PART 1
BUILDING KNOWLEDGE AND AWARENESS

SECTION 2
CAPACITY BUILDING
TRAINING SESSIONS AND MATERIALS

SOCIAL NORMS
“...sexual violence is preventable”
Human behaviour is influenced not only by individual knowledge and attitudes but also by social expectations and norms. Community norms relating to gender equality, gender roles, sex and violence have been shown to play an important role in fostering sexual violence. Communities Care: Transforming Lives and Preventing Violence Programme (CC Programme) staff and other programme stakeholders need a good understanding of what social norms are, how they contribute to or protect against sexual violence, and the process of norm change that is a foundation of the CC Programme.

This training provides information about social norms and the role they play in fostering and preventing sexual violence, and provides CC staff and programme stakeholders with the opportunity to reflect on community norms related to gender, and masculinity in particular.

**LEARNING OBJECTIVES**

At the end of this module participants will be able to:

1. Recognize how social norms contribute to sexual violence.
2. Understand the influence of norms on sexual violence perpetration, on community responses, and on help-seeking behaviour.
3. Have reflected on community norms related to masculinity.
4. Be familiar with the process for norm change used by the CC Programme.

**TOPICS**

- **TOPIC 1**: Sexual violence causes and contributing factors (30 minutes)
- **TOPIC 2**: Introduction to social norms (1 hour 30 minutes)
- **TOPIC 3**: Social norms and sexual violence (1 hour 30 minutes)
- **TOPIC 4**: Transforming social norms to prevent sexual violence (1 hour 30 minutes)

**Participant handouts**

- **Handout 1**: Pre-test
- **Handout 2**: Different types of norms
- **Handout 3**: Social norms definition and key concepts
- **Handout 4**: Social norms and sexual violence
- **Handout 5**: Case study
- **Handout 6**: CC Programme pathway to change
- **Handout 7**: Post-test
Participant handouts

Handout 1: Pre-test
Handout 2: Different types of norms
Handout 3: Social norms definition and key concepts
Handout 4: Social norms and sexual violence
Handout 5: Case study
Handout 6: CC Programme pathway to change
Handout 7: Post-test
<table>
<thead>
<tr>
<th>TIME</th>
<th>CONTENT</th>
<th>SLIDES</th>
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</tr>
</thead>
</table>
| 8:45–9:45    | • Welcome and introductions  
               • Logistics  
               • Content and objectives  
               • Group norms  
               • Pre-test                  | 1–4    | Handout 1: Pre-test                |
| 9:45–10:15   | • Causes of sexual violence                                              | 5–6    |                                    |
| 10:15–10:45  | • Introduction to social norms: Different types of norms                 | 7–13   | Handout 2: Different types of norms |
|              |                                                                        |        |                                    |
| 10:45–11:00  | Morning tea                                                              |        |                                    |
| 11:00–12:00  | • Introduction to social norms: Key concepts                            | 14–19  | Handout 3: Social norms definition and key Concepts |
| 12:00–1:00   | • Social norms and sexual violence                                       | 20–21  | Handout 4: Social norms and sexual violence |
|              |                                                                        |        |                                    |
| 1:00–2:00    | Lunch                                                                   |        |                                    |
| 2:00–2:30    | • Social norms and sexual violence                                       | 22–23  | Handout 5: Case study              |
| 2:30–3:00    | • Transforming social norms to prevent sexual violence                   | 24–25  |                                    |
|              |                                                                        |        |                                    |
| 3:00 – 3:15  | Afternoon tea                                                            |        |                                    |
| 3:15–4:15    | • Transforming social norms to prevent sexual violence                   | 26–28  | Handout 6: CC pathway to change    |
| 4:15–5:00    | • Summary of day  
               • Post-test                                                               |        | Handout 7: Post-test              |
NOTE TO FACILITATORS

To prepare to facilitate this module:

Make sure you are familiar with the information about social norms in Part One *Building Knowledge and Awareness* and consult the additional reading/resources for facilitators, listed below.

If you would like further information, seek clarification from UNICEF gender-based violence specialists about key concepts related to social norms as defined by UNICEF and used in the CC Programme.

Adapting the training

**Before delivering the training it is necessary to review the entire content and adapt it as necessary to your context. You will need to adapt it in two ways:**

1. By ensuring the activities are appropriate to your context, for example that they are culturally acceptable and relevant. If you identify an activity that might not be appropriate, you need to substitute it with one that will enable you to achieve the same objective.

2. There are places in the training that you need to insert locally specific information or material or presentations from your context.

*TO DO*

- Go through the module and review all sessions, and make sure the activities are locally appropriate. Decide on alternative activities if needed. When considering alternative activities, it is important to be aware of the needs of the group and how the activity contributes to meeting the learning objectives for the module.

- Make sure you have reviewed findings from focus group discussions conducted as part of formative research for the CC Programme, as they contain information about community attitudes, beliefs and expectations related to gender and sexual violence.

*When facilitating the following topics, consider the information below:*

**TOPIC 1:** Remember that the aim of the first session on immediate and underlying causes of sexual violence is not to uncover all the factors that influence whether sexual violence happens, but rather to explore and emphasize the point that there are underlying causes and contributing factors and that it is a complex issue: it doesn’t matter if not all causes and contributing factors are exhausted in 30 minutes. When you are doing the activity, an alternative to having participants move around the room is to do the activity using a flip chart or on the floor using index cards.

**TOPICS 3 AND 4:** During the sessions on social norms and on social norms and sexual violence, it is essential to make it clear that social norms are shared expectations within a group and that not all practices are social norms and not all behaviours are influenced by social norms. Social norms are conditional on what others in the group do and think one should do.

If you have time during the exploring gender norms activity in topic 3, you can also develop a ‘Gender Box’ for females and explore how norms related to being a girl or a woman contribute to sexual violence.
Establishing group norms

If you are facilitating this training with a group that has worked together in previous training, you will need to review the group norms established on the first day of the training.

If the group has not yet worked together, you may wish to use the activity below to help explore and establish group norms.

1. **Divide participants into small groups of four to six. Ask each group to do the following:**
   - Reflect on how we have traditions that inform how we behave and interact on special occasions such as weddings, funerals, religious and cultural festivals. Choose one of these occasions and make a list of behaviours that are acceptable/unacceptable at this time.
   - Imagine someone is visiting, from a completely different place who does not speak your language or know anything about your culture. You do not want that person to be embarrassed by behaving inappropriately.
   - Think about how you will show the person what is acceptable and what is not acceptable behaviour.

2. **Ask group members to role-play the occasion they have chosen, without speaking. Ask one member of each group to visit a neighbouring group.**

3. **After a few minutes, bring the whole group together into a talking circle and ask them these questions:**
   - How easy is it to identify and demonstrate these ‘rules’?
   - Why do these ‘rules’ for special occasions exist?
   - What benefits come from having these ‘rules’?
   - What happens if someone breaks these ‘rules’?
   - What might happen if we had no ‘rules’ to follow at these special times?

4. **Explain that during the training participants will be discussing sensitive and challenging topics. It is important that everyone can feel safe to do this. This means that the group should have its own special rules for how participants behave when they are together.**

5. **What rules do participants want that will help them learn, share and develop together safely and without fear?**

6. **List the suggestions and develop these into a set of ground rules/group norms that everyone agrees with.**

**Ice-Breakers and Energizers**

See the Sexual Violence module for examples of ice-breakers and energizers you might wish to use throughout the training.

**Additional Reading/Resources for Facilitators**


### SESSION PLAN

#### WELCOME AND INTRODUCTIONS—1 hour

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
<th>Description</th>
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| Welcome and housekeeping | 15 minutes | SHOW SLIDES 1–4  
Welcome all participants and provide information about the facilities, other logistical issues and training timetable and content. |
| Introductions and ice-breaker | 15 minutes | Facilitate an introductory activity so that everyone is familiar with each other and ready to get started. |
| Group norms | 10 minutes | Review the group norms established in earlier training or conduct an activity to develop group norms for the day (see Notes to facilitator). |
| Pretest | 20 minutes | DISTRIBUTE HANDOUT 1, and ask participants to complete the Pre-test. |

#### TOPIC 1: SEXUAL VIOLENCE CAUSES AND CONTRIBUTING FACTORS—30 minutes

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<tr>
<th>Activity</th>
<th>Duration</th>
<th>Description</th>
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| 1. Asking why’ | 30 minutes | SHOW SLIDE 5  
1. Write ‘Sexual Violence’ in large letters on a piece of paper and place the paper in the centre of the room.  
2. Ask participants to call out an immediate reason why sexual violence happens (e.g., because husbands have the right to sex when they want it). Invite the person who suggested the reason to stand next to the paper with the problem written on it.  
3. Ask participants why this is the case (e.g., why husbands have the right to sex when they want it) and when someone gives an answer, ask that person to stand behind the first person.  
4. Continue asking why until participants run out of ideas. When that happens, ask for another immediate reason and repeat the ‘why’ questions, working out from the immediate reason to the underlying cause.  
5. After 20 minutes, stop the activity and ask participants to discuss what this exercise shows about causes of sexual violence and the importance of digging deeper into the problem. |

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1. Asking why (continued)

6. Explain that sexual violence is a complex problem with underlying causes and more immediate contributing factors at the individual, family, community and societal levels and that we need to consider each of these levels when we are working to prevent sexual violence.

7. Discuss whether and how this activity has changed participants’ understanding of the causes of sexual violence.

SHOW SLIDE 6

8. Conclude by highlighting the following key points:
   - Underlying causes of sexual violence include unequal power relations between women and men and gender roles that are rigid and encourage aggressive and dominant forms of manhood or masculinity. These realities are intensified when women are undervalued and when there are no civic or legal structures in place to enforce consequences.
   - The problem, however, is complex with additional factors contributing to sexual violence at the individual, family, community and societal levels.
   - Because social norms relating to gender inequality, harmful masculinity, stigma and silence have been identified as contributing factors to sexual violence, the CC Programme is using a social norm perspective to prevent sexual violence.

TOPIC 2: INTRODUCTION TO SOCIAL NORMS—1 hour 30 minutes

2. Different types of norms

   Group discussion and facilitator presentation

   30 minutes

SHOW SLIDE 7

1. Ask participants to discuss the following questions with the person next to them:
   - Who set the group norms (ground rules) at the beginning of the workshop?
   - What is the purpose of the group norms?
   - What will happen if someone breaks one of the rules?

2. After participants have discussed the questions for 5 minutes, ask for volunteers to share their responses with the large group; continue for 5 minutes.

3. Tell participants that groups have rules for how members should behave. Rules tell us what is appropriate or acceptable behaviour and what is inappropriate or unacceptable behaviour in the group.
2. **Different types of norms**  
(continued)

4. Ask participants to name some of the rules we live by in the community. When they have finished, ask: Are some rules more important than others? Why?
   - Why do we follow them?
   - What happens when we break them?

**SHOW SLIDE 8**

5. Tell participants that legal norms, moral norms and social norms are all different types of rules that govern the way we behave.

**SHOW SLIDES 9–11**

6. Overview legal norms and ask for examples of legal norms that relate to sexual violence.

7. Overview moral norms and ask where they come from.

8. Overview social norms.

9. Ask participants if they can think of an example of a behaviour that is discouraged by legal, moral and social norms. If appropriate to the setting, you might use the example of stealing, which in many communities is forbidden by law and social norms and is considered morally wrong.

**SHOW SLIDES 12–13**

10. Conclude by highlighting the following key points:
   - Legal, moral and social norms are all types of rules that guide our behaviour in groups.
   - Religious norms can act as legal and social norms and can become moral norms.
   - When legal, moral and social norms are in harmony, or reinforce each other, they have the strongest influence on people’s behaviour.
   - To prevent sexual violence, we need to work towards having laws (legal norms) that protect women and girls from sexual violence and promote gender equality; having group rules (social norms) that promote healthy, non-violent ways of being a man; and having people believe that sexual violence is morally wrong (moral norms).
   - In settings where religious norms operate as legal and social norms, religious norms that prevent sexual violence must also be encouraged.

**REFER PARTICIPANTS TO HANDOUT 2: Different types of norms**
1. Tell participants we are going to look at why social norms are powerful influences on human behaviour and how they work.

2. Ask participants why they think social norms might have a strong influence on the way we behave. After participants have finished responding, explain that social norms have a powerful influence on the way we behave for these reasons:

SHOW SLIDE 14

• **Humans need to fit in with and belong to a group**: We don’t want the group to reject us so we do the right thing. Social norms can even be a stronger influence on behaviour than personal beliefs; for example, *I might believe it is wrong and harmful for a man to engage in sexual activity with a child, but do nothing about it when I suspect it is happening in my neighbourhood because of a norm in place that reinforces ‘we don’t talk about sexual matters or family matters or sexual violence in this community’*. How do you move beyond this on a community and individual level? Can you think of any examples of ‘breaking the silence’ about something that is accepted but known to be wrong?

• **We get rewarded and punished**: We follow social norms because we get rewarded for following them and punished for breaking them. Ask participants for examples of social rewards and punishments for following or breaking group rules, if they haven’t been mentioned. Make sure acceptance, esteem and respect in the group are mentioned as rewards, and rejection, disesteem and even shunning can be punishments for failing to conform. Discuss the serious repercussions that can happen when people go against negative social norms.

SHOW SLIDES 15–16

3. Tell participants we’re now going to look at how norms work, and provide an overview and explanation of the following key concepts:

• **Social norms belong to groups**: The group is called a ‘reference group’ and can be big or small; for example it might be made up of a whole community, all married women in a village or all the young men in a town. It could be made up of everyone in the same workplace; for example, all the health workers in a community, or members of a sporting club. It doesn’t matter how big or small the group is; what matters is that the members of the group believe that the opinions and behaviours of other people in the group matter to the way they themselves behave.2

• **Collective beliefs and expectations**: Social norms are collective beliefs and expectations within a group about what is typical or normal behaviour for the group: how group members see other people in the group behave and how they think those others should behave, and how group members think others in the group expect them to behave.

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3. Key concepts in social norms (continued)

- **Empirical expectations**: Shared beliefs about what other people in the group do, how they act in a situation, are mostly based on what we see. For instance, “In this community, women always do what their husbands say” is an example of an expectation based on what we see happening; it is an observable behaviour. The technical term for these beliefs about what others in the group do is ‘empirical expectations’; empirical means from observation. These beliefs have the strongest influence over our own behaviour because they reflect what we can observe about other people’s behaviour.

- **Normative expectations**: Other beliefs that make up social norms are shared expectations about what we think other people in the group consider good or bad behaviour; for example, “In this community, people think sexual violence is a private family matter.” The technical name for these beliefs about what others in the group think or do is ‘normative expectations’.

SHOW SLIDES 17–19

4. Conclude by highlighting the following key points:

- Social norms are shared expectations of a group about what is typical or normal behaviour for the group.
- Social norms are powerful because people need to fit in with their groups.
- Social norms are held in place by social rewards and punishments.
- Reference groups are groups of people to whom a social norm applies. A reference group shapes a person’s values, attitudes, and sets the standard for behaviour. It is the group that rewards people for following the standard and punishes them if they don’t.
- Empirical expectations are expectations about what other people will do, and they are mostly based on an observation of what they have done in the past. For instance, if a woman who has been raped is blamed for it, we can form the empirical expectation that women will always be blamed for rape.
- Normative expectations are expectations about what other people think about desirable and undesirable behaviours. For instance, if a man believes other men think he is entitled to sex when he wants it, we can form the normative expectation that he will force his wife to have sex with him even if she doesn’t want to.

REFER PARTICIPANTS TO HANDOUT 3: Social norms definition and key concepts
TOPIC 3: SOCIAL NORMS AND SEXUAL VIOLENCE—1 hour 30 minutes

SHOW SLIDE 20

1. Ask participants to give examples of shared beliefs or expectations in the community that:
   - support perpetration of sexual violence;
   - keep people silent when it happens to them or to other people;
   - protect women and girls from sexual violence.

SHOW SLIDE 21

2. Tell participants that different beliefs and expectations in the community about gender equality and gender roles, what it means to be a man or a woman, sexual entitlement and honour, and stigma and shame can influence:
   - behaviours related to perpetration of sexual violence;
   - behaviours related to protection from sexual violence;
   - community tolerance of sexual violence and community and intolerance of sexual violence and action against it;
   - whether the community responds positively or negatively to survivors and whether they will come forward for help.

3. Ask participants how they think beliefs and expectations about ‘being a man’ might contribute to sexual violence. ‘Being a woman’?

4. Ask participants how they think beliefs and expectations about sexual matters, violence, stigma and honour might contribute to sexual violence.

REFER PARTICIPANTS TO HANDOUT 4: Social norms and sexual violence

5. Overview the different examples of norms related to sexual violence in the handout as a large group.

SHOW SLIDE 22

6. Conclude by highlighting the following key points:
   - Social norms can contribute to perpetration of sexual violence; for example, a social norm that encourages men to be aggressive and dominant.
   - Social norms can stop survivors from seeking help; for example, a social norm that encourages stigma and blame.
   - Social norms can promote silence and inaction against sexual violence; for example, a social norm that stops us talking about sexual or family matters.
5. Exploring gender norms

**Large group discussion**

1 hour

**If you have time, you can also develop a 'Gender Box' for females and explore how norms related to being a girl or a woman contribute to sexual violence.**

1. Ask participants what messages boys are given when they are told to ‘act like a man’. (You can draw a boy and give him a name, and ask participants what messages society and the community send to this boy when he is told to be a man.)
   - Write the messages on flip chart.
   - Ask participants where these messages come from. Who is the messenger?
   - Discuss earliest influences in boys’ lives and how socialization occurs. When do we first receive these messages?
   - Discuss whether the messages or delivery differ if they come from a man or a woman – mother, father, teacher, sibling, peer.
   - Point out the contradictions in gender norms. For example, if female honour is supposed to be protected, how can it be OK to rape women? It is within these contradictions that entry points for changing norms can be found.

2. Ask for volunteers to act out how the messages are delivered.

3. Draw a box around the messages and name it the ‘Gender Box’. If you have drawn a boy, write the messages near the boy, then draw the box drawn around the boy and the messages. Ask the men in the group if the box seems familiar to them.
   - Ask all participants to share experiences and feelings related to the messages.

4. Discuss beliefs, behaviours and roles that lie outside the box. What is missing when we try to describe men?
   - List the behaviours and roles that participants name outside the lines of the box.
   - Discuss the nature of these qualities. Are these considered ‘feminine’? How do they differ from those listed inside the box?
   - Discuss the uniqueness of each person, and how each person has a variety of traits that change over time.
   - Ask male participants to discuss what is missing from the box.
   - Ask participants to describe men they know, and ask them if these men fit into the box.

5. Ask participants what it costs individual men to live inside the box. What does it cost the community? Are there any costs for moving beyond the box? How are the lines of the box enforced by violence? Continue the discussion:
   - What happens to men who do not conform to the messages inside the box?

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5. Exploring gender norms (continued)

- What methods are used to keep you (or the boy) inside the box?
- Talk about name-calling, threats, and use of violence, and explain that these are examples of punishments for breaking norms.

6. Discuss the opportunities for men and boys to move beyond the box. What are some accepted social roles for men and women outside the box?

7. Ask participants for examples of men in their lives who do not conform to the messages inside the box. How are they able to move beyond these messages?

8. Discuss what participants can do to change their own beliefs and behaviours related to gender and become better role models for boys and young men, in their personal lives and through their work on the CC Programme.

SHOW SLIDE 23

9. Conclude by highlighting the following key points:

- How men and women are expected to behave and the roles they are expected to play contribute to sexual violence.
- Men are not born violent; violence is a learned behaviour. It is learned through the ways in which different societies teach boys to ‘be a man’ and how they are expected to behave as men. Just as violence is learned, so is non-violence. To stop violence, we need to change the beliefs and expectations about what it means to be a man or a boy or a woman or a girl that support violence and support men and boys to reject violence. What protective roles that give women more power already exist?
- Changing beliefs and expectations about gender that encourage and support sexual violence starts with examination of our own beliefs and expectations.

TOPIC 4: TRANSFORMING SOCIAL NORMS TO PREVENT SEXUAL VIOLENCE–1 hour 30 minutes

6. The process of norm change

Small group activity: Case study

1. Tell participants that each one of us has an important role in engaging members of our communities to reflect on beliefs and expectations that contribute to sexual violence and to encourage transformation of harmful norms and strengthening or building of healthy, safe, protective norms that prevent sexual violence.
6. The process of norm change (continued)

2. Ask if anyone can think of an example of positive social norm change that has led to new behaviour in their community in the past. Use participants’ examples and provide additional ones to discuss how the change happened, using these questions to stimulate the discussion:
   - Who were the change makers?
   - Why did change happen?
   - How long did it take?
   - Were there people in the community who were unhappy about the change?
   - Did people feel that the change represented a loss of culture or tradition?
   - Who benefited from the change?

REFER PARTICIPANTS TO HANDOUT 5: Case Study

SHOW SLIDE 24

3. Read through the handout as a large group. Put participants into small groups of six, and ask each group to discuss these questions:
   - What norms changed in the case study?
   - How did change happen in the case study?

4. After 30 minutes, bring the groups back together into a large group, and discuss their responses.

SHOW SLIDES 25–27

5. Explain that the case study involves one example of successful change in social norms. In the CC Programme, we are using six steps to change. These steps are based on experience and research showing that for the behaviour of individuals in a reference network to change, the following is necessary:
   - Change in individual attitudes (there are enough people ready to change) AND
   - Common knowledge (those who are ready to change know that enough other people are ready to change) AND
   - Coordination (they change together).

6. Make the point that it helps to know whether or not people agree with a norm; this knowledge can give us a clue about the best strategy for changing beliefs that support that norm. If many people privately disagree with a norm, it can be easier to change it; helping people talk openly about something and share their opinions can show other people that many others in the community also disagree with the norm and encourage them to do something about it together.
6. The process of norm change (continued)

7. Highlight that if most people do agree with a norm, we need to get them to change their minds through providing information about the harmful effects of the norm and encouraging discussion, debate and dialogue about how things could be different, and about the benefits of change.

8. Review the six steps in the CC pathway to change and explain that this is the process that we are following in the CC Programme.
   - **Step 1.** Strengthen community-based care and support for survivors of sexual violence.
   - **Step 2.** Enable reflection among core groups in the community\(^4\) about human rights and sexual violence.
   - **Step 3.** Explore shared beliefs and practices.
   - **Step 4.** Support collective public commitment to taking action and making changes.
   - **Step 5.** Communicate change.
   - **Step 6.** Build an environment that supports change.

SHOW SLIDE 28

9. Conclude by highlighting the following key points:
   - To change social norms that support sexual violence, we are following six steps based on research and experience in social norm change from around the world.
   - Social change is a process, and we are catalysts or change makers in starting or supporting that process.
   - Knowing whether group members privately agree with the norm is a good starting point because it is easier to change a norm if many people already privately disagree with it.

REFER PARTICIPANTS TO HANDOUT 6: CC pathway to change

SUMMARY AND CLOSING—45 minutes

**Questions and summary**
25 minutes

- Allow time for questions that have not yet been addressed.
- Provide a summary of the topics covered during the training.

**Post-test**
20 minutes

DISTRIBUTE HANDOUT 7 and ask participants to complete the Post-test.

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\(^4\) These will be groups that have the most influence or impact in daily life, such as religious organizations or clan organizations. These groups should also be representative of the community in terms of gender, ethnicity, and include community members that are marginalized. Core groups will also include service providers in line with facilitating group discussion with service providers in Step 1.
1. **Sexual violence is more likely when social norms promote:**
   - **a)** Inequality between men and women
   - **b)** Dominance and aggression as ideals of masculinity
   - **c)** Blaming of those who suffer sexual violence for what happens
   - **d)** A culture of silence concerning violence within the family
   - **e)** All of the above

   (1 mark)

2. **List three examples of social norms that help prevent sexual violence in a community.**

   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

   (3 marks)

3. **Legal and religious norms are not usually enforced by an institutional authority.**
   - True
   - False

   (1 mark)

4. **Legal norms are usually written down in the form of a constitution or individual laws.**
   - True
   - False

   (1 mark)

5. **People may follow moral norms that differ from those of their community.**
   - True
   - False

   (1 mark)

6. **People’s behaviour is more strongly influenced by what they see others doing than what they think others think they should do.**
   - True
   - False

   (1 mark)

7. **Legal, social and moral norms are most influential when they encourage a variety of different behaviours.**
   - True
   - False

   (1 mark)
8. People’s behaviour is most likely to be influenced by:
   a) Their immediate family
   b) The community they live in
   c) People they respect and admire
   d) The peer groups they belong to
   e) All of the above

(1 mark)

9. List four beliefs or expectations about what it means to ‘act like a man’ that make it more likely that sexual violence will take place in a community.

______________________________________________________________________________________
______________________________________________________________________________________
______________________________________________________________________________________
______________________________________________________________________________________

(4 marks)

10. Which combination of these legal, social and moral norms will most effectively protect a community from sexual violence?
   1) Laws that protect women and girls from sexual violence and promote gender equality (legal norms)
   2) Group rules that promote healthy, non-violent relationships and ways of being a man (social norms)
   3) The belief that sexual violence is morally wrong (moral norms)

   a) None of these   b) Answers 1 and 3 only   c) Answers 2 and 3 only   d) Answer 3 only   e) All of these

(1 mark)

11. List the four key ingredients for successful norm change in a community.

______________________________________________________________________________________
______________________________________________________________________________________
______________________________________________________________________________________
______________________________________________________________________________________

(4 marks)

12. It is easiest to change social norms when there are a lot of different opinions about these in a community.

True       False

(1 mark)

(Total 20 marks; multiply by 5 to give percentage score.)
Different types of norms

Legal norms, moral norms, social norms and religious norms are different sets of rules that say how we should behave. The difference between religious norms and the other types is that religious norms come from a divine authority, but religious norms can also work like legal, moral or social norms.

**Legal norms are formal rules that guide how we behave**
- Legal norms are put in place by a formal authority. Laws are legal norms. Legal norms are usually written down in constitutions and laws. Institutions such as the police and justice system enforce them.
- People follow legal norms out of respect for authority and out of fear of what will happen if they break the law; for example, going to prison.
- Religious norms, rules based on how a divine being says we should behave, can also be legal norms if they are enforced by an authority; for example, rules set out in Islamic law.
- Legal norms often say what behaviour is not acceptable.

**Examples of legal norms**
- A law forbidding child beating
- A law making raping a child a crime
- A law automatically giving custody of children to husbands in cases of divorce

**Moral norms are personal rules that guide how we behave**
- Moral norms are based on a person’s inner beliefs about right and wrong.
- What other people think does not affect a person’s moral beliefs.
- People follow moral norms because of their consciences.
- Religious norms about right and wrong can be moral norms.

**Examples of moral norms**
- One shouldn’t harm other people.
- Human life is sacred.

**Social norms are informal rules that guide how we behave.**
- Social norms are rules that members of a group expect other members of the group to follow.
- People follow social norms because they see other people following them and believe other people think they should follow them.
- Social norms tell people what behaviour is expected of them or what behaviour is forbidden.

**Examples of social norms**
- Female genital mutilation/cutting in situations where others also have their daughters cut because they believe others expect them and everyone else to do the same.
- Helping to keep the village clean because others keep it clean too and because a person believes others expect one to.
- Child marriage in situations where others also marry their daughters at a young age because they believe others expect them and everyone else to do the same.
Social norms definition and key concepts

Definition of a social norm
A social norm is a behavioural rule followed in a particular context by a particular group. Individuals prefer to follow a social norm in these situations:

- They believe that most other people in the group follow it.
- They believe that other people think they should follow it and might sanction them if they don’t.

Key concepts in social norms

Rewards and punishment
- We follow social norms because we get rewarded for following them and punished for breaking them.
- Rewards can be as simple as acceptance and respect of other people in the group. Punishment for breaking group rules might be disapproval of other group members or being rejected by the group.

Reference group
Social norms are collective expectations within a group. A group is called a ‘reference group’.

A group can be big or small; for example, it might be made up of a whole community, all married women in a village or all the young men in a town. It could be made up of everyone in the same workplace; for example, all the health workers in a community.

The size of the group doesn’t matter; what matters is that the members of the group believe that the opinions and behaviours of other people in the group matter to the way they behave.5

The norms that are most likely to influence our behaviour belong to the most important groups in our everyday lives.5

Collective expectations
Social norms are made up of two types of collective beliefs:

Empirical expectations are expectations about what other people will do, and they are mostly based on an observation of what they have done in the past. For instance, if a woman who has been raped is blamed for it, we can form the empirical expectation that women will always be blamed for rape.

Normative expectations are expectations about what other people think about desirable and undesirable behaviours. For instance, if a man believes that other men think he is entitled to sex when he wants it, we can form the normative expectation that he will force his wife to have sex with him even if she doesn’t want to.

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Social norms and sexual violence

Social norms about gender, sex, and violence can make sexual violence seem normal and acceptable. Social norms that promote stigma and victim-blaming can also stop survivors from coming forward for help and stop people speaking out or taking action against it.

Gender norms

Gender norms are norms about what it means to be a man or a boy or a woman or a girl in a particular community. These norms teach us from childhood what is considered appropriate for either a man or a woman. Gender norms that are rigid and promote dominance of men and submissiveness of women to men are linked to sexual violence.

To reduce sexual violence, we need to not just change the beliefs or opinions of a few men or a few women, but also to make changes in how the whole community expects men and women to behave.7

In the box below are some examples from different countries of gender norms that contribute to sexual violence. While these norms might not be in place in the communities you work in, it is helpful to have some examples to reflect on.

Gender norms that contribute to sexual violence

- In Cambodia and Peru, gang rape is a sign of masculinity.8
- In South Africa, using sexual violence is an acceptable way of ‘putting women in their place’ or punishing them.9
- In Ethiopia, a woman should obey her husband in all things.10
- In Somalia, a husband has the right to have sex with his wife when he wants to.
- In South Sudan, a woman should tolerate violence in order to keep her family together.11

Norms about sex

Beliefs about sex tell us what is acceptable and desirable in sexual relationships. Common beliefs include: men have a right or entitlement to sex; men should be persistent and aggressive in getting sex; women should be reluctant about having sex; women are men’s sexual objects or possessions; it’s OK for men to have sex outside marriage, but women who have sex outside marriage are soiled or ruined.12

Norms that say people shouldn’t talk about sex can help keep the problem hidden and stop survivors from telling someone and getting help.

7 Ibid Ricardo and Barker.
Here are some examples of norms about sex that contribute to sexual violence.

### Sex-related norms that contribute to sexual violence

- In Pakistan, sex is a man’s right in marriage.\(^{13}\)
- In Thailand, a wife does not have the right to refuse sex.\(^{14}\)
- In Ethiopia, a woman doesn’t deserve respect if she has sex before marriage.\(^{15}\)
- In India, women must not show an interest in sex and must resist even wanted sexual advances.\(^{16}\)
- In South Africa, girls are responsible for controlling a man’s sexual urges.\(^{17}\)
- In Nigeria, once a girl agrees to be a girlfriend she should be available for sex.\(^{18}\)
- In Somalia and South Sudan, if a girl or woman is raped, it is better for her to keep it to herself.\(^{19}\)

### Norms and violence

Norms that support using violence have been strongly associated with sexual violence, especially rape.

In countries where there is violent conflict, all forms of violence increase.\(^{20}\) Conflict can reinforce an aggressive form of masculinity that can make sexual violence more acceptable; for example, in armed groups, new norms and practices might guide standards, behaviour and interactions of group members.\(^{21}\)

Violent conflict can also break down social norms that protect against sexual violence. For example, in the eastern Democratic Republic of the Congo, rape is now perceived as a norm for many men who have grown up during conflict.\(^{22}\)

The following examples show how norms about violence can be linked to sexual violence.

### Violence-related norms that contribute to sexual violence

- In Nigeria, young men believe that rape is an acceptable way of teaching an unwilling female ‘a lesson’ or punishing a woman.\(^{23}\)
- In South Africa, a certain amount of violence and even rape is part of normal boyhood behaviour.\(^{24}\)
- In Somalia, a man can use physical violence to discipline his wife.
- In South Sudan, it is acceptable for a man to hit his wife if she won’t have sex with him.\(^{25}\)

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13 Ibid.
15 Ibid Pulerwitz et al.
23 Ibid Ajuwon.
25 Ibid Scott et al.
One day in the Mandinka village of Dialacoto located in South Eastern Senegal, West Africa, a pregnant woman was beaten by her husband so severely that she had to be taken to the hospital.

Normally no one in the community would have become involved in this incident. Heads might have shaken in disapproval behind closed doors, but silence around violence was the norm. Silence around what was considered as a ‘private family affair’ was the expectation. Certainly, almost everyone in the community knew that this kind of thing happened – it touched the lives of most people at some point or another.

Yet speaking out publically against domestic violence would cause trouble in the family and community. Arresting the husband was unthinkable because it could lead to divorce of the woman and division between the two families that had arranged the marriage. The sanctions would fall not on the man who perpetrated the violence, but rather on the woman who dared to protest against what most men saw as their personal right – the ‘disciplining’, through violence, of their wives and children.

Why did this man from Dialacoto believe that his act of violence was possible and an accepted practice for solving a dispute? Perhaps because he had seen his own father frequently hit his mother with no reaction from anyone. Perhaps he believed that this is what ‘real men’ do and that he would not receive disapproval from his male peers. Probably no one had ever openly questioned the use of violence and he believed that it was thus accepted by all to do so.

But on this one day in Dialacoto, the reaction to violence would change forever.

On hearing the news of their friend’s beating, a group of women immediately went to the local authority, asking for an official authorization to march peacefully across the village. The local authority, who had never heard of villagers marching for anything, refused categorically. But the women would not be stopped. They went to the Governor of the Region who, acknowledging their constitutional rights, gave them the authorization to march. The women then invited local journalists and, drumming on pots and pans, sang out as they marched together from the marketplace to the town police station: “Violence is no longer acceptable in Dialacoto! No more violence in the land of the Mandinkas!” They explained to the surprised journalists that they were not marching against men, but rather were marching for peace and the end of all violence in general, for women and children but also for men.

After the march in Dialacoto, the previously frequent episodes of violence ended. In fact, there were numerous meetings held to openly discuss the problem, and the men began to work with the women and contribute to their movement to end other forms of violence by supporting the abandonment of FGM/C and child/forced marriage in the area.

They participated actively in reaching out to surrounding communities to raise awareness of the harm of these practices and the human rights violations involved. The respected religious leader himself became one of the most active in the process. Together, the communities organized intervillage meetings to discuss the abandonment of these practices as an interconnected group of relatives and neighbours who shared the

same values and traditions. One year later, 200 villages participated in a public declaration in that same town of Dialacoto, announcing their decision to end FGM/C and child/forced marriage forever.

Stories like this one from Dialacoto are now numerous throughout Senegal, in the Gambia, Mauritania, Guinea, and Guinea-Bissau. Indeed, there is an ever-growing grassroots movement in West Africa today to end violence against girls and women. But it is not a movement against something. It is a movement for health, well-being and peace.

A powerful solution to changing social norms that uphold violence against women and girls came from people in rural communities in Senegal who had always practiced FGC. Through a holistic three-year education programme, groups of participants first came to consensus around their deeper goals for their families and communities. These goals included health, well-being, peace and prosperity. They then spent four months studying and discussing human rights and responsibilities as guiding principles for achieving their goals. Through personal narrative, theatre, poetry, story and song, they realized or, as one participant expressed it, “were awakened” to the fact that certain traditional practices were actually hindering them from realizing the best health possible. They then brought up FGC themselves as being one of these harmful practices. But since FGC was an obligation for good marriage and an expectation of the family and the extended family living in other communities, both nearby and far away, they understood that they could never end such a practice without including everyone who mattered to them in this decision.

They held intervillage meetings where the issue was discussed as a decision that needed to be made not in order to blame or shame or to “fight against a tradition,” but rather to promote the health, well-being, peace and prosperity of the entire social network.

Finally, when there was widespread agreement to take action, they organized public declarations for collective abandonment. These public declarations were critical moments in the process of abandonment, where representatives of connected communities came together and publically announced that the expectations in their communities would now change. FGC would no longer be a criterion for “good marriage”; girls would no longer be insulted or rejected if they had not undergone the practice. To the contrary, a new social norm was established during the public pledge – that of respecting the human right to health by no longer cutting their girls. Any violation of the new social norm, it was announced, would be sanctioned by the members of the social group. At these declarations, health workers, religious leaders, parliamentarians, and local and national government officials reinforced the decisions and congratulated the community members on their decision to seek better health for their families. It is important to note, however, that not all community members were able to abandon FGC during these public declarations … certain community members were not as enthusiastic and some, openly resistant to the change. But the fact that all community members did not abandon at the public declaration was not critical to the larger social transformation process that was occurring.

Several communities that heard about the Dialacoto march soon adopted similar methods in reaction to child/forced marriage and succeeded in stopping many of these marriages. Other communities worked to collectively bring legal charges of rape and incest against men who normally would have only been given a talking to by the elder family members. In the court cases, it was not the woman herself who had to bring the charges on her own, but rather a group of respected and committed community members. They had previously announced publically that they would no longer allow this violence to go unpunished and showed they meant business.
Pathway to Change

The CC Pathway comprises six steps that are the building blocks of the programme.

**STEP 1**
Strengthen community-based care and support for survivors of sexual violence.

This step involves building stronger multisectoral systems and services, including health, psychosocial, law enforcement and education, to ensure that survivors of sexual violence can receive compassionate and quality care and support. The CC Programme addresses gaps in services, identifies barriers to access, and provides training and mentoring to service providers. It also works with them as a core group in the community to help them reflect on values, harmful beliefs and norms, examine how these influence their treatment of survivors, and explore how this treatment may influence a survivor’s willingness to come forward for help.
STEP 2  
Enable reflection among core groups in the community\textsuperscript{27} about human rights and sexual violence. Group discussion is at the heart of the CC Programme, and the process begins by identifying influential people and groups in the community to involve in discussions and to inspire as change agents. In this step group members will be guided through a process of learning and reflecting on their collective values and aspirations and assisted to connect these to universal values of dignity, fairness and justice. They will be encouraged to reflect on beliefs and norms that foster sexual violence, as well as positive beliefs and norms that contribute to healthy, safe and peaceful communities.

STEP 3  
Explore shared beliefs and practices. Continuing the discussion process, this step involves helping groups to explore the ways in which certain beliefs and practices contribute to sexual violence against women and girls and to adopt alternative beliefs and practices that promote non-violent, respectful relationships between men and women. One positive beliefs and practices have been chosen, the group discussion members focus on identifying changes they can make to reinforce positive beliefs and practices.

STEP 4  
Support collective public commitment to taking action and making changes. Successfully shifting social norms requires that community members understand the benefits of change, and collectively commit to taking action to prevent sexual violence. This step involves supporting core groups to identify advantages of promoting change, and organizing public actions that demonstrate their commitment to change. Such public commitments encourage others in the community to adopt positive beliefs and practices that prevent sexual violence against women and girls.

STEP 5  
Communicate change. This step involves affirming and reinforcing among core groups that change is happening and encouraging others in the community to also adopt positive beliefs and practices. As change begins to take root, and norms and practices begin to shift, communicating this change provides important feedback and reassurance that others are changing and spreads the message to others outside the core groups that change in happening in their community. Spreading the word to new communities will inspire others to act to prevent sexual violence.

STEP 6  
Build an environment that supports change. The pathway to change requires more than changing collective norms; it requires building an environment that supports change and supports community members to sustain change. This step involves advocacy for supportive laws, policies and other mechanisms that support new practices and behaviours, address violations, and further strengthen the capacity of institutions and services to provide care for survivors.

\textsuperscript{27} These will be groups that have the most influence or impact in daily life, such as religious organizations or clan organizations. These groups should also be representative of the community in terms of gender, ethnicity, and include community members that are marginalized. Core groups will also include service providers in line with facilitating group discussion with service providers in Step 1.
PART 1
Building Knowledge and Awareness

HANDOUT 7

Post-test

Name: _______________________________________

1. Sexual violence is more likely when social norms promote:
   a) Inequality between men and women
   b) Dominance and aggression as ideals of masculinity
   c) Blaming of those who suffer sexual violence for what happens
   d) A culture of silence concerning violence within the family
   e) All of the above

   (1 mark)

2. List three examples of social norms that help prevent sexual violence in a community.

   _______________________________________
   _______________________________________
   _______________________________________

   (3 marks)

3. Legal and religious norms are not usually enforced by an institutional authority.
   True      False
   (1 mark)

4. Legal norms are usually written down in the form of a constitution or individual laws.
   True      False
   (1 mark)

5. People may follow moral norms that differ from those of their community.
   True      False
   (1 mark)

6. People's behaviour is more strongly influenced by what they see others doing than what they think others think they should do.
   True      False
   (1 mark)

7. Legal, social and moral norms are most influential when they encourage a variety of different behaviours.
   True      False
   (1 mark)
8. People’s behaviour is most likely to be influenced by:
   a) Their immediate family
   b) The community they live in
   c) People they respect and admire
   d) The peer groups they belong to
   e) All of the above

   (1 mark)

9. List four beliefs or expectations about what it means to ‘act like a man’ that make it more likely that sexual violence will take place in a community.

   ________________________________
   ________________________________
   ________________________________
   ________________________________

   (4 marks)

10. Which combination of these legal, social and moral norms will most effectively protect a community from sexual violence?
    1) Laws that protect women and girls from sexual violence and promote gender equality (legal norms)
    2) Group rules that promote healthy, non-violent relationships and ways of being a man (social norms)
    3) The belief that sexual violence is morally wrong (moral norms)

   a) None of these
   b) Answers 1 and 3 only
   c) Answers 2 and 3 only
   d) Answer 3 only
   e) All of these

   (1 mark)

11. List the four key ingredients for successful norm change in a community.

   ________________________________
   ________________________________
   ________________________________
   ________________________________

   (4 marks)

12. It is easiest to change social norms when there are a lot of different opinions about these in a community.

   True
   False

   (1 mark)

(Total 20 marks; multiply by 5 to give percentage score.)