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Facilitator’s Guide

From Gender Inequality to Shared Positive Social Norms
By the end of this module, participants will be able to:

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

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

**LEARNING OBJECTIVES**

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

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

**TIME**

5 hours and 15 minutes, including:

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

**LAYOUT**

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

→ Overview
→ Procedures which describe the different steps of the training process
→ "Notes to facilitators" which provide:
  • Additional explanatory inputs step by step, and
  • Detailed comments on Presentations 2.1 and 2.2, organized slide by slide
→ Presentations
The international community has recognized that FGM is a matter of human rights. “Given its harmful impacts, the act itself is a basic violation of the right to achieve the maximum attainable standard of health, including the right to sexual and reproductive health. FGM increases the risk of maternal mortality and morbidity and of contracting sexually transmitted infections, including HIV. It also violates girls’ and women’s rights to physical integrity.

Gender ideologies and rules are social norms per se. Because people are socialized in their community’s gender ideologies and the associated norms about how boys and girls should think and behave from early childhood – often with limited exposure to other ideas or influences – individuals may not be able to imagine other ways of doing things.

FGM is nearly always carried out on minors and is therefore a violation of the rights of children.

FGM is a form of violence against women and girls, even though parents do not intend to hurt their children. As a consequence, FGM is a form of violence without intention of violence.

Inequalities in the division of labour; unequal opportunities such as in education, information on rights and sexual reproductive health; and inequalities in private property ownership and social institutions subordinate women and girls, and allow men and boys to monopolize sex, economic resources and power.

Marrying a daughter earlier to avoid paying a higher dowry – and also because delaying a daughter’s marriage only adds to the costs of her upbringing – is a form of gender inequality and violence against girls, where the economic factor is significant.

Daughters may be perceived as a burden, and this is underlined by material realities. Discrimination towards daughters is clearly acted upon by practices of “eliminating daughters before birth” or, in poorer households, by discriminating in terms of food, health and education.

Reversing root causes of human rights violations and gender inequality when maladaptive social norms keep them in place may lead to long-lasting, sustainable change.

It is important to build on positive values such as “let girl children be children and allow them to grow as responsible adults in their community”.

KEY MESSAGES

- The international community has recognized that FGM is a matter of human rights. “Given its harmful impacts, the act itself is a basic violation of the right to achieve the maximum attainable standard of health, including the right to sexual and reproductive health. FGM increases the risk of maternal mortality and morbidity and of contracting sexually transmitted infections, including HIV. It also violates girls’ and women’s rights to physical integrity.

- Gender ideologies and rules are social norms per se. Because people are socialized in their community’s gender ideologies and the associated norms about how boys and girls should think and behave from early childhood – often with limited exposure to other ideas or influences – individuals may not be able to imagine other ways of doing things.

- FGM is nearly always carried out on minors and is therefore a violation of the rights of children.

- FGM is a form of violence against women and girls, even though parents do not intend to hurt their children. As a consequence, FGM is a form of violence without intention of violence.

- Inequalities in the division of labour; unequal opportunities such as in education, information on rights and sexual reproductive health; and inequalities in private property ownership and social institutions subordinate women and girls, and allow men and boys to monopolize sex, economic resources and power.

- Marrying a daughter earlier to avoid paying a higher dowry – and also because delaying a daughter’s marriage only adds to the costs of her upbringing – is a form of gender inequality and violence against girls, where the economic factor is significant.

- Daughters may be perceived as a burden, and this is underlined by material realities. Discrimination towards daughters is clearly acted upon by practices of “eliminating daughters before birth” or, in poorer households, by discriminating in terms of food, health and education.

- Reversing root causes of human rights violations and gender inequality when maladaptive social norms keep them in place may lead to long-lasting, sustainable change.

- It is important to build on positive values such as “let girl children be children and allow them to grow as responsible adults in their community”.
HANDOUTS

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

**HANDOUT 2.1.A**
Inequality in gender stereotypes and gender norms

**HANDOUT 2.1.B**
Harmful masculinity and men’s and boys’ sense of entitlement

**HANDOUT 2.1.C**
Inequality in the division of labour and private property ownership

**HANDOUT 2.1.D**
Inequality in social institutions

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

**HANDOUT 2.2.A**
Analysing acts of violence against women and girls

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

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

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

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

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

PRESENTATIONS

**PRESENTATION 2.1**
Introduction

**PRESENTATION 2.2**
Too early to be a bride

READINGS/RESOURCES

**READING 1.1**
Reading (for participants and facilitators):
→ How Changing Social Norms Is Crucial in Achieving Gender Equality (UNFPA, 2020)

**READING 1.2**
Reading, optional, for facilitators:
→ Norms and beliefs: how change occurs (Bicchieri and Mercier, 2014)

VIDEO

From gender inequality to shared social norms
Before Day 1, distribute the following handouts:

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

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

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

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

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

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

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

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

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

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**01 RECAP OF MODULE 1**

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

→ Allow questions for clarification and some comments.

**02 VIDEO ANIMATION AND OBJECTIVES**

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

→ Introduce the purpose of Module 2

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

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

---

Facilitator’s guide
→ Take everyone to an open space either inside or outside, and give each participant a piece of paper with a character (e.g., a rural boy, 13 years old, non-educated; or a rural girl, 13 years old, non-educated, etc.).

→ Ask all participants to form a straight line, facing forward, and say that this line represents Article 1 of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights.”

→ Then read, one by one, a series of statements (see 📄NOTES TO FACILITATORS'). Read them slowly and loudly, and repeat as needed.

→ Ask participants to listen to each of the statements. If their character could answer “yes” to the statement, they should take one step forward. If their character would likely answer “no” or if unclear, they should remain in place.

→ Once you have finished the questions, ask all participants to remain where they are and ask them a series of questions:

1. To the participants at the front: “Read out your characters, loudly and slowly: Who are you? Why are you at the front?”

2. To the people at the back: “Who are you? How do you feel as you watch all the others moving forward? What capacities do you lack/need in order to be at the front?”

3. To all characters: “Who is male? Who is female? Where are the majority of women? Where are the majority of men? What difference do you see between two similar characters whose only difference is gender, one being a woman and the other a man (for example: a rural woman, non-educated vs. a rural man, non-educated)?”

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

What are the lessons from this exercise?
04 DEBRIEFING ON THE “POWER WALK EXERCISE”

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

05 ANALYSING HARMFUL PRACTICES

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

Instructions for working groups

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

Get each group to:
→ Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
Take 50 minutes to discuss the three questions in the group and prepare a 5-minute presentation of conclusions.

Write conclusions on a flip chart.

During the working group exercise, the facilitators:

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

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

→ Give 10 minutes notice before closing the discussion.

WORKING GROUP EXERCISE: ANALYSING HARMFUL PRACTICES

50 MINUTES

Questions to discuss.

Group 1: Inequality in gender stereotypes and gender roles

→ Discuss examples from your own experience of how gender stereotypes and roles are used to enforce gender-based social norms.

→ How would you explain that changing a gender-biased social norm will, as a consequence, weaken negative gender rules and ideologies in a social system?

→ Discuss how gender stereotypes and roles can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values, and does not create antagonism between genders.

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

→ Reflect on how harmful masculinity and violence may be associated with FGM and child, early and forced marriage in the context in which you work.

→ Discuss how social norms such as FGM, child, early and forced marriage, and associated false beliefs may contribute to sustaining men's and boy's sense of entitlement, including through condoning violence, and maladaptive social expectations about masculinity.

→ Reflect on how issues of violence and extreme masculinity can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and antagonism between genders.
Group 3: Inequality in the division of labour and private property ownership

→ Reflect on how inequality in the division of labour and private property ownership affect women in the context in which you work and live.

→ Reflect on how social norms such as FGM, child, early and forced marriage, and associated false beliefs may contribute to maintaining an unequal division of labour and unequal private property ownership.

→ Discuss how these issues can be presented to men and boys, and to women and girls in a way that avoids dissonance with local beliefs and values, and does not create antagonism between genders.

Group 4: Inequality in social institutions

→ Reflect on how FGM, child, early and forced marriage, and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.

→ Reflect on how social norms such as FGM, child, early and forced marriage and associated false beliefs may contribute to entrenching a sense of unchangeable inequality in social institutions.

→ How can inequality in social institutions be presented to men and boys, and women and girls in a way that avoids dissonance with local beliefs and values, and antagonism between genders?

WORKING GROUP DEBRIEFING: GALLERY WALK

10 MINUTES

Analysing harmful practices: how social norms perpetuate gender inequality.

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

→ Get the whole group to stand in front of the first flip chart.

→ Ask the group’s presenter to summarize the main ideas.

→ Facilitate the audience’s reactions and clarifications, and elicit further examples or ideas.

→ Have the whole group walk to the next flip chart and repeat the process, until all four posters have been covered.

→ Summarize their ideas about how they would explain gender inequalities to boys and men in a constructive way.
Announce that participants will now discuss different forms of violence against girls and women, including those that are condoned or even enforced by societies.

**08 A VIOLENCE MAP: MAPPING IT OUT**

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

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

→ Conducts a 20-minute brainstorming discussion in the plenary on the violence map.

→ Elicits some examples of violence against women, such as rape, sexual harassment, domestic violence and FGM.

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

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

**Facilitators:**

→ Assign each group a different cluster of acts of violence against women and girls, as listed in [HANDOUT 2.2.A](#), “Analysing acts of violence against women and girls”.

→ Have them discuss whether their assigned cluster of acts of violence may be perceived in a given social space as **socially condoned or enforced** (or not so).

→ Get them to work out which combination of factors may drive a community to conform to violent practices/social norms.

→ Ask each group to:

  * Appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.
  * Inform participants they have 50 minutes to discuss the questions and prepare a 5-minute presentation of conclusions.
Each of the four groups should use the assigned questions in HANDOUT 2.2.A to fill in a table with the following labels:

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

Each of the groups:

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

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

10 REPORTING BACK IN THE PLENARY

20 MINUTES

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

11 “TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY”

10 MINUTES

A presentation and discussion in the plenary.

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

10 MINUTES

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

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

WORKING GROUP EXERCISE: “TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY”

40 MINUTES

Provide the four groups with the following five questions to reflect on:

① A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and the interface with economic vulnerability.

② What preferences and expectations about masculinity and boys’ sense of entitlement drive the marriage of a 12-year-old girl by her own family?

③ Violence against a 12-year-old girl is going to be tolerated or unaddressed in this case study. Why? Does the 12-year-old girl have any control over what is done to her?

④ What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn’t follow the socially accepted practices of marrying daughters early and paying adequate dowry?

⑤ Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or is it done for other reasons?

When the discussions have started, walk around and listen to the groups to ensure participation of all, and, if groups are struggling, help them along.
14 REPORTING BACK IN THE PLENARY

20 MINUTES

→ Bring the groups back to a plenary session.

→ Ensure all flip charts are put on the wall.

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

→ Allow some feedback from other participants.

15 WRAP-UP AND EVALUATION

10 MINUTES

→ Wrap up Module 2.

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

Ask for a volunteer to review the evaluations and present a summary at the start of Module 3.
THE “POWER WALK EXERCISE”

PURPOSE OF THE EXERCISE

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

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

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

DURATION

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

PREPARATORY WORK

Facilitators in advance should:

→ Identify a large and quiet place (outside if there is not enough space inside the conference room). You will need enough space to allow participants to take around 20 steps.

→ Develop a list of different characters: enough for each participant to have a distinct one, based on: sex, age, location (rural and urban), and ethnicity in some countries. Every role has to be described in a way that it captures all these elements. For example (see also list below):

- Boy/rural/ethnic minority non-dominant
- Male/university degree/urban/formal private sector job

→ Write the characters on individual cards (one character per card).
Prepare a list of 15 to 20 statements describing different situations to which the characters will have to answer "yes" or "no". For example (see also list below):

I get to meet visiting government officials.
Or:
I can read newspapers regularly.
I have access to and time to listen to the radio.
I have access to microcredit.

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

CONDUCTING THE EXERCISE

→ Take everyone to an open space either inside or outside, and give each participant a piece of paper with a character. Be sure that there is an intuitive ratio of powerful to vulnerable characters, about one to three is good.

→ Ask participants to form a straight line, facing forward.

→ Say: "This line represents Article 1 of the Universal Declaration of Human Rights: All human beings are born free and equal in dignity and rights."

→ One by one, read the statements, slowly and loudly, and repeat as needed.

→ Ask participants to listen to each of the statements. If their character could answer "yes" to the statement, they should take one step forward. If their character would likely answer "no" or if unclear, they should remain in place.

INSTRUCTIONS FOR THE DEBRIEFING

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

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

1. Ask them: "Who are you?" and discuss: "Why are you at the front?"

2. Ask the people at the back: "Who are you?" Ask them: "How do you feel as you watch all the others moving forward? What capacities do you lack/need in order to be at the front?"

3. Ask: "Who is a male? Who is a female? Where are the majority of women? Where are the majority of men? What differences in outcome do you see between two characters who are identical except that one is a woman and the other a man (for example: a rural woman not educated vs. a rural man not educated)?"

4. Ask participants: "What are the lessons learned from this exercise?"
MAJOR LESSONS LEARNED FROM THE EXERCISE

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

Regarding gender inequalities:

→ The exercise identifies gender inequalities and also different factors (social, economic, cultural) impacting gender relations.

→ Men’s and women’s roles in society have been shaped by culture: Women and girls have been given a lower social value, while men and boys have been given a higher one. So, women are left behind! They have been devalued from the moment they were born, since infancy and childhood.

→ It helps to understand why it is important to examine the causes of gender inequalities.

Regarding development issues:

→ Development isn’t power neutral. Discrimination and “elite capture” are well known development realities.

→ Power relations have a huge impact on who we are, and what we can be.

→ For those who are left behind it can be impossible to catch up without specific targeted assistance.

→ Resources and capacities alone will not do the trick. An enabling environment is a fundamental determinant.

→ Given the political realities around power, one needs an objective and neutral normative standard to guide discussions.

Also:

→ Refer back to the line (*all are born equal in dignity and rights*), and ask the group what to do? (Should we work with those who have advanced? With those who have regressed? Both? Should we hold people back?) The message should be that we should not hold people back; we cannot allow people to regress beyond the minimum guarantees that human rights provide. After all, human rights are minimum rules.

→ Lead a discussion on how to reach the people at the back. Because communities are very heterogeneous, it is important to make deliberate efforts to reach the poor and the marginalized, and especially the children and the young.
The rich and powerful (especially those at the very front of the line) won’t have too much interest in helping the ones at the back. How could human rights assist in mitigating the differences?

Make participants reflect on diversity and variety of power relations (not only men/women) and the importance of adopting an intersectional analysis and approach including economic power relations/ minority groups/ etc. Make participants aware that women are not the “vulnerable group” in each situation and an old woman from the dominant class can have more power than a young unmarried boy from a minority group...

### EXAMPLES OF CHARACTERS

<table>
<thead>
<tr>
<th>Male</th>
<th>university degree</th>
<th>urban</th>
<th>formal private sector job</th>
<th>Female</th>
<th>university degree</th>
<th>urban</th>
<th>work for UNDP</th>
<th>Female</th>
<th>formal private sector job</th>
<th>no education</th>
<th>urban</th>
<th>HIV positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>ethnic minority non-dominant</td>
<td>university degree</td>
<td>HIV positive</td>
<td>Male</td>
<td>migrant worker</td>
<td>secondary education</td>
<td>urban</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boy</td>
<td>disabled</td>
<td>rural</td>
<td></td>
<td>Girl</td>
<td>orphan</td>
<td>ethnic minority non-dominant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>disabled</td>
<td>unemployed</td>
<td></td>
<td>Boy</td>
<td>member of ethnic dominant group</td>
<td>urban</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>secondary education</td>
<td>member of ethnic dominant group</td>
<td>urban</td>
<td>Male</td>
<td>rural</td>
<td>no education</td>
<td>unemployed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Member of ethnic dominant group</td>
<td>university degree</td>
<td>son of president</td>
<td></td>
<td>Girl</td>
<td>ethnic minority in non-dominant position</td>
<td>rural</td>
<td>disabled</td>
<td>Male</td>
<td>urban</td>
<td>disabled</td>
<td>secondary education</td>
<td>formal private sector job</td>
</tr>
<tr>
<td>Female</td>
<td>secondary education</td>
<td>member of ethnic dominant group</td>
<td></td>
<td>Female</td>
<td>refugee</td>
<td>no education</td>
<td>unemployed</td>
<td>Male</td>
<td>secondary education</td>
<td>rural</td>
<td>HIV positive</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>ethnic minority non-dominant</td>
<td>urban</td>
<td>formal private sector job</td>
<td>Village elder</td>
<td>member of ethnic dominant group</td>
<td>secondary education</td>
<td></td>
<td>Female</td>
<td>migrant worker</td>
<td>no education</td>
<td></td>
<td>Trafficked</td>
</tr>
<tr>
<td>Male</td>
<td>unemployed</td>
<td>refugee</td>
<td></td>
<td>Male</td>
<td>urban</td>
<td>no education</td>
<td>sex worker</td>
<td>Son of the president</td>
<td>disabled</td>
<td>secondary education</td>
<td>formal private sector job</td>
<td></td>
</tr>
<tr>
<td>Boy</td>
<td>trafficked</td>
<td>no education</td>
<td></td>
<td>Female</td>
<td>ethnic minority non-dominant</td>
<td>rural</td>
<td></td>
<td>Male</td>
<td>gay</td>
<td>university degree</td>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Female</td>
<td>rural</td>
<td>no education</td>
<td>unemployed</td>
<td>Male</td>
<td>homeless</td>
<td>urban</td>
<td>HIV positive</td>
<td>Female</td>
<td>homeless</td>
<td>urban</td>
<td>Female</td>
<td>lesbian</td>
</tr>
</tbody>
</table>
EXAMPLES OF STATEMENTS

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

05-07 ANALYSING HARMFUL PRACTICES

STEP 5: INSTRUCTIONS FOR WORKING GROUPS

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

Participants should also take out HANDOUT 2.3, “Suggestions for explaining gender inequality in a non-confrontational way”.

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

- Group 1, HANDOUT 2.1.A: “Inequality in gender stereotypes and gender roles”
- Group 2, HANDOUT 2.1.B: “Harmful masculinity and men’s and boys’ sense of entitlement”
- Group 3, HANDOUT 2.1.C: “Inequality in the division of labour and private property ownership”
- Group 4, HANDOUT 2.1.D: “Inequality in social institutions”
Facilitators provide 50 minutes for executing the exercise and ensure that:

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

**STEP 6: EXECUTING THE EXERCISE**

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

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

- **READING** How changing social norms is crucial in achieving gender equality (UNFPA, 2020):
  - Chapter 2, "Changing Maladaptive Social Norms"
  - Chapter 3, "Conceptual Background and Illustrative Case Studies"
  - Chapter 6, "Recommendations"

**QUESTIONS TO BE DISCUSSED:**

**Group 1:**

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

**Group 2:**

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

→ Discuss how inequality in the division of labour and private property ownership affect women and girls in the context in which you work and live.

→ Reflect on how social norms such as FGM; child, early and forced marriage; and associated false beliefs may contribute to keep in place an unequal division of labour and unequal private property ownership.

→ Discuss how these issues can be presented to men and boys, and to women and girls in ways that avoid dissonance with local beliefs and values, and does not create antagonism among genders.

Group 4:

→ Reflect on how FGM; child, early and forced marriage; and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.

→ Reflect on how social norms such FGM, child, early and forced marriage and associated beliefs may contribute to maintaining inequality in social institutions.

→ Discuss how inequality in social institutions can be presented to men and boys, women and girls in a way that avoids dissonance with local beliefs and values, and antagonism among genders.

STEP 7: WORKING GROUP DEBRIEFING

Facilitator should highlight:

→ The community is heterogeneous, but shaped by power relations with a huge impact on who we are and what we can be.

→ In many societies worldwide, men and boys and women and girls are perceived differently and are supposed to play different roles. These typically entrust men and boys with power, and consign women and girls to conformity and submission.

→ With women and girls perceived as “inferior” to men, men are expected to play a “superior” role in their environment (family, community, country, etc.).

→ As a consequence, women and girls are left behind. Their ability to exercise their agency is reduced as well as their capacity to effectively protect themselves and solve their problems.

→ Men and boys also suffer from gender norms and stereotypes (especially young boys) and have to deal with a lot of power relations between men and women but also between men themselves.
A VIOLENCE MAP: MAPPING IT OUT

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

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

→ Ask participants to take out HANDOUT 2.2, “Violence map: types of violence against women”

→ Build up the violence map on the board or flip chart or use Slide 2 of PRESENTATION 2.2.

→ Show the five main themes on the multifaceted map of violence against women and girls.

Facilitators point out:

→ Each act of violence against a woman or girl can stem from, and be maintained by, different actors, social practices and norms, and social institutions.

→ They may be informal rules, such as around FGM, that have the strength of the law.

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

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

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

→ Assign each group a different set of examples of violence against women and girls listed in the handout. Get them to use the factors in the mind map to analyse the assigned cluster of violence, using the questions and categories to build up a definition (or distinct definitions) for the cluster.

→ Have them discuss whether some forms of violence in their assigned cluster of violence may be perceived in a given social space as socially condoned or enforced (or not).

→ Ask each group to appoint a chairperson to facilitate the discussions and a spokesperson to report the main conclusions.

→ Take 50 minutes to discuss the questions and prepare a 5-minute presentation of conclusions.
## Categories of violence

<table>
<thead>
<tr>
<th>Perpetrators</th>
<th>The position of the law</th>
<th>Degree of sanctions</th>
<th>Consequences</th>
<th>Determinants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trafficking/conflict-related sexual abuse and exploitation</td>
<td>Organized groups usually of men (women can be involved in trafficking), usually on a larger scale, usually by unknown perpetrators</td>
<td>Illegal, also at an international level due to cross-border activity and the scale of violence</td>
<td>Usually lowers esteem/respect</td>
<td>Lack of rules of law, Conflict, Emergency situations, Geographical displacement (across borders, from rural to urban settings), Economic vulnerability, Vulnerability to exploitation: youth and lack of education, lowers self-esteem (if trafficking is the result of voluntary recruitment)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Not socially endorsed</td>
<td>Usually without victims or family compliance (except trafficking or abduction, which may involve family). Legal sanctions are difficult to enforce, due to lack of governance, power or resources</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Psychological damage not often recognized unless physical harm is also reported</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Sexual harassment at work</td>
<td>Mostly individual men or boys who are not partners, to a varying degree known/unknown, outside the family in a more public sphere</td>
<td>If laws to protect exist they are often not enforced</td>
<td>The degree of violence varies, so sometimes there is a tendency to socially minimize these acts</td>
<td>Young age, Isolation (classrooms, toilets, offices), Hierarchical structures, Harmful gender stereotypes and harmful masculinity</td>
</tr>
<tr>
<td>Sexual harassment at school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sexual harassment in the street</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marital rape</td>
<td>Mostly individual men, partners, family members (but the neighbours also usually know)</td>
<td>In some countries not illegal, If illegal then hard to enforce without strong support structures due to involvement of family members</td>
<td>Socially tolerated or condoned, Perhaps disapproved of but socially tolerated; social norm that can make women complicit</td>
<td>Isolation – behind closed doors, Poverty, Unemployment, Substance abuse, Harmful gender stereotypes and harmful masculinity, Domestic violence is universal</td>
</tr>
<tr>
<td>Domestic violence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FGM; child, early, or forced marriage; virginity testing; honour killing</td>
<td>Mostly perpetrated by family and community not individuals; women as well as men; older to younger generation; known perpetrators</td>
<td>Can be legislated against but not often enforced</td>
<td>Socially endorsed; some practices also endorsed by religion and traditional law; honour killing belongs in this group as a social norm in some societies</td>
<td>Unequal society, Unequal power relations, Social norms dynamics (Nash equilibrium), Rigid and harmful beliefs, often false beliefs, Lack of education, Peer and generational pressure, Lack of agency</td>
</tr>
</tbody>
</table>

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

- **Perpetrators**
- **The position of the law**
- **Degree of sanctions**
- **Consequences**
- **Determinants**
REPORTING BACK IN THE PLENARY

Facilitators should:

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

Highlight:

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

TOO EARLY TO BE A BRIDE: AN UNSUCCESSFUL CASE STUDY

The facilitators:

→ Run PRESENTATION 2.2, “Too early to be a bride”, from Slide 3 to Slide 6.

During the presentation, the facilitator should:

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

“Though marriage prior to the age of 18 for girls is illegal, one of the main reasons the law is not effective is because of the way marriages take place, especially in the rural areas. Marriages are arranged within a matter of days of the proposal. The interlude is characterized by a brief period of information-gathering by the groom and the bride’s family regarding each other and marriage negotiations. The sudden nature of the marriage event, along with careful management of information and the overall will of the community for early marriage, make a solution to the problem of early marriage elusive” (Amin et al., 2005).
12-13 WORKING GROUP EXERCISE

Ask participants to reflect on:

→ **HANDOUT 2.4**, “Too early to be a bride: an unsuccessful case study”

→ **HANDOUT 2.5**, “Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage”

Draw attention to the questions:

1. A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability.

2. What preferences and expectations about masculinity and boys’ sense of entitlement drive the marriage of a 12-year-old girl by her own family?

3. Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?

4. What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn’t follow the socially accepted practices of marrying daughters early and paying adequate dowry?

5. Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or is it done for other reasons?

14 REPORTING BACK IN THE PLENARY

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

→ Do parents bear responsibility for their child bride in a context where child brides are the norm?

→ What are society’s responsibilities?

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

→ Explain that the realization of rights is in their enjoyment – legal entitlements established in international conventions are not enough.

→ Emphasize that a human rights-based approach includes understanding how laws, social norms, traditional practices and institutional responses positively or negatively affect human rights and gender equality.

→ Summarize the main points raised, including on:
  
 ▸ The illegality of child and early marriage in Bangladesh
  ▸ The economic vulnerability of parents and parents’ dilemmas around early marriage of daughters
  ▸ Social norms: marked preference for young brides
  ▸ The links between social norms and gender inequality
  ▸ The similarities (and differences) between child and early marriage social dynamics and FGM social dynamics

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

**Social norms:**

→ They define widely accepted and often occurring practices (even though in private people might oppose them...).

→ There is a collective sense of expectations and perpetration – by family and community rather than by individuals in isolation.

→ People feel obliged to perform these practices because that’s what others do and that’s what’s expected of them.

→ People fear they or their family members will be punished, stigmatized or ostracized if they don’t perform these practices (Bicchieri and Mercier, 2014).
For social norms theory to be applied to FGM, an initial assumption is necessary, that parents love their children and ultimately want to do what’s best for them. As the Population Council-Bangladesh Institute of development Studies Endline Report of the Kishori Abidjan project in Bangladesh, found: “Although the finding from the qualitative survey on the entire intervention reveals desperate attempts by parents to make as good a choice for their daughter as their economic situation allows them to, the very poor believe that they have no choice...” (Amin et al. 2005, p. 52).

This video is available and can directly be received, by writing to JSendFGM@unfpa.org

“The mind is made of networks of beliefs and intentions; we use these beliefs and intentions to evaluate what we are told and we rely on a principle of consistency. Therefore, we try to avoid information that is incoherent, dissonant with our previous beliefs and intentions; when beliefs are integrated in a coherent network, they are hard to change” (Mercier, 2010).

Bicchieri and Mercier, 2014.
Handouts

From Gender Inequality to Shared Positive Social Norms
Analysing harmful practices: How social norms perpetuate gender inequality

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

Box 1: Hidden gender dynamics and exercise of agency

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

A structured agency approach might help us understand better why social norms – even harmful ones – persist and under what conditions these might the change. Structural dimensions that anchor norms – norms are not free-floating after all – are macroeconomic dynamics, and systems such as those of politics, kinship, marriage and gender regimes affected by economic, political and technological developments. Gender unequal regimes are a crucial aspect of these structures. Thus social norms are materially, historically and culturally rooted, and function within a habitus. This does not mean that they are unchangeable, however; we are witnessing change in norms. The role of human agency, individual and collective, is very important in norm change. Individuals and groups contribute to norm change by resisting old norms or initiating new modes of behaviour that are more suitable to them. Socioeconomic transformation forms the background to the success of much of norm change, as the experience in the Republic of Korea regarding the shift in son preference shows. Factors that enhance the capabilities of individuals such as through girl’s education and women’s workforce participation are of the essence in being able to successfully adopt new norms. Strengthening of agency through capability enhancement (Sen’s approach) is thus extremely important. This is where struggles for empowerment (material and psychological/normative) and rights lead to the acquisition of capabilities that in turn lead to the exercise of agency to achieve a desired outcome.
Read (HANDOUT 2.1) “Analysing harmful practices: how social norms perpetuate gender inequality”, and the following text on gender stereotypes and roles.

**Gender stereotypes and gender roles**

→ Gender stereotypes

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

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

→ Gender roles

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

**Questions to discuss**

1. Discuss examples from own experience of how gender stereotypes and roles are used to enforce gender-based social norms

2. How would you explain that changing a gender-biased social norm will, as a consequence, weaken negative gender rules and ideologies in a social system?

3. Discuss how gender stereotypes and roles can be presented to boys and men, as well as women and girls, in a way that avoids dissonance\(^5\) with local beliefs and values and does not create antagonism among genders.
Harmful masculinity and men’s and boys’ sense of entitlement

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

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

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

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

Questions to discuss

① Discuss how harmful masculinity and violence may be associated with FGM and child, early and forced marriage in the context in which you work.

② Reflect on how social norms such as FGM; child, early and forced marriage; and associated false beliefs may contribute to keep in place men’s and boys’ sense of entitlement, including in condoning violence against women and girls.

③ Discuss how issues of violence and extreme masculinity can be presented to boys and men, as well as women and girls, in a way that avoids dissonance with local beliefs and values and antagonism among genders.
Division of labour

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

Private property ownership

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

Questions to discuss

1. Discuss how inequality in the division of labour and private property ownership affect women and girls in the context in which you work and live.

2. Reflect on how social norms such as around FGM; child, early and forced marriage; and associated false beliefs may contribute to keep in place an unequal division of labour and unequal private property ownership.

3. Discuss how these issues can be presented to men and boys, and to women and girls in ways that avoid dissonance with local beliefs and values, and does not create antagonism among genders.
Read (HANDOUT 2.1) “Analysing harmful practices: how social norms perpetuate gender inequality”, and the following text on how, for women, inequalities in social institutions make FGM and other harmful practices such as child marriage a main means of survival and access to resources.

**Examples of inequality in social institutions**

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

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

**Questions to discuss**

1. Reflect on how FGM; child, early and forced marriage; and/or other harmful practices and associated beliefs favour inequality in social institutions, in the context in which you work.

2. Reflect on how social norms such FGM, child, early and forced marriage and associated beliefs may contribute to maintaining inequality in social institutions.

3. Discuss how inequality in social institutions can be presented to men and boys, women and girls in a way that avoids dissonance with local beliefs and values, and antagonism among genders.

Note: Many social institutions – family, business, education, religion, the economy, public administration and the law – are male dominated and institutionalize gender inequalities. They privilege men and subordinate women (OECD, 2014).
The purpose of “mapping it out” is to familiarize participants with the range of different types of violence against women and girls, and to help them understand the multifaceted drivers in terms of types, forms, perpetrators, determinants, sanctions and consequences.

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

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

Figure 1: A violence map
Participants are divided into four groups:

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

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

Table 2: ANALYSING ACTS OF VIOLENCE AGAINST WOMEN AND GIRLS

<table>
<thead>
<tr>
<th>Category of violent acts</th>
<th>Determinants and/or social context:</th>
<th>Perpetrators:</th>
<th>The position of the law on violence against women and girls</th>
<th>Degree of sanctions: Are these forms of violence, condoned by society? Are they enforced? What’s the degree of social sanctions for non-conformers?</th>
<th>Consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trafficking, conflict-related sexual abuse and exploitation</td>
<td>Individual age/education</td>
<td>Who are they?</td>
<td>The position of the law on violence against women and girls</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sexual harassment at work, in school, in the street</td>
<td>Gender norms/social norms</td>
<td>Known or unknown person?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic violence, intimate partner violence</td>
<td>Economic vulnerability</td>
<td>Might the perpetrators be family members?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FGM; child, early and forced marriage; other practices if appropriate</td>
<td>Conflict/disaster</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. Use the following questions to fill in the determinants of violence against women and girls, by assigned cluster of violence:

→ What are the gender-based economic determinants of violence against women and girls? (Examples could include inheritance laws and property ownership in the male line, marriage as an economic necessity.)

→ What are the harmful gender stereotypes? (Examples could include notions of girls' and women's purity, chastity and honour; or male privilege and harmful notions of masculinity that produce expectations about sex, money and power, and the subordination of women and girls.)

→ What roles do gender-discriminating social institutions play? (Predominantly male law enforcement and business may protect men; traditional, religious and cultural edicts, and male-dominated media may disempower girls and women.)

→ Do or do not FGM and violence against women and girls share the same root causes in terms of gender inequality, discrimination and harmful gender stereotypes?

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

→ Where does violence against women and girls – for example, rape – happen? What about forced marriage?

→ Does it happen in private or public spaces (family, the street, institutions like school and work)?

→ By someone known or unknown – is the perpetrator an intimate associate of the victim or a stranger?

→ By men or women? By people the same age?

→ By individuals or groups?

→ In a random or organized way?

→ Is it a single act or does it continue? Who makes it continue?

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

→ To what extent is the act of violence legal or illegal?

→ If illegal, to what extent is the law enforced and perpetrators prosecuted? Why? Why not?

→ How responsible are the perpetrators for their own actions?

→ How aware are the perpetrators that they are doing harm? Is the violence intended to harm the victim or is it done for another reason (intimate partner violence compared to FGM)?
4. **Use these questions to fill in the section on the degree of sanction in Table 1.**

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

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

- As a result of violence (see the 4 categories in Table 1), how a violence against woman or girl impacts on her acceptance within her own context: how is she viewed by other members of her community? With greater or less respect?
- Is she ostracized or allowed to participate in community matters?
- How severe are her injuries? To her physical and/or reproductive health? To her psychological well-being and development?
HANDOUT 2.3

Suggestions for explaining gender inequality in a non-confrontational way

→ Mobilize women to function as a group so they become less vulnerable to power and control.

→ Focus on persuading the whole community and building a catalyst, rather than one or two individuals. Do this by:
  ▸ Being inclusive and ensuring women and men, girls and boys have equal space, respect, opportunity and protection to voice their ideas.
  ▸ Maximizing discussion in homogenous groups first, for example, using the “generation dialogue” approach: let elders, grandmothers, parents, young men and women discuss FGM in separate groups in safe spaces first before bringing them to talk together.
  ▸ Avoiding lecturing, and applying a gender-equitable methodology and facilitation in conversations, meetings, discussions and training.
  ▸ Using non-accusatory language and a “guided discovery” approach to win trust.

→ Don’t challenge beliefs head on, don’t present strong logical arguments that may leave listeners in disagreement but defensive because they can’t come up with a counterargument at the time.

→ Tackle the “periphery” first before challenging core issues of power and control. Start with misconceptions or inconsistent beliefs that can be disproven – for example, the argument that FGM is mandated by Islam, or that the uncut clitoris will grow into a penis.

→ Use positive religious texts from the Koran and the Bible that support women’s and girls’ equality.
Too early to be a bride: An unsuccessful case study

Adapted from Amin et al., 2005.

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

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

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

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

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

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

**Questions to discuss**

1. A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability.

2. What kind of preferences and expectations about masculinity and boys’ sense of entitlement drive the marriage of a 12-year-old girl by her own family?

3. Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?

4. What do parents think others think about their daughter if she stays unmarried until adult age? What may happen to a family that doesn’t follow the socially accepted practices of marrying daughters early and paying adequate dowry?

5. Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or is it done for other reasons?
Stages in early marriage prevention advocacy: arguments used for/against prevention of early marriage

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

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

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

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

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

1. Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women and girls, non-spousal violence and violence related to exploitation;

2. Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and girls and forced prostitution; (iii) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.
How HR standards provide a universal and objective set of minimum standards to change harmful norms

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

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

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

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

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

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

Treaty bodies have called on States to:

→ Undertake a range of effective social interventions to transform norms and support substantive gender equality and the rights of women and girls. These include long-term awareness-raising informational and educational campaigns aimed at community and religious leaders, family members, men and boys, as well as women and girls.
→ Use all the means at their disposal—budgetary, legislative, administrative, political—on their own and in conjunction with civil society, faith and community-based groups to eliminate the practice.
→ Treaty bodies have also directed States Parties to comply with these obligations through law. For example, the joint General Comment on harmful practices (CEDAW 31/CRC 18; UN CEDAW and UN CRC, 2014) says that governments should:
Adopt or amend legislation with a view to effectively addressing and eliminating harmful practices...[ensuring that such legislation] is in full compliance with the relevant obligations outlined in the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child and other international human rights standards.”

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

See UNFPA (2014) Implementation of the International and Regional Human Rights Framework for the Elimination of Female Genital Mutilation, pages 28-33, for more detail about each right.
Adapted from the Overseas Development Institute, 2015, p. 6.

The Republic of Korea appears to have shifted to daughter preference, away from a deep-rooted son preference culture, in one generation. Sex ratio at birth peaked in the early 1990 at 116 male births per 100 female births, and from then followed a downward trend. As of 2015, the national sex ratio at birth had reached a normal range of 105.3 male births per 100 females. Heeran Chun, Assistant Professor – Faculty of Science – Jungwon University – South Korea, Brussels 2016.

Adapted from Kaur et al., 2016.

The mind is made up of networks of beliefs and intentions; we use these beliefs and intentions to evaluate what we are told and we rely on a principle of consistency. Therefore, we try to avoid information that is incoherent, dissonant “with our previous beliefs and intentions; when beliefs are integrated in a coherent network, they are hard to change”. Adapted from Mercier, 2010.

Reference networks includes all others whose actions and expectations affect an individual’s action.

Bicchieri and Mercier, 2014.

In order to create their base and build up their credibility, the Bangladeshi Centre for Mass Education in Science usually targets active and energetic adolescents (both boys and girls) with guardians known for positive/tolerant attitudes. These peer leaders motivate members during livelihood training followed by credit.

Endnotes

5 Adapted from the Overseas Development Institute, 2015, p. 6.

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11 In order to create their base and build up their credibility, the Bangladeshi Centre for Mass Education in Science usually targets active and energetic adolescents (both boys and girls) with guardians known for positive/tolerant attitudes. These peer leaders motivate members during livelihood training followed by credit.
Presentations

From Gender Inequality to Shared Positive Social Norms
Index of presentations

**PRESENTATION 2.1**
Introduction

**PRESENTATION 2.2**
Too early to be a bride
Introduction
Module objectives

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

→ Analyse the determinants of FGM in terms of gender inequality, discrimination, and harmful gender stereotypes and norms.

→ Analyse violence against women and girls that occurs in the family and general community, and that, wherever it occurs, is tolerated or condoned by the State.

→ Be conversant with the interrelated sets of human rights violations that are intrinsically associated with FGM and other harmful norms, such as condoning or even endorsing gender-biased violence, which share the same social dynamics.
The power walk exercise debriefing

1. This exercise identifies gender inequalities:
   - Gender disparities and different factors (social, economic, cultural) impacting gender relations
   - Women left behind due to different social roles and lower social value

It is crucial to examine the causes of gender inequalities.
The power walk exercise debriefing (continued)

2. The exercise identifies development issues:

→ Development is not power neutral.

→ Power relations have an impact on who we are and what we can be.

→ It can be difficult for those who have been left behind to make it to the front without specific targeted assistance.

Resources and capacities are not enough: An enabling environment is a determinant!
All are born equal in dignity and rights

→ What to do?
   → Work with those who have “advanced”?
   → Work with those who are “in the back”?
   → Work with both?

→ How to reach people at the back?

→ How could human rights assist in mitigating the differences?

The process of development should be guided by an ultimate objective (a greater realization of rights) and focus on gender equality and women’s agency!
Conclusion to the power walk exercise

→ In a given society, all human beings are in principle “...born free and equal in dignity and rights...”

→ But development for people living in the same environment can be fundamentally unequal.

→ So, it is crucial to increase equity by developing the capacities of those who have been left behind, because the more rights they exercise, the more they will be able to make it to the front.
Too early to be a bride
Adapted from Amin et al., 2005
Map on violence

**Determinants**
- Social space
- Economic vulnerability
- Conflict/Disaster

**Degree of sanctions**
- Legal or social?
- If legal: enforced or unenforced?
- If social: degree of enforcement

**Violence Against Women and Girls**
- Private or public? Societal norms driven?
- Physical? Sexual? Psychological? Gender driven?

**Perpetrators**
- Society driven/family members to conform
- Known or unknown person/men or women?
- Individual or group?

**Consequences**
- Severity of damage to health
- Promotion or prevention of women’s and girls agency
- Eliciting respect or stigma from community?

**Age and education**
- Communities/ families? Religion? Traditional laws?

**Older or younger generation?**

**Social space**

**Conflict/Disaster**

**Economic vulnerability**

**Legal or social?**

**If legal: enforced or unenforced?**

**If social: degree of enforcement**

**Communities/ families? Religion? Traditional laws?**

**Private or public? Societal norms driven?**

**Physical? Sexual? Psychological? Gender driven?**

**Society driven/family members to conform**

**Known or unknown person/men or women?**

**Individual or group?**

**Severity of damage to health**

**Promotion or prevention of women’s and girls agency**

**Eliciting respect or stigma from community?**
Trends in marriage

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

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

Source: Amin et al., 2005.
Economic vulnerability encouages reducing the number of dependents by marrying off a daughter at the earliest feasible age, as soon as she starts receiving proposals.
No choice for the very poor?

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

Source: Amin et al., 2005.
Marrying a 12-year-old girl

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

The entire process of marriage negotiation, from the first meeting up to the actual marriage, occurred within 15 days.
Are there alternative options?

What options do parents have?
Questions to discuss

1. A 12-year-old girl has been married. Why? Elicit the complex web and hierarchy of gender norms behind the marriage, and their interface with economic vulnerability.

2. What kinds of preferences and expectations about masculinity and men’s and boys’ sense of entitlement drive the marriage of a 12-year-old girl by her own family?

3. Violence against a 12-year-old girl is tolerated, or unaddressed, in this case study. Why? Has the 12-year-old girl any control over what is done to her?
Questions to discuss

④ What do parents think others think about their daughter, if she stays unmarried until an adult age? What may happen to a family that doesn’t follow the socially enforced practices of marrying daughters early and paying adequate dowry?

⑤ Child marriage is illegal in Bangladesh. To what extent is the law enforced and perpetrators prosecuted? If they are not, why? How aware are the perpetrators that they are doing harm? Is the violence intended to harm the daughter or is it done for other reasons?