Seven Common Patterns and Transformative Elements for Change
MODULE FOUR

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Facilitator’s Guide

MODULE FOUR

Seven Common Patterns and Transformative Elements for Change
By the end of this module, participants will be able to:

→ Design a social norms change process framework including seven transformative elements for change to address deeply rooted social norms such as FGM and gender-biased harmful practices that condone and even endorse violence against women.

→ Access a set of practical tools and exercises to design programme strategies to address collective rather than individual behaviour, fully recognizing that individuals are unlikely to abandon FGM unless they think that others are going to make the same decision.

→ Use collective strategies to set up strong incentives and group pressure for individuals to adhere to new, more positive norms and behaviours.

**TIME**

7 hours and 10 minutes, including:

→ Running Steps 1-9 (Steps 5A, 5B, 5C and 5D run in parallel)
→ 2 coffee breaks
→ 2 hours for working on individual/country team action plans, Session 3 (Step 10)

**LAYOUT**

The Module 4 *Facilitator’s Guide* includes:

→ Overview
→ Procedures on the different steps of the training process
→ Notes to facilitators
  → Step-by-step additional explanatory comments
Slide-by-slide comments on [PRESENTATIONS 4.2](#) and [PRESENTATIONS 4.4](#)
→ Presentations
Social norms change is a complex, discontinuous and iterative process. Because it is subject to the social context, the specific social space where it unfolds is crucial. Situations might be diverse, yet common principles can be applied across these to advance social norms change, with communities acting as the agents driving the change.

It is difficult to separate “social norms” from “gender ideologies and rules”. This is because gender ideologies and rules are social norms per se; gender norms affect all other social norms. Almost all other social norms have an impact on the balance of power between males and females.

Insights from social norms theory correspond with lessons learned from field experiences, such as changing the city of Bogotá in Colombia, Saleema in Sudan, Tostan in Senegal, and the Positive Discipline and Social Norms campaign in Egypt. Together, they suggest that a number of common patterns and elements can contribute to transforming the social norm of cutting girls and other harmful practices, and encouraging accelerated abandonment.

FGM is a practice perpetuated by group expectations that everyone else practises it, and, consequently, is most effectively given up by the entire group or community acting together, rather than by individuals acting on their own.

Mapping existing social networks can help identify relevant individuals and groups whose expectations drive a particular social norm. Often, the notion of geographical community may only cover part of the relevant decision-making group; other groups must be reached simultaneously.

Communities must engage neighbouring villages and socially connected communities, which might be geographically spread out, so that debates and eventual decisions to abandon FGM are shared and sustained.

There is evidence that harmonization of social, moral and legal norms that is consistent with human rights and gender equality principles can lead to positive changes in individual and group behaviour across the social network, potentially on a large scale.

When the process of abandonment reaches a point where a critical mass of people in the relevant social network are convinced that FGM is no longer a desirable practice, the social norm of NOT cutting (or other desirable positive norms generated by shifting a norm into its contrary) becomes self-enforcing, and abandonment continues swiftly and spontaneously.
HANDOUTS

**HANDOUT 4.1**  
Social norms change programme design framework

**HANDOUT 4.2**  
Changing the city of Bogotá (Case Study 1)

**HANDOUT 4.3**  
The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience (Case Study 2)

**HANDOUT 4.4**  
Voices of women: new knowledge and lessons learned, the Tostan programme (Case Study 3)

**HANDOUT 4.5**  
Positive discipline and social norms, an Egyptian experience (Case Study 4)

**HANDOUT 4.6**  
Seven common patterns and transformative elements for change

**HANDOUT 4.7**  
How is your programme already incorporating the seven elements of change? (for individual and/or country team work)

PRESENTATIONS

**PRESENTATION 4.1**  
Learning objectives, social norms definition and change process

**PRESENTATION 4.2**  
Changing the city of Bogotá

**PRESENTATION 4.3**  
About deliberations: trust and argumentation

**PRESENTATION 4.4**  
Dynamics of change: application to FGM

**PRESENTATION 4.5**  
Social networks analysis" *(optional, to be used if needed during a break or for individual/country team action plans)*

VIDEOS

- Collective consensus and harmful norms shift: transformative elements for change

- “In Sudan, Saleema campaign re-frames debates about female genital cutting” (Case Study 2)

- “Senegal: beyond tradition” (Case Study 3)

- “Egypt: disciplinary approaches of families toward their children” (two videos)

- “Bogotá change” (optional during a break – 30-minute video)
Procedures

At the end of Module 3, distribute to participants:

**HANDOUT 4.1** “Social norms change programme design framework”

Four handouts in parallel on four concrete case studies to be discussed by four working groups:

**HANDOUT 4.2** “Changing the city of Bogotá” (Case Study 1)

**HANDOUT 4.3** “The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience” (Case Study 2)

**HANDOUT 4.4** “Voices of women: new knowledge and lessons learned, the Tostan programme” (Case Study 3)

**HANDOUT 4.5** “Positive discipline and social norms in Egypt” (Case Study 4)

Handout on seven common patterns for change:

**HANDOUT 4.6** “Seven common patterns and transformative elements for change”

Handout for individual/country team action plans development:

**HANDOUT 4.7** “How is your programme already incorporating the seven elements for change?”

Have a flip chart with the diagram on the social norms change programme design framework.

Presentations and videos for the four working groups:

- **Case Study 1** “Changing the city of Bogotá”
  - **PRESENTATION 4.2** “Changing the city of Bogotá”

- **Case Study 2** “The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience”
  - Video: “In Sudan, Saleema campaign re-frames debates about female genital mutilation”

- **Case Study 3** “Voices of women: new knowledge and lessons learned, the Tostan programme”
  - Video “Senegal, beyond tradition”
  - **PRESENTATION 4.3** “About deliberations: trust and argumentation” (optional)

- **Case Study 4** “Positive discipline and social norms in Egypt”
  - Video: “A boy late from school”
  - Video: “A girl and homework”

**Note:** It is important in advance to prepare four laptops, because presentations and videos will take place simultaneously during the four working groups.
RECAP OF MODULE 3

10 MINUTES
- Invite the participant assigned to report on the Module 3 evaluation to present key points.
- Allow questions for clarification and some comments.

VIDEO ANIMATION AND OBJECTIVES

10 MINUTES
- Display the video “Collective consensus and harmful norms shift: transformative elements for change”, which summarizes the main concepts of Module 4.
- Introduce the module objectives with PRESENTATION 4.1: “Learning objectives, social norms definition and change process”.
- Stick the flip chart with the objectives on the wall.

SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK: BRAINSTORMING DISCUSSION

40 MINUTES
Ask participants to take out HANDOUT 4.6, “Seven common patterns and transformative elements for change”.

Start with a general overview, explaining that the seven elements are “evidence based”, emerging from evaluations of community empowerment programmes that have facilitated changes in social norms (see UNICEF, 2010a) as well as work on the subnational and national levels evaluated through the UNFPA-UNICEF Joint Programme on FGM.

Present Slide 5 in PRESENTATION 4.1, “What can we learn from what we have said on social norms?”

Remind participants that the seven elements emerged from:
- Application of social norms theory and the concepts of expectations to FGM abandonment.²
- The evaluation of community empowerment programmes that substantially decreased FGM prevalence or spurred important social change.

Stress that the seven elements are indicative of the process of social norms change, and their application depends on the local context.

DISCUSSION

20 MINUTES
- Remind participants that this discussion may be an input when working on their individual or country team action plans.
→ Announce that participants will break into working groups to discuss four case studies.

05 INSTRUCTIONS FOR WORKING GROUPS

10 MINUTES Each will work in parallel on a different case study

→ Ensure that participants in each working group have read the previous evening:

- **HANDOUT 4.2**: “Changing the city of Bogotá” (Case Study 1)
- **HANDOUT 4.3**: “The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience” (Case Study 2)
- **HANDOUT 4.4**: “Voices of women: new knowledge and lessons learned, the Tostan programme” (Case Study 3)
- **HANDOUT 4.5**: “Positive discipline and social norms in Egypt” (Case Study 4)

→ Divide participants into four working groups.

→ Ensure that all groups have a flip chart, some markers and their specific case studies:

- Group 1: **HANDOUT 4.2**
- Group 2: **HANDOUT 4.3**
- Group 3: **HANDOUT 4.4**
- Group 4: **HANDOUT 4.5**

→ Announce that for each working group, a facilitator or resource person will provide more information on each case study (see **NOTES TO FACILITATORS**, Step 5, on instructions for working groups).

→ Give the instructions:

- Each group has to select a chairperson and a spokesperson.
- Allocated time is 60 minutes.
- Announce that the facilitators or resource persons will present simultaneously and in parallel:
  - A brief presentation for Working Group 1
  - Short videos for Working Group 2
  - A short video and presentation for Working Group 3
  - Two videos for Working Group 4

→ Walk from group to group to help them in their discussions, and ensure everyone is participating.

→ Give 10 minutes’ notice before closing the discussion.

→ During the reporting back session, each group will have 10 minutes to summarize its answers on a flip chart.

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

→ Give 10 minutes notice before closing the discussion.
WORKING GROUP 1: “CHANGING THE CITY OF BOGOTÁ”, CASE STUDY 1

Introduce the case study with PRESENTATION 4.2, “Changing the city of Bogotá”.

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

1. What is different/special in Mockus’ approach to the “three regulatory systems”?
2. What is the role of the performing arts in the overall process of the city of Bogotá’s transformation?
3. How would you describe the city of Bogotá under Mockus’ tenure? Was he able to increase citizens’ voluntary compliance with the law?
4. To what extent does Mockus’ theoretical approach to the “three regulatory systems” (and use of communication including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?

At the end of the discussions, Working Group 1 should post the flip chart page on the wall.

WORKING GROUP 2: “THE SALEEMA COMMUNICATION INITIATIVE: TRANSFORMING A PARADIGM OF PURITY, A SUDANESE EXPERIENCE,” CASE STUDY 2

Introduce the case study by showing a video, “In Sudan, Saleema campaign re-frames debates about female genital cutting” (www.youtube.com/watch?v=uvz3nxqJnGs).

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

1. Can you suggest an explanation for the statement of the Saleema communication initiative that “language is critical”? Why might the simple statement “every girl is born saleema”, without explicitly linking it to FGM, be critical?
2. Would you be able to list a few normative expectations associated with FGM in Sudan? Tahoor or “purity” is the word that colloquial language uses for FGM: What does this mean for a girl’s body?
How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?

Two different scenarios are provided in order to situate the Saleema initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What’s different in terms of normative expectations?

At the end of the discussions, Working Group 2 should post the flip chart page on the wall.


Introduce the case study by showing a video telling the story of a daughter who was cut while at her grandmother’s place, against her parents’ will, “Senegal: beyond tradition” (www.youtube.com/watch?v=0Hn35v-_Kqg).

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

1. Why would a grandmother cut her granddaughter against her parents will? Was she feeling pressure in her social context to do so?
2. What were the elements in the grandmother’s context that drove her to do so? Why did she change her mind?
3. What about women’s immediate concerns? How did they rank them? How do reflective distance and a space for dialogue operate in real-life situations?
4. Can you formulate any hypotheses on why and how women’s motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new knowledge against previous situations? Did they feel empowered as part of the “learning group” or a “learning community”, and therefore were able to change their own behaviour and that of their communities?

At the end of the discussions, Working Group 3 should post the flip chart page on the wall.
Introduce the case study with two videos on positive child discipline broadcast in Egypt.

https://www.facebook.com/UNICEFEgypt/videos/1063343810455646/
https://www.facebook.com/UNICEFEgypt/videos/1063421587114535/

Allow a brief question and answer period.

Ask participants to discuss the following questions, and write conclusions on a flip chart:

① What common beliefs allow parents’ physical punishment?
② What are parents’ expectations about others’ beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they “should” harshly punish their children?
③ How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?
④ Can religion be used to support change, and if so, how and why?

At the end of the discussions, Working Group 4 should post the flip chart page on the wall.

GROUPS REPORTING BACK

→ Bring participants back to the plenary.

→ Say that each group should take 10 minutes to present the results of their discussion, including a brief summary of the case study to inform the other working groups.

→ Write key points on a flip chart.

→ After all groups have presented their feedback, allow brief questions for clarification.

→ Summarize key issues based on notes written on the flip chart.

→ Allow additional time for questions.
07 PRESENTATION 4.4: “DYNAMICS OF CHANGE: APPLICATION TO FGM”

40 MINUTES Emphasize that it is important that participants:

→ Analyse FGM and associated practices as social norms characterized by group expectations that everyone else practises them.

→ Define the logical sequence and iterative processes built into change.

To facilitate reflection, project Slide 4 (a reminder of the social norms definition) from PRESENTATION 4.1.

→ Discuss with participants.

→ Write the main inputs on a flip chart.

08 SUMMARY OF DISCUSSION

20 MINUTES At the end of the presentation, allow 15 minutes for questions and answers.

09 WRAP-UP AND EVALUATION

20 MINUTES → Wrap up by asking some volunteers to give one lesson learned.

→ Summarize key issues.

→ Distribute evaluation forms and ask participants to complete them.

→ Ask for a volunteer to review the evaluations and present a summary at the start of Module 5.

10 INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT, THIRD SESSION

2 HOURS Refer the group members to the activity in HANDOUT 4.7, and tell them that they may reflect on the question of how their programme is already incorporating the elements presented.

During the next two hours, participants will go back to their subgroups for revising their individual or country team action plans (subgroups as assigned in Module 1, Step 15). With the support of the facilitators, who will walk from group to group, they will discuss lessons learned, and how to apply these to improve their action plans towards achieving the abandonment of FGM or other harmful practices.
MODULE OBJECTIVES

After presenting the objectives of Module 4 (see PRESENTATION 4.1, Slides 2 and 3), explain that Module 4 is about building consensus around the logical framework of planning and programming for the abandonment of FGM and other harmful practices that sustain gender inequality. It is also about cultivating agreement around a methodology that tells us what the programme is going to do and produce under certain conditions.

→ The preceding modules presented a social norms change perspective and detailed how social norms can be changed, transformed and abandoned. A social norms change perspective is not only an academic theory. It is also about real-life experiences in promoting the abandonment of FGM, which tend to support/lean towards the theoretical insights.

→ Theoretical concepts lend insights and suggest strategies to help people abandon harmful social norms.

Keep in mind the points made in Box 1.

BOX 1: HOW TO CHANGE MALADAPTIVE SOCIAL NORMS

→ Norms are not absolute commands.

→ They are often local and context dependent.

→ Norms map contexts into specific behavioural rules.

→ People prefer to conform to social norms “on condition” only when certain expectations are satisfied.

→ To understand how to move away from a bad norm, we have to know what makes people obey it, and under which conditions they will disobey norms, or even abandon them.

→ To abandon a social norm, it is necessary to change people’s expectations within the relevant reference network.

→ To create a social norm, it is necessary to induce the right kinds of expectations (empirical and normative) within the relevant reference network.

SOURCE: BICCHIERI, 2008
Tell participants that activities do not always go as planned. Some steps may be more difficult to complete than others, and some may take more time than expected. There may be different ways to organize the process in different countries, contexts and cultures. Common patterns or strategic elements for change have been compressed to seven as a tentative selection; however, the process should remain flexible and open to seizing opportunities that emerge to help advance the change.

**Figure 1: Social norms change programme design framework**

Read in advance **HANDOUT 4.6**: “Seven common patterns and transformative elements for change”.

Participants should have on hand:

→ **HANDOUT 4.1**: “Social norms change programme design framework”.

The facilitator presents the social norms and change programme design framework.

→ Remind participants of Module 1, **PRESENTATION 1.2**, Slide 15: “Is a behaviour or practice a social norm?” It shows that “social expectations”, or lack of them, determine whether an observed practice is or is not a social norm, and more precisely, whether or not it is independent or interdependent, and (if so) what sort of dependence it has. This corresponds to the first step of the process.

→ Explain what causes resistance or may spur changes in behaviour. This is related to Steps 2-3.
→ Ensure that participants understand that the different steps of the diagram DO NOT need to be sequentially implemented. They are circular/semicircular steps that can overlap, and go back and forth at times.

→ When a critical mass is reached, the process tends to reach a stage where the sequence tends not to reverse. When a tipping point is reached, new norms and practices tend to become stable. This is related to Steps 5-7

Explain:

1. Behaviour does not change smoothly because individuals may want to be reasonably sure that their choice to abandon a norm will not be penalized.

2. When we refer to emergence of a new practice, often we see that the new practice is adopted in stepwise increments, beginning with a subset of the population; some adopters return to the old norm until a new and larger group of people attempt to adopt the new norm. This is sometimes referred to as an imperfectly coordinated adoption of a new strategy. It corresponds to the feedback loop in the diagram.

04 DISCUSSION

Summarize the discussion’s findings, and emphasize that change is non-linear and iterative. This is why coordination is imperfect with a continuous back and forth of groups of people who want to change, yet go back to their original position because of the forces that make a norm persist. Only when a critical mass is reached does the process of change start to be stable.

05 INSTRUCTIONS FOR WORKING GROUPS

Read in advance the four case studies in Handouts 4.2 to 4.5. The case studies are:

→ HANDOUT 4.2: “Changing the city of Bogotá” (Case Study 1)

→ HANDOUT 4.3: “The Saleema communication initiative: transforming a paradigm of purity, a Sudanese experience” (Case Study 2)

→ HANDOUT 4.4: “Voices of women: new knowledge and lessons learned, the Tostan programme” (Case Study 3)

→ HANDOUT 4.5: “Positive discipline and social norms in Egypt” (Case Study 4)
Review as well the presentations and videos for the case studies. Prepare four laptops so groups can independently watch the videos:

- **PRESENTATION 4.2**: "Changing the city of Bogotá", Case Study 1
- The video “In Sudan, Saleema campaign re-frames debates about female genital cutting” (www.youtube.com/watch?v=uvz3nxqlNgS), 4 minutes, 46 seconds, Case Study 2
- The video “Senegal: beyond tradition” (www.youtube.com/watch?v=0Hn35v_--Kq), 9 minutes, Case Study 3
- **PRESENTATION 4.3**: "About deliberations: trust and argumentation", Case Study 4
- The video “Bogotá Change” (www.youtube.com/watch?v=33-4NRpowF8), 26 minutes, shown optionally towards the end of Module 4 in Step 13

Divide participants into four working groups and assign a facilitator or resource person to each to provide more information on each case study and show related presentations or videos. Work may proceed individually or by country team, according to the approach agreed in advance.

Emphasize to participants that each case study has specific features as follows:

- **Case Study 1**: The main focus is on the harmonization of legal, moral and social norms.
- **Case Study 2**: The main focus is on social norms recategorization.
- **Case Study 3**: The main focus is on gender equality and women’s empowerment, trust, argumentation and common pledges.
- **Case Study 4**: The main focus is on the power of television entertainment in aiming to end harsh child disciplining in Egypt.

Ask participants to review **HANDOUT 4.2**.

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**WORKING GROUP 1: “CHANGING THE CITY OF BOGOTÁ”, CASE STUDY 1**

Facilitator’s guide
Mockus’ starting point: recognition of three different systems of norms that regulate citizens’ behaviour. Mockus resorted to performing arts to challenge the citizenship culture and change citizens’ behaviour. His aim was to harmonize three behaviour-regulating systems.

To make citizens express themselves, he resorted to social regulation cards: 350,000 were distributed, with very high visibility. Many citizens were willing to try them out. The process fostered new normative expectations consistent with legal norms compliance.

Mimes were also used in public spaces: initially 40, then 400! It was a dramatic success in terms of visibility, but replication was questionable. The use of mimes further strengthened normative expectations and promoted public deliberation – it wasn’t just a show.

Stars were marked where pedestrians had died in the past five years after being run over.
During the discussion on the harmonization of legal, moral and social norms in Bogotá, help participants explore the similarities between the Bogotá concept of “harmonization of norms” and other case studies.

Ask participants to consider the following questions:

1. What is different/special in Mockus’ approach to the “three regulatory systems”?

   Explain: Mockus’ approach gives primacy to civic culture. Law is not only a matter of police and judges. It is also a matter of citizens expressing their citizenship by encouraging fellow citizens to respect the law.

2. What is the role of the performing arts in the overall process of the city of Bogotá’s transformation?

   Suggest: It is a way to wake up citizens to inconsistencies in their behaviour vis-à-vis laws and regulations. For example, estrellas negras (“black stars”) marked the spot of a death resulting from a traffic accident. This reappropriation of a common cultural symbol simultaneously fostered moral and social regulation, and provided opportunities for discussing and coordinating beliefs.

3. How would you describe the city of Bogotá, under Mockus’ tenure? Why was he able to increase citizen’s voluntary compliance with the law?

   → Mockus’ mayorships involved an urban-scale experience of social change.
   → Creative interventions: make the unfamiliar the familiar or vice versa; break routines and habits; resort to art.
   → Transform target problems into objects of collective deliberation and reflection; make them visible.

SLIDE 8: DIVORCE BETWEEN LAW, MORALITY AND CULTURE

→ Provide the following examples (taken from Guillot, 2013):

   → A Catholic, Latin America woman living in a Catholic environment goes to Miami to abort – legally permitted, but morally and socially condemned. The woman has no feelings of guilt, but fears social disapproval.

   → Illegally selling goods in public spaces: legally prohibited, but morally and socially condoned.

   → Seller offers to cut the cost of a purchase if no receipt is needed, thus evading tax; feels no guilt and no shame.

   → Bribing a police officer in Bogotá might lead to a feeling of guilt, but no fear of social disapproval (it may indeed be socially encouraged).
Mockus has formulated a theory of “harmonization of social, moral and legal norms” – combining three regulatory systems – and applied it at the scale of a city of 8 million. What are the similarities with the social norms perspective approach used in efforts to eliminate FGM? What can we learn about changing collective behaviour on a large scale?

The process of changing or creating new social expectations is an essential component of strategies that attempt to harmonize legal, moral and social norms.

To what extent does Mockus’ theoretical approach to the “three regulatory systems” (and use of communication including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?

An integral public policy or social change programme should strengthen not only formal (legally enforced) systems of sanctions, but also individuals’ capacities to self-regulate (via consistent moral norms) and especially to regulate each other (via social norms). Additionally, it must focus on the harmonization of these regulatory systems:

→ To reduce or eradicate the moral or social approval of illegal/collectively harmful behaviour
→ To increase and consolidate the moral and social approval of legal/collectively beneficial behaviour

Point out that the Saleema communication initiative in Sudan is addressing the association of FGM with values linked to a strict honour and modesty code for girls and women.

Announce the showing of the video, “In Sudan, Saleema campaign re-frames debates about female genital cutting” (www.youtube.com/watch?v=uvz3nxqInGs).

Emphasize some of the statements featured in the video:

▸ The FGM health consequences, as Tahani testifies, for all her life
▸ The word of shame used to indicate an uncut girl
▸ The social and religious roots of the practice
▸ The meaning of saleema
▸ The conversational approach, which starts at the grass-roots level/the community forum/the transmission from community to community of the Saleema message
▸ The involvement of religious leaders who explicitly refer to human rights
▸ The public ceremony

WORKING GROUP 2: “THE SALEEMA COMMUNICATION INITIATIVE: TRANSFORMING A PARADIGM OF PURITY, A SUDANESE EXPERIENCE”, CASE STUDY 2
Ask members of the working group whether or not they recognize elements of social norms theory. Are there any different features? Any specific comments on the video?

Recommend rereading the case study in HANDOUT 4.3, before discussing the following six questions. Some questions may call for a double response, according to the two different scenarios that follow the questions.

1. Can you suggest an explanation for the statement of the Saleema communication initiative that “language is critical”? Why might the simple statement “every girl is born saleema”, without explicitly linking it to FGM, be critical?

As addressed in Handout 4.3: The Saleema initiative applies a “recategorization” of the concept of the “completeness of the girl’s body”. Saleema means purity, but also means whole, healthy in body and mind, unharmed, intact, pristine, in a God-given condition and perfect. It’s also a girl’s name.

2. Would you be able to list a few normative expectations associated with FGM in Sudan? Tahoor or “purity” is the word that colloquial language uses for FGM: What does this mean for a girl’s body?

→ Tahoor implies: purity, cleanliness/hygiene, chastity, marriageability, preferred sexuality, acceptability, religious
→ A non-cut girl may be called galfa, which implies: dirt, shame, ridicule, ostracism, not trustworthy, promiscuous, penis-like structure

3. How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?

→ The Tostan programme of community empowerment starts with communities. The “organized diffusion strategy” proceeds systematically village by village. Local values of piety and peace are cherished. The communication strategy is mainly linked to public declarations that are widely publicized, including through mass media. Language concerns are recurrent.
→ The Saleema initiative starts with language analysis and a national communication campaign linked to making community voices and aspirations for change resonate across the country. The FGM recategorization attempt is explicit, through language reframing.

4. Two different scenarios are provided in order to situate the Saleema initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What’s different in terms of normative expectations?
→ **Scenario 1**: The economic situation is quite good. The ethnic composition includes the Beni Amer, one of the nomadic populations of eastern Sudan. Political and religious leaders from the Ansar Sunna movement often criticize Sudanese traditions, including girl’s circumcision and parts of the traditional wedding celebration. Khadija is a devout Ansar Sunna Muslim from the Beni Amer tribal group.

→ **Scenario 2**: Nearly all the people identify as Hadendawa, an ethnic group that is considered part of the Beja people of eastern Sudan. The Hadendawa speak their own language among themselves; men also know Arabic well, but women don’t, so one woman always has to translate for the others. Poverty is widespread, in particular in the dry season. All members of the community, men and women, are very supportive of pharaonic circumcision, and until a few years ago never heard about “sunna”. This is considered a topic that should not be discussed in public. Not being infibulated is considered shameful by women, although they remember the pain associated with it.

→ Participants should review [HANDOUT 4.4](#).

→ Note that Case Study 3 is taken from two evaluations of the Tostan programme (UNICEF, 2008b and Diop, Moreau and Benga, 2008).

→ Stress that the case is about gender and women’s empowerment.

→ Provide information on the Tostan approach:

  • It is grounded in local context, and evokes some strong local values and practices linked to parental love and Koranic piety.
  • There is an assumption that people’s basic and most enduring values tend to be consistent with the fundamental moral norms expressed in international human rights discourse.
  • The methodology favours a process of trial and error, beginning in non-formal classes, which encourages reaffirmation of personal relationships, telling the news of the actual change, avoiding “unmentionable” wording or taboo concepts, respect of local culture, and avoidance of “condemnation,” implicitly or explicitly.
  • Resolution and action are up to the initiative of each community and its members.

→ Project the video “**Senegal: beyond tradition**” ([www.youtube.com/watch?v=0Hn35v-_Kqg](http://www.youtube.com/watch?v=0Hn35v-_Kqg)).

  • The video tells the story of Jalima, now a young woman ready for marriage.
  • Jalima went on summer vacation with her parents to Tambacounda, in south-west Senegal, when she was a child.
  • The parents left Jalima with her paternal grandparents.
  • Her grandmother, Kani, cut her; she had prepared this for a long time, says Jalima, even though her father had forbidden her grandmother to cut Jalima.
* Her aunt brought Jalima back to her parents: Her father and mother were furious.
* Jalima’s grandmother says: “I found it [FGM] here; this is why I did it.”
* Now Jalima’s grandmother is no longer in favour of cutting. She says: “Now everybody is giving it up. This is why I am giving up too.”

→ Explain that Case Study 3 is also about the importance of the two weights of persuasion, trust and argumentation, and about attaining common knowledge of what the group is going to do and expects one to do.

→ Give **PRESENTATION 4.3**, partly or in total if needed, to facilitate analysis, noting that we all know about trust, but what about argumentation? Argumentation is making people face their own contradictions.

→ Emphasize:
  * Sometimes we want to make people accept beliefs and plans with which they would initially disagree.
  * People tend to reject information that is inconsistent with their beliefs and trust.
  * If the trust people have in you is stronger than their disagreement with the message, the message may not backfire; it may be accepted.
  * Argumentation makes us recognize our own inconsistencies. When we argue we point out inconsistencies in each other.

Participants should discuss the following questions:

1. **Why would a grandmother cut her granddaughter against her parents’ will? Was she feeling pressure in her social context to do so?**

   Recall the grandmother’s statement: “I found it [FGM] here; this is why I did it.” Highlight the statement in Handout 1.2, “Social norms definition” (Module 1): A social norm is a behavioural rule that applies to a certain social context for a given population. People in the population prefer to follow the rule in the appropriate context if they believe that a sufficiently large part of the population follows the rule (empirical expectations), and further, if they believe that other people think that they ought to follow the rule, and may sanction them if they don’t (normative expectations).

2. **What were the elements in the grandmother’s context that drove her to do so? Why did she change her mind?**

   Note the grandmother’s statement: “Now everybody is giving it up. This is why I am giving up too.” Group expectations changed – a norms-based approach predicts consistency between expectation and actions. If expectations change, actions change.

3. **What about women’s immediate concerns? How did they rank them? How do reflective distance and a space for dialogue operate in real-life situations?**

   Explain that women’s immediate concerns were related to their everyday life. Only when they started discussing reproductive health in classes, where they could reflect free from their daily concerns, did they explicitly acknowledge that FGM was a problem.
Can you formulate any hypotheses on why and how women’s motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new “common knowledge” against previous situations? Did they feel empowered as part of the “learning group” or a “learning community”, and therefore were able to change their own behaviour and that of their communities?

→ Stress the importance of argumentation and trust in changing people’s minds (Tostan strategy), and draw attention to PRESENTATION 4.4, “Dynamics of change: application to FGM”, Slide 3, on more interdependent action. “Change in attitude precedes the major shift in practice, which can be more sudden” (as compared to a gradual change in more independent action). Individual knowledge is not enough; common knowledge should be reached, expectations changed and then a major shift in practice may occur.

→ Women are able to aspire to a better life. Common knowledge on hygiene and reproductive health rights is widely and publicly shared, and women act on it. Women aspire to be more involved in the decision-making process and they assert themselves.

WORKING GROUP 4: “POSITIVE DISCIPLINE AND SOCIAL NORMS IN EGYPT”, CASE STUDY 4

Participants should review HANDOUT 4.5.

In advance, the facilitator should watch the two videos associated with this particular case study, and possibly read most of the comments, written by members of different audiences of the UNICEF Egypt Facebook page (if time allows and if comments are still posted). The Facebook discussion associated with the two videos is a very interesting one, and addresses the social norms and the common practices in the community.

Background Information about the videos

Two videos on positive child discipline have been broadcast. They discuss the disciplinary approaches of families towards their children. The videos are part of a child protection campaign funded by the European Union and led by the Egyptian National Welfare Council and UNICEF. The campaign promotes positive discipline by branding the theme: We will raise them softly, but we will break them if we are harsh with them.

The videos were broadcast on TV to 12 million viewers. Indicative market research in four governorates showed 24 per cent of people viewed it. Videos were posted on Facebook and viewed by more than 80 million people.
Description of the first video: “A boy late from school”

A boy came home late after school and his parents were not happy about his decision to stay after school to play football. The mother questioned the boy, but the father started punishing the boy physically. Another child, a young girl, was watching, and was frightened by the harshness of the physical punishment.

The same video continues with a positive setting. The mother expresses concern that the boy is late. The father asks the boy to explain why he is late. The father says we should be informed first, and then both limit play time to certain times during the week.

The video ends by restating the main message of the campaign: We will raise them softly, but we will break them if we are harsh with them.

Description of the second video: “A girl and homework”

A girl is playing, and her parents are arguing. The parents aggressively attack the girl, blaming her for not doing well in school and spending her time playing. The parents demotivate the girl by comparing her with her cousin, saying, “Your cousin is better.” They add that the girl is a failure, and she will remain the same.

The same video continues with a positive setting. The girl is playing, and her parents are talking, but when they see the girl, they agree to finish their conversation later. The father tells the girl, “My darling you have 30 minutes to go back to study.” The girl agrees and begins studying while the mother comes to encourage the girl to focus. Both parents appreciate her results, telling her that she did her best and congratulate her.

The video closes with the campaign message: We will raise them softly, but we will break them if we are harsh with them.

Questions and suggested points of discussion:

1. What commons beliefs encourage parents to use physical punishment?

Encourage the participants to read and reflect on the arguments used in favour of child disciplining and also the online comments in Handout 4.5.

2. What are parents’ expectations about others’ beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they “should” harshly punish their children?

Again, encourage participants to reflect on the video and consider the arguments and online comments in Handout 4.5. For example: These approaches are not for us; the way that our parents used “physical punishment” was the correct way.
How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?

Can religion be used to support change, and if so, how and why?

Point out that it is reported that “most of these comments are supported by verses from the Quran and sayings of the Prophet Mohammed indicating how we should bring up our kids, and stating physical is not a problem”.

Therefore, it would be of utmost importance for religious leaders to take a position against harsh physical punishment.

GROUPS REPORTING BACK

Each group presentation will address specific questions for each case study. It is important to continue to relate the specific details of each case study back to the broader concepts illustrated in Modules 1, 2 and 3. During presentations, ask presenters how they see the case when analysed with a social norms perspective.

PRESENTATION 4.4: “DYNAMICS OF CHANGE: APPLICATION TO FGM

Final wrap-up presentation

SLIDE 2: “PROCESS OF CHANGE: MORE INDEPENDENT ACTION”

→ This slide shows a process of change (Mackie, 2011), when change in practice follows a change in attitude. The process tends to be gradual. The proportion of people who change their attitude (red curve) is close to the proportion who change their practice (black curve). Time is in months. A gradual change of attitude and behaviour corresponds to social learning.
If behaviour change is more interdependent (I’m reluctant to change my action unless almost all of us change that action together – for example, community latrine usage), it can be quite slow, but then quite sudden. Here, most people are “late adopters” of behaviour. If changes are interdependent, they can be very slow with an interactive shift of attitude (red curve) and a coordinated shift of practice (black curve) (ibid.). In such a case, we talk about social influence (normative – approval of others) on attitude and behaviour. Social learning predicts the standard, linear model of social change. Social influence predicts multiple equilibria, and a nonlinear shift from one equilibrium to another.

This slide illustrates the process of community social norms shifts in terms of changed beliefs, common knowledge (that beliefs have changed), public manifestation, new empirical expectations and abandonment of normative expectations. Emphasize that new empirical expectations are formed when individuals see others changing. The new empirical expectations will lead to the abandonment of previous normative expectations.

When the group of families who want to change a norm, i.e., to abandon FGM, is large enough to ensure retention of social status, a critical mass has been achieved. A critical mass is a mass of people, even if less than the majority, that decides to refrain from FGM and does so. It immediately becomes in the interest of those who want to change to persuade others to join them, until it becomes everyone’s best interest to do the same (UNICEF, 2007, p. 18). A new equilibrium is set in place, where non-cutting has become the norm.
SLIDE 6: “ORGANIZED DIFFUSION”

- The slide shows a social network of intermarrying communities through which FGM spreads but also could disappear. Organized diffusion refers to an organized process through which the knowledge and action of one family or community is spread to other families or communities via social networks (ibid.). In other terms, organized diffusion is a process whereby local actors engage their existing social networks to facilitate societal transformation. For example, within the Tostan experience, organized diffusion has built upon a collective decision-making process: Decisions are not made on an individual or family level, but rather involve the entire community as well as other connected communities in their networks (with ethnic and intermarriage ties).

SLIDE 7: “CHANGING INDIVIDUAL AND COLLECTIVE ATTITUDES”

- Slide 7 illustrates a situation where people do not communicate (Mackie, 2011). When there is pluralistic ignorance, some (or many) individuals may incorrectly believe that most others in their social group support a social norm because they see the others conform to it. Therefore, the social norm persists, even though it is privately opposed by some (or many). The absence of transparent communication/information enables the norm to survive even though individual support for it has eroded.

SLIDE 8: “COMMON KNOWLEDGE”

- Common knowledge is where enough people are aware and publicly see that others are stopping the practice, so they tend to question whether they too should abandon it (ibid.). Common knowledge is, in a way, the opposite of pluralistic ignorance. It is a state in which people know what other people know – and know that other people know they know, etc. For instance, in a village with a religious leader, everybody knows who the religious leader is, and everybody knows that everybody knows it. The identity of the religious leader is common knowledge.
SLIDE 9: “SCALING UP A COMMUNITY PROCESS IN AN INTEGRATED NATIONAL PROGRAMME”

→ Exposure to a demonstration of abandonment (for example, the story of the declaration in the Tostan programme) makes abandonment possible and viable. Reaching out to the network provides opportunities to discuss information within it (intervillage meetings, diaspora communication). The slide shows delegates arriving at an intervillage meeting.

SLIDE 10: “COLLECTIVE SHIFT TO SALEEMA”

→ The presenter should click at the bottom to run the video.

SLIDE 11: “INVERSION OF PROCESS: CREATING A NEW NORM FIRST”

SLIDE 12: “CHANGING EXPECTATIONS INVOLVES”

→ Trust – by whom? Towards whom?
→ Collective deliberations – with what content? To what end?
→ Attaining common knowledge – about what?
→ Collective manifestations of commitment – for what purpose?
→ Pride – in what?
End the presentation by discussing:

⁠→ Trust – by whom? Towards whom?

Trust in those bringing information that questions the behaviour, and of each other when coordinating to change or establish a social norm.

⁠→ Collective deliberations – with what content? To what end?

Collective deliberations to discuss the benefits of changing negative social norms and to coordinate change.

⁠→ Attaining common knowledge – about what?

Attaining common knowledge of what individuals expect others in the group to do.

⁠→ Collective manifestations of commitments – for what purpose?

Collective manifestations of commitment to make the collective change explicit and enable it to take hold and expand. Also, in order for all to know and see that many want to change.

⁠→ Pride – in what?

Pride of individuals and groups who have adopted a positive social rule that improves their situation or brings an end to a practice that was creating harm.

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08 DISCUSSION ON PRESENTATION

Allow a questions and answer discussion.

09 WRAP-UP AND EVALUATION

See procedures.
INDIVIDUAL/COUNTRY TEAM ACTION PLAN DEVELOPMENT, THIRD SESSION

Facilitators remind participants they have two hours for working on their individual or country team action plans.

Facilitator explains:

→ Now that we “know” what the theory “is about”, we can design a programme (and choose the indicators) guided by theoretical insights.

→ The preceding modules are for us to understand the social dynamics of FGM, how FGM (and other social norms) are actually freezing behaviour in place (acting as social norms), and how we can interfere with these dynamics.

→ A set of related strategies and “common patterns” derived from both theoretical insights and real-life experiences defines the process of change.

→ A process of change that takes into consideration insights from social norms theory is represented in practice by a series of built-in steps, which include seven common patterns and transformative elements for change.

The facilitator says that while reporting on their own experiences, participants/country teams should apply a social norms perspective and analysis.

The facilitator refers to the activity in HANDOUT 4.7, "How is your programme already incorporating the seven elements of change?"

→ Facilitators should sit with subgroups, supporting participants if needed, and replying to questions. They will ensure that participants have understood the concepts and principles explained in Module 1, and identified revisions to be carried out to align their project with the social norms change process.
Endnotes

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

2 The application of Schelling’s social convention theory played an important role in understanding the process of change and was later refined by social norms theory.

3 Ideally, four facilitators/resource persons should be available. If not, organizers can support the four working groups in sequence.


5 When designing a social norms abandonment programme, one should think about whether a practice is a custom, a social norm, a simple convention, a response to the moral imperative to protect one’s child, or a reaction to a difficult economic situation. All of these elements might be present in a given situation to various extents. Analysing them should inform the local strategy.

6 Some replies are taken from Guillot, 2013.

7 The two videos are in Arabic.
Handouts

Seven Common Patterns and Transformative Elements for Change
Social Norms Change
Programme Design Framework

Figure 1: SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK

03 PRESENTING THE SOCIAL NORMS CHANGE PROGRAMME DESIGN FRAMEWORK

This figure attempts to represent the processes of social norms change and a programme design framework with a series of steps towards the creation of a new norm. These processes are iterative, simultaneous and self-reinforcing. The arrows in the programme framework may seem to imply causality and linearity; this is not the case.

Refer to (HANDOUT 6.6) for a detailed explanation of each step of the process of social norms change in Figure 1.
Questions for the brainstorming session:

① One should think about whether a practice is a custom, a social norm, a simple convention, a response to a moral imperative (for example, to protect one’s child, or a reaction to a difficult economic situation). All of these elements might be present in a given situation to various extents; their analysis should inform the local strategy. Do we have an instrument to do so?

② Behaviour does not change smoothly because individuals may want to be reasonably sure that their choice to abandon a norm will not be penalized. What will reassure them?

③ How do we accelerate the change? Why do people have conditional preferences? Why do they prefer to do something if they expect others to do it? Why do some behaviours spread? Why do they follow relevant social networks?

④ When we refer to an imperfectly coordinated adoption of a new practice, change is adopted in stepwise increments, beginning with a subset of the population; some adopters return to the old norm until a new and larger group of people attempt to adopt the new norm.

Can you provide some examples in practice? Have you observed this process during your working or personal experience?
Changing the city of Bogotá, harmony and divorce between law, morality and culture

Run [PRESENTATION 4.2], "Changing the city of Bogotá". A facilitator or resource persons should sit with the group while looking at the presentation.

Later on, read the following case study on "Changing the city of Bogotá".

Harmony and divorce between law, morality and culture

Recall also [HANDOUT 3.4], "Three regulatory systems".

It is possible to make a distinction between three different types of rules or norms: legal, moral (or norms of conscience) and cultural (those informally shared by a community). The reasons to abide by a norm change depend on the type of norm in question. Thus, one way to explain each of the three regulatory systems is by considering the reasons we obey their respective norms.
Table 1 summarizes the three regulatory systems and the main reasons to obey each.

<table>
<thead>
<tr>
<th>Legal norms</th>
<th>Moral norms</th>
<th>Social norms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admiration for the law</td>
<td>Self-gratification of conscience</td>
<td>Social admiration and recognition</td>
</tr>
<tr>
<td>Fear of legal sanction</td>
<td>Fear of guilt</td>
<td>Fear of shame and social rejection</td>
</tr>
</tbody>
</table>

Objectives in harmonizing the three regulatory systems:

→ Voluntary compliance with norms
→ Citizens peacefully making others comply with norms
→ Peaceful resolutions of conflicts with the help of a shared vision of the city

Examples of harmonization of the three regulatory systems:

→ **Social norms**: In Mockus’ first administration, a development plan, *Educating a City*, included goals for what was then called the “civic culture priority”. The goals were geared to achieving greater adherence to norms of coexistence, to increasing mutual regulation and to ensuring peaceful conflict resolution. During this administration, mutual regulation was evidenced by decreased water consumption during the 1997 crisis, as well as by the use of *civic cards* distributed to citizens. These showed a “thumbs up” for approval and a “thumbs down” as a sign of censure, to rate and possibly correct the behaviour of strangers.

→ **Moral norms**: In 2003, with help from the Fondo de Prevención Vial (Road Prevention Fund), the city marked *stars* in every place where a pedestrian had died in the past five years from being run over. This was a clear indication of the consequences of a shortcut. Pedestrians who take the time to move a few metres more to take a bridge or crosswalk are expressing, not with words but with their bodies, that they will not take the shortcut, that they value life and their safety more than the few minutes they could save.

→ **Legal norms**: Another innovative idea was to use *mimes* to improve both traffic and citizens’ behaviour. Initially, 20 professional mimes shadowed pedestrians who didn’t follow crossing rules: A pedestrian running across the road would be tracked by a mime who mocked his every move. Mimes also poked fun at reckless drivers. The programme was so popular that another 400 people were trained as mimes.
Information on the city of Bogotá:

Situation in Bogotá:

→ Bogotá: 5 million inhabitants in 1994, 6.8 million in 2010

→ Disorder, administrative lenience, socially accepted corruption, low sense of belonging, pessimism, crimes against life and propriety, “shortcut culture”, bored citizens

 Manifestations of “shortcut culture”:

Jaywalking; cars on sidewalks; visual pollution; street vendors (and buyers); bribing to obtain paperwork or instead of paying fines; “get honest money, if you cannot, then just get money”; offer or extortion of favours between public powers in exchange for cooperation; corruption in contracts (and disloyal competition among private corporations); threats and bribery against judicial processes; press intimidation; violence/private justice.

Questions to discuss

1. What is different/special in Mockus’ approach to the “three regulatory systems”?

2. What is the role of the performing arts in the overall process of the city of Bogotá’s self-transformation?

3. How would you describe the city of Bogotá under Mockus’ tenure? Was he able to increase citizen’s voluntary compliance with the law?

4. To what extent does Mockus’ theoretical approach to the “three regulatory systems” (and use of communication, including performing arts) provide an operational framework for creating an enabling environment for FGM abandonment?
The Saleema communication initiative: Transforming a paradigm of purity, a Sudanese experience

CASE STUDY 2

Show the video, “In Sudan, Saleema campaign re-frames debates about female genital cutting”, www.youtube.com/watch?v=uvz3nxqInGs.

The context

BASED ON RUDY ET AL., 2011.

The Saleema communication initiative emerged out of the recognition of the importance of changing values associated with FGM in Sudan. Language is critical: In Sudanese colloquial language, the word for FGM is tahoor or “purity”, and therefore, the culture associates FGM with one of the most cherished social and moral values.

The Saleema communication initiative applies a “recategorization” of the concept of the “completeness of the girl’s body”. Saleema means purity, but also means whole, healthy in body and mind, unharmed, intact, pristine, in a God-given condition and perfect. It’s also a girl’s name.
Saleema aims to stimulate new discussions about FGM at family and community levels – discussions are “new” both with regard to who talks to whom (“talk pathways”) and the specific issues communicated about (“talk content”). Saleema is as much about introducing a range of positive communication approaches and methods into the discourse about FGM at all levels as it is about language. The initiative represents a shift in focus from the problem to the solution; the mood is always confident, upbeat, positive and inclusive.

Top-down messaging is avoided in favour of messaging that invites participation in the construction of the meanings of relevant messages and stimulates interpersonal discussion. In the Saleema materials, change is always positioned where a range of voices belonging to women, men and children are rising. This repetitively occurs at different stages of the change process.

In all Saleema materials, technical language and communication style evoke everyday speech; ordinary people’s wisdom is predominant. “Every girl is born saleema, let her grow saleema” became the core idea behind the national campaign launched in 2010.

The Saleema communication initiative is repeatedly returning to two main patterns of action: different types of implementing networks, the family houm compared with public or civic organizations, and the different ideological emphases on the weight of values versus coordination.

In Sudan, the comparison between values and coordination is of immediate importance to programming for three reasons: first, because of questions relating to optimal weighting of these two elements; second (and especially), because of the potential contribution this comparison could make to understanding the “tipping point” for abandonment of FGM; and third, because the expected learning is likely to be more immediately applicable to activities that can reach wide audiences and therefore support the programme aim of scaling up Saleema.

Two scenarios help situate the Saleema communication initiative in real contexts, which can be quite different in Sudan.

Scenario 1

Wad Sharife is a large settlement with good transportation to the nearby city of Kassala in Sudan. Around 14,000 people live in Wad Sharife. The ethnic composition includes the Beni Amer, one of the nomadic populations of eastern Sudan, and the Hadendawa and House, mainly concentrated in West Was Sharief. Many Eritrean or people of Eritrean origin also live here.

The economic situation is quite good, with irrigated orchards, herding, brickmaking, urban employment and day labour. Although illiteracy remains high among women, it is estimated that 60 per cent of the population has some degree of education.

The most prominent groups of Muslims are the Khatmiyya, a traditional Sufi group quite numerous in Eastern Sudan, and the Ansar Sunna, a Wahhabist-oriented religious movement with close ties to Saudi Arabia. Pharaonic circumcision is quite diffuse; 57 per cent of girls aged 5 to 11 years have already been submitted to infibulation. Political and religious leaders from the Ansar Sunna movement often criticize Sudanese traditions, including girl’s circumcision and parts of the traditional wedding celebration.

Women’s movement is restricted; they must be accompanied by others and wear black veils when moving beyond the family compound.
Scenario 2

Hameshkoreib akìl Jadida is a community in Sudan that is spread over a fairly large area located about 15 kilometres east of Aroma by dirt track and 75 kilometres from Kassala, with a paved road between Aroma and Kassala. Wind blows all the time. Nearly all the people identify as Hadendawa, an ethnic group that is considered part of the Beja people of eastern Sudan.

Housing is mostly mud brick with straw shaded shelters. Poverty is widespread, in particular in the dry season. Agriculture is the main source of revenue, but many women revealed that their husbands and brothers have migrated to Port Sudan. Women have almost no incoming-generating activities.

The Hadendawa strongly adhere to cultural values and traditions of a previous pastoral life, with close proximity among families, endogamous marriages (close intramarriage, preferably with paternal first cousins). Patriarchal power manifests in well-defined gender roles, including women's segregation, rigid assigned workloads, and deference and obedience to male relatives. But women are not powerless, exerting a great deal of influence in the family and community, and contributing to reputation of community members. All members of the community, men and women, are very supportive of pharaonic circumcision, and until a few years ago never heard about “sunna”. This is considered a topic that should not be discussed in public. Not being infibulated is considered shameful by women, although they remember the pain associated with it.

Questions to discuss

① Can you suggest an explanation for the statement of the Saleema communication initiative that “language is critical”? Why might the simple statement “every girl is born saleema”, without explicitly linking it to FGM, be critical?

② Would you be able to list a few normative expectations associated with FGM in Sudan? Tahoor or “purity” is the word that colloquial language uses for FGM: What does this mean for a girl’s body?

③ How do the main strategies of the Saleema initiative differ from those of community empowerment programmes inspired by the Tostan experience in Senegal? What are the similarities?

④ Two different scenarios are provided in order to situate the Saleema communication initiative in different contexts in Sudan. How would you adjust strategies in those different contexts? What’s different in terms of normative expectations?
Voices of women: New knowledge and lessons learned, the Tostan programme

CASE STUDY 3


Voices of women: excerpts of women’s statements

FROM THE UNICEF LONG-TERM EVALUATION OF THE TOSTAN PROGRAMME IN SENEGAL: KOLDA, THIES AND FATICK REGIONS, WORKING PAPER.

Women from villages where the programme took place, both those who participated directly and those who did not, were invited to talk about what they learned through Tostan’s classes.

The lessons learned essentially pertain to aspects of everyday life, such as those relating to setal (hygiene), the virtues of jarum xetali (oral rehydration) and basic arithmetic skills, among other things that significantly contribute to behavioural change. "Tostan taught us lately how we can maintain our children, our household and ourselves in hygiene and cleanliness, but also informed us on the hygiene and cleanliness of our food. We also learned how to live in harmony with our husbands, the behaviour we must adopt towards others and the relationships that must prevail..."
among neighbors of the same locality and of various villages. We now know how to behave when our children are sick, what we must do to treat them, etc. On top of everything, we now know how to read and write, but also how to count in our national language: Peulh ...” (a participating woman, aged 40, p. 23).

Another component of lessons learned relates to health in general, and to reproductive health in particular, which is now accessible to women in these zones. The data available verify the interest they have in the programme and the advantages they have derived from it. From now on, women are able to follow their pregnancy cycle, as underscored by one woman: “I have better knowledge of everything that concerns my health, I found out about the duration of a pregnancy, while previously I was arguing a lot. When the frequent number of 280 days was coming up I was often wondering if it was true or not, but with Module 7¹ I found out that it was true” (p. 24).

Women are themselves convinced that they can substitute for men in positions previously a male responsibility. This is what a woman from Goundaga expressed: “Yes, we now know that women must decide, help with orientation, take part in the great decisions on the socio-economic development of the country to the same extent as men. Nowadays, we are convinced that everything a man does, a woman can do it just as well if not better, because we have abilities and skills to show for. Why not a female village chief?” (p. 24).

The knowledge acquired with respect to basic arithmetic has turned out to be a sizeable asset for women who have a revenue-generating activity. A participating woman in Malicounda shared her experience: “for that, I am not very gifted (laughs). But if someone today owes me money, even if I cannot write the name entirely, I can write the beginning, I can also write in the amount. And when I go and buy goods, all they give me I can write down” (p. 25).

Concerning FGM and public declarations of abandonment: “I simply tell myself that when an ass gorr [honourable person] comes out in the open to tell everybody that she has abandoned circumcision, she must stick to her word... Kaddu gogou gnou wax, mo gnou ci rey (it is our word that got us together). We would really be ashamed if people said, ‘Diabougou declared that it was abandoning circumcision, yet people keep on doing it’” (president of Diabougou’s women group, p. 34).

In Diop, Moreau and Benga (2008, p. 25), another woman confirmed: “There are many non-circumcised girls in the village. They are well regarded. They are not excluded socially at all for anything having to do with FGM. I think that people are more or less aware of the danger of these practices for people’s health and their children’s future” (non-participating woman, farmer, age 42).
Questions to discuss

With regard to the video “Senegal: beyond tradition“:

① Why would a grandmother cut her granddaughters against their parents’ will? Was she feeling pressure in her social context to do so?

② What were the elements in the grandmother’s context that drove her to do so? Why did she change her mind?

With regard to the voices of women:

③ What about women’s immediate concerns? How did they rank them? How do reflective distance and a space for dialogue operate in real-life situations?

④ Can you formulate any hypotheses on why and how women’s motivations changed as individuals and as a group? Did women go through a process by which they weighed the benefits of the new “common knowledge” against previous situations? Did they feel empowered as part of the “learning group” or a “learning community”, and therefore were able to change their own behaviour and that of their communities?
Positive discipline and social norms in Egypt

CASE STUDY 4

Harsh child disciplining is widely tolerated and sanctioned in Egypt.

Two videos on positive child discipline have been broadcast.
https://www.facebook.com/UNICEFEgypt/videos/1063343810455646/
https://www.facebook.com/UNICEFEgypt/videos/1063421587114535/

They discuss the disciplinary approaches of families towards their children. The videos are part of a child protection campaign funded by the European Union and led by the Egyptian National Welfare Council and UNICEF. The campaign promotes positive discipline by branding the theme: We will raise them softly, but we will break them if we are harsh with them.

A second message is: Yes, children do make mistakes, but we should also rethink our approach and raise them using the right approach.

The videos were broadcast on TV to 12 million viewers. Indicative market research in four governorates showed 24 per cent of people viewed it. Videos were posted on Facebook and viewed by more than 80 million people.
Description of the first video: "A boy late from school"

A boy came home late after school and his parents were not happy about his decision to stay after school to play football. The mother questioned the boy, but the father started punishing the boy physically. Another child, a young girl, was watching, and was frightened by the harshness of the physical punishment.

The same video continues with a positive setting. The mother expresses concern that the boy is late. The father asks the boy to explain why he is late. The father says we should be informed first, and then both limit play time to certain times during the week.

The video ends by restating the main message of the campaign: We will raise them softly, but we will break them if we are harsh with them.

Description of the second video: "A girl and homework"

A girl is playing, and her parents are arguing. The parents aggressively attack the girl, blaming her for not doing well in school and spending her time playing. The parents de-motivate the girl by comparing her with her cousin, saying, “Your cousin is better.” They add that the girl is a failure, and she will remain the same.

The same video continues with a positive setting. The girl is playing, and her parents are talking, but when they see the girl, they agree to finish their conversation later. The father tells the girl, “My darling you have 30 minutes to go back to study.” The girl agrees and begins studying while the mother comes to encourage the girl to focus. Both parents appreciate her results, telling her that she did her best and congratulate her.

The video closes with the campaign message: We will raise them softly, but we will break them if we are harsh with them.

Arguments used in favour of/against harsh child disciplining

→ A father is the head of the household, and his role is to maintain order in the house.

→ Men are rough, and women are soft.

→ You should be tough with children so they will listen to and respect you.

→ If you scare one of the children, the rest will listen.

→ Competition between family members and neighbours is common. Often kids are compared with neighbours and relatives causing a lack of self-confidence and anxiety for many of them.

→ Parents often argue in the presence of children and pay no attention to the impact on their children.
Online comments about the two videos

→ Physical punishment is a good thing; it will never cause any damage as many of us were raised that way.

→ This approach will not work for stubborn kids. A soft approach will increase their resistance.

→ The problem is with the system as the Ministry of Education applies physical punishment.

→ The video is wrong, and they should not show physical punishment.

→ Parents should agree on how to raise their kids.

→ These approaches are not for us; the way that our parents used “physical punishment” was the correct way.

→ Physical punishment is part of raising children, but there should be a limit for that. We should punish, but with limits.

→ UNICEF and the EU cannot tell us what to do with our kids. “They put the poison inside the honey”, meaning “sugar coating”. We were punished, and we appreciated our parents for doing so. Kids will understand that when they grow up.

Most of these comments are supported by verses from the Quran and sayings of the Prophet Mohammed indicating how we should bring up our kids, and stating that physical punishment is not a problem.

Questions to discuss

① What common beliefs encourage parents to use physical punishment?

② What are parents’ expectations about others’ beliefs on child disciplining? How are parents who use positive disciplining viewed by their peers? Do parents think they “should” harshly punish their children?

③ How can moral, legal and social systems be harmonized to instigate a social change towards positive discipline?

④ Can religion be used to support change, and if so, how and why?
Seven common patterns and transformative elements for change

FROM UNICEF, 2013

Insights from social norms theory correspond with lessons learned from field experiences, such as changing the city of Bogotá in Colombia, Saleema in Sudan, Tostan in Senegal, KMG in Ethiopia, Dair El Barsha in Egypt, and the historical phenomenon of foot-binding in China. Together, they suggest that a number of common patterns and transformative elements can contribute to transforming the social norm of cutting girls and encouraging accelerated abandonment.

"Due to the complex nature of FGM, it has been found that the most effective programmes are those incorporating a number of these [common patterns and transformative] elements within coordinated and comprehensive strategies. It has been observed that these [patterns] and elements are not individually sufficient to instigate the desired change, but together, they lead to a transformation process" (UNICEF, 2010a).

AN APPRECIATIVE, SENSITIVE AND RESPECTFUL APPROACH WHERE THE PRIMARY FOCUS IS THE ENJOYMENT OF HUMAN RIGHTS AND THE EMPOWERMENT OF GIRLS AND WOMEN

An appreciative, sensitive and respectful approach starts where people “are”. It is peaceful, respectful of local language and culture, and based on a human rights and social justice “discourse”. It requires trust in and the credibility of those who bring new information. It uses dialogue and discussion to enable arguments, it lets contradictions between positive values and harmful social norms emerge, and it leads to questioning of negative norms. The process makes a crucial distinction between independent actions, interdependent actions and collective dynamics of change associated with social norms. It introduces scientific evidence, which contributes to a new understanding that girls will be better off if everyone would abandon the practice. It devalues self-enforcing, entrenched beliefs, while it appeals to beliefs and values consistent with the human rights discourse. It analyses the nature of the practice and makes pluralistic ignorance emerge. Where an internalized value system is dominant, it focuses on recategorization of FGM and associated beliefs. It uses the logic of social norms theory and is aware that expectations of other families “matter”.

Handouts
RECATEGORIZING FGM: MOTIVATING ITS ABANDONMENT BY LINKING NON-CUTTING TO POSITIVE SHARED VALUES

Social norms and practices are part of scripts about how women and children ought to act in society (Bicchieri, 2010-2013a). For example, FGM appears to be associated with the scripts around purity in Sudan. Through reflection and arguments connected to the human rights discourse, universal values and social justice principles, the costs of FGM tend to become more evident as women and men share their experiences and those of their daughters.

International human rights discourse, universal values and social justice principles bring to the forefront fundamental moral principles, which originally justified the social norms of cutting, and also intrinsic contradictions between those principles and the practice of FGM.

Thus, the most important development in understanding the dynamics of harmful social norms is that the same “moral principles” – that parents love their children and want the best for them – that motivate FGM can inspire “revision” and “recategorization” of the practice, once an alternative becomes socially accepted (Mackie, 2009, 2010). The same principles are also central to motivating the abandonment of FGM.

INTERdependent DECISION-MAKING, SOCIAL NETWORK ANALYSIS AND ORGANIZED DIFFUSION STRATEGY

“The experiences analysed confirm that decision-making with respect to FGM is inter-dependent and that sustainable change depends on the decisions of multiple stakeholders. The countries analysed are all characterized by intricate networks of people and villages connected through family and kinship ties, trade, religion and local resources. Utilizing these ties is central to influencing how individuals and communities arrive at a consensus to abandon FGM and how these decisions are sustained through a new set of social rewards and sanctions. Therefore, while an analysis of individual decision-making processes to abandon FGM provides important perspectives, when considering abandonment on a large scale, the role of communities and expanded networks needs to be a main focus of analysis” (UNICEF, 2010a).

“An organised diffusion strategy refers to the process through which the knowledge and action of one family or community can spread to other families or communities through social networks, provided that this process is organised towards coordinated abandonment” (UNICEF, 2007, p. iv). Organized diffusion uses local networks and social relationships to promote conditional commitments to abandon FGM. Diffusion spreads within not only the residential community but also beyond it to other communities, not always nearby, that intra-marry or are socially connected in other ways that relate to FGM. It is particularly important to engage those communities that exercise a strong influence. When the decision to abandon becomes sufficiently diffused, the social dynamics that originally perpetuated the practice can serve to accelerate and sustain its abandonment.
EXPLICIT, PUBLIC AFFIRMATION ON THE PART OF COMMUNITIES OF THEIR COLLECTIVE COMMITMENT TO ABANDON FGM

It is necessary, but not sufficient, that an appreciative, sensitive and respectful approach to social norms change is implemented, and that, as a result, many members of a community favour abandonment. In order for a “social norm shift” to occur, many members of a community must manifest, as a community, their will to abandon FGM.

For abandonment to occur, people must be aware of and trust the intention of others to also abandon (UNICEF, 2010a). Social expectations will change if people have a guarantee of the commitment of others to abandon. A moment of public affirmation of commitment to abandon the practice is therefore required so that each individual is assured that other community members are willing to end the practice. For the alternative possibility of not cutting to become a reality, new attitudes and a willingness to change need to be made explicit and public. This opens the way for behaviour change, and for an actual and stable abandonment. Families are able to maintain their social status and avoid harm to their daughters, while at the same time girls [retain status] and remain eligible for marriage.

This process of change may begin in various forms, such as a collective manifestation of commitment in a large public gathering, or an authoritative written statement of the collective commitment to abandon, or other expression of explicit public commitment/affirmation or public pledge. A moment of broad social recognition shows that most would and most do abandon the practice.

COMMUNICATION TO INITIATE AND SUPPORT SOCIAL NORMS SHIFTS

“Programmes for the abandonment of FGM that are guided by social norms theory and implemented through a strategy of organised diffusion must develop an approach to communication that is consistent within the overall strategy.

“Essential elements of the approach are: i) a non-directive appreciative approach that values dialogue and argumentation, creating space for people to learn and change, ii) a primary focus on facilitating interpersonal communication within and between social networks, so that network members have opportunity to discuss private issue among themselves, iii) a secondary focus on the development of mass media programme that support dialogue rather than transmit messages, and iv) high level advocacy which is synchronised with the process of organised diffusion so that policies and legal frameworks encourage and support shifts in FGM social norm” (UNICEF, 2007, p. 24).

An approach to communication consistent with the assumption that FGM is a social norm aims at change that goes beyond change of individual behaviour, to collective change and to larger societal change. It aims at “second order change”, which implies values modifications that are more fundamental and transformational.
Evidence shows that, if not complemented with appropriate policy measures and actions, legislation alone will do little to stop the practice and may be resisted if introduced at an early stage before other strategies are being pursued. If support for the practice is high, legal measures that are solely punitive and criminalize FGM can hardly be enforced. The expected loss of social rewards and family honour for no longer complying with a social norm can be a more persuasive motivator than legal sanctions.

According to Antanas Mockus, former mayor of Bogotá, Colombia, it is possible to work on harmonization of legislation with moral and social norms in order to bring about peaceful change. A distinction is possible between three different types of rules or norms: legal, moral (or norms of conscience) and cultural (or social norms informally shared by a community).

The reasons to abide by a norm change depend on the type of norm in question. Thus, one can obey a legal norm because one admires the way in which it was created, how it is applied or the effects it produces. On the other hand, a very important factor in obeying the law is fear of legal sanctions, fines or jail. Moral regulation is closely linked to personal autonomy and the development of one’s judgment. Obedience to moral norms can come from the pleasure that doing so produces or from a sense of duty. The opposite feeling, a sensation of discord or discrepancy with oneself works as a moral punishment, and it generally is called guilt. Social norms in contrast to moral norms don’t depend as much on each individual’s conscience, but on the group he or she belongs to. Obedience with social norms produces social admiration and recognition, and, conversely, fear of social rejection. These reasons and reactions are summarized in the table below.

<table>
<thead>
<tr>
<th></th>
<th>Legal norms</th>
<th>Moral norms</th>
<th>Social norms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive reasons</td>
<td>Legitimacy of authority</td>
<td>Good conscience</td>
<td>Esteem</td>
</tr>
<tr>
<td></td>
<td>Respect for the law</td>
<td></td>
<td>Acceptance</td>
</tr>
<tr>
<td>Negative reasons</td>
<td>Authority’s penalties</td>
<td>Bad conscience</td>
<td>Lack of esteem</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rejection</td>
</tr>
<tr>
<td>Typical emotion in a violator</td>
<td>Fear</td>
<td>Guilt</td>
<td>Shame</td>
</tr>
</tbody>
</table>

Governments can act not only upon the laws or people’s conscience, but they can also try to change social norms by attempting to harmonize social, moral and legal norms. Governments might act on the lack of consistency between cultural regulation of behaviour, and its moral and legal regulation. On this side, legislative reforms calling for social change have a crucial role, but the timing of reforms, based on the stage of social change, is crucial.
SOCIAL NORM CHANGES AND ABANDONMENT OF FGM TAKE HOLD

When the process of abandonment reaches a certain point, sometimes called the “tipping point”, the overwhelming majority of people coordinate on abandoning cutting at once. People who continue to conform to cutting lose credibility by insisting on the superiority of the practice, and over time adopt the new norm of “not cutting”. The social norm of “not cutting” becomes self-enforcing, and abandonment continues because social rewards shift from cutting to not cutting. The tipping point, however, is rarely identifiable prior to it happening, and might not be reachable in any conditions without previous devaluation and recategorization of the practice.

HANDOUT 4.7
How is your programme already incorporating the seven elements of change?

FROM UNICEF, 2014

Figure 2: THE SEVEN ELEMENTS OF CHANGE

- An appreciative, sensitive and respectful approach whose primary focus is the enjoyment of human rights and the empowerment of girls and women
- Re-categorising FGM/C: motivating its abandonment by linking non-cutting to positive shared values
- Inter-Dependent Decision Making, Social Network Analysis and Organized Diffusion Strategy
- Explicit, public affirmation on the part of communities of their collective commitment to abandon FGM/C
- A communication to initiate and support social norms shifts
- Harmonisation of legal, social and moral norms to bring about large-scale positive social change
- Social norms changing
Figure 4.1 was originally designed by C. Donahue (UNICEF, 2012), and adapted and revised by M. G. De Vita in 2020.

Social marketing techniques play an important role in the development of both visual materials and message texts for Saleema, particularly the method of repetition with variation over a long exposure time. The Saleema “toolkit” is a collection of communication strategies, materials and activities designed for use at two main levels: 1) multimedia materials used mainly through wide coverage media channels, including radio and TV (mass media); and 2) small print materials, training activities and activity guidance designed to support implementation directly at the community level. New tools are still being added, with a particular focus on strengthening and expanding the use of mass media to accelerate awareness and broaden engagement.

Housch refers to the Sudanese extended family based on the lineage of male relatives and ancestors. The members of a lineage act in the group’s interest, safeguarding territory or forming important ties with other families by marriage. Extended families might have hundreds and probably thousands of relatives (S. Ahmed, informal conversation, 2011).

Values versus coordination refers to moral (unconditional) and social norms (coordination matters). In Handout 1.2, “Social norms definition” (Module 1): “Moral norms are inner sanctions, often unconditional (we do not care much about others’ actions or expectations)... (Conversely), when I go to a party, I want to coordinate how dressed-up I get with how dressed-up I think everyone else will be. If I wear a T-shirt and shorts to a formal dinner party, I expect that other people will be upset with me (social norm).”

Adapted from Gruenbaum, 2004 and AIDOS/RAINBO, 2007.

Tostan has a programme divided into several modules.

Six elements for the abandonment of FGM were first formulated in the 2005 UNICEF Innocenti Digest based on evidence from the Tostan community empowerment programme, and comparison and analogy with strategies to end foot-binding in China and the Dair El Barha experience in Egypt. They appeared again in the 2007 UNICEF Coordinated Strategy to Abandon FGM in One Generation. The present manual further revises the six common patterns and transformative elements for change, and brings them to seven, based on new evidence and developments taken from various sources, including the UNICEF/University of Pennsylvania Learning Course on Social Norms 2010-2013.

Deir El Barsha is a community capacity-building experience sponsored by the Coptic Evangelic Organization for Social Services. Its methodology relies on concepts of social justice, responsibility and self-reliance. The programme is grounded in local conditions, and emphasizes local leadership for social change and local management mechanisms – village and women’s committees. Collective work and networking are strategies with specific resonance with social norms theory.

Antanas Mockus, former Mayor of the City of Bogotá, Colombia.
Presentations

Seven Common Patterns and Transformative Elements for Change
Index of presentations

**PRESENTATION 4.1**
Learning Objectives
Social Norms Change Process

**PRESENTATION 4.2**
Changing the City of Bogotá

**PRESENTATION 4.3**
About Deliberations: Trust and Argumentation

**PRESENTATION 4.4**
Dynamics of change: application to FGM

**PRESENTATION 4.5**
Social Network Analysis
Learning Objectives
Social Norms Change Process
Learning objectives

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

→ Design a social norms change process framework including seven transformative elements for change to address deeply rooted social problems such as FGM and gender-biased harmful practices, which condone and even endorse violence against women.

→ Access a set of practical tools and exercises to design programme strategies to address collective rather than individual behaviour, fully recognizing that individuals are unlikely to abandon FGM unless they think that others are going to make the same decision.
Learning objectives

→ Use collective strategies to set up strong incentives and group pressure for individuals to adhere to new, more positive norms and behaviours.
Social norms definition (reminder)

→ A social norm is a rule of behaviour of the relevant population. When it exists, individuals see that others conform to the rule. In addition, they also feel a social obligation to conform to the rule and believe they will be subject to social punishment if they do not.

→ Where it is widely practised, FGM is typically a social norm. Families expect other families to cut their daughters, and they believe other families expect them to cut their own daughters. They believe that if they do not, they may be criticized or excluded, and their daughter may not be able to marry.
What can we learn from what we have said on social norms?

SOURCE: BICCHIERI, 2010

Given the collective nature of social norms, all interventions have to reach the entire group in which the norm is practised.

Making people aware of the negative impact of a given practice or implementing top-down policies may not be sufficient to change practices that are perceived as “normal” and approved by the relevant community.

If norms are part of the way people act without thinking in a certain situation, then we may need to recategorize or reframe the situation in which the practice plays out (Saleema example). Propose different scripts (new alternatives and/or new meanings), and pay attention to the network of values, beliefs, etc. that are part of the script.

Changing expectations is a long process; it involves trust, public pressure, collective deliberation about rights and wrongs and alternatives, common pledges, and attaining common knowledge of what the group is going to do and expects one to do.
Seven common patterns and transformative elements for change

Understanding social norm(s) and related practices and how they change

Ensuring national and local government and other stakeholders support social norms change

Supporting populations to spread new social norms and practices in the community

Critical mass
Leading to collective action

Research on social norms: why it is practiced, by whom, how and why

An appreciative and respectful approach where the primary focus is empowerment women

Recategorising FGM/C: motivating its abandonment by linking noncutting to positive values

Interdependent decision, social network analysis and organised diffusion strategy

Explicit, public affirmation by communities of their collective commitment to abandon FGM/C

Communication to initiate and support social norms shifts

Harmonization of legal, social and moral norms to bring large-scale positive social change

Social norm changes and abandonment of FGM/C take hold

Awareness feedback loop

Awareness feedback loop
Process of community social norms shift

1. **Change beliefs/attitudes**
   - New personal preferences

2. **Collective decision to abandon**
   - Trust and common knowledge

3. **Coordinated action**
   - Public manifestation of commitment

4. **New empirical expectations**
   - Individuals see others are changing

5. **Abandon normative expectations**
Changing the City of Bogotá
Excerpt from Mokus, 2010
Case Study 1

Bogotá changed because the behaviour of citizens changed

# Regulatory Mechanisms

<table>
<thead>
<tr>
<th>Legal norms</th>
<th>Moral norms</th>
<th>Social norms</th>
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</thead>
<tbody>
<tr>
<td>Admiration for the law</td>
<td>Moral self-gratification</td>
<td>Social recognition</td>
</tr>
<tr>
<td>or moral obligation to obey the law</td>
<td>or moral obligation to follow personal moral criteria</td>
<td></td>
</tr>
<tr>
<td>Fear of legal sanction</td>
<td>Fear of guilt</td>
<td>Fear of social rejection</td>
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**CHALLENGE: TO HARMONIZE THESE**
# Regulatory Mechanisms

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- **Legal norms**: Admiration for the law or moral obligation to obey the law. Fear of legal sanction.
- **Moral norms**: Moral self-gratification or moral obligation to follow personal moral criteria. Fear of guilt.
- **Social norms**: Social recognition. Trust, reputation. Fear of social rejection.
Example 1: traffic behaviour

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

→ Fostered new normative expectations consistent with legal norm compliance
Example 2: traffic behaviour

*Estrellas negras* ("black stars") marked the spot of a death resulting from a traffic accident, later specified age and sex of deceased

→ Reappropriation of a **common cultural symbol**, simultaneously fostered moral and social regulation, provided opportunities for discussing and coordinating beliefs
Divorce between law, morality and culture

Harmony and divorce become apparent in:

- Concrete behaviour
- Justifications individuals may give for behaviours
- Incompatibility among normative bindings

Behaviours

Culturally

Legally approved

Morally

Presentation 4.2: Changing the City of Bogotá
About Deliberations: Trust and Argumentation

Literally adapted from Mercier, 2011
Information incoherent with our beliefs?

- People tend to reject information that is incoherent with their own beliefs and plans.

- So as not to be manipulated, lied to or tricked, people are careful not to accept misleading information.
Trust and argumentation

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

→ How to change a cautious audience’s mind?

→ The two weights of persuasion:
  → Trust
  → Argumentation
Trust and argumentation

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

Conflict between what people are told and what they think in the absence of trust

By telling people things they disagree with, we may lose trust

Conflict between what people are told and what they think in the presence of trust

If the trust people have in you is stronger than their disagreement with the message:

→ The message may not backfire
→ The message may be accepted
Reasoning and argumentation

→ The conflict is not simply between what people are told and what they believe, but between two of their beliefs.

→ Is reasoning enough to eliminate inconsistencies?

→ Reasoning is not enough!

→ Because people must help each other to deal with inconsistencies.

→ When people argue, they point out inconsistencies in each other.
Reasoning and argumentation

Argumentation works better than solitary reasoning because:

→ People are better at finding inconsistencies in other people’s ideas than in their own.

→ Rationalization may fail to convince other people.

→ People learn more easily, understand problems more deeply and make decisions when they deliberate.

This is true in organizations, politics, science and schools.

But there has to be genuine deliberation.
Genuine deliberations

Occur when...

→ Everybody can express their opinion.

→ People have ample time to interact: They can give arguments, counterarguments, try various ways to think about the problem; deliberations may take place over long periods of time (months or years).

→ But if people agree before they deliberate, group polarization is likely to occur; people’s views become more extreme, more entrenched.
Conclusions

→ The efficiency of **trust** depends on a balance between the trust people have in you and the strength of their opposition to the message.

→ If the opposition to the message is stronger, the message can backfire and people may trust you less.

→ If the trust in you is stronger, then the message is likely to be accepted.

→ **Argumentation** works by making people face inconsistencies between their beliefs.

→ When people deliberate, they can point out inconsistencies in each other’s beliefs and thus reach better beliefs.

→ **Interaction** is crucial for good argumentation.

→ When arguments are built slowly, counterarguments and rationalization can be addressed.
Dynamics of change: application to FGM

Adapted from Bicchieri and Mackie, 2010-2013
Process of change: more independent action
(stylized for illustration)

Change in practice is close to change in attitude and tends to be gradual

Recall: theory of diffusion of innovation
Rogers, 2003

Source: Adapted from diagram by Gerry Mackie, UCSD Center on Global Justice
Process of community social norms shift
(stylized for illustration)

Social norm  →  interdependence

Change in attitudes precedes the major shift in the practice, which may be more sudden

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

→ FGM terminology

طهور

Tahoor = purification

Social norms and practices are part of “scripts” and often rely on “categories” – for example, FGM appears to be associated with “purity” in Sudan.
Process of community social norms shift

- Change beliefs/attitudes
  - New personal preferences

- Collective decision to abandon
  - Trust and common knowledge

- Coordinated action
  - Public manifestation of commitment

- New empirical expectations
  - Individuals see others are changing

- Abandon normative expectations
Organized diffusion

Within communities and across communities
Changing individual and collective attitudes

It is necessary but insufficient that many individuals hold the opinion that the practice should be stopped. They are not aware that others believe the practice should be stopped.
**Common knowledge**

When enough people see that enough others are stopping the practice, they tend to question whether or not they too should stop.
Scaling up a community process in an integrated national programme

Saleema Campaign, Sudan 2010+
Collective shift to Saleema

Please click inside the image and the video will start!
Inversion of process: creating a new norm first

1. **Destabilizing the norm**
   - Introducing alternatives
2. **Valuation of equitable norms**
   - Trust and common knowledge
3. **Coordinated action**
   - Public manifestation of commitment
4. **New empirical expectations**
   - Individuals see others are changing
5. **Abandon normative expectations**

Dynamics of change: application to FGM
Changing expectations involves

→ **Trust** – by whom? Towards whom?

→ **Collective deliberations** – with what content? To what end?

→ **Attaining common knowledge** – about what?

→ **Collective manifestations of commitment** – for what purpose?

→ **Pride** – in what?
Social Network Analysis
FOR FACILITATORS
Outline

→ Why networks?
→ A few concepts
→ How do we uncover networks?
→ How do we use them?
How to think about communities?

→ Typically, we think about two categories:
  → Individuals
  → Groups

→ But just thinking about individuals and groups is often not good enough.

→ Social norms can affect people’s choices, and those are driven by communities.
Is that enough?

→ Groups are often quite complicated.

→ Individuals have particular relationships.

→ Individuals communicate in certain ways.

→ Some individuals are more influential than others.

→ Just thinking about “groups” can often obscure these differences.
Let’s think about relationships

→ Instead of thinking about just individuals or groups, we can enrich our understanding by thinking about relationships.

→ Who trusts whom?
→ Who gossips with each other?
→ Who is in the same family?
→ Who intermarries?
→ Who are neighbours?
Relationships are important

→ Trust/respect:
  → Whose advice is taken most seriously?
  → Who can help to convince people to change behaviour?
  → Is it different for different people?
  → Whose esteem does someone want?

→ Information:
  → Who talks to whom?
  → Does everyone have access to media?
More kinds of relationships

→ **Contact:**
  - How many people does each person see each day?
  - Who might be a disease vector?

→ **Family:**
  - Who is in the same family?
  - Who is a potential spouse?
Interdependent

- Social roles: friend of, teacher of, etc.
- Affect: likes, loves, hates, etc.
- Transfers: pays, buys from, lends money to, etc.
- Acts: eats with, attacks, taunts, etc.
- Co-occurrence: uses same toilet as, same water as, etc.
Networks are sets of relations

→ Individuals are not independent, they are *interdependent*.

→ We show this by connecting individuals (nodes) with relationships (edges).

→ The same group might have multiple networks, each describing some kind of relationship.
Some network concepts

→ Networks are built out of:
  → Nodes (these represent individuals, families or villages, depending on your level of analysis).
  → Edges (also called ties, these connect nodes, and represent a particular relationship).
Sample social network
Networks help us to see structure

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

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

Network thinking can help us uncover the relevant population of individuals whose expectations drive a particular social norm.

→ Immigrants, for instance, might care about the *normative expectations* of their original home communities, even if they interact with a different set of people.

→ Intermarrying communities need to coordinate their expectations of marriage suitability.
Intermarrying communities
Not all networks are connected
Summary

Social network analysis can help us in two ways:

→ First, it provides tools to diagnose the situation, by finding the *structural features* among the *relationships* in a group.

→ Second, it helps guide our intervention methods to best respond to those structural features.