 19 and 31 and ↗ **Reading 2.4** article 16.2.

- Ask each table to spend 20 minutes discussing the following five question:

1. A 12-year-old girl has been left behind. Why? Minimum human rights standards are unmet for her. Why?
2. What was the 12-year-old girl entitled to?
3. Who should have done something about her, when her peers failed to protect her? Who were the duty-bearers (and the rights-holders) obligated to protect her?
4. Why is it said that “...harmful practices contribute to the non-fulfilment and non-enjoyment of women’s human rights...”?
5. "...Which human rights principles have been violated."?



- At the end of 10 minutes, bring participants back to the plenary and ask each table to put its flip chart on the wall, after giving three minutes of feedback on their table discussion.
- Summarize keys issues mainly by making the link with the line of the "Power Walk Exercise" saying that "*all are born equal in dignity and rights*," and remind participants that those at the very front of the line who were more powerful won't have too much interest in helping the ones at the back! This is why it is important that specific actors or institutions responsible for protecting girls assist in mitigating the differences.

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**STEP 12** Wrap-Up and Evaluation

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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**.

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# NOTES TO FACILITATORS

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## Steps 3 and 4: the “Power Walk Exercise”

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Adapted from ohchr 2010

### 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.

The issues that emerge during the debriefing illustrate and provide a rationale for the human rights-based approach.

### DURATION

At least 40 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

- 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):



### 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.
- ▶ Ask them: "Who are you?" and discuss: "Why are you at the front?"
- ▶ 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?*"
- ▶ 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)?"
- ▶ Ask participants: "What are the lessons learned from this exercise?"
- ▶ 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.
- ▶ 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.

### **Regarding gender inequalities:**

- The exercise identifies gender disparities and also different factors (social, economic, cultural) impacting gender relations.
- Men's and women's roles in the society have been shaped by culture: Women have been given a lower social value, while men have been given a higher one. So, women are left behind!
- 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. The 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 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?

**TIP**

You can photocopy the next pages and cut the stickers along the dashed line



## Examples of characters

|   |  |   |
|---|--|---|
| → male<br>→ university degree<br>→ urban<br>→ formal private sector job | → female<br>→ formal private sector job<br>→ no education<br>→ urban             | → member of ethnic dominant group<br>→ urban<br>→ son of president<br>→ university degree |
| → female<br>→ university degree<br>→ urban<br>→ work for undp           | → female<br>→ no education<br>→ urban<br>→ HIV positive                          | → female<br>→ refugee<br>→ no education<br>→ unemployed                                   |
| → boy<br>→ disabled<br>→ rural  | → boy<br>→ rural<br>→ ethnic minority non-dominant                               | → village elder<br>→ member of ethnic dominant group<br>→ secondary education             |
| → girl<br>→ orphan<br>→ HIV positive                                    | → girl<br>→ urban<br>→ secondary education                                       | → trafficked<br>→ female<br>→ HIV positive<br>→ sex worker                                |
| → male<br>→ ethnic minority non-dominant<br>→ university degree         | → female<br>→ disabled<br>→ unemployed   | → female<br>→ secondary education<br>→ member of ethnic dominant group                    |
| → male<br>→ migrant worker<br>→ HIV positive                            | → boy<br>→ member of ethnic dominant group<br>→ urban                            | → girl<br>→ ethnic minority in non-dominant position<br>→ rural + disabled                |
| → male<br>→ secondary education<br>→ urban                              | → male<br>→ rural<br>→ no education<br>→ unemployed                              | → male<br>→ secondary education<br>→ rural<br>→ HIV positive                              |
| → female<br>→ no education<br>→ urban                                   | → boy<br>→ urban<br>→ member of ethnic dominant group<br>→ son of police officer | → female<br>→ no education<br>→ urban<br>→ sex worker                                     |

|                             |                         |  |
|-----------------------------|-------------------------|--|
| → female                    | → boy                   |  |
| → ethnic minority           | → trafficked            |  |
| non-dominant                | → no education          |  |
| → urban                     |                         |  |
| → formal private sector job |                         |  |
| → male                      | → female                |  |
| → urban                     | → ethnic minority       |  |
| disabled                    | non-dominant            |  |
| → secondary education       | → rural                 |  |
| → formal private sector job |                         |  |
| → female                    | → female                |  |
| → migrant worker            | → rural                 |  |
| → no education              | → no education          |  |
|                             | → unemployed            |  |
| → girl                      | → female                |  |
| → member of dominant        | → homeless              |  |
| ethnic group                | → HIV positive          |  |
| → urban                     | → urban                 |  |
| → secondary education       |                         |  |
| → male                      | → male                  |  |
| → unemployed                | → gay                   |  |
| → refugee                   | → university degree     |  |
| → male                      | → male                  |  |
| → urban                     | → homeless              |  |
| → no education              | → urban                 |  |
| → sex worker                | → no education          |  |
| → son of the president      | → male                  |  |
| → disabled                  | → work for the UN       |  |
| → secondary education       | → ethnic dominant group |  |
| → formal private sector job |                         |  |
| → male                      | → female                |  |
| → migrant worker            | → lesbian               |  |
| → university degree         | → secondary education   |  |
| → urban                     | → urban                 |  |

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

## **Step 5:** presentation on the human rights-based approach in the programming process

Adapted from different trainings by Alfonso Barragues, Human Rights Adviser, UNFPA, and Amanda Harding, consultant

This step is a reminder for participants of what human rights are. Participants are meant to be already conversant with human rights concepts; however, this step helps ensure a common knowledge of definitions of human rights principles and standards, and of a human rights-base-approach to development programming.

!

↗ **Presentation 2.2** is about the main elements of a human rights-based approach to the programming process. It entails understanding:

- What a human rights-based approach to programming is
- Its importance and added value in the programming process
- The main implications of applying it

The presentation will help participants understand the rationale and value of applying human rights standards and principles to strengthen country analytical work, as well as national programming processes.

### **Slide 3: UN Common Understanding on the HRBA**

Different practices and levels of adoption underscored the need for a common understanding of the human rights-based approach to programming among UN agencies and partners, and for conceptual clarity about human rights in regard to programming. The understanding reached highlights three implications for development cooperation and programming, as follows:

- The ultimate objective must be a greater realization of rights.
- The process of development must be of a certain type; processes should be guided by human rights principles and standards, and this should happen for all development strategies, in all sectors and phases of the programming cycle.

- The focus of strategies is capacity development of rights-holders to claim their rights, and of duty-bearers to fulfil their obligations.

 **Slide 4: HRBA does not replace but adds value to other development approaches**

There are three main rationales for this approach: intrinsic, instrumental and institutional.

#### **Intrinsic rationale**

Acknowledging that a human rights-based approach is the right thing to do, morally and legally, because it:

- Is based on **universal values** (freedom, equality, solidarity, etc.) reflected in **human rights principles and standards** that provide a common standard of achievement for all men, women and children, and all nations;
- Moves development action from the optional realm of benevolence (or charity) into the **mandatory realm of law**;
- Establishes duties and obligations and corresponding claims, and underscores the importance of establishing accountability mechanisms at all levels for **duty-bearers** to meet their obligations; and
- Changes the concept from regarding people as passive beneficiaries of state policies to seeing them as **active participants in their own development**, and further recognizes them as **rights-holders**, thereby placing them at the centre of the development process.

#### **Instrumental rationale**

The human rights-based approach leads to better and more sustainable human development outcomes because it:

- Focuses on analysing **inequalities, discriminatory practices and unjust power relations**, which are the root causes of human rights and development challenges and processes that **exacerbate conflict**;
- Has a special focus on **groups subjected to discrimination** and suffering from **disadvantage** and **exclusion**, including children, minorities and women; the twin principles of non-discrimination and equality call for a focus on gender equality and engaging with women's human rights in all development programmes;
- Emphasizes **participation**, particularly of discriminated and excluded groups at every stage of the programming process;
- Counts on the **accountability of the state and its institutions** with regard to respecting, protecting and fulfilling all human rights of all people within their jurisdiction; and

- Gives equal importance to **the processes and outcomes of development**, as the quality of the process affects the achievement and sustainability of outcomes.

### **Institutional value**

Development challenges are examined from a **holistic lens guided by human rights principles and taking into account civil, political, economic, social and cultural aspects**

— for instance, a poverty reduction strategy is guided by rights to education and health as well as freedom of expression and assembly and right to information, etc. A human rights-based approach:

- Lifts sectoral “blinkers” and facilitates an **integrated response to multifaceted development problems**, including addressing the social, political, legal and policy frameworks that determine the relationship and capacity gaps of rights-holders and duty-bearers;
- Requires using the recommendations of **international human rights mechanisms** in analysis and strategic response to development problems; and
- Can also shape relations with partners since partnerships should be participatory, inclusive and based on mutual respect in accordance with human rights principles.

### **Slide 5: Other approaches**

This slide is self-explanatory.

### **Slide 6: Process**

- In this approach, the human rights principles guiding the development process are just as important as the **human rights standards defining the content of the development objectives**. The type of process determines the final outcome and its sustainability.
- The approach has a procedural dimension. Key principles such as participation, equality, non-discrimination and accountability ensure that **development and programming processes** create a favourable environment for the realization of human rights.

### **Slide 7: Human rights standards**

- The international human rights instruments contain the human rights standards, which constitute the **minimum normative level or content** of entitlements and obligations against which duty-bearers at all levels of society—but especially organs of the state—can be held accountable. They are:
- Articles in the treaties (e.g., rights relating to health can be found in the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child)

- General comments of UN treaty bodies (e.g., availability, accessibility, acceptability and quality of health services under the International Covenant on Economic, Social and Cultural Rights; gender equality and women's rights to health under the Convention on the Elimination of All Forms of Discrimination against Women).

A minimum standard is the minimum level or content necessary to be able to affirm that a right is being fulfilled. Ask participants for an example in which they think food is not "culturally acceptable."

As one example of minimum content: Food can be available, accessible and affordable in a quantity and quality sufficient to satisfy the dietary needs of individuals. If the food available is not culturally acceptable (pork in Muslim cultures, for example) then the right to food would be violated.

### Slide 8: Human rights principles

The colour shows a difference between the two sets of principles. Those in green are content-oriented while those in white are process-oriented.

Provide a quick understanding of definitions:

#### **Universality and inalienability**

Human rights are universal and inalienable. Every man, woman or child everywhere in the world holds human rights by virtue of being human. The human person in whom they inhere cannot voluntarily give them up. Nor can others take them away from him or her. Article 1 of the Universal Declaration of Human Rights says: "All human beings are born free and equal in dignity and rights." Universality also refers to the obligation of every state to respect and protect the human rights in international instruments. These rights form a core minimum standard to be observed by every state.

#### **Indivisibility**

Human rights are indivisible. Whether of a civil, cultural, economic, political or social nature, they are all inherent to the dignity of every human person. Consequently, they all have equal status as rights, and cannot be ranked.

#### **Interdependence and Interrelatedness**

The realization of one right often depends, wholly or in part, upon the realization of others. For instance, realization of the right to health may depend, in certain circumstances, on realization of the right to education, the right to information, the right to food and nutrition, the right to safe water and sanitation, etc. A malnourished girl is unable to perform in school and to benefit from an education that will enable her to participate in civil society and in the democratic process.

#### **Equality and non-discrimination:**

All individuals are equal as human beings and by virtue of the inherent dignity of each human person. All human beings are entitled to their human rights without discrimination of any kind, such as race, colour, sex, age, language, religion, political or other opinion, national or social origin, disability, property, birth or other status as

established by the human rights treaties and further interpreted by the human rights treaty bodies. For this reason, the advancement of the human rights of both men and women on the basis of equality is an absolute requirement of international human rights law.

### **Participation and inclusion**

Every person and all peoples are entitled to active, free and meaningful participation in, contribution to, and enjoyment of civil, economic, social, cultural and political development in which human rights and fundamental freedoms can be realized.

### **Accountability and rule of law**

States and other duty-bearers are answerable for the observance of human rights. In this regard, they have to comply with the legal norms and standards enshrined in human rights instruments. Where they fail to do so, aggrieved rights-holders are entitled to institute proceedings for appropriate redress.

#### **Slide 9: Outcome**

The slide is self-explanatory.

#### **Slide 10: Duty-bearers and rights-holders**

- All people have rights—they are rights-holders.
- Governments, institutions and individuals have responsibilities (or duties, obligations) that correspond to these rights—they are duty-bearers accountable for rights.
- As rights-holders, people have the right to claim their own rights, and to participate in demanding their rights.
- The relationship between duty-bearers and rights-holders is the most important part of a rights-based approach.

#### **Slide 11: In conclusion: four critical questions**

Explain that a human rights-based approach helps to answer four critical questions:

- Who has been left behind?
  - ✓ Assessment from human rights and gender perspectives helps to determine whether, and where, a problem or challenge exists, its intensity and who is affected. It reviews the trends in development indicators using sex-disaggregated data, and it highlights disparities: where these occur, who is most affected and how many are affected. The human rights-based approach adds value to this assessment by relating the situation to the human rights obligations in the international instruments ratified by each country. This data-driven assessment will help to identify patterns of

discrimination and inequality, and describe the situation of groups excluded and made vulnerable due to the denial of their rights.

— Why? Which rights are at stake?

- ✓ Human rights standards are a minimum in practice and a standard of achievement (as per the Universal Declaration), and are necessary to expand the freedoms and opportunities inherent to human development.
- ✓ The "why" links with the causal analysis and will help visualize how human rights principles can help identify persistent patterns of discrimination, exclusion, impunity and powerlessness. Causality analysis should lead to the identifications of immediate, underlying and root causes.

— Who has to do something about it?

- ✓ It is important to identify, specifically, who are the duty-bearers and rights-holders—those with obligations to act.
- ✓ Caution! It is easy to imply that action should be taken only by duty-bearers.
- ✓ Emphasize that the "who" in "who has to do something about it" includes both **duty-bearers** and **rights-holders**.

— What do they need to take action?

- ✓ The "they" in the final question refers to both rights-holders and duty-bearers, and helps identify critical capacity gaps that prevent action.
- ✓ At the underlying and root levels, these capacity gaps will nearly always involve gaps in legal, institutional, policy and financial (budget) frameworks. Action in the political and economic environment may be critical for empowering rights-holders and developing the capacities of duty-bearers.
- ✓ Rights-based causality analysis should be used to strengthen ongoing or planned country analysis, and to influence the preparation or review of national development plans, including poverty reduction strategy papers.
- ✓ Reports from international, regional and national human rights mechanisms are key sources of information that should be used during the analysis.
- ✓ Remember that a key message is that the process is equal in importance to the OUTCOME of development. Remind participants of this and stress: **How should the process be conducted? What type of process is required?**

## Slide 12: Exercise: human rights principles

Ask participants to break into working groups for the 15-minute self-explanatory exercise in Slide 12. Each table should be assigned a human rights principle, and use at most three of the four questions to address how to apply the content of the principle to programming.

## **Steps 6-9:** Case Study Discussion “Too Early to Be a Bride”

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### **Design of the case study**

This case study has been designed for discussion at two different points in time, with two sets of questions:

1. A first set of six questions, discussing gender disparities and social norms
2. A second set of five questions, introducing the human rights-based approach with a social norms perspective (discussed at Step 11)



Refer to [↗ Handout 2.2](#), “Too Early To Be A Bride”.

Run [↗ Presentation 2.3](#), “Too Early To Be A Bride” (11 slides — 10 minutes).

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 it is incorporated in this training course along with child marriage.

Point out that child and early marriage and dowry in Bangladesh are **illegal**. Read or put on a flip chart the following statement from the 2005 evaluation of the "Early Marriage" programme (*Kishori Abhijan*) 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).

Ask participants to reflect on ↗ **Handout 2.3**, "Stages in Early Marriage Prevention Advocacy: Arguments Used" specifically:



1. Arguments used for prevention of early marriage
2. Arguments used against preventive action

Immediately after, draw attention to the first set of questions:

1. In this case study, how would you describe the gender dimension of the relationship between girls and boys in the different aspects of their life (making decisions, access to resources, control over resources, age of marriage, having sex, etc.)?
2. How would you explain acceptance and "normalization" of child and early marriage and dowry, even though they might involve physical and psychological violence towards young girls?
3. What are parents' beliefs about the child and early marriage of daughters?
4. What do parents think others think about their daughters, if they stay unmarried until adult age?
5. What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?
6. Do parents have an alternative choice within their context?

(This is a very important point participants have to think about! What are the human rights deprivations conditioning the ability of parents to choose the right option? Parents are both rights-holders and duty-bearers, who sometimes are prone to child marriage because their own rights are violated. For example, very poor parents may be deprived of education and job opportunities. Emphasize that the violation of the rights of parents is not an excuse for them to violate rights in their turn as duty-bearers towards their children.)

See Step 11 for the second set of questions.

## Step 10: Presentation On A Human Rights-Based Approach To Country Analysis — Three Steps

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↗ **Presentation 2.4** has 17 slides, including exercises. Facilitators should aim to complete all of it.

### Slide 2: Objectives

Read the objectives on the screen:

- Understand the value added of a human rights-based approach in country analysis and programming processes.
- Apply the approach to the analysis of **real** country development challenges using three basic steps: causal, role and capacity gap analysis.

Participants will be able to:

- Undertake causality analysis of development challenges to identify rights that are not being met or at risk of violation
- Build on their causality analysis to identify rights-holders and their claims, and duty-bearers and their corresponding obligations
- Use this role pattern analysis to identify the critical capacity gaps that prevent rights-holders from claiming their rights, and duty-bearers from meeting their obligations
- Apply human rights principles and standards to strengthen their overall analysis

This session is about how to answer the four critical questions highlighted in

↗ **Presentation 2.2:**

- Who has been left behind?
- Why? Which rights are at stake?
- Who has to do something about it?
- What do they need to take action?

#### **Slide 3: Detailed steps**

This slide is self-explanatory.

#### **Slide 4: Analysis in three steps**

This slide is self-explanatory.

- Causal analysis: **WHY**?
- Role pattern analysis: **WHO**?
- Capacity gap analysis: **WHAT**?

#### **Slide 5: HRBA to analysis in three steps diagram: causality analysis, Step 1**

The diagram outlines the three steps of situation analysis:

- **Undertake causality** analysis of development challenges to identify rights that are not being met or are at risk of violation
- Build on causality analysis to conduct a **role pattern analysis** to identify rights-holders and their claims, and duty-bearers and their corresponding obligations
- Use this role pattern analysis to identify the critical **capacity gaps** that prevent rights-holders from claiming their rights, and duty-bearers from meeting their obligations
- Apply the human rights principles and standards to strengthen overall analysis

#### **Slides 6 and 7: Step 1: causality analysis and Problem tree**

Identifying which rights are not being realized and their immediate, underlying and root causes involves looking at:

##### **Immediate causes**

("status")—the most direct causes that affect individuals and households.

### **Underlying causes**

normally are the consequences of policies, laws and availability of resources. They may reveal related complex issues and require interventions that take significant time in obtaining results (at least five years). They may involve service delivery and behaviour.

### **Root causes**

reveal conditions that require long-term interventions in order to change societal attitudes and behaviour at different levels, including those at the family, community and higher decision-making levels. Root causes include things such as social norms, traditions, economic resources and ideology.

Causality analysis:

- Needs disaggregated data to identify disparities and negative trends often masked by aggregate data
- Includes understanding of the context and its effect on people's lives, and a review of policies and laws to assess consistency with global human rights standards
- Requires a participatory process

#### **☛ Slide 8: Group work — causality analysis/problem tree**

#### **For this causality analysis, use Slide 7 matrix**

Provide group instruction. Groups will need cards, markers, masking tape, wall space, post-it notes and a white board or flip chart.

Each group will select one right to work on and if possible, identify a specific "status indicator" relevant to girls whose rights are unmet (e.g., mean age at marriage).

Constructing a problem tree will be most easily done by initial brainstorming and noting the findings on cards. For example, if the question is: "*Why do girls marry early?*" group members may note any possible cause without respect to whether it is immediate, underlying or basic. Once a reasonable number of causes have been identified, the causes may be structured in the logical chain. Selecting one chain means one vertical causal relationship out of the various possible vertical relationships.

#### **☛ Slide 9: HRBA to analysis in three steps diagram: role pattern analysis, Step 2**

This slide is self-explanatory.

## Slide 10: Step 2 — role pattern analysis

Remind participants of the "Too Early to Be a Bride" case study and emphasize the following:

- Whose rights are being affected?
- Who is responsible for rights not being respected, protected or fulfilled?
- Who are the rights-holders and do they have the capacity to claim their rights, including the ability to access information, and organize and participate in advocating claims and policy changes, as well as obtaining redress?
- What, specifically, is owed to the rights-holders?
- What mechanisms of delivery, accountability and redress exist, and what mechanisms should be established?
- Who are the duty-bearers, and what obligations are they supposed to meet?
- Who are the specific actors or institutions responsible for protecting girls, and do they have the capacity to meet obligations (including responsibility, authority, data and resources)? Are these duty-bearers also rights-holders?
- In other words, do they rely on others performing their duties in order to be able to, in turn, deliver what they owe?
- Do the others have the capacity to perform their duties? What is the relationship between the rights-holders and duty-bearers in regard to the development issue being examined, and at what level are interventions for capacity-building most effective (community, regional, national)?

Explain:

- The identification of roles should not be an arbitrary exercise. It should be guided by the claims and duties established in international human rights standards as well as by the more specific roles and standards defined in national laws, procedures and policies. Participants should:
  - Analyse responsibilities and claims, and the relationships between girls as rights-holders and duty-bearers such as parents, society and the state
  - Identify duty-bearers and their responsibilities for respecting, protecting and fulfilling the rights of girls
  - Identify patterns of relationships between different levels—a duty-bearer may also be a rights-holder at the next level
  - Rights-holders have more than one right, and duty-bearers have multiple roles to fulfil different rights

**↳ Slides 11 and 12: Claim matrix example: the betrothal and marriage of a child shall have no legal effect and Group work - role pattern analysis**

Explain that groups should use the matrix in Slide 11 to carry out the exercise on article 16.2 of the Convention on the Elimination of All Forms of Discrimination against Women. Rights-holders have claims, duty-bearers have obligations, and both have capacity gaps related to claiming their rights or fulfilling their obligations.

**↳ Slide 13: HRBA to analysis in three steps diagram — capacity gap analysis, Step 3**

This slide is self-explanatory.

**↳ Slide 14: Step 3: capacity gap analysis**

**ASK PARTICIPANTS**



1. What capacities are lacking for the rights-holders to claim their rights?
2. What capacities are lacking for these institutions or individuals to carry out their duties as duty-bearers?

Explain that capacity analysis is affected by legal, policy and institutional frameworks. Under a human rights-based approach, the following components are integral to capacity development:

**Responsibility/motivation/commitment/leadership:**

This refers to the characteristics that duty-bearers should recognize in their roles in order to carry out their obligations. Information, education and communication strategies help to promote a sense of responsibility for realizing human rights. Ensuring pluralistic and free media, a vibrant civil society, effective oversight mechanisms and access to remedies (judicial, administrative and political level) for violations are equally vital.

**Authority:**

This refers to the legitimacy of an action, when individuals or groups feel or know that they can take action. Laws, formal and informal norms and rules, traditions and culture, and social norms largely determine what is or is not permissible. Accordingly, national laws and policies must be harmonized with international human rights treaty commitments and identify specific duties. Point out that [Module 3](#) will look at the harmonization of legislation not only with international human treaties, but also specifically with social and moral norms that regulate human behaviour.

### **Access to and control over resources**

Knowledge that something should and may be done is often not enough. Moreover, the poorest are seldom able to claim their rights as individuals, but need to be able to organize. "Capacity" must therefore also include the human resources (skills, knowledge, time, commitment, etc.), economic resources and organizational resources influencing whether a rights-holder or duty-bearer can take action.

#### **Slide 15 and 16: Claim matrix and group work — capacity gap analysis**

These slides are self-explanatory.

- Participants will use the claim matrix for identification of capacity gaps among rights-holders and duty-bearers.

#### **Slide 17: Gallery**

This slide is self-explanatory.

## **Step 11:** Back to the "Too Early to Be a Bride" Case Study Discussion

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Remind participants that under a human rights-based approach, it is important to recognize each development challenge as a human right or several human rights that are unfulfilled or violated. It is important to identify the human rights standards that will help to guide the analysis and shape response strategies.

A social norms perspective addresses the collective responsibility of men and 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 they economic or moral responsibilities?

Each table should spend 20 minutes discussing the following critical questions. They should write conclusions on flip charts and indicate possible actions to overcome the problem:



1. A 12-year old girl has been left behind, why? Minimum human rights standards are unmet for her. Why?  
Remind participants that the girl's lower status, social norms and economic vulnerability combine to prevent the fulfilment of her human rights.
2. What was the 12-year-old girl entitled to?  
Stress that girl was entitled to the rights enshrined in the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women, and that the marriage of a child should have no legal standing.
3. Who should have done something about her, when her peers failed to protect her? Who were the duty-bearers (and the rights-holders) obligated to protect her?  
Remind participants that child marriage is illegal in Bangladesh, but the law is not properly enforced.
4. Why is it said that "...harmful practices contribute to the non-fulfilment and non-enjoyment of women's human rights..." ?
5. "...Which human rights principles have been violated." ?

- Summarize by stating that cultural norms might render invisible the people who experience certain harms (such as FGM/c, 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.

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Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

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# 2



## HANDOUTS

# From Human Rights Principles to Shared Social Norms

**Cover Photo**

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# HUMAN RIGHTS PRINCIPLES



Adapted from [UNDG 2003](#)

Human rights are universal and inalienable; indivisible; interdependent and interrelated. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, or their religious, cultural or ethnic background. They are inalienable because people's rights can never be taken away. Indivisible and interdependent because all rights — political, civil, social, cultural and economic — are equal in importance and none can be fully enjoyed without the others. They apply to all equally, and all have the right to participate in decisions that affect their lives. They are upheld by the rule of law and strengthened through legitimate claims for duty-bearers to be accountable to international standards.

### **Universality and inalienability**

Human rights are universal and inalienable. All people everywhere in the world are entitled to them. The universality of human rights is encompassed in the words of Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

### **Indivisibility**

Human rights are indivisible. Whether they relate to civil, cultural, economic, political or social issues, human rights are inherent to the dignity of every human person. Consequently, all human rights have equal status, and cannot be positioned in a hierarchical order. Denial of one right invariably impedes enjoyment of other rights. Thus, the right of everyone to an adequate standard of living cannot be compromised at the expense of other rights, such as the right to health or the right to education.

### **Interdependence and interrelatedness**

Human rights are interdependent and interrelated. Each one contributes to the realization of a person's human dignity through the satisfaction of his or her developmental, physical, psychological and spiritual needs. The fulfilment of one right often depends, wholly or in part, upon the fulfilment of others. For instance, fulfilment of the right to health may depend, in certain circumstances, on fulfilment of the right to development, to education or to information.

### **Equality and non-discrimination**

All individuals are equal as human beings and by virtue of the inherent dignity of each human person. No one, therefore, should suffer discrimination on the basis of race; colour; ethnicity; gender; age; language; sexual orientation; religion; political or other opinion; national, social or geographical origin; disability; property; birth or other status as established by human rights standards.

### **Participation and inclusion**

All people have the right to participate in and access information relating to the decision-making processes that affect their lives and well-being. Rights-based approaches require a high degree of participation by communities, civil society, minorities, women, young people, indigenous peoples and other identified groups.

### **Accountability and rule of law**

States and other duty-bearers are answerable for the observance of human rights. In this regard, they have to comply with the legal norms and standards enshrined in international human rights instruments. Where they fail to do so, aggrieved rights-holders are entitled to institute proceedings for appropriate redress before a competent court or other adjudicator in accordance with the rules and procedures provided by law. Individuals, the media, civil society and the international community play important roles in holding governments accountable for their obligation to uphold human rights.

# TOO EARLY TO BE A BRIDE

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**Adapted from** AMIN ET AL. 2005

The following case study is taken from an evaluation of a programme in Bangladesh to provide life skills and livelihood training to rural adolescent girls. The programme had three components, including an early marriage prevention intervention run by the Centre for Mass Education in Science (CMES). CMES piloted a community strategy to implement interventions to prevent marriages that were too early in a girl's life or inappropriate in some other way. 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 are not known in advance and are often not publicly discussed so timely interventions are difficult to plan. Marriage matters are also considered to be a matter for elders — young people have a difficult time convincing elders that they have a legitimate position on this matter.

### **Peer Leaders**

In order to create their base and build up their credibility, CMES usually targets active and energetic adolescents (both boys and girls) with guardians known for positive/tolerant attitudes. These Peer Leaders (PL) motivate members during livelihood training followed by credit.

### **Support Group**

The Support Group is composed primarily of members' parents who are interested and cooperative in CMES's efforts with adolescents in the area.



#### BOX 1: AN UNSUCCESSFUL CASE STUDY

The girl was 12 years old, the second of four children of a sharecropper. She was a very pretty girl studying in class five. A proposal came through a female matchmaker told to look out for a pretty girl for the son of a farmer from the *borenadro* 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. Upon seeing the girl, the matchmaker approached her mother who agreed to marriage if they approved of the boy's family. The meeting and negotiations started. 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. Her parents agreed easily because no cash was required, the jewelry 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. Based on their approval, the groom's family visited the girl's family again and settled the date and time of marriage 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.

A PL's younger sister one day came to her with the news that a boy's family had come to see her 12 year old cousin as a potential bride.

**Step 1** The PL herself went to her cousin's house, while the first meeting was taking place. She witnessed her cousin being asked all sorts of questions by the groom's family. She felt that it was an injustice to her young cousin and as a Peer Leader felt it her duty to try and stop the marriage from taking place.

**Step 2** The PL met her group for assessment and strategy formulation. The PL got together with the other PLs of her group and discussed the matter with them.

**Step 3** The PLS went to talk to her mother. They tried to dissuade her at first by explaining to her the harmful effects on her daughter's health, the loss of her looks, her deprivation from education, her deprivation from playing, the difficulties faced in childbirth and the risk and possible death of both mother and child. The mother responded with the question of who would take the responsibility of getting her daughter married if no proposals were to come later, especially as good as this one. She further reminded the PLS of their age, saying how much could they possibly know and told them to leave.

**Step 4** The PL group met with members to decide upon the next course of action. They decided to visit the girl's mother a second time—this time with members of the Support Group.

**Step 5** The PLS went to meet the Support Group. As a member of the Support Group was a relative of the girl in question, the PLS approached him first. They questioned how his relative could possibly get their daughter married at the age of 12 years. They received the support of the Support Group members.

**Step 6** The PLS along with the Support Group members went to the girl's house. They tried to persuade the parents not to marry off their daughter, emphasizing her age, and requested that they wait.

**Step 7** The PLS explained the harmful effects of early marriage such as depriving her of education and play. Her father responded by saying that his daughter was not that type of a girl. She would be able to go and work at her in-laws' house and feed herself. He added that his daughter received a very good proposal, and that he wanted "to rid himself of the burden of getting his daughter married".

**Step 8** The PLS focused on her vulnerability in the new household. They said she might soon become pregnant, which would be harmful for her at her age and for her child. The father asked them where they had learned of all this at this age and they told him about the CMES group. The father replied that all this was nothing. The Support Group members became impatient and angry at his refusal to listen. The marriage of the 12-year-old girl was held soon after that. There was no turning point.

**Step 9** The PLS pursued other marital rights of the girl and questioned the authorities supposed to uphold and implement the law against early marriage. They confronted the "kazi" with the fact that he was allowing the marriage of an underage girl. He responded saying they have a certificate from the Chairman that bride and groom are of age, so if they can give the certificate, why can he not marry them. The ages of the bride and groom were recorded in the "kabin-nama" as 19 and 21 years, respectively.

**Final** Seven or eight months later the bride conceived. She later had a miscarriage in the third month of her pregnancy. She is at present unwell.



### **QUESTIONS TO DISCUSS**

Reflect on the following sentence: "What options do parents have? 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."

#### **FIRST SET OF QUESTIONS**

- 1.** In this case study, how would you describe the gender dimension of the relationship between girls and boys in the different aspects of their life (making decisions, access to resources, control over resources, age of marriage, having sex, etc.)?
- 2.** How would you explain acceptance and "normalization" of child and early marriage and dowry, even though they might involve physical and psychological violence towards young girls?
- 3.** What are parents' beliefs about child and early marriage of daughters?
- 4.** What do parents think others think about their daughters, if they stay unmarried until adult age?
- 5.** What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?
- 6.** Do parents have an alternative choice within their context?

#### **SECOND SET OF QUESTIONS**

- 1.** A 12-year old girl has been left behind, why? Minimum human rights standards are unmet for her, why?
- 2.** What the 12-year old girl was entitled to?
- 3.** Who should have done something about her, when her peers failed to protect her? Who were the duty bearers (and the rights holders) entitled to protect her?
- 4.** Why is it said that "...harmful practices contribute to the non-fulfilment and non-enjoyment of the women's human rights"?
- 5.** Which human rights principles have been violated?"

#### **Girls' voices:**

*"Are there any parents who don't fear what people say about their daughters? There are parents who give their daughter in marriage because of what people say. They cannot stand what others say so they get the daughters married."*

Hamida, 16-18years old

*"And if they ask for dowry it has to be given. This is the way it has to be done; so it has to be called a good marriage. Dowry has to be given."*

Rahima, 14-16 years old



Girls are having a meeting at their club, which is a group of about 25/30 adolescent girls. Club is run by BRAC. Girls meet twice a week to share knowledge on different aspects of adolescent life, including personal hygiene, outdoor sport, rights to education and preventing early marriage.

# STAGES IN EARLY MARRIAGE PREVENTION ADVOCACY: ARGUMENTS USED

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

## 1.1 STAGES IN EARLY MARRIAGE PREVENTION ADVOCACY

Both peer leaders groups identified early marriage prevention as the most difficult aspect of their advocacy activities. The Chittagong group reported that, prior to CMES activities, girls in their village were married by the age of 12 and that they had some success in preventing early marriage during the past year. The Chapainawabganj group was less enthusiastic about their accomplishments.

Of the combined four successful cases between the two groups, two were cases of a PLS' own marriage negotiations, one was a peer leader's younger sister, and the last was a peer leader's relative—all members of CMES. Of the five unsuccessful cases, also members of CMES, fathers were unable to be convinced in two cases, the wedding was secretly held in another village in the third case, information was received too late in the fourth case, and the last because it was a love marriage.



#### **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 mother and child from 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 from education
- Deprived from 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."*

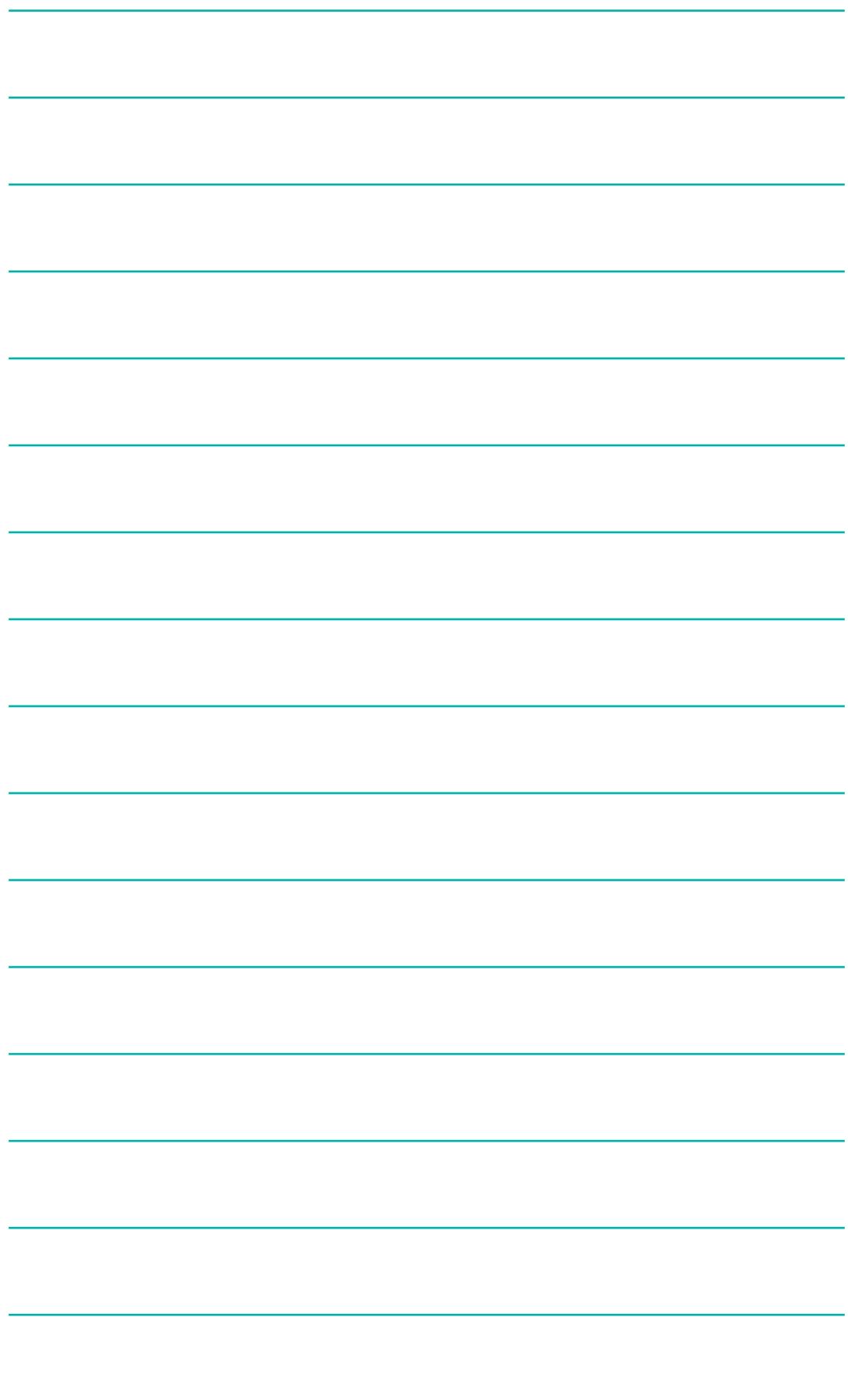
- There is no discussion — this marriage will take place
- "They are so young!" "How much do you think you know?"
- I don't have to listen to small girls
- Mother married young and had no problems in performing her duties
- Preference for young brides
- Who will take responsibility of daughter's marriage 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



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A young girl from Jumbe village, in Amudat district of Karamoja. Here at least 70 girls and boys have defied tradition and claimed their rights to be educated. Efforts to keep children safe from harmful traditional practice as FGM/c and early marriage have been led by governments and partners, such as the local NGO, TPO.

## Notes



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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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Platteau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] Isgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.

A photograph of a group of approximately ten children, mostly young girls, sitting in rows in what appears to be a classroom or assembly hall. They are all smiling and looking towards the camera. The background is slightly blurred.

**2.1**

---

**PRESENTATION 2.1**

# **OBJECTIVES**

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

- Recognize that human rights are realized and enjoyed by people when the appropriate development processes transform human rights standards and principles into shared social norms
- Apply (or advance and share their experience of) the concepts and tools of a social norms perspective and human rights-based approach to development programming in real life situations
- Be conversant with the interrelated sets of human rights violations that are intrinsically associated with FGM/C and other harmful norms that share the same social dynamics

A large, semi-transparent circular overlay containing the number "2.2" is positioned in the upper left corner of the slide. In the background, a group of diverse children are smiling and looking towards the camera in what appears to be a classroom or community setting.

**2.2**

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**PRESENTATION 2.2**

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**HUMAN RIGHT-BASED APPROACH  
IN THE PROGRAMMING PROCESS**

Slides adapted from different trainings by Alfonso Barragues, Human Rights Adviser, UNFPA, and Amanda Harding, consultant

# SESSION OBJECTIVES

---

2

- Understand what a human rights-based approach to programming is
- Understand its importance and added value in the programming process
- Understand the main implications of applying it to development programming

# UN COMMON UNDERSTANDING ON HRBA

3

## GOAL

All programmes of development cooperation, policies and technical assistance should further the realization of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments

## PROCESS

Human rights standards and principles guide all development cooperation and programming in all sectors and in all phases of the programming process

## OUTCOME

Development cooperation contributes to the development of the capacities of duty-bearers to meet their obligations and/or of rights-holders to claim their rights

## Normative value

- Universal legal standards for a life with dignity

## Instrumental value

- Contributes to more sustainable development outcomes
- Ensures a higher quality of the process
- Clarifies the purpose of capacity development

## Institutional reasons (UN comparative advantage)

- Impartiality to deal with sensitive issues
- Holistic analysis and integral responses to problems

# OTHER APPROACHES

---

5

## Needs based

- Action is **voluntary**/optional
- Needs are **contextual** and open-ended
- **Deserve help**
- **Passive** beneficiaries
  - can be invited to participate
- **Pragmatic** ways to work with structures
- Development is **technocratic**
  - for the experts
- Hierarchy of needs

## Human rights-based

- Action is **mandatory**
- Universal and **legally established** claims and entitlements
- **Entitled to enforceable rights**
- **Active** participants by right
- Power structures **must be** effectively changed
- Development **transforms** behaviours, institutions, and empowers rights-holders
- Rights are **indivisible** and interdependent though in any situation practical prioritization may be required

## 2 – PROCESS

6

Human rights standards and principles guide all development cooperation and programming in all sectors and in all phases of the programming process

Human rights  
standards...

...define the...

Human rights  
principles  
define the rules  
of the game

...limits of the...

...playing field.

# HUMAN RIGHTS STANDARDS

---

7

## The minimum normative content of the right:

the type of claims and obligations that the right implies *at the minimum* in practice

In programming, the standards guide the ...

- ... Identification of development challenges as human rights issues (assessment)
- ... analysis of roles and capacities of rights-holders and duty-bearers
- ... definition of development objectives
- ... formulation of corresponding benchmarks and indicators

# HUMAN RIGHTS PRINCIPLES

---

8

- **Universality and inalienability**
- **Indivisibility**
- **Interdependence and interrelatedness**
- **Equality and non-discrimination**
- **Participation and inclusion**
- **Accountability and rule of law**



# 3 – OUTCOME

---

9

Development cooperation contributes to the development of the capacities of duty-bearers to meet their obligations and/or of rights-holders to claim their rights

## Rights-holders:

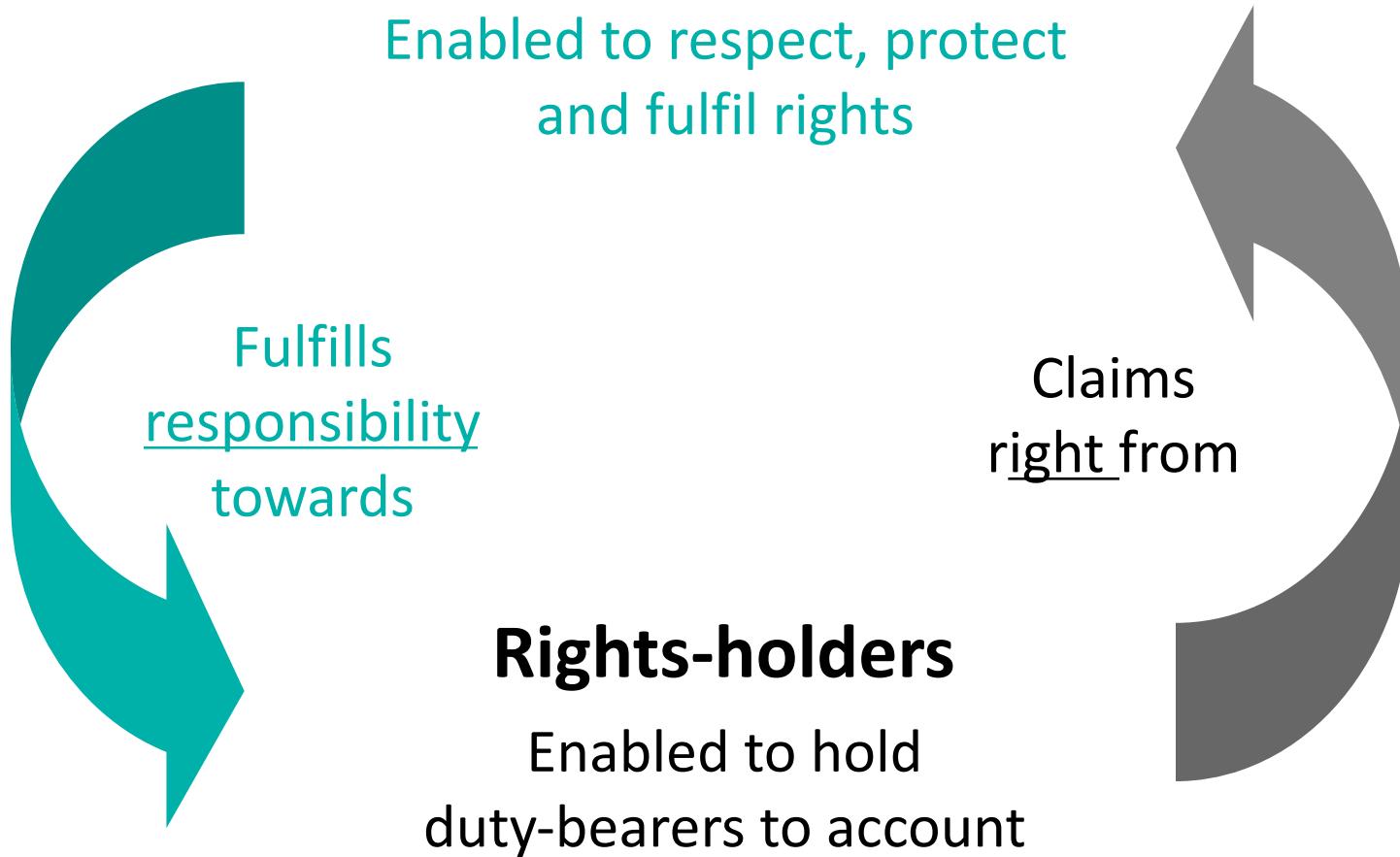
### *Over 7 billion people*

- Every individual, man, woman or child, of any race, ethnic group or social condition
- To some extent groups, such as indigenous peoples

## Duty-bearers:

### **Much fewer in number**

- Primarily states
- In some cases, individuals have specific obligations
- Individuals and private entities have generic responsibilities towards the community to respect the rights of others
- Development partners



# IN CONCLUSION FOUR CRITICAL QUESTIONS

---

11

A human rights-based approach helps the UN and partners to answer four critical questions:

- Who has been left behind?
- Why? Which rights are at stake?
- Who has to do something about it?
- What do they need to take action?

*Process and outcome are equally important*

# EXERCISE: HUMAN RIGHTS PRINCIPLES

---

12

1. Each table will be assigned a human rights principle to discuss and unpack its meaning in operational terms
  
2. Each will use at most three of the four critical questions to address how to apply the content of the principle in programming

A photograph showing a group of approximately ten children, mostly young girls, in what appears to be a classroom or community center. They are all smiling and looking towards the camera. In the foreground, a girl with dark hair tied back is on the left, and another girl with dark hair is slightly behind her. Behind them, more children are visible, some with their backs to the camera. The background is slightly blurred.

2.3

---

PRESENTATION 2.3

---

# TOO EARLY TO BE A BRIDE

ADAPTED FROM AMIN ET AL. 2005

# TRENDS IN MARRIAGE

---

2

Current trends in marriage: a marked preference for young brides, which may have an economic root, but translates into social norms of fear of disrepute (among others):

*“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 ”*

## ***Economic vulnerability***

*reducing the number of dependents  
by marrying off a daughter  
at the earliest feasible time when  
she starts receiving proposals*

# NO CHOICE FOR THE VERY POOR?

---

4

*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...***

The early marriage programme in Chittagong and Chapainawabganj attempted to reduce the payment of dowry by raising awareness of its illegality.

Dowry practices have risen considerably over the past decade or so: “dowry inflation.” Dowries can represent multiple years’ worth of a family’s annual income.

# MARRYING A 12-YEAR-OLD GIRL

---

6

The girl was 12 years old, the second of four children of a sharecropper. She was a very pretty girl studying in class five. A proposal came through a female matchmaker told to look out for a pretty girl for the son of a farmer. Upon seeing the girl, the matchmaker approached her mother, who agreed to marriage if they approved of the boy's family. The meeting and negotiations started.

# MARRYING A 12-YEAR-OLD GIRL

---

7

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.**

**Her parents agreed easily because no cash was required, the jewelry would belong to their daughter, and the cost of a cycle and watch would be nominal.**

# MARRYING A 12-YEAR-OLD GIRL

---

8

Based on their approval, the groom's family visited the girl's family again and settled the date and time of marriage for the following Friday. The entire process of marriage negotiation, from the first meeting up to the actual marriage, occurred within 15 days.

**What options do parents have?**

# QUESTIONS TO DISCUSS 1-3

---

10

1. In this case study, how would you describe the gender dimension of the relationship between girls and boys in the different aspects of their life (making decisions, access to resources, control over resources, age of marriage, having sex, etc...)?
  
2. How would you explain acceptance and “normalization” of child and early marriage and dowry, even though they might involve physical and psychological violence towards young girls?
  
3. What are parents’ beliefs about child and early marriage of daughters?

# QUESTIONS TO DISCUSS 4-6

---

11

4. What do parents think others think about their daughters, if they stay unmarried until adult age?
  
5. What may happen to a family that doesn't follow the socially accepted practices of marrying daughters early and paying adequate dowry?
  
6. Do parents have an alternative choice within their context?

# 2.4



## PRESENTATION 2.4

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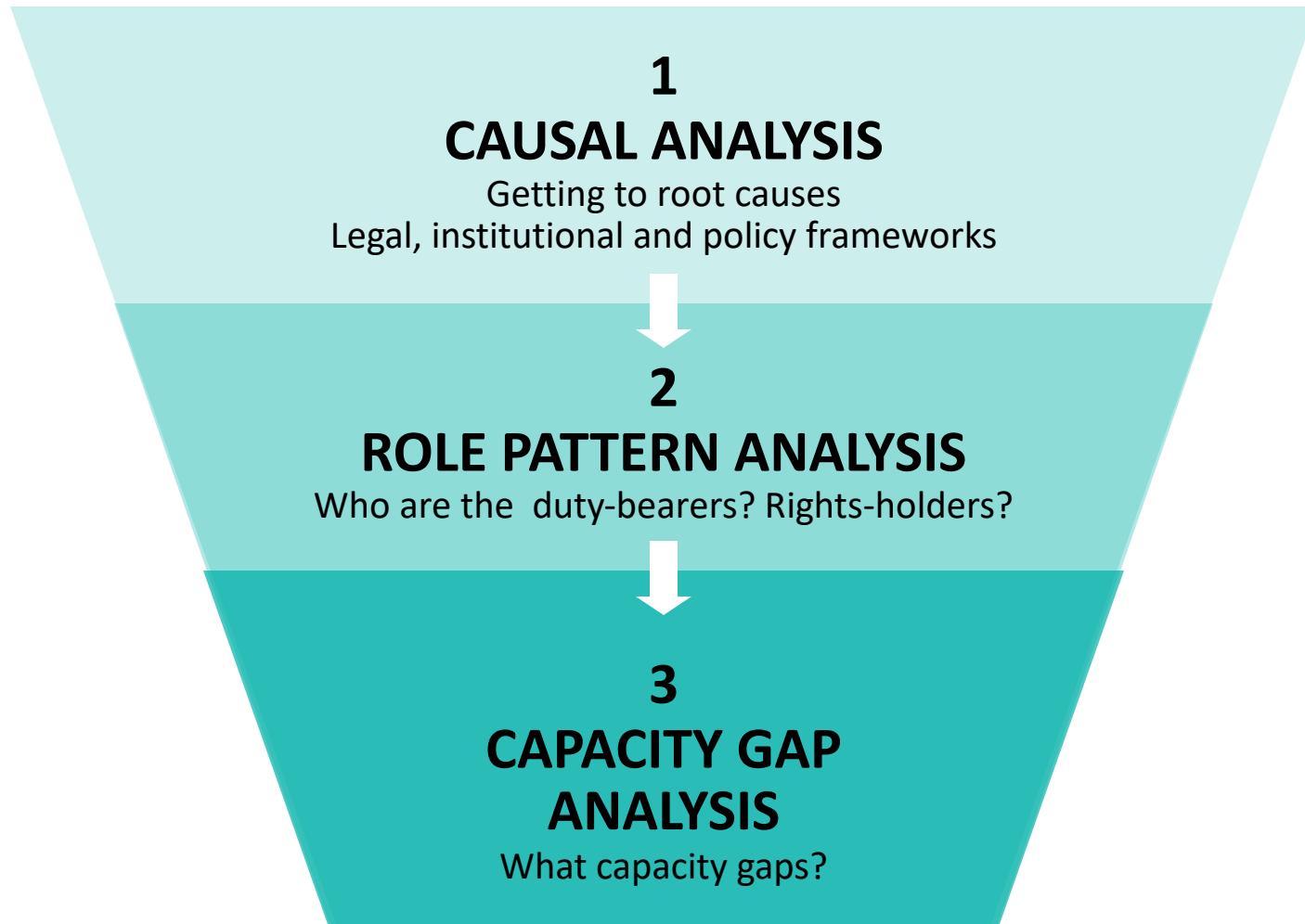
### A HUMAN RIGHT-BASED APPROACH TO COUNTRY ANALYSIS: THREE STEPS

Slides adapted from different trainings by Alfonso Barragues, Human Rights Adviser, UNFPA, and Amanda Harding, Consultant

- Understand the value added of a human rights-based approach in country analysis and programming processes
  
- Apply the approach to the analysis of **real** country development challenges using three basic steps: causal, role pattern and capacity gap analysis

# DETAILED STEPS

3



# ANALYSIS IN THREE STEPS

---

4

## 1. WHY?

Which rights are implicated that explain why there is a problem?

Causal analysis

## 2. WHO?

Who are the duty-bearers?

Who are the rights-holders?

Who has to do something about it?

Role pattern analysis

## 3. WHAT?

What capacity gaps are preventing duty-bearers from fulfilling their duties?

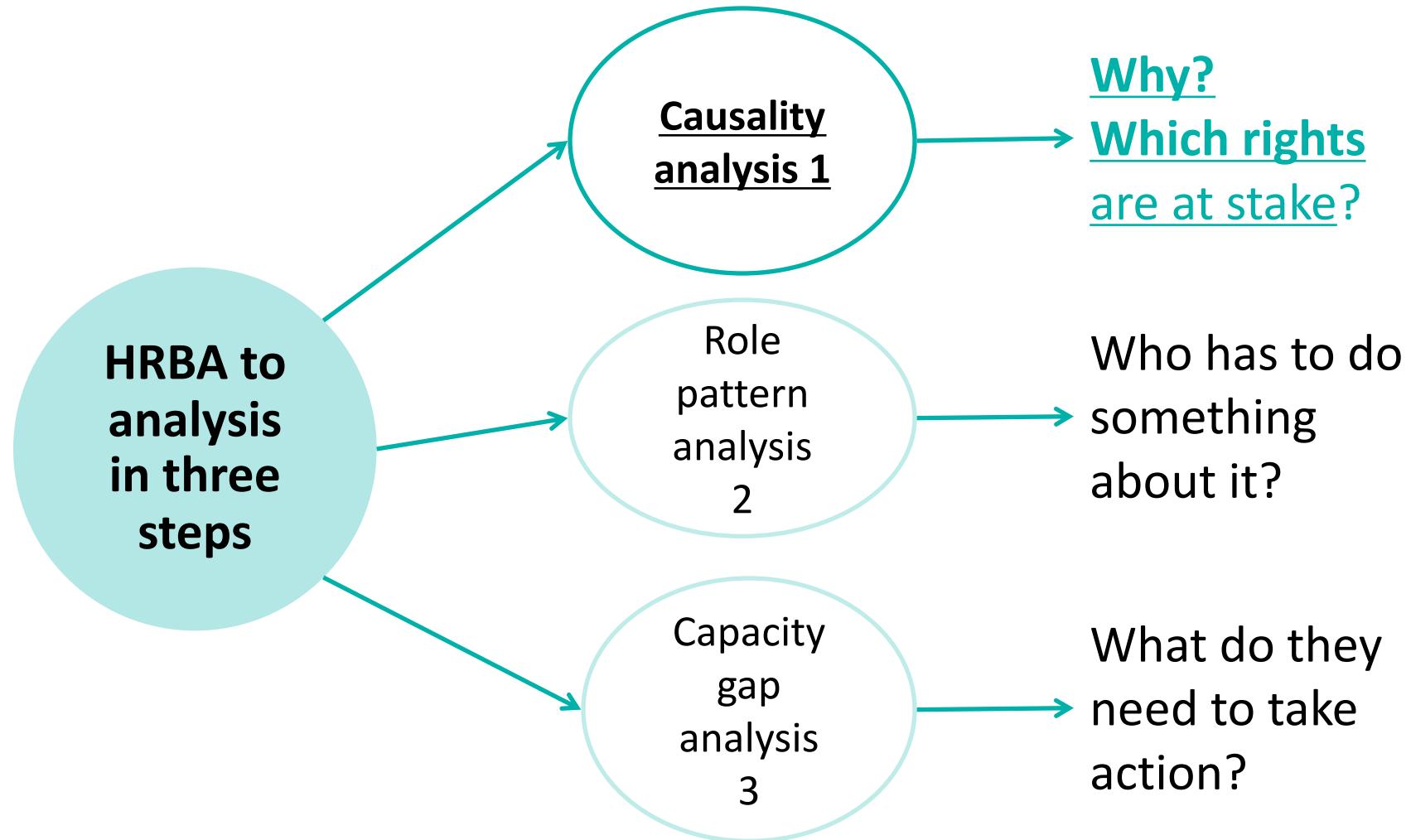
What capacity gaps are preventing rights-holders from claiming their rights?

What do they need to take action?

Capacity gap analysis

# ASSESSMENT: WHO HAS BEEN LEFT BEHIND?

5

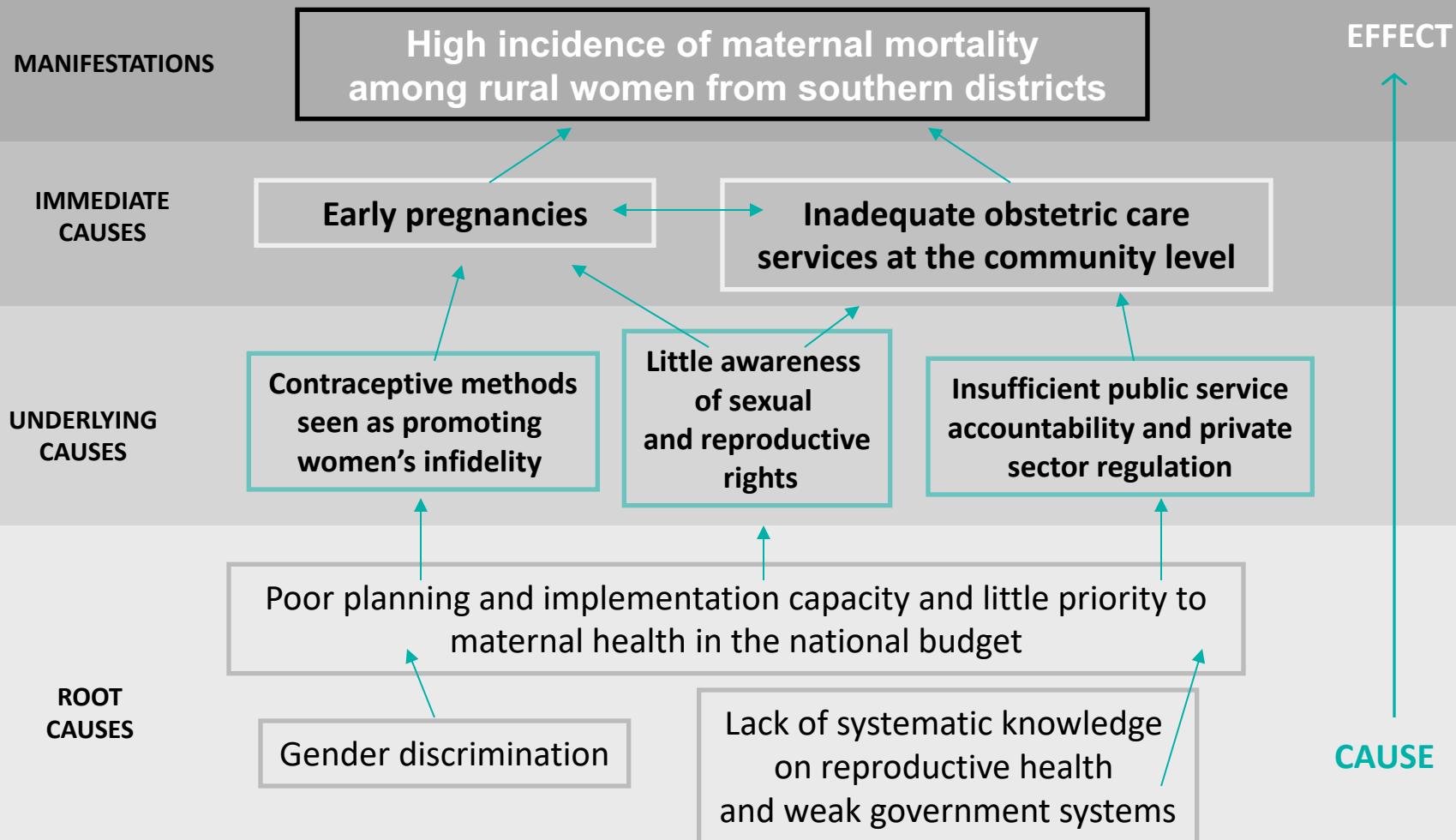


## Why?

- The essential first step for the human rights-based approach
- A technique for identifying causes of a problem that can then be used to formulate appropriate responses
- We can map the problem and its causes in a problem tree

# PROBLEM TREE

7



## GROUP WORK: CAUSALITY ANALYSIS/PROBLEM TREE

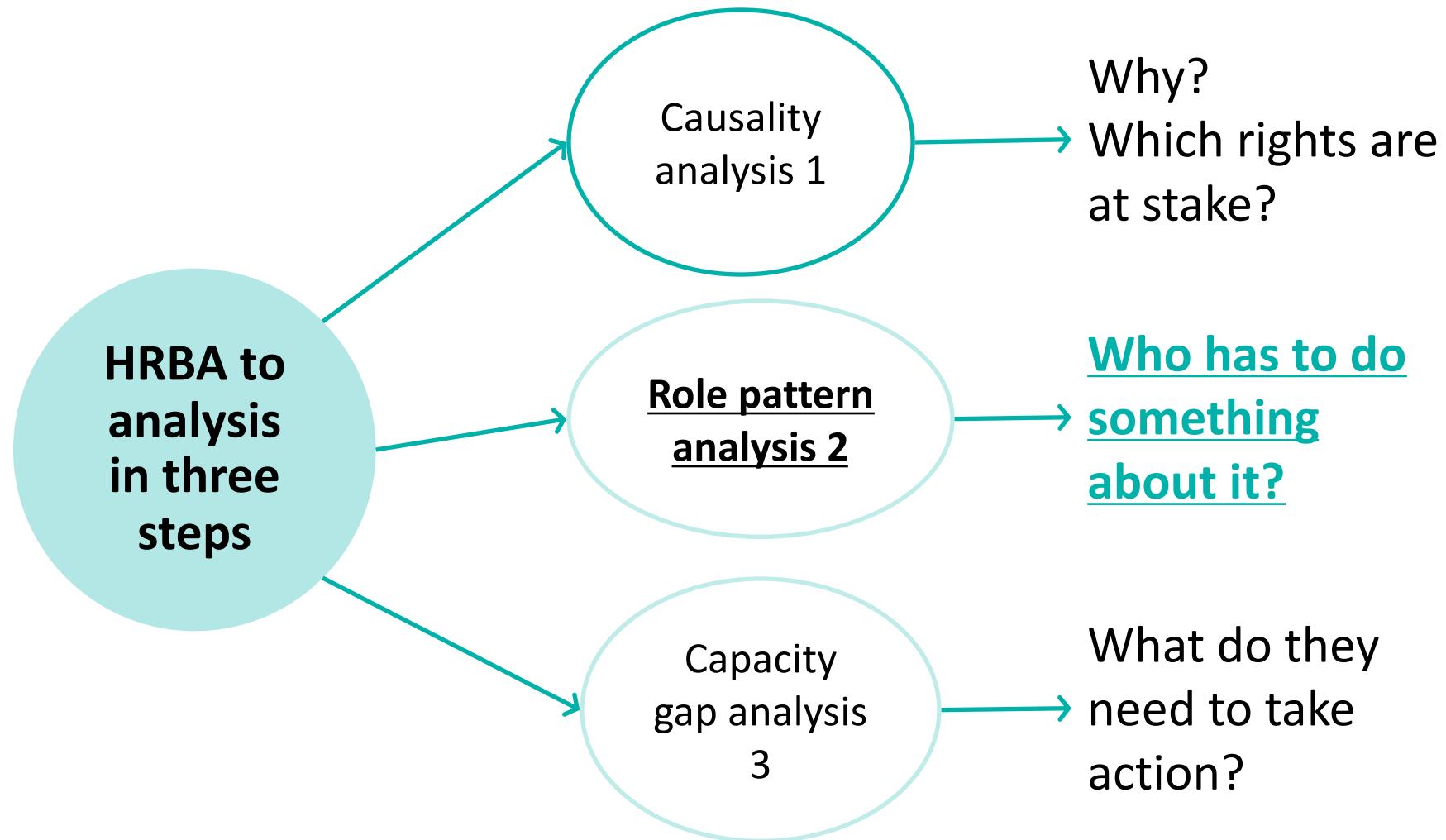
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Using the information from the case study  
“Too Early To Be A Bride,” takes 15 minutes to:

- Formulate the problem in terms of what is happening, to whom and where—write it on a card
- Discuss and identify the immediate, underlying and root causes
- Build a problem tree
- Use the problem tree to identify the rights standards and principles that are not being fulfilled

# ASSESSMENT: WHO HAS BEEN LEFT BEHIND?

9



# STEP 2: ROLE-PATTERN ANALYSIS

10

## Rights-holders

Who are they?

What are their claims?

## Duty-bearers

Who are they?

What are their duties?

Check what the human rights standards say about their claims and duties

Check also what role is expected from rights-holders and duty-bearers in national laws, procedures and policies

**CLAIM MATRIX EXAMPLE: THE BETROTHAL AND THE MARRIAGE OF A CHILD  
SHALL HAVE NO LEGAL EFFECT (ARTICLE 16.2, CEDAW)**

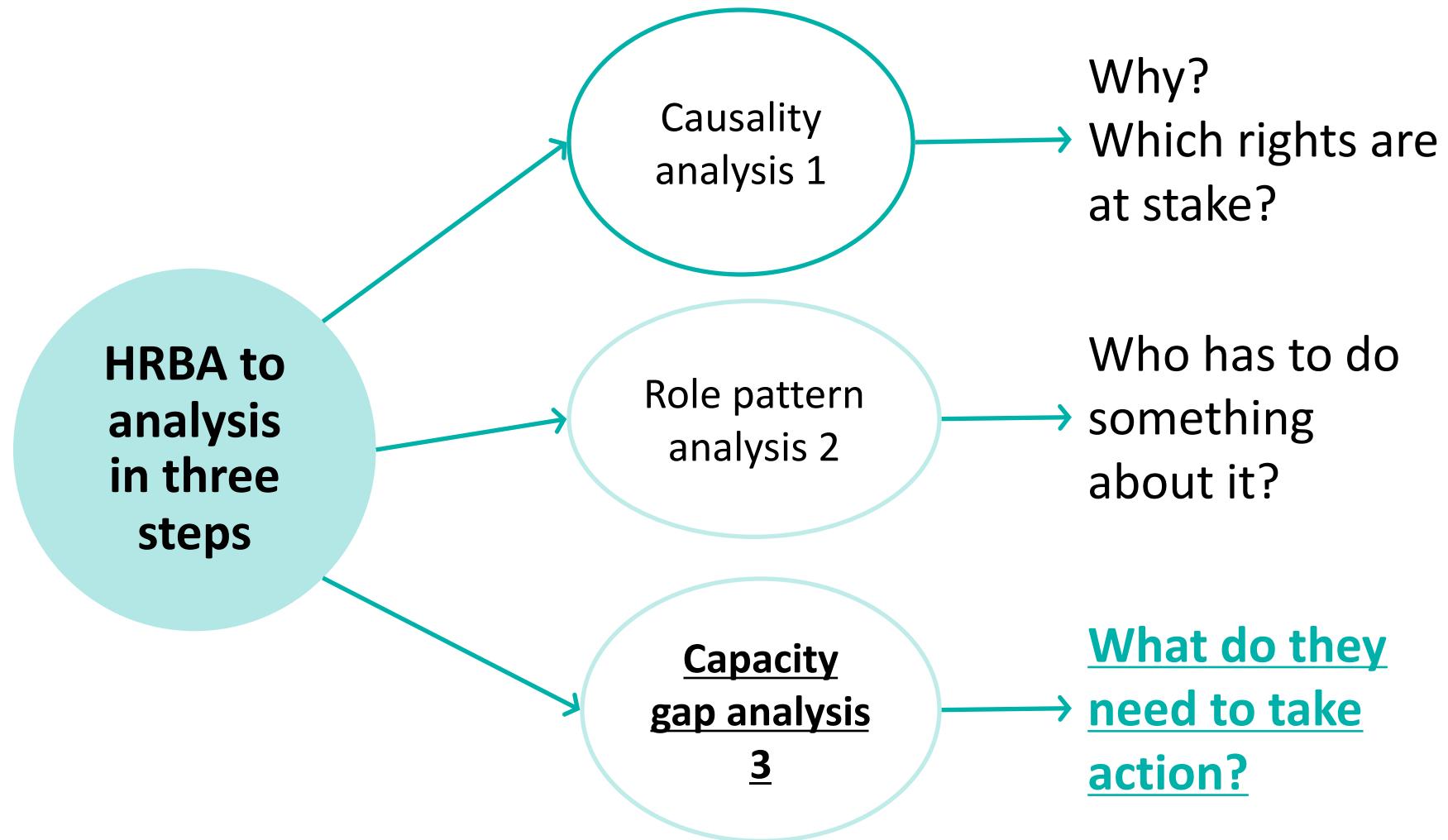
11

|   |  |                       |
|---|--|-----------------------|
| <b>Rights-holder:</b><br>Girls and boys                 | <b>Claim:</b><br><b>Ensure protection from early marriage/ensure children's voices are heard in marriage matters</b> | <b>Capacity gaps:</b> |
| <b>Duty-bearer (1):</b><br>Parents                      | <b>Obligations:</b><br><b>Protect children from early marriages</b>  | <b>Capacity gaps:</b> |
| <b>Duty-bearer (2):</b><br>Authorities to implement law | <b>Obligation:</b><br><b>Enforce the law</b>   | <b>Capacity gaps:</b> |
| <b>State</b>  | Law Enforcement  |                       |

1. From your causal analysis and problem tree (Slide 8), select one of the causes on which you want to focus, and highlight why you chose it
  
2. Identify a main rights-holder and a critical claim
  
3. Identify at most three duty-bearers who should do something about that claim and their most critical obligations

# ASSESSMENT: WHO HAS BEEN LEFT BEHIND?

13



# STEP 3: CAPACITY GAP ANALYSIS

14

## Duty-bearer capacity elements:

### **Can?**

- Knowledge
- Resources (human, technical and financial)
- Organizational abilities

### **Want?**

- Responsibility/motivation /leadership

### **Should?**

- Authority

## Rights-holder capacity elements:

### **Can?**

- Knowledge
- Resources
- Individual abilities

### **Want?**

- Security
- Motivation

### **Enabling environment**

- Right to participate
- Information
- Freedom of association and expression

**CLAIM MATRIX: THE BETROTHAL AND THE MARRIAGE OF A CHILD  
SHALL HAVE NO LEGAL EFFECT (ARTICLE 16.2, CEDAW)**

15

| <b>Rights-holder:</b>   | <b>Claim:</b>       | <b>Capacity gaps:</b> |
|-------------------------|---------------------|-----------------------|
| <b>Duty-bearer (1):</b> | <b>Obligations:</b> | <b>Capacity gaps:</b> |
| <b>Duty-bearer (2):</b> | <b>Obligations:</b> | <b>Capacity gaps:</b> |
| <b>State</b>            | Law Enforcement     |                       |

# GROUP WORK: CAPACITY GAP ANALYSIS

16

Using the information from the case study  
“Too Early To Be A Bride,” take 10 minutes to:

1. Go back to the rights-holders claims matrix and select two to three of the most critical *corresponding* duty-bearer obligations
2. For each rights-holder and duty-bearer, identify their key capacity gaps—the things that prevent duty-bearers from performing their roles and rights-holders from claiming their rights
3. List the key capacity gaps identified

- Your opportunity to “visit” other groups and give feedback
- Organize your three steps on the wall
- Choose one person to stay with your analysis to answer questions

**Causality analysis:** Is there a logical flow in the causality analysis and clarity of problems, particularly at the lower level of the framework?

**Role analysis:** Are the claims and obligations intuitive and presented in plain language—when you read an obligation can you imagine a corresponding action?

**Capacity gaps:** Is there sufficient attention to capacity gaps that address the lower levels of the framework—related to critical gaps in legal, institutional, and policy and budgetary frameworks?

**Gender dimension:** How well does the analysis reflect the different ways that women and men experience the development challenge? Will the capacities address the root causes of gender inequality?

**Remember to leave comments on post-it notes!!**

# 2

## READINGS

# From Human Rights Principles to Shared Social Norms

**Reading 2.1 — Key Factors of Early Marriage in Bangladesh:**  
A Program Analysis of Alliance, Vulnerability And Options

**Reading 2.2 — Universal Declaration of Human Rights**

**Reading 2.3 — Convention on the Rights of the Child**

**Reading 2.4 — Convention on the Elimination of All Forms of Discrimination Against Women**

# KEY FACTORS OF EARLY MARRIAGE IN BANGLADESH: A PROGRAM ANALYSIS OF ALLIANCE, VULNERABILITY AND OPTIONS

**Steps 6-9, 11 — Source: Amin et al. 2005, pp. 48-54 (unpublished)**

## 1. Description of process of early marriage prevention advocacy

Five Early Marriage Program cases were studied in Chittagong and four cases in Chapainawabganj. Of these, three were successful in the former and one in the latter.

The Peer Leaders (PL) mainly take on the cases of Center for Mass Education in Science group members and those requesting intervention in their own marriage plans. The first step taken is a discussion with the adolescent in question and all members of the PL group. Than a decision is made amongst themselves concerning who would be the best person to broach the subject with the parents. In some cases, members of the Support Group are involved from the beginning if the PL group feels the need. They then talk to the parents of the adolescent. Their approach is to discuss the negative effects of early marriage with them. They use knowledge from and even read out passages on the harmful effects on health for mother and child, dowry and laws related to early marriage to the parents in order for them to understand why they are working against it. If discussions fail and the parents are not dissuaded, the PL group seeks the help of the members of the Support Group. This is usually the last step taken, whether or not they are successful in preventing the marriage. In some cases, attempts are made to hold discussions with members of the groom's family.

Furthermore, the PL group, in some cases, tries to ensure proper registration of the marriage, by checking the kabin-nama in which the personal details are enlisted, the mohrana, and entries pertaining to certain rights belonging to the wife, without which, she is often deprived of her legal rights.

## **1.1 STAGES IN EARLY MARRIAGE PREVENTION ADVOCACY**

Both peer leaders groups identified early marriage prevention as the most difficult aspect of their advocacy activities. The Chittagong group reported that, prior to CMES activities, girls in their village were married by the age of 12 and that they had some success in preventing early marriage during the past year. The Chapainawabganj group was less enthusiastic about their accomplishments.

Of the combined four successful cases between the two groups, two were cases of a PLS' own marriage negotiations, one was a peer leader's younger sister, and the last was a peer leader's relative—all members of CMES. Of the five unsuccessful cases, also members of CMES, fathers were unable to be convinced in two cases, the wedding was secretly held in another village in the third case, information was received too late in the fourth case, and the last because it was a love marriage.

### **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 mother and child from 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 from education
- Deprived from 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

## **2. The support group & community involvement**

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### **2.1 ALLIANCE**

From the above illustrations and from many references by adolescents and parents alike, the Support Group was essential in this advocacy effort. The main function of the Support Group is the credence it provides to the positions, assertions and the arguments posed by the adolescents.

One of the initial hurdles the adolescents face is the bias against their age. They are in various ways reminded of their age—they are not at an age to be heard, considered or even paid attention to by adults, least of all to be consulted or bargained with in decisions that do not concern ‘children’. In fact, they are considered to be precocious, rude and disrespectful to speak out in, what is clearly a matter for adults to decide. Adults, in this context, are not used to hearing, much less taking opinions from the younger generation.

Secondly, even if they are heard, they are not considered to be knowledgeable or properly informed with regard to the issues they raise and try to discuss. The idea is, “how could such young people possibly know the truth?” It is the Support Group that confirms the adolescents’ assertions and bolsters their effort. Thus, one of the motivated mothers later admits that she was convinced once the Support Group explained everything to her—after all, the adolescents may be mistaken in the information they have and give as they are young, but there can be no lies in what the elders say.

The PLs point to the fact that in the case of preventing early marriage, it is simply not possible or even recommended that that an adolescent takes own decision or ventures alone to advocate against EM. Even when it is possible to soften the mother’s attitude drawing upon her own experience and difficulties with early marriage and childbearing, fathers are more resistant, and more so to arguments put forth by ‘mere’ adolescents. By their own admission, adolescents feel that it is impossible to make any impression on them without the help of the Support Group.

Members of the Support Group, being parents themselves, can pose arguments, apply pressure, and address fears in words or in a manner that is better understood or makes better sense to their peers. Thus, in the successful case illustrated above, the Support Group correctly pinpointed the main fear of the father and reassured him of their upholding his honour in jointly taking the responsibility of his daughter’s marriage in future, if he ends the present marriage negotiations. However, the earlier it is in terms of the talks, the easier it is motivate the parents, according to members of the Support Group. Therefore, swift information regarding marriage negotiations is vital and facilitates the advocacy efforts.

The collaboration of government representatives such as the Union Parishad Member, Chairman, in addition to the involvement of respected community members is especially effective according to the PLs, in that people should be obliged to respect decisions given by an official they, themselves elected to office.

As a pressure group, they are in a position to defuse negative community response. As an active and vocal member of the Support Group stated, if those opposing are to continue living in the same community, they have to abide by or at least, contend with the opinion of the Support Group.

Two positive indicators of community response may be identified from the cases investigated. Members of the Support Group are not outsiders to the community. Rather they are representatives, albeit of a segment, of the community, and more pertinently, they are themselves parents of adolescents, facing not dissimilar quandaries as every other parent of adolescents 'eligible' for marriage, with the same risks involved. Thus, in a sense they may be seen as role models for their peers, counterpart to that of the adolescent members in relation to their peers.

Secondly, evasive maneuvers such as relocating a wedding to another village may be seen as evidence of the pressure created within their community to no longer tolerate adolescents being given into marriages prior to their legal age. This sends out a strong message signaling a change in the community's attitude towards the issue and experience reveals that community pressure is one, which cannot be easily dismissed nor flouted in the long run.

However, it is also on this particular point that the Support Group and community may reveal its weakness. If the Support Group is economically weak, lacks cohesion and/or knowledge and skill, or lacks government representatives willing to lay down the law instead of aiding its circumvention, it is likely to become a defunct body. A further obstacle is posed by social customs that would consider any attempt to foil, disrupt or delay a marriage negotiation as an anti-social and contemptible act. Thus examples may be found among our case studies where the community played along or remained mute in one party's attempt to woo the interest and favors of another party during information gathering and verification prior to agreeing to a proposed marriage.

## **2.2 VULNERABILITY**

### **Economic**

The issue of economic vulnerability manifests itself in various guises in decisions related to early marriage. The foremost among them is in reducing the number of dependents by marrying off a daughter at the earliest feasible time when she starts receiving proposals. Dowry as a major cost has to be calculated in taking a decision for marriage. Thus, proposals asking for no or little dowry are especially attractive and are therefore more difficult to prevent. Although the findings from the qualitative research on the entire intervention reveal desperate attempts by parents to make as "good" a choice for their daughter as their economic situation allows them to, the very poor often believe that they do not have a choice. They can then only rely on developing/maintaining certain qualities (usually in the realm of demeanor, reputation, education and certain skills) of their daughter that have some value sought by boys' families to partially compensate for their inability to pay an adequate dowry.

Also important is the economic condition of the community as a whole. It usually determines, at least to a certain extent, the range of dowry expectations, the minimum of which the poorest struggle to amass. It may also have an influence on how far the Support Group can press for delaying marriages. On the one hand, as parents

themselves, they may empathize with the stringent economic pressure of marrying off a daughter with dowry and, on the other, not be solvent or secure enough to give their word to take on responsibility of their daughter's marriage in future.

## Social/ Cultural

### i) Preference for younger brides

Current trends in marriage indicate a marked preference for young brides among men/ groom's families in general, which may have an economic root but translates into social norms. Boys too are opting to get married younger. These have further lead to certain trends that include:

- A rush of proposals for girls starting at age 12
- Less dowry being demanded for younger girls
- An increasingly narrow window of opportunity of a "good" marriage for slightly older girls where population dynamics promise a growing base of younger girls and lower the "desirable" age range.

### ii) Preference for educated brides (or not)

Social norms, though by definition practiced "traditionally" and appearing to be almost rigid and unchanging, have been adopted or rejected due to changes, for example in this case, in the education policy. The main expected outcome of the government policy of FSSSP introduced in 1994 was to promote secondary schooling practice amongst girls. This, it was hoped, would facilitate delay in the age at marriage. A further corollary suggested that it might create access to upward social mobility through wider marriage options for girls. The hypothesis was based on the perceived value of education that, on the one hand, would create a demand for educated wives while maintaining the "tradition" of educational hierarchy of husbands over their wives, and on the other, compensate for, to an extent, the amount of dowry. However, the fact that most girls had equally high levels of education to offer meant competing for husbands with higher education. Together, with the fact that these girls were entering the marriage market later, that is, when they are older, led to the increase in the amount of dowry. This further led to forsaking the "tradition" of higher authority of the male, and marrying their 'educated' daughters to less educated/ illiterate men, using her education to reduce the amount of dowry.

### iii) 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 - the gossip swelling into a full-scale scandal". For parents, this is worst nightmare, literally robbing them of their sleep. As mentioned above, a girl's reputation and demeanor forms the basis of any marriage negotiation to take place. While, the more affluent, the more educated and the more powerful have their defining characteristics to build up on the basic quality of her good reputation, the latter is the only resort for a decent marriage for those who cannot offer anything more. Thus it is an asset most valued, but also most fragile. It is to minimize the risk of disgrace and scandal that parents prefer to marry off their daughters young. As their own honour/ prestige in the community is tied to that of their daughters', and research experience shows that most communities will not spare any words to rub their disgrace in and dwell on it, it makes community life unpleasant for the parents, and even more unpleasant for the adolescents.

Qualitative research indicates that it is when proposals start coming in steadily that signals to parents that it is time to marry their daughters. As the choice is widest at this time when the number of proposals peak, parents are both motivated and compelled for her marriage—motivated economically and compelled under societal pressure. In the rush to get girls married young, a relatively older, unmarried girl raises suspicion in the eyes of prospective groom's family regarding her character—suspicion that, if the community is not already rife with rumours, may be used deliberately to ruin the negotiations. It is this insecurity that compounds the fear of not getting proposals in future if the girls wait too long (age factor), to the fear of not getting proposals as good as the ones at present, in the future. This fear cuts across economic lines, but has the most impact on the poorest.

**iv) Communication between generations** Traditional customs dictate relationships between parents and children, where, especially between fathers and children, respect, fear and distance form a bond, nonetheless formal. Mothers are usually the conduit of favors, permission, etc. for which the ultimate decision lies with the father. Although this gap may be one of the reasons why such an intervention, combining the efforts of the adolescents and the larger community is necessary, the intervention itself may be the stepping stone towards bridging the gap.

### **3. Options**

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What options do parents have? 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.

This intervention has tried to address this in its larger program through livelihood training that attempts to make girls into economic assets rather than a burden and through invoking a sense of community responsibility and resistance to early marriage and dowry.

A major hurdle of the scheme appeared to be that marriage negotiations are not known in advance and are often not publicly discussed so timely interventions are difficult to plan. Marriage matters are also considered to be a matter for elders—young people have a difficult time convincing elders that they have a legitimate position on this matter.

# UNIVERSAL DECLARATION OF HUMAN RIGHTS

**Steps 3-6 — Adopted by the UN General Assembly on 10 December 1948**

## PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore **the General Assembly** proclaims **this universal declaration of human rights** as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

### **Article 1.**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

### **Article 2.**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

### **Article 3.**

Everyone has the right to life, liberty and security of person.

### **Article 4.**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

### **Article 5.**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

### **Article 6.**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7.**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8.**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9.**

No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10.**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11.**

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**Article 12.**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13.**

1. Everyone has the right to freedom of movement and residence within the borders of each state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14.**

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15.**

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16.**

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17.**

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

**Article 18.**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19.**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20.**

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

**Article 21.**

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22.**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23.**

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

- Everyone has the right to form and to join trade unions for the protection of his interests.

#### **Article 24.**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### **Article 25.**

- Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

#### **Article 26.**

- Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- Parents have a prior right to choose the kind of education that shall be given to their children.

#### **Article 27.**

- Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

#### **Article 28.**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

#### **Article 29.**

- Everyone has duties to the community in which alone the free and full development of his personality is possible.
- In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30.**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth here.

# CONVENTION ON THE RIGHTS OF THE CHILD

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**Adopted by UN General Assembly Resolution 44/25 of 20 November 1989, entry into force 2 September 1990, in accordance with article 49**

## Preamble

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The States Parties to the present Convention,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Bearing in mind that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

Recognizing that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Considering that the child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

Bearing in mind that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

Bearing in mind that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth",

Recalling the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict, Recognizing that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

Taking due account of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child, Recognizing the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries,

Have agreed as follows:

## **Part I**

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### **Article 1**

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.

### **Article 2**

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

### **Article 3**

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.
2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.
3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

### **Article 4**

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

### **Article 5**

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

### **Article 6**

1. States Parties recognize that every child has the inherent right to life.
2. States Parties shall ensure to the maximum extent possible the survival and development of the child.

### **Article 7**

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

### **Article 8**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.

2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.

### **Article 9**

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.
3. States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.
4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

### **Article 10**

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.
2. A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (ordre public), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

### **Article 11**

1. States Parties shall take measures to combat the illicit transfer and non-return of children abroad.

2. To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

### **Article 12**

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

### **Article 13**

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
  - a. For respect of the rights or reputations of others; or
  - b. For the protection of national security or of public order (ordre public), or of public health or morals.

### **Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

### **Article 15**

1. States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.
2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others.

### **Article 16**

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, or correspondence, nor to unlawful attacks on his or her honour and reputation.
2. The child has the right to the protection of the law against such interference or attacks.

## **Article 17**

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health.

To this end, States Parties shall:

- a. Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;
- b. Encourage international co-operation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
- c. Encourage the production and dissemination of children's books;
- d. Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;
- e. Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the provisions of articles 13 and 18.

## **Article 18**

1. States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.
2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child-care services and facilities for which they are eligible.

## **Article 19**

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

## **Article 20**

1. A child temporarily or permanently deprived of his or her family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.

2. States Parties shall in accordance with their national laws ensure alternative care for such a child.
3. Such care could include, inter alia, foster placement, kafalah of Islamic law, adoption or if necessary placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background.

### **Article 21**

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

- a. Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counselling as may be necessary;
- b. Recognize that inter-country adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;
- c. Ensure that the child concerned by inter-country adoption enjoys safeguards and standards equivalent to those existing in the case of national adoption;
- d. Take all appropriate measures to ensure that, in inter-country adoption, the placement does not result in improper financial gain for those involved in it;
- e. Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements, and endeavour, within this framework, to ensure that the placement of the child in another country is carried out by competent authorities or organs.

### **Article 22**

1. States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.
2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations co-operating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason , as set forth in the present Convention.

### **Article 23**

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community.
2. States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.
3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child, and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development
4. States Parties shall promote, in the spirit of international cooperation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 24**

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
  - a. To diminish infant and child mortality;
  - b. To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
  - c. To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;
  - d. To ensure appropriate pre-natal and post-natal health care for mothers;
  - e. To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breastfeeding, hygiene and environmental sanitation and the prevention of accidents;
  - f. To develop preventive health care, guidance for parents and family planning education and services.
3. States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.

4. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 25**

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

### **Article 26**

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.
2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.

### **Article 27**

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.
2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.
3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.
4. States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such agreements, as well as the making of other appropriate arrangements.

### **Article 28**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
  - a. Make primary education compulsory and available free to all;
  - b. Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
  - c. Make higher education accessible to all on the basis of capacity by every appropriate means;

- d. Make educational and vocational information and guidance available and accessible to all children;
  - e. Take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.
  3. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 29**

1. States Parties agree that the education of the child shall be directed to:
  - a. The development of the child's personality, talents and mental and physical abilities to their fullest potential;
  - b. The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
  - c. The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
  - d. The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
  - e. The development of respect for the natural environment.
2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

### **Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

### **Article 31**

1. States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.
2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

### **Article 32**

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.
2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:
  - a. Provide for a minimum age or minimum ages for admission to employment;
  - b. Provide for appropriate regulation of the hours and conditions of employment;
  - c. Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

### **Article 33**

States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances.

### **Article 34**

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- a. The inducement or coercion of a child to engage in any unlawful sexual activity;
- b. The exploitative use of children in prostitution or other unlawful sexual practices;
- c. The exploitative use of children in pornographic performances and materials.

### **Article 35**

States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

### **Article 36**

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

### **Article 37**

States Parties shall ensure that:

- a. No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;
- b. No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;
- c. Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty

- shall be separated from adults unless it is considered in the child's best interest not to do so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;
- d. Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action.

### **Article 38**

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.
4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

### **Article 39**

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

### **Article 40**

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.
2. To this end, and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that:
  - a. No child shall be alleged as, be accused of, or recognized as having infringed the penal law by reason of acts or omissions that were not prohibited by national or international law at the time they were committed;
  - b. Every child alleged as or accused of having infringed the penal law has at least the following guarantees:
    - i. To be presumed innocent until proven guilty according to law;
    - ii. To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;

- iii. To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;
  - iv. Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;
  - v. If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher competent, independent and impartial authority or judicial body according to law;
  - vi. To have the free assistance of an interpreter if the child cannot understand or speak the language used;
  - vii. To have his or her privacy fully respected at all stages of the proceedings.
3. States Parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:
- a. The establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;
  - b. Whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.
4. A variety of dispositions, such as care, guidance and supervision orders; counselling; probation; foster care; education and vocational training programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well-being and proportionate both to their circumstances and the offence.

#### **Article 41**

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:

- a. The law of a State party; or
- b. International law in force for that State.

## **Part II**

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#### **Article 42**

States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

#### **Article 43**

1. For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.
2. The Committee shall consist of eighteen experts of high moral standing and recognized competence in the field covered by this Convention.<sup>1/</sup> The members of the Committee shall be elected by States Parties from among their nationals

and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.

3. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
4. The initial election to the Committee shall be held no later than six months after the date of the entry into force of the present Convention and thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them, and shall submit it to the States Parties to the present Convention.
5. The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.
6. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.
7. If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.
8. The Committee shall establish its own rules of procedure.
9. The Committee shall elect its officers for a period of two years.
10. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined, and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.
11. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.
12. With the approval of the General Assembly, the members of the Committee established under the present Convention shall receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide.

#### **Article 44**

1. States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights
  - a. Within two years of the entry into force of the Convention for the State Party concerned;
  - b. Thereafter every five years.

2. Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfilment of the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.
3. A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1 (b) of the present article, repeat basic information previously provided.
4. The Committee may request from States Parties further information relevant to the implementation of the Convention.
5. The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.
6. States Parties shall make their reports widely available to the public in their own countries.

#### **Article 45**

In order to foster the effective implementation of the Convention and to encourage international co-operation in the field covered by the Convention:

- a. The specialized agencies, the United Nations Children's Fund, and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the specialized agencies, the United Nations Children's Fund, and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;
- b. The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for technical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;
- c. The Committee may recommend to the General Assembly to request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;
- d. The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

## **Part III**

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### **Article 46**

The present Convention shall be open for signature by all States.

### **Article 47**

The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

### **Article 48**

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

### **Article 49**

1. The present Convention shall enter into force on the thirtieth day following the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.
2. For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

### **Article 50**

1. Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication, at least one third of the States Parties favour such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present and voting at the conference shall be submitted to the General Assembly for approval.
2. An amendment adopted in accordance with paragraph 1 of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.
3. When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

### **Article 51**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.
2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General

#### **Article 52**

A State Party may denounce the present Convention by written notification to the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

#### **Article 53**

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

#### **Article 54**

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations. In witness thereof the undersigned plenipotentiaries, being duly authorized thereto by their respective Governments, have signed the present Convention.

# CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

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**Adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979, entry into force 3 September 1981, in accordance with article 27(1)**

The States Parties to the present Convention,

Noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

Noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex,

Noting that the States Parties to the International Covenants on Human Rights have the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights,

Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women,

Noting also the resolutions, declarations and recommendations adopted by the United Nations and the specialized agencies promoting equality of rights of men and women,

Concerned, however, that despite these various instruments extensive discrimination against women continues to exist,

Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity,

Concerned that in situations of poverty women have the least access to food, health, education, training and opportunities for employment and other needs,

Convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women,

Emphasizing that the eradication of apartheid, all forms of racism, racial discrimination, colonialism, neo-colonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women,

Affirming that the strengthening of international peace and security, the relaxation of international tension, mutual co-operation among all States irrespective of their social and economic systems, general and complete disarmament, in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of peoples under alien and colonial domination and foreign occupation to self-determination and independence, as well as respect for national sovereignty and territorial integrity, will promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women,

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,

Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole,

Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women,

Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,

Have agreed on the following:

# **Part I**

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## **Article 1**

For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

## **Article 2**

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- a. To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;
- b. To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- c. To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- d. To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- e. To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- f. To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- g. To repeal all national penal provisions which constitute discrimination against women.

## **Article 3**

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women , for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

## **Article 4**

1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

#### **Article 5**

States Parties shall take all appropriate measures:

- a. To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- b. To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

#### **Article 6**

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

## **Part II**

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#### **Article 7**

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- a. To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- b. To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- c. To participate in non-governmental organizations and associations concerned with the public and political life of the country.

#### **Article 8**

States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

#### **Article 9**

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

## PART III

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### Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- a. The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- b. Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- c. The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- d. The same opportunities to benefit from scholarships and other study grants;
- e. The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- f. The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- g. The same Opportunities to participate actively in sports and physical education;
- h. Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

### Article 11

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
  - a. The right to work as an inalienable right of all human beings;
  - b. The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
  - c. The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
  - d. The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;

- e. The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
  - f. The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.
2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:
    - a. To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
    - b. To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;
    - c. To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities;
    - d. To provide special protection to women during pregnancy in types of work proved to be harmful to them.
  3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

### **Article 12**

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

### **Article 13**

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- a. The right to family benefits;
- b. The right to bank loans, mortgages and other forms of financial credit;
- c. The right to participate in recreational activities, sports and all aspects of cultural life.

### **Article 14**

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.
2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

- a. To participate in the elaboration and implementation of development planning at all levels;
- b. To have access to adequate health care facilities, including information, counselling and services in family planning;
- c. To benefit directly from social security programmes;
- d. To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
- e. To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment;
- f. To participate in all community activities;
- g. To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
- h. To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

## **Part IV**

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### **Article 15**

- 1. States Parties shall accord to women equality with men before the law.
- 2. States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
- 3. States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
- 4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

### **Article 16**

- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women:
  - a. The same right to enter into marriage;
  - b. The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
  - c. The same rights and responsibilities during marriage and at its dissolution;
  - d. The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;

- e. The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;
  - f. The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
  - g. The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
  - h. The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.
2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

## Part V

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### Article 17

1. For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.
2. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
3. The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.
4. Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.
5. The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.

6. The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.
7. For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.
8. The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.
9. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

### **Article 18**

1. States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:
  - a. Within one year after the entry into force for the State concerned;
  - b. Thereafter at least every four years and further whenever the Committee so requests.
2. Reports may indicate factors and difficulties affecting the degree of fulfilment of obligations under the present Convention.

### **Article 19**

1. The Committee shall adopt its own rules of procedure. 2. The Committee shall elect its officers for a term of two years.

### **Article 20**

1. The Committee shall normally meet for a period of not more than two weeks annually in order to consider the reports submitted in accordance with article 18 of the present Convention.
2. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee.

### **Article 21**

1. The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.
2. The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information.

## **Article 22**

The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit reports on the implementation of the Convention in areas falling within the scope of their activities.

# **Part VI**

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## **Article 23**

Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

- a. In the legislation of a State Party; or
- b. In any other international convention, treaty or agreement in force for that State.

## **Article 24**

States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.

## **Article 25**

1. The present Convention shall be open for signature by all States.
2. The Secretary-General of the United Nations is designated as the depositary of the present Convention.
3. The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.
4. The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

## **Article 26**

1. A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.
2. The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

## **Article 27**

1. The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.
2. For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.

### **Article 28**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.
2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.
3. Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.

### **Article 29**

1. Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the arbitration, any one of those parties may refer the dispute to the International Court of Justice by request in conformity with the Statute of the Court.
2. Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph 1 of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.
3. Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.

### **Article 30**

The present Convention, the Arabic, Chinese, English, French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations. **In witness whereof** the undersigned, duly authorized, have signed the present Convention.



3

FACILITATOR'S GUIDE

# Effective Legislative Reforms in Situations Calling for Social Change

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C\*.** and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

# 3

## FACILITATOR'S GUIDE

### Effective Legislative Reforms in Situations Calling for Social Change

*"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"*

MOOKUS 2010

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## Overview

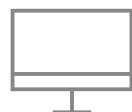
## Procedures

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## Notes to facilitators



Handouts



Presentations

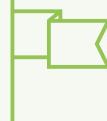


Readings

# OVERVIEW

## 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 which roles legislative reforms can play in the abandonment of FGM/C 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/C abandonment

## TIME

4 hours and 20 minutes, including:

- Steps 1 to 10
- Coffee break

## MAIN ELEMENTS



- Introduction
- Brainstorming exercise on the role of the law in the abandonment of FGM/C and other harmful social norms
- Working groups on two case studies:
  - ✓ "Women's Inheritance Rights in the Senegal River Valley: The Formal Law's Magnet Effect at Work"
  - ✓ "The Role of Adoption and Implementation of the Law in Burkina Faso"
- Presentations
- Role play and discussion

## READINGS



- **Reading 3.1:** "Harmony and Divorce between Law, Morality and Culture"
- **Reading 3.2:** "Legislation as a Tool for Behavioral and Social Change"
- **Reading 3.3:** "Elusiveness of Change in Bangladesh"

## PRESENTATIONS



- **Presentation 3.1:** "Learning Objectives and Plenary Discussion: Prosecuting a Mother of Five"
- **Presentation 3.2:** "Good Practices In Legislative Reforms: The Case of Burkina Faso"



## KEY MESSAGES

- The quasi-universality of FGM/C, 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/C 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 custom in order to minimize resistance to reforms
  - ✓ Be judged as fair regarding the procedures through which the authorities design and enact reforms
  - ✓ Serve as an "outside anchor" or a "magnet" pulling local custom in directions more favourable to the law (in place of claiming harsh punishment)
  - ✓ 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"

<sup>1</sup> Typical emotions in a norms violator are: fear (legal norms), guilt (moral norms) and shame (social norms). See ↗ Reading 3.1, "Harmony and Divorce between Law, Morality and Culture," Table 1, p. 12.

## HANDOUTS



- **Handout 3.1:** "Describing the National Legal Framework in Which Actions to Promote FGM/C Abandonment Will Be Situated"
- **Handout 3.2:** "Law Enforcement Issue: Can the Law Be Used to Abandon FGM/C? Prosecuting a Mother of Five"
- **Handout 3.3:** "Women's Inheritance Rights in the Senegal River Valley: The Formal Law's Magnet Effect at Work"
- **Handout 3.4:** "The Role of Adoption and Implementation of the Law in Burkina Faso"
- **Handout 3.5:** "The Work NGOs Can Support for the Adoption and Enforcement of Legal Measures"
- **Handout 3.6:** "Tables on Points That Came from the Role Play"
- **Handout 3.7:** "Three Regulatory Systems"



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# PROCEDURES

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## IN ADVANCE



On the evening of Day 2, remind participants to complete ↗ **Handout 3.1**, "Describing the National Legal Framework in Which Actions to Promote fgm/c Abandonment Will Be Situated", shared before the training.

Distribute the following handouts:

- ↗ **Handout 3.2**: "Law Enforcement Issue: Can the Law Be Used to Abandon fgm/c? Prosecuting a Mother of Five"
- ↗ **Handout 3.3**: "Women's Inheritance Rights in the Senegal River Valley: The Formal Law's Magnet Effect at Work"
- ↗ **Handout 3.4**: "The Role of Adoption and Implementation of the Law in Burkina Faso"
- ↗ **Handout 3.7**: "Three Regulatory Systems"

Remind participants that they may have reviewed:

- ↗ **Reading 3.1**: "Harmony and Divorce between Law, Morality and Culture"
- ↗ **Reading 3.2**: "Legislation as a Tool for Behavioral and Social Change"
- ↗ **Reading 3.3**: "Elusiveness of Change in Bangladesh"

Prepare a flip chart listing the ↗ **Module 3** objectives.

STEP 1

## 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.

---

**STEP 2** Module Objectives

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5 MINUTES

- Introduce the module objectives from ↗ **Presentation 3.1**, "Learning Objectives and Plenary Discussion: Prosecuting a Mother of Five", and stick the flip chart listing the objectives on the wall.
- 

**STEP 3** Plenary Discussion on the Role of the Law in Contributing to Abandoning FGM/c and Other Harmful Social Norms

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45 MINUTES

- This is a brainstorming exercise, which has two parts. Participants should have previously defined their country's national legal framework using ↗ **Handout 3.1**.

**Part 1**

- Announce that Part 1 will take 15 minutes.
- Ask each participant to answer four different questions:



1. Does your country have legal measures (laws/regulations/policies) for the abandonment of FGM/c? How are they contributing to the abandonment of FGM/c?
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.

## Part 2

- Ask participants to take out ↗ **Handout 3.2**, "Law Enforcement Issue: Can the Law Be Used to Abandon FGM/C? Prosecuting a Mother of Five."
- Announce that the discussion will take 25 minutes.
- With specific reference to the case study (use ↗ **Presentation 3.1**), ask participants to reply to five 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?
5. Was there any attempt to use legislation as an advocacy tool in raising people's consciousness about FGM/C and questioning their convictions about the practice?



- Take five minutes to summarize answers and discussion.
- Announce that participants will be divided into four working groups to deliberate two different case studies.

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**STEP 4**

## Instructions for Working Group Sessions

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**10 MINUTES**

- Ask participants to take out ↗ **Handout 3.3**, "Women's Inheritance Rights in the Senegal River Valley: The Formal Law's Magnet Effect at Work", and ↗ **Handout 3.4**, "The Role of Adoption and Implementation of the Law in Burkina Faso".

- Ensure availability of flip charts and markers.
- Divide participants into four working groups.
- Two will analyse the case study in ↗ **Handout 3.3**; the two others the case study in ↗ **Handout 3.4**.
- Ask for a volunteer in each group to read out loud the case study and questions to be discussed in the working group.
- Remind participants to select a chair and a spokesperson and to write their main findings on a flip chart.
- Announce working group discussions will take 45 minutes.
- Allow 5 minutes reporting back per group (20 minutes in total).
- Allow very brief questions for clarification.

## **STEP 5** Working Groups on Handout 3.3

50 MINUTES

- Ask the volunteer in each group to read the case study and questions out loud.
- Remind participants that in this case study the formal law (in this instance, the Koran) is well known but not followed.
- Participants should answer the following questions:



1. What were the consequences for women's inheritance rights of the *divorce* between legal norms (the Koran) and social norms (the custom) in the Senegal River Valley?
2. Was there any change in community size until context began to change?
3. Why and how does the mere existence of the formal law, the Koran, which deals explicitly with women's inheritance, increase women's bargaining power?
4. Why and how is the custom adapted (the "magnet" effect is at work) to the formal law (the Koran)?

- 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.

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STEP 6

## Working Groups on Handout 3.4

45 MINUTES (IN PARALLEL TO STEP 5)

- To introduce the step, ask a volunteer to run ↗ **Presentation 3.2**, "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/C 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>2</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 8, 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. Could you elaborate on the magnet effect of the law in "pulling" the local custom in a favourable direction? Would you recognize a strategic attempt to align the three regulatory systems, law, morality and culture?

<sup>2</sup> This sentence is taken from Diop, Moreau and Benga 2008. Experiences such as Tostan in many communities have introduced the use of wording taken from social convention theory terminology applied to FGM/C abandonment (see UNICEF 2007).



- 3.** A 2008 survey confirmed that the practice of FGM/C is gradually being abandoned in Burkina Faso. But enforcement is challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010: "Yes, this (FGM/C) 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 (Sunstein 1996): "Legal statements might be designed to change social norms?"

- 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.

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## STEP 7 Reporting Back in Plenary

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10 MINUTES

- At the end of the allocated time, ask the participants to come back to the plenary.
- Allow five minutes reporting time.
- Summarize the main issues by emphasizing:
- ✓ When a contrary social norm exists, laws alone cannot change community and individual behaviour.
  - ✓ A law that was known but not followed (the Koran), however, may spark a change in the custom. It could serve as an outside anchor, or a magnet pulling the local custom in a direction more favourable to disadvantaged groups such as women PLATTEAU 2010.

- ✓ 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.

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**STEP 8** Role Play on the Role of NGOs Advocating for FGM/C Abandonment

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45 MINUTES

**Step 1 15 minutes**

- Divide participants into small groups of up to six people.
- Distribute ↗ **Handout 3.5**, "The Work NGOs Can Support for the Adoption and Enforcement of Legal Measures."
- Ask a volunteer in each group to read the role play instructions described in ↗ **Handout 3.5**, after which participants choose roles.

**Step 2 10 minutes**

- Ask participants to carry out the role play.

**Step 3 20 minutes**

- Participants should fill in one of the two tables in ↗ **Handout 3.6**, "Tables on Points That Came from the Role Play", based on what came out of playing their specific roles.
- Ask participants to fill in on flip chart pages:

**Table 1** Points that came out of the role play in a country where there is specific legislation addressing FGM/C, or

**Table 2** Points that came out of the role play in a country where there is **NO** specific legislation addressing FGM/C.

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**STEP 9** Role Play Debriefing

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30 MINUTES

- Ask participants to put their flip charts pages on the wall and allow the groups to review their findings on Table 1 or Table 2 for 5 minutes.
  - Allow comments and questions on the findings
- 

**STEP 10** Wrap-up

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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](#).

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# NOTES TO FACILITATORS

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## GENERAL RECOMMENDATIONS

Keep in mind that this module is about effective legislative reforms in situations calling for social norms change. Refer in particular to [» Reading 3.1](#), "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/c, 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>3</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](#).

<sup>3</sup> According to Mockus, the "shortcut culture" may be observed when a society practices, accepts or even promotes actions rationalized in the following ways: in term of short-term results, using little-regulated means that are sometimes unusual, sometimes immoral and sometimes even illegal.

## **Step 3:** Plenary Discussion On The Role Of The Law In Contributing To Abandoning FGM/C And Other Harmful Social Norms

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/c Abandonment Will Be Situated"
- ▶ To review ↗ **Handout 3.2:** "Law Enforcement Issue: Can the Law Be Used to Abandon FGM/c? Prosecuting a Mother of Five"
- ▶ About the importance of ↗ **Reading 3.1:** "Harmony and Divorce between Law, Morality and Culture"

### **TELL PARTICIPANTS**

- ▶ This is a brainstorming exercise (45 minutes) that starts with 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 to be taken in programme activities at the local level, in order to utilize the existing legal environment or provisions for accelerated FGM/c abandonment.
- ▶ The aim of the discussion on the scenario in ↗ **Handout 3.2** is to provide participants with a practical example, which illustrates the difficulty of applying a law that implies excessive dissonance with real life experience.

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/C? How are they contributing to the abandonment of FGM/C?
- 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?



Task for plenary discussion, Part 2:

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

A 32-year-old woman is reported to police for having arranged with a traditional FGM/C practitioner to have her nine-year-old daughter undergo FGM/C. The law provides that anyone who seeks to procure FGM/C 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 nine, two of them girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM/C, in violation of the 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?

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

- 5.** Was there any attempt to use legislation as an advocacy tool in raising people's consciousness about FGM/C and questioning their convictions about the practice?

Point out that the case shows that effective legislative reforms to abandon FGM/C 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 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":

*" 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).

Point out that

- ✓ The multitude of experiences of the failure of legal reforms to bring about a decrease in the prevalence of FGM/c (and abandonment of other adverse social norms) calls for a note of caution when introducing reforms.
- ✓ The dynamics of FGM/c 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".

## Step 5: Working Groups on Handout 3.3

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Ensure that participants have reviewed ↗ **Handout 3.3**, "Women's Inheritance Rights in the Senegal River Valley: The Formal Law's Magnet Effect at Work".

In plenary, before participants join working groups, point out that the main aim of the ↗ **Handout 3.3** case study is to illustrate how a formal law's injunction, which had not been abided by for centuries, becomes crucial for progressive change, when opportunities for women emerge outside their own community.

Ask a volunteer in each group to read the case study out loud as well as questions to be discussed.

When the discussions have started, walk around and listen to each group. Briefly help by referring to the possible answers listed under each question below.

Participants should answer the following **questions**:



The formal law (in this instance, the Koran) is well known but not followed:

1. What were the consequences for women's inheritance rights of the divorce between legal norms (the Koran) and social norms (the custom) in the Senegal River Valley?

Point out briefly that in this case (formal law [the Koran], which is progressive compared to the custom combined with no outside opportunities), **people have generally and until recently followed the customary principle** that women ought not to inherit any land from their fathers (divorce between formal law and custom). The community size is stable, and there are no appeals against the custom. The benefits from the social "game" (the custom) are high for women, particularly social protections against the hazard of loneliness. Therefore the consequence for women's inheritance rights is that the inheritance rights prescribed by the Koran, according to which women should inherit half the share of their brothers, are not followed and custom is applied.

- 2.** Was there any change in community size until context began to change?

Note that as a matter of fact the situation of women has improved in spite of the absence of a change in the formal law (the Koran). The availability of new outside options for women allows them to leave communities, which tend to shrink.

- 3** Why and how does the mere existence of the formal law, the Koran, which deals explicitly with women's inheritance, increase women's bargaining power?

If a formal law (the Koran) did not exist, better outside options would be unlikely to compensate for the loss of the benefit of the social game: They would not increase women's bargaining power; and the informal judge would not be incited to adapt his position. The mere existence of the Koran, however, incites the informal judge to adapt his position in the direction of the law (the Koran itself). In other words, the mutual play of the formal law (the Koran) and the outside options come into effect, when the combination of the two provides a viable alternative to participation in community life.

- 4** Why and how is the custom adapted (the magnet effect is at work) to the formal law (the Koran)?

Progressively, education and employment opportunities for women are expanding, and as a consequence, the custom is adapted to the formal law (the magnet effect is at work). The mere existence of the Koran (the formal law) allows the custom to change.

Announce reporting back in plenary.

## Step 6: Working Groups on Handout 3.4

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Make sure participants have read ↗ **Handout 3.4**, "The Role of Adoption and Implementation of the Law in 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 the legislation addressing FGM/c in Burkina Faso, with reference to A. 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 ready to declare abandonment of the practice has already been reached."<sup>4</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 8, on pluralistic ignorance, help to understand what to do on the ground?

<sup>4</sup> This sentence is taken from Diop, Moreau and Benga 2008. Experiences such as Tostan in many communities have introduced the use of wording taken from social convention theory terminology applied to FGM/c abandonment (see UNICEF 2007).

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.

2. Legal and reinforcing strategies were concurrently implemented; an education campaign preceded the enforcement of the law in Burkina Faso. Enforcement is "strategically" mild. Could you elaborate on the magnet effect of the law in "pulling" the local custom in a favourable direction? Would you recognize a strategic attempt to align the three regulatory systems, law, morality and culture?
3. A 2008 survey confirmed that the practice of FGM/C is gradually being abandoned in Burkina Faso. But enforcement is challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010:  
*"Yes, this (FGM/C) 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 SUNSTEIN 1996: "Legal statements might be designed to change social norms?"

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:

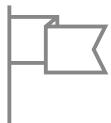
- ✓ Parents have "internalized" the social norm of cutting, so that they believe that girls ought to be cut, or
- ✓ Parents' true preference would be to abandon cutting, but they see others doing it and so they do it (pluralistic ignorance)

## **Step 8:** Role Play on the Role of NGOs Advocating for FGM/C Abandonment

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**Adapted from AIDOS/RAINBO 2007**

Explain the objectives of the role play:



- To identify ways in which participants can play a role in implementing and enforcing legal measures for the abandonment of FGM/C.
- To understand that legislative reforms can do much more than punish: They can be designed to change social norms; pull custom in the direction of the law; contribute to harmonizing legal, moral and social norms; empower those who want to oppose the norms; and modify behaviour that may be accepted socially but is collectively destructive.

At the start of the role play, after participants are divided into small groups, give the following instructions (also in ↗ **Handout 3.5**, "The Work NGOs Can Support for the Adoption and Enforcement of Legal Measures"):

- 1. Each participant** chooses a role among the following six categories:
  - ▶ Representative of the **legal community**: a lawyer, a public official responsible for law enforcement (police or other) a formal judge.
  - ▶ Representative of the **system of justice operating on the ground (customary or religious authority)**: a local marabout, an informal judge.
  - ▶ Representative of the **health-care community**: a doctor, a nurse, a public health official, a birth attendant, a traditional midwife.
  - ▶ Representative of the school system: a teacher.
  - ▶ Representative of the **institutional/political community**: a public official working in an interested ministry (such as the ministry for women, or social affairs, health, etc.), a member of parliament.
  - ▶ Representative of **civil society organizations**: women's empowerment advocate, NGO or community leader, village women's association representative.
  - ▶ Community members: a community leader, a **woman** or a **man** who wants to prevent FGM/c from being performed on her/his daughter (who is experiencing Khadija's dilemma: "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"); **a woman who has authority**, not necessarily formal authority, but she is listened to. Alternatively, the role can be a girl who does not want to be circumcised.



**2. Each small group** will decide the **formal legal framework** for its interaction:

- ▶ There is/is not a constitutional provision ensuring women's equal rights or addressing FMG/C?
- ▶ There is/is not a reproductive health law condemning FMG/C?
- ▶ There is/is not a criminal law prohibiting FMG/C?
- ▶ There is/is not a criminal law prohibiting assault or abuse of minors?
- ▶ There is/is not a specific regulation prohibiting performance of FMG/C by health-care professionals?
- ▶ Can any other measures be used?

**3. Each small group will** also:

- ▶ Decide on the specific "**social setting**," namely, the perceived social expectations regarding whether girls should or should not be cut. The capacity to use the law may differ significantly if expectations are set differently.

**4. Each participant will:**

- ▶ Put him/herself in the chosen role.
- ▶ Based upon the legal framework and the social context decided by the group, express how he/she would best use existing measures to prevent FGM/C.
- ▶ Involve the other role players in designing the most efficient strategy to use the existing legal framework, in a given social context, to prevent FGM/C.

Draw the attention of participants to the following:

- ✓ Is there a “dual legal system” in the local context, where the population actively uses both the formal court and customary law?
- ✓ What is the position of the local customary authority? What is his “preferred verdict” when there are cases of individuals who would prefer not to circumcise their daughters or cases of girls who have not been circumcised yet?

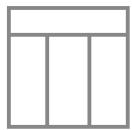
Point out that they should consider that there might be spaces untouched by formal instruments of justice.

At the end of the role play, ask each group to fill in one of the tables from  
↗ **Handout 3.6**, “Tables on Points That Come from the Role Play.”

**Table 1** in a country where **THERE IS** specific legislation addressing FGM/C or

**Table 2** in a country where **THERE IS NO** specific legislation addressing FGM/C

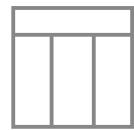
Note what came from the role play regarding specific roles and context.



**TABLE 1** POINTS THAT CAME OUT OF THE ROLE PLAY IN A COUNTRY WHERE THERE IS SPECIFIC LEGISLATION ADDRESSING FGM/C

ADAPTED FROM AIDOS/RAINBO 2007

| Category                          | How can people use the law to prevent FGM/C?   | Progressive/traditional context  |
|-----------------------------------|--|--|
| Legal community                   | Judge:<br>Lawyer:<br>Police:   | <b>Dual legal system (formal, customary)</b><br><b>People's expectations about FGM/C</b> |
| Local authorities                 | Customary authority who moves in the direction of the law:<br><br>Religious authority who disapproves of FGM/C:                                      |  |
| Health-care community             | Health-care providers:<br>Traditional midwife:   |  |
| School system                     | Teacher:   |  |
| Institutional/political community | Government representative:<br>Parliamentarian:<br>Local/community leader:  |  |
| Civil society organizations       | Civil society representative:<br>Women's rights advocate:<br>Journalist:   |  |
| Community                         | Women/men who prefer to abandon FGM/C on their daughter:<br><br>A woman who has authority, not necessarily formal authority, but she is listened to: |  |



**TABLE 2** POINTS THAT CAME OUT OF THE ROLE PLAY IN A COUNTRY WHERE THERE IS NO SPECIFIC LEGISLATION ADDRESSING FGM/C

ADAPTED FROM AIDOS/RAINBO 2007

| Category                          | How can people use existing legislation<br>(i.e., a child protection law, a law prohibiting grievously bodily injury, others) to prevent FGM/C?      | Progressive/traditional context<br><br>Dual legal system (formal, customary)<br><br>People's expectations about FGM/C |
|-----------------------------------|--|---|
| Legal community                   | Judge:<br>Lawyer:<br>Police:   |   |
| Local authorities                 | Customary authority who moves/does not move in the direction of the formal law:<br><br>Religious authority who disapproves/approves of FGM/C:        |   |
| Health-care community             | Health-care providers:   |   |
| School system                     | Teacher:   |   |
| Institutional/political community | Government representative:<br>Parliamentarian:<br>Local/community leader:  |   |
| Civil society organizations       | Civil society representative:<br>Women's rights advocate:<br>Journalist:   |   |
| Community                         | Women/men who prefer to abandon FGM/C on their daughter:<br><br>A woman who has authority, not necessarily formal authority, but she is listened to: |   |

## STEP 9: Role Play Debriefing

Depending on the availability of time, ask each group to:



- Either put on the wall its flip chart page and have a plenary discussion
- Or, draw columns for each category of professionals on flip charts, and have each group report briefly on the types of roles their members have played and would like to play in using the law to abandon FGM/C

In any case, invite participants to share their professional experiences with FGM/C and discuss questions they have had about the law, their legal obligations, the local custom, and the way they would like to use the law to harmonize legal, moral and social norms, and to pull the local custom in the direction of the law and make people abandon FGM/C.



Stress that: The work of NGOs is at the heart of social change, and can support the adoption and enforcement of legal measures to prevent FGM/C.

Very often, national debates over the role of the law in FGM/C abandonment focus on a government's powers to control the behaviour of people living in its jurisdiction. It is assumed that laws addressing FGM/C will be criminal laws, and that the actors charged with enforcing those laws will be police officers. This assumption often creates uncertainty about whether law is an appropriate response to a practice as deeply engrained and socially accepted as FGM/C. Where FGM/C is practiced by a majority, it is feared that criminalization will simply drive the practice underground. Where it is primarily minority groups that practice FGM/C, there is concern that criminalizing the practice will further marginalize a potentially vulnerable community.

While use of the criminal law need not have either of these undesirable effects, it is important to remember that criminalization is only one tool that governments have at their disposal. A legal "moderate approach" to FGM/C abandonment can potentially engage a variety of actors, who can play a role in preventing the practice, and changing attitudes and behaviours. Many of those actors may not have considered how they are in position to support legal and policy measures to prevent FGM/C. In fact, NGOs and different national and local institutions can play a key role.



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

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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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

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The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

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3



**HANDOUTS**

# Effective Legislative Reforms in Situations Calling for Social Change

**Cover Photo**

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# DESCRIBING THE NATIONAL LEGAL FRAMEWORK IN WHICH ACTIONS TO PROMOTE FGM/C 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/C 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 on the Rights of the Child (CRC)?
  - iii. International Covenant on Civil and Political Rights (ICCPR)?
  - iv. International Covenant on Economic, Social and Cultural Rights (ICESCR)?
  - v. African Charter on Human and People's Rights?
  - vi. African Charter on the Rights of the Child?
  - vii. Maputo Protocol on the Rights of Women?



- b.** Does your country have a constitutional provision ensuring women' equal rights?
- c.** Does the constitution say anything more explicit about FGM/C?
- d.** Does a national reproductive law condemn FGM/C?
- e.** Is there a criminal law (included in the penal code) prohibiting FGM/C?
- 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/C? Or requiring an FGM/C practitioner to pay compensation to a girl upon whom FGM/C was performed?
- j.** Are medical providers prohibited from performing FGM/C by specific regulations?
- k.** Are there any child protection laws that allow state authorities to intervene for the abandonment of FGM/C?

**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/C abandonment.

# LAW ENFORCEMENT ISSUE: CAN THE LAW BE USED TO ABANDON FGM/C? PROSECUTING A MOTHER OF FIVE

Adapted from AIDOS/RAINBO 2007

## SCENARIO

A 32-year-old woman is reported to police for having arranged with a traditional FGM/c practitioner to have her nine-year-old daughter undergo FGM/c. The law provides that anyone who seeks to procure FGM/c 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 nine, two of them girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM/c, in violation of the 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?
5. Was there any attempt to use legislation as an advocacy tool in raising people's consciousness about FGM/c, and questioning their convictions about the practice?



# WOMEN'S INHERITANCE RIGHTS IN THE SENEGAL RIVER VALLEY: THE FORMAL LAW'S MAGNET EFFECT AT WORK

Adapted from Plateau 2010

## Case Study

The story concerns women's land inheritance rights in the Senegal River valley where one of the authors did fieldwork in the late 1990s [PLATTEAU ET AL., 1999](#). In this area, the entire population is Muslim; this affiliation dates back several centuries<sup>1</sup>. As field interviews conducted in a sample of 16 villages located in the delta area (department of Dagana) and the Middle Valley (departments of Podor and Matam) revealed, local inhabitants have a good knowledge of the Quran and **are aware that it contains provisions dealing explicitly with inheritance**, particularly the prescription according to which women should inherit half the share of their brothers. Despite this Quranic injunction, **people have generally and until recently followed the customary principle** that women ought not to inherit any land from their fathers. Behind this rule prevailing in patriarchal societies lies the fear that ancestral lands might fall into strangers' hands or be excessively split, especially when marriage practices follow the rule of virilocal exogamy [GOODY, 1976](#)<sup>2</sup>.

As a matter of fact, in this initial situation, the [opportunity] social cost of referring to the formal law (the Quran, in this instance) and appealing to the formal judge (the local marabout) is sufficiently high, and the outside options sufficiently unattractive, to prevent any woman from questioning traditional norms. In other words, the Islamic prescription does not confer bargaining power upon rural women, as a result of which the custom does not change, the community does not shrink and there are no appeals to the Islamic prescription. The main reason why the [opportunity] social cost of referring to the Quran and appealing to the marabout is initially so high for local Senegalese women is that by antagonizing their male relatives, they would lose important social protections they have traditionally enjoyed. Under the customary land tenure system,

- 1 Islamization was the outcome of the colonization of the Middle Valley by successive waves of foreign conquerors since the 10th century. Moreover, Maraboutic power used the 1776 revolution in Senegal to assert itself and establish the Almaami regime based on Islamic law [MINVIELLE 1977](#).
- 2 Incidentally, the persistence of tradition of tradition-bound behaviour qualifies Kur'an's statement [2003, 2004](#) that in a matter such as inheritance that it addresses explicitly, the Quaran carries an explicitly strong authority.

women are insured against various contingencies, in particular the prospects of separation/divorce and unwed motherhood. When such events occur, the custom typically grants them the right to return to their father's land, where they are allowed to work and subsist till they find a new husband ([PLATTEAU ET AL., 1999](#); see also [COOPER, 1997: 62-63](#) for similar observations in the case of Niger)<sup>3</sup>. Moreover, the psychological cost of taking a land dispute to the (formal) religious authority was also perceived to be large insofar as, in the women's view, open disputes between close kin "are to be avoided at all cost" ([COOPER, 1997: 79](#); see also [GEDZI, 2009B: 27](#) for Ghana, and [HENRYSSON AND JOIREMAN, 2009](#) for Kenya).

Over the last decades, however, **the value attached by women to their participation in the social game of their village community**, in particular, the value of the customary system of social protection, has fallen as a result of an increase in female education and an expansion of non-agricultural employment opportunities. As predicted by our theory, under such circumstances of improved outside opportunities, the custom has started to evolve and a number of women are leaving their community.

There is no evidence, though, that the custom has gone so far as adopting the above Islamic prescription (daughters should inherit half the share of their brothers). What we observe, instead, **is an evolving practice of transfers aimed at compensating women** for their de facto exclusion from inheritance of a portion of their father's land. The same evolution has been detected in Niger, where women, in recognition of their ownership rights, may receive part of the crop harvested on the family land by their brothers under an arrangement known as [aro](#) ([COOPER, 1997: 78](#))<sup>4</sup>. It is also interesting to note that women who have completed their primary schooling and those who have a non-agricultural occupation (even after excluding the marketing of agricultural products) have a tendency to express negative opinions about customary practices such as arranged marriages, bride price payments, and the levirate system whereby a widow is remarried to a brother of her deceased husband ([GASPART AND PLATTEAU, 2010](#)). Such a change of attitudes and beliefs reflects an increasing readiness of these "progressive" women to challenge the custom.

It bears emphasis that, in the above example, the situation of women has improved in spite of the absence of a change in the Islamic prescription (as a written code, the Quran is immutably fixed). It is thanks to the availability of new outside options for women that the custom is induced to change under the impact of a (constant) law. By serving as a "magnet," the law nevertheless incites the informal judge to bend the custom in a progressive direction lest too many (marginal) members of the community should leave his jurisdiction or challenge his verdicts. In other words, the mutual play of the formal law and the outside options comes into effect when the combination of the two provides a viable alternative to participation in community life, so that women' bargaining power is enhanced.

- 3 When they become widows, they are traditionally entitled to cultivate the land of their deceased husband until their male children reach adult age.
- 4 Women's access to land often remains fragile and difficult to secure. Owing to their absence from the native village following marriage, it is hard for them to exercise whatever rights over land might have been granted to them, especially so if their male relatives are ready to exploit the information gap ([COOPER, 1997: 81](#)). The existence of problems in securing their rights to land explains why, in fieldwork, it is almost impossible to obtain precise information about the extent of women's rights as well as about the amount and regularity of unilateral transfers from their brothers.

# Conclusions

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The situation of women concerning rights inheritance has improved in spite of the absence of a change in the formal law (Quran). The availability of new outside options for women means the (constant) law is actually inducing a change in the custom, thus acting as a magnet.

If a formal law (Quran) did not exist, better outside options would be unlikely to compensate for the loss of the benefit of the social game: They would not increase women's bargaining power, and the informal judge would not be incited to adapt his position.

In other words, the mutual play of the formal law and the outside options comes into effect when the combination of the two provides a viable alternative to participation in community life. The benefits of the social game (the custom) and the opportunity cost of appeals may diminish in conditions of constant outside opportunities.



## QUESTIONS TO DISCUSS

The formal law (in this instance, the Koran) is well known but not followed:

- 1.** What were the consequences for women's inheritance rights of the divorce between legal (the Koran) and social norms (the custom) in the Senegal River Valley?
- 2.** Was there any change in community size until context began to change?
- 3.** Why and how does the mere existence of the formal law, the Koran, which deals explicitly with women's inheritance rights, increase women's bargaining power?
- 4.** Why and how is the custom adapted (the "magnet" effect is at work) to the formal law (the Koran)?

# THE ROLE OF ADOPTION AND IMPLEMENTATION OF THE LAW IN BURKINA FASO

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Excerpted from [DIOP ET AL. 2008](#)

## Case Study

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[...] The qualitative survey carried out in five provinces confirms that the practice of FGM/C is gradually being abandoned in all the areas visited. The communities in all these areas have full knowledge of FGM/C, 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/C 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 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**

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The anti-FGM/C law is well known to most people, especially the punishments for those found guilty. A strategy of denunciation carried out by CNLPE<sup>5</sup> is equally well-known and continues to arouse fear among people, which has been a significant force 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/C no longer has the traditional value it used to have...

<sup>5</sup> National Committee to Fight the Practice of Excision (Comité National de Lutte Contre la Pratique de l'Excision), founded in 1988, Burkina Faso.

### 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 8, 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. Could you elaborate on the magnet effect of the law in "pulling" the local custom in favorable direction? Would you recognize a strategic attempt to aligning the three regulatory systems, law, morality and culture?
3. A 2008 survey confirms that the practice of FGM/C is gradually being abandoned in Burkina Faso. But enforcement is challenging. As a gendarme pointed out during a training session on social convention theory in Kombissiri in 2010:  
*"Yes, this (FGM/C) 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 <sup>SUNSTEIN 1996</sup>: "Legal statements might be designed to change social norms?"

# THE WORK NGOS CAN SUPPORT FOR THE ADOPTION AND ENFORCEMENT OF LEGAL MEASURES

Adapted from [AIDOS/RAINBO 2007](#)

For a role play, in small groups, each person will have to play one of the following roles:  
**Each participant** chooses a role among the following six categories



- ▶ Representative of the **legal community**: a lawyer, a public official responsible for law enforcement (police or other) a formal judge.
- ▶ Representative of the **system of justice operating on the ground (customary or religious authority)**: a local *marabout*, an informal judge.
- ▶ Representative of the **health-care community**: a doctor, a nurse, a public health official, a birth attendant, a traditional midwife.
- ▶ Representative of the **school system**: a teacher.
- ▶ Representative of the **institutional/political community**: a public official working in an interested ministry (such as the ministry for women, or social affairs, health, etc.), a member of parliament.
- ▶ Representative of **civil society organizations**: women's empowerment advocate, NGO or community leader, village women's association representative.
- ▶ **Community members**: a community leader, a **woman** or a **man** who wants to prevent FGM/C from being performed on her/his daughter (who is experiencing Khadija's dilemma: "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"); a **woman who has authority**, not necessarily formal authority, but she is listened to. Alternatively, the role can be a girl who does not want to be circumcised.

**Each small group** will decide the formal legal framework for its interaction:

- ▶ There is/is not a constitutional provision ensuring women's equal rights or addressing FMG/C?
- ▶ There is/is not a reproductive health law condemning FMG/C?
- ▶ There is/is not a criminal law prohibiting FMG/C?
- ▶ There is/is not a criminal law prohibiting assault or abuse of minors?
- ▶ There is/is not a specific regulation prohibiting performance of FMG/C by health-care professionals?
- ▶ Can any other measures be used?

**Each small group will** also:

- ▶ Decide on the specific **social setting**, namely, the perceived social expectations regarding whether girls should or should not be cut. The capacity to use the law may differ significantly if expectations are set differently.
- ▶ Groups also have to consider whether there is a dual system (formal law and customary law) and their interaction.

**Each participant will:**

- ▶ Put him/herself in the chosen role.
- ▶ Based upon the legal framework and the social context decided by the group, express how he/she would best use existing measures to prevent FGM/C.
- ▶ Involve the other role players to design the most efficient strategy to use the existing legal framework, in a given social context, to abandon FGM/C.

# TABLES ON POINTS THAT CAME FROM THE ROLE PLAY

At the end of the role play, each group has to:

- Fill in one of the tables in [» Handout 3.6](#):

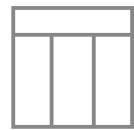
**Table 1** In a country where **THERE IS** specific legislation addressing FGM/C, or

**Table 2** In a country where **THERE IS NO** specific legislation addressing FGM/C.

- Note what came from the role play regarding specific roles and context.



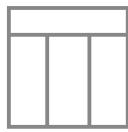
Girl with baby in her arms, from Jumbe village, in Amudat district of Karamoja, Uganda



**TABLE 1** POINTS THAT CAME OUT OF THE ROLE PLAY IN A COUNTRY WHERE THERE IS SPECIFIC LEGISLATION ADDRESSING FGM/C

Adapted from AIDOS/RAINBO 2007

| Category                          | How can people use the law to prevent FGM/C?   | Progressive/traditional context  |
|-----------------------------------|--|--|
| Legal community                   | Judge:<br>Lawyer:<br>Police:   | <b>Dual legal system (formal, customary)</b><br><b>People's expectations about FGM/C</b> |
| Local authorities                 | Customary authority who moves in the direction of the law:<br><br>Religious authority who disapproves of FGM/C:                                      |  |
| Health-care community             | Health-care providers:<br>Traditional midwife:   |  |
| School system                     | Teacher:   |  |
| Institutional/political community | Government representative:<br>Parliamentarian:<br>Local/community leader:  |  |
| Civil society organizations       | Civil society representative:<br>Women's rights advocate:<br>Journalist:   |  |
| Community                         | Women/men who prefer to abandon FGM/C on their daughter:<br><br>A woman who has authority, not necessarily formal authority, but she is listened to: |  |



**TABLE 2** POINTS THAT CAME OUT OF THE ROLE PLAY IN A COUNTRY WHERE THERE IS NO SPECIFIC LEGISLATION ADDRESSING FGM/C

Adapted from AIDOS/RAINBO 2007

| Category                          | How can people use existing legislation<br>(i.e., a child protection law, a law prohibiting grievously bodily injury, others) to prevent FGM/C?      | Progressive/traditional context   |
|-----------------------------------|--|---|
| Legal community                   | Judge:<br>Lawyer:<br>Police:   | Dual legal system<br>(formal, customary)<br><br>People's expectations about FGM/C |
| Local authorities                 | Customary authority who moves/does not move in the direction of the formal law:<br><br>Religious authority who disapproves/approves of FGM/C:        |   |
| Health-care community             | Health-care providers:   |   |
| School system                     | Teacher:   |   |
| Institutional/political community | Government representative:<br>Parliamentarian:<br>Local/community leader:  |   |
| Civil society organizations       | Civil society representative:<br>Women's rights advocate:<br>Journalist:   |   |
| Community                         | Women/men who prefer to abandon FGM/C on their daughter:<br><br>A woman who has authority, not necessarily formal authority, but she is listened to: |   |

# THREE REGULATORY SYSTEMS

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Excerpted from Mockus 2004

## Three regulatory systems

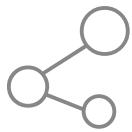
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It is possible to make a distinction between three different types of rules or norms: legal, moral (or norms of conscience), and cultural (those informally shared by a community). The reasons to abide by a norm change depending on the type of norm 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 guilt                    | Fear of shame and social rejection |

## Harmony and divorce

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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.

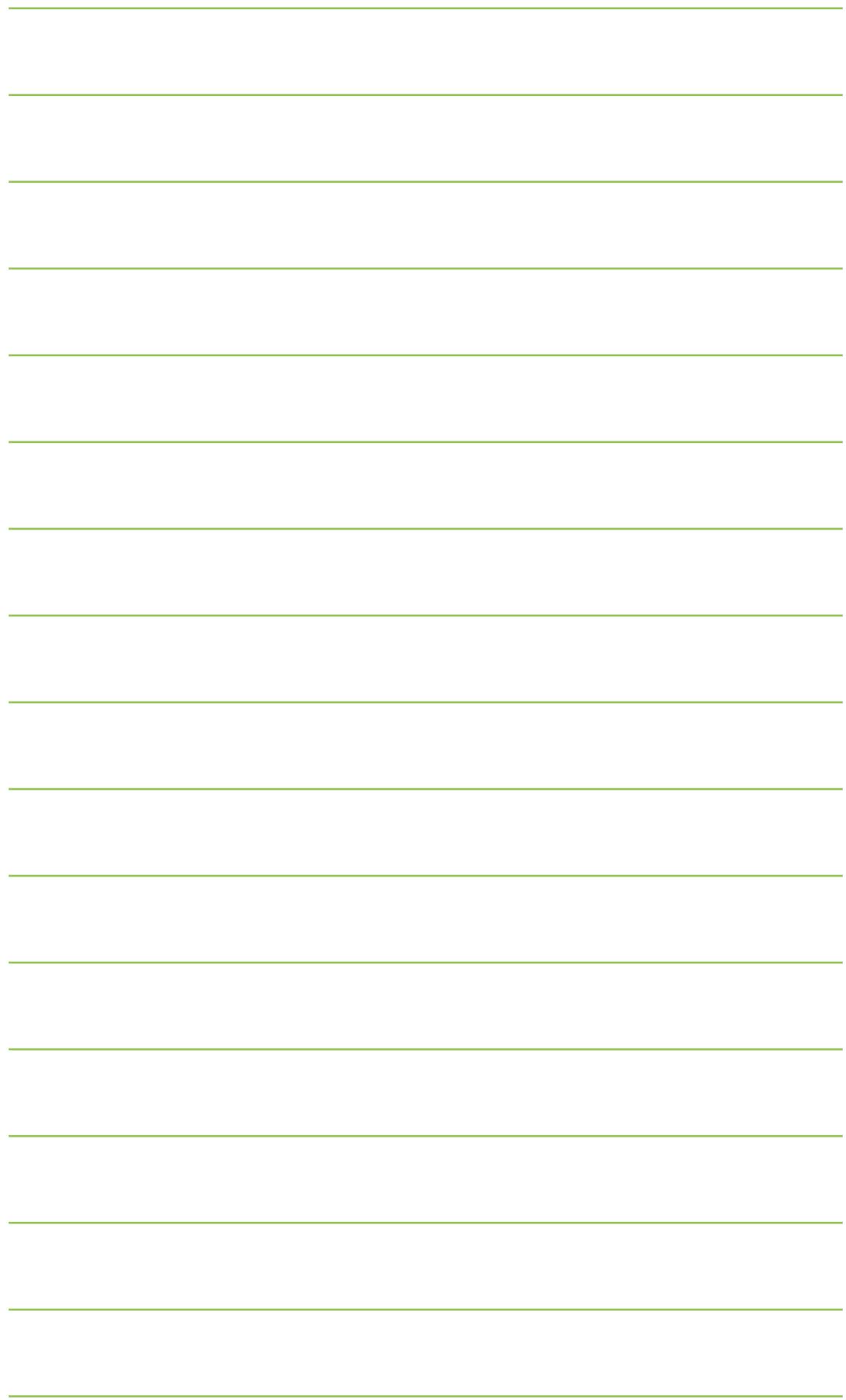
When the three regulatory systems are aligned, when they coincide in the prohibition or encouragement of the same behaviors, then we say that there is harmony between law, morality and culture. In the opposite case we say that there is divorce.



© UNICEF/NYHQ2012-2162/LEMOYNE — GUINÉA BISSAU, 2012

Women holding up signs during a ceremony renouncing FGM/C in the village of Cambadju in Bafatà region in Guinée-Bissau. The village is the first in the country to renounce FGM/C.

## Notes







**3.1**

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**PRESENTATION 3.1**

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## **LEARNING OBJECTIVES AND PLENARY DISCUSSION: PROSECUTING A MOTHER OF FIVE**

**CASE STUDY ADAPTED FROM AIDOS/RAINBO 2007**

# LEARNING OBJECTIVES

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2

- 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 which roles legislative reforms can play in the abandonment of FGM/C 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/C abandonment

# PROSECUTING A MOTHER OF FIVE

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3

A 32-year-old woman is reported to police for having arranged with a traditional FGM/C practitioner to have her nine-year-old daughter undergo FGM/C. The law provides that anyone who seeks to procure FGM/C 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 nine, two of them girls who have not been cut. The woman is put on trial and found guilty of conspiring to perform FGM/C, in violation of the 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

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5

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

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6

5. Was there any attempt to use legislation as an advocacy tool in raising people's consciousness about FGM/C and questioning their convictions about the practice?





3.2

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PRESENTATION 3.2

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**GOOD PRACTICES IN LEGISLATIVE REFORMS:  
THE CASE OF BURKINA FASO**

The quasi-universality of FGM/C and associated beliefs and expectations in practising communities make elusive any solution that doesn't result from collective decision-making

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 custom in order to minimize resistance to effective reforms

The process may “show the way” leading to devaluation of FGM/C, recategorization of FGM/C and communities’ collective abandonment of FGM/C

Burkina Faso, for instance, has Law No. 043/96/ADP, 13 November 1996:

- 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...

# THE CHALLANGE OF ENFORCEMENT

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6

Contrary to experiences in many other countries,  
**this law is applied and enforced**

# THE CHALLANGE OF ENFORCEMENT

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7

A 2008 survey confirms that FGM/C  
is gradually being abandoned in Burkina Faso

But enforcement is challenging.  
As a “gendarme” pointed out  
during a training session in Kombissiri in 2010:

...

# THE CHALLENGE OF ENFORCEMENT

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8

*“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?

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9



# 3

## READINGS

# Effective Legislative Reforms in Situations Calling for Social Change

**Reading 3.1 — Harmony and Divorce between Law, Morality and Culture**

**Reading 3.2 — Legislation as a Tool for Behavioral and Social Change**

**Reading 3.3 — Elusiveness Of Change In Bangladesh**

# HARMONY AND DIVORCE BETWEEN LAW, MORALITY AND CULTURE

## Excerpt from Mockus 2004

[https://sites.sas.upenn.edu/penn-unicef-summer/files/mockus\\_a\\_nd\\_-\\_bogotas\\_capacity\\_for\\_self\\_transformation.pdf](https://sites.sas.upenn.edu/penn-unicef-summer/files/mockus_a_nd_-_bogotas_capacity_for_self_transformation.pdf)

## II. Citizenship Building:

### 4. civic culture and the shortcut culture

#### WHAT IS THE SHORTCUT CULTURE?

Basically, it occurs when short-term results are paramount. This phenomenon is part of the Colombian mythology, and is part of many diagnoses on the way we Colombians are. Shortcut culture happens when part of the society practices, accepts or even promotes that actions are rationalized in the following way: in terms of short term results, using little-regulated means, means that are sometimes unusual, sometimes immoral and sometimes even illegal. In shortcut culture, forms of action that are safe and legal are easily replaced by others that are perceived as quicker and more effective, even if they are illegal.

Using this definition of shortcut culture one can describe a good number of phenomena in our society, and also explain the types of antidotes we worked on from the Mayor's Office. One must understand that it is necessary to confront the habit of taking the shortest path in everyday behaviors in order to fight against more serious shortcuts, such as violence or corruption.

#### SOME EXAMPLES

Some of the clearest illustrations of the shortcut, and of the fight against shortcut culture, can be seen on the streets. The most typical examples would be to cross a street diagonally and halfway down the block, or saving oneself the walk down to the pedestrian bridge, trying to follow the shortest path to one's destination. In both cases one has saved time and distance, but one has also violated a traffic norm and has run the risk of being victim of an accident. In 2003, with help from the Fondo de Prevención Vial (Road Prevention Fund), the city marked stars in every place where a pedestrian has 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 their humanity a

few meters more to take the bridge or crosswalk across 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.

Cronyism is a shortcut with respect to legitimate democratic mechanisms, and it seeks to obtain quick, individual benefits. Easy money and drug trafficking are shortcuts towards wealth; an illegal path is taken, which entails tremendous risks but also, if successful, very high economic returns. An especially serious shortcut is to take justice into one's own hands, for example when someone decides to avenge the murder of a relative.

#### **DVALUATION OF REMOTE CONSEQUENCES**

In general, following shortcuts means devaluating or disallowing the most remote consequences of an act, in at least two ways. In the first place, consequences are disallowed in the temporal sense: "the decision we make today can induce great traffic jams ten years from now, but that doesn't matter right now". Secondly, remote consequences in the socio-cultural sense are disallowed: "I take into account the consequences for people who are close to me or similar to me, but insofar as I am more distant both socially and geographically, they matter less". In this way, in the shortcut culture, the consequences of one's actions for people who are very distant tend to be underestimated.

#### **SHORTCUTS AND LEGITIMATE MEANS**

The problem with shortcut culture is that oftentimes the shortcut is forbidden by the law but not by a social or moral norm. In many cases there isn't only a lack of social censorship for shortcuts, but these are instead acknowledged and applauded. I will now present what has been called the divorce between legal, moral and social norm hypothesis. Such hypothesis will allow us to understand shortcut culture in greater detail. To synthesize, it postulates three systems that regulate individual behavior, and whose interaction can be intervened, in great part through pedagogy, in order to modify behaviors that, like shortcut culture, are accepted morally and socially but are illegal, and also collectively destructive. Civic Culture embodied a series of actions geared toward the harmonization of these three regulatory systems.

## **Harmony and divorce between law, morality and culture**

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#### **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 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.

| <b>TABLE 1: THREE REGULATORY SYSTEMS</b> |                                  |                                    |
|--|----------------------------------|------------------------------------|
| <b>Legal norms</b>                       | <b>Moral norms</b>               | <b>Social norms</b>                |
| 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 |

#### **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, when they coincide in the prohibition or encouragement of the same behaviors, then we say that there is harmony between law, morality and culture. In the opposite case we say that there is divorce.

#### **REGULATORY SYSTEMS AND THE SHORTCUT CULTURE**

In the shortcut culture the divorce between legal and cultural regulations is frequent, so that the latter permits an illegal behavior which is nonetheless efficient for achieving short term objectives. In other words, there is a close relationship between what is culturally accepted and short term instrumentality.

## **Civic Culture**

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#### **THE FIGHT AGAINST SHORTCUT CULTURE**

What can the State do to promote harmony between law, morality and culture and to fight against shortcut culture? It is possible to ask that people change their moral vision, by creating dilemmas and problems that question individual moral convictions. It is also possible to modify the collective acceptance of harmful behaviors, by allowing a community to change its habits and informal rules. As for intervention in legal regulation, part of my job in Bogotá consisted in initiating discussions around the transformation of the law, so that people understand its objectives and adhere to it voluntarily; this was the case with the Ley Zanahoria, and the prohibition of fireworks. Acting on legal regulation should be accompanied by a moral and cultural mobilization, by making people choose, for example, between the momentary joy felt by a thousand people burning fireworks and the suffering of a burnt child. The success of the fireworks prohibition was due mainly to the tension generated by this pressure on morality.

From the point of view of moral regulation, the State can promote more self-regulation by the citizens; it can try to foster moral norms that are congruent with the common good. This way of intervening in individual behavior is characteristic of Latin America, and is traditionally known as "concientización" (awareness-building). But perhaps the greatest innovation in Bogotá regarding this idea has been that a government can not only act upon the laws, or upon people's conscience, but also that it can intervene in the field of cultural regulation; it can try to change social norms. The most surprising part of our experience, and what has intrigued many social scientists who have studied Bogotá's experience, is that we have been able to plan and modify, from City Government, social norms at a large scale.

One must highlight, however, that pluralism constitutes a fundamental limit to change

directed to social norms, and to the harmonization between law, morality and culture. In morality there is pluralism, each person can develop their own system; in culture there is a plurality of cultural and religious traditions, acknowledged in the Constitution, so it is necessary to exercise care. It is neither possible nor desirable to mold all of culture from the State, nor to meddle in all of people's moral convictions. In this sense, Civic Culture as government action only intervenes where there is a divorce between law, morality and culture, privileging voluntary adhesion to the norms.

### **CIVIC CULTURE: FROM 1995-1997 TO 2001-2003**

In my first administration's development plan *Educating a City*, the goals of what was then called the Civic Culture Priority were geared to achieving greater adherence to norms of coexistence, to increasing mutual regulation and peaceful conflict resolution. During this administration, mutual regulation, as evidenced by decreased water consumption during the 1997 crisis, as well as the use of civic cards (which showed a "thumbs up" hand for approval, and a "thumbs down" hand as a sign of censure) illustrates a shift in social norms as a result of the Civic Culture focus. It isn't unusual for a child to help his parents or brothers to save water, but it is extraordinary for a citizen to carry a card and use it now and then to correct or to rate the behavior of strangers. This was an achievement of the Civic Culture policies.

In my second Administration's Development Plan: *Bogotá: so we all live on the same side*, there was a variation in these formulations. The Civic Culture objective proposed "increasing voluntary compliance with norms, the capacity to enter into and fulfill agreements and mutual aid in acting by one's conscience, in accordance with the law" and to "promote communication and solidarity among citizens". In the first place, the intention isn't only to increase compliance with norms but also that this compliance must be voluntary and willing: there is an emphasis on positive motives for obeying norms (admiration or understanding of the law, self-gratification of conscience and social recognition). The idea is the following: when people use safety belts out of fear of being fined, a lot of progress has been made; but it is even better when people do it because they have understood that if they crash with the seatbelt on, they will suffer less harm.

Secondly, there was an emphasis on the importance and the primacy of laws in a democratic context. In fact, in the 1995 Development Plan, the definition of Civic Culture was "the set of customs, actions and minimum shared rules that produce a sense of belonging, facilitate urban coexistence and lead to respect for common goods and a recognition of the rights and duties of citizens". However, this formulation does not specify whether these minimum rules are legal or cultural. Emphasis made on cultural regulation with the intention that, to some extent, it replaces legal regulation. The idea was roughly the following: "since we don't obey laws, let's change some customs". In the second Administration the legal topic was made much more important, partly with the aim of making effective the need for pluralism. The greater moral and cultural diversity, it is more important that people appeal to laws in order to find a common denominator. Law constitutes a framework which encompasses a diversity of moral and cultural systems, and whose application serves to mediate and to resolve incompatibilities between them. I shall come back to this idea in the following chapter, when I present the notion of democratic culture.

Another important innovation in the second Administration's Civic Culture Objective was the design and implementation of a quantitative measurement system for goals and results. For this, a conceptual framework with an indicator matrix was drafted, and measurement instruments were designed (a civic culture poll, statistical records, observations in critical points of the city). The data obtained are the basis for more specific planning of programs related to coexistence, culture and the political system, art and heritage.

# LEGISLATION AS A TOOL FOR BEHAVIORAL AND SOCIAL CHANGE

**Source:** Toubia 2004, pp. 66-70

<http://www.nwj.org/sites/default/files/documents/Interventions2.pdf>

For many years, activists seeking ways to stop the practice of female circumcision (FC/FGM), or female genital mutilation (FGM), have wondered about the possible role of law in combating this deeply rooted and socially sanctioned violation of girls. Two competing instincts were constantly at play. On the one hand there was a strong belief that passing legislation on its own cannot possibly dissuade the public away from a practice that has long been used, symbolically and physically, to curb and control women's sexuality. On the other hand there was the desire to bring the weight of the modern state, and its legal system, to bear on the shaping of a new national consensus to protect girls and their bodily integrity. Some of the questions raised over the years are:

1. Should we lobby for new legislation to criminalise FC/FGM or will such legislation only manage to drive it underground?
2. Is passing new legislation even necessary in countries where child protection and prohibition of grievous bodily injury laws already exist?
3. Is passing a law against FC/FGM desirable in a context where citizens (both men and women) have few rights and/or in law enforcement environments with poor resources, not sensitive to women's rights and easily corruptible?
4. Is it appropriate to speak of individual (girls') rights under the law in kinship-based economies the same as in modern free market economies?
5. Should we be creating a situation where members of a family or a community are encouraged to report a criminal act perpetrated by their own people thus taking the risk of fracturing important social and economic units and alienating the dissenting members?
6. Have we learnt any lessons on the role and usefulness of anti-FGM legislation passed in the West and those passed in Africa?
7. When is passing a law a legal measure, an advocacy tool, or a political act?
8. Is passing prohibitive legislation desirable in all countries at any time or should this be strategic as to the timing of the legislation and activities surrounding their introduction.

These and many more questions need to be asked, researched and answered as we struggle to find the appropriate role of legislation in changing behaviours and practices that are deemed unnecessary or harmful to society. In the case of FGM there has not been enough thinking, research and analysis on the role of the law in stopping the practice in the rush to pass laws in as many countries as possible. A previous effort to gather and analyze the content of the emerging anti-FGM laws in Africa and in the West discussed the need for more understanding of the complexity of interaction between legal change and social, political and economic realities (Rahman and Toubia Zed Press 2000)<sup>1</sup>. This paper reflects on what we know of what fuels the continuation of the practice in order to foresee whether criminalising the act will be effective or will be, at best, ignored or at worst be counter productive to the objective of protecting women and girls against violation.

As professionals, activists and policy makers we condemn this practice too easily without enough consideration to the social function it serves for those in our communities who strongly believe in preserving it [REF BOABAB ARTICLE](#). Without compromising our position on the need to stop this regressive and violating practice we must acknowledge that unless we get to the root of the social and economic importance of FC/FGM<sup>2</sup> to those who perpetrate it we will not achieve our goals. For most people in our communities who practice FC/FGM this is still an act of loyalty to ancestors, a duty to preserve social integrity and regulate sexuality and reproduction. In short it is an act whose perpetrators until now have been celebrated and rewarded, not punished. By passing a law we run the risk of turning concerned and faithful citizens into criminals overnight. The history and reality of dealing with social problems through legislation without getting at the root causes of the so called 'criminal behavior' speaks for itself in the form of expanding prisons full of unemployed and alienated youth, particularly those from urban slums and from racial and ethnic minorities.

The history of passing laws against FGM goes back to 1946 when the British colonial administration passed a law to prohibit infibulation in the Sudan. Most of us are aware of the negative repercussions of that law as more girls were circumcised that year than before or after, and political leaders used the occasion to rally community support against the colonizers. This clearly demonstrates a case of the bad timing of a law passed by an administration which was denying a population their right to freedom, while claiming and pretending to care and protect their girls' genitals.

Today we are in world that is in some ways different from that of 1946 and in other ways quite similar. Traditional colonialism has been relegated to history and replaced by a new- world order. Independent states in Africa have been in existence for over 30-40 years and the world is linked through an unprecedented network of telecommunication and Internet based information. Yet in Africa today, we are still struggling with ethnic rivalry, stagnating or reversing economies and easily corruptible legal and health systems with poor resources. African societies in the continent, and in the Diaspora, are facing challenges that they never considered before and can no longer protect themselves against. The debates around FC/FGM or FGM, within the African community, are symbolic of the tension between attempts to preserve an inherited social order

<sup>1</sup> A. Rahman and N. Toubia, *Female Genital Mutilation: A Guide to Worldwide Laws and Policies*, Zed Press, London, UK, 2000.

<sup>2</sup> Toubia uses the acronym FC/FGM, which stands for female circumcision/female genital mutilation.

which seemingly worked for years, and the search for a new and viable one that can withstand the new challenges they now face.

Whether FC/FGM or other forms of violations and oppression of women, for that matter, can survive the changing African society, will depend upon whether or not the underlying reasons for its continuation over the centuries are still meaningful today.

## **Why is FC/FGM such a strongly upheld 'traditional practice' and is it in fact 'harmful' or useful to women?**

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As a Sudanese feminist and physician I have, in the past, been plagued and irritated by the nagging question: why do women in Africa insist on circumcising their girls and why do even the educated among them still defend the practice? Studies in Sudan show that women medical doctors refuse to condemn the practice in a society where infibulations is the norm. It may be easy to lay the burden of the demand for FC/FGM on the shoulders of men or, more accurately, on patriarchal society including the women within it. While such analysis still holds, there is still the unresolved issue of why women defend the practice even when men in their family or their community want to abandon it.

The answer to this question revealed itself while we were conducting an analytical review of major approaches taken against FGM in the past twenty years, which we undertook between 2001-2002. In extracting the elements of what worked and what didn't in persuading people to abandon the practice, we found that projects which focused on changing women's consciousness and, in some cases, their material conditions had a significant effect on accelerating the rate of abandonment. We also found that for the change in women's attitude and behaviour towards FC/FGM to take root and be sustained it must gather sufficient support from power holders in the community such as, husbands, health professionals, religious leaders and policy makers.

This finding made us look more carefully at our perceived notion that FC/FGM is harmful to women. On the basis of objective logic and scientific criteria FC/FGM is undoubtedly harmful to girls as it deprives them of vital sexual organs necessary for their health and holistic development. The fact that the cutting happens to minors who have no true powers of consent is a violation of their human rights under the Convention of the Rights of the Child. But these are 'our' logical and rational reasons for condemning the practice, which we attempt to transplant onto the women who want to preserve the practice. 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.

## The Relation between FGM, Social change and Women's Empowerment

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### Hypothesis 1

Women use FGM as a power-gaining tool. They forego their sexual organs in exchange for social acceptability, material survival (marriage) and other freedoms such as mobility, choice and education. Therefore women protect and practice FGM.

### Hypothesis 2

By changing women's consciousness, material conditions and decision-making ability, we shift their power base away from the need for FGM.

### Hypothesis 3

Shifting women's power base will be ineffective (and maybe detrimental) unless community support and consensus is built around them.

### Hypothesis 4

Behavioural and social change is a cumulative non-linear process. To catalyse and sustain it requires supportive inputs over the longer term (laws, policies, investment in education, etc.).

So beyond 'educating' people on the harmful effect of FC/FGM and how it is now illegal to practice it, we owe it to women to provide them with 'alternative' tools for self-empowerment and a new social consensus that will make them feel safe if they decide to abandon the practice. Passing legislation as part of measures to empower women must address the suffering they've endured, and the violations of which they are daily victims. Legislation that ignores the crucial needs of women will result in making them criminals and end up punishing the same victims that we aim to protect. The latter, would be unpopular and will be resisted by communities as in Ghana among the people of the Sahel [REF POP COUNCIL PAPER IN BELLARIO 2002](#) and by women themselves as in Kenya [PAPER PRESENTED](#)

IN AMANITARE CONFERENCE 2003.

If actions are not taken by governments and by project implementers to redress issues of women's empowerment and help negotiate a new social order more beneficial to women, our efforts to stop FC/FGM will not succeed even if legislation is passed.

But the process of individual behaviour change and the cumulative change in those individuals that results in social change, is neither linear nor a simple summation formula. People are complex beings, women are no exception. To bring about change in women's beliefs, attitudes, and ultimately a decision to abandon FC/FGM, is to gently prompt them along a road of self realization, a sense of entitlement and strength that

takes a little while to achieve. Our tools should be better information, new and different skills for reasoning and organizing, a space to speak and share thoughts and feelings. A timely passing of laws to protect emerging resistance to FC/FGM against conservative forces and to give legitimacy to women's voices is essential to escalating social change and redressing the balance of power.

How can we ensure that laws prohibiting FC/FGM empower rather than penalize women? As modern legislators and human rights activists we would like to believe that passing a law to prohibit and criminalise a violating act such as FC/FGM could only be a good thing. We would like to view our action as standing by and protecting the victims of a tragic atrocity, particularly if the victims are helpless young girls. It maybe true that a law, if effective, may protect the girl as a non-consenting child. But the woman who was once that child and had no say on what happened to her is now the person holding down that girl to be cut. Should we, with all good conscience, arrest that woman and put her in jail or deport her from her new home? We can decide that in drafting and implementing laws we cannot be held hostage to the mitigating circumstances of the perpetrators. That is one way of using laws that belong to authoritarian and non-democratic systems of repression. Humanistic laws that are meant to enhance the quality of life of citizens, and claims to protect the vulnerable, must look at the totality of the rights of those it aims to protect as much as they uphold the principles of absolute right and wrong.

For example passing laws in a Western country that severely punishes health practitioners who perform FGM is highly desirable and acceptable. The case is different for members of a refugee community who have not been well informed, and little investment is made in providing them with services or to integrate them into the new society. Even more unacceptable is that the same authorities that pass such laws refuse to give women independent legal status from their husbands as refugees and immigrants. If under these unchanged and dependent circumstances women are caught facilitating the circumcision of their daughters, they are liable to be imprisoned or deported.

In the case of perpetrators in Africa it is inappropriate and unacceptable that laws are passed against FGM while laws to protect women's rights and enhance their positions within their families and their communities are ignored. Are land and property ownership laws favourable to women? What about family laws that govern divorce and child custody? Immigration laws, citizenship and employment laws among others must be revised for their compatibility with international human rights standards on women's rights and sometimes to the countries own constitution. While empowering women to become equal citizens economically and socially is a long-term project, at least legal equity is more within reach.

If legislative bodies are contemplating passing laws against FGM why not pass a package of laws that will cover a range of violations of women's rights at the same time as passing an anti-FGM law?

In our proposed framework for better design, monitoring, and implementation FGM/C interventions, we place legal change as part of creating enabling environments for women's empowerment. An isolated act of criminalizing FGM without empowering women or involving the community could easily create an environment that is hostile to women.

## Conclusion

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Legislating against FGM is no longer a theoretical debate but a reality that must be addressed as a matter of urgency. Laws are being passed in an increasing number of African countries and in most Western countries where Africans have immigrated. Yet the motivation behind passing these laws and their possible consequences on the targeted communities, and particularly women, has barely been considered.

While facilitating the passage of such legislation serves the purpose of demonstrating political will on the part of governments, we must invest in a certain amount of deliberation and consultation regarding the timeliness, content and use of these laws. Good governance and democratic principles dictate that protection of the vulnerable need not happen against their will, or while ignoring or repressing their other rights. In the case of women and the practice of FGM a whole host of other legal and non-legal measures must be considered as an essential accompaniment to passing specific anti-FGM laws. Failure to do so runs the risk of making a mockery of the law or creating a situation where girls and women are faced with the double jeopardy of suffering FGM to appease an old social order and then being penalized by the modern legal system. This need not be the case if women's and girls interests are truly at the heart of efforts to stop FGM and therefore central to considerations for any new legislation.

# ELUSIVENESS OF CHANGE IN BANGLADESH

Note: This reading is introduced to enable participants to appreciate the difference between legal, social and moral norms; the fact that all of three may overlap to influence behaviour (when they are in harmony); and what happens when they are discordant. The materials are taken from Khan 2005, Huda 2006 and Chowdhury 2010. They help to reconnect to the child marriage case study "Too Young to Be a Bride," ↗ Module 2, Handout 2.2.

## I. The issue of violence against women in Bangladesh

Despite the fact that legal measures have been introduced to protect women from various forms of gender-based violence, the country has failed to protect women's rights. Excerpts from Kahn 2005:

### **LEGAL INTERVENTIONS AND SUPPORT SERVICES**

The Penal Code of Bangladesh contains provisions that protect women from various forms of violence, although it does not specifically define 'sexual assault'. However, offences related to rape, kidnapping, abduction of women, acid throwing or attempt to cause death or grievous injury because of dowry are treated as specific crimes of serious nature. The Penal Code prescribes capital punishment for kidnapping, abduction, acid throwing and rape.

The government promulgated a number of laws reflecting the provisions of the Penal Code with some modifications necessary to address the specific crimes... The government created a permanent Law Commission to review all laws related to protection of women's rights and to provide recommendations wherever required. The Ministry on Women and Children Affairs has undertaken multisectoral projects to eliminate violence against women including setting up One-Stop Crisis Centres (oscc) in Dhaka and Rajshahi Medical College Hospitals mainly to help acid-throwing and rape victims secure quick Formal Investigation Record (FIR) and other services. In addition, some police stations have Special Cell for Women. At the national, district and "thana" levels, Committees for the Prevention of Violence against Women have been formed. Violence prevention cells also exist in the Department of Women's Affairs and the Jatiyo Mahila Sangastha. Shelter homes for abused and tortured women and for women under safe custody have also been established both by the government and NGOs - though far too inadequate to meet the needs.

## LIMITATIONS OF GOVERNMENT INTERVENTIONS

The most common causes of the failure to protect women's rights are poverty, lack of proper understanding of the rights of women, weak enforcement of the laws, and above all widespread corruption within the justice system itself.

According to a study carried out by the Policy Leadership and Advocacy for Gender Equality (PLAGE) project of the Ministry of Women's Affairs, legal measures and other support services undertaken by the government have not been able to address the issue of violence against women effectively. Due to many lacunae in the investigation and charge sheet procedures, 88% of the offenders were not brought to court. Violence-related issues such as custodial rape, illegal fatwa and other kinds of violence at the community level perpetrated by local religious leaders or arbitration bodies continue to be unresolved without any visible government intervention.

Most sources indicate that the mechanisms to enforce and administer the relevant laws are inadequate and ineffective. Unusual delay in court procedures and trial proceedings allow accused persons out on bail to intimidate victims and tamper with evidence.

Corruption in the law enforcing agencies is a critical obstacle to eliminate crime and violence against women. According to a Transparency International survey conducted in Dhaka in 1997, 63% of the 2,500 households questioned reported that they had to bribe court officials. Hiring witnesses was reported by 18.7% of the households.

## II. The dowry issue in Bangladesh:

Unlike in some African countries,  
dowry is demanded by the husband's side.

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### Abstract from Huda 2006

Marriage negotiations for Bangladeshi Muslims involve various financial transactions including primarily the religiously sanctioned dower (mahr). Added to mahr, the practice of dowry or joutuk, demands made by the husband's side to the bride's side, have in the last few decades become a widespread practice supported neither by state law nor personal laws, but apparently designed to strengthen traditional patriarchal assumptions. Based on detailed fieldwork, this article discusses the historical assimilation of dowry practices in Bangladesh, including debates regarding its social ramifications on women's rights in Bangladesh, linked now to growing evidence of dowry-related violence. The existing dowry practices, despite legal intervention, continue to compromise women's rights in Bangladesh.

### Abstract from Chowdhury 2010

Dowry increased with the expansion of capitalist relations that help capital accumulation by men in Bangladesh. It has been turned into 'demand, extortion, material gain, and profit maximization'. The most common motives behind the dowry system are

the grooms' and their families' greed, growing consumerism, excessive materialism, the need for status seeking, and rising expectations of a better and luxurious life. The dowry system has shifted as a result of women's increasing paid labour force activity. In most of the cases, husbands or in-laws control and appropriate women's income. Husbands consider their wives' income as a source of wealth accumulation. This must be acknowledged as reality and the Dowry Prohibition Act amended. In this article I argue that appropriation of wives' income or controlling wives' income should be considered as dowry and therefore as a criminal offence.

# 4



FACILITATOR'S GUIDE

# Seven Common Patterns and Transformative Elements for Change

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C\*.** and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

**Cover Photo** Habiba Abdullahi Yunus, aged 44, sits with two of her daughters, Kowsar Hassan, aged 10 on the left, and Fati Hassan, aged 7 on the right, at home in the village of Bulla Iftin on the outskirts of Garissa, the provincial capital of the Northern Eastern province of Kenya, on March 22, 2011. Habiba chose to say no to FGM/C and didn't circumcise her two last-born daughters. Habiba made this decision with the support of her husband Hassan Aden. Habiba says "many women don't realize that if our girls are left uncut, our men will still marry them. We have the power at home. I just want this thing (FGM) to end".

# 4

FACILITATOR'S GUIDE

Seven Common Patterns  
and Transformative Elements for Change

PAGE 5

PAGE 7

Overview

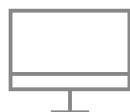
Procedures

PAGE 15

Notes to facilitators



Handouts



Presentations



Videos

# 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 problems such as FGM/C
- 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/C 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

8 hours and 20 minutes, including:

- Running Steps 1-13
- 2 coffee breaks
- 2 hours for working on individual projects

## MAIN ELEMENTS

- Module introduction
- Exercises:
  - ✓ Brainstorming on "what didn't work in past experiences and why"
  - ✓ Analysing different case studies with a social norms perspective, and different, but parallel, ways of dealing with communities regarding social norms in general and FGM/C in particular
  - ✓ Brainstorming on collective approaches to change
  - ✓ Mapping reference groups and social networks
  - ✓ Exercise on incorporating seven common patterns and transformative elements for change into own projects/programmes
- Presentations
- Questions and answers
- Conclusions
- Individual work



## PRESENTATIONS

- **Presentation 4.1:** "Learning Objectives, and What Didn't Work in Past Experiences and Why"
- **Presentation 4.2:** "Changing the City of Bogotá"
- **Presentation 4.3:** "Trust and Argumentation"
- **Presentation 4.4:** "Social Networks Analysis"
- **Presentation 4.5:** "Seven Common Patterns and Transformative Elements for Change"



## VIDEOS

- "In Sudan, Saleema Campaign Reframes Debates about Female Genital Cutting" (Case Study 2)
- "Senegal: Beyond Tradition" (Case Study 3)
- "Bogotá Change" (optional at end of Module 4)





## KEY MESSAGES

- Identifying areas of programmatic weakness and defining “what works and what doesn’t” is integral to effective planning and programming.
- FGM/C 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.
- There is evidence that communities tend to raise the issue of FGM/C and other harmful practices when they increase their awareness and understanding of human rights and/or responsibility, their civic rights and responsibilities, self-reliance and social justice.
- 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/C are shared and sustained.
- Once the social norm changes, social pressure to perform FGM/C will yield to social pressure to abandon the practice. As social pressure to abandon grows, it will become stronger and stronger. Caution is critical at this stage to ensure the pressure to abandon does not result in the practice becoming hidden, or girls and women who are already cut being stigmatized.
- There is evidence that harmonization of social, moral and legal norms, which is consistent with human rights principles, can lead to positive changes in individual and group behaviour across the social network and, 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 it is no longer a desirable practice, the social norm of not cutting becomes self-enforcing, and abandonment continues swiftly and spontaneously.

## HANDOUTS

- **Handout 4.1:** “Recommendation 13: While Excisors Should Be Included in Programming, Finding Alternative Income for Excisors Should Not Be the Major Strategy for Change”
- **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:** “Kembatti Mentti Gezzima-Toppe<sup>1</sup> (Women of Kembatta Pulling Their Efforts to Work Together), Ethiopia, Kembatta/Tembaro Region” (Case Study 4)
- **Handout 4.6:** “Drawing Your Social Networks”
- **Handout 4.7:** “A Critical Event: Malicounda-Bambara the Sequel, the Journey of a Local Revolution”
- **Handout 4.8:** “Seven Common Patterns and Transformative Elements for Change”
- **Handout 4.9:** “How Is Your Programme Already Incorporating the Seven Elements of Change?”

<sup>1</sup> Spelling taken from Dagne 2009.



# PROCEDURES

## IN ADVANCE

At the end of ↗ **Module 3**, distribute to participants:



- ↗ **Handout 4.1:** "Recommendation 13: While Excisors Should Be Included in Programming, Finding Alternative Income for Excisors Should Not Be the Major Strategy for Change"
- ↗ **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:** "Kembatti Mentti Gezzima-Toppe (Women of Kembatta Pulling Their Efforts to Work Together), Ethiopia, Kembatta/Tembaro Region" (Case Study 4)
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- ↗ **Handout 4.7:** "A Critical Event: Malicounda-Bambara the Sequel, the Journey of a Local Revolution"
- ↗ **Handout 4.8:** "Seven Common Patterns and Transformative Elements for Change"
- ↗ **Handout 4.9:** "How Is Your Programme Already Incorporating the Seven Elements of Change?"

Prepare a flip chart with the module objectives.

Prepare a flip chart with questions in Step 3.

Prepare laptops with ↗ **Presentation 4.2** "Changing the City of Bogotá" (Case Study 1) and ↗ **Presentation 4.3**: "Trust and Argumentation" (Case Study 4) for use by Working Groups 1 and 4.

Prepare laptops with videos for use by Working Groups 2 and 3. For Step 8, review ↗ **Presentation 4.4**, "Social Networks Analysis". It addresses the needs of facilitators and resource persons, and has not been designed for participants.

STEP 1

## Recap of Module 3

10 MINUTES

- Invite the participant assigned to report on ↗ **Module 3** evaluations to present key points.
- Allow questions for clarification and some comments.

STEP 2

## Module Objectives

5 MINUTES

- Introduce the module objectives with ↗ **Presentation 4.1**, "Learning Objectives, and What Didn't Work in Past Experiences and Why".
- Stick the flip chart with the objectives on the wall.

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**STEP 3** Brainstorming Discussion on What Didn't Work in Past Experiences and Why

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30 MINUTES



Ensure that participants have:

- Read ↗ **Handout 4.1**, "Recommendation 13: While Excisors Should Be Included in Programming, Finding Alternative Income for Excisors Should Not Be the Major Strategy for Change".
- Have accessible Part 1 of ↗ **Module 1, Handout 1.5**, "Diagram on Social Norms Change".

- Announce to participants that before discussing positive experiences, they may want to discuss failures to learn from them. Ask participants to read and discuss ↗ **Handout 4.1**. They should refer to their own experiences with the reconversion of cutters, or other experiences as they apply to the discussion about learning from failures.
- Emphasize that it is important that participants analyse the recommendation in terms of:
  - ✓ An analysis of FGM/C and associated practices, as social norms characterized by group expectations that everyone else practises them
  - ✓ What causes resistance or may spur change in behaviour
  - ✓ Why cutters reconvert, and conversion does not work as a major strategy for change
- To facilitate reflection, project the final slide from ↗ **Presentation 4.1** with quotes on social norms change by Cristina Bicchieri ↗ **Module 4, Notes to Facilitators**.

- Hang the flip chart with the following questions on the wall:



1. Why doesn't reconversion of cutters work as a major strategy for FGM/C abandonment?
2. What elements of the social change process are lacking when this strategy is the major one?
3. Taking into consideration the process of change, what role could a converted cutter play and why?
4. Recommendation 13 provides reasons why the reconversion of cutters as a major strategy for FGM/C abandonment didn't work in the past. Could you currently think about your own personal experience and provide examples of what didn't work in your own programme/project?

- Discuss the questions with participants.  
→ Write the main answers on a flip chart.

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**STEP 4** Summarize findings of discussions

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10 MINUTES

- Summarize the discussion's findings and the reasons why failures occurred.
- Summarize the main findings by emphasizing lessons learned on failures from the participants' feedback (similarities, differences).
- Remind participants that this discussion may be an input when working on their individual projects.
- Announce that participants will break into working groups to discuss four case studies.
- Ensure availability of flip charts and markers.

## Instructions for Working Groups

10 MINUTES

Ensure that participants have read on 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:** "Kembatti Mentti Gezzima-Toppe (Women of Kembatti Pulling Their Efforts to Work Together), Ethiopia, Kembatti/Tembaro Region" (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 ↗ **Module 4, Notes to Facilitators**.
- Give the instructions:
  - ✓ Each group has to select a chairperson and a spokesperson.
  - ✓ Allocated time is 60 minutes.

- ✓ Announce that the facilitators and resource persons will offer, before analysis of the case studies begins, a brief presentation for Working Group 1, short videos for Working Groups 2 and 3, and a presentation for Working Group 4, to complement the handouts.
- ✓ 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 presented on a flip chart.
- ✓ Announce that the facilitators will give a presentation after each group report.

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**STEP 6A** **Working Groups 1: "Changing the City of Bogotá", Case Study 1**

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**60 MINUTES**

- 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 Antanas 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. 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/c? What can we learn about changing collective behaviour on a large scale?
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/c abandonment?



- At the end of the discussions, Working Group 1 should post the flip chart page on the wall.

**STEP 6B**

## **Working Group 2:** “The Saleema Communication Initiative: Transforming a Paradigm of Purity, a Sudanese Experience,” Case Study 2

**10 MINUTES**

- Introduce the case study by showing a video, “In Sudan, Saleema Campaign Reframes Debates about Female Genital Cutting”.



[www.youtube.com/watch?v=uvz3nxqlnGs](http://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/C, be critical?
2. Is the Saleema initiative attempting to “change values” on a larger scale? If so, how?
3. Would you be able to list a few normative expectations associated with FGM/C in Sudan? Tahooor or “purity” is the word that colloquial language uses for FGM/C: What does this mean for a girl’s body?
4. Would you be able to suggest how the Saleema initiative promotes a recategorization of the completeness of a girl’s body, and delinks FGM/C from the cherished social and moral value of purity in Sudan?
5. 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?

- 6.** 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.

STEP 6C

## **Working Group 3:** "Voices of Women: New Knowledge and Lessons Learned, the Tostan Programme," Case Study 3

45 MINUTES

- 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=OHn35v-\\_Kqg](http://www.youtube.com/watch?v=OHn35v-_Kqg)



- Divide participants into small groups of up to six people.  
→ 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. How did women rank the new knowledge? Has it become common knowledge on which they can act as a group? What is your analysis/perception of women's statements of empowerment (e.g., "*We know how to behave when our children are sick... we know that women must decide, help in orientation, take part in the great decision*") vis-à-vis their role in their communities?
5. Taking into consideration what has already been discussed in previous modules, 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?
6. Rights violations were concealed through the habits of everyday life. When women expressed their awareness of their new knowledge and asserted it, what were they intrinsically doing?
7. Can you explain how elements of human rights "enjoyment" emerge through the new knowledge and how they interrelate?

- At the end of the discussions, Working Group 3 should post the flip chart page on the wall.

STEP 6D

## Working Group 4: "Kembatti Menti Gezzima-Toppe (Women of Kembatta Pulling Their Efforts to Work Together), Ethiopia, Kembatta/Tembaro Region," Case Study 4

60 MINUTES

- Introduce the case study with ↗ **Presentation 4.3**, "Trust and Argumentation."
- Allow a brief question and answer period.
- Ask participants to discuss the following questions, and write conclusions on a flip chart:

1. How has Boge achieved such a high degree of trust? How in your opinion did she persuade people to abandon FGM/c?
2. People tend to reject information inconsistent with their beliefs and plans, but Boge was able to create a bond between ancient and modern beliefs. Was the trust people had in Boge stronger than their disagreement with her messages?
3. Would you know how argumentation works? Would you agree that people learn more easily, understand problems more deeply and make better decisions when they deliberate?
4. What kind of relationships among communities and influential individuals might have influenced the KMG abandonment process?
5. What are the main elements of the Kachabirra District declaration? At what step of the process of the "Diagram on Social Norms Change" ↗ **Module 1, Handout 1.5** would you situate the Kachabirra declaration?
6. Is there a sense of the convergence of legal, moral and social norms in the Kachabirra declaration?



- At the end of the discussions, Working Group 4 should post the flip chart page on the wall.

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**STEP 7** Groups Reporting Back

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60 MINUTES

- Bring participants back to the plenary.
  - ✓ 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.

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**STEP 8** Activity: Drawing Your Social Networks

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60 MINUTES

- Use the earlier review of ↗ **Presentation 4.4**, "Social Networks Analysis", as a reference point for working with participants on Step 8.
- Ask participants to take out ↗ **Handout 4.6**, "Drawing Your Social Networks" and ↗ **Handout 4.7**, "A Critical Event: Malicounda-Bambara the Sequel, the Journey of a Local Revolution".
- Ask participants to spend 30 minutes using their knowledge of their relationships with family and work to map out their social networks. Refer to the instructions in ↗ **Handout 4.6**.
- Draw attention to personal reflection questions:

- 
- 1.** Why are the people you chose important to you? In what ways do they affect your life?
  
  - 2.** The people who are not very important but are in your network—were you surprised how connected they were to other people you know? Why?
  
  - 3.** Whom would you go to for advice on a family conflict? Why?
  
  - 4.** Whom would you go to for advice on money matters? Why?
  
  - 5.** In your professional network, can you think of someone who was instrumental in getting you your current job?
  
  - 6.** Think of someone else you would consult in looking for a new job. Is that person on your list already?

→ For 15 minutes, allow brainstorming in the plenary on the following questions:

- 7** What does this exercise tell us about the people you know? (Prompt participants to talk about the extent of interconnectedness and strength of connections).
  
- 8** What makes someone more important to you than others? If you drew a red circle around that person, does that automatically make them more important to you?
  
- 9** Why didn't we draw personal and professional networks together? Do you have different social networks for different parts of your life? For different purposes?

→ Allow five minutes for reading ↗ **Handout 4.7**.

- Ask participants (10 minutes):



1. What did you learn from the Malicounda-Bambara experience?
2. What was the reference network for FGM/C in Malicounda-Bambara?
3. What was the Iman's extraordinary intuition?

Note: this exercise can be used again as part of a stakeholder mapping of organizations working on FGM/C abandonment.

STEP 9

## Presentation On The Seven Transformative Elements For Change

60 MINUTES

- Give ↗ **Presentation 4.5**, "Seven Common Patterns and Transformative Elements for Change".
- Ask participants to take out ↗ **Handout 4.8**, "Seven Common Patterns and Transformative Elements for Change", and ↗ **Handout 4.9**, "How Is Your Programme Already Incorporating the Seven Elements of Change?"
- Start with a general overview, explaining that the seven elements are "evidence based," emerging from evaluations of community empowerment programmes that have facilitated change in social norms (see [UNICEF 2010a](#)) as well as work on sub-national and national levels evaluated through the UNFPA-UNICEF Joint Programme on FGM/C.
- Start running ↗ **Presentation 4.5**, taking time to explain Slide 3, on seven transformative elements for change, while asking participants to focus on the diagram in ↗ **Handout 4.9**, which conveys five elements in the harmonization of legal, moral and social norms to change social norms.

- Remind participants that the seven elements emerged from:
  - ✓ Application of social norms theory to FGM/C abandonment. The application of social convention theory played an important role in understanding the process of change and was later refined by social norms theory.
  - ✓ Evaluation of community empowerment programmes that substantially decreased FGM/C prevalence or spurred important social change.
- Refer participants back to the first part of ↗ **Module 1, Handout 1.5**, "Diagram on Social Norms Change".
- Stress that the seven elements are indicative of the process of social norms change, and their application depends upon the local context.
- At the end of the presentation, allow 15 minutes for questions and answers.
- Announce an activity to reflect on whether or not the seven elements for change have already been incorporated in participants' individual projects.

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**STEP 10** **Activity: How Is Your Programme Already Incorporating The Seven Elements Of Change?**

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**60 MINUTES**

Refer the group members to the activity in ↗ **Handout 4.9**, and tell them that they will have five minutes to reflect on the question of how their programme is already incorporating the elements presented. Ask them to note their observations in the column on the right of the exercise.

Note: This exercise can be used again when revising individual projects Step 13.

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**STEP 11**

## Wrap-Up and Evaluation

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**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**.

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**STEP 13**

## Show an optional video, “Bogotá Change”

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**OPTIONAL 30 MINUTES**



[www.youtube.com/watch?v=33-4NRpowF8](http://www.youtube.com/watch?v=33-4NRpowF8)

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**STEP 13**

## Individual Work

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**2 HOURS**

During the next two hours, participants will go back to their sub-groups for revising their individual projects (sub-groups 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 projects towards achieving the goal of FGM/C abandonment.

# NOTES TO FACILITATORS

## Step 2: Module Objectives

After presenting the objectives of [Module 4](#), explain that it is about building consensus around common programme strategies that can be adapted to different countries, contexts and cultures to support the elimination of FGM/C. Participants will explore different steps and think creatively about how to use them to enhance existing programming.

Keep in mind the following:



- The preceding modules presented the theory of social norms and how they can be changed, transformed and abandoned. Social norms change is not only an academic theory; it has also been validated by real-life experiences in promoting the abandonment of FGM/C in African countries.
- This module illustrates a process of change through seven transformative elements based on real life experiences.
- Refer to [Module 1, Presentation 1.2](#), "Social Norms: Introduction to Basic Concepts" to illustrate how theoretical concepts lend insights and suggest strategies to help people abandon harmful 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.

Remind participants that the main objective of ↗ **Module 4** is to illustrate a programming process that includes seven common patterns and elements for social norms change. What is important, however, is to understand the concepts and not get stuck in trying to implement the elements of change in the exact sequence. The module objectives are to:

- ✓ Design a social norms change process framework including seven transformative elements for change to address deeply rooted social problems such as FGM/C
- ✓ 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/C 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

Tell participants that activities do not always go as planned, but they should try to keep in mind all elements needed for the programme to succeed. 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. It's important to remain flexible and seize opportunities that emerge to help advance the change process.

## **Step 3:** Brainstorming Discussion on What Didn't Work in Past Experiences and Why

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Participants should have on hand:

↗ **Handout 4.1:** "Recommendation 13: While Excisors Should Be Included in Programming, Finding Alternative Income for Excisors Should Not Be the Major Strategy for Change"

Part 1 of ↗ **Module 1, Handout 1.5:** "Diagram on Social Norms Change"

In small groups, participants should analyse the recommendation in terms of:

- ✓ An analysis of FGM/C and associated practices, as social norms characterized by group expectations that everyone else practises them
- ✓ What causes resistance or may spur change in behaviour
- ✓ Why cutters reconvert, and conversion does not work as a major strategy for change

Ask participants to report on their own experiences with the reconversion of cutters, if any, and whether or not cutters have been involved in FGM/C abandonment, and the ways they have evolved. Ask them to report on other personal experiences with projects as they apply to the discussion about learning from failures.

Remind participants in each working group to select a spokesperson to give a five-minute summary of participants' findings during the plenary session.

In the plenary, project the final slide from [Presentation 4.1](#) with quotes on social norms change by Cristina Bicchieri ("What can we learn from what we have said on social norms?" [BICCHIERI 2010](#)) to help in discussing reasons for the failure of reconversion strategies:

1. Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practiced.
2. 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.
3. 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.
4. 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.

After discussing these, the working groups should consider the following questions, posted on a flip chart:



1. Why doesn't reconversion of cutters work as a major strategy for FGM/C abandonment?
2. What elements of the social change process are lacking when this strategy is the major one?
3. Taking into consideration the process of change, what role could a converted cutter play and why?
4. Recommendation 13 provides reasons why the reconversion of cutters as a major strategy for FGM/C abandonment didn't work in the past. Could you currently think about your own personal experience and provide examples of what didn't work in your own programme/project?

Explain: A WHO 1999 review identifies some areas of programmatic weakness, which included information/education/communication messages focusing only on the harmful health effects of FGM/C, without addressing the community values that support the practice; conversion of cutters as a main strategy; threatening approaches and use of shameful terminology; and many others. According to the review,

*"because FGM takes place in the realm of so many core societal values — particularly control over women's sexuality — programming should be appreciative and respectful and must evolve to address the full set of issues that support the practice"* [P.124](#).

Applying social norms theory to FGM/C abandonment programmes has given insights that help in addressing the many core societal values and full set of issues supporting the practice, and in understanding FGM/C social norms dynamics.

## Step 5: Instructions for Working Groups



Read in advance the four case studies in [» Handouts 4.2-4.5](#).

[» 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:](#) "Kembatti Menti Gezzima-Toppe (Women of Kembatta Pulling Their Efforts to Work Together), Ethiopia, Kembatta/Tembaro Region" (Case Study 4)

Review as well the presentations and videos for the case studies:

[» Presentation 4.2:](#) "Changing the City of Bogotá," Case Study 1

Video "In Sudan, Saleema Campaign Reframes Debates about Female Genital Cutting" 4 minutes, 46 seconds, Case Study 2

Video "Senegal: Beyond Tradition", 9 minutes, Case Study 3

[» Presentation 4.3:](#) "Trust and Argumentation," Case Study 4

Video "Botogá Change", 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.

Emphasize to participants that each case study has specific features as follows:

**Case Study 1** The main focus is on 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

**Case Study 4** The main focus is on trust, argumentation and common pledges

## **Step 6A — Working Group 1:**

### "Changing the City of Bogotá," Case Study 1

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Ask participants to review ↗**Handout 4.2**.

Provide participants with ↗**Presentation 4.2**. A resource person should sit with the group's members while looking at the presentation. Provide explanations:

#### **Slides 4 - 7: Regulatory mechanisms**

- Mockus's starting point: recognition of three different systems of norms that regulate citizens' behaviour. Mockus resorted to performing arts to challenge the citizenship culture and to 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 norm 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.

## Slide 8: Divorce between law, morality and culture

Provide the following examples (taken from Guillot 2013):

- 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).

During the discussion on the harmonization of legal, moral and social norms in Bogotá, help participants explore the similarities of the Bogotá concept of “harmonization of norms” with other case studies. For example, recall the citation in Module 2: Human rights are socially legitimate when they become shared social norms.

Ask participants to consider the following questions:<sup>1</sup>

1. What is different/special in Antanas 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 self-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.

<sup>1</sup> Some replies are taken from [GUILLOT 2013](#).

- 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/c? 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/c 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

## **Step 6B - 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/C with values linked to a strict honour and modesty code for girls and women.

Announce the showing of the video, "In Sudan, Saleema Campaign Reframes Debates about Female Genital Cutting".

[www.youtube.com/watch?v=uvz3nxqlnGs](http://www.youtube.com/watch?v=uvz3nxqlnGs)



Emphasize some of the statements featured in the video:

- ✓ The FGM/C 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 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 re-reading 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/C, be critical?

As addressed in ↗ **Handout 4.3**: The Saleema initiative applies a "recategorization" 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. Is the Saleema initiative attempting to "change values" on a larger scale? If so, how?

See ↗ **Handout 4.3**.

3. Would you be able to list a few normative expectations associated with FGM/C in Sudan? Tahoor or "purity" is the word that colloquial language uses for FGM/C: 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

4. Would you be able to suggest how the Saleema initiative promotes a recategorization of the completeness of a girl's body, and delinks FGM/C from the cherished social and moral value of purity in Sudan?

See ↗ **Handout 4.3**. Reframing language implicitly links the cherished social and moral value of purity to the uncut girl's body. The conversational approach makes it "common knowledge."

- 5.** 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/C recategorization attempt is explicit, through language reframing.

- 6.** 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?

Adapted from [GRUENBAUM 2004](#) and [AIDOS/RAINBO 2007](#):

**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.

## **Step 6C - 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 of 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 using "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=OHn35v-\\_Kqg](http://www.youtube.com/watch?v=OHn35v-_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-east 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/C] 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."

Remind participants about concepts from ➤ **Module 1, Presentation 1.2: "Social Norms: Introduction to Basic Concepts"**

- 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.

Remind participants that lessons learned from this case study are about the empowerment of women and change in everyday life, including set setal (hygiene), the virtues of jarum xetalli (oral rehydration), basic arithmetic skills and health. Reproductive health contributed significantly to the overall dynamics of behavioural change in the area covered by the programme. According to a programme evaluation, "The Tostan programme to some extent promoted a review of the status of women" [UNICEF 2008, p. 24](#). Some women are now convinced that they can substitute for men in positions that were previously limited exclusively to men. A participating woman from Goundaga said: "Yes, we now know that women must decide, help with orientation, and take part in the great decisions on the socioeconomic 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. Why not a female village chief?"

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/c] here; this is why I did it." Highlight the statement in ↗ **Module 1, Handout 1.2**, "Social Norms Definition": A social norm is a behavioral 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/c was a problem.

- 4.** How did women rank the new knowledge? Has it become common knowledge on which they can act as a group? What is your analysis/perception of women's statements of empowerment (e.g., We know how to behave when our children are sick... we know that women must decide, help in orientation, take part in the great decision) vis-à-vis their role in their communities?

Point out that “common knowledge” makes it possible for women to know, for example, what other women believe about “women taking decisions” and to know that other women know what they believe about it. If common knowledge is achieved, women’s role in their community can change quickly.

5. Taking into consideration what has already been discussed in previous modules, 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 ↗ **Module 1, Presentation 1.5**, “Dynamics of Change: Application to FGM/c, Slide 4, 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.

6. Rights violations were concealed through the habits of everyday life. When women expressed their awareness of their common knowledge, felt empowered and asserted it, what were they intrinsically doing?

Human rights were becoming social norms and socially enforced.

7. Can you explain how elements of human rights “enjoyment” emerge through the women’s empowerment process and how they interrelate?

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.

It may be useful to point out:

- ✓ Findings from field experiences provide undeniable evidence that connecting local values to the international human rights discourse may be efficient and may motivate many autonomous development changes in the community. We hypothesize that "it takes a long time to revise many connected schema including scripts, but once revised in local culture terms, the result can diffuse quickly through larger populations" MACKIE AND LEJEUNE 2009.

Concerning the Tostan community empowerment programme, note:

- ✓ In the Tostan programme, there are mixed adult classes of about 20, out of a village averaging 800 people, and also adolescent classes of about 20. In a given area there is about 1 class out of 6 villages. Participants learn in class and come to consensus around issues relevant to the community. Human rights education leads to value deliberations. Value deliberations are hatched in small core groups for 1 to 3 years and are diffused through the population (organized diffusion). Public declarations that follow the deliberative process are powerful demonstrations of collective commitment and represent a significant moment in FGM/C large-scale abandonment MACKIE AND LEJEUNE 2009.

## **Step 6D - Working Group 4: "Kembatti Menti Gezzima-Toppe (Women of Kembatta Pulling Their Efforts to Work Together), Ethiopia, Kembatta/Tembaro Region," Case Study 4**

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Participants should review [Handout 4.5](#), keeping in mind that Case Study 4 has two parts:

**Part 1** A trusted messenger

**Part 2** The Kachabirra declaration

Explain that Case Study 4 is about the importance of the two weights of persuasion, trust and argumentation (mainly Part 1); about common pledges (public declarations, public written statements, others); and about attaining common knowledge of what the

group is going to do and expects one to do (mainly Part 2).

Give ↗ **Presentation 4.3** 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.

Provide some information about Kembatti Mentti Gezzima-Toppe (KMG) and its founder:

A key figure in the awareness-raising process was the KMG founder, Dr. Bogalech Gebre, commonly referred to as 'Boge'. She observed that human rights, and especially women's rights, were not understood at the grass-roots level, and that to be considered important, *the abstract concept of human rights needed to be adapted to concrete local circumstances and concerns* DAGNE 2009, P. 23.

Dr. Gebre introduced awareness-raising activities on FGM/C and human rights. Residents had seen concrete results from other development projects, and trusted that the new information and ideas were being introduced with good intentions and had the potential to improve their lives. KMG identified and trained the gatekeepers of traditional practices—*edirz* leaders, elders, mothers, religious leaders, FGM/C practitioners and traditional birth attendants—all of whom played important roles in bringing about change within their communities.

Linking human rights education and discussions to local circumstances and concerns was an important component of the activities. Together with public actions, they generated greater awareness of the rights of individuals living in the community, and helped them to question and eventually abandon harmful practices that had previously infringed upon those rights.

Refer to the words of an elderly man in ↗ **Handout 4.5**:

**2** Edir are mutual-assistance groups where villagers make a small financial contribution in exchange for services. They are built upon neighbourhood relationships. Some are led by women and provide services exclusively for women: support for child delivery, weddings, prolonged mourning rituals and income generation.

In focus group discussions, one elderly participant spoke of the importance of receiving information from a trusted member of the community. "Everybody knows Boge," he said. "People admire her because of all people of this area who went abroad and got educated it is Boge who designed such projects that addressed people's problems. She is heard more than anybody, even the Government. Other organizations come and go; few people know them. Everybody knows what Bogalech does. She implements projects that people have discussed and supported with interest. When she constructs bridges people benefit" [DAGNE 2009, P. 19.](#)

Ask participants to discuss the following questions, with the first three referring to Part 1 of Case Study 4 and the last three to Part 2.



- 1.** How has Boge achieved such a high degree of trust? How in your opinion did she persuade people to abandon FGM/c?

Note that she was one of them, coming from the Tembaro region, and having herself undergone FGM/c and tremendous adversities. The extraordinary trust in her, however, is largely due to Boge's way of listening to people and acting on their wishes. One of the first things she did was to help a community to construct a bridge.

- 2.** People tend to reject information inconsistent with their beliefs and plans, but Boge was able to create a bond between ancient and modern beliefs. Was the trust people had in Boge stronger than their disagreement with her messages?

When Boge first started talking to villagers about HIV/AIDS, women's rights and human rights, these were perceived as abstract concepts that were not their priority; what was important to them was seeing practical results. Therefore, initial discussions focused on practical issues and later developed into conversations about HIV/AIDS (about 1 in 10 local people had HIV), and FGM/c and other harmful practices [DAGNE 2009, P. 24.](#)

- 3.** Would you know how argumentation works? Would you agree that people learn more easily, understand problems more deeply and make better decisions when they deliberate?

Point out that argumentation is “the change from within.” Arguments work better than solitary reasoning: They can allow us to explain and justify our positions, they provide feedback from people, and they allow us to provide them with feedback. Moreover, we are better at finding inconsistencies in other people’s ideas than in our own. Argumentation works when people have ample time to interact, and when they can give arguments and counterarguments, and try various ways of thinking about a problem. Deliberations may take place over a long period of time (months) [MERCIER 2011](#).

- 4.** What kind of relationships among communities and influential individuals might have influenced the KMG abandonment process?

[In Afar] and Kembatta/Tembaro Zone of the Southern Nations, Nationalities and People Region, the social change process relied on clan or village community structures, whose members generally live in close proximity and share a feeling of solidarity and trust [DAGNE 2009, p.1](#).

- 5.** What are the main elements of the Kachabirra District declaration? At what step of the process of the “Diagram on Social Norms Change” (Handout 1.5 from Module 1) would you situate the Kachabirra declaration?

Suggest “to support collective action and public commitments to new norms and practices.”

- 6.** Is there a sense of the convergence of legal, moral and social norms in the Kachabirra declaration?

Let participants freely discuss.

Some complementary Information:

Kembatta/Tembaro Zone is one of the nine administrative zones of the Southern Nations, Nationalities and People's Region, one of the most populated areas of Ethiopia. It has a population of around 683,000<sup>3</sup> and a density of 450 persons per square kilometre — 10 times the national average. As in other parts of Ethiopia, a number of cultural practices have for generations guided social relationships, including FGM/C, considered a prerequisite for marriage, and marriage by abduction. These practices are supported by social dynamics that make it very difficult for communities, families and individuals to abandon them. Unlike many areas of Ethiopia where girls are circumcised in early infancy, in Kembatta/Tembaro Zone, girls are cut during adolescence, between ages 12 and 18, as part of an initiation ceremony to womanhood. The circumcision ritual is a lavish ceremony that involves large numbers of community members and relatives.

Since 1999, the non-governmental organization KMG has been working in the Kembatta/Tembaro Zone to empower women and their communities to defend their right to be free of harmful customary practices and other forms of abuse. Its initials stand for Kembatti Mentti Gezzima-Toppe, which means, "women of Kembatta pooling their efforts to work together." Determined to help empower communities to make informed decisions rather than to impose ready-made solutions, KMG provides innovative, integrated health, vocational and environmental programmes to a diverse region. KMG was the first major organization to start mobilizing residents in the Kembatta/Tembaro Zone to abandon deep-rooted harmful traditional practices. Its strategies to disseminate information and mobilize the public for change included:

- ✓ Providing information to increase knowledge about FGM/C so that communities can consider non-cutting as an alternative. This was accomplished by engaging communities in discussion, raising awareness about women's human rights, and building trust and confidence through integrated community development projects.
- ✓ Mobilizing and organizing social forces through Community Conversation — a tool for community discussion<sup>4</sup>. Critical to KMG's strategy was ensuring that sensitized communities (elders, women and youth, uncircumcised girls, Fuga<sup>5</sup> artisans, sub-district and religious leaders, edir leaders and others) organized themselves as unified social groups that could act collectively.

**3** 2007 Population and Housing Census. All population figures are rounded to the nearest thousand.

**4** The full name of this tool is Community Capacity Enhancement through Community Conversation, an adaptation of the Community Capacity Enhancement programme developed by UNDP to address HIV/AIDS. For more detailed information, see Gueye et al. 2005.

**5** The Fuga are potters. Their skill as craftspeople, far from earning them social respect, has led to their ostracism and, as a result, the rest of society discriminates against them. The Fuga do not mix socially or intermarry with other groups. Because some also perform circumcision, it was considered important to engage them in the discussions about harmful traditional practices.

- ✓ Creating public pressure against FGM/C. Community events and rallies, public weddings for uncircumcised girls, public declarations, rescue actions and the implementation of existing laws created compelling conditions to influence the community, particularly conformists, to abandon the practice.
- ✓ Enforcing abandonment by strengthening alliances between government and community-based organizations.

## Step 7: Groups Reporting Back

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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.

## Step 8: Activity: Drawing Your Social Networks

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To prepare for this activity, review [↗ Presentation 4.4](#), "Social Networks Analysis". It addresses the needs of facilitators and resource persons.

Ask participants to take out [↗ Handout 4.6](#), "Drawing Your Social Networks" and [↗ Handout 4.7](#), "A Critical Event: Malicounda-Bambara the Sequel, the Journey of a Local Revolution".

After introducing the concepts of social networks, reference groups and social norms, participants need to relate the theories to their own lives and work. Provide participants with two legal-sized pieces of blank paper and ask them to spend 40 minutes on two tasks:



**1. Map your personal network:**

- a. Draw a circle in the middle of one sheet of paper and put your name in it.
  - b. Think of all your family members, friends or other important people in your personal life. Choose the 10 most important people and write their names around the circle. Draw lines between you and those people.
  - c. Are any of these people connected to each other (other than through you)? If yes, draw a line connecting them.
  - d. Think of 10 people in your personal network who are not very important (don't worry, we won't tell them). Draw them on the paper and put lines connecting them to you.
  - e. Think about whom those people are connected to other than you and draw lines.
  - f. Look at your first important group. Can you choose one or two of them and draw lines to people whom they know, but you don't really know (like their family or coworkers)?
  - g. Are any of them connected to other people you know?
  - h. With a red pen, draw a circle around any of the people on your map whom you think people in your community (neighborhood, town, country) believe are important or influential people.
- 2. Map your professional network:** repeat the same exercise, but this time with your professional colleagues, collaborators and contacts.

Present a series of personal reflection questions:



- 1.** Why are the people you chose important to you? In what ways do they affect your life?
- 2.** The people who are not very important but are in your network—were you surprised how connected they were to other people you know? Why?
- 3.** Whom would you go to for advice on a family conflict? Why?
- 4.** Whom would you go to for advice on money matters? Why?
- 5.** In your professional network, can you think of someone who was instrumental in getting you your current job?
- 6.** Think of someone else you would consult in looking for a new job. Is that person on your list already?

For 15 minutes, allow brainstorming in the plenary on group discussion questions:

- 7.** What does this exercise tell us about the people you know? (Prompt participants to talk about the extent of interconnectedness and strength of connections.)
- 8.** What makes someone more important to you than others? If you drew a red circle around that person, does that automatically make them more important to you?
- 9.** Why didn't we draw personal and professional networks together? Do you have different social networks for different parts of your life? For different purposes?

Subsequently, ask participants to review ↗ **Handout 4.7**, "A Critical Event: Malicounda-Bambara the Sequel, the Journey of a Local Revolution" and to draw conclusions (15 minutes).



1. What did you learn from the Malicounda-Bambara experience?
2. What was the reference network for FGM/C in Malicounda-Bambara?
3. What was the Iman's extraordinary intuition?

Explain that the Iman understood that there was no way to make people abandon FGM/C except by involving all villages where marriages took place (the reference social network) and changing minds in all of them. He understood what theoretically has been called organized diffusion strategy. He understood that FGM/C is a collective problem, and that it's interrelational, and put that understanding in practice.

## Step 9: Presentation On The Seven Transformative Elements For Change

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Read in preparation for the training the following recommended readings for a broader introduction to the seven common patterns and transformative elements for change:

↗ **Module 1, Reading 1.1**, Norms in the Wild, Chapter 1, "Diagnosing Norms" [BICCHIERI 2014](#)

Innocenti Insight, "The Dynamics of Social Change: Towards the Abandonment of Female Genital Mutilation/Cutting in Five African Countries" [UNICEF 2010A](#).

"Summaries of Remarkable Experiences Where a Social Norms Perspective Has Been Applied" [UNICEF 2010B](#).

Read also ↗ **Handout 4.8**, "Seven Common Patterns and Transformative Elements for Change".

Introduce the seven programme elements through ↗ **Presentation 4.5**, "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 sub-national and national levels evaluated through the UNFPA-UNICEF Joint Programme on FGM/C.

Offer comments on presentation slides as follows:

### 👉 **Slide 2: Lessons learned**

Highlight experiences on Slide 2, but also briefly mention additional experiences, such as:

- ✓ Dair Al Barsha in Egypt
- ✓ Maternal and child health family planning project in Bangladesh
- ✓ Strategic communication for polio eradication in Uttar Pradesh, India
- ✓ Barrio de Paz experience in Ecuador

Note these have also contributed to understanding the dynamics of social norms in different settings, and therefore contribute to understanding FGM/C social dynamics. Should participants be interested in these additional experiences, summaries are available on request [UNICEF 2010B](#).

### 👉 **Slide 3: Seven transformative elements for change**

The diagram corresponds to ↗ **Handout 4.9**, "How Is Your Programme Already Incorporating the Seven Elements of Change?" The diagram shows Elements 1 to 5 converging into Element 6, "harmonization of legal, social and moral norms to bring about large-scale positive social change." All elements contribute to social norms change on ending FGM/C. The facilitator may add that the diagram will be used for Step 10, "How Is Your Programme Already Incorporating the Seven Elements of Change?"

### 👉 **Slides 4 and 5: Element 1: an appreciative, sensitive, respectful approach**

Both slides emphasize appreciation and respect for local language and culture. Remind participants of the importance of trust and argumentation in solving the tension of messages inconsistent with local beliefs. Stress key principles such as an empowering, horizontal approach, and giving voice to previously unheard members of a community. There is a shift from persuasion and transmission of information to dialogue, debate and negotiation on issues that resonate with the community. The outcomes go beyond individual behaviour to collective change to larger societal change.

Remind participants that an appreciative approach “starts where people are.” Where is Khadija? She is caught in a situation where she cannot deviate alone from the prevailing social norm. This is why she cannot envisage a solution, although she would like not to cut her daughter: “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 (...).” Argumentation in small groups can make Khadija aware that she is not alone in asking for change and therefore fuel collective discussion.

#### **Slides 6 and 7: Element 2: recategorizing FGM/C**

Refer to ↗ **Module 1, Handout 1.2**, on Social Norms Definition , figure on “outlines on what it means activate a norm”: “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 takes a series of steps that include **categorization**, which is a comparison process to assess the similarity of the present situation with members of a category<sup>6</sup> stored in memory. Once a situation is categorized, a schema or a script is invoked. Norms and practices are part of scripts about how women and children ought to act in society.” Both slides underscore how language is critical in this process: In Sudanese colloquial language, the word used for FGM/C is tahoor or “purity,” and therefore the culture associates (categorizes) FGM/C with one of its most cherished social and moral values. Changing values is one of the most important strategies of the Saleema communication initiative through a “recategorization” of the concept of the “completeness” of the girl’s body and linking the value of “purity” to it.

#### **Slides 8 and 9: Element 3: interdependent decision-making**

Both slides emphasize connections between and among groups, and identification of existing social networks that can help uncover the relevant population of individuals whose expectations drive a particular norm. Diffusion spreads through social networks not only within the residential community but also beyond it to other communities, not always nearby, that intermarry or are socially connected in other ways. Organized diffusion uses social networks to promote conditional commitment to abandon FGM/C. Slide 9 shows the shape of social networks representing intermarrying communities.

#### **Slides 10 and 11: Element 4: explicit, public affirmation**

Stress that it is necessary, but not sufficient, to apply an appreciative, sensitive and respectful approach to social norms change, so that many members of a community begin to favour abandonment. A social norms shift requires that many members of a community manifest—as a community—their will to abandon FGM/C.

<sup>6</sup> A category is represented by exemplars: think of table, dog, child, woman, market, marriage.

Slide 11 shows:

- A public declaration, Tostan, Senegal, 2004
- The first “whole body celebration”, KMG, Ethiopia, circa 80,000 attendants, 2004
- Signing al Taga, Saleema initiative in Sudan. Al Taga is a colloquial term given to small windows in old houses that bring light and air. It is also a name given to a wholesale roll of cloth. In classical Arabic, it means “power.”

#### **Slides 12, 13 and 14: Element 5: communication for social norms shifts**

Communication consistent with the assumption that FGM/C is a social norm aims at change that goes beyond individual behaviour to collective and larger societal change. It seeks “second order change,” which implies values modifications, and is more fundamental and transformational.

Slide 13 shows Tostan value deliberations and Saleema interpersonal communication activities characterized by: space for community members to share stories and opinions (non-formal education, careful facilitation), means for community members to verify and localize the information (participatory research), and ways for community members to question certain norms while giving value to other norms in a non-threatening manner.

Slide 14 is about a public declaration in the Tostan programme, an important element of a communication strategy.

#### **Slides 15 and 16: Element 6: harmonization of legal, social and moral norms**

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). There is evidence that harmonization of social, moral and legal norms consistent with human rights principles can lead to positive changes in individual and group behaviour across the social network, and, potentially, on a large scale. Harmonizing moral, social and legal norms can be an effective method to promote dialogue and abandonment of adverse social norms; while moral values are discussed, their consistency or inconsistency with existing social norms and behaviours becomes clearer. This process can guide a search for social norms and behaviours that will better embody shared moral values.

To explain the animation in Slide 16, refer to the notes under Slides 4 to 6 in  
↗ **Presentation 4.5.**

#### Slides 17 and 18: Element 7: social norms changing

FGM/C abandonment takes hold when a certain proportion of the population is reached with sufficient intensity that a sustained discussion about abandonment of the practice can occur; new incentives are put in place to eliminate a social dilemma if there is one. Abandonment 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 sanctions if they do.

### **Step 10:** Activity: How Is Your Programme Already Incorporating the Seven Elements of Change?

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Refer to the activity in [↗ Handout 4.9](#), "How Is Your Programme Already Incorporating the Seven Elements of Change?" Provide five minutes for participants to reflect on how their programme is already incorporating the elements presented. Ask each participant to write a few sentences on each element currently addressed, and keep the handout available for later use in their project work.

Note: This exercise can be used again when revising individual projects in Step 13.



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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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

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# 4



**HANDOUTS**

## Seven Common Patterns and Transformative Elements for Change

**Cover Photo** Habiba Abdullahi Yunus, aged 44, sits with two of her daughters, Kowsar Hassan, aged 10 on the left, and Fati Hassan, aged 7 on the right, at home in the village of Bulla Iftin on the outskirts of Garissa, the provincial capital of the Northern Eastern province of Kenya, on March 22, 2011. Habiba chose to say no to FGM/c and didn't circumcise her two last-born daughters. Habiba made this decision with the support of her husband Hassan Aden. Habiba says "many women don't realize that if our girls are left uncut, our men will still marry them. We have the power at home. I just want this thing (FGM) to end".

# RECOMMENDATION 13: WHILE EXCISORS SHOULD BE INCLUDED IN PROGRAMMING, FINDING ALTERNATIVE INCOME FOR EXCISORS SHOULD NOT BE THE MAJOR STRATEGY FOR CHANGE

**Source: WHO 1999**

Although urbanized parents are increasingly taking their daughters to modern health care providers for excision, FMG is still predominantly being performed by traditional female excisors. [...] The resulting health complications, including the HIV threat, has convinced many anti-FMG implementers to reach out to traditional excisors as one of the main target groups of their projects. Excisors have also been targeted because of their opposition to FMG elimination programmes. [...]

Projects that work with excisors are usually referred to as "conversion strategies," because they are designed to "convert" them to other forms of employment. They unfold in three phases:

- ✓ Identifying excisors and training them on normal female genitalia and its functions; the harmful effects of FMG on women's health; reasons why FMG is practised; and the role they play in perpetuating the practice.
- ✓ Training excisors as change agents and motivating them to inform the community and families that request FMG about its harmful effects.
- ✓ Orienting the excisors towards alternative sources of income and giving them resources, equipment, and skills to allow them to earn a living.

In Mali, some agencies implemented all three phases (e.g. APDF<sup>1</sup>), while others implemented only the awareness-raising phase (AMSOPT<sup>2</sup>, ASDAP<sup>3</sup>), or proceeded to train excisors to become change agents THE POPULATION COUNCIL, 1998B. Cooperative de Femmes pour l'education, la Sante Familiale, et l'Assainissement (COFESA) indirectly raised the awareness of excisors through their (information, education, communication) programme about adolescent sexual and reproductive health. However, some Malian groups disagreed about the relative importance that this strategy has had, noting that when local excisors were "removed from the market", others, sometimes from as far away as Burkina Faso, come to the communities to conduct the operation.

In Ethiopia, the NCTPE<sup>4</sup> together with the Inter-African Committee (IAC), implemented an alternative employment opportunity project for excisors. It involved 25 to 30 excisors who promised to "lay down the blade" if they were able to participate in an alternative employment programme. In an IAC evaluation of this programme, many of the women said that they never excised girls; this clearly raised questions on whether they had actually never excised anyone, but wanted to take advantage of the project or were instead denying their earlier "excisor status" since they are aware of its complications and unpopularity.

In Uganda, traditional birth attendants and excisors have been educated about the harmful effects of FGM, but the programme has not succeeded in developing an alternative income for excisors as of yet.

In Kenya, discovering alternative income sources for excisors is not a major strategy, however, excisors are educated and recruited as change agents. In fact, when two excisors put down their tools and became change agents, the programme assisted them to sell sugar and cigarettes as an alternative income.



#### CAUTION

**WHO** is opposed to smoking and the selling of cigarettes as an alternative income strategy.

In Burkina Faso, the military police identifies, educates, and monitors known excisors. However, the programme does not offer alternative income to excisors but educates them about the harmful effects of FGM to overall health.

<sup>1</sup> Association pour le Progrès et la Défense des Droits des Femmes, Mali

<sup>2</sup> Association Malienne pour le Suivi et l'Orientation des Pratiques Traditionnelles

<sup>3</sup> Association de Soutien aux Activités des Populations Mali

<sup>4</sup> National Committee on Traditional Practices in Ethiopia (InterAfrican Committee chapter)



### **HAVE EXCISORS CHANGED?**

In Burkina Faso, an 80-year-old excisor stated in a community meeting that she had completely abandoned the practice of excision since she realized that it is harmful to the health of girls. Later, the reviewers learned that she went to jail for seven months after the last girl she excised died. When asked how many girls she excised in her life, the woman responded, "not less than 500." However, she denied that any of those girls died or suffered any complications related to FGM.

In a community in Kenya called Materi, where a group of women, Ntanira Na Mugambo, were implementing an alternative rites of passage programme called "excision by words", a 60-year-old excisor found herself without a job. She subsequently abandoned her trade and joined Ntanira Na Mugambo. As a proof that she had stopped excising girls, she brought her youngest and unexcised daughter to participate in the alternative rites of passage programme! She confessed during the ceremony that she has been excising girls for 40 years, that she has been opposed to the programme for a long time, and that she has come to learn that what she has been practicing was quite harmful. She vowed that she would be an active supporter of Ntanira Na Mugambo.

In Senegal, Aissa Tou Sarr, a woman in her fifties, had been the ritual excisor for decades in the rural village of Diabougou. Using a razor blade, she performed the procedure, a trade inherited from her grandmother, on about 200 girls every rainy season. The trade had provided her with a decent living: about \$8.60, lunch, and a bar of soap for each operation. When Sarr's village joined the other villages in banning the practice of FGM, Sarr found herself depending on her brother's charity and resigned herself to near-destitution. Sarr's hardship is one of the harsh and sad realities of rebelling against an old-standing practice. When TOSTAN worked on rehabilitating Sarr (through their education programme), she became a convert. She stated "When I learned that this might cause sterility and infections, I didn't want to be the cause of all that."

Educating excisors about the harmful effects of FGM, recruiting them as change agents, and providing them with an alternative income lead to the empowerment instead of vilification of prestigious members of the society. There are, however, obstacles that hinder the effectiveness of the alternative income strategy. These include:

- ✓ Income generation and loan programmes require resources and time commitments for them to succeed. These also divert resources from other project activities.
- ✓ Excisors who put down their tools may not be able to maintain their promise since excision is a lucrative business (Burkina Faso).
- ✓ Other excisors may replace those who are taken out of the market (Mali).
- ✓ Since there is a demand from the community for excisions, excisors will try to comply with the demand.
- ✓ Focusing on the excisors sometimes promotes their role as an important one and does not expose it as a profession that is harmful and needing to be counteracted.

In both Ethiopia and Mali, the alternative employment pilot projects do not seem to have achieved the goal of saving girls from FGM, and may be diverting resources from other project activities. However, identifying, educating, and monitoring the activities of the excisors is an essential element of FGM elimination programmes in several countries, especially in Burkina Faso. The benefits of this strategy require in depth evidence, evaluation, and discussion in the future.



Bobo Mohamed, a former excisor, holds the tool she used to perform the procedure at a community meeting in Kabel, Ethiopia. The meeting was organized by the Rohi-Weddu Pastoral Women Development Organization. Rohi-Weddu promotes community dialogue about harmful social practices and promotes education and training for women in the Afar region.

!

**As one national committee member in a province in Burkina Faso said, “The thief does not need to be compensated for articles he stole!!”**

It is important to analyse Recommendation 13 in terms of:

- An analysis of FGM/C and associated practices, as social norms characterized by group expectations that everyone else practises them
- What causes resistance or may spur change in behaviour
- Why cutters reconvert, and conversion does not work as a major strategy for change.

#### **QUESTIONS TO DISCUSS**



1. Why doesn't reconversion of cutters work as a major strategy for FGM/C abandonment?
2. What elements of the social change process are lacking when this strategy is the major one?
3. Taking into consideration the process of FGM/C abandonment, what role could a converted cutter play and why?
4. Recommendation 13 provided reasons why the reconversions of cutter as a major strategy for FGM/C abandonment didn't work in the past. Could you currently think about your own personal experience and provide examples of what didn't work in your own programme/project?

# CHANGING THE CITY OF BOGOTÁ

## 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 3.7**, "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 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.

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 guilt                    | Fear of shame and social rejection |



## OBJECTIVES OF HARMONIZATION

- Voluntary compliance with norms
- Citizens peacefully making others comply with norms
- Peaceful solutions of conflicts with help of a shared vision of the city



## EXAMPLES OF HARMONIZATION

### Social norms

In A. Mockus' first administration, a development plan, Educating a City, included goals for what was then called the Civic Culture Priority. These 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 correct or to rate 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 short cut. 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 short cut, 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 BOGOTÁ

### 1. 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 property, "shortcut culture," bored citizens

### 2. Manifestation 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 between private corporations); threats and bribery against judicial processes; press intimidation; violence/private justice.



© UNICEF NYHQ/1990-0027/TOEMIE — BOGOTÁ (COLOMBIA), 1990

Three children overlook a downtown section of Bogotá, Colombia, a city of 5 millions in 1994, from the hillside where they live in a squatter settlement that has no basic services.

#### **QUESTIONS TO DISCUSS**

- 1.** What is different/special in Antanas 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.** 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/C? What can we learn about changing collective behaviour on a large scale?
- 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/C abandonment?



# THE SALEEMA COMMUNICATION INITIATIVE: TRANSFORMING A PARADIGM OF PURITY, A SUDANESE EXPERIENCE

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## Case Study 2

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Based on [RUDY ET AL. 2011](#)

The Saleema communication initiative emerged out of the recognition of the importance of changing values associated with FGM/C in Sudan. Language is critical: In Sudanese colloquial language, the word used for FGM/C is tahoor or “purity,” and therefore the culture associates FGM/C with one of the most cherished social and moral values.

The Saleema communication initiative applies a “recategorization” 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/C 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/C 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.

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 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.

Top-down messaging is avoided in favour of messaging that invites participation in the construction of the meanings of relevant messages and stimulates inter-personal 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 theory behind Saleema is that "while recategorizing existing values and using them to recreate the scripts around the completeness of a girl body," it is important to build on "foundational values" that can trigger engagement in the change process. Information provided should be coherent with the traditional belief system. For example, "Every girl is born *saleema*" respects the foundational values of purity and virginity in the Sudanese society, but redefines with a more positive connotation the value of the uncircumcised girl. This is in line with the "persuasion theory"<sup>MERCIER 2011</sup> that people want a coherent belief system.

The Saleema communication initiative is repeatedly returning to two main patterns of action: different types of implementing networks, the family *housch*<sup>5</sup> compared with public or civic organizations, and the different ideological emphases on the weight of values versus coordination<sup>6</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/C; 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.

According to the UNICEF Sudan Office<sup>7</sup>: "When we speak of 'strategic' use of mass media as a key feature of a *communication strategy for social norm shift* there are several points to understand. There is of course the important aim of communicating at effective scale. Less obvious perhaps is the importance of creating a larger frame of

<sup>5</sup> 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).

<sup>6</sup> Values versus coordination refers to moral (unconditional) and social norms (coordination matters). In ➤ **Module 1, Handout 1.2, "Social Norms Definition"**: "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)."

<sup>7</sup> Patricia Rudy, unpublished note, 2012, p. 14.

reference for 'local' discussions and activities, not only for the effect this has on the main intended audience (community members) but also for the way it reinforces certain shifts in communication methods for a key secondary audience, the change agents themselves (facilitators of community-level activities). Exposure to consistent and appropriate mass media materials helps to support consistency in the look, tone, and 'feel' of a new model of communication on FGC that avoids polarized debate, situates 'expertise' at family and community level, and models strongly positive messages that appeal to very wide audiences. This serves not only to engage new and wider audiences but also to guide and remind community-level change-agents whose approaches are still transitioning from a strong tradition of activism characterized by highly negative- and often top down- and adversarial communication approaches. However more specifically, consistent use of mass media campaigns is vital in enhancing the interplay between different ideological emphases and the weight of a 'value modification' strategy, versus the co-ordination game theoretical<sup>8</sup> strategy'."

**Two scenarios** help situate the Saleema communication initiative in real contexts, which can be quite different in Sudan.

#### **SCENARIO 1<sup>9</sup>**

Wad Sharifae 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% of the population has some degree of education. Schools are in a very deplorable state, and teachers complain the lack of government support.

<sup>8</sup> "Game theory" is a method for studying strategic situations when an outcome that affects you depends not only on what you do but also on what others do. See [BICCHIERI 2007](#). For more explanations of game theory applied to FGM/C, see [UNICEF 2007, p. 14](#).

<sup>9</sup> Adapted from [GRUENBAUM 2004](#) and [AIDOS/RAINBO 2007](#).

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% 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.

## **SCENARIO 2**

Hameshkoreib akil Jadida, in Sudan, is a community 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. 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. Children learn Arabic when they get older, at school. The village is composed of different gabilia (tribes), each with its own sheikh.

Housing is mostly mud brick with straw shaded shelters. But some houses consist of the traditional nomadic structures, which can be relocated easily. There is a problem with the supply of clean water and sanitation, with no latrines near a large number of houses, and people simply using the bushes. Poverty is widespread, in particular in the dry season. Agriculture is the main source of revenue, but many women revealed that their husband 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 intra-marriage, preferably with paternal first cousins). Patriarchal power is manifested 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/C, be critical?
2. Is the Saleema communication initiative attempting to "change values" on a larger scale? If so, how?
3. Would you be able to list a few normative expectations associated with FGM/C in Sudan? Tahooor or "purity" is the word that colloquial language uses for FGM/C: What does this mean for a girl's body?
4. Would you be able to suggest how the Saleema initiative promotes a recategorization of the completeness of a girl's body, and delinks FGM/C from the cherished social and moral value of purity in Sudan?
5. 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?
6. 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

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## Case Study 3

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### Excerpts of women's statements from [UNICEF 2008B](#)

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.

*"What we can say today is that Tostan has taught us a lot of things, and if someone tells you that it's not true it's because they live in a fantasy world! 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, an area 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, as this non-participating woman attested:

*"As far as maternity is concerned, for instance, the knowledge acquired through the Tostan programme is very important to me. In the past, we would not pay any importance to prenatal consultations. This behavioral change has considerably improved the health of the women in our village." FARMER, MARRIED, 45 YEARS OLD, P. 24*

From now on, women are able to follow their pregnancy cycle thanks to the lessons learned in the Tostan programme, 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>10</sup> I found out that it was true."* P. 24

In addition, the changes that stemmed from the programme can be perceived through the knowledge women have of the role they should play in the community. In a certain way, the Tostan programme has promoted a review of the status of women, who 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 programme seems to have also promoted a "culture of hygiene." The reflex of getting clean seems to have become a precursory measure to any action, which the words of a participating woman confirmed:

*"... It is thanks to these people that we have acquired a lot of knowledge in several areas: truck farming, literacy training, set setal, child health... this has brought a change on ourselves, because we did not use to take care of our homes or our children before. We did not even have time to wash because we were in the bush all the time. But since Tostan has come to our village, we have noticed great changes; all the things we did not know before, Tostan introduced them to us."* P. 24

<sup>10</sup> Tostan has a programme divided into several modules.

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

It would be very surprising not to find such quotations from participating women, whose numbers are between 15 and 25 in each village. The accumulation of all this knowledge is apparently not limited to participating women, however, as revealed by this woman from Saré Waly:

*"Today, even prenatal visits and the immunization of children are a real thing in this village, as opposed to what could be seen before Tostan's arrival, when women did not attach great importance to these issues. We also know how to fight the spread of malaria."* P. 25

Concerning FGM/C and public declaration 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

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/C. 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 11

11 Diop, Moreau and Benga 2008, p. 25.



#### QUESTIONS TO DISCUSS

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?
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. How did women rank the new knowledge? Has it become common knowledge on which they can act as a group? What is your analysis/perception of women's statements of empowerment (i.e., we know how to behave when our children are sick...we know that women must decide, help in orientation, take part in the great decision) vis-à-vis their role in their communities?
5. Taking into consideration what has already been discussed in previous modules, can you formulate any hypotheses on the 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?
6. Rights violations were concealed through the habits of everyday life. When women expressed their awareness of their new knowledge and asserted it, what were they intrinsically doing?
7. Can you explain how elements of human rights "enjoyment" emerge through the new knowledge and how they interrelate?

# KEMBATTI MENTTI GEZZIMA-TOPPE (WOMEN OF KEMBATTA PULLING THEIR EFFORTS TO WORK TOGETHER), ETHIOPIA, KEMBATTA/TEMBARO REGION

## Case Study 4

From [DAGNE 2009](#)

Unlike in many areas of Ethiopia where girls are circumcised in early infancy, in Kembatta/Tembaro, girls are cut during adolescence, between ages 12 and 18, as part of an initiation ceremony to womanhood.



In Ethiopia the NGO Kembatti Menti Gezzima-Toppe (KMG) organized [MACKIE AND LEJEUNE, 2009, p. 13](#). multiple core groups that diffuse public discussions, decisions and commitment in multiple arena, saturating the community. The primary core group consists of 50 individuals, who after 18 months of deliberation form a committee of 10 to organize and end harmful traditional practices in their local community. As the NGO works in areas where the age of cutting is 12 to 18 years, it also establishes a committee formed of uncut adolescents. These committees organize public discussion in schools, churches and neighbourhoods and among members of traditional local women's associations and outcast groups. Some leaders of the influential local indigenous insurance and microcredit society (EDIR) are recruited to be in the primary core group. Additionally women members of the core group diffuse discussions to the local women' societies that support members by sharing the extraordinary costs of child delivery, wedding, funerals; to the local butter clubs that allow women to take turn raising cash, to traditional regular coffee chats, and during long walks often taken to weddings and funerals. Uncut adolescents mobilise their peers, their families and their schools [DAGNE 2009](#).

## **Case study Part 1:** A trusted messenger.

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A key figure in the awareness raising process was the KMG founder, Dr. Bogalech Gebre, commonly referred to as 'Boge', who visited villages to talk to individuals and groups about violence against women, FGM/C, abduction and rape. Raised in Kembatta and circumcised herself as a young teenager [...] her passion and enthusiasm played a crucial role in convincing many community members to view FGM/C as a violation of human rights and question its validity.

In focus group discussions, one elderly participant spoke of the importance of receiving information from a trusted member of the community. "Everybody knows Boge", he said.

*"People admire her because of all people of this area who went abroad and got educated it is Boge who designed such projects that addressed people's problems. She is heard more than anybody, even the government. Other organizations come and go; few people know them. Everybody knows what Bogalech does. She implements projects that people have discussed and supported with interest. When she constructs bridges people benefit."<sup>12</sup>*

## **Case study Part 2:** Kachabirra Declaration.

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Often, the Community Conversation members and KMG branch offices drafted a statement that banned harmful traditional practices like the one of Kachabirra Declaration (box below). This was discussed and agreed upon by sub-district and district leaders who called a general assembly of residents. Community Conversation members and committees, and uncircumcised girls groups actively encouraged villagers to attend the assembly. Most often the gatherings were held in the fields, where Community Conversation members presented the draft statement to the public. The damage caused by harmful traditional practices and the benefits of abandonment were explained. Some asked questions, others made suggestions. The crowd accepted the declaration through applause or by raising their hands.

<sup>12</sup> Dagne 2009, p. 19.



## KACHABIRRA DISTRICT DECLARATION, 1997

We, kebele [sub-district] leaders, religious leaders, edir leaders, renowned elders, renowned women, circumcisers and TBAS, representatives of youth organizations, kebele armed militia representatives, and all the people assembled in the Kachabirra Woreda Shinshicho hall, having discussed the damaging effects of harmful traditional practices and [HIV/AIDS] for two days between 12.04.1997 and 13.04.1997 EC, issue the following 15 point declaration:

Stop: Female Genital Excision, early marriage, rape, inheritance marriage, marriage by abduction, teeth extraction, uvulectomy, all activities that expose to HIV...illegal video and film show rooms, excessive funeral ritual entertainment, excessive wedding entertainment, false witnessing.

Circumcisers should be brought to justice on charges of inflicting damage to the body...

Those violating this declaration, from today 13.04.1997 EC onwards, should be

Responsible Before the law, excluded from edir and suspended from religious associations.

Source: Translation from Amharic, **KMG Survey in Kembatta/Tembaro Zone** DAGNE 2008, ANNEX II, 9.

Nearly all (96% DAGNE 2008, ANNEX 8) villagers surveyed accepted the declarations abandoning FGM/C. This means that in nearly all sub-districts and districts in the zone, decisions made at Community Conversation gathering points and endorsed at the edir in the villages, were accepted in public assemblies.



#### QUESTIONS TO DISCUSS

1. How has Boge achieved such a high degree of trust? How in your opinion did she persuade people to abandon FGM/c?
2. People tend to reject information inconsistent with their beliefs and plans, but Boge was able to create a bond between ancient and modern beliefs. Was the trust people had in Boge stronger than their disagreement with her messages?
3. Would you know how argumentation works? Would you agree that people learn more easily, understand problems more deeply and make better decisions when they deliberate?
4. What kind of relationships among communities and influential individuals might have influenced the KMG abandonment process?
5. What are the main elements of the Kachabirra District declaration? At what step of the process of the "Diagram on Social Norms Change" from [Module 1, Handout 1.5](#) would you situate the Kachabirra declaration?
6. Is there a sense of the convergence of legal, moral and social norms in the Kachabirra declaration?

# DRAWING YOUR SOCIAL NETWORKS

## 1. Map your personal network:

- a. Draw a circle in the middle of one sheet of paper and put your name in it.
- b. Think of all your family members, friends or other important people in your personal life. Choose the 10 most important people and write their names around the circle. Draw lines between you and those people.
- c. Are any of these people connected to each other (other than through you)? If yes, draw a line connecting them.
- d. Think of 10 people in your personal network who are not very important (don't worry, we won't tell them). Draw them on the paper and put lines connecting them to you.
- e. Think about whom those people are connected to other than you and draw lines.
- f. Look at your first important group. Can you choose one or two of them and draw lines to people whom they know, but you don't really know (like their family or coworkers)?
- g. Are any of them connected to other people you know?
- h. With a red pen, draw a circle around any of the people on your map whom you think people in your community (neighborhood, town, country) believe are important or influential people.

2. Map your professional network: repeat the same exercise, but this time with your professional colleagues, collaborators and contacts.





#### QUESTIONS TO DISCUSS

1. Why are the people you chose important to you? In what ways do they affect your life?
2. The people who are not very important but are in your network—were you surprised how connected they were to other people you know? Why?
3. Whom would you go to for advice on a family conflict? Why?
4. Whom would you go to for advice on money matters? Why?
5. In your professional network, can you think of someone who was instrumental in getting you your current job?
6. Think of someone else you would consult in looking for a new job. Is that person on your list already?
7. What does this exercise tell us about the people you know? (Talk about the extent of interconnectedness and strength of connections)
8. What makes someone more important to you than others? If you drew a red circle around that person, does that automatically make them more important to you?
9. Why didn't we draw personal and professional networks together? Do you have different social networks for different parts of your life? For different purposes?

# A CRITICAL EVENT: MALICOUNDA-BAMBARA THE SEQUEL, THE JOURNEY OF A LOCAL REVOLUTION

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Largely taken from [WORLD BANK 2001](#)

Between 1995 and 1997, women and a few men in the village of Malicounda-Bambara took part in a non-formal education program sponsored by the Senegal-based NGO Tostan. The participants in Malicounda-Bambara decided that they had a priority objective apart from the development of income-generating activities, etc.: to get their village to abandon FGM/C once and for all. During the education programme women had shared with each other painful personal experiences on this taboo topic and developed a renewed sense of women's rights. As a consequence, they approached local authorities and other villages to win their support for a common declaration of intent to abandon the practice. On 31 July 1997, the village of Malicounda Bambara made a statement renouncing the practice in perpetuity in front of 20 Senegalese journalists invited for the occasion.

The event made a minor splash, perhaps greater through words of mouth dissemination in local culture than in print and media. There was some immediate vocal opposition to what the women had done, as much in reacting to the "shame" of talking in public about a taboo topic as to the substance of the declaration.

The Iman of the village of Ker Simbara—a 66-year-old religious leader much respected in the region—became very concerned at the event, and he came to talk with Tostan representatives and the women of Malicounda Bambara. He was not opposed to the abandonment of FGM/C. In fact, the controversy has prompted him to talk to his female relatives about their own experiences and feelings regarding FGM/C for the first time, and he ended up a strong supporter of abandonment. But he felt that there were two major problems in how things were being done.

First, a single village cannot do this alone, the Iman said, "We are part of an intermarrying community, and unless all the villages involved take part, you are asking parents to forfeit the chance of their daughters getting married." Second there was a real problem of language and approach. These are taboo topics, he pointed out, and should not be discussed lightly or inconsiderately. The people who crusaded against FGM/C in the past used terms that villagers considered unmentionable, and showed images and pictures that shocked them. That is no way to change a culture, or to help it change itself, the Iman said.

With this basis, the Iman set out on foot, accompanied by a woman cutter from the village of Ker Simbara, and his own nephew, to visit 10 other villages in that marriage community. It was a groundbreaking experience. Before it was over, all 10 villages had decided to join the ranks of those declaring against FGM/c. With representatives from Malicounda-Bambara, Nguerne Bambara and Ker Simbara itself, they met at the village of Diabougou, 50 strong representing 8,000 rural people, and declared "never again" on 15 February 1998. The news continued to spread...



#### QUESTIONS TO DISCUSS

1. What do you learn from the Malicounda-Bambara experience?
2. What was the reference network for FGM/c in Malicounda-Bambara?
3. What was the Iman's extraordinary intuition? For different purposes?



On July 31, 1997, the village of Malicounda Bambara in Senegal made a statement to abandon FGM/c in perpetuity.

# SEVEN COMMON PATTERNS AND TRANSFORMATIVE ELEMENTS FOR CHANGE

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From [UNICEF 2013](#)<sup>13</sup>

Insights from social norms theory correspond with lessons learned from field experiences, such as Changing the City of Bogotà in Colombia, Saleema in Sudan, Tostan in Senegal and Somalia, KMG in Ethiopia, Dair El Barsha<sup>14</sup> in Egypt, and the historical phenomenon of foot-binding in China. Together, they suggest that a number of common patterns and elements can contribute to transforming the social norm of cutting girls and encouraging accelerated abandonment.

"Due to the complex nature of FGM/C, 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](#)

## **1. 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

<sup>13</sup> Six elements for the abandonment of FGM/C 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/C 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.

<sup>14</sup> 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.

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/C and associated beliefs. It uses the logic of social norms theory and is aware that expectations of other families "matter."

## **2. Recategorizing FGM/C: 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 [UNICEF 2010A](#). For example, FGM/C 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/C 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/C.

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/C can inspire "revision" and "recategorization" of the practice, once an alternative becomes socially accepted [MACKIE 2009, 2010](#). The same principles are also central to motivating the abandonment of FGM/C.

## **3. Interdependent decision-making, social network analysis and organized diffusion strategy**

"The experiences analysed confirm that decision-making with respect to FGM/C 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/C 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/C 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/C. 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 which relate to FGM/C. 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.

#### **4. Explicit, public affirmation on the part of communities of their collective commitment to abandon FGM/C**

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/C.

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.

#### **5. Communication to initiate and support social norms shifts**

"Programmes for the abandonment of FGM/C 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/C social norm.” [UNICEF 2007, P. 24](#)

An approach to communication consistent with the assumption that FGM/C 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.

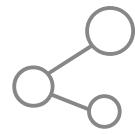
## **6. Harmonization of legal, social and moral norms to bring about large-scale positive social change<sup>15</sup>**

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/C 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 judgement. 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.

<sup>15</sup> Antanas Mockus, former Mayor of the City of Bogotá, Colombia.

|                               | <b>Legal norms</b>                             | <b>Moral norms</b> | <b>Social norms</b>         |
|-------------------------------|--|--------------------|-----------------------------|
| Positive reasons              | Legitimacy of authority<br>Respect for the law | Good conscience    | Esteem<br>Acceptance        |
| Negative reasons              | Authority's penalties                          | Bad conscience     | Lack of esteem<br>Rejection |
| Typical emotion in a violator | Fear   | Guilt              | Shame                       |



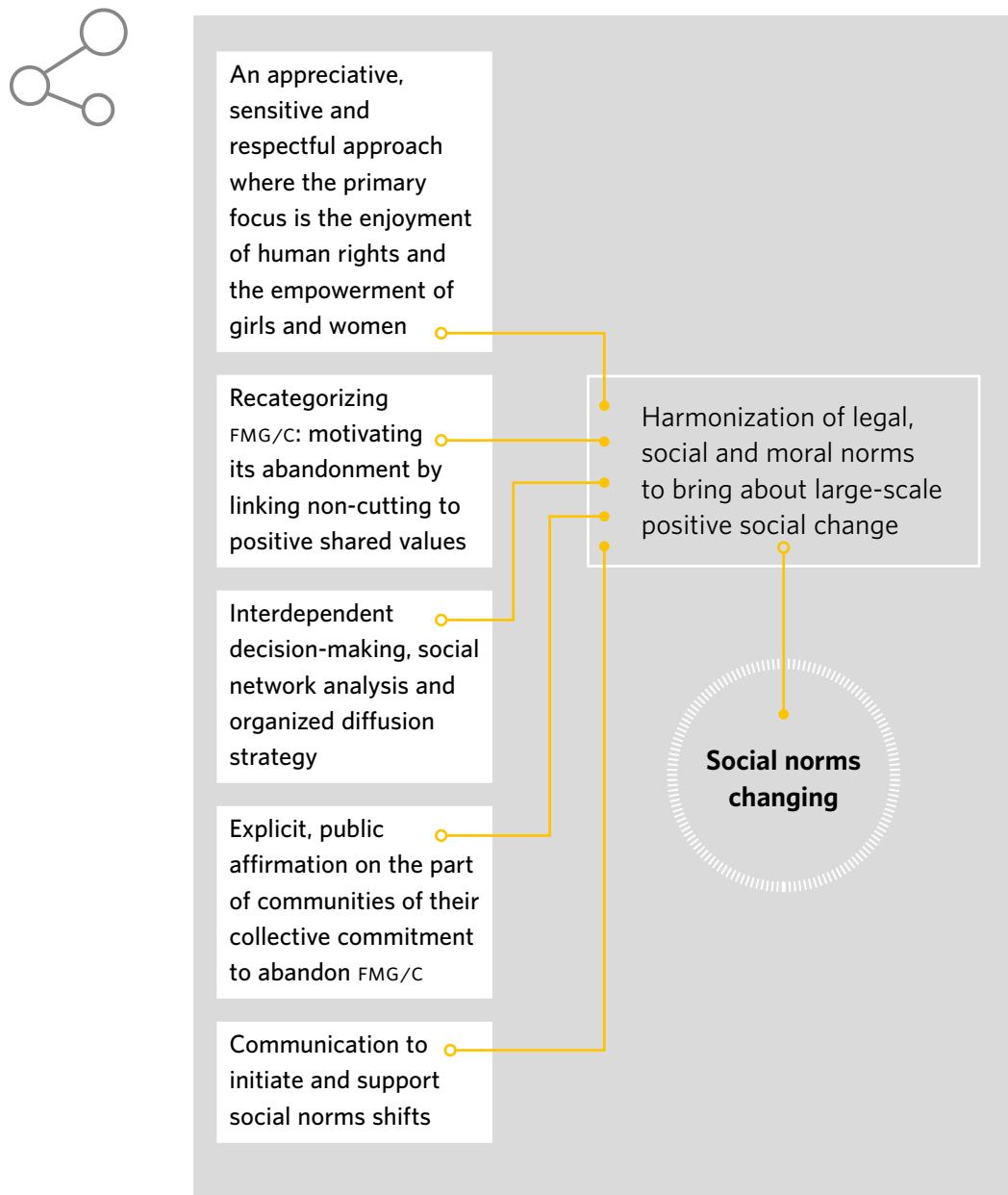
Governments can act not only upon the laws or people's conscience; they can try to change social norms by attempting to harmonize social, moral and legal norms. Governments might act on the lack of consistency between cultural regulation of behaviour and its moral and legal regulation. On this side, legislative reforms calling for social change have a crucial role, but the timing of reforms, based on the stage of social change, is crucial.

## 7. Social norm changes and abandonment of FGM/c 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 loose 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.

# HOW IS YOUR PROGRAMME ALREADY INCORPORATING THE SEVEN ELEMENTS OF CHANGE?

From [UNICEF 2014](#)



## **Activity:** Seven elements contributing to social change on ending female genital mutilation and cutting

### **HOW IS YOUR PROGRAMME ALREADY INCORPORATING THE SEVEN ELEMENTS OF CHANGE?**

Below write a few sentences on how your project addresses each element.



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## Notes







**4.1**

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**PRESENTATION 4.1**

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**LEARNING OBJECTIVES,  
AND WHAT DIDN'T WORK AND WHY**

# LEARNING OBJECTIVES

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2

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/C
  
- 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/C unless they think that others are going to make the same decision

# LEARNING OBJECTIVES

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3

- Use collective strategies to set up strong incentives and group pressure for individuals to adhere to new, more positive norms and behaviours

# SOCIAL NORMS (REMINDER)

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4

- 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/C 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.

## WHY IT DIDN'T WORK IN THE PAST EXPERIENCES AND WHY

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### Recommendation 13:

While excisors should be included in programming, finding alternative income for excisors should not be the major strategy for change

SOURCE: WHO 1999, PP. 37-40

# QUESTIONS FOR RECOMMENDATION 13

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6

1. Why doesn't reconversion of cutters work as a major strategy for FGM/C abandonment?
2. What elements of the social change process are lacking when this strategy is the major one?
3. Taking into consideration the process of change, what role could a converted cutter play and why?



# QUESTIONS FOR RECOMMENDATION 13

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7

4. Recommendation 13 provides reasons why the reconversion of cutters as a major strategy for FGM/C abandonment didn't work in the past. Could you currently think about your own personal experience and provide examples of what *didn't* work in your own programme/project?



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

---

8

Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practiced.

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 re-categorize 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.

Source: *Bicchieri 2010*

A photograph of three women wearing white headscarves, looking towards the camera. The woman on the right has her hand raised near her chest.

4.2

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PRESENTATION 4.2

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## CHANGING THE CITY OF BOGOTÁ

EXCERPT FROM MOKUS 2010

Bogotá changed because  
the behaviour  
of citizens changed

ANTANAS MOCKUS  
FORMER MAYOR OF BOGOTÁ  
(1995-1997 AND 2001-2003)



[antanas@corpovisionarios.com](mailto:antanas@corpovisionarios.com)

# REGULATORY MECHANISMS

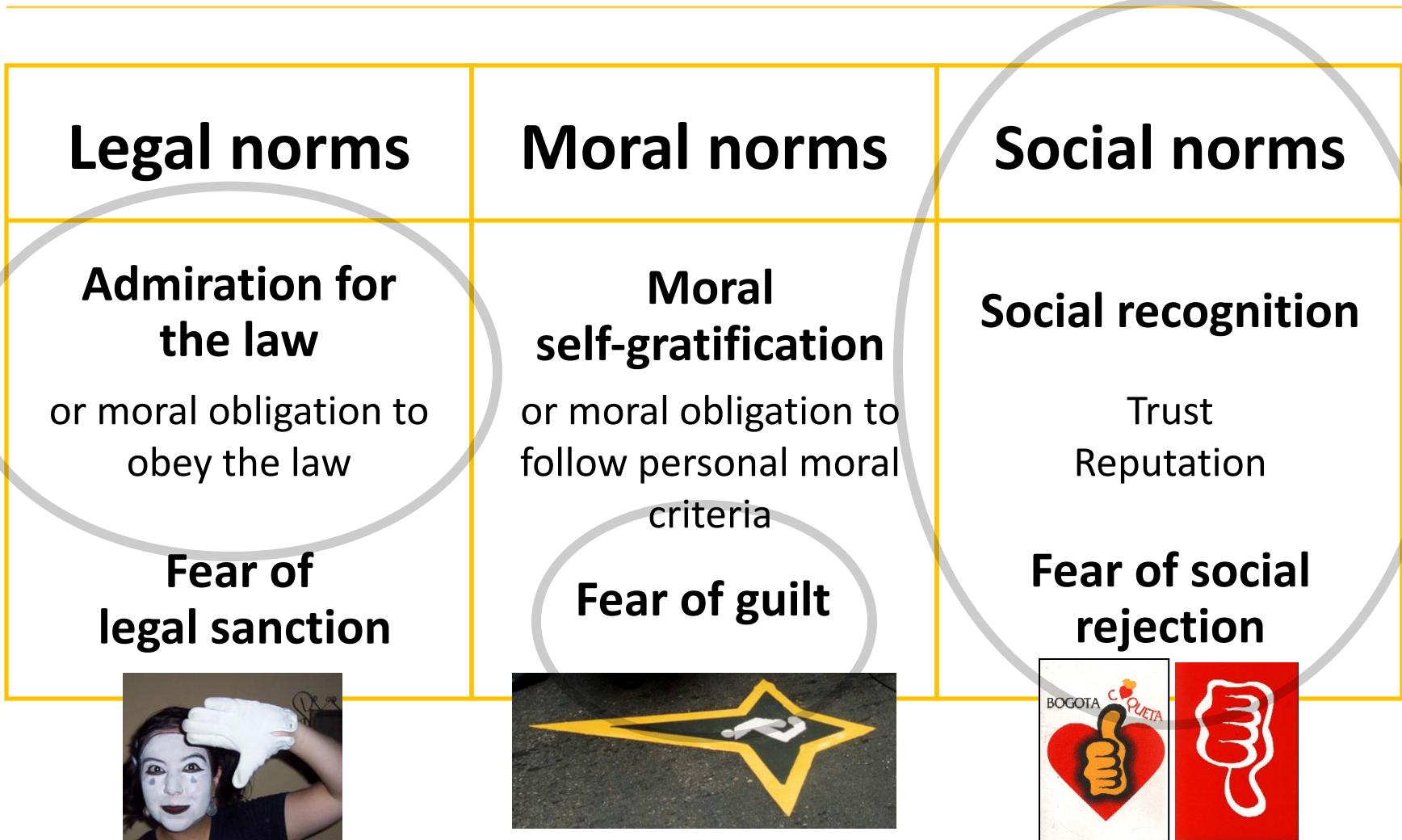
4

| Legal norms   | Moral norms  | Social norms  |
|---|--|---|
| <p><b>Admiration for the law</b><br/>or moral obligation to obey the law</p> <p><b>Fear of legal sanction</b></p> | <p><b>Moral self-gratification</b><br/>or moral obligation to follow personal moral criteria</p> <p><b>Fear of guilt</b></p> | <p><b>Social recognition</b></p> <p>Trust<br/>Reputation</p> <p><b>Fear of social rejection</b></p> |

**CHALLENGE: TO HARMONIZE THESE**

# REGULATORY MECHANISMS

5



# EXAMPLE 1: TRAFFIC BEHAVIOUR



*Social regulation cards:* 350,000 distributed,  
**very high visibility, citizens willing to try them out**

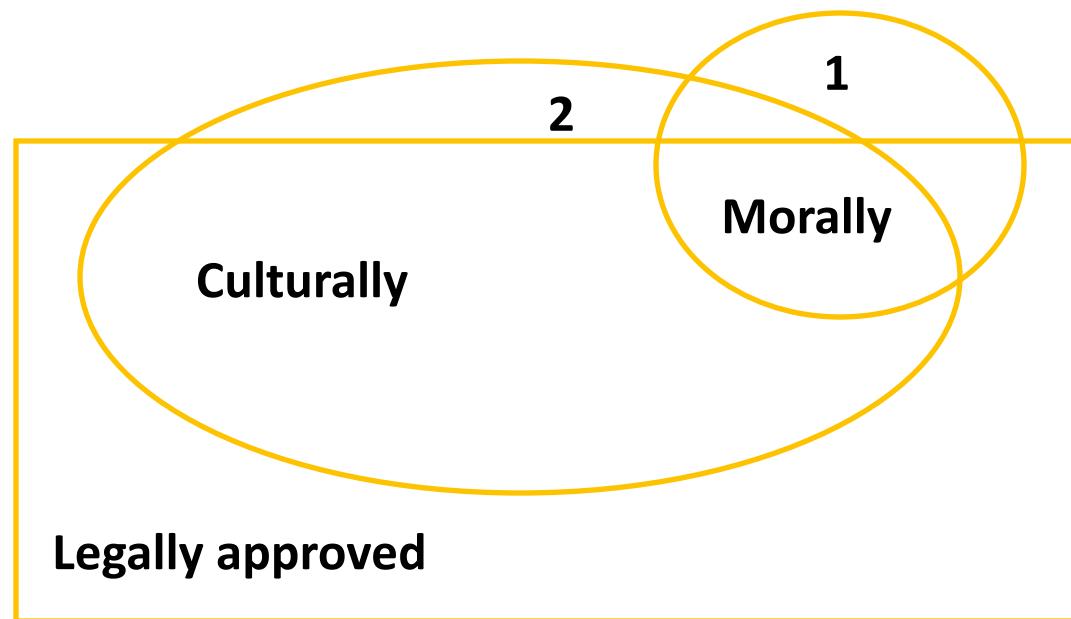
→ Fostered new normative expectations  
consistent with legal norm compliance

## 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



### Behaviours

*Harmony and divorce become apparent in:*

- Concrete behaviour
- Justifications individuals may give for behaviours
- Incompatibility among normative bindings



A photograph of three women wearing white headscarves, looking directly at the camera. They appear to be in an indoor setting with a yellowish tint.

4.3

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PRESENTATION 4.3

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## TRUST AND ARGUMENTATION

LITERALLY ADAPTED FROM MERCIER 2011

## INFORMATION INCOHERENT WITH OUR BELIEFS?

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- 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

- *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*

- 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

---

5

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

---

6

- 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

---

7

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

---

8

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

---

9

- 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

A photograph of three women from the chest up. They are all wearing white headscarves and light-colored, possibly white, dresses. The woman on the left is looking directly at the camera with a slight smile. The woman in the center is also looking towards the camera. The woman on the right is looking slightly to her left and has her right hand raised with fingers spread, as if gesturing or clapping. The background is a plain, light-colored wall.

4.4

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PRESENTATION 4.4

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## SOCIAL NETWORK ANALYSIS FOR FACILITATORS

MULDOON 2010

- Why networks?
- A few concepts
- How do we uncover networks?
- How do we use them?

# HOW TO THINK ABOUT COMMUNITIES?

---

3

- 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?

---

4

- 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

---

5

- 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

---

6

- 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 KIND OF RELATIONSHIPS

---

7

## — *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?

Lots more

- Social roles: friend of, teacher of, etc.
- Affect: likes, loves, hates, etc.
- Transfers: pays, buys from, lends money to
- Acts: eats with, attacks, taunts, etc.
- Co-occurrence: uses same toilet as, same water as, etc.

# NETWORKS ARE SETS OF RELATIONS

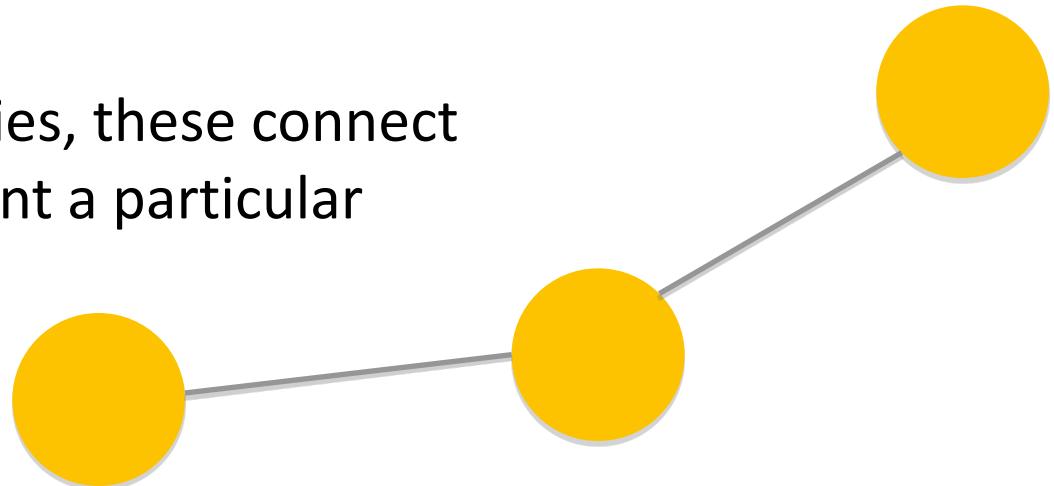
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9

- 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

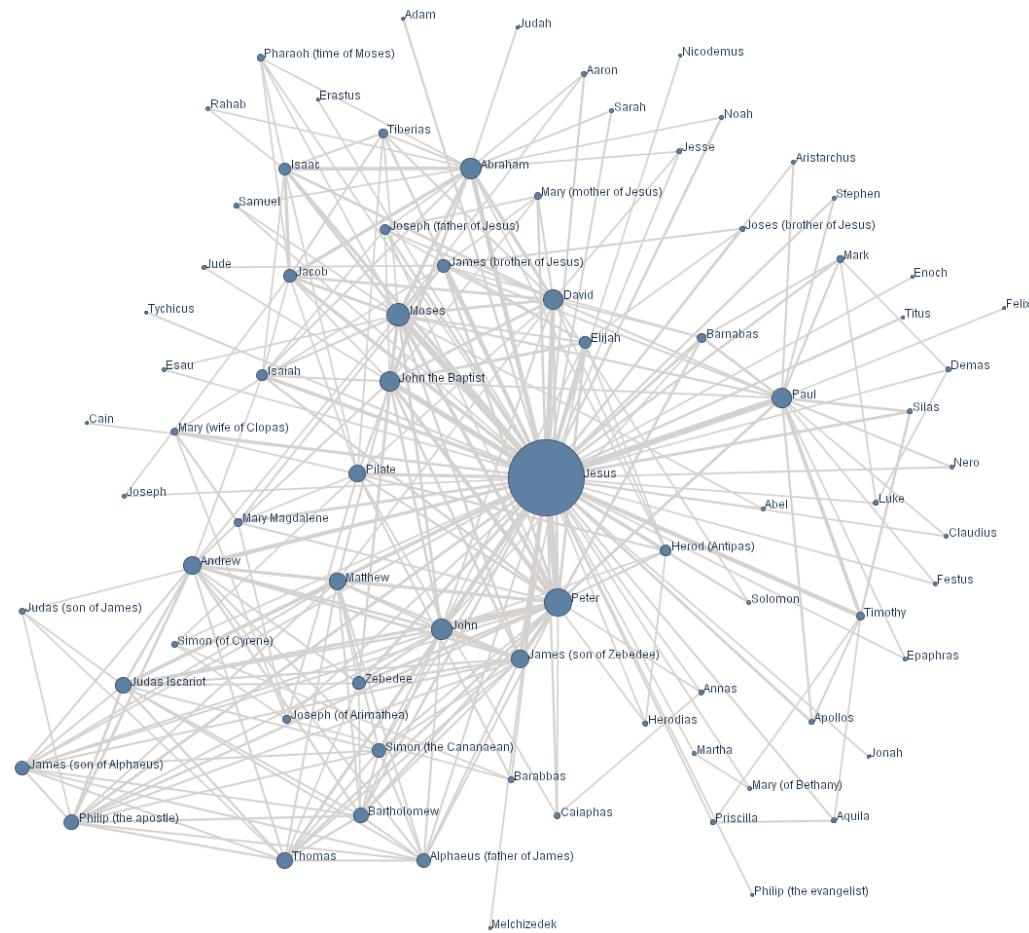
— Networks are built out of:

- 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

11



# NETWORKS HELP US TO SEE STRUCTURE

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12

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?

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

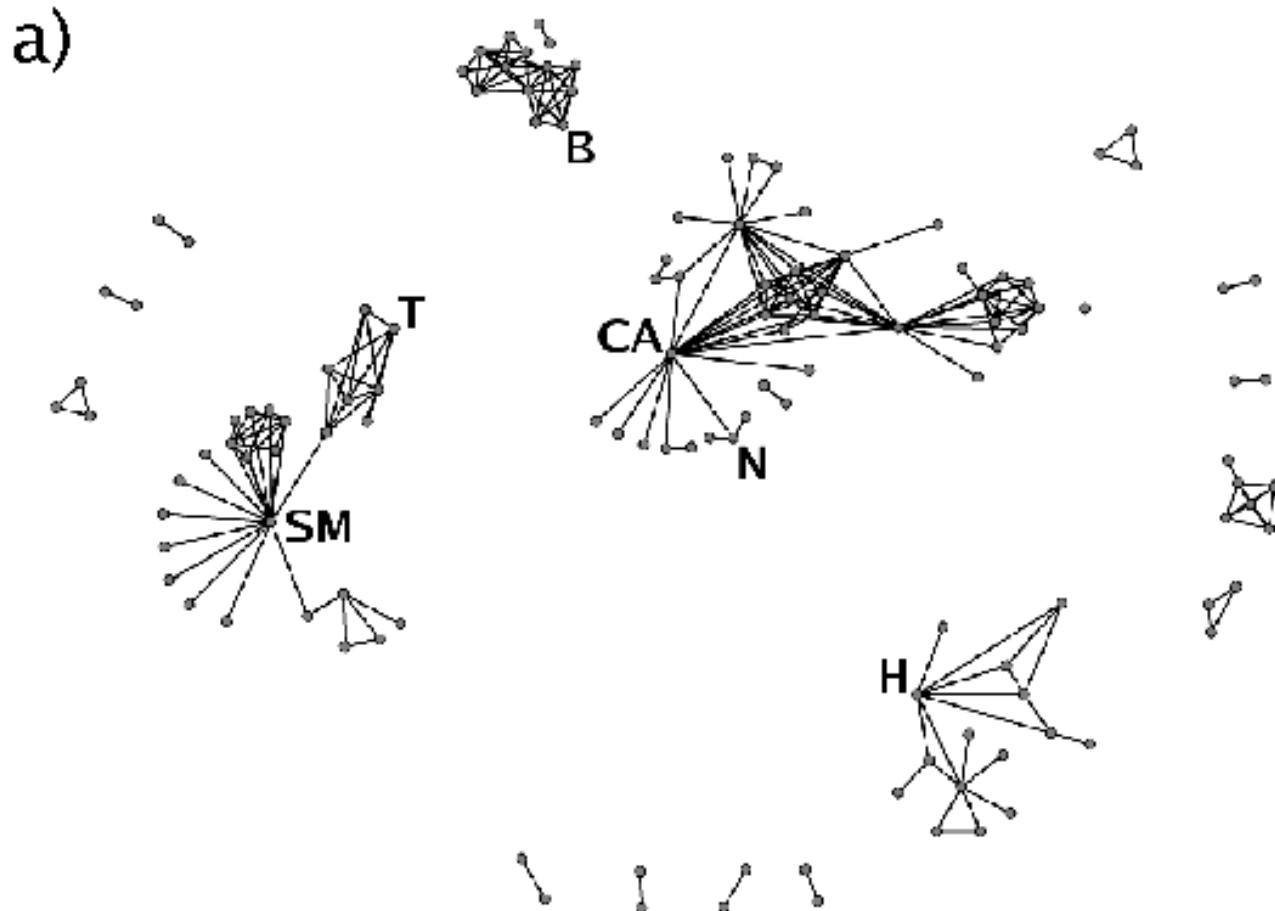
# INTERMARRYING COMMUNITIES

14



# NOT ALL NETWORKS ARE CONNECTED

15



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



4.5

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## PRESENTATION 4.5

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# SEVEN COMMON PATTERNS AND TRANSFORMATIVE ELEMENTS FOR CHANGE

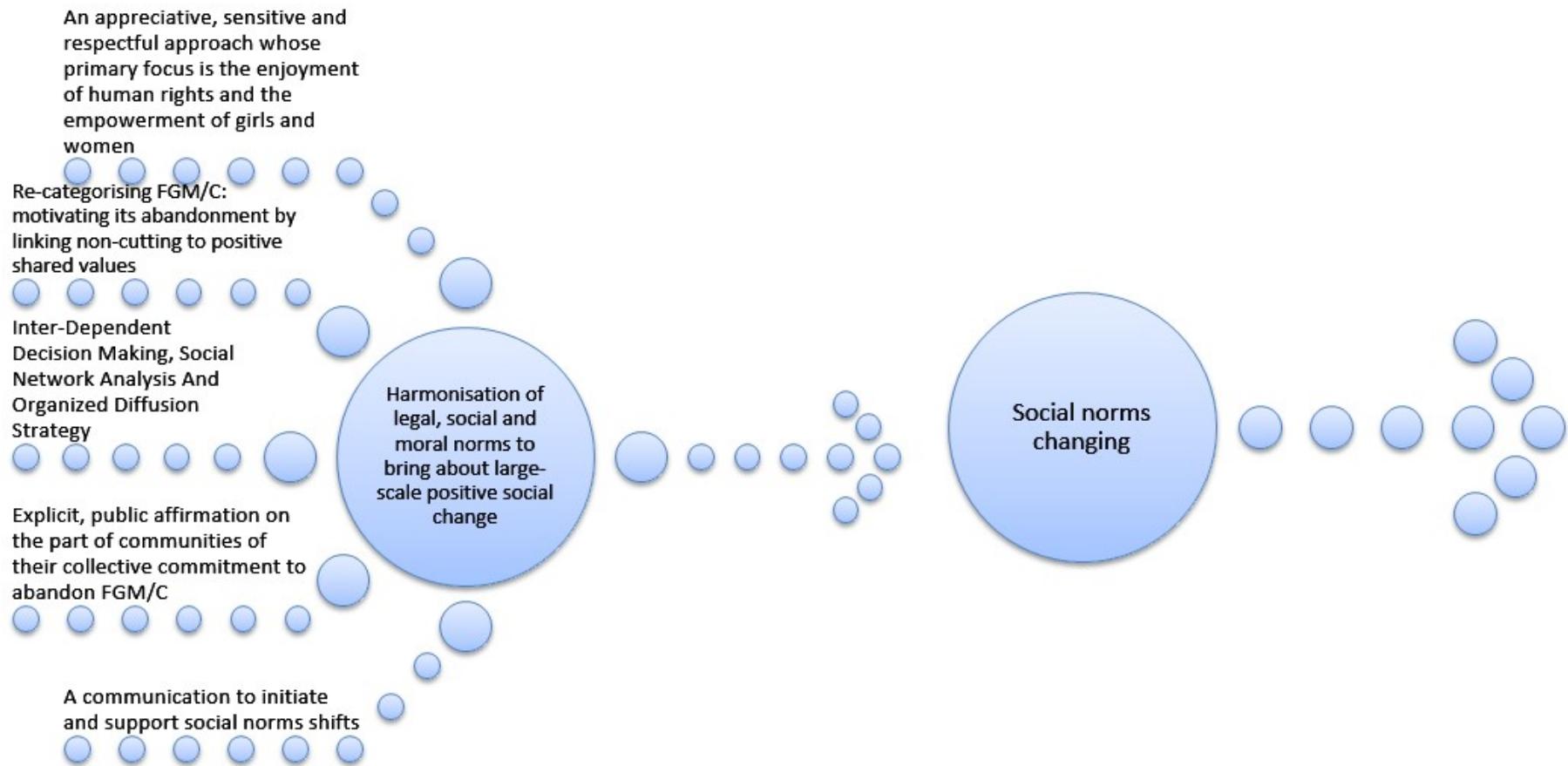
BASED ON THE EXPERIENCES OF TOSTAN-SENEGAL, KMG-ETHIOPIA, SALEEMA COMMUNICATION INITIATIVE - SUDAN, MOCKUS - CHANGING THE CITY OF BOGOTÀ - COLOMBIA. REFERENCE IS ALSO MADE TO: UNICEF/PENN COURSE ON SOCIAL NORMS AND CHANGE, 2010-2013, UNICEF INNOCENTI INSIGHTS 2010

Insights from social norms theory correspond with lessons learned from field experiences, such as:

- Vision of a city in Colombia
- Saleema communication initiative in Sudan
- Tostan in Senegal
- KMG in Ethiopia
- The historical experience of foot-binding in China

# SEVEN TRANSFORMATIVE ELEMENTS FOR CHANGE

3



## ELEMENT 1: AN APPRECIATIVE, SENSITIVE, RESPECTFUL APPROACH

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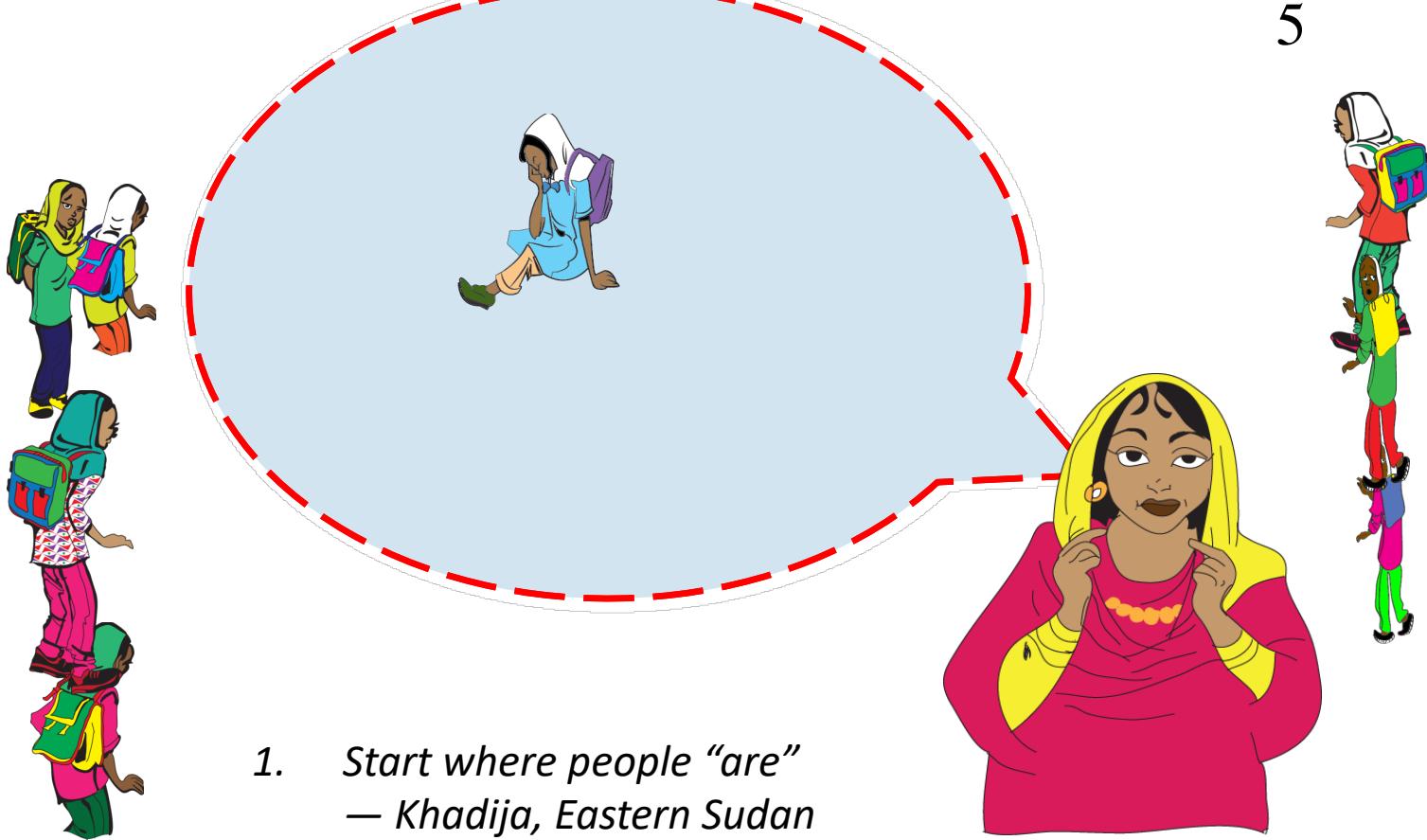
An “appreciative, sensitive, respectful approach” starts where people “are;” it is peaceful, respectful of local language and culture, and based on a human rights and/or social justice “discourse”

## ELEMENT 1: AN APPRECIATIVE, SENSITIVE, RESPECTFUL APPROACH

5



5



1. *Start where people “are”*  
— Khadija, Eastern Sudan



# ELEMENT 2: RECATEGORIZING FGM/C

---

6

Social norms and practices are part of “scripts” and often rely on “categories” — for example, FGM/C appears to be associated with the paradigm of “purity” in Sudan

# ELEMENT 2: RECATEGORIZING FGM/C

---

7

FGM/C terminology

طهور

*Tahoor* = purification

# ELEMENT 3: INTERDEPENDENT DECISION-MAKING

---

8

- Identification of existing social networks can help uncover the relevant population of individuals whose *expectations* drive a particular norm
- Diffusion spreads through social networks not only within the residential community but also beyond it to other communities, not always nearby, that intermarry or are socially connected in other ways

# EXAMPLE OF WHAT SOCIAL NETWORKS LOOK LIKE

9



# ELEMENT 4: EXPLICIT, PUBLIC AFFIRMATION

---

10

- A public affirmation must be the result of a genuine value deliberation
- A public affirmation is a moment of broad social recognition, which shows that most support abandonment of FGM/C, and most likely will abandon the practice

# ELEMENT 4: EXPLICIT, PUBLIC AFFIRMATION

11



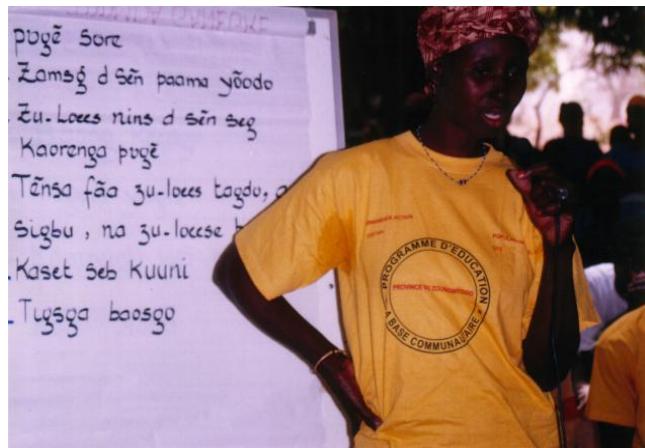
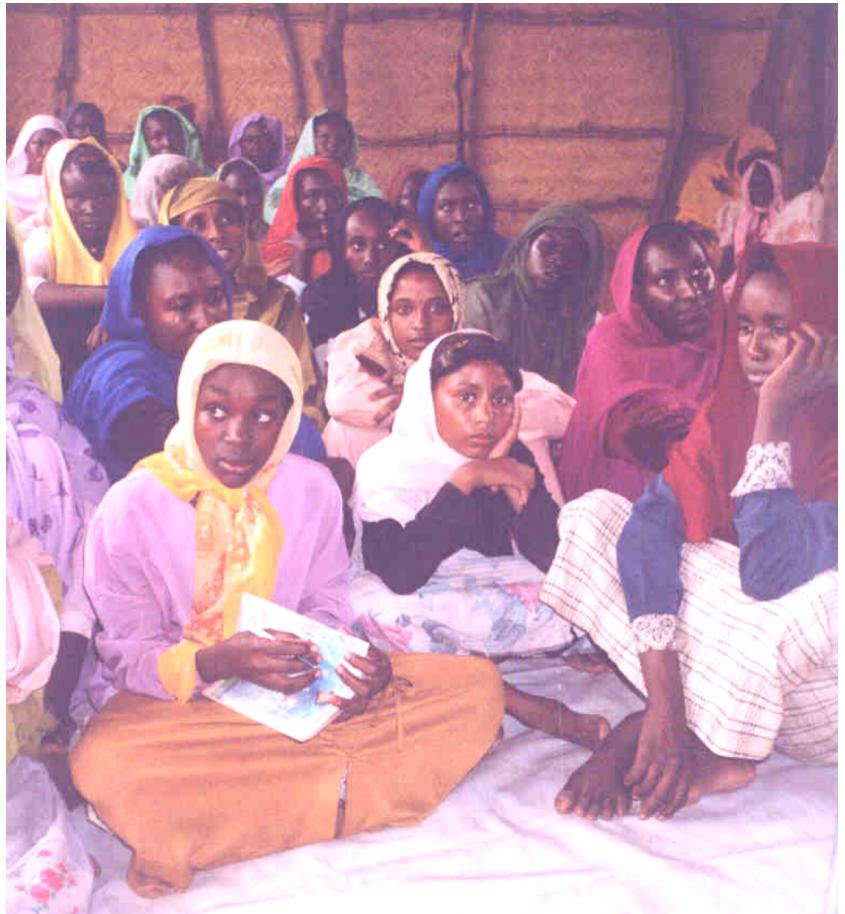
## ELEMENT 5: COMMUNICATION FOR SOCIAL NORMS SHIFT

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- Focus on facilitating interpersonal communication within and between social networks
  
- Mass media campaign that supports dialogue rather than transmits messages

# GENUINE VALUE DELIBERATIONS

13





Exposure to a declaration of abandonment (story of declaration in the Tostan programme, media/radio, visit to declaration, word of mouth)—makes abandonment possible and **viable**

- There is no one regulatory system; there are three
- Alongside legal impunity, there are also moral and cultural impunities
- Punishments are not our only incentives; there are also positive reasons and mechanisms that make us accept rules.

# REGULATORY MECHANISMS

16

SOURCE: MOCKUS 2010

| Legal norms   | Moral norms  | Social norms  |
|---|--|---|
| <b>Admiration for the law</b><br>or moral obligation to obey the law<br><br><b>Fear of legal sanction</b> | <b>Moral self-gratification</b><br>or moral obligation to follow personal moral criteria<br><br><b>Fear of guilt</b> | <b>Social recognition</b><br>Trust<br>Reputation<br><br><b>Fear of social rejection</b> |
| <b>CHALLENGE: TO HARMONIZE THESE</b>  |  |   |

# ELEMENT 7: SOCIAL NORMS CHANGING

---

17

Once a new norm starts to take hold, following the new norm becomes the best choice, in one's own self interests—the individual starts to expect others to follow the new norm

When the process of abandonment reaches a certain point, sometimes called the tipping point, the overwhelming majority of the population coordinates on abandoning cutting at once

# SOME CONCLUSIONS...

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18

“Due to the complex nature of FGM/C, 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.”

Source: UNICEF 2010a

A photograph showing two young children, a girl and a boy, sitting on a concrete ledge. They are looking towards the camera. In the background, there is a large white banner with the word "UNICEF" and some other text that is partially visible and blurry. The entire image has a warm, orange-tinted overlay.

5

FACILITATOR'S GUIDE

# Assessing for Planning and Measurement of Social Norms and Programmes Promoting Positive Social Changes

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C.\* and target 5.3 of the outcome document of the new Sustainable Development Agenda, adopted by world leaders in September 2015: "eliminate all harmful practices such as child, early and forced marriage and female genital mutilation by 2030".**

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

**Cover Photo** Girls attend a community meeting on FGM/C, in the northern town of Katiola in the Valley of Bandama Region. The meeting was organized by the NGO ois Afrique, a UNICEF partner, which works with communities and FGM/C practitioners for FGM/C abandonment.

5

## FACILITATOR'S GUIDE

Assessing for Planning and Measurement  
of Social Norms and Programmes  
Promoting Positive Social Changes

PAGE 5

PAGE 7

## Overview

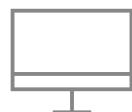
## Procedures

PAGE 17

## Notes to facilitators



Handouts



Presentations



Readings

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# OVERVIEW

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## LEARNING OBJECTIVES



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

- Assess the situation of FGM/C in a given country/area or region by using DHS/MICS data
- Use surveys to best reflect programming needs and understand variations in available surveys
- Understand what to measure to determine if a social norm is eroding or strengthening
- Evaluate mid- and long-term changes in interventions



## TIME

5 hours and 30 minutes, including:

- Steps 1 to 15
- Coffee break

---

## MAIN ELEMENTS



- Module introduction
- Exercises and working group discussions:
  - ✓ Brainstorming on assessment
  - ✓ Case study
  - ✓ How to use DHS/MICS data analysis
  - ✓ Environment scanning tool
  - ✓ Measuring social norms
  - ✓ Discussion on seven elements with matching indicators
- Presentations
- Questions and answers
- Conclusions



#### KEY MESSAGES

- To better design interventions, the availability of DHS and MICS disaggregated data (by region, ethnic groups, age, etc.) is crucial to correctly assess FGM/C prevalence and ethnic distribution, and women's (and men's) support for the practice.
- In addition to focusing on prevalence and attitudes, it is important to measure what the individual believes others in his/her reference group expect (empirical, normative) with respect to FGM/C.
- Because of the dynamics of FGM/C, there may be inconsistency between attitude and practice, and coherence between normative expectations and practice.
- An environment scan will identify influential persons and vulnerable groups in communities and networks.
- Any intervention addressing FGM/C (and other social norms) should have in place a monitoring and evaluation mechanism, which would use, among others, categories of measures for capturing the strengthening or erosion of social norms.
- Any intervention addressing FGM/C should be guided by the seven strategic elements for change with results measured through matching indicators.



#### HANDOUTS

- **Handout 5.1:** "Analysis of FGM/C Prevalence in Sub-Saharan Africa and Egypt: Why a Coordinated Intervention Strategy?"
- **Handout 5.2:** "Analysis of FGM/C Prevalence and Support to the Practice in Kenya"
- **Handout 5.3:** "Using a Simplified Version of the Environment Scanning Tool to Map the Community"
- **Handout 5.4:** "Table on Seven Strategic Elements Contributing to Social Change with Matching Indicators on Ending FGM/C"
- **Handout 5.5:** "Explicative Note on Seven Strategic Elements Contributing to Social Change with Matching Indicators on Ending FGM/C"
- **Handout 5.6:** "Results Framework: Draft Indicator Guidance"



#### PRESENTATIONS

- **Presentation 5.1:** "Objectives and Use of DHS and MICS Data"
- **Presentation 5.2:** "The Environment Scanning Tool"
- **Presentation 5.3:** "Measuring Social Norms"
- **Presentation 5.4:** "Results Framework: Draft Indicator Guidance and Seven Strategic Elements with Matching Indicators"



#### READINGS

- **Reading 5.1:** "Results Framework: Draft Indicator Guidance, 2014-2017"



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# PROCEDURES

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## IN ADVANCE

At the end of ↗ **Module 4**, pass out ↗ **Module 5, Handouts**.

List module objectives on a flip chart page.

To prepare for Step 9, create two flip chart pages with the questions listed there and the environment scanning chart.



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## STEP 1 Recap of Module 4

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10 MINUTES

- Invite the participant assigned to report on ↗ **Module 4** evaluations to present key points.
- Allow questions for clarification and some comments.

---

## STEP 2 Module Objectives

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5 MINUTES

- Introduce the module objectives in ↗ **Presentation 5.1: "Objectives and Use of DHS and MICS Data."**<sup>1</sup>
- Stick the flip chart page with the module objectives on the wall.

<sup>1</sup> The Demographic and Health Survey (DHS) Program of the United States Agency for International Development conducts nationally representative household surveys in the areas of population, health and nutrition. The Multiple Indicator Cluster Survey (MICS) is a UNICEF household survey initiative to monitor the situation of children.

---

**STEP 3** Introductory Exercise

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10 MINUTES

- Ask participants: "Usually, before starting a project, you have to assess the situation in the project area. How do you assess the situation in a country/area/community?" (Use Slide 4 in [Presentation 5.1](#) for a visual reference if necessary.)
- Write the answers on a flip chart.
- Explain that the next session will cover DHS/MICS data analysis and "mapping" for situation assessments and planning.
- Announce that the facilitator and resource persons will be available in the evening for advice and to help finalize individual projects, if needed.

---

**STEP 4** Use DHS/MICS Data Analysis and Mapping for Planning Across Countries and at the Subnational Level With a Social Norms Perspective

---

30 MINUTES

- Ask participants to take out [Handout 5.1](#), "Analysis of FGM/C Prevalence in Sub-Saharan Africa and Egypt: Why a Coordinated Intervention Strategy?"
- Continue with [Presentation 5.1](#), starting with Slide 5 on the aim of the presentation.
- Present:

**Map 1** FGM/C prevalence in countries in sub-Saharan Africa and Egypt, women and girls aged 15-49 (Slide 7)

**Map 2** Similar prevalence levels for FGM/C extend across national boundaries, women and girls aged 15-49 (Slide 8)

**Map 3** FGM/C subnational prevalence and cross-border situations in West Africa, women and girls aged 15-49 (Slide 9)

- Emphasize that the charts might help in a coordinated intervention strategy, which could spread to geographically distant communities and cross borders. Observe:

- ✓ Mapping and visualization of geographical distribution (distribution by hot spots) are revealing. High variations in the same region between geographical areas — i.e., high prevalence areas, groups or communities versus very low prevalence — may correspond to different population groups, and may be a presumption that a social norm is at play.

#### **QUESTIONS TO DISCUSS IN THE PLENARY**

1. What information are you getting from the DHS/MICS data?
2. Are there elements that may influence the design of your programme?
3. What kind of information do you need to get before planning your interventions? Make a list.
4. How would you choose surveys? How would you modify current surveys?



- Draw a conclusion and announce that participants will now be divided in working groups.

**STEP 5**

## Introduction to Working Groups: Analysis of FGM/c Prevalence And Support to the Practice in Kenya

**10 MINUTES**

- Announce that participants will analyse the case study in [Handout 5.2](#), "Analysis of FGM/c Prevalence and Support to the Practice in Kenya".
- Divide participants into four working groups.
- Provide flip charts and markers.
- Ask for a volunteer in each group to read the case study out loud.
- Ask each group to select a chairperson and a spokesperson.
- Allow 40 minutes for groups to discuss the questions and five minutes for each group to report back.

**STEP 6**

## Working Groups: Analysis of FGM/c Prevalence and Support to the Practice in Kenya

**40 MINUTES**

- From ➤ **Presentation 5.1**, show:

- ✓ Prevalence of FGM/c and support to the practice by regions of Kenya, 2008-2009 (Slide 13)
- ✓ Prevalence of FGM/c by ethnic groups in Kenya in 2008-2009, compared to 2003 (Slide 14)



### READ THE QUESTIONS TO DISCUSS

1. How would you explain such inconsistency between belief (support for the practice) and behaviour across regions in Kenya?
2. Why do you think the situation is different in the North Eastern region compared with other regions in Kenya?
3. Might we be witnessing an example of "highly internalized FGM/c" associated with fundamental values in the North Eastern region?
4. How can we recategorize the practice and delink it from those fundamental values?
5. Might we be witnessing situations of pluralistic ignorance in the Central, Rift Valley and Eastern regions?
6. How could social norms indicators, which would measure erosion or strengthening of a social norm, change your planning?
7. Which indicators would you be interested in getting from DHS/MICS or other sources to improve the data collection? Make a list.

- Point out that the tables are available in ➤ **Handout 5.2**.
- Walk from group to group to help in participants' discussion and ensure that everyone is participating.

- Give 10 minutes' notice before closing the discussion.
- 

STEP 7

## Reporting Back

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30 MINUTES

- Remind participants that each group should present the results of their discussion in five minutes.
  - Write key points on a flip chart.
  - After all groups have presented their feedback, allow brief questions for clarification.
- 

STEP 8

## Introduction to the Environment Scanning Tool

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15 MINUTES

- Allow 10 minutes to give ↗ **Presentation 5.2**, "The Environment Scanning Tool".
- Explain that participants will use a simplified version of the tool to assess the local level, and identify influential and vulnerable persons.
- Give an example Slide 3 to illustrate how to use the tool by brainstorming with the participants over an illustrative case involving extractive industries.
- When the brainstorming is complete, ask participants to take out ↗ **Handout 5.3**, "Using a Simplified Version of the Environment Scanning Tool to Map the Community".
- Introduce a working group exercise; questions to discuss are on Slide 6 and 7, ↗ **Presentation 5.2**, and in ↗ **Handout 5.3**,
- Each table should select one of their projects for a group exercise, and should design a stakeholders mapping for the project using the environment scanning tool.
- Note that the allocated time is 30 minutes, and ask each group to select a chairperson and a spokesperson.
- Answer any questions.

---

**STEP 9** Working Groups: Using the Environment Scanning Tool

---

**30 MINUTES**

- Put on the wall the two flip charts with the questions and the environment scanning chart.



**READ THE QUESTIONS TO DISCUSS**

1. Who may have interests in the project and would support it?
2. Who may be victims of the project and may oppose it?
3. What is culturally possible?
4. How does the social norms dynamic influence relationships among the groups?
5. Based on the information provided by the environment scanning, what actions/strategies would you develop for each of these groups of actors?

- Walk from group to group to ensure participation and answer potential questions.
- Give 10 minutes' notice before closing the discussion.

---

**STEP 10** Reporting Back

---

**25 MINUTES**

- Allow five minutes for each group to put their flip chart on the wall and report their findings.
- At the end of the reporting, ask participants:



What lessons can we learn from this environment scanning exercise to measure the social dynamic of FGM/C abandonment?

- Write the answers on a new flip chart and summarize the main issues, including the importance of knowing the different groups of stakeholders.
  - Allow time for questions.
- 

STEP 11

## Presentation on Measuring Social Norms

---

40 MINUTES

- Announce ↗ **Presentation 5.3**, "Measuring Social Norms", which proposes a way to measure social norms based on the work of C. Bicchieri.
- Bicchieri defines four categories of social norms measures:
  - ✓ Prevalence
  - ✓ Attitudes, personal preferences (not conditional)
  - ✓ Empirical expectations
  - ✓ Normative expectations
- Explain that for each of these categories, Bicchieri proposes a set of questions, which allow practitioners to measure whether or not a norm is at play, its strength or weakness, and whether a norm is eroding or strengthening. Measurement can be carried out through ad hoc surveys, or alternatively, by adapting knowledge, attitudes and practices surveys, and modifying them to measure expectations, both empirical and normative.
- Allow time for questions.

STEP 12

## Introduction to Using Seven Strategic Elements Contributing to Social Change with Matching Indicators

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20 MINUTES

- Allow 10 minutes to show Slides 2-4, on an indicator time scale with three levels, of ↗ **Presentation 5.4**, "Results Framework: Draft Indicator Guidance and Seven Strategic Elements with Matching Indicators."
- Allow brief questions.
- Ensure that participants have available ↗ **Handout 5.4**, "Table on Seven Strategic Elements", and ↗ **Handout 5.5**, "Explicative Note on Seven Strategic Elements".

- They should also have ↗ **Handout 5.6**, "Results Framework: Draft Indicator Guidance".
- Explain that the exercise aims at helping participants measure results against the seven strategic elements contributing to social change illustrated in ↗ **Module 4**. It also introduces a way to measure social norms and assess behaviours indicating that a social norm is at play. Refer to the handouts and read the six questions to discuss Step 13.
- Divide participants into four working groups.
- Ensure availability of markers and VIPP cards of different colors, flip charts and masking tape, and that participants have space on the wall to post their answers.
- Ask the groups to:
  - ✓ Select a chairperson and a spokesperson for reporting their results
  - ✓ Write their key points clearly on a flip chart

**STEP 13**

## Working Groups on Seven Strategic Elements Contributing to Social Change With Matching Indicators

**60 MINUTES**

- Explain that each working group will have to:
  - ✓ Discuss each project that belongs to the group, and choose one in order to use it for a group exercise; the chosen project should possibly use a participatory approach within communities (5 minutes)
  - ✓ Analyse the chosen project and identify at least one of the strategic elements discussed in ↗ **Module 4** and listed in ↗ **Handout 5.4**
  - ✓ Discuss related illustrative indicators, read the explanation in ↗ **Handout 5.5** and apply it to the strategic element that has been identified
  - ✓ Explain how the indicators can help in measuring the progress of the project against the identified strategic element

→ Subsequently:

- ✓ Assess whether or not the chosen project includes a mechanism for planning and measurement of social norms

1. Is the project aligned with the seven strategic elements and matching indicators?
2. If not, what criteria are used for planning and measurement of project results?
3. What criteria, if any, are used for planning and measurement of social norms?
4. How would you modify the project to align it with the seven strategic elements and related matching indicators?
5. How would you modify the set of indicators currently used to monitor and evaluate your project to include social norms measurement?
6. How would you choose surveys? How would you modify current surveys?



→ Give 10 minutes notice before closing the discussion.

---

STEP 14

## Reporting Back

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25 MINUTES

- Allow five minutes per spokesperson to put their flip chart on the wall and report the findings of their group.
- At the end of the reporting, ask the participants:

What lessons can we learn from the seven strategic elements with matching indicators exercise?



- Wrap up by emphasizing that it is very important to:
- ✓ Use the three main tools for measurement: environmental (DHS/MICS data), results framework and social norms categories
  - ✓ Use the seven strategic elements with matching indicators (a subset of the results framework)
  - ✓ Use the right type of available survey to understand FGM/C variation
  - ✓ Use social norms categories when designing a FGM/C or social norms survey
  - ✓ Modify or expand project indicators to include some or all of the matching indicators of the seven strategic elements

---

STEP 15

## Wrap-Up and Evaluation

---

10 MINUTES

- Ask two or three participants to share, in two minutes, some issues they had when working on their own individual projects.
- Lead a brief brainstorming exercise summarizing major points on the importance of measuring progress with a social norms perspective.
- Emphasize the importance of understanding power relations in a given social network/community, before planning interventions for abandonment of FGM/C.
- 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 6**.
- Announce that Day 5 will be dedicated to the presentation and discussion of participants' own individual projects.

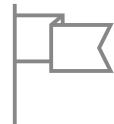
# NOTES TO FACILITATORS

## Step 4: Use DHS/MICS Data Analysis and Mapping for Planning Across Countries and at the Subnational Level With a Social Norms Perspective

### PARTICIPANTS WILL LEARN

- To analyse DHS and MICS data on national/subnational<sup>2</sup> levels of FGM/C prevalence
- To analyse DHS and MICS charts at the regional level (West Africa)
- To analyse prevalence and its distribution, high variations between areas or groups and concentrations in geographical areas or groups as an imperfect proxy for social norms presence
- Based on data analysis, to attempt to draw programmatic assumptions for a coordinated intervention strategy

2 Subnational refers to regions within countries.



In ↗ **Presentation 5.1**, “Objectives and Use of DHS and MICS Data”, starting with Slide 5 on the aim of the presentation, present the charts on:

**Map 1** FGM/c prevalence in countries in sub-Saharan Africa and Egypt, women and girls aged 15-49 (Slide 7)

**Map 2** Similar prevalence levels for FGM/c extend across national boundaries, women and girls aged 15-49 (Slide 8<sup>3</sup>)

**Map 3** FGM/c subnational prevalence and cross-border situations in West Africa, women and girls aged 15-49 (Slide 9)

3 This chart was first produced by UNICEF in 2007 and has been continuously updated with the latest DHS and MICS data. Subnational data are loaded for each country, and the chart is generated country by country. Data for a few countries have not yet been uploaded.

Explain that the map on subnational prevalence is important because it shows prevalence similarities in cross-border areas.

Note that if we study the national and subnational prevalence charts, we may observe that the prevalence profile becomes more and more diversified as we deepen the disaggregation of data. Geographical areas with very high prevalence alternate with geographical areas with very low prevalence, giving a "leopard spots appearance" to the subnational chart. This is a characteristic of the FGM/C prevalence profile: quasi-universal within groups that practise it, or not practised at all. Observe:

- Mapping and visualization of geographical distribution (distribution by hot spots) are revealing: High variations between geographical areas may correspond to different population groups.
- Distribution by "hot spots" or with an appearance of "leopard skin" may be considered a *presumption* that a social norm is at play.
- There is evidence that the main determinant of FGM/C is ethnicity—it diffuses through ethnic lines and does not respect state boundaries.



#### QUESTIONS TO DISCUSS IN THE PLENARY

1. What information are you getting from the DHS/MICS data?
2. Are there elements that may influence the design of your programme?
3. What information do you need to get before planning your interventions? Make a list.

## Steps 5, 6 and 7: Analysis of FGM/C Prevalence and Support to the Practice in Kenya

---

This exercise aims at helping participants to use available DHS and MICS national and subnational data. It also helps participants to make some logical assumptions on data analysis, based on what they have learned about the dynamics of social norms. Participants will analyse discrepancies between "support to the practice" and "prevalence," and draw conclusions.

Make a reference to the case study in [Handout 5.2](#), "Analysis of FGM/C Prevalence and Support to the Practice in Kenya".

From ➤ Presentation 5.1, show two slides:

- ☛ **Prevalence of FGM/C and support to the practice by regions of Kenya, 2008-2009 (Slide 13)**
- ☛ **Prevalence of FGM/C by ethnic groups in Kenya in 2008-2009, compared to 2003 (Slide 14)**

Point to the situation in the Rift Valley region: 6.4% of women think that FGM/C should continue and 32.1% are cut.

Note that analysis should take into consideration:

- Data on prevalence refer to years "prior" to the survey
- Data on support to the practice refer to the year of the survey

Interpretation of data may be "random" because the "prevalence" corresponds to the situation of women 15-49 years old at the time of cutting (therefore 5-15 years prior to the survey), while "support to the practice" reflects the situation at the actual time of the survey.

The discrepancy between "prevalence" and "support to the practice" (or people's "belief" that the practice should continue) is still indicative and shows an almost constant trend through countries.

#### ASK PARTICIPANTS

1. How would you explain such inconsistency between belief (support to the practice) and behaviour across regions in Kenya?
2. Why do you think the situation is different in the North Eastern region compared with other regions in Kenya?



Point to the situation in the **North Eastern region**, where 89.8% of women support FGM/C, and 97.5% are circumcised. Ask:

3. Might we be witnessing an example of "highly internalized FGM/C" associated with fundamental values in the North Eastern region?

Remind participants that FGM/C is an “obligation” that must be fulfilled to comply with a strict honour and modesty code for girls and women among ethnic Somali who inhabit Kenya’s North Eastern region. It is also a specific step that girls and women must take to fulfil specific religious obligations (this differs from a general belief that FGM/C is important to becoming a “good girl” or woman in accord with religious precepts).

4. How can we recategorize the practice and delink it from those fundamental values? (Think back to the Saleema communication initiative in Sudan, discussed in [Module 4](#)).
5. Might we be witnessing situations of pluralistic ignorance in the Central, Rift Valley and Eastern regions?

Note that this is possible. The inconsistencies between support for the practice and the number of women circumcised is very high in these regions.

6. How could social norms indicators, which would measure erosion or strengthening of a social norm, change your planning?

Remind participants that being able to identify **erosion of a social norm or its weakening** informs the use of communication techniques to raise common knowledge so the majority of the population would like to abandon the norm.

7. Which indicators would you be interested in getting from DHS or other sources to improve the data collection?  
Make a list.

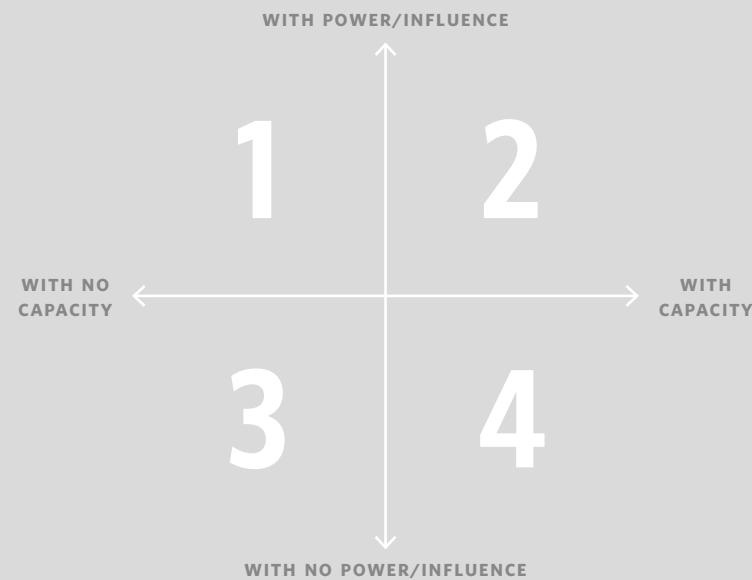
## Steps 8, 9 And 10: the Environment Scanning Tool

This exercise aims at helping participants scan the environment in which they are working by identifying key players, and analysing their power relationships in order to better mobilize different groups of stakeholders, including those who are currently not mobilized. Environment scanning also can identify the most sensitive issues and risks in order to minimize opposition.



#### HOW TO CONDUCT THE EXERCISE

1. First, show the chart the participants will be using for their exercise Slide 2 in ↗ **Presentation 5.2**, "The Environment Scanning Tool". It represents a mapping of different categories of stakeholders. The aim will be to categorize different actors based on their level of power/influence, and capacities.

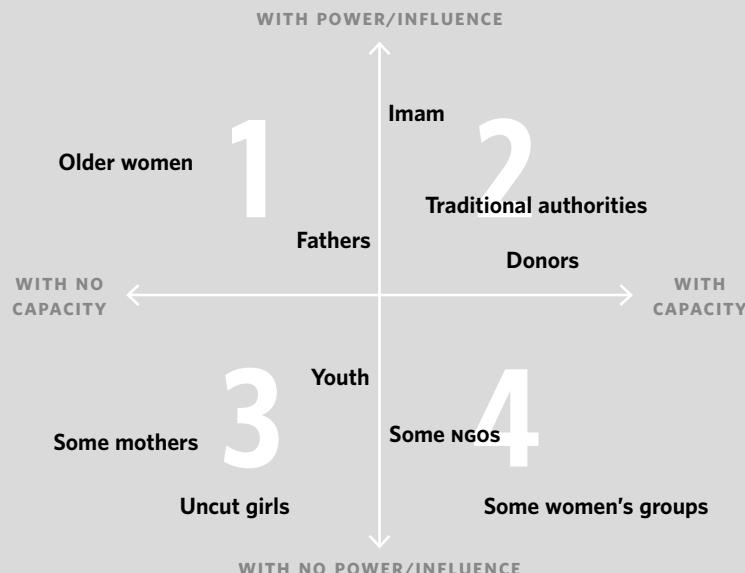


2. Explain the meaning of power, influence and capacity:

- ▶ By **people with power**, we mean those who may have some power within the community because they can **influence** community members, including in decision-making. This is due either to their social status or position (local leaders, religious leaders, dominant ethnic group leaders, etc.) or to their capacity to influence people they are dealing with (an NGO member, donors, etc.). They may have, or not, some capacities within the community. Those who have some capacities are in Square 2, while those who have less capacity are in Square 1.
- ▶ By **people with capacity**, we mean persons bringing something to the community. They can mobilize others or be role models, or offer training or information.

- Give an example of how to use the tool by brainstorming with participants over an illustrative case about stakeholders from an extractive industry Slide 3.
  - Read the names of the different groups of actors in the slide; on a flip chart, draw the environment scanning tool.
  - Ask volunteers to complete the chart by imagining who are the most and least powerful groups, and who have the greatest and least capacities.
- 3.** Ask participants to give some examples of different stakeholders in FGM/C who may or may not have some power and influence, and/or some capacities. Ask where they fit on the chart and why.

They may give local groups as examples, such as religious leaders, women's groups, uncut and cut girls, circumcisers, mothers, fathers, etc., but also external persons, such as groups intervening in a given area.



When the brainstorming is completed, give the working groups instructions on the questions to discuss, available on [Slides 6 and 7 in Presentation 5.2](#), and in [Handout 5.3, "Using a Simplified Version of the Environment Scanning Tool to Map the Community"](#).

Each table should select one of their projects to be used as a group exercise, and should design a stakeholders mapping for the project by using the environment scanning tool. They should:

- a)** Make a list of all stakeholders involved and/or concerned by the project.
- b)** Represent each group of stakeholders in the environment scanning tool, based on:
  - i.** Who has more influence/power? Why?
  - ii.** Who has less influence/power? Why?
  - iii.** Who has more capacities? Why?
  - iv.** Who has fewer capacities? Why?
- c)** Discuss the following questions:

Among all the different stakeholders involved in your project:

- 1.** Who may have interests in the project and would support it?
- 2.** Who may be victims of the project and may oppose it?
- 3.** What is culturally possible?
- 4.** How does the social norms dynamic influence relationships among the groups?

Stress that populations sharing the same social norm have similar expectations with respect to the norm. **People's roles** are “frozen in place” and it's extremely difficult to change power relationships and the capacity imbalances of the most vulnerable members of the community without changing the norm.

- 5.** Based on the information provided by the environment scanning, what actions/strategies would you develop for each group of actors?

## Step 11: Presentation on Measuring Social Norms

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↗ Presentation 5.3, "Measuring Social Norms", has been adapted from [BICCHIERI 2013](#). It proposes a way to measure social norms.

Bicchieri defines four categories of social norms measures:

- Prevalence
- Attitudes, personal preferences (not conditional)
- Empirical expectations
- Normative expectations

For each of these categories, Bicchieri proposes a set of questions that allow practitioners to measure whether or not a norm is at play, its strength or weakness, and whether a norm is eroding or strengthening. Measurement can be carried out through ad hoc surveys, or alternatively, by adapting knowledge, attitudes and practices surveys, and modifying them to measure expectations, both empirical and normative.

Participants can choose questions for each category, for surveys they might carry out, based on what is most appropriate for their local context. Point in particular to the following:

### 👉 **Slide 2: Define if FGM/C is a social norm**

Restates with slightly different wording the same concepts of Slide 11 (Is a behaviour or practice a social norm?) in ↗ **Module 1, Presentation 1.2**, "Social Norms: Introduction to Basic Concepts".

### 👉 **Slide 4: Identify the relevant network**

Helps to determine who is part of the community and emphasizes the importance of social network analysis.

### 👉 **Slide 5: Categories of measures needed**

Provides a diagram on categories of social norms measures.

### 👉 **Slides 6: Attitudes/personal preferences**

Looks at individual beliefs about common behaviours.

### 👉 **Slides 7 and 8: Determine if empirical expectations exist**

Present hypothetical questions that may help to determine if empirical expectations are in place.

## Slides 9 and 10: Determine if normative expectations exist

Help to inquire if individuals feel a social obligation, for example, to perform FGM/C.

## Slide 11: Measuring small changes using the Likert scale

The Likert scale is the most common approach to scaling responses in survey research. The most typical format could be:

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

Wrap up by saying that participants should keep the questions in mind when designing an FGM/C survey or any survey where a social norm or a set of social norms should be measured. Information on people's attitudes and personal preferences can also be drawn from knowledge, attitudes and practices surveys.

## **Steps 12, 13 And 14: Using Seven Strategic Elements Contributing to Social Change with Matching Indicators**

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Ensure that participants have available [» Handout 5.6](#), "Results Framework: Draft Indicator Guidance". Point out that this guides the overall monitoring process. Remind participants that the results framework is an instrument that can be continuously refined according to results obtained in real-life experiences and also from developments in the social sciences. It is important to cultivate ongoing understanding of contextual variations and adjustment of the framework.

The results framework applies to the Joint Programme as a whole. For each intervention, an appropriate results framework that is consistent with the whole Joint Programme framework might be designed. The results framework can also be a relevant model for other programmes to promote positive social change.

## BRAINSTORMING ON THE PHASE II RESULTS FRAMEWORK: DRAFT INDICATOR GUIDANCE

Show Slides 2, 3 and 4 of ↗ **Presentation 5.4**, "Phase II Results Framework: Draft Indicator Guidance and Seven Strategic Elements with Matching Indicators".  
The presentation is a tool to support explanation, with particular slides used as needed.

Point out that the results framework has:

- 2 impact indicators
- 3 outcome indicators with 8 secondary indicators
- 3 output indicators with 24 secondary indicators

The number of indicators is not fixed, but may vary according to ongoing revisions and adjustments, particularly for output indicators and related secondary indicators.

Remind participants:

### **Impact level**

refers to conditions that change over a long time, 10 or more years, as a result of the Joint Programme's contribution; impacts will not be measurable until after the conclusion of the present period of the programme. Some projects within the Joint Programme, however, might produce results before the Joint Programme as a whole.

### **Outcome level**

refers to conditions that change over the medium term, 5 to 10 years, as a result of the Joint Programme's contribution.

### **Output level**

refers to conditions that change as a direct result of the implementation of Joint Programme activities; outputs need to be monitored on a regular basis and reported annually.

Briefly discuss **impact indicators 1 and 2** based on ↗ **Handout 5.6**.

1. 40% decrease in prevalence among girls 0-14 years in at least 5 countries
2. At least one country declaring total abandonment by the end of 2017

Refer to the Phase II Results Framework, ↗ **Handouts 5**, page 27: "Of the 7 countries identified as 'Acceleration Countries' in Phase 2, we believe at least 5 countries will accelerate abandonment to the point that a 40% decrease in prevalence among the youngest cohort of girls (0-14 years old) may be observed through analysis of DHS and MICS data comparing the year nearest the end of the Joint Programme (2016-2018 ideally) and the baseline year – in or around 2008, the start of Phase 1 when this goal was initially set."

## **DETAILED INSTRUCTIONS FOR WORKING GROUPS**

When the brainstorming is completed, divide participants into four working groups.

Explain that participants will learn to measure results against the seven strategic elements for change illustrated in [↗ Module 4](#). They will be introduced to a way to measure social norms and assess behaviours indicating that a social norm is at play, and learn what needs to be measured to determine if a social norm is eroding or strengthening.

Ensure that participants have available [↗ Handout 5.4](#), “Table on Seven Strategic Elements Contributing to Social Change on Ending FGM/C with Matching Indicators”, and [↗ Handout 5.5](#), “Explicative Note on Seven Strategic Elements Contributing to Social Change on Ending FGM/C with Matching Indicators”.

Refer to [↗ Handout 5.4](#), which lists the seven strategic elements in relation to the social norms change process and matching indicators. Use the diagram on social norms change of [↗ Module 1, Handout 1.5](#) to illustrate the social norms change process. Refer to [↗ Handout 5.5](#) to explain how to interpret results with matching indicators.

Point to the strategic elements in the first column of the table in [↗ Handout 5.4](#). Participants will assess whether or not projects selected by each working group are aligned with the seven strategic elements and matching indicators and, if not, propose modifications and revisions as needed.

Provide an example by discussing with participants the illustrative indicators against Element 1 in [↗ Handout 5.5](#):

**O.P.3.2.D** Number of consensus building activities with traditional, religious and community leaders toward organizing a public declaration

Explain that each group will have to:

- Use [↗ Handouts 5.4](#) and [↗ 5.5](#).
- Describe each of their projects and select one of them to be used as a group exercise.
- Assess whether or not the chosen project includes methodologies for planning and measurement of social norms.
- Assess whether or not the chosen project has indicators measuring results against the strategic elements.

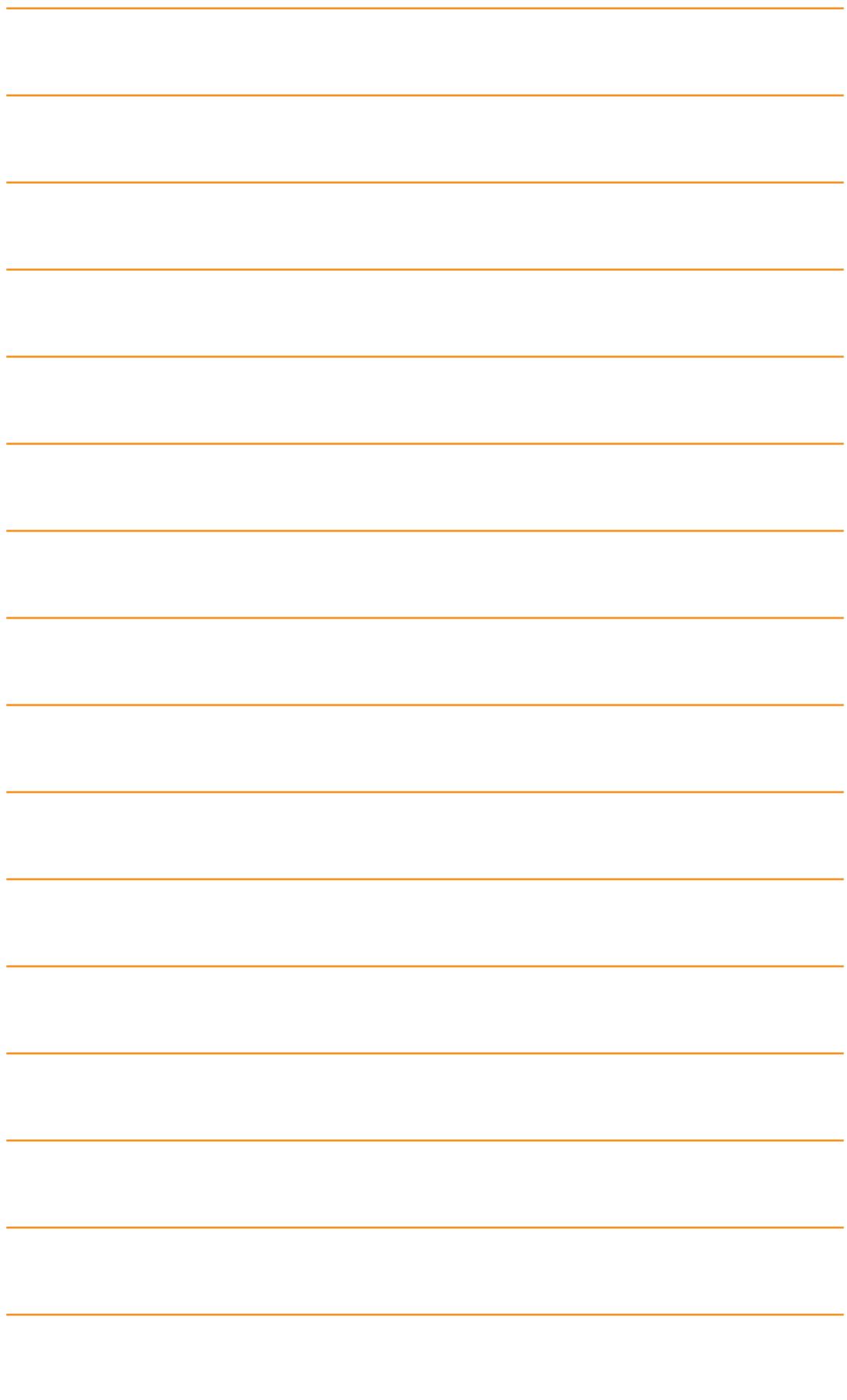
- Reply to the following questions (read out initially by the facilitator):



- 1.** Is the project aligned with the seven strategic elements and matching indicators?
- 2.** If not, what criteria are used for planning and measurement of project results?
- 3.** What criteria, if any, are used for planning and measurement of social norms?
- 4.** How would you modify the project to align it with the seven strategic elements and related matching indicators?
- 5.** How would you modify the set of indicators currently used to monitor and evaluate your project to include social norms measurement?
- 6.** How would you choose surveys? How would you modify current surveys?



## Notes



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

**The following people provided valuable ideas and comments** Francesca Moneti, for comments on all modules, Alfonso Barragues, for inputs on human rights issues, Claudia Cappa, for support with statistics, Daniela Colombo, for additional suggestions

**Thanks also go to participants in the meeting in New York on operational tools for community interventions,** including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhiiira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] lsgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.

A photograph showing two young children, a girl and a boy, sitting on a bench outdoors. They are looking towards the camera. In the background, there is a banner with the word "LEADER" and some other text that is partially obscured. The entire image has a warm, orange-tinted overlay.

# 5

## HANDOUTS

# Assessing for Planning and Measurement of Social Norms and Programmes Promoting Positive Social Changes

**Cover Photo** Girls attend a community meeting on FGM/C, in the northern town of Katiola in the Valley of Bandama Region. The meeting was organized by the NGO ois Afrique, a UNICEF partner, which works with communities and FGM/C practitioners for FGM/C abandonment.

# ANALYSIS OF FGM/C PREVALENCE IN SUB-SAHARAN AFRICA AND EGYPT: WHY A COORDINATED INTERVENTION STRATEGY?

This handout helps participants learn to use available national and subnational data from the DHS and MICS<sup>1</sup>, and make some logical assumptions on data analysis, based on what they have learned about the dynamics of social norms.

In the workshop, the facilitator will present a series of maps, for review in advance:

- FGM/C prevalence in countries in sub-Saharan Africa and Egypt
- FGM/C prevalence by regions within countries and cross-border situations in sub-Saharan Africa and Egypt
- FGM/C prevalence by region within countries and cross-border situations in West Africa



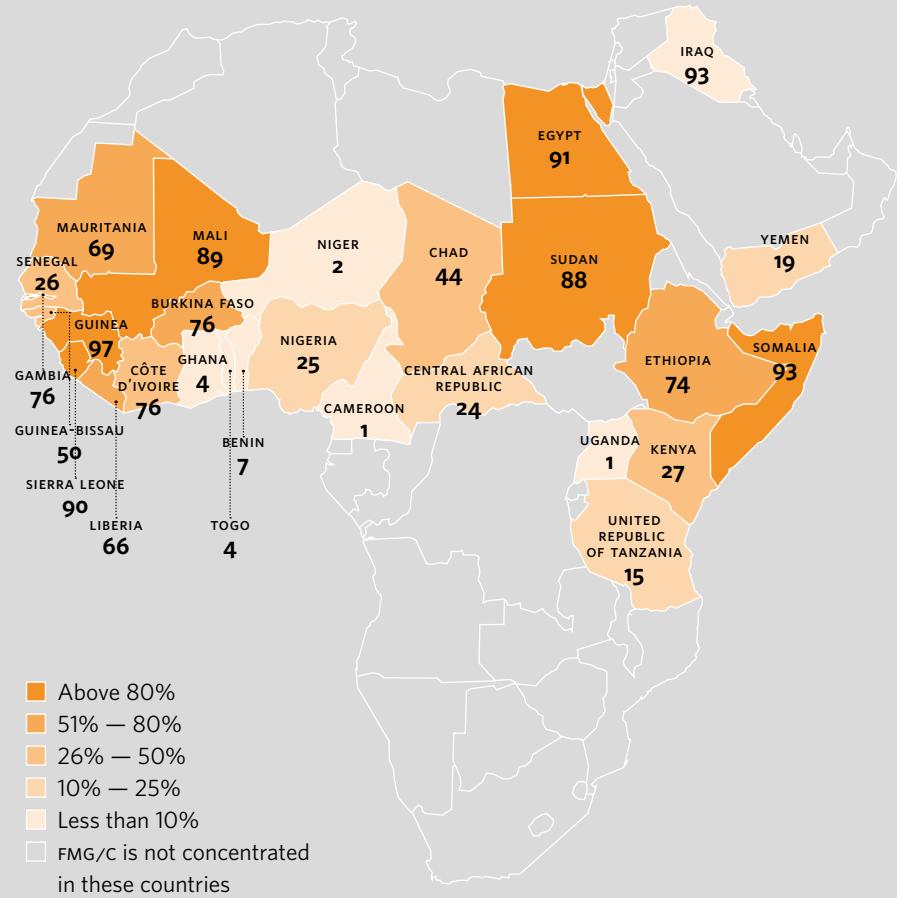
Maza Garedu, 14, stands outside the Imdibir Secondary School in the town of Imdibir, in Chena District, Southern Nationalities and People Region, Ethiopia. Maza was subjected to FGM/c when she was 10 year old and now campaigns against the practice "In my village there is one girl who is younger than I and who has not been cut because I discussed the issue with her parents"

1 The Demographic and Health Survey (DHS) Program of the United States Agency for International Development conducts nationally representative household surveys in the areas of population, health and nutrition. The Multiple Indicator Cluster Survey (MICS) is a UNICEF household survey initiative to monitor the situation of children.



MAP 1

FGM/C prevalence in countries in sub-Saharan Africa and Egypt, women and girls aged 15-49



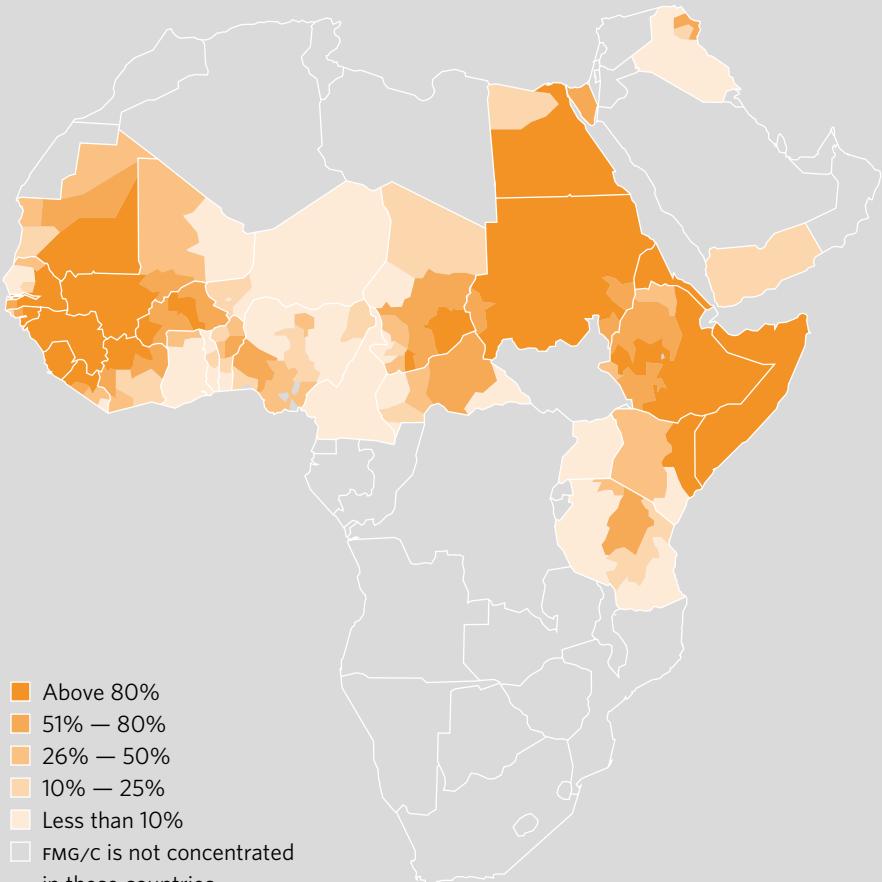
**Notes:** This Map is stylized and not to scale. It does not reflect a position by UNICEF on the legal status of any country or territory or the delimitation of any frontiers. Subnational data for Yemen could not be displayed due to discrepancies between the regional grouping in DHS and those available in the software used to create the map. The final boundary between the Republic of the Sudan and the Republic of South Sudan has not yet been determined.

Source: UNICEF 2013



## MAP 2

Similar prevalence levels for FGM/C extend across national boundaries, women and girls aged 15-49



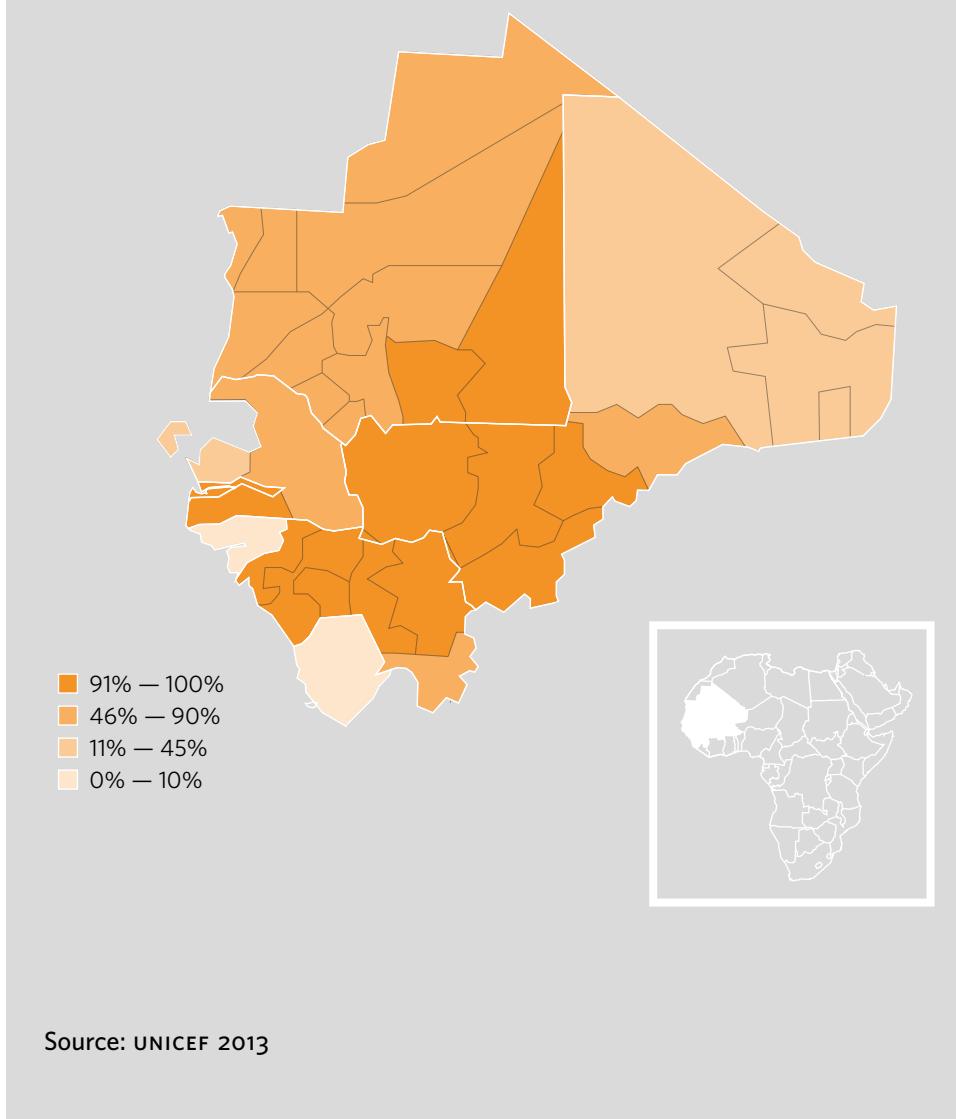
**Notes:** This Map is stylized and not to scale. It does not reflect a position by UNICEF on the legal status of any country or territory or the delimitation of any frontiers. Subnational data for Yemen could not be displayed due to discrepancies between the regional grouping in DHS and those available in the software used to create the map. The final boundary between the Republic of the Sudan and the Republic of South Sudan has not yet been determined.

Source: UNICEF 2013



### MAP 3

FGM/c subnational prevalence and cross-border situations in West Africa, women and girls aged 15-49



**BE PREPARED TO DISCUSS THE FOLLOWING QUESTIONS**

- 1.** What information are you getting from the dhs/mics data?
- 2.** Are there elements that may influence the design of your programme?
- 3.** What information do you need to get before planning your interventions? Make a list.
- 4.** How would you choose surveys? How would you modify current surveys?

**OBSERVE**

Mapping and visualization of geographical distribution are revealing: high variations in the same region between geographical areas may correspond to different population groups.

Distribution by “hot spots” or with an appearance of “leopard skin” may be considered a presumption that a social norm is at play.

# ANALYSIS OF FGM/C PREVALENCE AND SUPPORT TO THE PRACTICE IN KENYA

Based on Jensen 2014



## CASE STUDY

... FGM/C was traditionally practiced in all but five of Kenya's 43 ethnic groups. Its prevalence is diminishing countrywide, especially among younger, more urban and more educated women. Latest data (preliminary reports of the 2008-2009 Demographic and Health Survey) show that FGM/c has declined from 38% in 1998 to 27.1%. The statistics for younger girls are more encouraging: Data show that nearly half of women ages 45-49 had been cut compared to only 15% of those ages 15-19.

But the practice, condemned by international organizations as well as the Kenya government, is still nearly universal in some communities, including among the Kisii, Maasai, Somali, Samburu and Kuria ethnic groups. It is often considered a prerequisite for a good marriage. Newspapers occasionally carry stories about groups of young women being forced to undergo FGM/c, or leaving home to escape the practice.

FGM/c has been entrenched in some of these communities for centuries. But the UNFPA-UNICEF Joint Programme is aiming for its abandonment in Kenya and in 16 other countries, within a generation. Perhaps nowhere is the task more complex than in Kenya's patchwork of varied cultures, traditions, ethnic groups, religions, languages and social norms.

## Different approaches in different contexts

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Within the country, the practice ranges from relatively mild excision or prick performed by a traditional circumciser or under medical supervision, to a brutal cutting away of the external sexual organs, followed by binding of the legs to form a scar that serves as a physical barrier to sexual penetration.

Interventions need to be strategically targeted, based on the specific meanings associated with it in different communities, according to Christine Ochieng, the National Coordinator of the programme for UNFPA, the United Nations Population Fund. "One form of intervention will not work everywhere in this country," she said. "It depends on why they do it."

Among the Maasai, Meru, Marakwet and other ethnic groups, the practice is embedded within an elaborate ritual of initiation into womanhood. Among the outlawed Mungiki sect of the Kikuyu, the practice signifies a return to pre-Colonial traditions, and is sometimes forced on women as a form of intimidation or retaliation. For the Abugisii, the practice is usually performed under medical supervision and confers social standing and prestige. Among the ethnic Somalis in the North East Province who submit young girls to the most severe form, the practice is associated with religion, culture and chastity. Hygiene, beautification, tradition and honour are other reasons cited in a number of communities. It is practiced by Christians, Moslems and animists.

Almost everywhere, FGM/c is linked to fear and control of female sexuality. "So many reasons are given, sometimes they hide behind culture, sometimes behind religion," said Zeinab Ahmed, who runs the Joint Programme in the country's North East Province. "In the end, it's all about controlling women."

## Tremendous pressure to conform

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In groups where prevalence is 90% or more, pressure to conform to social norms is fierce, and defying them can mean a kind of social death. The difficulty in getting parents to abandon it is they believe they are acting in their child's best interest. "They don't mean to harm their children," said Professor Margaret Kamar, another Member of Parliament who actively opposes FGM/c and is one of the sponsors of the new legislation against it. "Everyone wants the best for their children. Many mothers fear their girls will be excommunicated from society."

Social exclusion is a more immediate and tangible threat than punishment under the law. "Right now, female genital mutilation is not outlawed for women above 18 years. It is prohibited under the Children's Act of 2001, but that only protects girls under 18," said Christine, who is working with parliamentarians on the new law. The Children's Act, which is currently being reviewed, also has a number of loopholes and has rarely resulted in serious punishment. In any case, laws cannot generally be enforced unless they enjoy significant community support.

The proposed new bill could help the increasing number of girls and women who do not want to submit to the practice, said Christine. It can also send a signal that social norms are changing, bring the subject out into the open and give cover to parents or girls who don't want to go through it.

"The new law will help girls to say 'no,' and make people think twice. But we really have to bring ownership to the community, otherwise it will just go underground," said Ms. Kilimo.

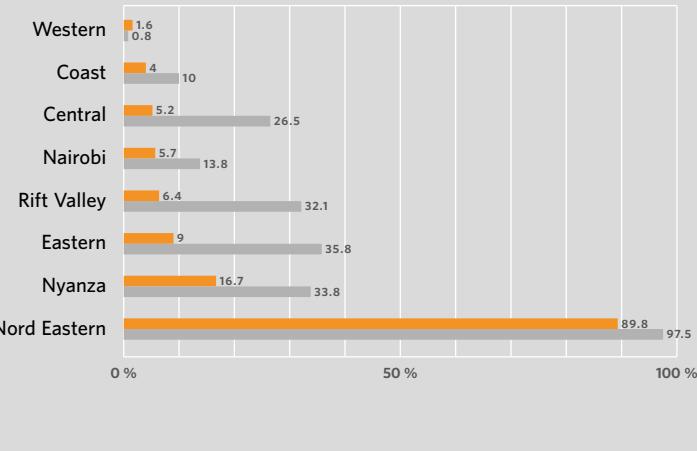
Community dialogue and ownership of the decision to abandon FGM/C is, in fact, the core strategy of the Joint Programme....

Workshop participants can consider the following two tables:

- Prevalence of FGM/C and support to the practice by regions of Kenya, 2008-2009
- Prevalence of FGM/C by ethnic groups in Kenya, 2003 and 2008-2009

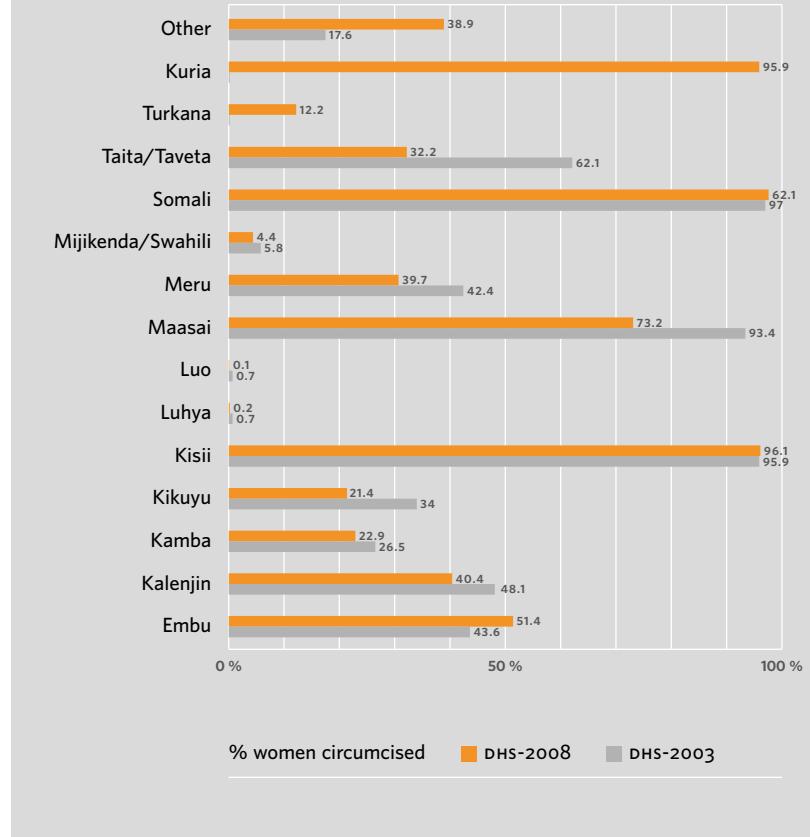


**TABLE 1 — PREVALENCE OF FGM/C AND SUPPORT TO THE PRACTICE BY REGIONS OF KENYA, 2008-2009**





**TABLE 2 — PREVALENCE OF FGM/C BY ETHNIC GROUPS IN KENYA  
IN 2008-2009, COMPARED TO 2003**



Reflect on the situation in the Rift Valley region, where 6.4% of women think that the practice should continue and 32.1% are circumcised.



#### TAKE INTO CONSIDERATION

- Data on prevalence refer to years “prior” to the survey
- Data on support to the practice refer to the year of the survey

Interpretation of data may be “random” because the “prevalence” corresponds to the situation of women 15-49 years old at the time of cutting (therefore 5-15 years prior to the survey), while “support to the practice” reflects the situation at the actual time of the survey.

The discrepancy between “prevalence” and “support to the practice ” (or people’s “belief” that the practice should continue) is still indicative and shows an almost constant trend through countries.



#### QUESTIONS TO DISCUSS

1. How would you explain such inconsistency between belief (support to the practice) and behaviour across regions in Kenya?
2. Why do you think the situation is different in the North Eastern region compared with other regions in Kenya?
3. Might we be witnessing an example of “highly internalized FGM/C” associated with fundamental values in the North Eastern region?
4. How can we recategorize the practice and delink it from those fundamental values?
5. Might we be witnessing situations of pluralistic ignorance in the Central, Rift Valley and Eastern regions?
6. How could social norms indicators, which would measure erosion or strengthening of a social norm, change your planning?

Among some ethnic groups FGM/C is disappearing, but among others prevalence is stable. There is evidence that the main determinant of FGM/C is ethnicity—the practice diffuses along ethnic lines. Therefore, FGM/C does not respect state boundaries.

7. Which indicators would you be interested in getting from DHS or other sources to improve the data collection?  
Make a list.

# USING A SIMPLIFIED VERSION OF THE ENVIRONMENT SCANNING TOOL TO MAP THE COMMUNITY

In working groups, participants will need to select a project and use the environment scanning tool to design a stakeholders mapping. This entails:

Making a list of all stakeholders involved and/or concerned by the project.

Representing each group of stakeholders in the environment scanning tool, based on:

- Who has more influence/power? Why?
- Who has less influence/power? Why?
- Who has more capacities? Why?
- Who has fewer capacities? Why?

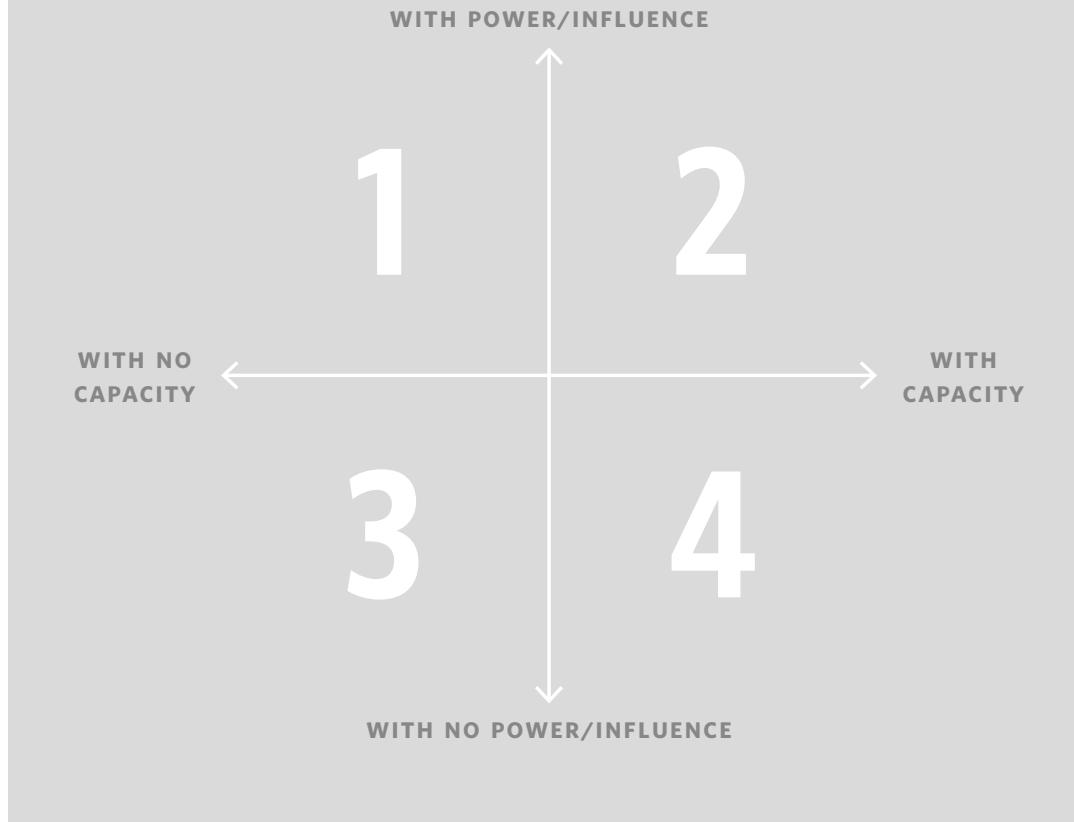
Reflect in advance on the following questions, which the working groups will discuss:

Among all the different stakeholders involved in your project:

- 1.** Who may have interests in the project and would support it?
- 2.** Who may be victims of the project and may oppose it?
- 3.** What is culturally possible?
- 4.** How does the social norms dynamic influence relationships among the groups?
- 5.** Based on the information provided by the environment scanning, what actions/strategies would you develop for each group of actors?



**THE SIMPLIFIED VERSION OF THE ENVIRONMENT SCANNING TOOL**



# TABLE ON SEVEN STRATEGIC ELEMENTS CONTRIBUTING TO SOCIAL CHANGE WITH MATCHING INDICATORS ON ENDING FGM/C



© UNICEF/NYHQ2009-1079/FURRER — SOUDIANE (SENEGAL), 2009

Demba Diawara, 76, stands in Ker Simbara village in Senegal. He is the village chief and Iman, an influential religious leader. Mr. Diawara has been a powerful advocate for abandoning FGM/c since Ker Simbara and neighboring villages made a public declaration to abandon the practice, in Diabougou, on 15 February 1998.

## Seven Elements for change

An appreciative, sensitive and respectful approach whose primary focus is the enjoyment of human rights and the empowerment of girls and women

## Relation to social norm change process

Document/research current harmful practices: What is practised, by whom, how and why?  
Mapping the reference group network and communication patterns

Recategorizing FGM/C: motivating its abandonment by linking non-cutting to positive shared values

Interdependent decision-making, social network analysis and organized diffusion strategy

## Illustrative activities

Obtain information on human rights treaties and appropriate criminal laws to effectively advocate with national and local decision makers, influence community members  
Seek a place in the implementation of the relevant national strategy at local level  
Map the social network group with those involved in maintaining the practice, including their primary influencers and decision makers

Organize groups in discussions about their core values, human rights and practices over 1-2 years  
Involve children and adolescents according to their evolving capacities

Expand meetings to include more members of social networks, help participants share new information with their peers, stimulate large-scale discussion  
Harmful social norms questioned by the group; positive alternatives to harmful norms and practices explored, adopted and given visibility

## Illustrative indicators

**O.P. 3.2.D** Number of consensus building activities with traditional, religious and community leaders toward organizing a public declaration

**O.P. 3.1.A** Proportion/number of population [girls/boys/women/men] in programme areas who participate regularly in educational dialogues promoting abandonment of FGM/C and related adverse gender norms

Matching indicator **OP.2.1.A**  
*Number of service delivery points with at least 1 provider trained by the Joint Programme in*  
*a) prevention services*  
*b) protection services*  
*c) provision of care services*

Matching indicator: *(not in the JP FGM/C Framework)* Proportion or percentage of girls in target areas that have participated in an alternative rites of passage ceremony

**OP 3.2.A** Number per month of community to community outreach events in programme areas to expand the abandonment of FGM/C

**OP 3.1.B** Number of outreach events conducted by service providers in the community about prevention, protection and care services

## Notes

The foundation of social change is trust and respect built between practising groups, programmes and the government. The national discourse should place the focus on the positive outcomes of social change to end FGM/C: on how society can do better to ensure the enjoyment of human rights and empowerment of girls and women.  
This approach requires evidence of who practices FGM/C, where, how and why. The mapping of social networks is essential to understand where the programme must intervene. Mapping the stakeholders documents who in the group holds influence in the change process.

A core aim of the social change process is to motivate abandonment from within the practising groups. This is primarily done by facilitating dialogues and communications initiatives within communities and across social networks—even more broadly at a national level. The dialogues help change how people view FGM/C, and how they perceive other people's expectations of them. They are a space to support questioning of harmful norms and harmonization of positive moral, legal and social norms.

This step in the process can take place over a long duration and involve many different types of activities and stakeholders.

It is therefore important to measure the outreach and penetration of the core messages in the social network and practising group. This is different from the enabling environment level where the audience is primarily decision makers and national leaders.

| 4  | 5   | 6   | 7  |   |
|--|---|---|--|---|
| <p><b>Explicit, public affirmation on the part of communities of their collective commitment to abandon FGM/C</b></p> <p>Support collective action and public commitments to new norms and practices</p>   | <p><b>Communication to initiate and support social norms shifts</b></p> <p>Connect people to social and economic protection systems, publicize their actions</p> <p>Ensure local and national stakeholders support social norms change</p>  | <p><b>Harmonization of legal, social and moral norms to bring about large-scale positive social change</b></p> <p>Sustained collective action supporting populations to spread new social norms and practices in the community and social network</p>   | <p><b>Social norms changing</b></p> <p>New norms and practices stable</p>  | <b>Relation to social norm change process</b> |
| <p>Respected local leaders publicly support new norms and practices</p> <p>Religious leader proclamations (fatwas, sermons) link respect for gender equality and human rights to religion</p> <p>Organize collective, public actions to show commitment to abandonment of harmful norms and practices including through declarations, oaths, pledges, celebrations, press conferences...</p> | <p>Bring more and more people into the activities at district level, facilitate collective actions to influence change in the network</p> <p>Support groups to tell their stories of change</p>   | <p>Support groups to reaffirm shared positive social and cultural values and link values to human rights.</p> <p>Support groups in their efforts to monitor and intervene in cases of continuing harmful practices and violence—either through formal or informal mechanisms</p> <p>Support government on policies to enforce appropriate criminal laws at local level</p> <p>Provide access to services (education, health and social welfare systems) that support new norms and provide new opportunities for rights</p> | <p>Shift towards primary prevention of violence</p>  | <b>Illustrative activities</b>                |
| <p><b>O.C.3.1</b> Number of communities in programme areas having made public declarations of support for the abandonment of FGM/C</p>   | <p><b>O.P.2.2.B</b> Frequency of media coverage on efforts to abandon FGM/C and related adverse gender norms</p>  | <p><b>O.C.1.1</b> Number of countries implementing a comprehensive legal and policy framework to address FGM/C</p> <p><b>O.P.1.2.B</b> Number of cases of enforcement of FGM/C sub-indicators: # arrests, # of cases brought to court, # convictions and sanctions</p>  | <p><b>O.C.3.2</b> Degree of shift of social norms upholding FGM/C in programme area<br/>Composite indicator composed of :<br/>1) % of individuals not supporting continuation<br/>2) % of individuals who believe others will cut, and<br/>3) % of individuals who believe they will be sanctioned if they do not cut</p> <p>1. 40% decrease in prevalence among girls 10-14 years in at least 5 countries</p> | <b>Illustrative indicators</b>                |
| <p>Public declarations are an important moment in the collective social change process. It's a public indication that changes are underway. Ensuring that the declaration is a result of an inclusive and participatory process is essential.</p>  | <p>Communication initiatives both support the diffusion process and help to sustain discussion at individual, family and community levels. Efforts should confirm the messages being used in educational dialogues. The channels of communication are also important. More influential individuals and media will carry greater weight.</p> | <p>With the enabling environment being supportive of social change and communities beginning to declare their abandonment, government and non-governmental systems need to align with the changes in the social norm. This is expressed through multiple possible channels, including legal frameworks and law enforcement systems.</p>   | <p>This indicator set is a measurement of the end result of the social change process.</p>   | <b>Notes</b>                                  |

# EXPLICATIVE NOTE ON SEVEN STRATEGIC ELEMENTS CONTRIBUTING TO SOCIAL CHANGE WITH MATCHING INDICATORS ON ENDING FGM/C

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Based on [UNFPA AND UNICEF 2014b](#)

**Matching indicators, Element 1:** An appreciative, sensitive and respectful approach where the primary focus is the enjoyment of human rights and empowerment of women.

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While FGM/C is maintained by reciprocal social expectations, it is also supported by a set of additional beliefs that are interconnected and must be rethought individually and holistically. If all girls and women in the community are cut, people may think that FGM/C is "natural" and practised everywhere. Communities that practise FGM/C may not see being uncut as an alternative.

We may want to make people accept beliefs and plans with which they would initially disagree.

An appreciative, sensitive and respectful approach where the primary focus is the enjoyment of human rights and the empowerment of women and girls brings to the forefront persuasion, trust and argumentation. Trust helps acceptance of dissonant messages and argumentation builds interaction, which help in seeing the inconsistencies of certain beliefs with fundamental values.

Findings from field experiences provide undeniable evidence that "connecting local values to the international human rights discourse may be efficient and may motivate many autonomous development changes in the community" [MACKIE AND LEJEUNE 2009](#).

Matching indicator o.p. 3.2.d: *Number of consensus building activities with traditional, religious and community leaders toward organizing a public declaration.* This indicator may help to trace important voices and changing of attitude and reciprocal expectations around FGM/C in influential community networks.

## **Matching indicators, Element 2:** recategorizing FGM/C, and motivating its abandonment by linking non-cutting to positive shared values

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Recategorization of FGM/C recognizes that social norms and practices are part of "scripts" and often rely on "categories" already stored in our memory—for example, FGM/C appears to be associated with the paradigm of "purity" in Sudan (recall

↗ **Handout 1.1:** "A Mother's Story: Challenges Faced by Those Who Begin the Process of Change", and 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").

Recategorization *delinks* FGM/C from categories and scripts that keep the practice in place.

International human rights norms bring to the forefront fundamental moral principles, which originally justified the derived social norm (FGM/C). The more fundamental moral principle, "do not harm your child," can inspire revision and recategorization of FGM/C, and related values and beliefs.

An appreciative approach (Element 1) guides recategorization of FGM/C and related gender adverse norms.

Matching indicator O.P. 3.1.A: *Proportion/number of population [girls/boys/women/men] in programme areas who participate regularly in educational dialogues promoting abandonment of FGM/C and related adverse gender norms.* This indicator helps measure the process of learning about adverse affects of FGM/C, consciousness rising, recategorizing and changing expectations about FGM/C.

Matching indicator O.P. 2.1.A: *Number of service delivery points with at least 1 provider trained by the Joint Programme in a) prevention services b) protection services c) provision of care services.* This indicator could be a useful indicator in selected areas of programme countries where the JP is implemented. It may be helpful in measuring progress of the JP towards service providers consciousness rising on FGM/C abandonment and provision of specialized care.

Matching indicator (not in the JP FGM/C framework): *Proportion or percentage of girls in target areas that have participated in an alternative rites of passage ceremony.* This indicator is not currently included in the JP on FGM/C framework, but could be a useful in select areas of programme countries where FGM/C is practiced as a rite of passage from childhood to womanhood. This indicator may be helpful in measuring the recategorization and delinking of FGM/C from other more positive traditional / cultural practices.

## **Matching indicators, Element 3:** Interdependent decision-making, social network analysis and organized diffusion strategy.

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When behaviour is conditioned by mutually reciprocal expectations, i.e., by the behaviour of others or by how I believe others expect me to behave, a social norm is at work. Changes in social norms require a collective approach. Action is needed to affect the social environment and identify the relevant networks, which drive people's choice of cutting (similar expectations of FGM/C). Keep in mind the definition of an organized diffusion strategy: It refers to a process through which the knowledge and actions of one family or community can spread to other families or communities through social networks, provided that this process is organized towards coordinated abandonment

UNICEF 2007.

Matching indicator O.P. 3.2.A: *Number per month of community-to-community outreach events in programme areas to expand the abandonment of FGM/C.* Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practised. Changing expectation is a long process. Outreach events help us to know how information flows in a community and see ties among different communities. Outreach events and network thinking can also help us uncover the relevant population of individuals whose expectations drive FGM/C abandonment and related changes in adverse gender norms.

Matching indicators O.P. 3.1.B: *Number of outreach events conducted by service providers in the community about prevention, protection and care services.* As part of an organized diffusion strategy, knowledge and action should spread through relevant social networks, and through families and communities to other families and communities. Knowledge and action should also spread by means of social services available to women and girls related to FGM/C. Action should be collective, and competent social services may be particularly relevant to leverage changes in communities. These indicators provide insight on services supporting community dialogue while transmitting FGM/C abandonment messages, and synchronism of available services with organized diffusion.

## **Matching indicators, Element 4:** Explicit, public affirmation on the part of communities of their collective commitment to abandon FGM/C.

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Thinking back to ↗ **Module 4, Presentation 4.5**, "Seven Common Patterns and Transformative Elements for Change", it is necessary, but not sufficient, for many members of a community to favour abandonment. A public affirmation as a result of a genuine value deliberation is important; it enables a moment of broad social recognition, and shows that many support and likely will abandon the practice. Public affirmation, when genuine, enables common knowledge to widely spread. Everyone knows that it is everyone's will to abandon FGM/C, which enables harmonization of moral, legal and social norms related to abandonment within and across communities that share similar beliefs and expectations.

Matching indicator o.c. 3.1: *Number of communities in programme areas having made public declarations of support for the abandonment of FGM/C. The number of communities in programme areas that decide to make a public declaration of abandonment provides an insight on the size of the population willing to abandon or having likely already abandoned FGM/C. It allows for adjusting communication strategies comparing the weight of "values" and "coordination"—a public declaration, when genuine, publicly announces a change in values.* It also implicitly situates "expertise" at family and community levels, and provides further opportunities for modelling bottom-up messages that appeal to very wide audiences. This indicator can be adjusted to reflect the unique context of various programme areas, for example in some highly urbanized areas it is more likely that families or households would publicly declare abandonment, in this case the indicator would be *Number of families in programme areas having made public declarations of support for the abandonment of FGM/C.*

## **Matching indicator, Element 5:** Communication to initiate and support social norm shifts.

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Essential elements of a communication approach that takes a social norms perspective into consideration are UNICEF 2007:

- 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 opportunities to discuss private issues among themselves,
- iii) a secondary focus on the development of mass media programmes that support dialogue rather than transmit messages, and

- iv) high-level advocacy synchronized with organized diffusion so that policies and legal frameworks encourage and support shifts in FGM/C social norms.

Think back to [↗ Handout 4.3: "The Saleema Communication Initiative: Transforming a Paradigm of Purity, a Sudanese Experience"](#) ([↗ Module 4](#)). Saleema is as much about introducing a range of positive communication approaches and methods 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*.

Matching indicator on o.P. 2.2.B: *Frequency of media coverage on efforts to abandon FGM/C and related adverse gender norms*. *Frequency of media coverage upholds messages around changing values and highlights the will of communities to abandon FGM/C and related adverse gender norms*. *It provides insights for programme scalability, and may reveal pluralistic ignorance and the fragility of a bad norm*. *It also potentially contributes to understanding of the 'tipping point' for FGM/C abandonment*.

## Matching indicators, Element 6: Harmonization of legal, social and moral norms to bring about large-scale positive social change.

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From [↗ Reading 3.1, "Harmony and Divorce between Law, Morality and Culture"](#): Governments can act not only upon the laws or people's conscience; they can 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 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 also crucial.

To be effective, legislative reforms for FGM/C abandonment should convey a sense of "coherence" between basic local values consistent with human rights principles and legislative reform provisions. They should be judged as fair, including in terms of the procedures through which authorities design and enact reforms. They can serve as an "outside anchor" or a "magnet" pulling the local custom in directions more favourable to FGM/C abandonment, in place of harsh punishment, and should be aware of and seek to solve "collective action" problems.

Legislators might avoid excessive "dissonance" with local custom as a hindrance to effective reforms.

Matching indicator o.P. 1.1.A *on number of public policy statements on record to support the elimination of FGM/C*. *This indicator measures the national political willingness to end FGM/C*.

Matching indicator o.c. 1.1 on number of countries implementing a comprehensive legal and policy framework to address FGM/C. This indicator implicitly shows the extent to which single states have already made attempts to conciliate legislation with local moral and social norms. Abandonment of FGM/C implicitly demands norm changes. This indicator also helps in planning coordinated strategies for FGM/C abandonment among different countries and across borders.

Matching indicator O.P. 1.2.B on number of cases of enforcement of FGM/C law (sub-indicators: # arrests, # of cases brought to court, # convictions and sanctions. This set of indicators measures the extent to which countries where FGM/C is prevalent or countries of immigration have made attempts to conciliate the three regulatory systems, moral, legal and social. Indicator O.P. 1.2.B is particularly relevant to indicate the degree to which a country has been able to reconcile legal, moral and social norms. Arrests or sanctions implemented in a manner that implies certain coherence with positive social elements may gradually pull social and moral norms in the direction of the law.

## Matching indicators, Element 7: Social norms changing

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Linking again to [Handout 4.1](#): When the process of abandonment reaches a "tipping point," the overwhelming majority of the population coordinates 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.

Matching indicator o.c. 3.2: on degree of shift of social norms upholding FGM/C in programme area (composite indicator composed of: 1% of individuals not supporting continuation, 2% of individuals who believe others will be cut and 3. % of individuals who believe they will be sanctioned if they do not cut). This indicator traces changes in beliefs and expectations indicative of social norms change among members of relevant populations, and may guide the strategy for FGM/C re-categorization.

This indicator traces changes in beliefs and expectations among members of relevant populations, and may guide the strategy for FGM/C re-categorization.

Matching indicator 1: 40% decrease in prevalence among girls 0-14 years in at least 5 countries. This indicator is a work hypothesis and also a goal. Reaching this "end result" of the social change progress in five countries has to take into consideration variations in FGM/C prevalence along ethnic lines and ethnic variations across the five countries. FGM/C mobility is also an issue. The practice is not static, but subject to change according to local, sometimes unforeseeable parameters. Additionally, similarities

among cross-border areas of neighbouring countries, inhabited by populations with similar beliefs and expectations on FGM/C, may negatively—or positively—interfere with the pace of change in a country of reference. Interference may refer to cross-border influences and/or cross-border social networks and population mobility. For our purposes, this indicator should be applied region by region at the subnational level, with reference to programmes and projects aimed at the abandonment of FGM/C and related gender adverse norms.

# RESULTS FRAMEWORK: DRAFT INDICATOR GUIDANCE

From pages 1-2 of the Joint Programme Phase II Results Framework: Draft Indicator Guidance, 2014-2017. ↗ **Reading 5.1**, available during the workshop, provides the full list of indicators.

Implementers: UNFPA and UNICEF country, regional and headquarters offices

Geographical Coverage: Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Gambia, Guinea, Guinea Bissau, Kenya, Mali, Mauritania, Nigeria, Senegal, Somalia, Sudan, Uganda, Yemen



## INTRODUCTION

This document complements the Joint Programme Monitoring and Evaluation Plan and provides guidance to country and regional offices currently participating in the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change on how to understand, operationalize and monitor the indicators included in the results framework. In order to contextualize the indicators, please refer to the Phase 2 programme document<sup>2</sup> proposal as well as the Joint Evaluation of Phase 1<sup>3</sup>. It is our expectation that Joint Programme monitoring and evaluation activities, including those of implementing partners, will be carried out in the context of and in support of the national efforts to eliminate FGM/c. Directly and indirectly, these activities should build the capacity of the Government programmes at national and decentralized level and civil society to collect, analyse and apply information about what is happening in the context of their programming in order to enhance programme effectiveness in the long term.

**2** Available from:

<http://www.unfpa.org/sites/default/files/resource-pdf/Funding%20Proposal%20for%20Phase%20II%20of%20the%20UNFPA-UNICEF%20Joint%20Programme.PDF>

**3** Available from:

<http://www.unfpa.org/public/home/about/Evaluation/EBIER/TE/pid/10103> and [http://www.unicef.org/evaluation/index\\_70518.html](http://www.unicef.org/evaluation/index_70518.html)

The guidance is divided into three levels: Impact Level, Outcome Level and Output Level.

### **Impact level**

Generally speaking, Impact Level refers to conditions that change over a long time scale, 10 or more years, as a result of the Joint Programme's contribution and will not be measurable until after the conclusion of the present period of the Joint Programme. Nevertheless, measures of the current situation should be established and tracked starting in January 2014 to act as a baseline from which comparisons and conclusions may be drawn. Subject to data availability, it may be possible to ascertain the baseline situation as of an earlier date, e.g. 2008, given the data sources are largely MICS/DHS household surveys.

### **Outcome Level**

refers to the conditions that change over a medium term time scale, 5-10 years, as a result of the Joint Programme's contribution. Baselines should also be established in 2014 and progress toward the achievement of the outcomes should be measured every 1-2 years, including in the midterm review and final evaluation.

### **Output Level**

refers to conditions that change as a direct result of the implementation of Joint Programme activities and need to be monitored on a regular basis and reported annually. It is critical to establish the current status of output indicators in 2014 to measure programme results throughout Phase 2. Means of verification should be established in each Joint Programme activity to ensure regular and accurate reporting on the indicator. In addition, implementing partners may require technical assistance to integrate Joint Programme indicators into their respective M&E systems.

### **BASELINE AND FREQUENCY**

In 2014, a systematic joint baseline assessment with UN, Government and Civil Society should be carried out to document the current status of all the indicators contained on the results framework. This snapshot of the indicators will act as the Phase 2 Baseline Study. Colleagues should consult as necessary all existing documentation that is available at country and global level and, based on an analysis of gaps in information, plan additional data collection as required. Historical data, especially data covering the period of Phase 1 (2008-2013) or earlier if FGM/c abandonment programmes existed, should also be considered in the analysis. The more complete situation we can describe, the greater our ability to describe the path toward results.

Further guidance will be provided on the baseline study process.

## Indicator Definitions And Guidance

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### **IMPACT LEVEL**

Joint Programme Goal:

To contribute to the acceleration of the total abandonment of FGM/C in the next generation (i.e. next 20 years) in line with the United Nations General Assembly Resolution A/RES/67/146 "Intensifying global efforts to eliminate female genital mutilations"

Indicators:

- 1.** 40% decrease in prevalence among girls 0-14 years in at least 5 countries
- 2.** At least one country declaring total abandonment by the end of 2017

### **Guidance**

This will contribute to the global goal set out in the United Nations Joint Statement (2008) and recalled in the UNGA 67/146 resolution (2012) to eliminate FGM/C in the next generation. The objective both reaffirms the long term goal as well as places specific, time-bound parameters and geographical scope around the period of the Joint Programme. Of the 7 countries identified as "Acceleration Countries" in Phase 2, we believe at least 5 countries will accelerate abandonment to the point that a 40% decrease in prevalence among the youngest cohort of girls (0-14 years old) may be observed through analysis of DHS and MICS data comparing the year nearest the end of the Joint Programme (2016-2018 ideally) and the baseline year – in or around 2008, the start of Phase 1 when this goal was initially set. As of March 2014, 12 of the 17 Joint Programme countries were scheduled to have a DHS or MICS survey completed by the end of 2015.

One country declaring total abandonment is a third aspect of the goal that underlines the importance of manifestations of commitments to end the practice made by increasingly large populations within a country. It is expected that by 2017, at least one of the Joint Programme countries will have reached a large enough scale of community-level, ethnic group or regional level declarations of commitment to abandon the practice that a national level declaration of abandonment would meaningfully bind together previous commitments to abandon at sub-national level. As elsewhere emphasized, no public declaration means that all people in the country will have stopped FGM/C entirely, but it has important symbolic, moral and social implications.

## **Outcome Level**

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Three outcomes of the second phase of the Joint Programme will measure the medium term success of the theory of change. The outcomes and constituent outputs apply to global, regional, national and decentralized levels. While the indicators on this global table appear in the aggregated, packed with multiple levels, it is expected that each responsible office/level will report information specific to the level at which they intervene.

### **Global Level**

Actions taken at or to influence the global political discourse and technical state-of-the-art, e.g., activities undertaken during the Commission on the Status of Women, Human Rights Council, the General Assembly, International Day of Zero Tolerance, other international days; Support to Member States in formulation of Resolutions, preparation of reports, and establishment of political will; Support to United Nations entities or treaty bodies (CRC/CEDAW in particular) toward new policies or programmes to support elimination of FGM/C.

### **Continental Level**

Actions taken at or to influence the Africa-wide institutions and dynamics, e.g., collaboration with the African Union Commission, United Nations Economic Commission for Africa (UNECA), the Inter-African Committee (IAC), the African Committee of Experts on the Rights and Welfare of the Child (ACERWC).

### **Regional Level**

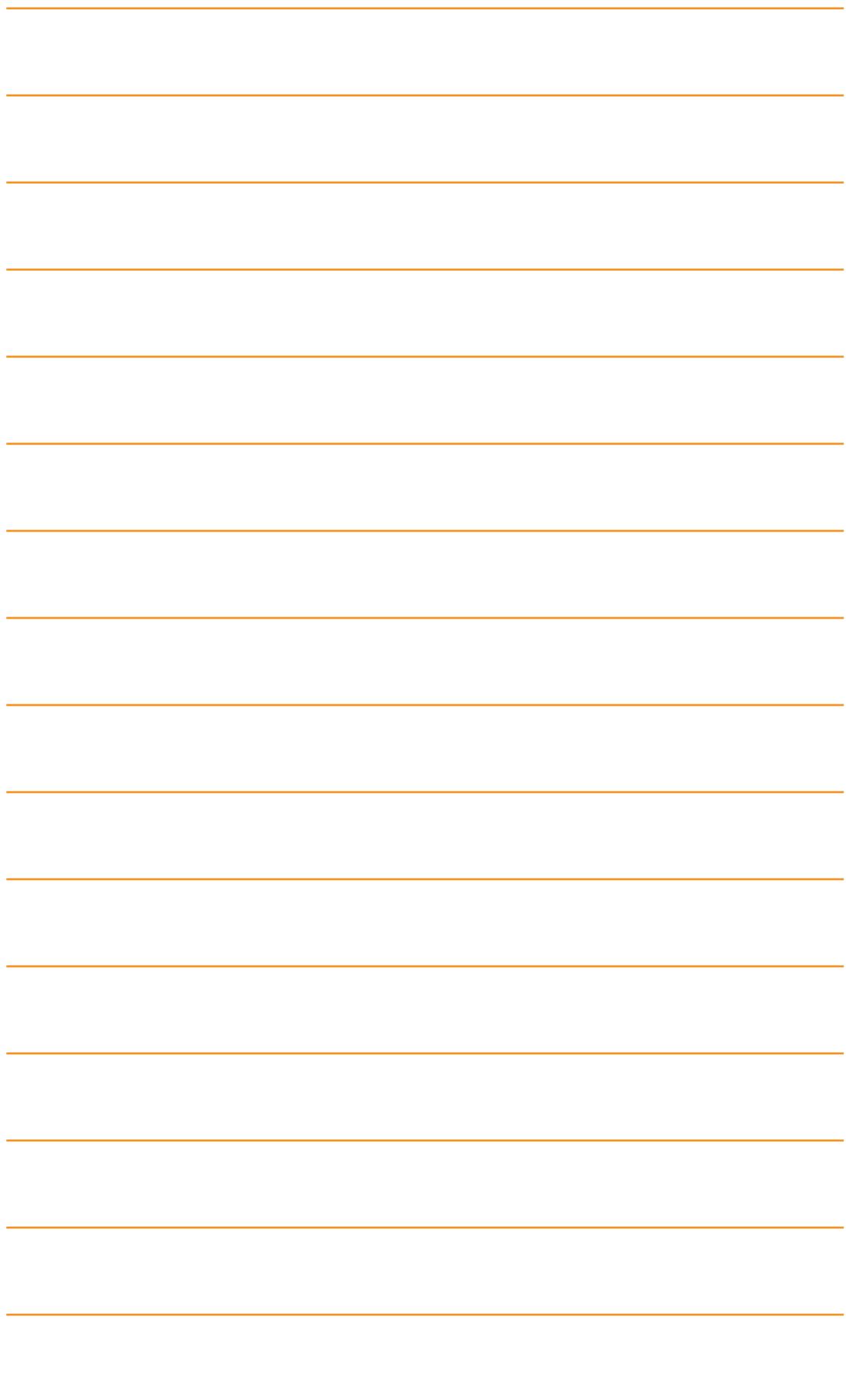
Actions taken at or to influence one of the sub-regions of Africa and the Middle East regional institutions, multi-country partnerships, and dynamics across borders, e.g. government and civil society multi-country exchanges, study tours, cross-border programmes, advocacy to ECOWAS, SADC, the League of Arab States.

### **National, Decentralized and Community Level**

Actions carried out by country offices with government and civil society toward the advancement of FGM/C abandonment at national, district and community level as reflected in Work Plans.



## Notes



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

**The following people provided valuable ideas and comments** Francesca Moneti, for comments on all modules, Alfonso Barragues, for inputs on human rights issues, Claudia Cappa, for support with statistics, Daniela Colombo, for additional suggestions

**Thanks also go to participants in the meeting in New York on operational tools for community interventions**, including Gabriel Haile Dagne, Vivian Fouad, Godfrey Kuruhiiira, Gunther Lanier, Patricia Rudy, Marie-Rose Sawadogo, Cristiana Scoppa, Jane Serwanga and Rob Willison, as well as participants in the Saly validation meeting in Senegal.

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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Platteau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

The report was edited by Gretchen Luchsinger and designed by [ LS ] Isgraphicdesign.it

The manual was made possible through funding to the UNFPA-UNICEF Joint Programme from Germany, Ireland, Iceland, Italy, Luxembourg, Norway, Sweden and the United Kingdom.



5.1

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PRESENTATION 5.1

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**OBJECTIVE AND USE  
OF DHS AND MICS DATA**

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

- Assess the situation of FGM/C in a given country/area or region by using DHS/MICS data
  
- Use surveys to best reflect programming needs and understand variations in available surveys

- Understand what to measure to determine if a social norm is eroding or strengthening
  
- Evaluate mid- and long-term changes in interventions

# BRAINSTORMING EXERCISE

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4

- Usually, before starting a project, you have to assess the situation in the project area. How do you assess the situation in a country/area/community?
- *Write the answers on a flip chart!*

# AIM OF PRESENTATION

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5

Getting an accurate picture  
of FGM/C across countries,  
borders and at subnational levels,  
using DHS and MICS data

Analysis of FGM/C prevalence  
in sub-Saharan Africa and Egypt:

*why a “coordinated intervention strategy”?*

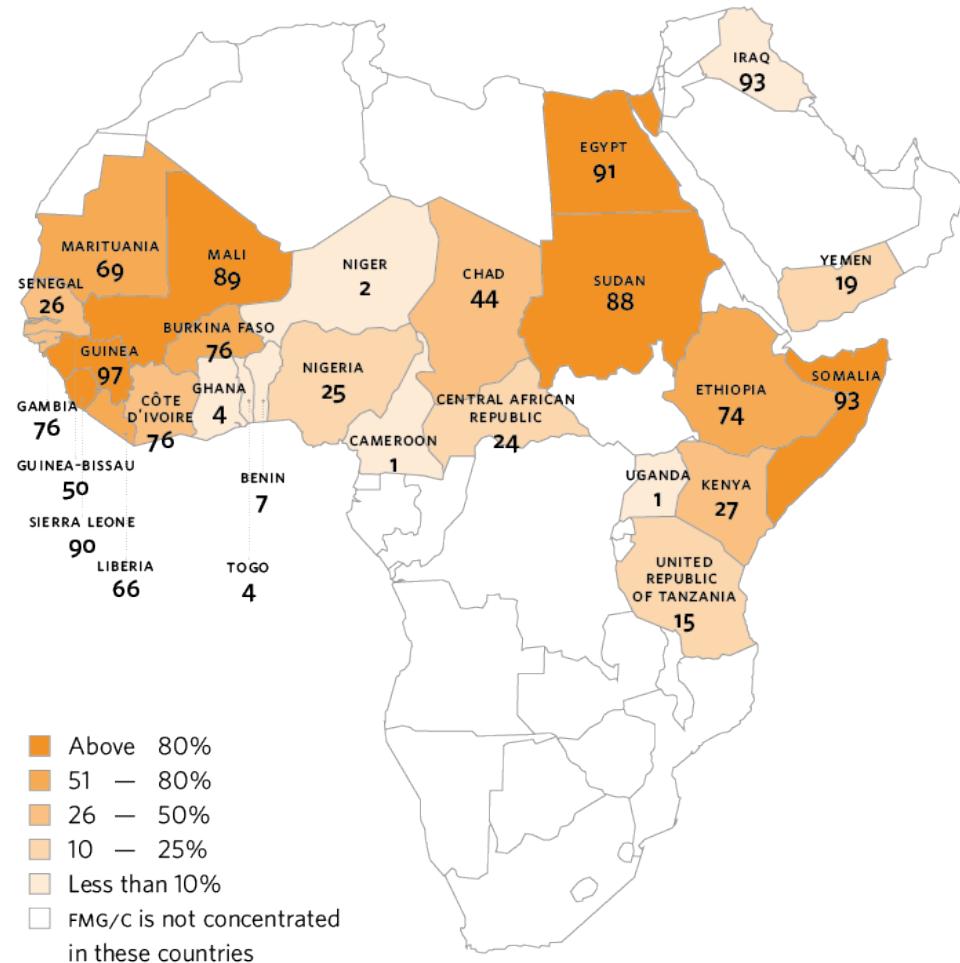
# MAP 1: FGM/C PREVALENCE IN COUNTRIES IN SUB-SAHARAN AFRICAN AND EGYPT

7

## WOMEN AND GIRLS AGED 15-49

**Notes:** This Map is stylized and not to scale. It does not reflect a position by UNICEF on the legal status of any country or territory or the delimitation of any frontiers.

Subnational data for Yemen could not be displayed due to discrepancies between the regional grouping in DHS and those available in the software used to create the map. The final boundary between the Republic of the Sudan and the Republic of South Sudan has not yet been determined.



SOURCE: UNICEF 2013

## MAP 2: SIMILAR PREVALENCE LEVELS FOR FGM/C EXTEND ACROSS NATIONAL BOUNDARIES

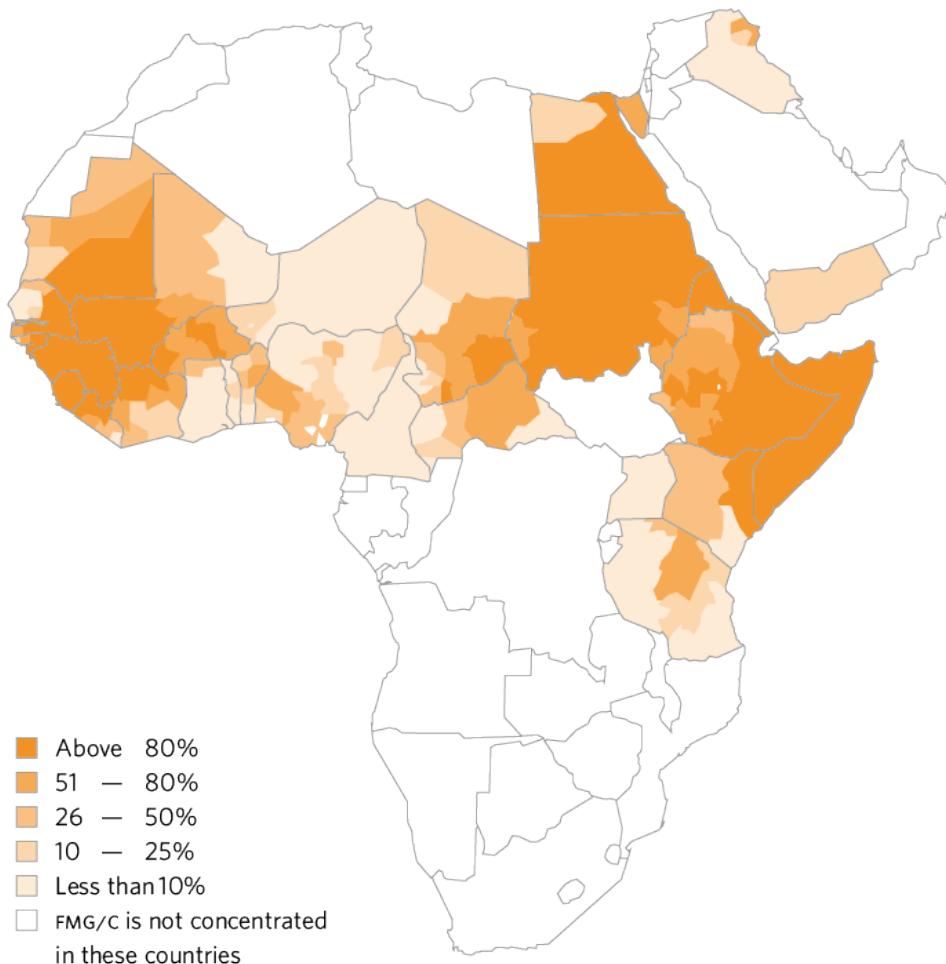
8

### WOMEN AND GIRLS AGED 15-49

**Notes:** This Map is stylized and not to scale. It does not reflect a position by UNICEF on the legal status of any country or territory or the delimitation of any frontiers.

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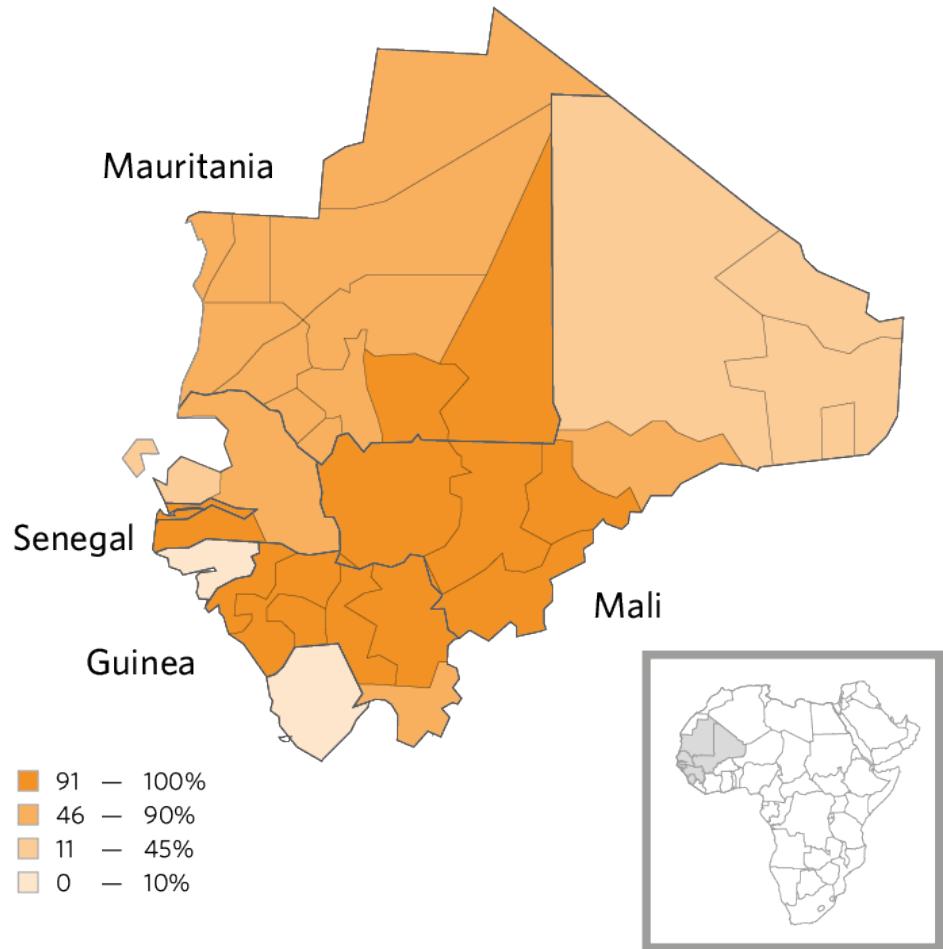
**SOURCE: UNICEF 2013**



## MAP 3: FGM/C SUBNATIONAL PREVALENCE AND CROSS-BORDER SITUATIONS IN WEST AFRICA

9

WOMEN AND GIRLS AGED 15-49



## HOW CAN WE INFER THAT A SOCIAL NORM IS AT PLAY? INDICATIONS FOR PROXY ANALYSIS

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10

- Prevalence of many social practices is measured by DHS and MICS
- Data are self-reported
- DHS and MICS harmonize survey questions
- Results from MICS surveys can be found at [www.childinfo.org](http://www.childinfo.org)

- Presumption of a social norm:
- Prevalence and its distribution: high variations among areas or groups, and geographical or group concentration
  - Discrepancy between attitude and practice
  - Areas or ethnic memberships are an imperfect proxy for a reference group or a collection of reference groups

1. What information are you getting from the DHS/MICS data?
  
2. Are there elements that may influence the design of your programme?
  
3. What kind of information do you need to get before planning your interventions?  
Make a list.

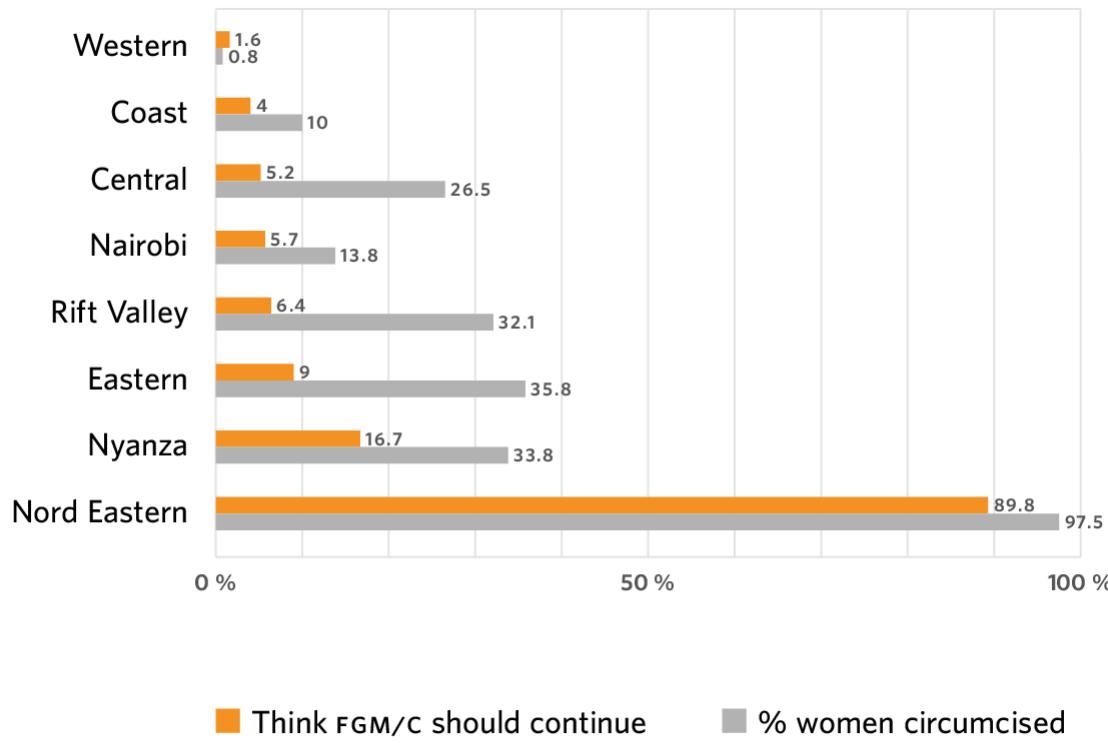


*Analysis of FGM/C prevalence  
and support to the practice in Kenya*

# PREVALENCE OF FGM/C AND SUPPORT FOR THE PRACTICE

13

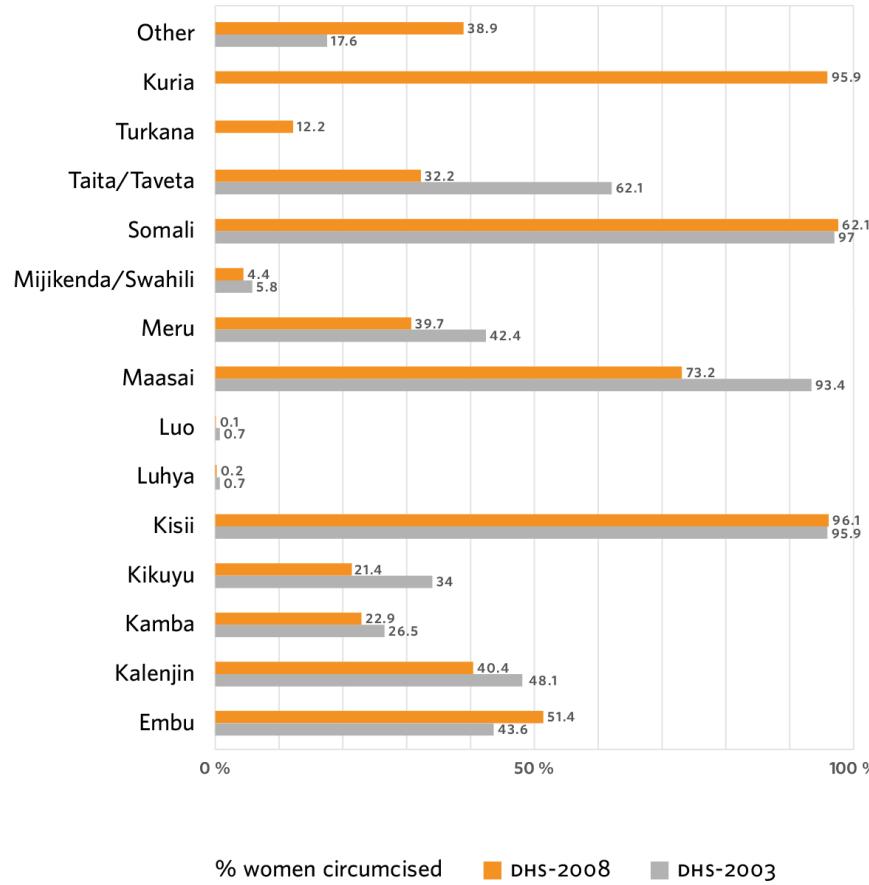
KENYA 2008/2009



# PREVALENCE OF FGM/C

14

KENIA 2008 – 2008/09



1. How would you explain such inconsistency between belief (support to the practice) and behaviour across regions in Kenya?
  
2. Why do you think the situation is different in the North Eastern region compared with other regions in Kenya?
  
3. Might we be witnessing an example of “highly internalized FGM/C” associated with fundamental values in the North Eastern region?



4. How can we recategorize the practice and delink it from those fundamental values?
  
5. Might we be witnessing situations of pluralistic ignorance in the Central, Rift Valley and Eastern regions?



6. How could social norms indicators, which would measure erosion or strengthening of a social norm, change your planning?
  
7. Which indicators would you be interested in getting from DHS/MICS or other sources to improve the data collection? Make a list





**5.2**

---

**PRESENTATION 5.2**

---

**THE ENVIRONMENT  
SCANNING TOOL**

## CHART ON MAPPING STAKEHOLDERS BASED ON POWER/INFLUENCE/CAPACITIES

2

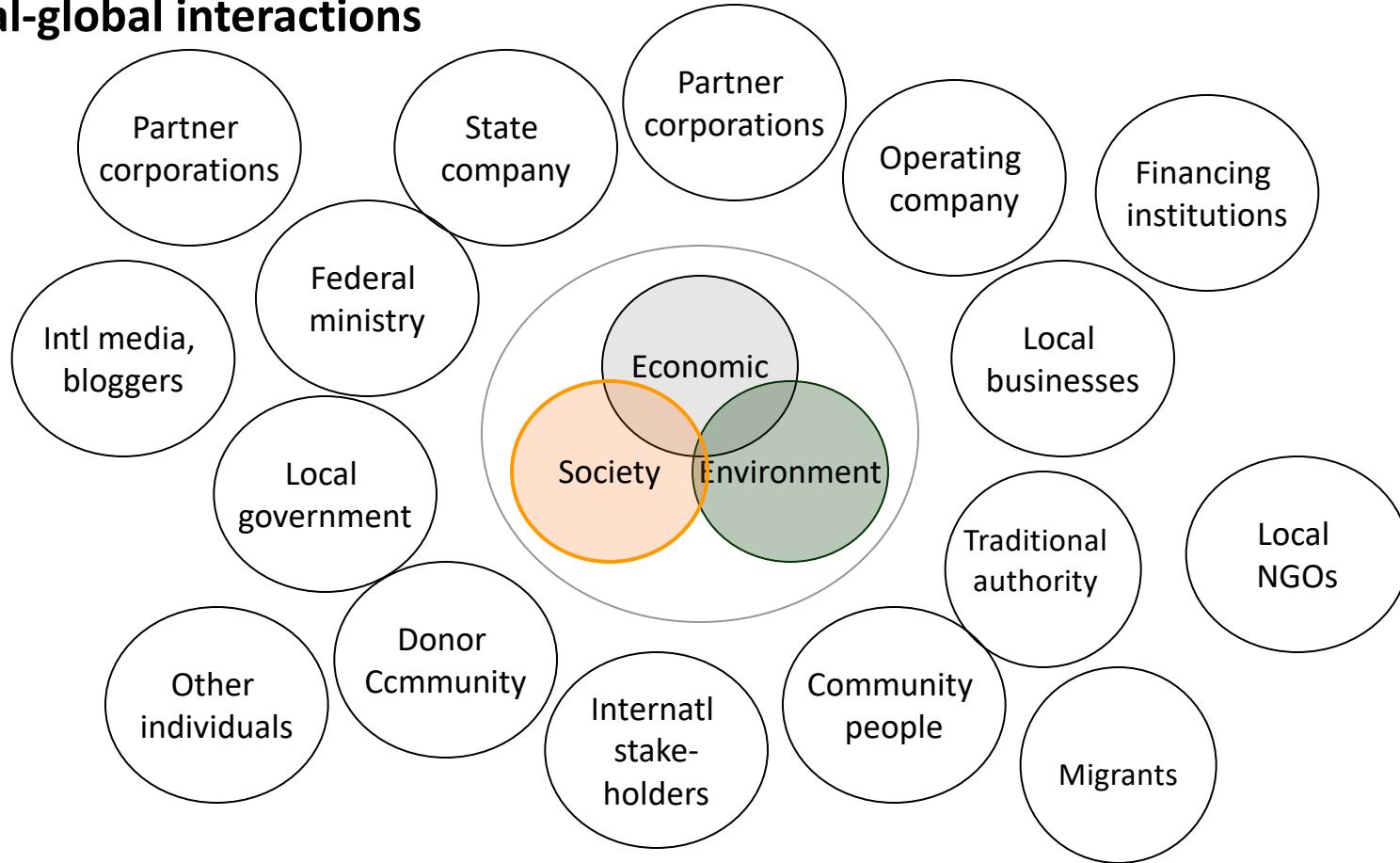


# EXAMPLE OF EXTRACTIVE INDUSTRIES

3

SOURCE: COMMON DEV/IFC

## Local-global interactions



# GROUP WORK

---

1. Each table/team has to choose a real FGM/C project and write on one page (5 minutes):
  - Target groups
  - Stakeholders involved
2. On a second page, each team will work on a stakeholders mapping (15 minutes)
3. In plenary, each team will comment on its stakeholders mapping and put it on the wall (3 minutes)

# STAKEHOLDERS MAPPING

---

5

Among all the different stakeholders involved in your project:

- Who has **more influence/power**? Why?
- Who has **less influence/power**? Why?
- Who has more capacities? Why?
- Who has **fewer capacities**? Why?

# QUESTIONS

---

6

1. Who may have interests in the project and would support it?
2. Who may be victims of the project and may oppose it?
3. What is culturally possible?



# QUESTIONS

---

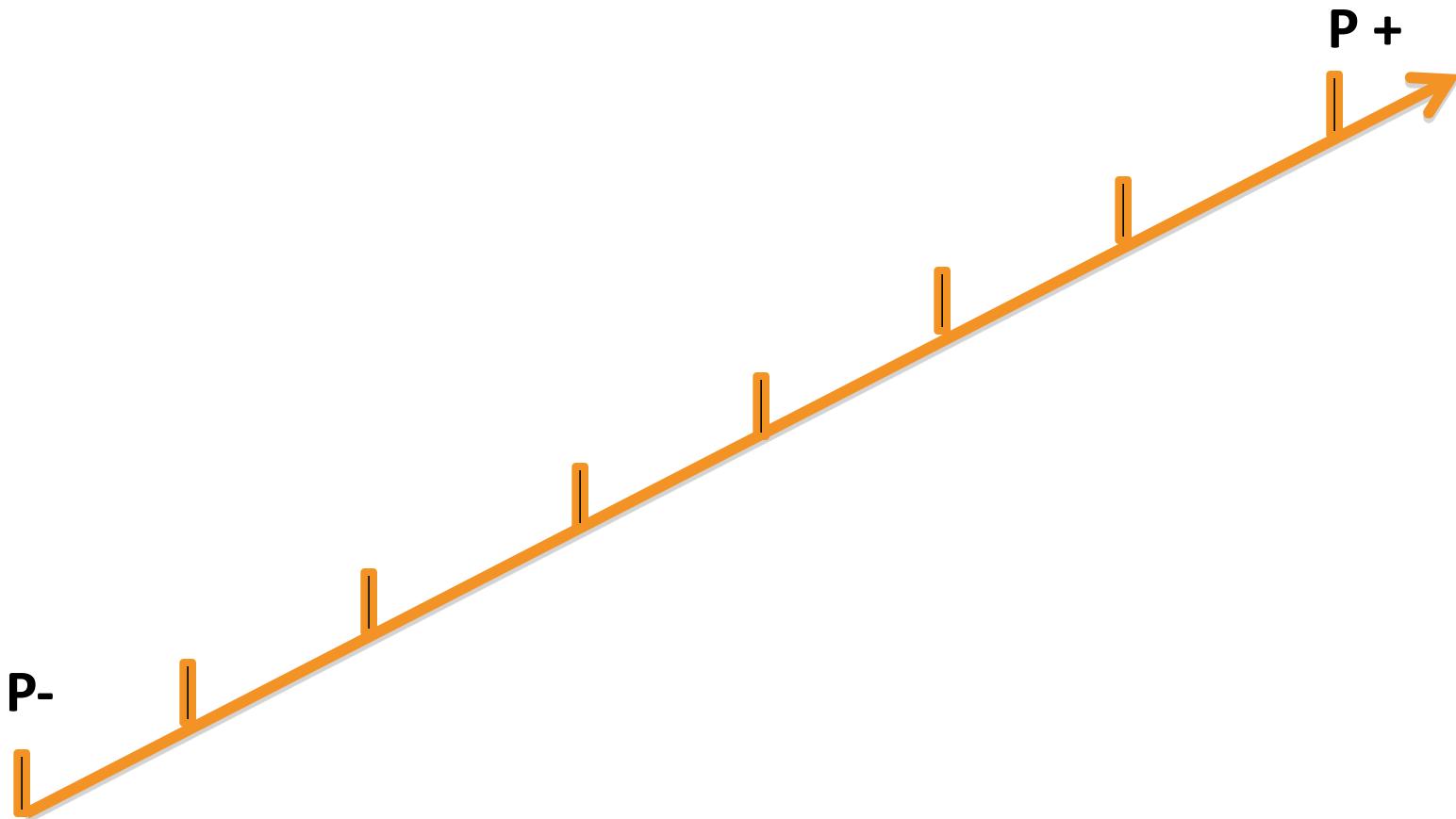
7

4. How does the social norms dynamic influence relationships among the groups?
  
5. Based on the information provided by the environment scanning, what actions/strategies would you develop for each of these groups of actors?



# DRAWING THE CHART OF STAKEHOLDERS MAPPING

8



# CONCLUSIONS

---

9

The environment scanning tool can help better target interventions by:

- Defining driving forces and social networks within a community
- Stimulating a constructive dialogue
- Expanding partnerships
- Complementing stakeholders analysis
- Broadening political mindsets and skills



5.3

---

PRESENTATION 5.3

---

# MEASURING SOCIAL NORM

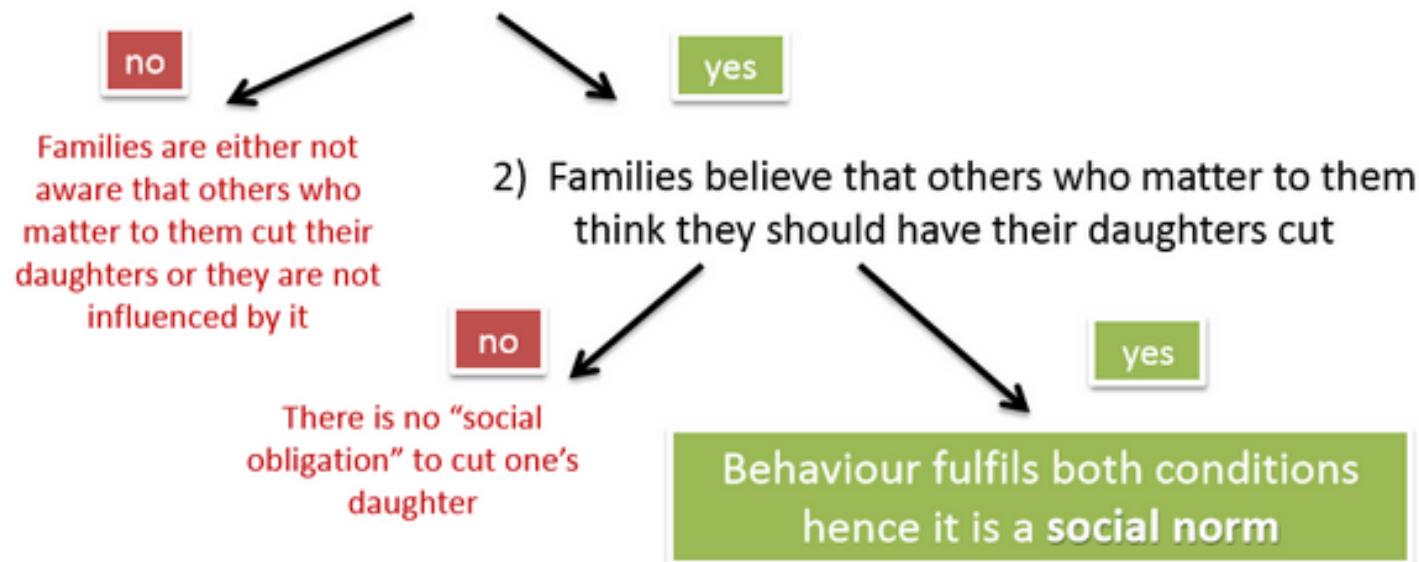
ADAPTED FROM BICCHIERI 2013

# DEFINE FGM/C IS A SOCIAL NORM

2

**Context: A situation in which FGM/C is practised:**

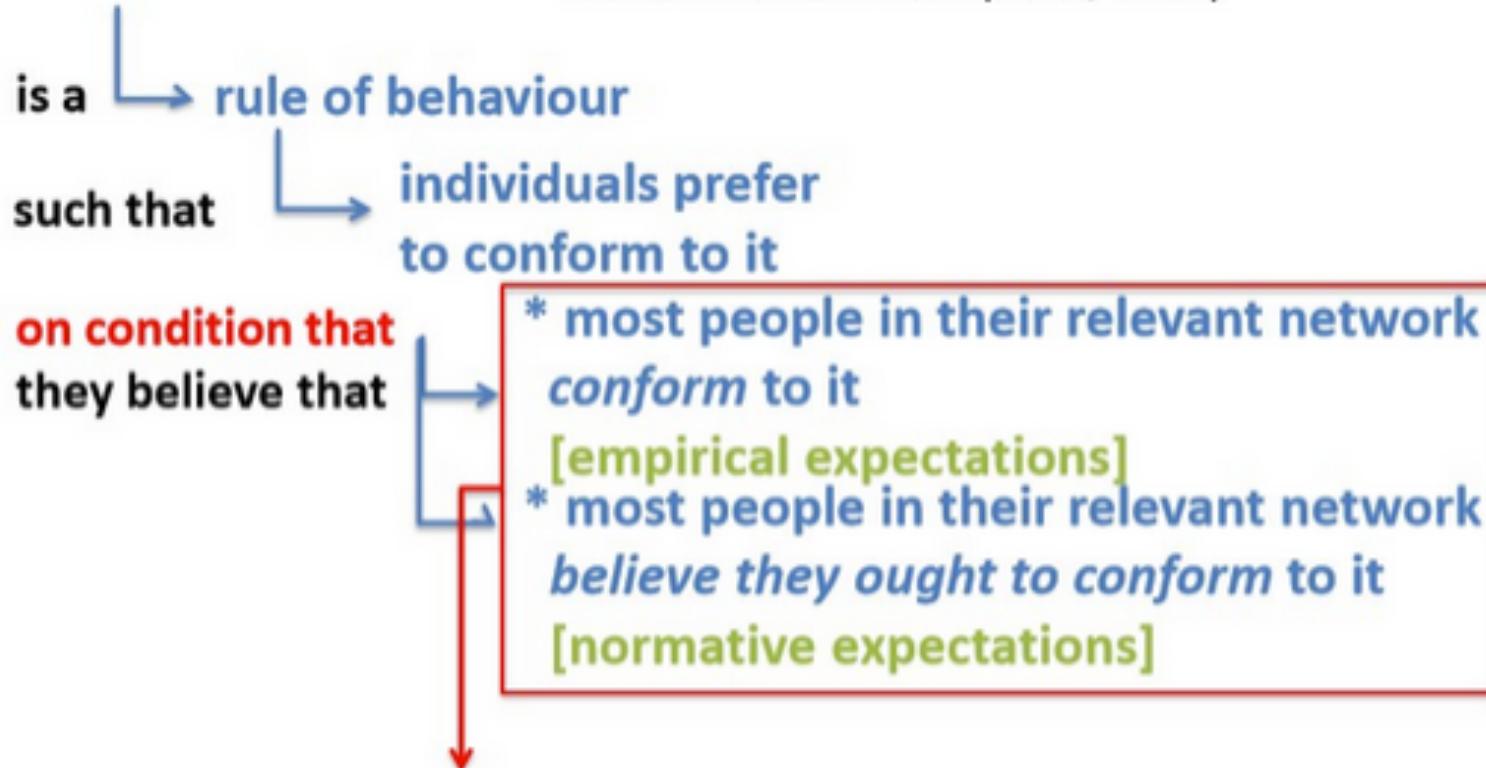
- 1) Families have their daughters cut because others who matter to them engage in the practice:



# A SOCIAL NORM...

3

Ref: Cristina Bicchieri (2006, 2013)



What do we need to measure to determine if a social norms is eroding or strengthening?

# IDENTIFY THE RELEVANT NETWORK

---

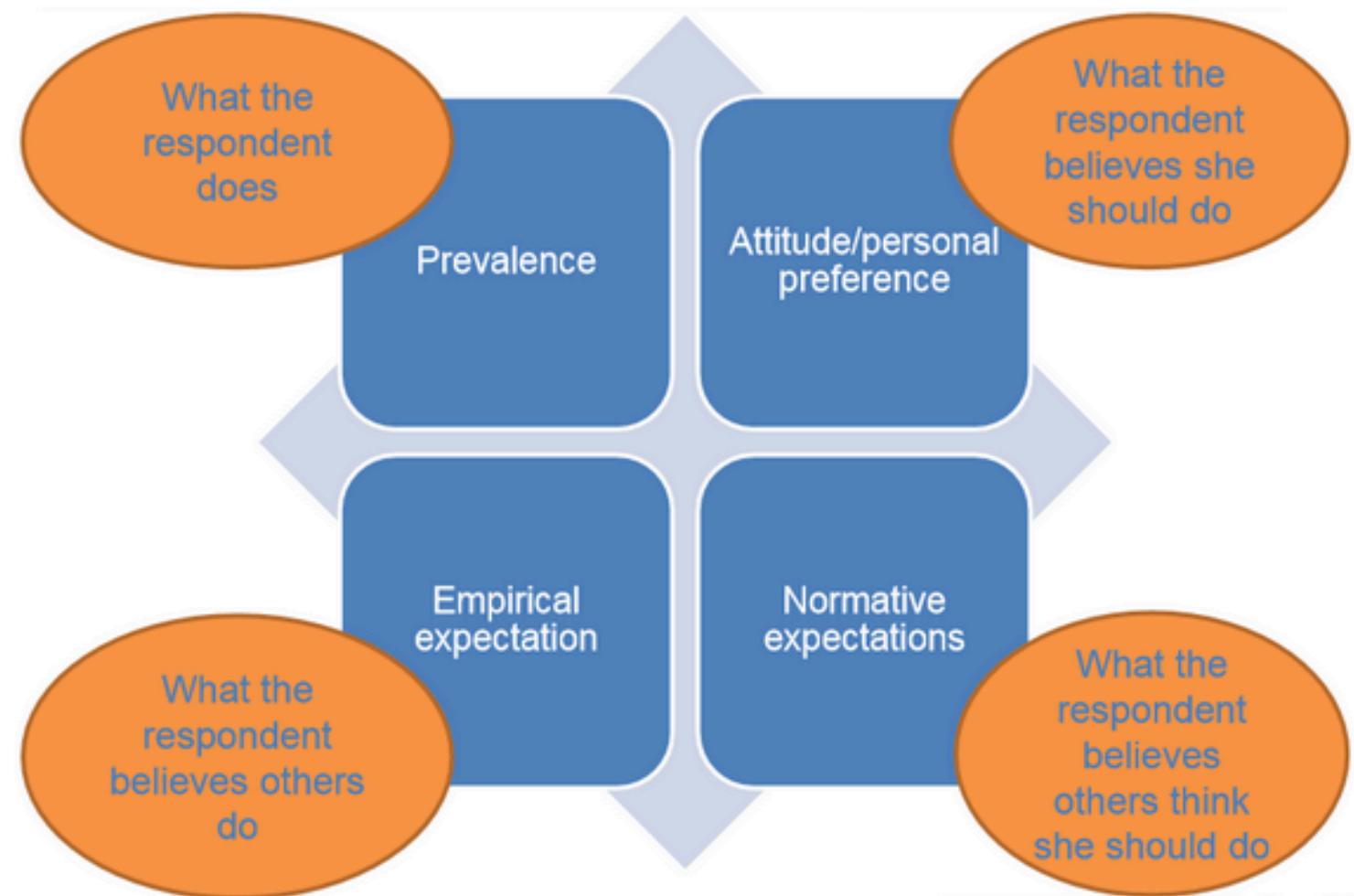
4

**Determine who is part of the “community”**

- Just ask
- Simple survey—whom do you consult? Whose opinion do you value?
- Social network analysis

# CATEGORIES OF MEASURES NEEDED

5



# ATTITUDE/PERSONAL PREFERENCES

---

6

Inquire about individuals' personal opinions or preferences—not their conditional preferences, but what they would like to do if they had no social obligations

- Do you think you should...(have your daughters cut)?
- Do you feel an obligation to...(have your daughters cut)?
- Do you approve of...(having your daughters cut)?

## DETERMINE IF EMPIRICAL EXPECTATIONS EXIST (1)

---

7

Ask actors about individuals' beliefs about common behaviours (e.g., FGM/C):

- Do you believe most mothers...(have their daughters cut)?
- How many mothers do you think...(have their daughters cut)?
- What do you think the majority of others in the community said...  
(when asked if they have their daughters cut)?

## DETERMINE IF EMPIRICAL EXPECTATIONS EXIST (2)

---

8

Hypothetical questions:

- Would you...(have your daughters cut) if people in your community (reference network) did not...(have their daughters cut)?

Vary questions for different members of a reference network  
(parents, children, friends, relatives, imam...)

- If...told you that they do not...(have their daughters cut),  
would you stop...(having your daughters cut)?

## DETERMINE IF NORMATIVE EXPECTATIONS EXIST (1)

---

9

Inquire if individuals feel a social obligation:

- What do you think the majority of responders believe mothers should do...?
- Do you believe most other members of your community think that you should... (have your daughters cut)?

Vary questions for different members of reference network (parents, children, friends, relatives, imam...)

- If...gave you different advice, would you stop... (having your daughters cut)?

Ask about social sanctions (rewards and punishments):

- What would happen if a mother did not...  
(have her daughters cut)?
  
- If you knew a mother did not...  
(have her daughters cut), what would you do?
  
- What do you think the majority of responders  
said would happen if a mother did not...  
(have her daughters cut)?

Rather than asking also yes/no questions, examine degrees of agreement or disagreement by individuals or groups with statements

For example, for child marriage:

- “I think my \_\_\_ believes I should marry my daughter soon after she reaches puberty.” (Fill in the blank with the person who matters with regard to this practice, e.g., the husband, wife, mother-in-law, religious leader, specific role model, etc.)
  
- “I think most people in the community (or congregation, income-generating scheme, etc.) believe I should marry my daughter soon after she reaches puberty.”

- Information on peoples' attitudes/personal preferences can often be drawn from knowledge, attitudes, practices studies:
  - “Girls should be married soon after puberty” (attitude/personal preference)
  - “Girls should not be married soon after puberty” (attitude/personal preference)
  - Statements or questions about what people see, hear about are also at times present
    - “Girls in my community marry around the age of puberty” (empirical expectation)
    - “...well after puberty” (empirical expectation)
- But there may be limited information on what people think others believe they should do (normative expectations = indication of social obligation)



**5.4**

---

**PRESENTATION 5.4**

---

**DRAFT INDICATOR GUIDANCE AND SEVEN  
STRATEGIC ELEMENTS WITH MATCHING INDICATORS**

**JOINT PROGRAMME, PHASE II — 2014-2017**

**Impact level:** refers to conditions that change over a **long time**, 10 or more years, as a result of the Joint Programme's contribution; impacts will not be measurable until after the conclusion of the present period of the programme

Some projects and programmes, however, might produce results before the Joint Programme as a whole

### Outcome level

refers to conditions that change over the **medium term**, 5 to 10 years, as a result of the Joint Programme's contribution

## RESULT FRAMEWORK INDICATORS TIME SCALE WITH THREE LEVELS

---

### **Output level**

refers to conditions that change as a direct result of the implementation of Joint Programme activities; outputs need to be monitored on a regular basis and reported annually

Of seven countries identified as “acceleration countries” in Phase 2, **at least five countries will accelerate abandonment to the point that a 40% decrease in prevalence among the youngest cohort of girls (0-14 years old) may be observed**

This indicator is a work hypothesis and a goal

### **At least one country declaring total abandonment by the end of 2017**

This indicator underlines the importance of manifestations of commitment to end the practice made by increasingly large populations within a country

Matching indicator O.P. 3.2.D : *Number of consensus building activities with traditional, religious and community leaders toward organizing a public declaration*

*See Handout 5.4, Element 1, illustrative indicators column*

This indicator may help to trace important voices and changing of attitude and reciprocal expectations around FGM/C in influential community networks.

*See Handout 5.5, Element 1, matching indicator 1.2.A*

# OUTPUT INDICATOR — ELEMENT 2, O.P. 3.1.A

---

9

*Matching indicator O.P. 3.1.A:  
Proportion/number of population  
[girls/boys/women/men] in programme areas  
who participate regularly in educational  
dialogues promoting abandonment of FGM/C  
and related adverse gender norms*

*Matching indicator O.P. 2.1.A Number of service delivery points with at least 1 provider trained by the Joint Programme in a) prevention services b) protection services c) provision of care services*

*See Handout 5.4, Element 2, illustrative indicators column*

This indicator could be a useful indicator in selected areas of programme countries where the JP is implemented. It may be helpful in measuring progress of the JP towards service providers consciousness rising on FGM/C abandonment and provision of specialized care.

*See Handout 5.5, Element 2, matching indicator O.P. 2.1.A*

# 5

## READINGS

# Assessing for Planning and Measurement of Social Norms and Programmes Promoting Positive Social Changes

Reading 5.1 — Phase II Results Framework: Draft Indicator Guidance, 2014-2017

# RESULTS-BASED MANAGEMENT FRAMEWORK AND PLAN

## ACCELERATING CHANGE PHASE II - 2014-2017

**Updated March 2016**

### The result chain and specific indicators

## Goal

Prevalence of FGM/C is reduced in targeted areas of 17 countries by the end of 2017 in line with UNGA Resolution 69/150

### Indicators

1. 40% decrease in prevalence among girls 0-14 years in at least 5 countries
2. One country declaring total abandonment by the end of 2017

| Outcome 1  | Indicators  |
|--|---|
| Programme countries enact legal and policy frameworks for eliminating FGM/C which are appropriately resourced and implemented (in line with AU and UN Resolutions) | <ol style="list-style-type: none"> <li>1. Number of countries implementing a comprehensive legal and policy framework to address FGM/C</li> <li>2. Number of countries with budget line to implement legislation and policies to eliminate FGM/C</li> </ol> |
| Outputs  | Indicators  |
| 1.1 Policy makers mainstream the commitment to end FGM/C throughout Government   | <ol style="list-style-type: none"> <li>a. Number of public policy statements on record to support the elimination of FGM/C</li> </ol>   |

| Outcome 1 |  | Indicators  |
|-----------|--|---|
| Outputs   |  | Indicators  |
| 1.2       | Policy makers increasingly utilize disaggregated data and best practices to enforce law and implement evidence based programmes to progressively eliminate FGM/C | <ul style="list-style-type: none"> <li>a. Number of Joint Programme reports available and disseminated to policy makers and leaders on evidence, policy, costing related to programmes (including disaggregated data analysis)</li> <li>b. Number of cases of enforcement of the FGM/C law<br/>(sub-indicators: # of Arrests, # Cases brought to court, # convictions and sanctions)</li> </ul> |
| 1.3       | Program managers and experts have capacity to implement the national and decentralized policies to end FGM/C in a coordinated way                                | <ul style="list-style-type: none"> <li>a. Number of programme managers and experts trained in evidenced based programming on FGM/C</li> <li>b. Number per month of national and decentralized coordination meetings that address efforts to eliminate FGM/C (or other responsible committees)</li> </ul>  |

| Outcome 2   |   | Indicators   |
|---|---|--|
| Outputs   |   | Indicators   |
| Service providers provide timely, appropriate and quality services to girls and women at risk of or having experienced FGM/C in select districts in programme countries |   | <ul style="list-style-type: none"> <li>1. Number of girls and women receiving services related to FGM/C prevention or response</li> </ul>  |
| 2.1   | Service providers have the capacity to provide FGM/C-related services       | <ul style="list-style-type: none"> <li>a. Number of service delivery points with at least 1 provider trained by the Joint Programme <ul style="list-style-type: none"> <li>a. Prevention services</li> <li>b. Protection services</li> <li>c. Provision of care services</li> </ul> </li> </ul>                                    |
| 2.2   | Service delivery points have the capacity to provide FGM/C-related services | <ul style="list-style-type: none"> <li>a. Number of service delivery points that are applying tools (curricula, modules, guidance, guidelines supervision/case management forms) developed by the Joint Programme</li> <li>b. Frequency of media coverage on efforts to abandon FGM/C and related adverse gender norms.</li> </ul> |

| <b>Outcome 3</b>  | <b>Indicators</b>  |
|---|--|
| A majority of individuals, families and communities in programme areas accept the norm of eliminating FGM/C   | <ol style="list-style-type: none"> <li>1. Number of communities in programme areas having made public declarations of support for the abandonment of FGM/C</li> <li>2. Degree of shift in the social norm upholding FGM/C in programme areas (composite indicator composed of:               <ol style="list-style-type: none"> <li>1. % of individuals not supporting continuation,</li> <li>2. % of individuals who believe others will cut and</li> <li>3. % of individuals who believe they will be sanctioned if they do not cut.)</li> </ol> </li> </ol> |
| <b>Outputs</b>  | <b>Indicators</b>  |
| <b>3.1</b><br>Individuals, families and communities in programme areas are increasingly educated about the harms and norms related to FGM/C and alternatives the practice | <ol style="list-style-type: none"> <li>a. Proportion of population [girls/boys/women/men] in programme areas who participate regularly in educational dialogues promoting abandonment of FGM/C and related adverse gender norms</li> <li>b. Number of outreach events conducted by service providers in the community about prevention, protection and care services</li> </ol>  |
| <b>3.2</b><br>Individuals, families and communities are increasingly mobilizing collectively to abandon FGM/C   | <ol style="list-style-type: none"> <li>a. Number per month of community-to-community outreach events in programme areas to expand the abandonment of FGM/C</li> <li>b. Number and types of media coverage of FGM/C elimination efforts</li> <li>c. Proportion of intended national/regional advocacy stakeholders reached with key messages on resolutions calling for the elimination of FGM/C</li> <li>d. Number of consensus-building activities with traditional, religious and community leaders towards organizing a public declaration</li> </ol>       |

# 6



## FACILITATOR'S GUIDE

# Putting It All Together

**This manual is meant for training programme managers to promote the abandonment of female genital mutilation/cutting (FGM/C).**

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 applies an innovative approach to FGM/C 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.

**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/C.\***  
Phase I of the programme ran from 2008 to 2013, covering 15 countries. Phase II, from 2014 to 2017 in 17 countries, will help further scale up a coordinated approach that is yielding significant results.

\* See: [www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html](http://www.npwj.org/FGM/UN-General-Assembly-Adopts-Worldwide-Ban-Female-Genital-Mutilation.html)

# 6

FACILITATOR'S GUIDE

Putting It All Together

PAGE 5

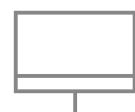
PAGE 7

## Overview

## Procedures



Handouts



Presentations



# OVERVIEW

## 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 draft projects
- Evaluate what worked well in the workshop and suggest how future sessions can be improved



## TIME

4 hours and 15 minutes, including:



- 3 hours for project presentations
- 1 coffee break, 15 minutes
- Evaluation of workshop and learning
- Closing

## MAIN ELEMENTS



- Module introduction
- Participants' presentations on their individual draft projects
- Questions and answers
- Final evaluation of the workshop
- Closing ceremony

## HANDOUTS



- **Handout 6.1:** "Instructions for Presentation of Individual Projects"



## PRESENTATIONS

- **Presentation 6.1:** "Objectives"



---

# PROCEDURES

---

---

## STEP 1 Recap of Module 5

---

10 MINUTES

- Invite the participant assigned to report on ↗ **Module 5** evaluations to present key points.
- Allow questions for clarification and some comments.

---

## STEP 2 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 draft projects and by evaluating the workshop.
- Introduce the module objectives in ↗ **Presentation 6.1**, "Objectives."
- Stick a flip chart page with the module objectives on the wall.

---

## STEP 3 Individual Project Presentations

---

10 MINUTES

- Ask participants to go back to the four subgroups working on individual case studies (see ↗ **Module 1**, Step 15).
- Give instructions for individual project presentations:
  - ✓ In each subgroup, each participant will have 15 minutes to present his/her draft project, followed by 10 minutes for comments, questions and answers.

- ✓ Each presenter is expected to give a clear picture of further interventions, taking into account Elements 1-4 of ↗ **Handout 6.1**, "Instructions for Presentation of Individual Projects," which should have been distributed in day 1.
  - ✓ Each presenter is expected to share a 1-2 page executive summary of her/his draft project 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.

---

**STEP 4** Workshop Final Evaluation

---

**30 MINUTES**

- Distribute the evaluation forms.
- Ask the participants to use the forms to evaluate the workshop and their learning.

---

**STEP 5** Closing Ceremony

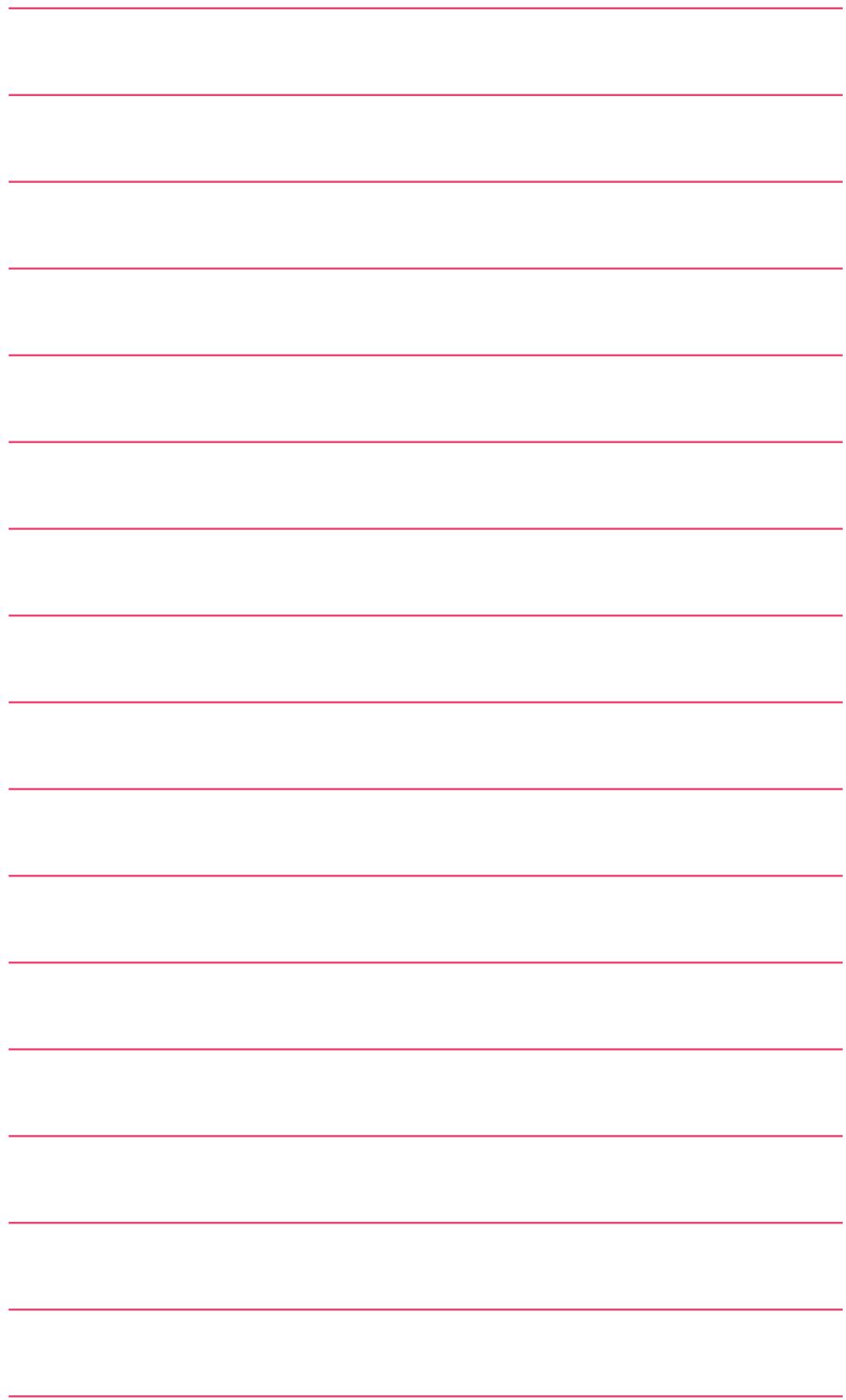
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**15 MINUTES**

- Facilitate the closing ceremony



## Notes



This manual was produced by the UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting: Accelerating Change, under the direction of Nafissatou J. Diop and Cody Donahue.

**Credits** Marguerite Monnet and Maria Gabriella De Vita for writing the manual, Ryan Muldoon for reviewing Module 1, Gretchen Kail for supporting work on the manual

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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 FGM is a social norm in a specific context. The manual also uses and adapts some of the outcomes of the UNICEF Course on Advances in Social Norms, 2010-2015, co-chaired by Cristina Bicchieri and Gerry Mackie at the University of Pennsylvania.

Case studies have been taken from articles and papers by the social scientists Sajeda Amin, Gabriel Dagne, Nafissatou J. Diop, Ellen Gruenbaum, Antanas Mockus and Jean-Philippe Plateau, and from the Saleema Campaign in Sudan, the Tostan programme, the AIDOS/RAINBO manual and UNFPA in Kenya.

The manual is a continuation of previous work by UNICEF and UNFPA, including UNICEF statistical explorations in 2005 and 2013, the UNICEF Innocenti Digest on "Changing a Harmful Social Convention: Female Genital Mutilation/ Cutting" (2005), the UNICEF "Coordinated Strategy to Abandon Female Genital Mutilation/Cutting in One Generation" (2007), and the UNICEF Innocenti Series on Social Norms and Harmful Practices (2006-2009), all of which were informed by collaboration with social scientist Gerry Mackie, and a multitude of academic and development partners.

The UNICEF and UNFPA country offices in Burkina Faso, Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Guinea, Guinea Bissau, Mali, Mauritania, Senegal, Sudan, Uganda and the United Republic of Tanzania have provided valuable experiences.

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# 6



## HANDOUTS

# Putting It All Together

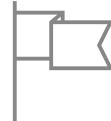
**Cover Photo** Girls at school

© OMAR GAZEDDHINE — EGYPT, 2014

# INSTRUCTIONS FOR PRESENTATION OF INDIVIDUAL PROJECTS

## OBJECTIVES

By the end of the workshop, participants will have developed and presented a final project of approximately 5-10 pages, describing a practical challenge and strategies for addressing it using the theoretical and empirical tools discussed during the course.



## Template for the Presentation<sup>1</sup>

1. Description of the challenge using the theoretical and empirical tools learned in the workshop:
  - i. Use the concepts learned to describe the problem you are addressing: its history, development, the bad effects it has, etc.
  - ii. If relevant, compare the issue you are addressing (or have addressed in the past) with a case study discussed during the sessions. How it is similar? How it is different?
  - iii. Use the theoretical framework and empirical tools learned and applied during the workshop to describe the desired outcomes.

<sup>1</sup> Adapted from student's template at the UNICEF Course on Advances in Social Norms, University of Pennsylvania, 2010-2011.

**2.** Critical evaluation of participant's work so far:

- i.** Describe the strategies, if any, that have been employed thus far in addressing the challenge you described above.
- ii.** In what ways are these strategies already integrating what's been learned during the course?
- iii.** What strategies, if any, appear less likely to be successful in light of what you've learned during the course?

**3.** Change in practices:

- i.** 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 the basis of what you've learned?

**4.** Presentation and executive summary:

- i.** Prepare a 1-2 page executive summary of your report that would be appropriate for sharing with colleagues.
- ii.** Present your report to the other members of your working group.

---

# FINAL EVALUATION FORM 1/2

---



**OVERALL QUALITY OF THE WORKSHOP**

---

**OVERALL QUALITY OF THE SESSIONS**

---

**ABILITY OF THE LEAD FACILITATORS AND RESOURCE PERSONS  
TO PRESENT THE MATERIAL IN A CLEAR AND ACCESSIBLE MANNER**

---

**OVERALL QUALITY OF THE MODULE CASE STUDIES CHOSEN  
FOR PRESENTATIONS AND DISCUSSIONS**

---

---

# FINAL EVALUATION FORM 2/2

---



AMOUNT LEARNED FROM THIS COURSE

---

PRACTICAL RELEVANCE OF THIS COURSE TO YOUR WORK

---

DIFFICULTY OF THE COURSE

---

**WE INVITE YOU TO NAME ONE THING YOU LIKED ABOUT THE WORKSHOP,  
ONE THING THAT COULD HAVE BEEN BETTER.**

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---

---

**AND ONE THING YOU FOUND MOST SURPRISING**

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# 6.1



## PRESENTATION 6.1

# OBJECTIVES

By the end of Module 6, participants will be able to:

- Reflect on how they can put into practice what they have learned by presenting their revised individual draft projects
  
- Define what has worked well in the workshop and how it can be improved in the future by evaluating the workshop