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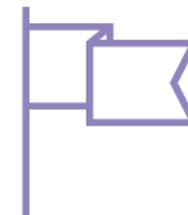
PRESENTATION 0.1

INTRODUCTION



Questions

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



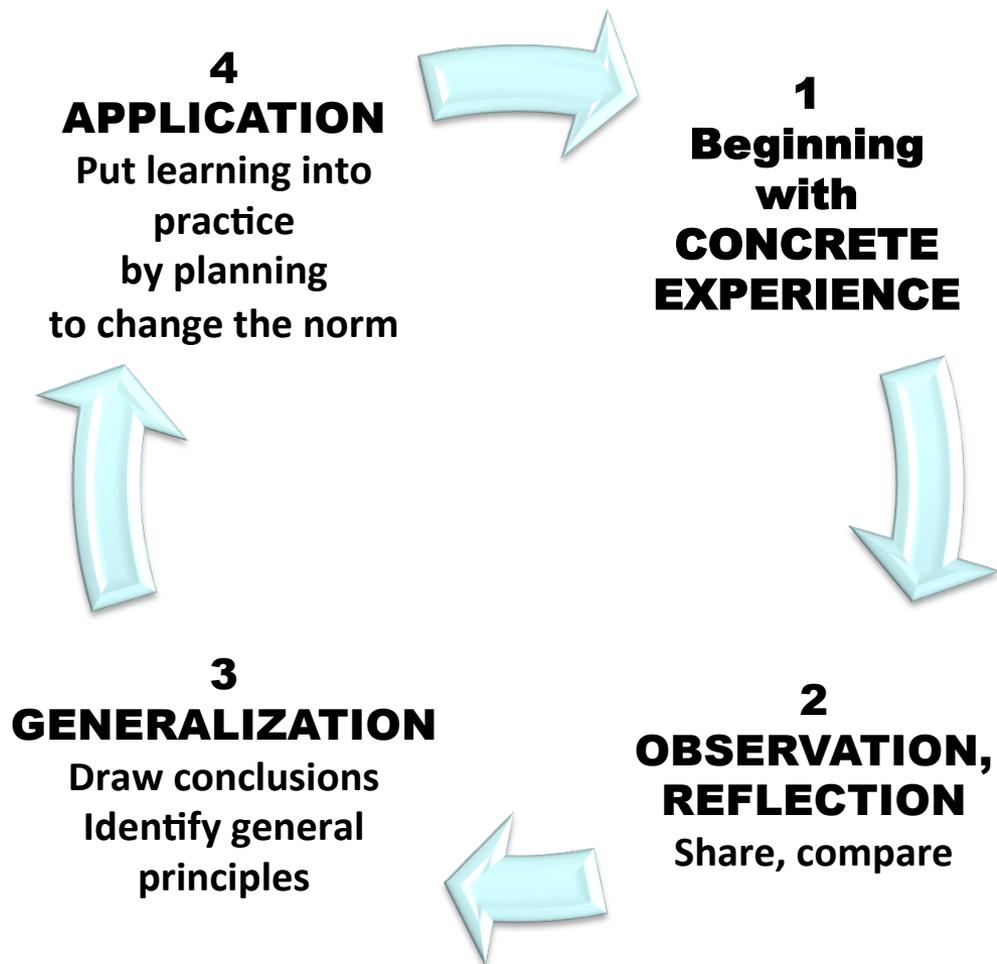
At the end of the training, the participants will be able to:

- 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

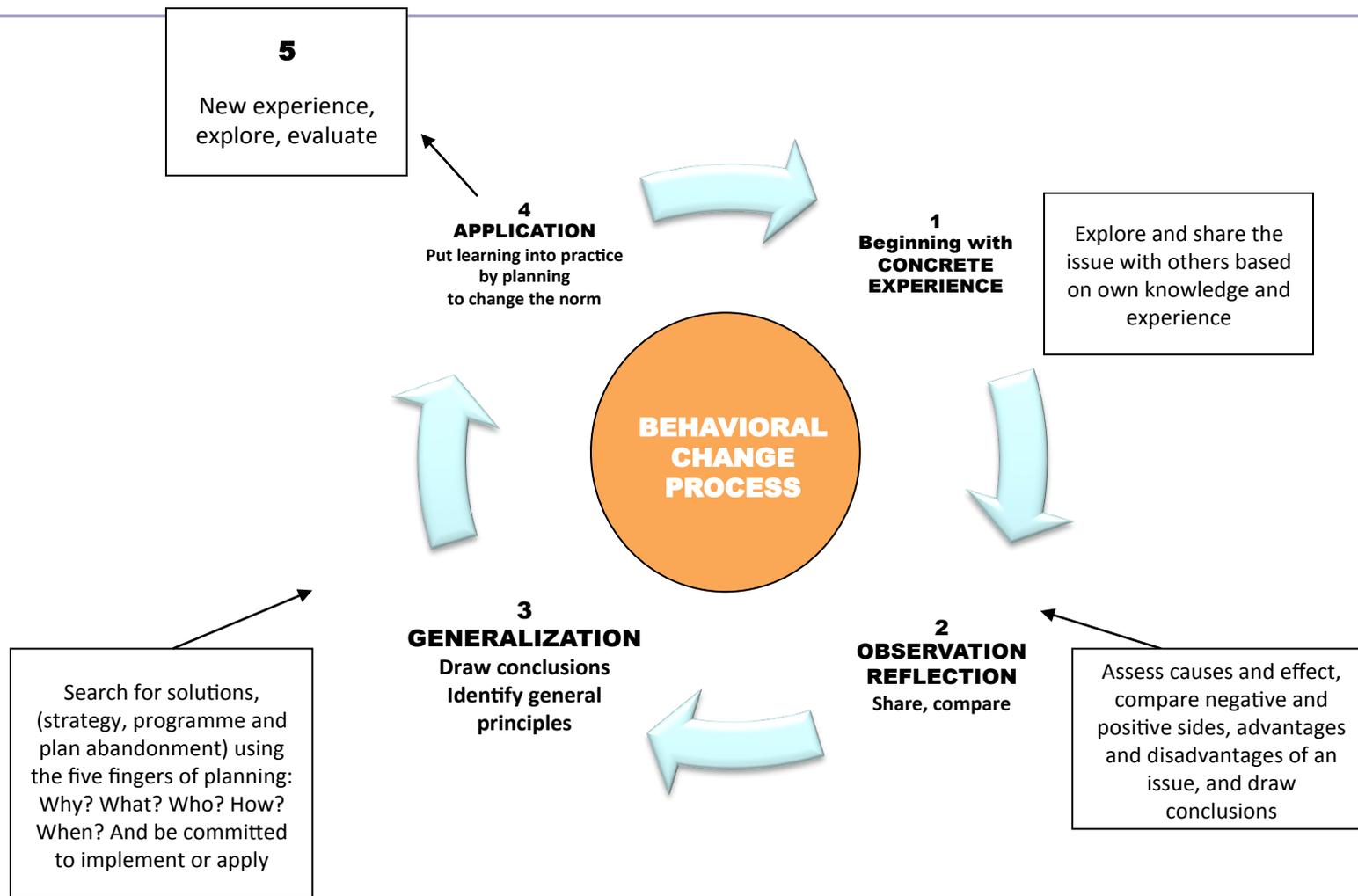
- Module 0: “Workshop Introduction”
- Module 1: “Dynamics of a Social Norm: Female Genital Mutilation/ Cutting”
- Module 2: “From Human Rights Principles to Shared Social Norms”
- Module 3: “Effective Legislative Reforms in Situations Calling for Social Change”
- Module 4: “Seven Common Patterns and 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”

- 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



LEARNING SPYRAL



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!

1.1

PRESENTATION 1.1

INTRODUCTION

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?

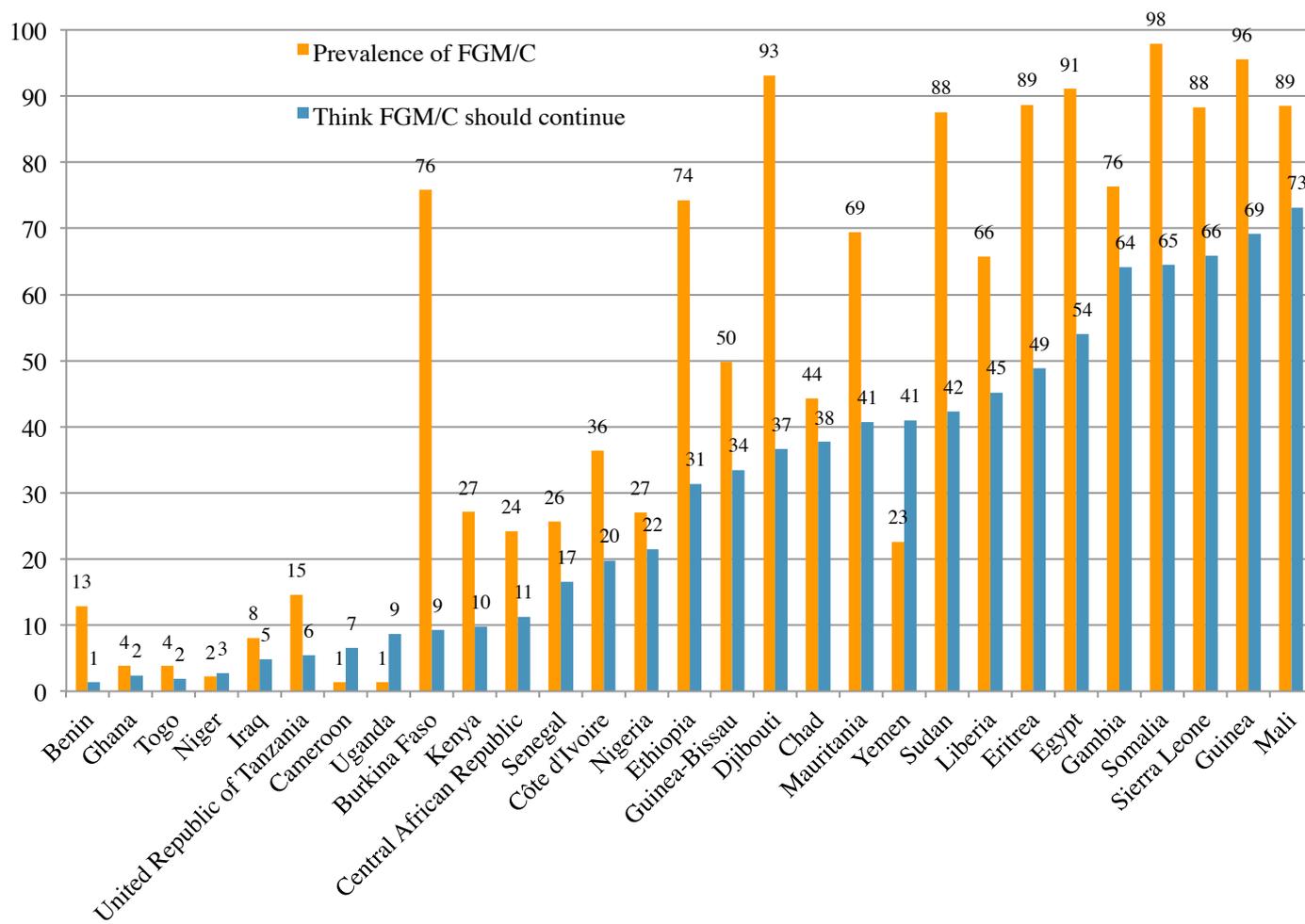


“ If I don't cut her (her six-year-old daughter) there won't be anyone to marry her. I wish I didn't have daughters, because I am so worried about them (...). ”



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



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?





1.2

PRESENTATION 1.2

SOCIAL NORMS

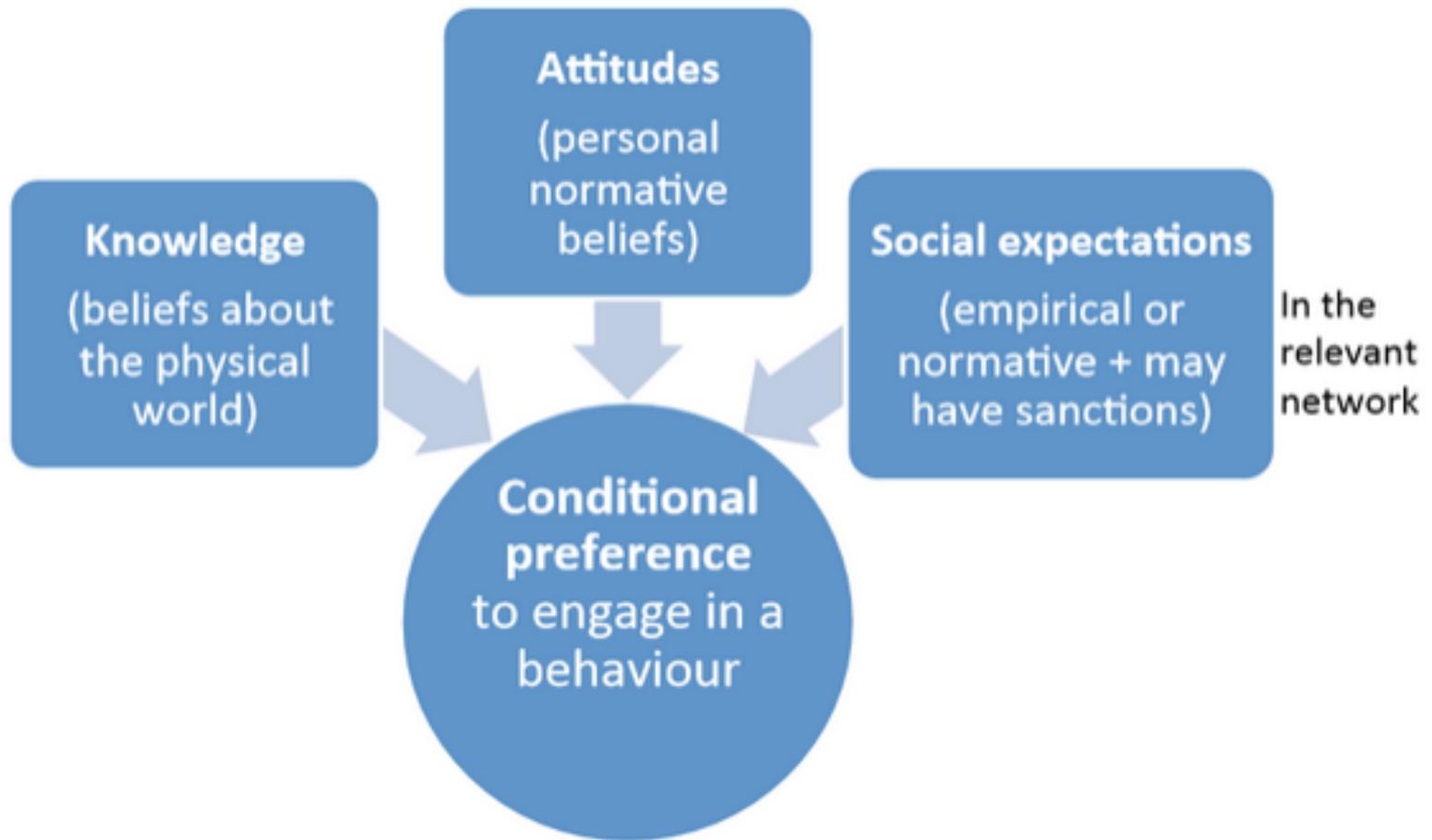
INTRODUCTION TO BASIC CONCEPTS

ADAPTED FROM BICCHIERI 2013

- Conditional preferences

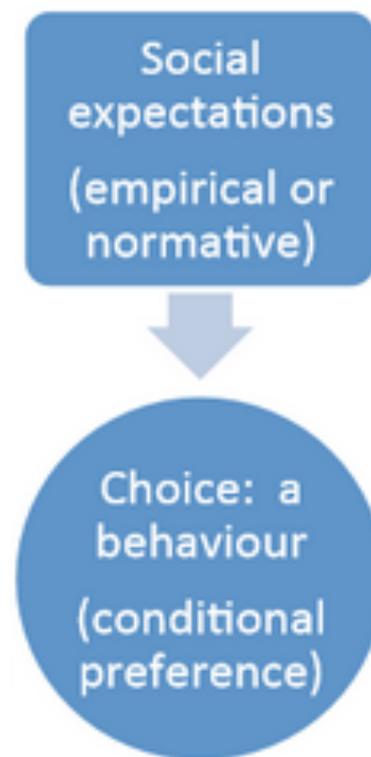
- Different beliefs that motivate behaviour
 - Beliefs about physical world
 - Personal normative beliefs (attitude)
 - Social expectations (empirical and normative)

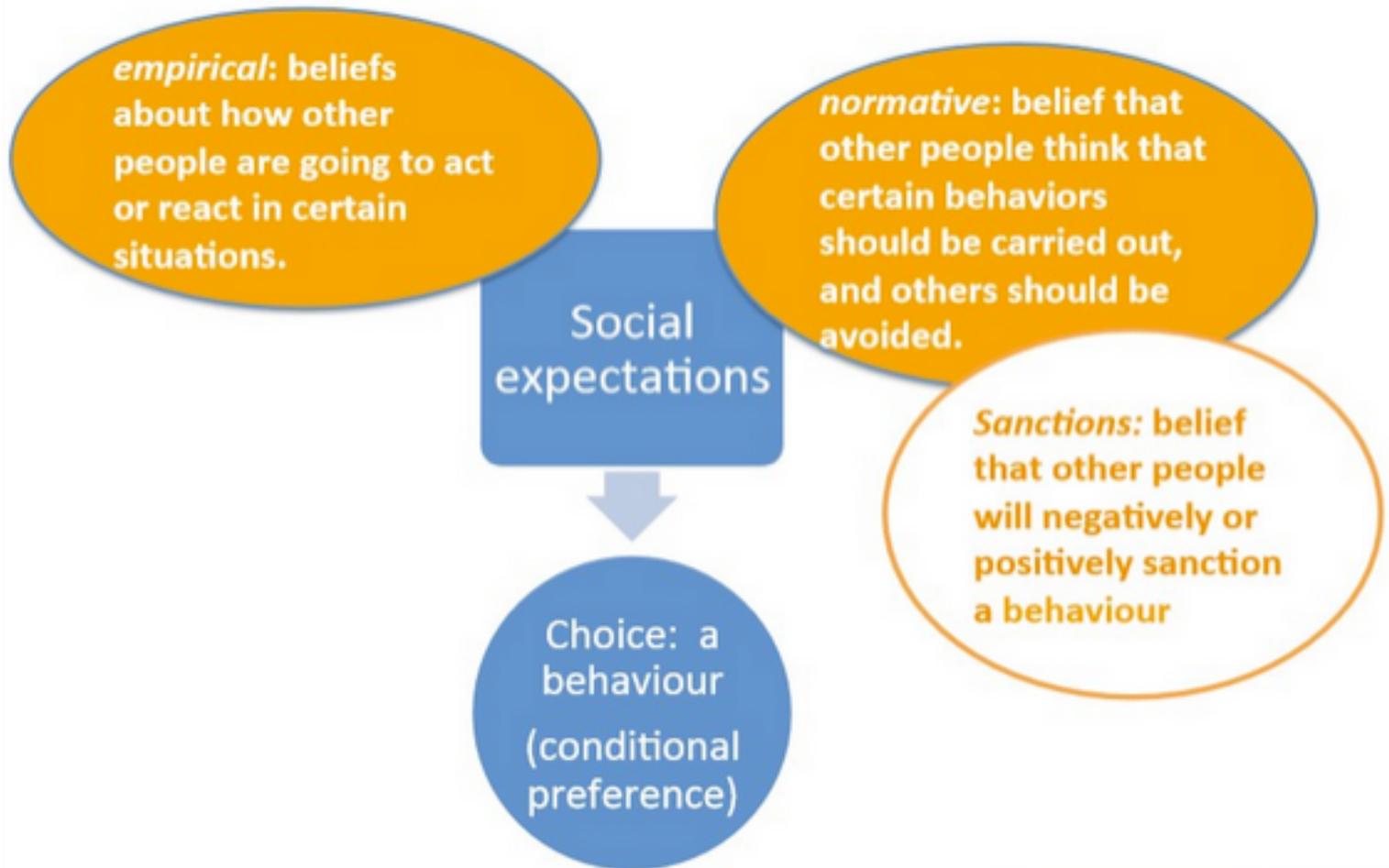
- Reference networks



- 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**

- **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”





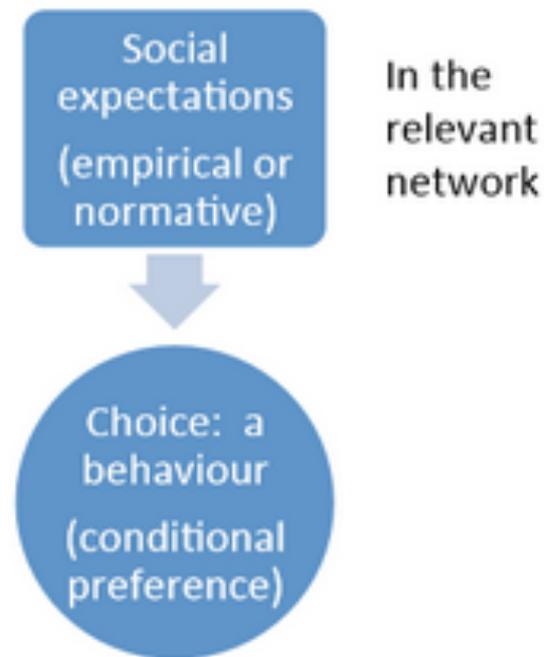
Experience (and experiments) indicate that when normative and empirical expectations diverge, people tend to disregard what ought to be done in favour of what is in fact done

Empirical expectations prevail

(people tend to do what they see others do)

- 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



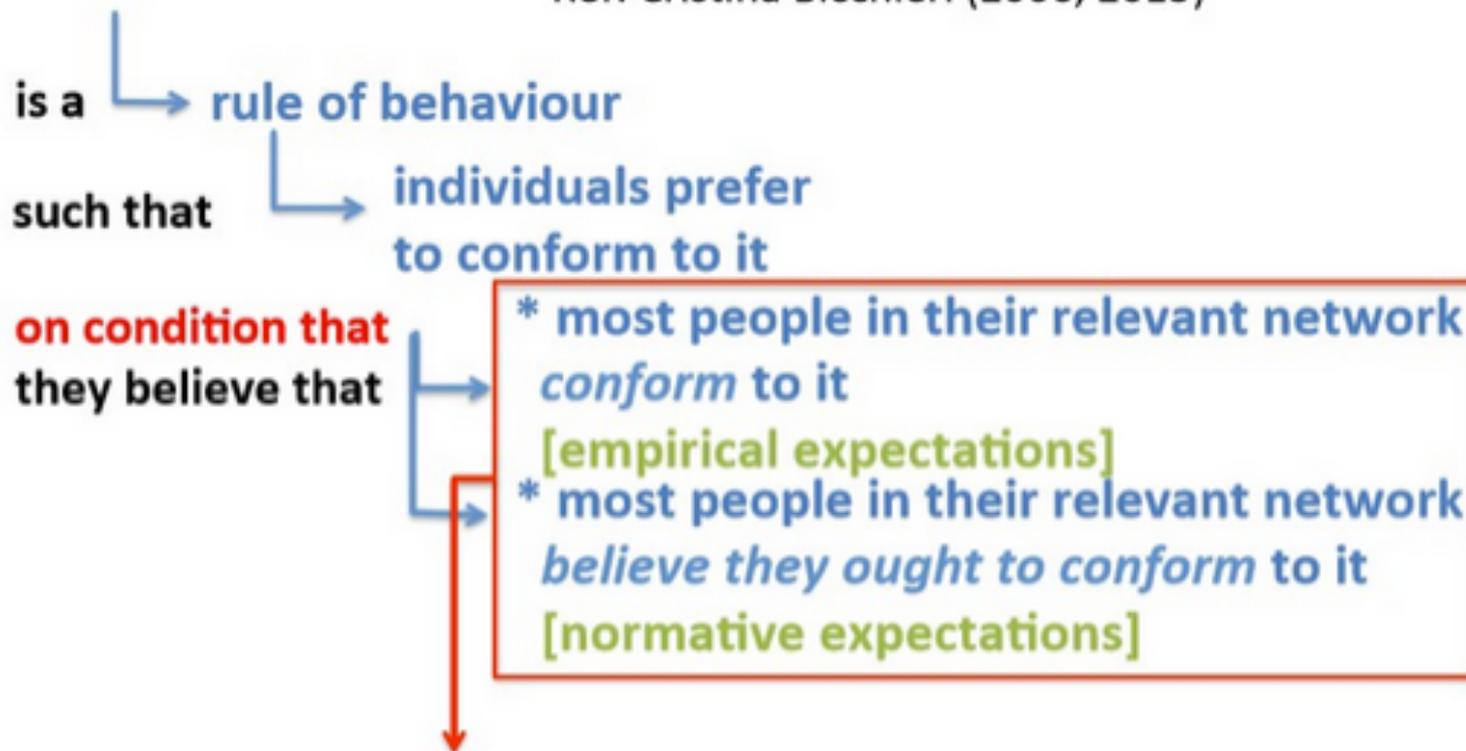
- Observe collective patterns of behaviour
- To understand their nature, and possibly change negative ones, grasp the reasons behind peoples' choices
 - Are their choices influenced by social expectations?

- 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)

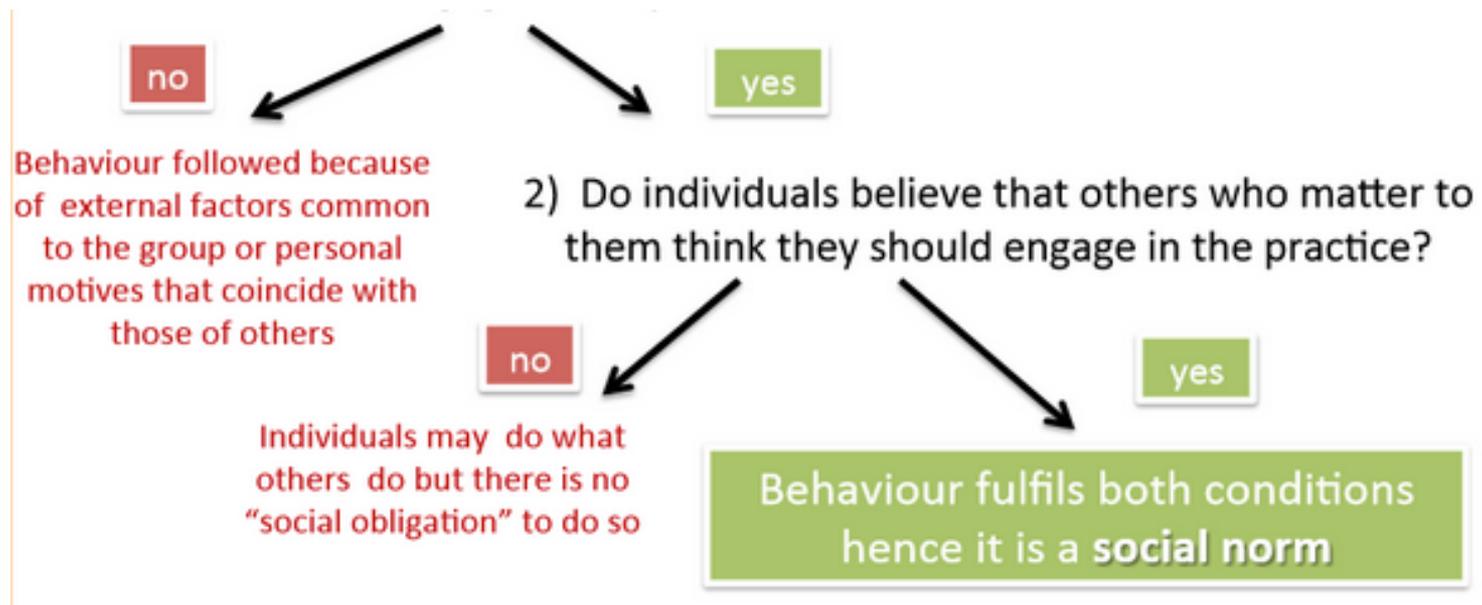


How do we change current social expectations, create new social expectations, or both?

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?



- 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

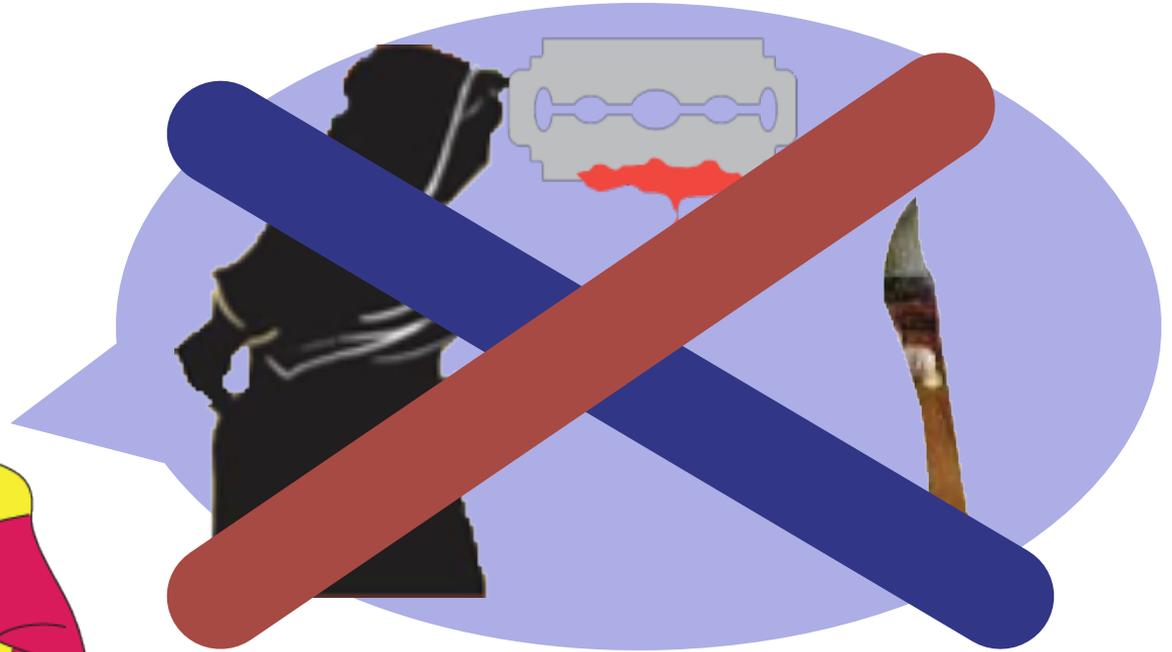
PRESENTATION 1.3

KHADIJA'S DILEMMA

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

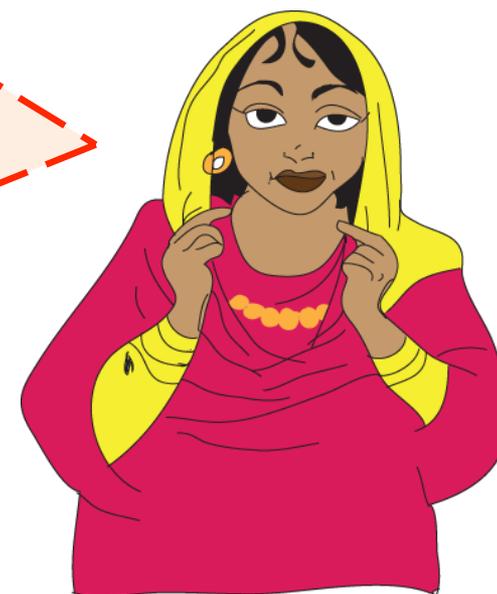
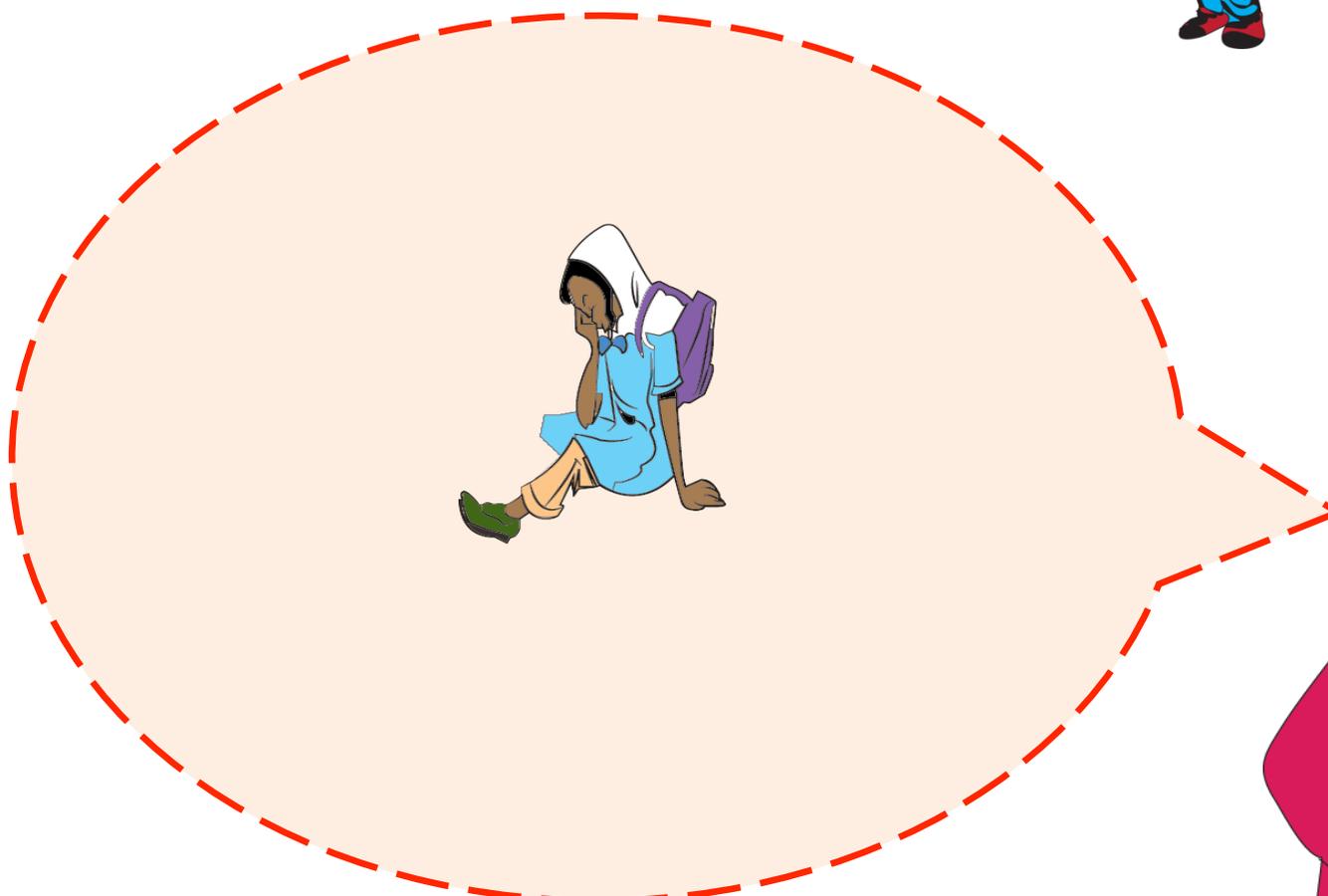
PERSONAL PREFERENCE/ATTITUDE

2





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





- 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.”

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

1.4

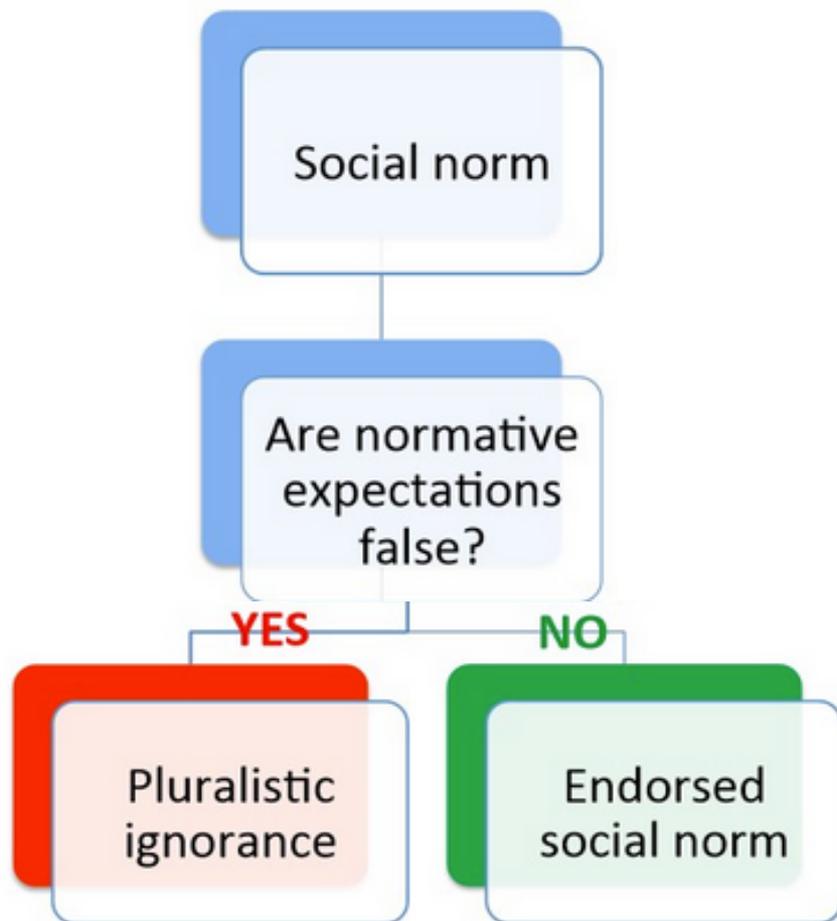
PRESENTATION 1.4

PLURALISTIC IGNORANCE

ADAPTED FROM BICCHIERI 2013

PERCEIVED OR REAL SUPPORT FOR THE NORM?

2



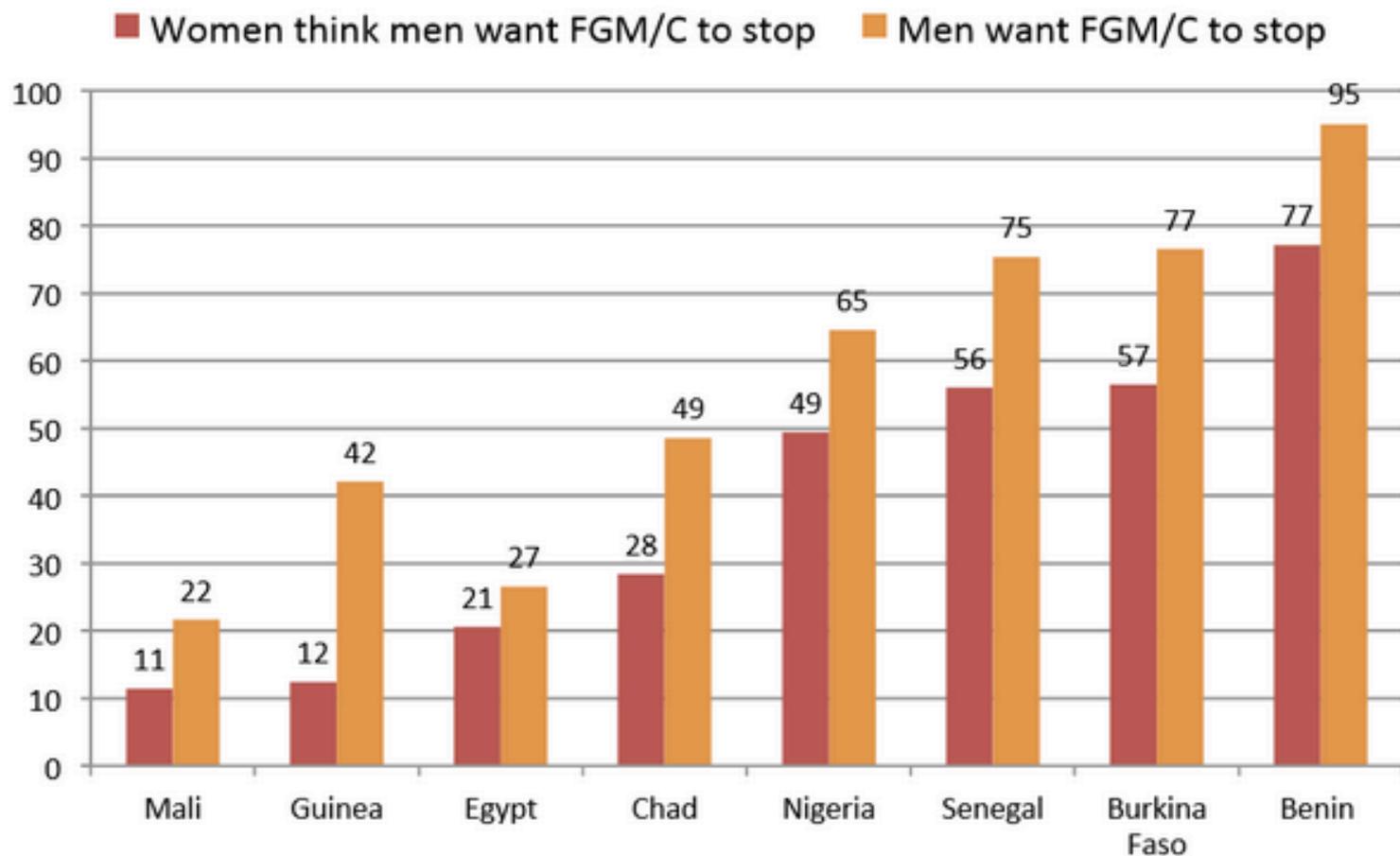
Some (or many) individuals may incorrectly believe that most others in their social group support a social norm (because they see the others conform to it)

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

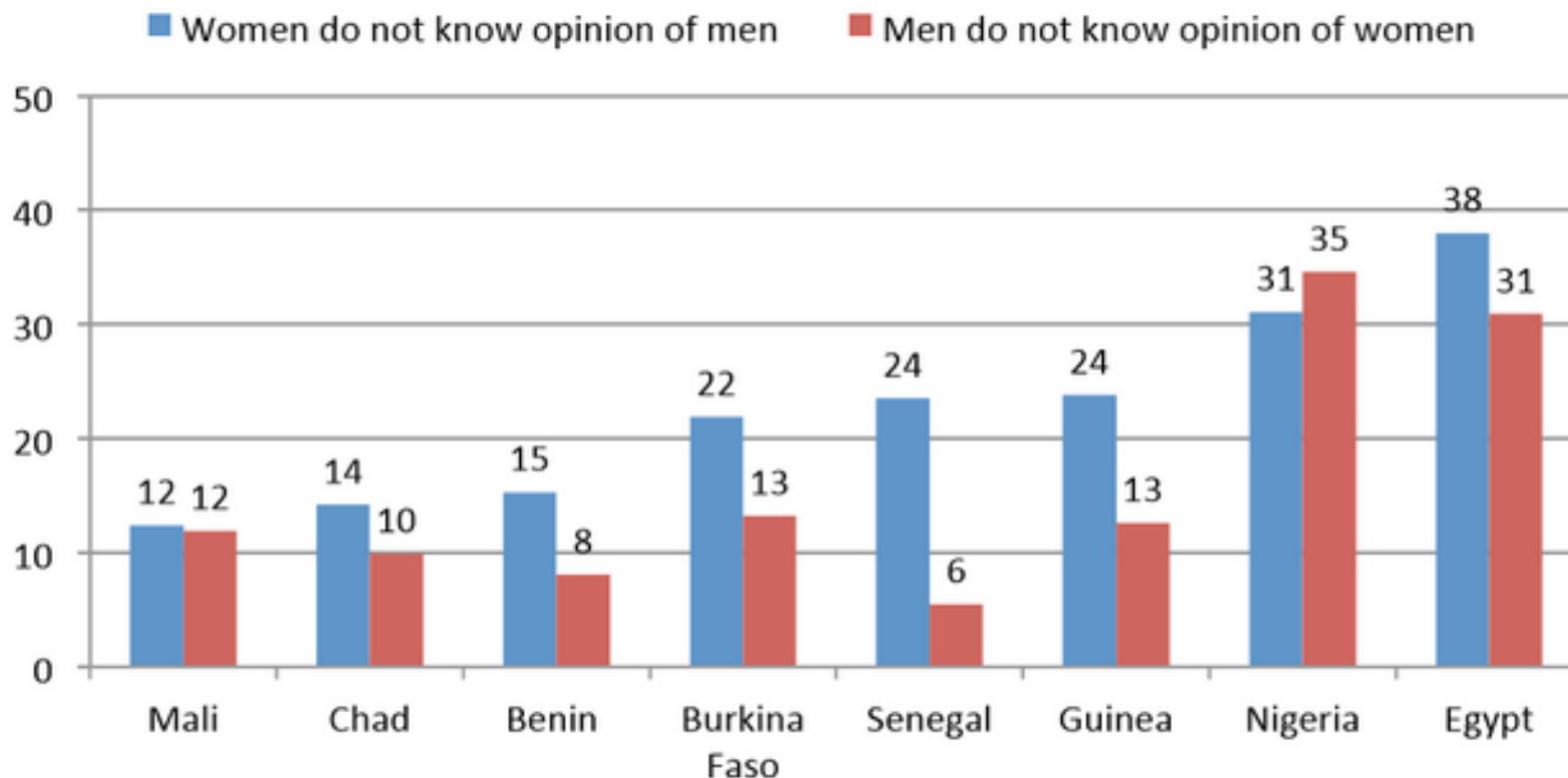
SOURCE UNICEF 2013



EVIDENCE OF LACK OF COMMUNICATION

SOURCE UNICEF 2013

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

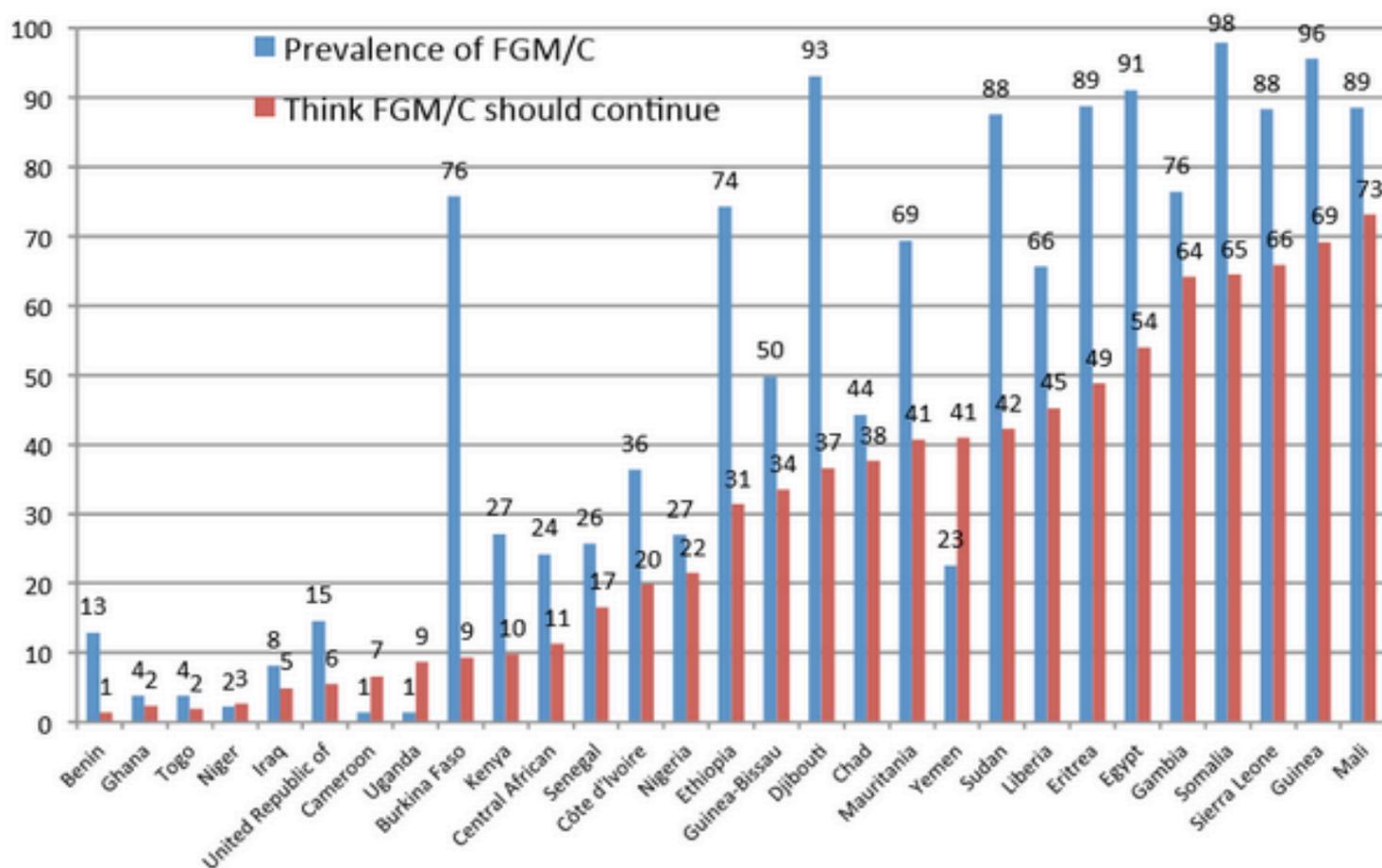


- The social norm sustaining FGM/C will be fragile if many people do not support the practice
- But for change to take place at scale, individuals must become aware that others do not support the practice
- Hidden personal preferences need to become public

- 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?

SOURCE UNICEF 2013





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?

1.5



PRESENTATION 1.5

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

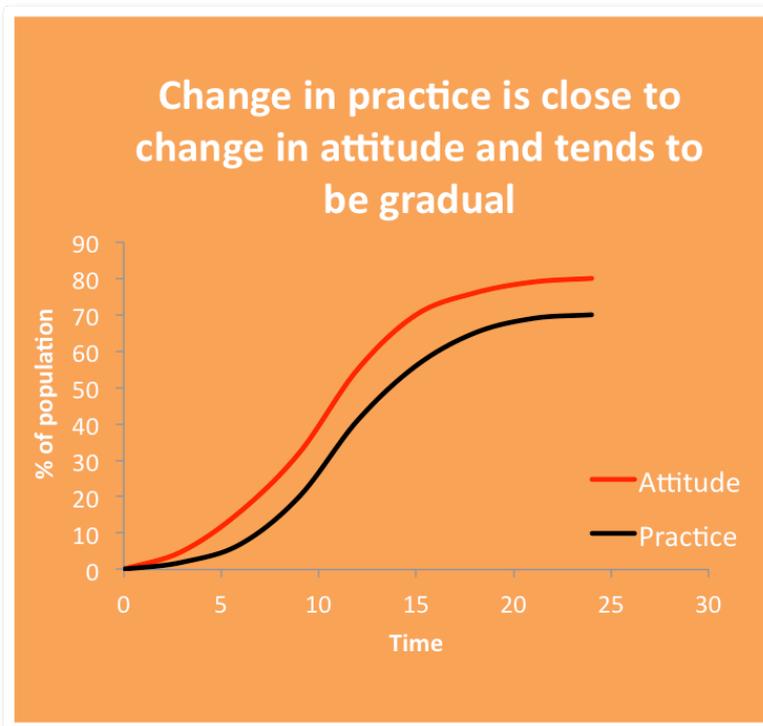


Source: Adapted from Tostan

PROCESS OF CHANGE: MORE INDEPENDENT ACTION

(stylized for illustration)

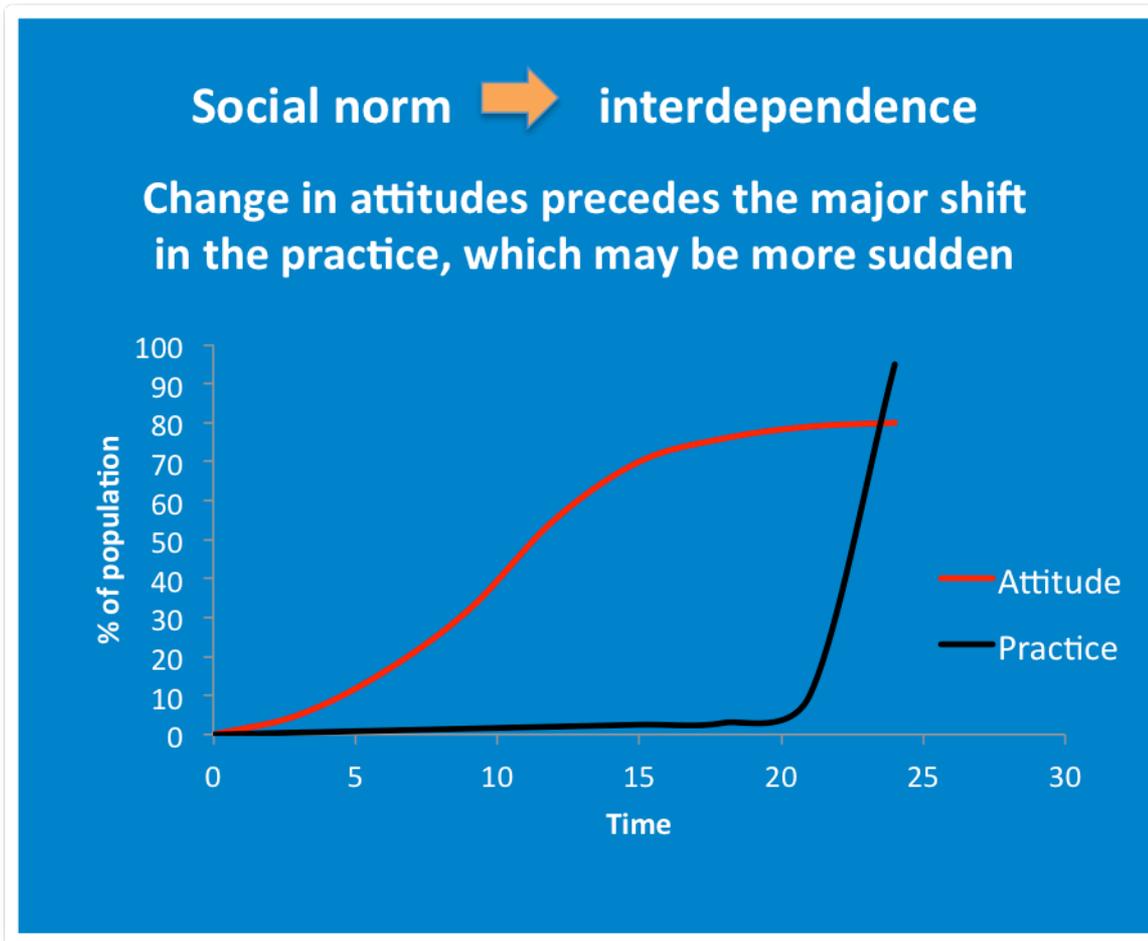
Recall: theory of diffusion of innovation
Rogers 2003



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

PROCESS OF CHANGE: MORE INDEPENDENT ACTION

(stylized for illustration)



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

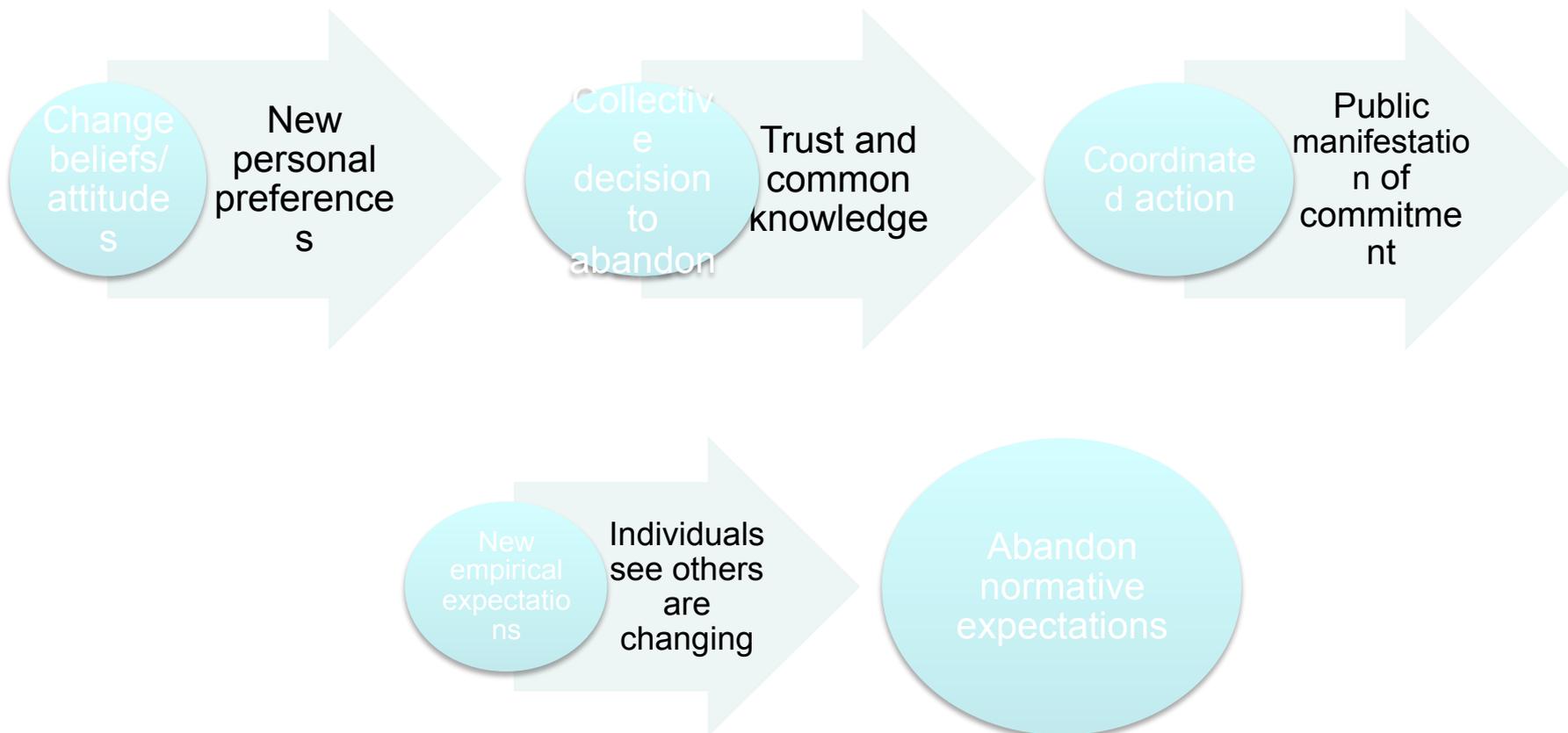


dse0009 www.fotosearch.fr

Source: Adapted from Tostan.

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



- 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

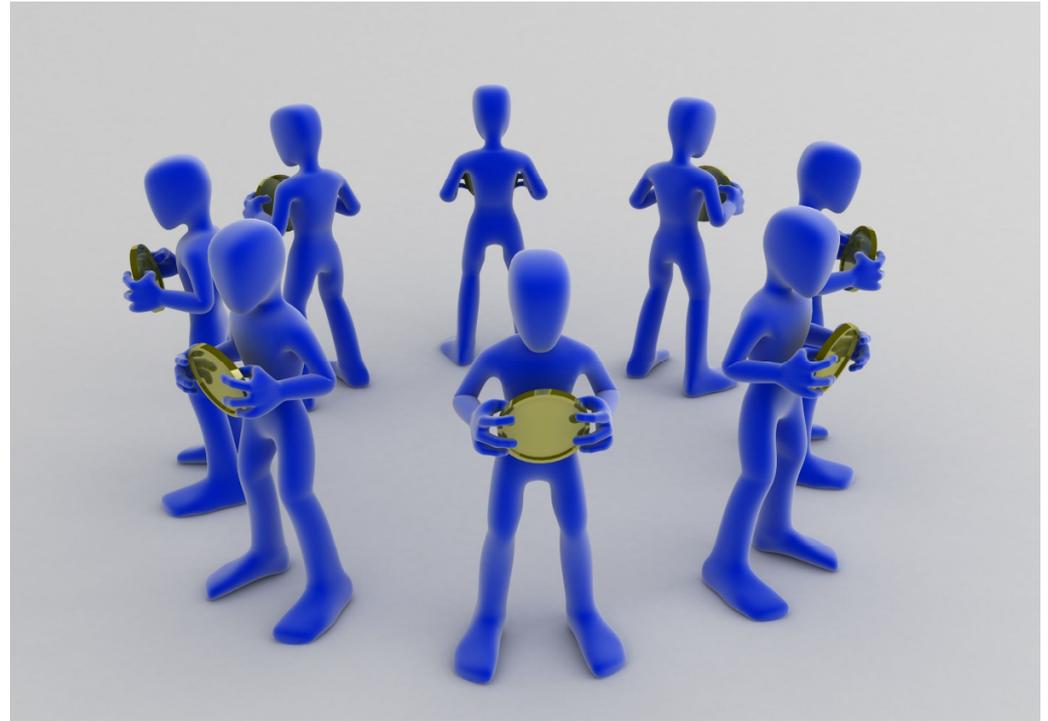
Within communities
and across communities



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.



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



- 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



LARGER SCALE: VIRTUALIZATION OF COMMUNITY PROCESS IN INTEGRATED NATIONAL PROGRAMME





- **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?



2.1

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

2.2

PRESENTATION 2.2

HUMAN RIGHT-BASED APPROACH IN THE PROGRAMMING PROCESS

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

- 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

- 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

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

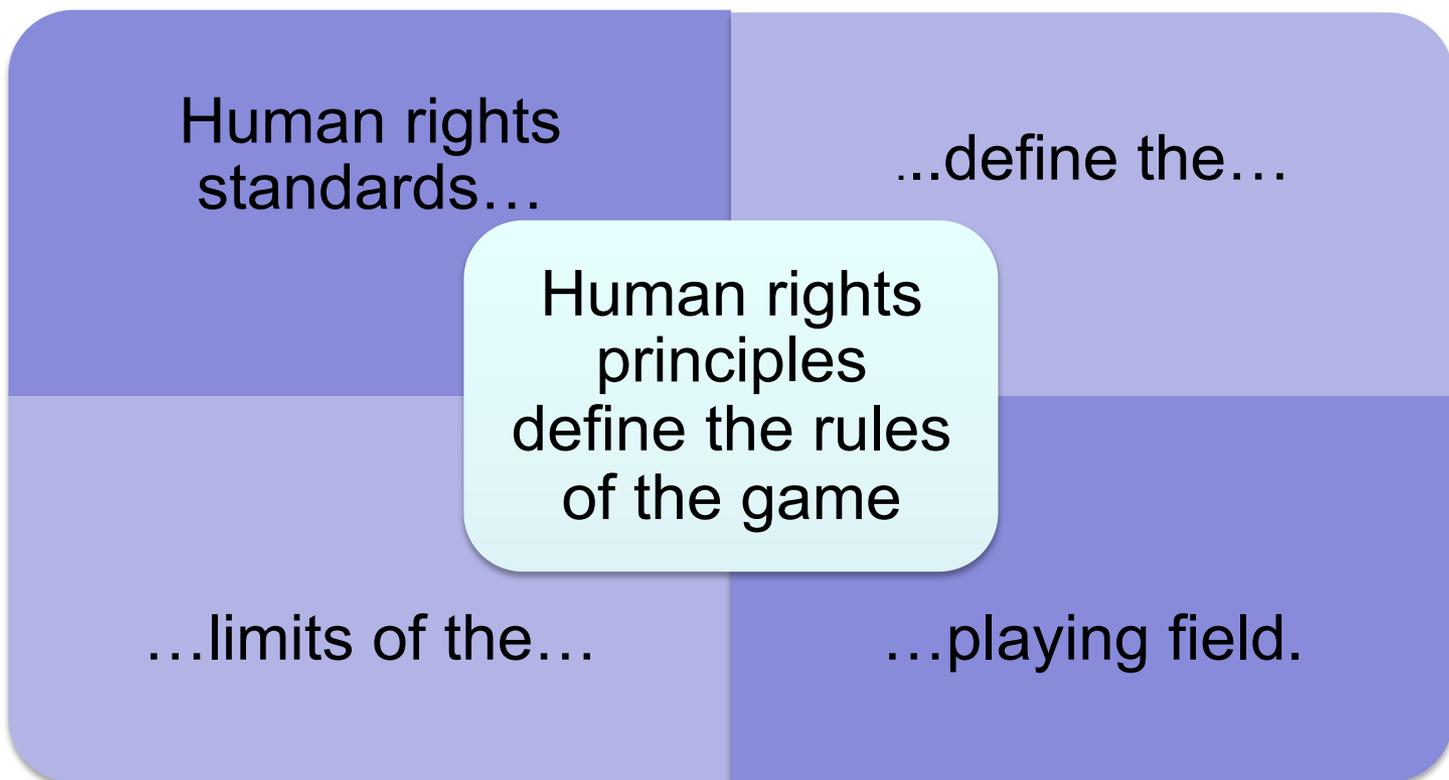
Human rights-based

- 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



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**



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

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:

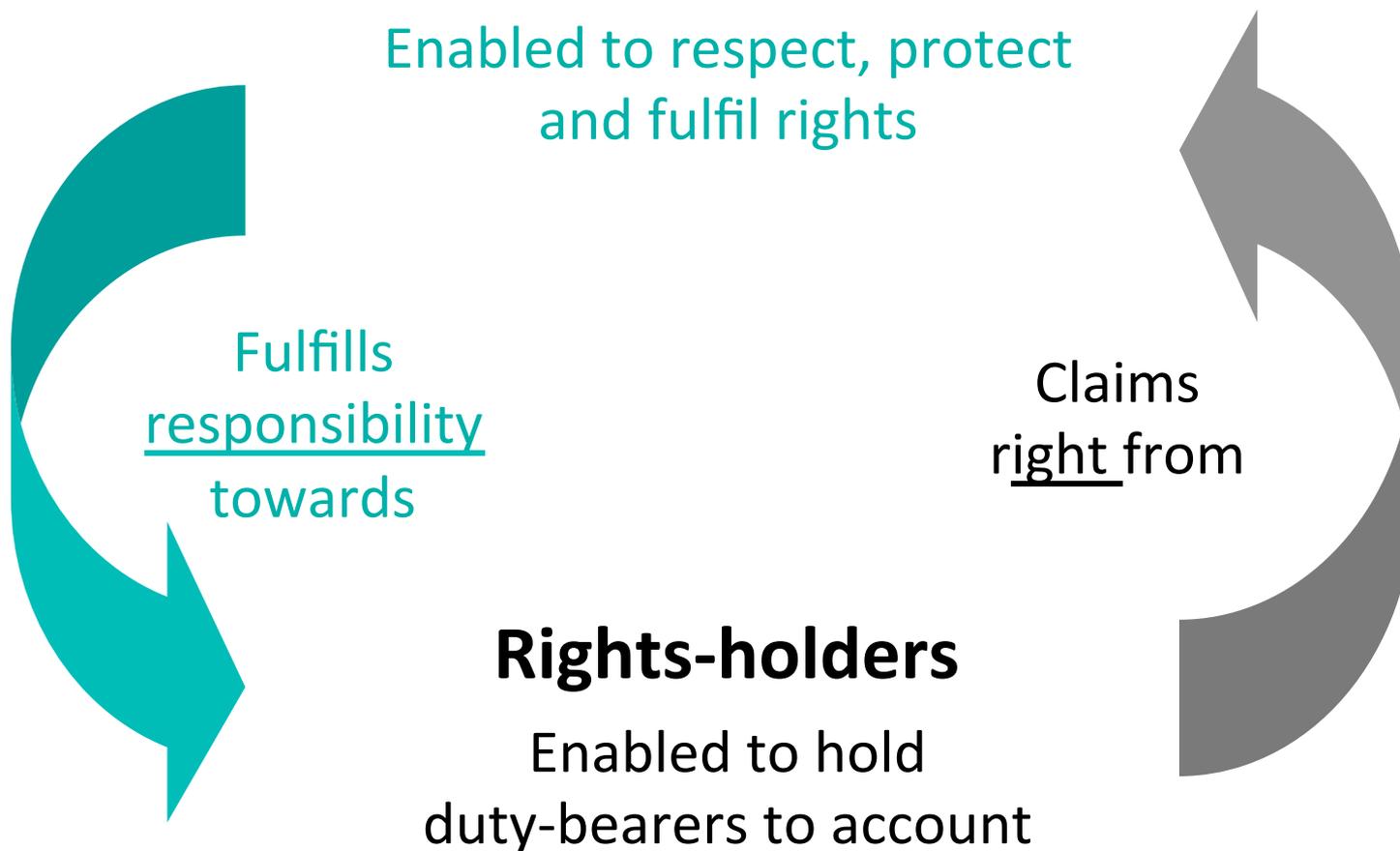
Over 7 billion people

- 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



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

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



2.3

PRESENTATION 2.3

TOO EARLY TO BE A BRIDE

ADAPTED FROM AMIN ET AL. 2005

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*

*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.

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.

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.**

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 parent have?

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?

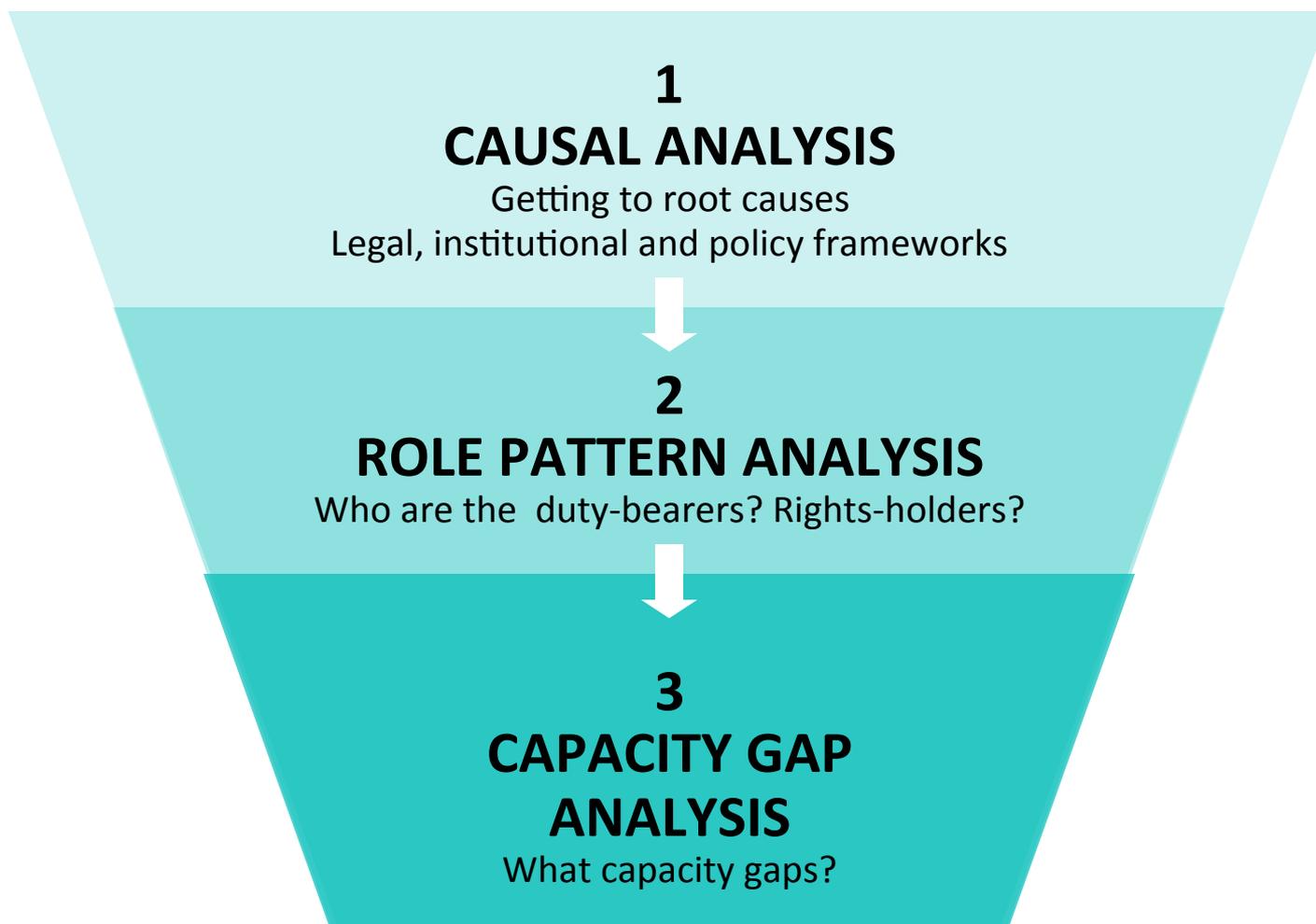
2.4

PRESENTATION 2.4

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



1. WHY?

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

2. WHO?

Who are the duty-bearers?

Who are the rights-holders?

Who has to do something about it?

3. WHAT?

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

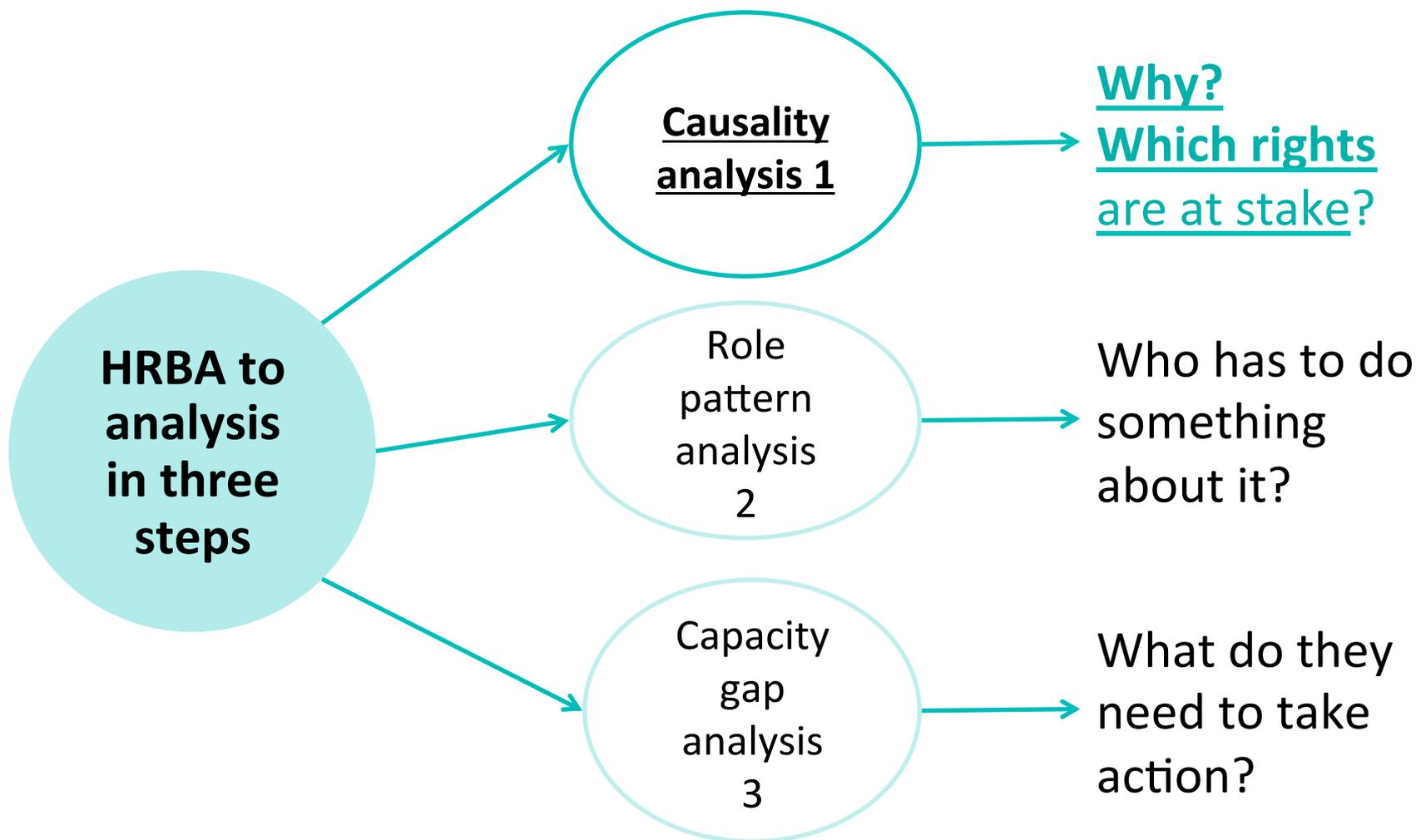
What capacity gaps are preventing rights-holders from claiming their rights?

What do they need to take action?

Causal analysis

Role pattern analysis

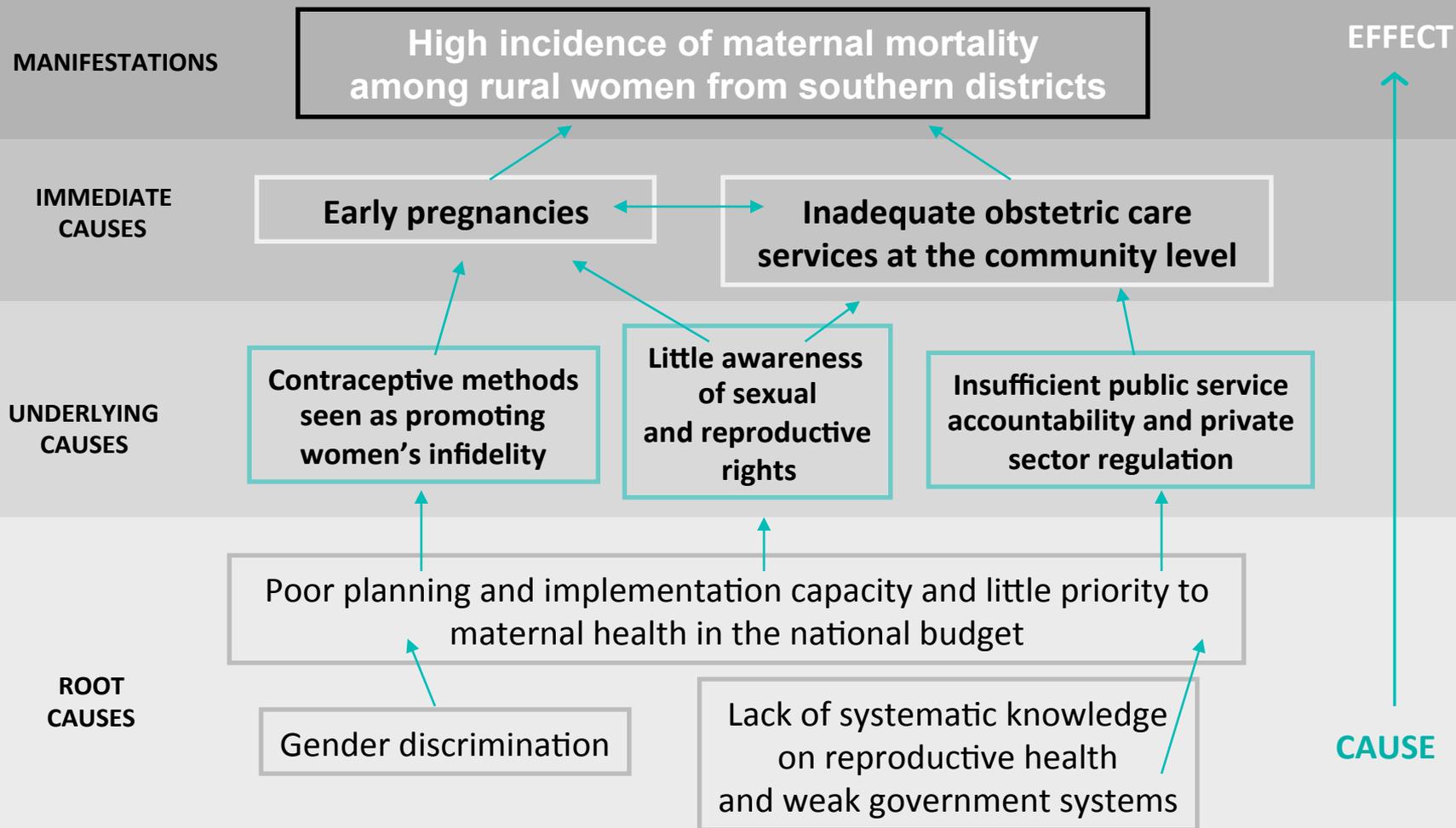
Capacity gap analysis



Why?

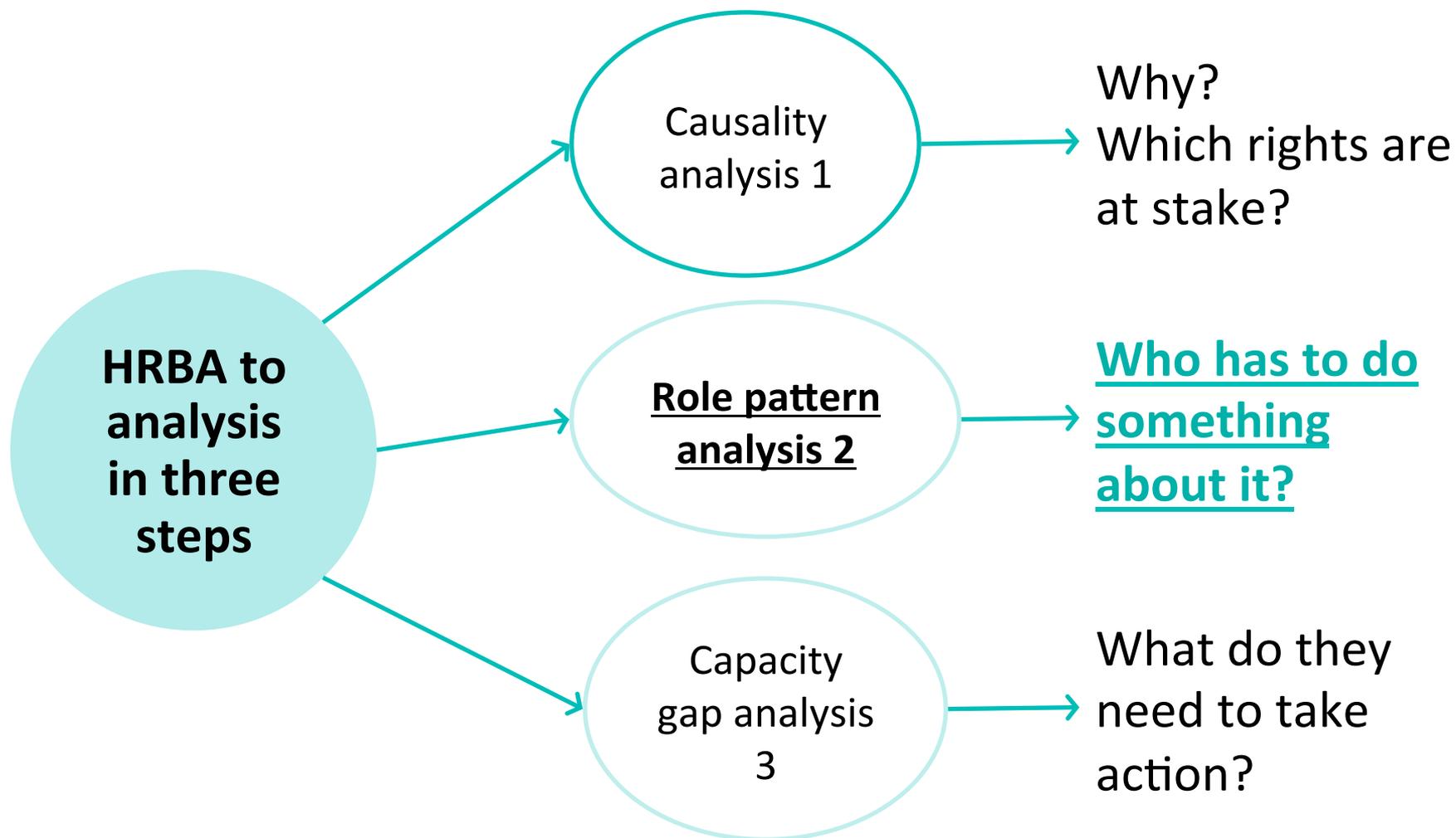
- The essential first step for the human rights-based approach
- A technique for identifying causes of a problem that can then be used to formulate appropriate responses
- We can map the problem and its causes in a problem tree

PROBLEM TREE



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



STEP 2: ROLE-PATTERN ANALYSIS

10

Rights-holders

Who are they?

What are their claims?

Duty-bearers

Who are they?

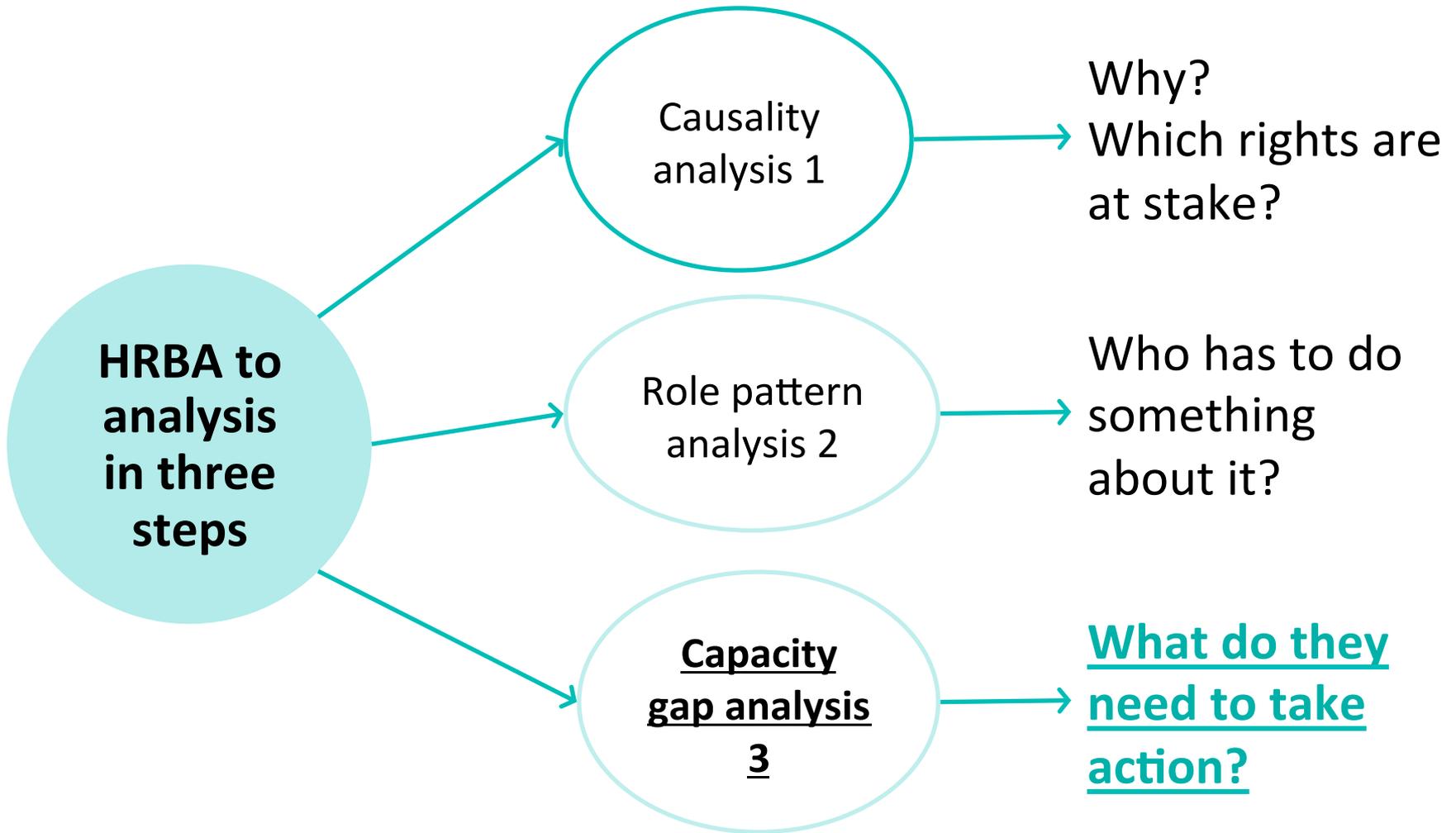
What are their duties?

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

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



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

Rights-holder:	Claim:	Capacity gaps:
Duty-bearer (1):	Obligations:	Capacity gaps:
Duty-bearer (2):	Obligations:	Capacity gaps:
State	Law Enforcement	

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!!



3.1

PRESENTATION 3.1

**LEARNING OBJECTIVES AND PLENARY DISCUSSION: PROSECUTING A
MOTHER OF FIVE**

CASE STUDY ADAPTED FROM AIDOS/RAINBO 2007

- 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

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

4



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?





3.2

PRESENTATION 3.2

**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...

Contrary to experiences in many other countries,
this law is applied and enforced

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:

...

*“ Yes, this is a crime. However, it is ‘**special crime**’. When we arrive to the site of the crime, we typically find the following situation: Parents are evidently in agreement with the exciser... (However) others, eight or nine siblings, might be around and an old grandmother who cannot care for herself may also be there, and **the victim is wounded!** What do we do? **Do we arrest the parents?** ”*

QUESTIONS?



4.1

PRESENTATION 4.1

LEARNING OBJECTIVES, AND WHAT DIDN'T WORK AND WHY

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

- 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.

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



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?



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*



4.2

PRESENTATION 4.2

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)



LA VIDA ES SAGRADA

LA VIDA ES SAGRADA

Legal norms	Moral norms	Social norms
<p>Admiration for the law or moral obligation to obey the law</p> <p>Fear of legal sanction</p>	<p>Moral self-gratification or moral obligation to follow personal moral criteria</p> <p>Fear of guilt</p>	<p>Social recognition Trust Reputation</p> <p>Fear of social rejection</p>

CHALLENGE: TO HARMONIZE THESE

Legal norms	Moral norms	Social norms
<p>Admiration for the law or moral obligation to obey the law</p> <p>Fear of legal sanction</p>	<p>Moral self-gratification or moral obligation to follow personal moral criteria</p> <p>Fear of guilt</p>	<p>Social recognition Trust Reputation</p> <p>Fear of social rejection</p>



EXAMPLE 1: TRAFFIC BEHAVIOUR

6



Social regulation cards: 350,000 distributed, very high visibility, citizens willing to try them out

→ **Fostered new normative expectations consistent with legal norm compliance**

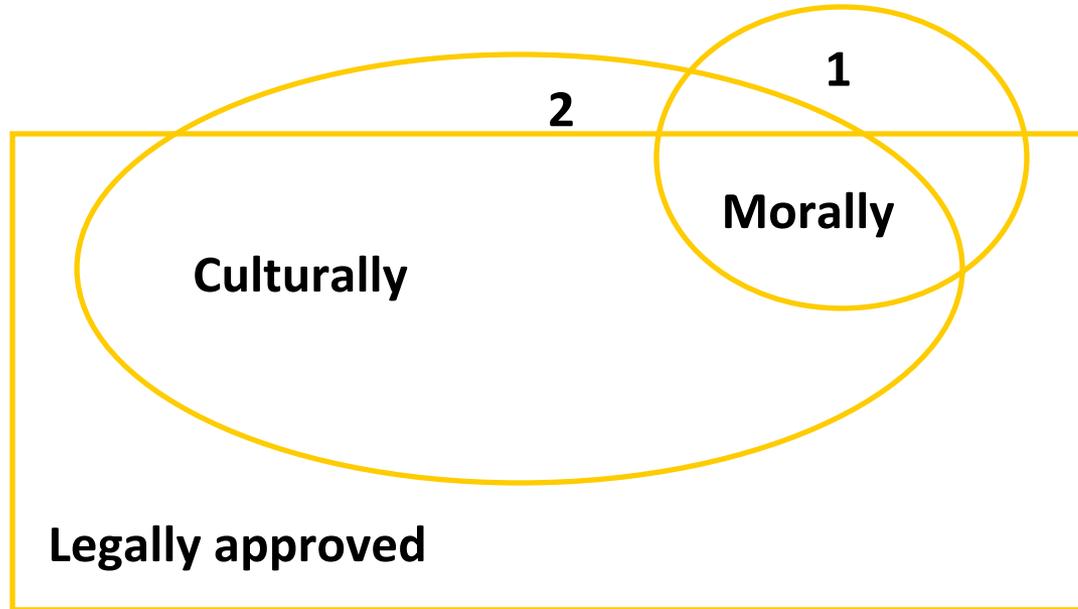
EXAMPLE 2: TRAFFIC BEHAVIOUR

7



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





4.3

PRESENTATION 4.3

TRUST AND ARGUMENTATION

LITTERALLY ADAPTATED FROM MERCIER 2011

- 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

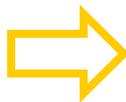
- *Yet sometimes we want to make people accept beliefs and plans with which they would initially disagree*

- *How to change a cautious audience's mind?*

- *The two weights of persuasion:*
 - *Trust*
 - *Argumentation*

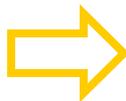
- People tend to reject information that is incoherent with their beliefs and plans
- Some of the main bonds between beliefs are bonds of coherence or consistency
- Beliefs are more or less coherent with one another

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

- 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**

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

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

- 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



4.4

PRESENTATION 4.4

**SOCIAL NETWORK ANALYSIS
FOR FACILITATORS**

MULDOON 2010

- Why networks?
- A few concepts
- How do we uncover networks?
- How do we use them?

- 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

- 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

- 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?

- 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?

— **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?

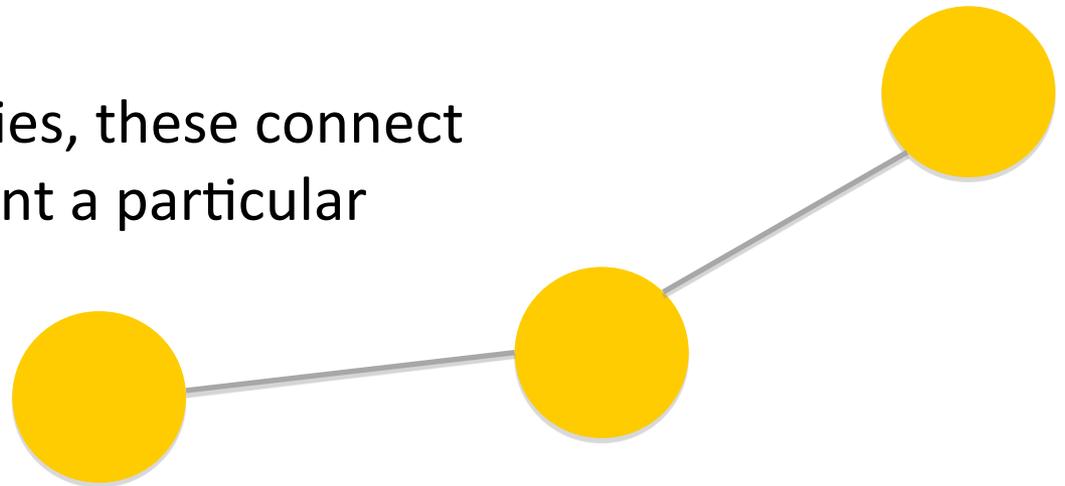
Lots more

- 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.

- 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)



The structure of relationships can help us determine whether or not two different groups are similar to each other

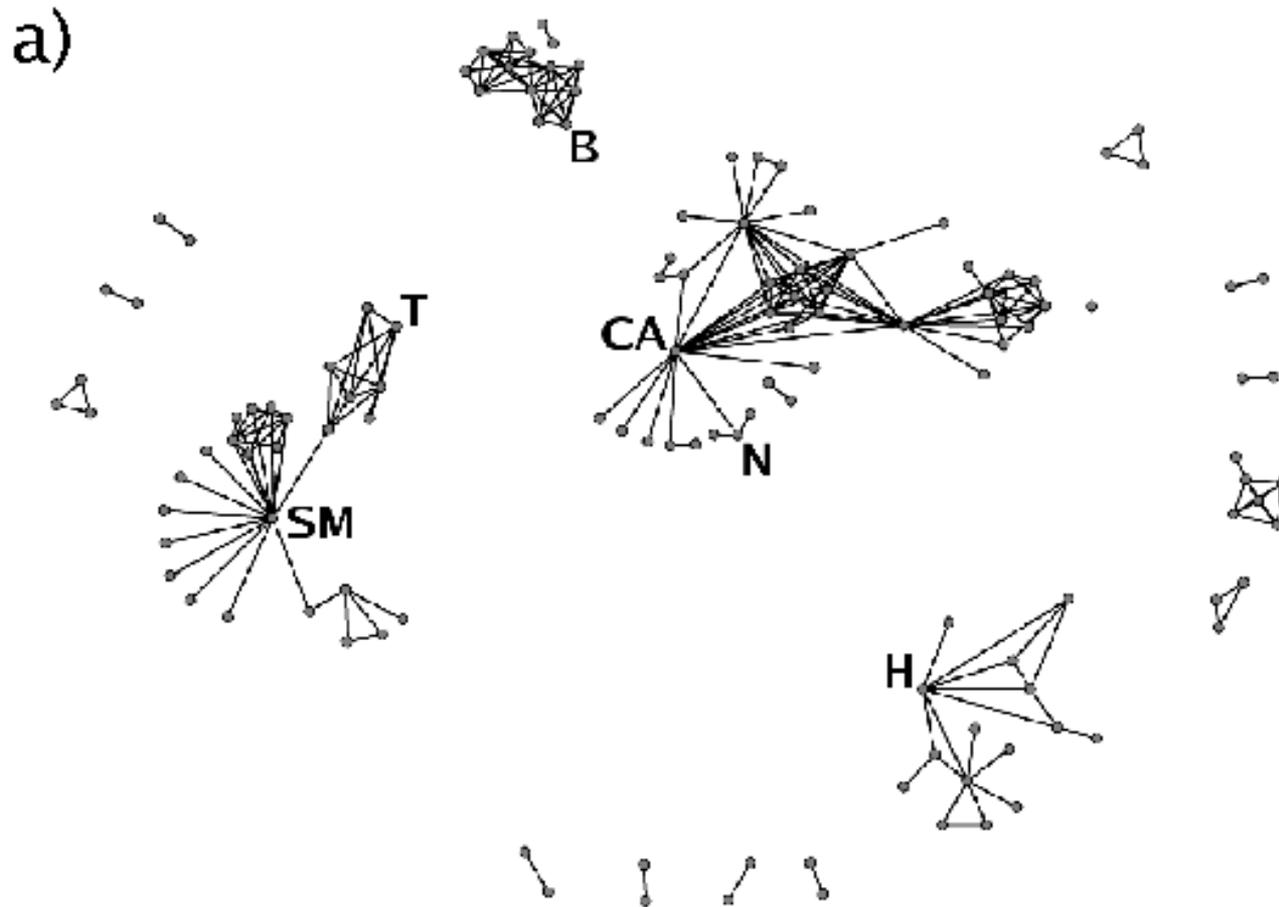
- Will the same intervention work in two different societies?
- Are the relevant relationships among individuals similar enough to each other?

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



NOT ALL NETWORKS ARE CONNECTED



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

PRESENTATION 4.5

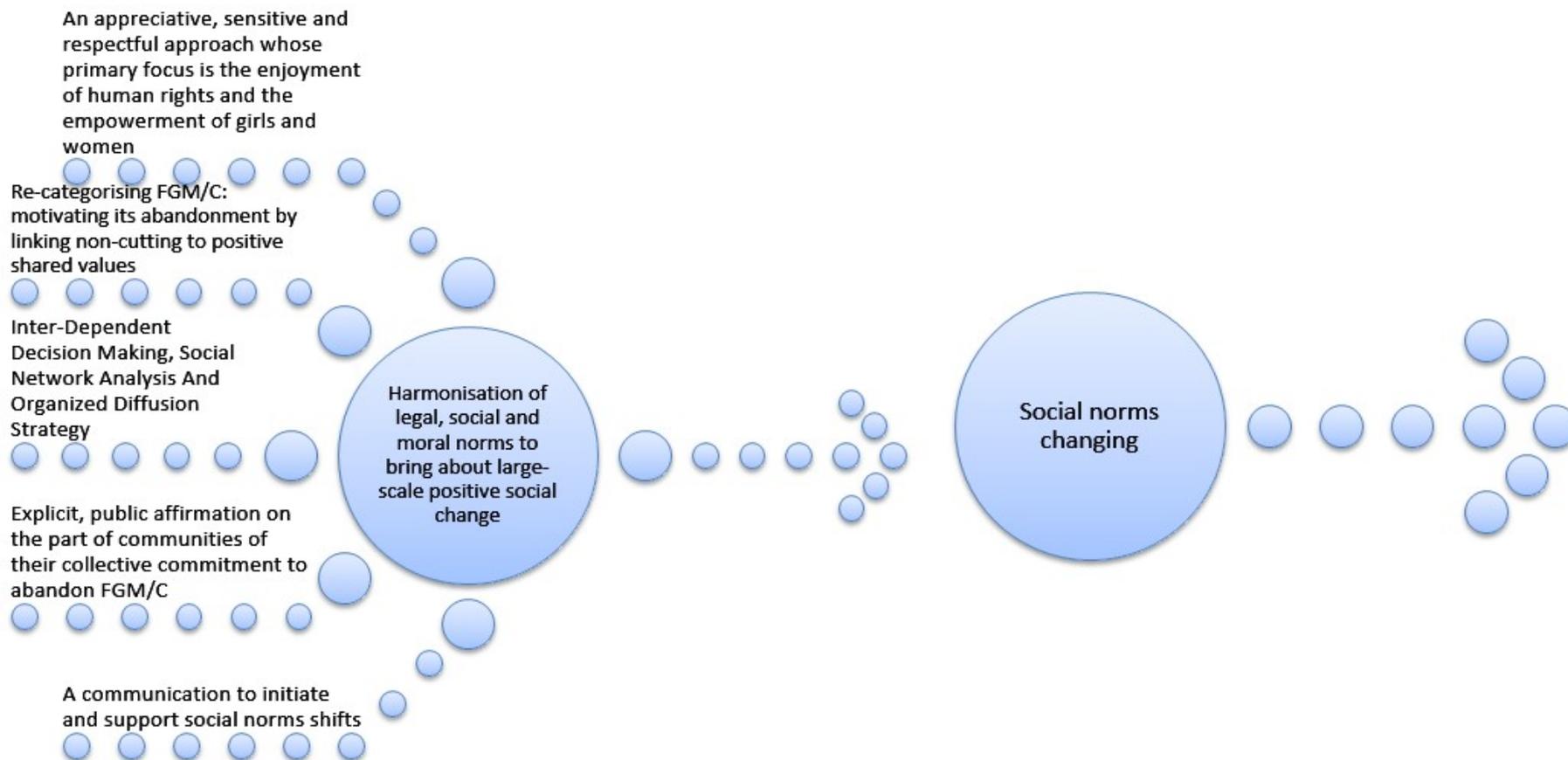
SEVEN COMMON PATTERNS AND TRANSFORMATIVE ELEMENTS FOR CHANGE

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

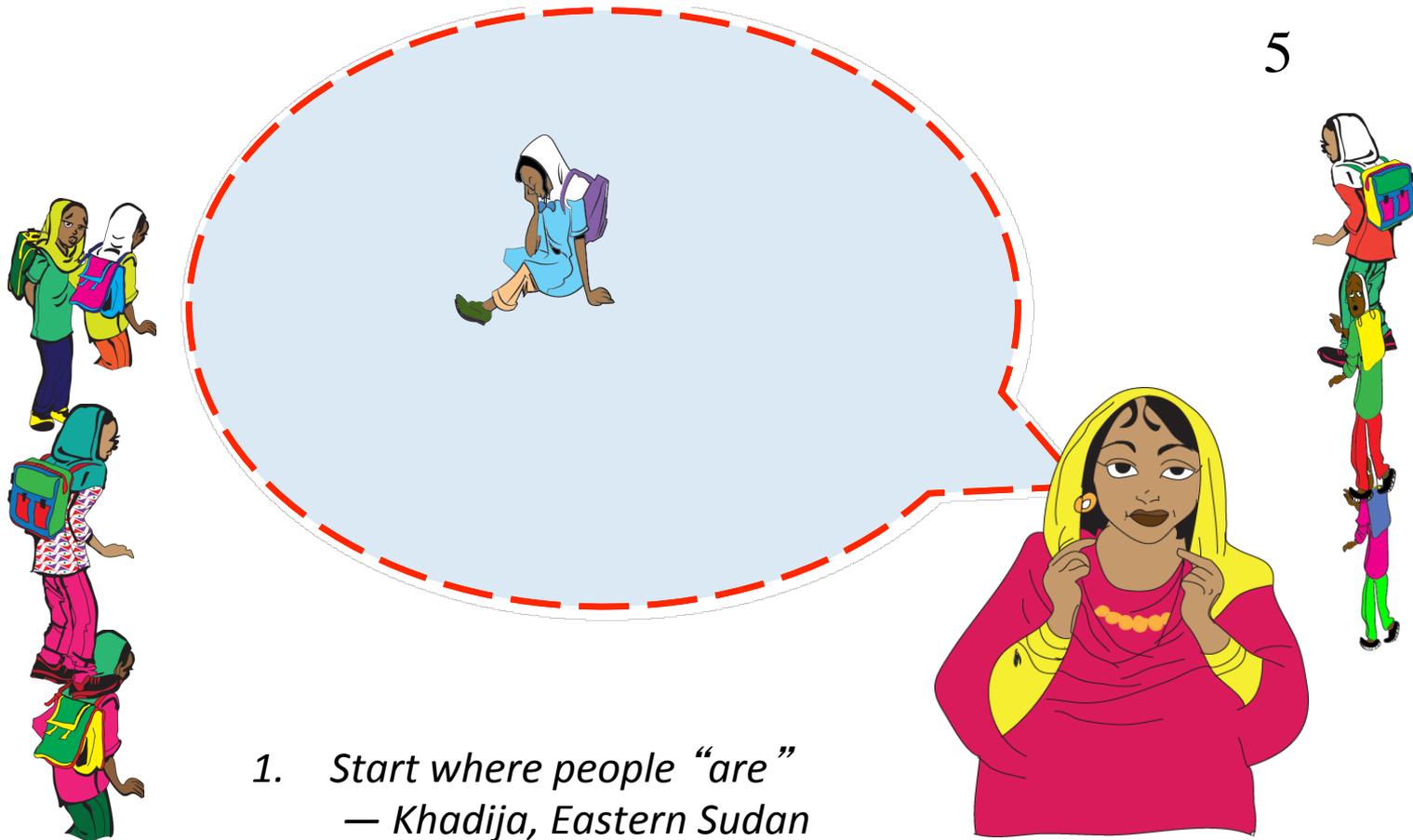
Insights from social norms theory correspond with lessons learned from field experiences, such as:

- 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



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”



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

FGM/C terminology

طهور

***Tahoor* = purification**

- 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

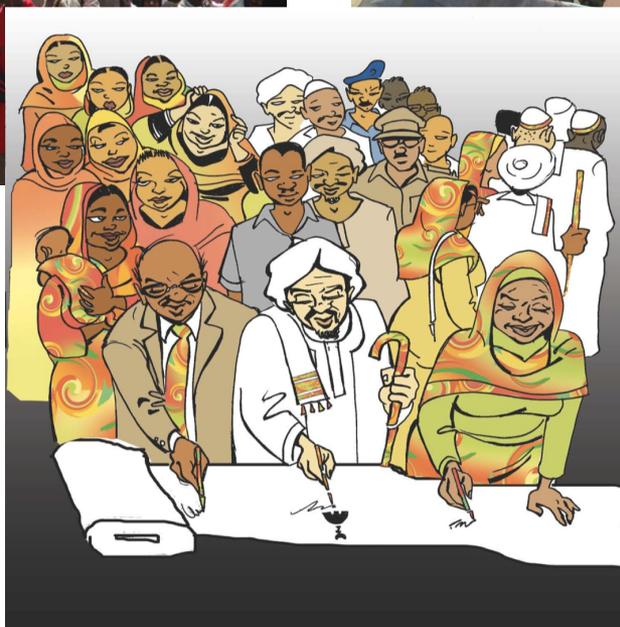
9



- 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

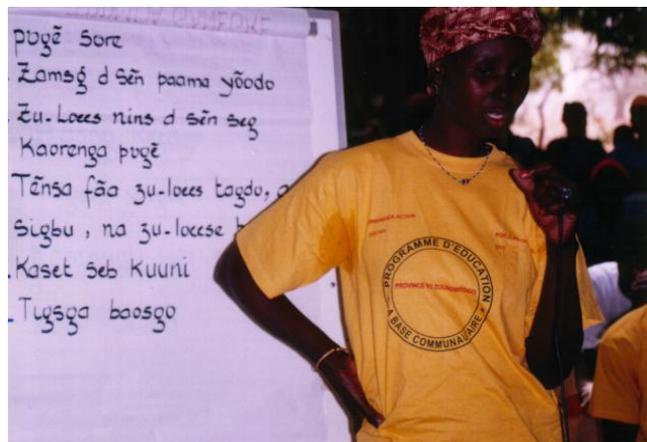
ELEMENT 4: EXPLICIT, PUBLIC AFFIRMATION

11



ELEMENT 5: COMMUNICATION FOR SOCIAL NORMS SHIFT

- Focus on facilitating interpersonal communication within and between social networks
- Mass media campaign that supports dialogue rather than transmits messages





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.

SOURCE: MOCKUS 2010

Legal norms	Moral norms	Social norms
<p>Admiration for the law or moral obligation to obey the law</p> <p>Fear of legal sanction</p>	<p>Moral self-gratification or moral obligation to follow personal moral criteria</p> <p>Fear of guilt</p>	<p>Social recognition</p> <p>Trust Reputation</p> <p>Fear of social rejection</p>

CHALLENGE: TO HARMONIZE THESE

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

“ 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



5.1

PRESENTATION 5.1

**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

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!*

Getting an accurate picture of FGM/C across countries, borders and at subnational levels, using DHS and MICS data

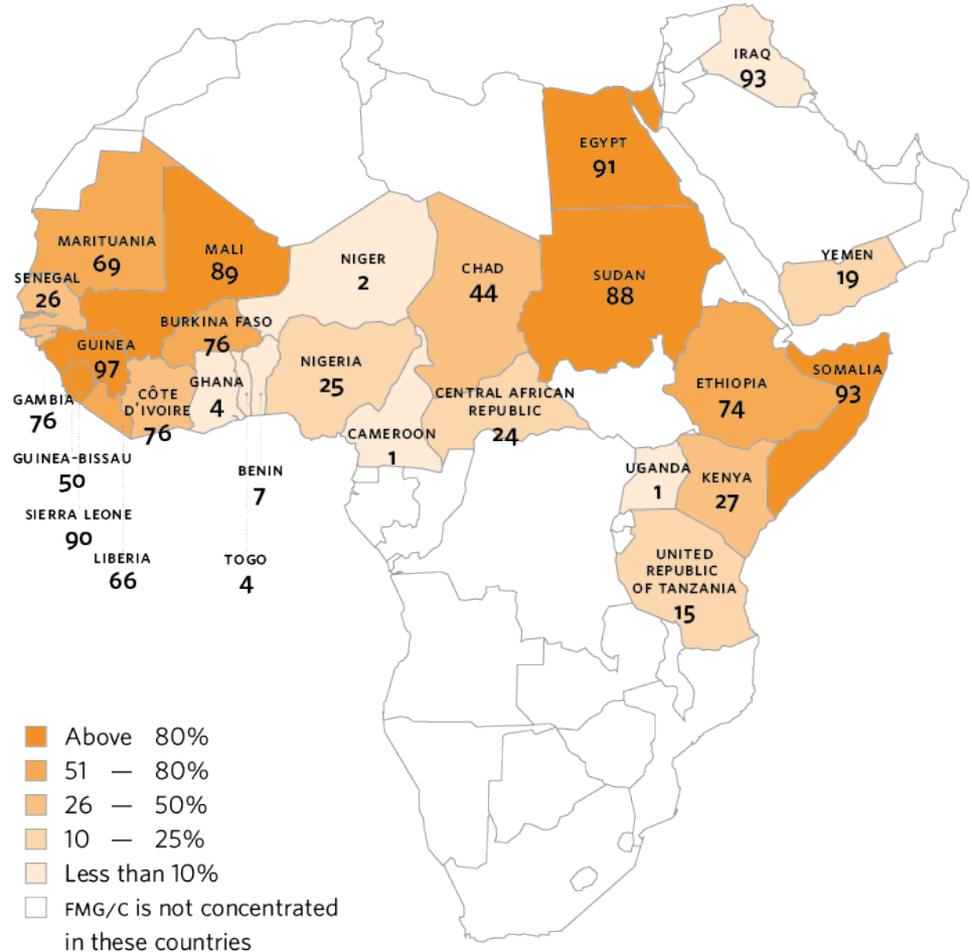
Analysis of FGM/C prevalence
in sub-Saharan Africa and Egypt:

why a “coordinated intervention strategy”?

MAP 1: FGM/C PREVALENCE IN COUNTRIES IN SUB-SAHARAN AFRICAN AND EGYPT

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.

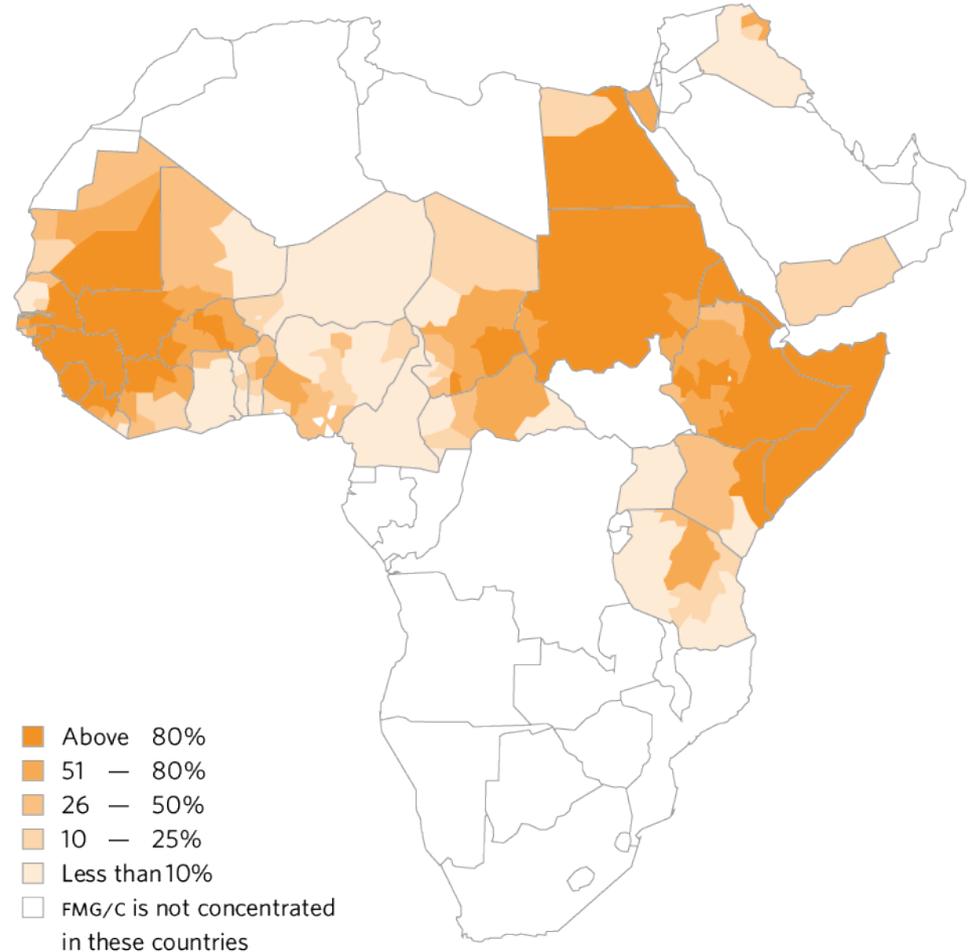


SOURCE: UNICEF 2013

MAP 2: SIMILAR PREVALENCE LEVELS FOR FGM/C EXTEND ACROSS NATIONAL BOUNDARIES

WOMEN AND GIRLS AGED 15-49

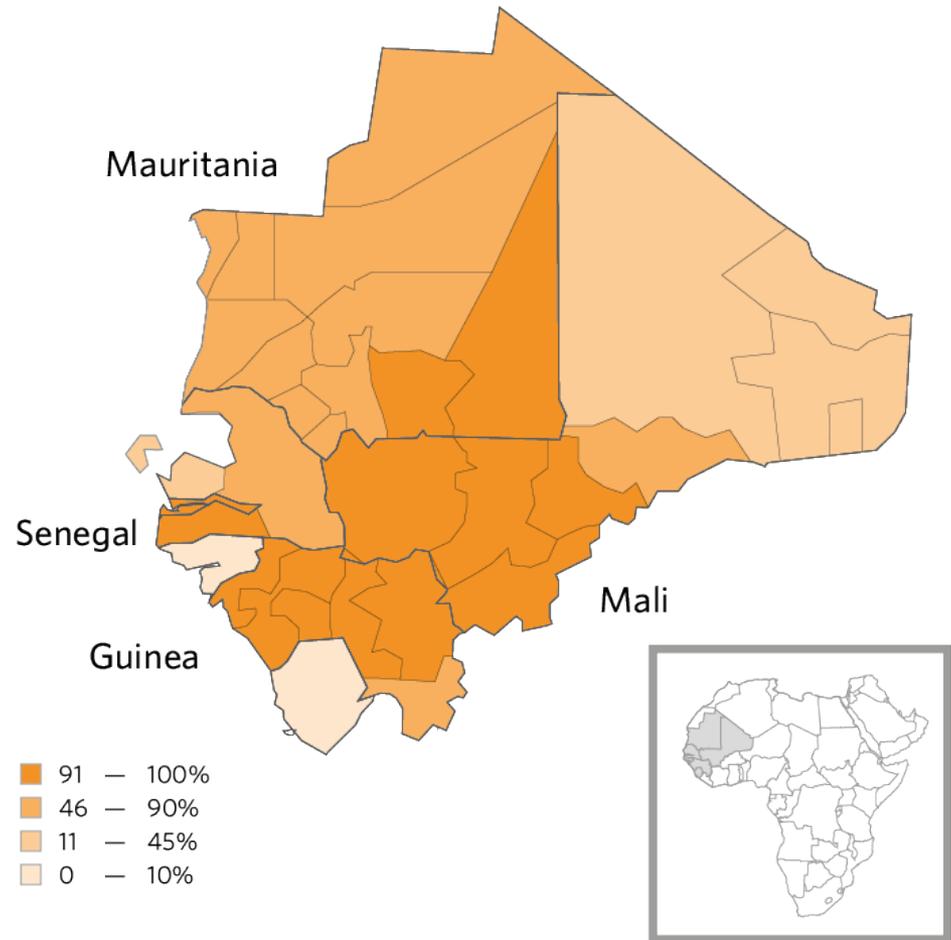
Notes: This Map is stylized and not to scale. It does not reflect a position by UNICEF on the legal status of any country or territory or the delimitation of any frontiers. Subnational data for Yemen could not be displayed due to discrepancies between the regional grouping in DHS and those available 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



Source: DHS and MICS, 2003-2010

- 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

Presumption of a social norm:

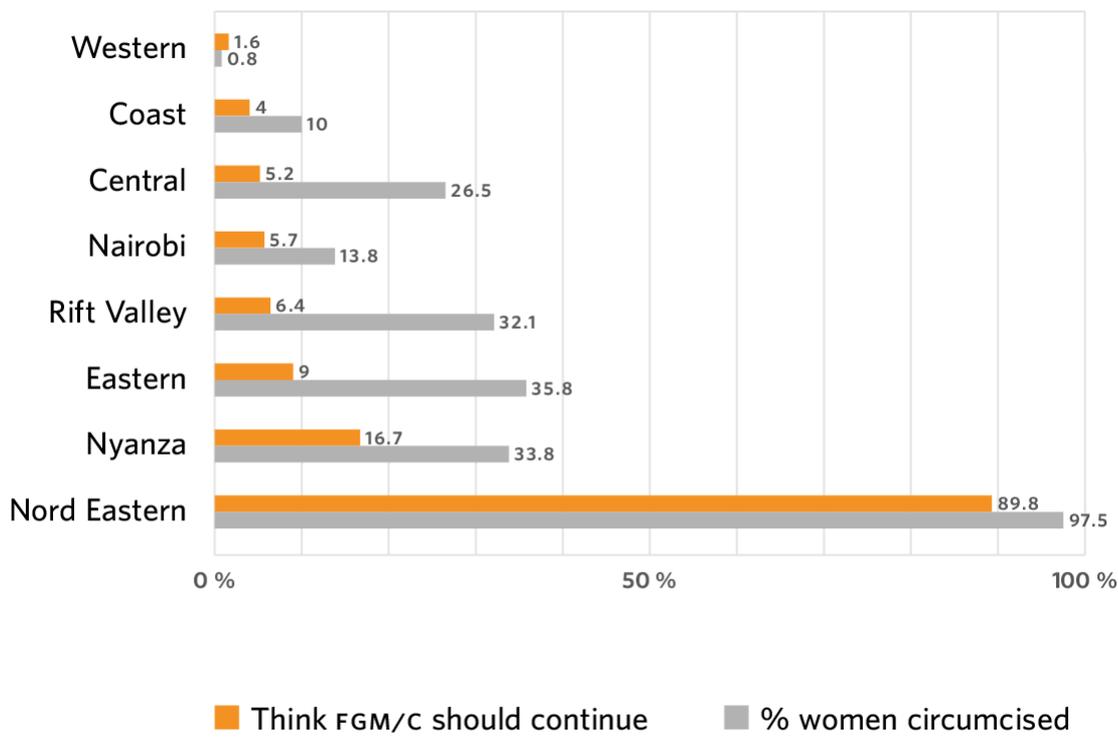
- Prevalence and its distribution: high variations among areas or groups, and geographical or group concentration
- Discrepancy between attitude and practice
- Areas or ethnic memberships are an imperfect proxy for a reference group or a collection of reference groups



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.

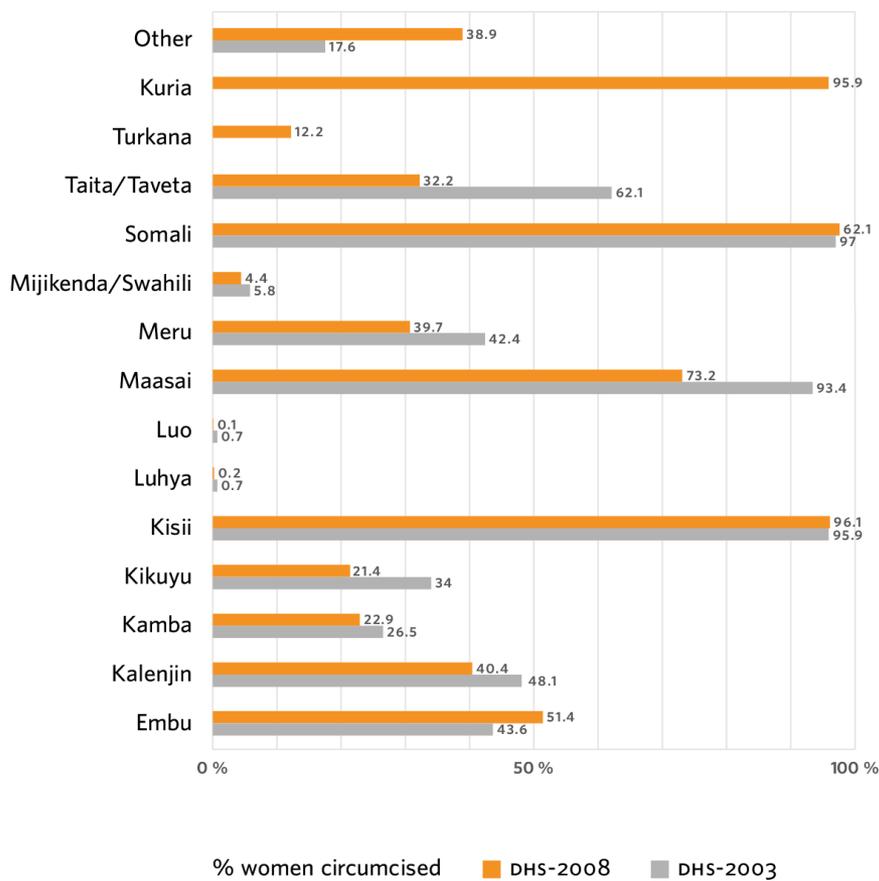
*Analysis of FGM/C prevalence
and support to the practice in Kenya*

KENYA 2008/2009



PREVALENCE OF FGM/C

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

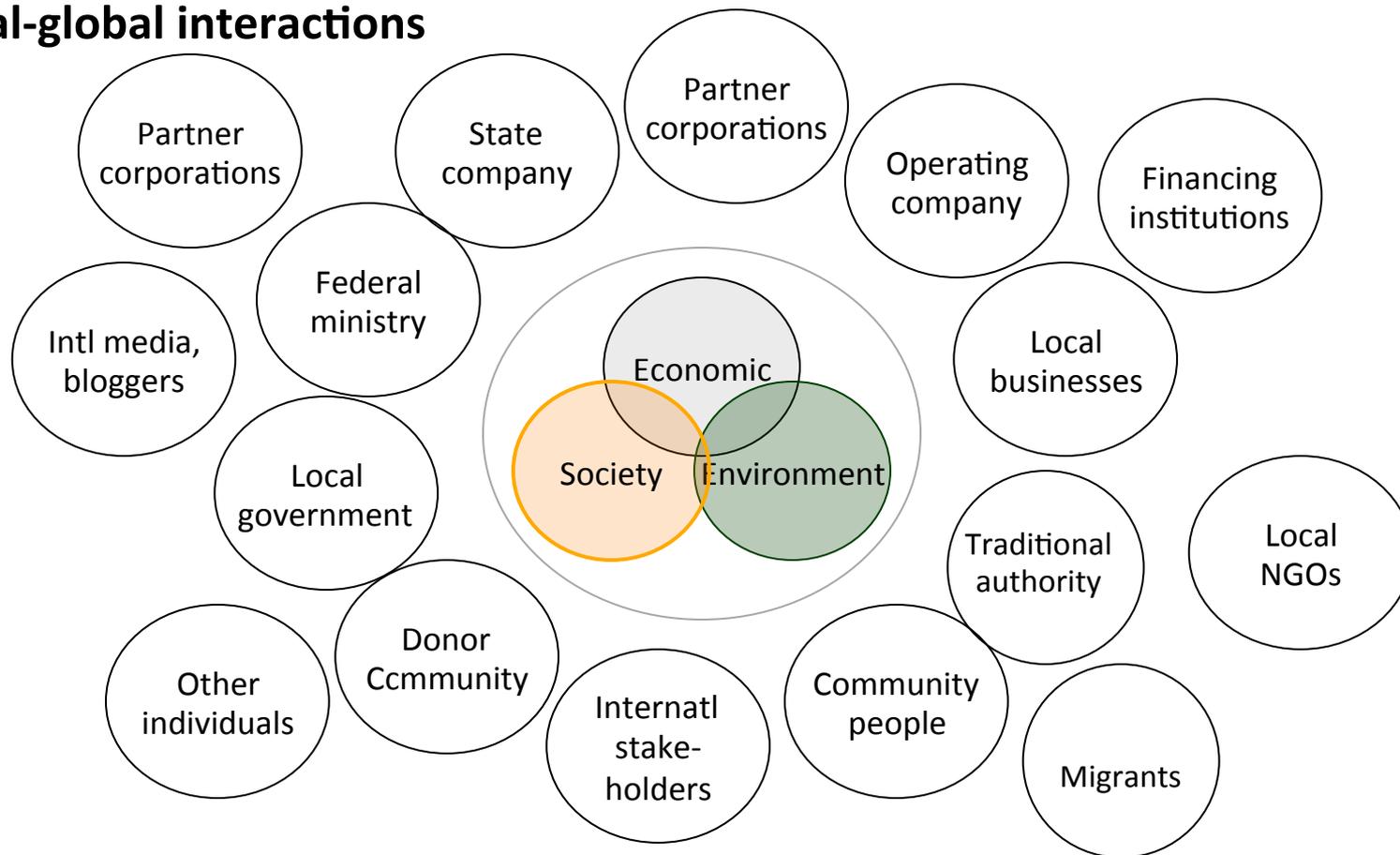
THE ENVIRONMENT SCANNING TOOL



EXAMPLE OF EXTRACTIVE INDUSTRIES

SOURCE: COMMON DEV/IFC

Local-global interactions



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)

Among all the different stakeholders involved in your project:

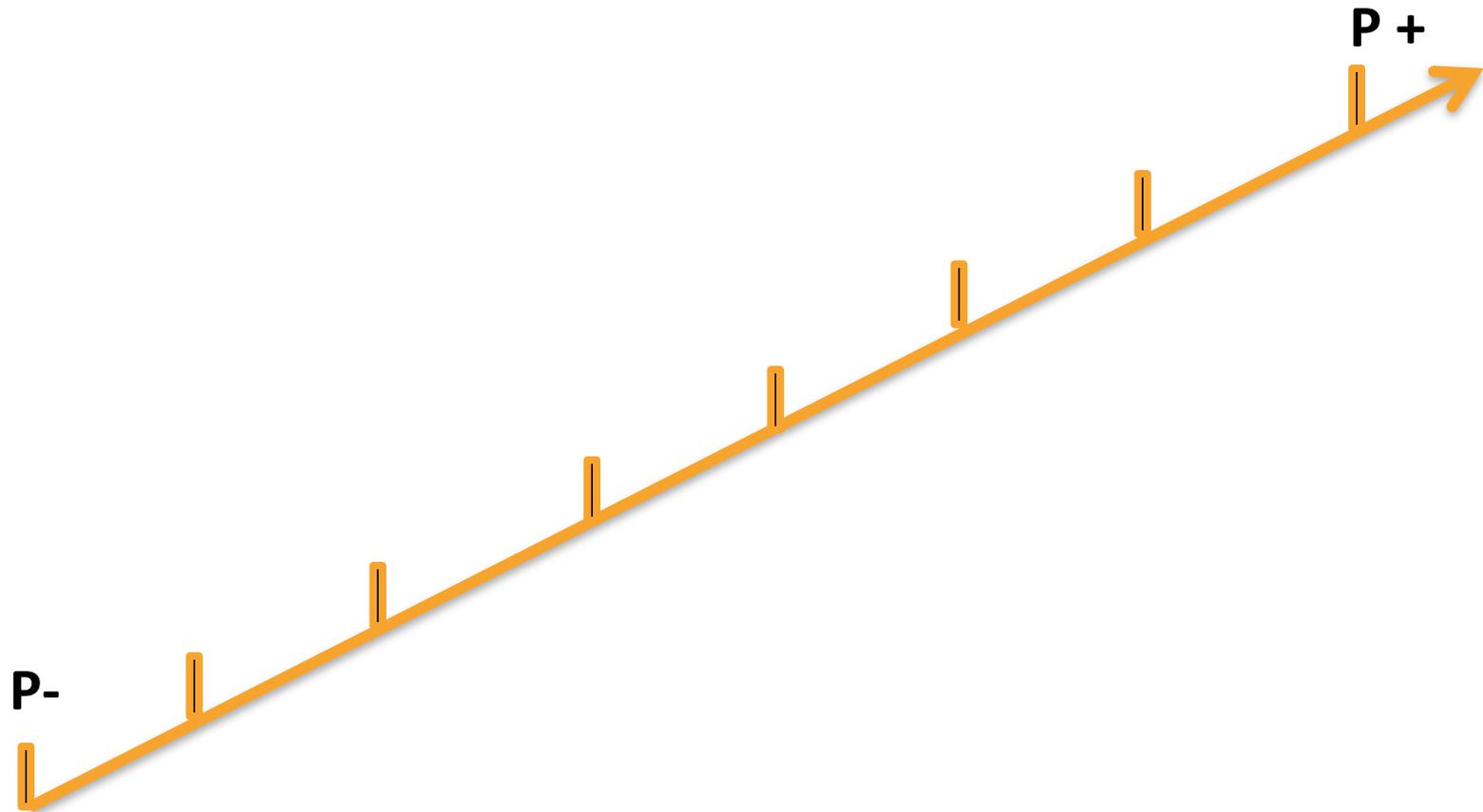
- Who has **more influence/power**? Why?
- Who has **less influence/power**? Why?
- Who has more capacities? Why?
- Who has **fewer capacities**? Why?



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?





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

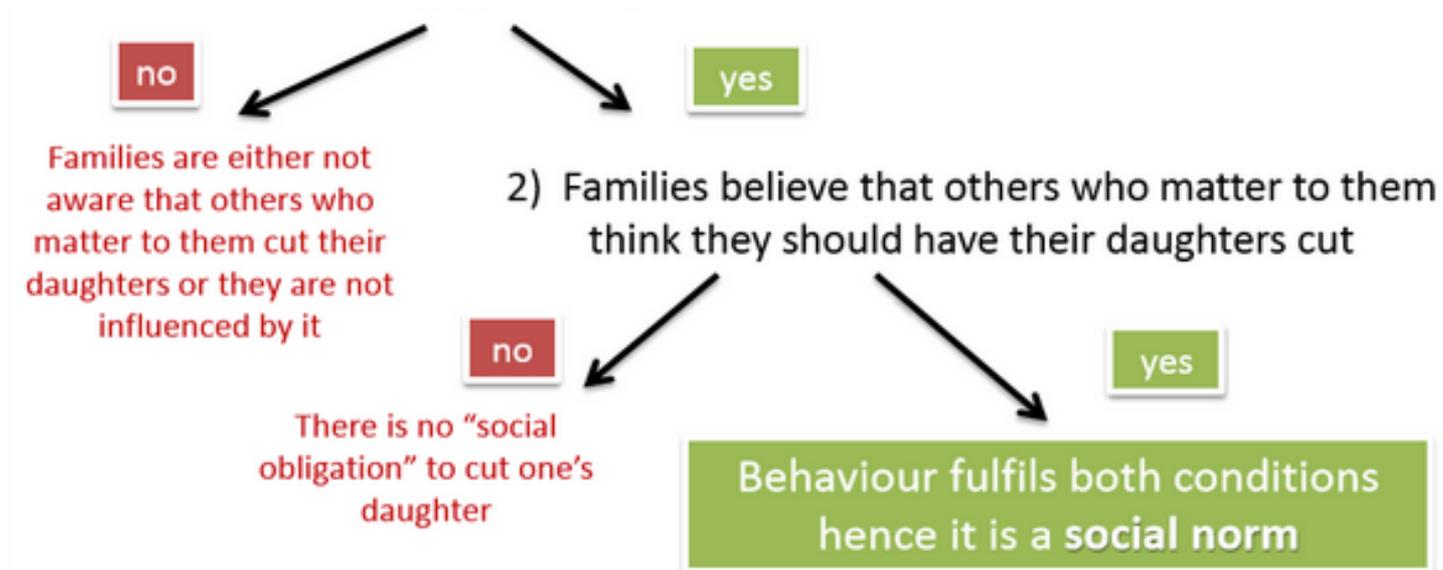
PRESENTATION 5.3

MEASURING SOCIAL NORM

ADAPTED FROM BICCHIERI 2013

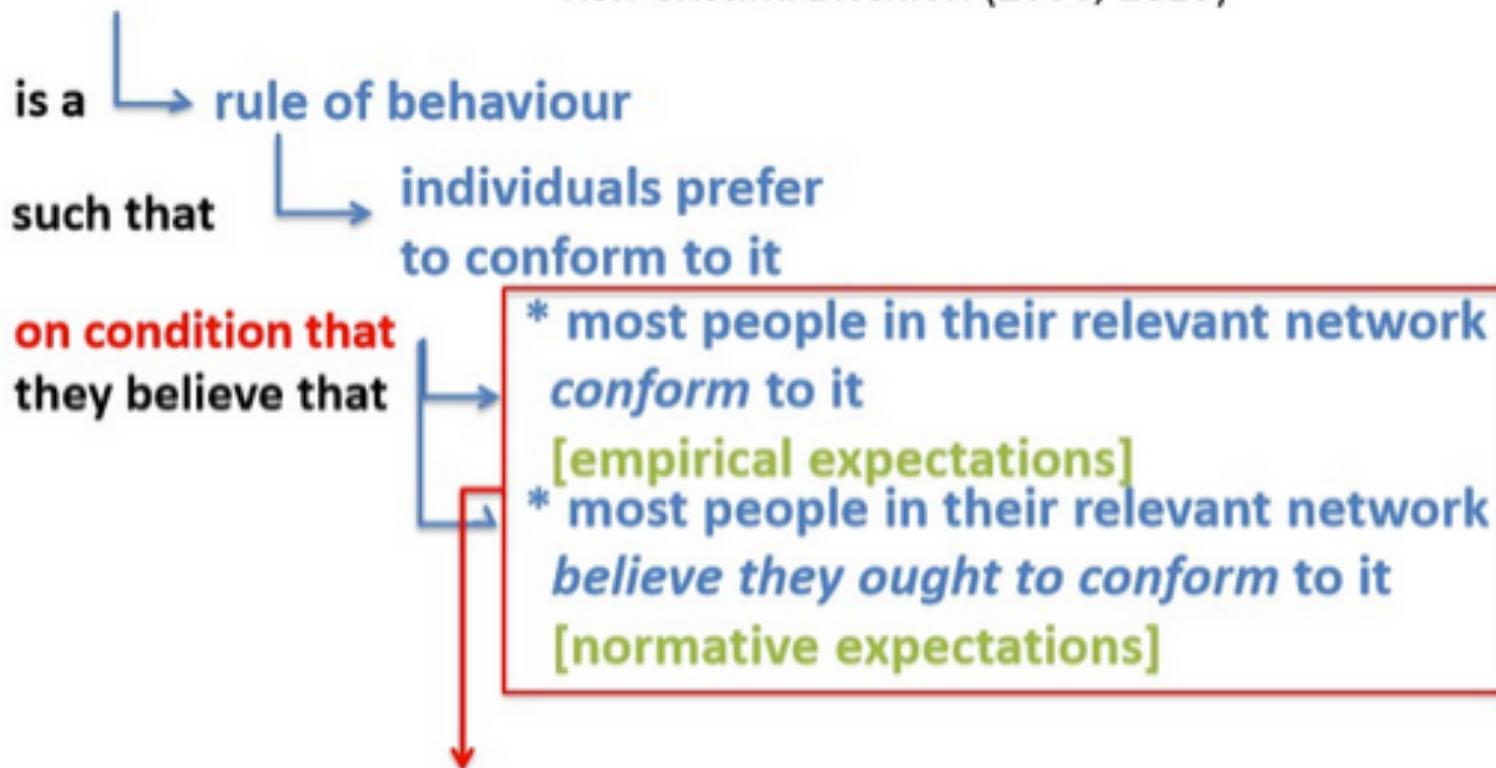
Context: A situation in which FGM/C is practised:

1) Families have their daughters cut because others who matter to them engage in the practice:



A SOCIAL NORM...

Ref: Cristina Bicchieri (2006, 2013)



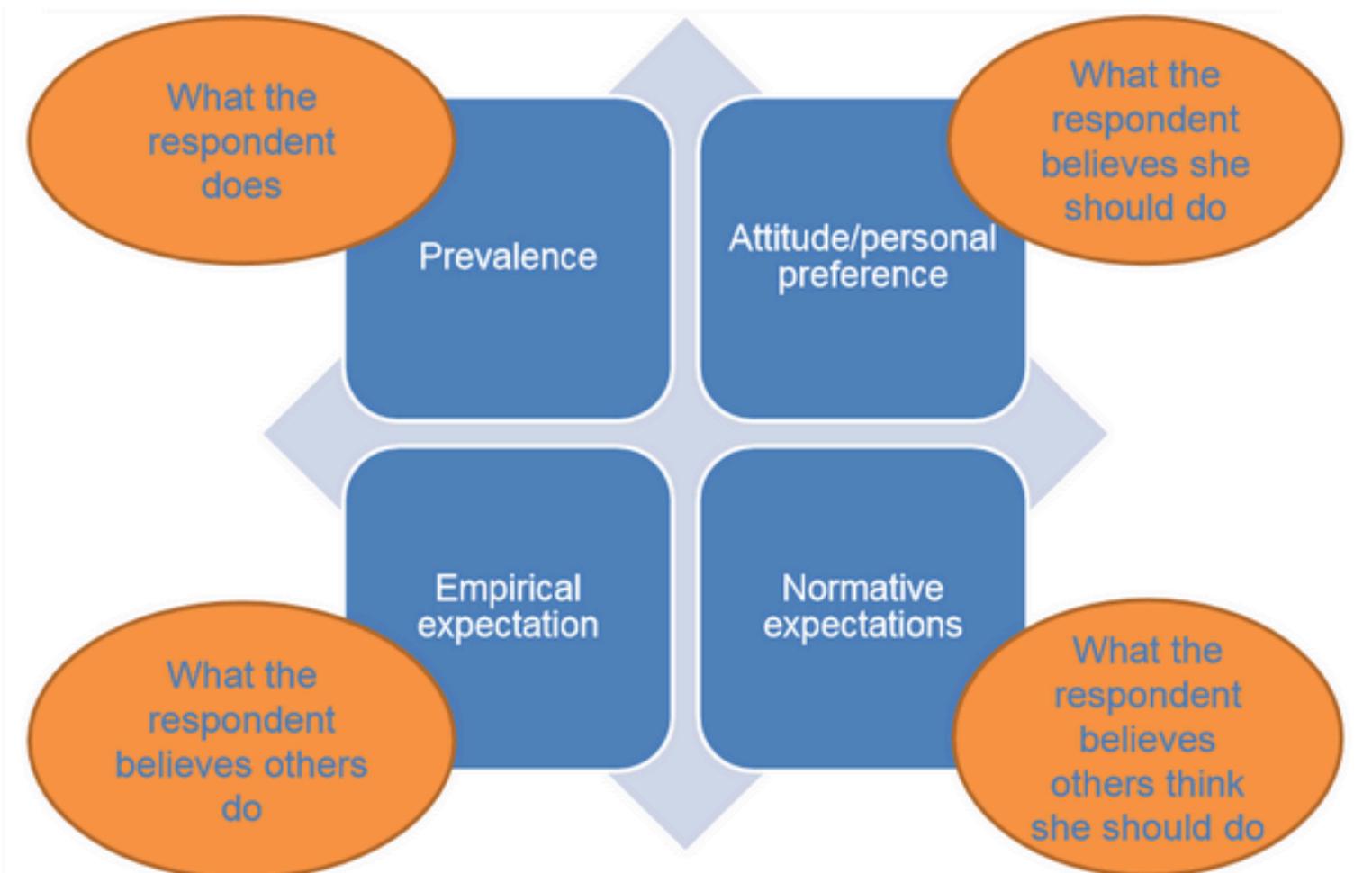
What do we need to measure to determine if a social norm is eroding or strengthening?

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



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)?

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)?

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)?

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

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

*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

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